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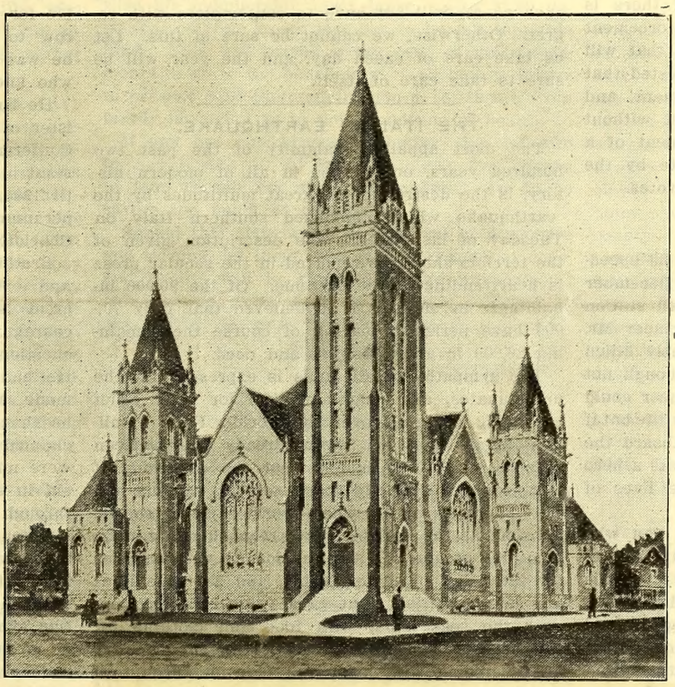
H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, S[illegible]

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Reader Room
Trinity College
Durham N C



BROAD STREET METHODIST CHURCH

STATESVILLE, NORTH CAROLINA

Rev. Harold Turner, Pastor

This church was projected by Rev. H. K. Boyer in 1905.

Estimated cost about $45,000

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North Carolina Christian Advocate

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EDITORIAL.

THE STATE LEGISLATURE.

This body will meet on Wednesday of this week. There seems to be no expectation of sensational or reactionary legislation. The body is composed largely of substantial and conservative men. Many of the members are men of experience in former sessions, and withal it is a reasonable expectation that the best interests of the State will be carefully guarded and promoted by this body.

The best and most patriotic people of the State are jealously concerned for the safeguarding of the prohibition law which has just gone into effect, and we believe the present legislature will be disposed to do all that is necessary to give the law a fair chance for enforcement. If there is anything lacking in the provision for enforcement of the law there should be amendments that will provide for this. No law can be fairly tested that has not adequate provision for enforcement, and we trust the present legislature to act without hesitation in providing for the enforcement of a law endorsed by the people of the state by the decisive majority of more than 40,000 votes.

A HEROIC ENGINEER.

Southern Railway passenger train No. 35 speeding southward last Tuesday evening, December 29th, was wrecked at Stokesland, a small station six miles south of Danville, and the engineer Mr. A. P. Satterfield, of Spencer, was instantly killed and several of the train force injured, though not seriously. We understand that the engineer could have jumped from the cab and saved his life but if he had the lives of all the passengers aboard the train would have been jeopardized. He was a hero and died like a brave man to save the lives of those committed to his care.

In this world of toil and service the man who does well his work, who conscientiously and in the fear of God approaches and carries out his every task, be it work which seems small or great, is doing that which God takes knowledge of and counts as great. The engineer holds one of the most dangerous and responsible positions, but we seldom think of the faith we place in the man at the helm when we board the train. We virtually commit our lives to his keeping for the time being, and the engineer as a rule is a faithful watchman and in time of peril usually demonstrates that our confidence was not misplaced. All honor to the faithful engineer. We feel always when we see him in the cab like lifting the hat to him.

When on duty he is generally all blackened and begrimed, with his hand on the throttle, and his gaze fixed on the track, but underneath the overalls is a heart weighted with the care of heavy responsibility, for he feels and knows that human life depends upon his faithfulness. The engineer who died the other day proved himself a hero, for he gave his life to duty. What man can do more than that?

"The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpet, ring no bells,
The Book of Life the shining record tells."

THE NEW YEAR.

Since our last issue we have crossed the line which separates the calendar year, and 1908 has given way to the year 1909. Such lines of separation do not exist in fact, but serve the good purpose of reminding us in some systematic way of the flight of time. In a true sense every day is a new day, and ushers in a new year, the year being only a group of three hundred and sixty-five days.

There is some advantage in what has grown to be a custom of making the first of each year a time of reckoning— a time for the taking of the inventory of stock, and making up of the balance sheet—so that we may know something definite as to the result of the business of the past year. If, when the inventory is complete, we find the balance on the wrong side of the ledger, the only thing for us to do is to go out of the business, or find out some method by which the business can be made profitable.

The life of every man is projected upon the idea of profit and loss. The Savior recognizing this, challenges every one with the question, "What shall it profit a man if he shall gain the whole world and lose his own soul?" The fact is every man is face to face with this question, and there is no evading the matter. All our plans for the year affect the question of personal salvation, and if in summing up for the past year, we find that the matter of personal salvation has not been promoted, we should at once change our plans and see to it that we carry nothing over into the new year that will hinder our progress in the divine life.

We have one suggestion for the program of the new year which we feel disposed to emphasize. This suggestion is one which appeals to every one as practical. It is that we resolve to live, day by day. If we see to it that each day is lived by the rule of conscience enlightened by God's word, we can rely upon the result in the aggregate being such as we will not have to contemplate with regret. Otherwise, we cannot be sure of this. Let us take care of eaech day, and the year will be sure to take care of itself.

THE ITALIAN EARTHQUAKE.

The most appalling calamity of the past two hundred years, or perhaps in all of modern history, is the destruction of great multitudes by the earthquake which convulsed southern Italy on Tuesday of last week. The description given of the terrible shock, as reported in the secular press is heartrending in the extreme. Of the 90,000 inhabitants in Messina it is believed that fully 70,000 have perished, leaving of course the remaining 20,000 in great distress and need.

The sympathy of all lands is expressed for the unfortunates, and voluntary gifts for their relief are being made all over the world. Fully a million dollars has been given already by American citizens, and it is thought that the donations of our people will finally reach several millions and the generosity of the whole world is being shown. As soon as the horrible news reached our government the steamer Celtic was loaded with supplies for the relief of the suffering, and as these lines are being written, that great vessel is hurrying over the seas laden with food and clothing for the needy. The Italian colonies in this country are overcome with grief and fear on account of the destruction of their people in the old land.

Such convulsions teach us of the weakness of man and the transitory condition of all things earthly, and of the dependence of weak mortals in the midst of great danger, and that if we would be indeed secure we must rest our faith upon the mighty God who holds all worlds in the hollow of his hand. When volcanic eruptions and earthquakes, and great floods and storms and fires break ruthlessly into all the works and plans of man and carry into eternity large bodies of people, we can but stand in helplessness in its presence and call upon the Lord of hosts for protection.

Such calamities teach us another lesson—that while men in their greed for gain and promotion may struggle hard to overcome each other and outwardly seem to care not for each other, misfortune makes us halt and meditate and show love and mercy.

Great as this catastrophe is it gives the world a chance to see that the milk of human kindness still remains in humanity's heart, and that when it is needed, is soon expressed in practical service. The people of Greensboro are giving for the relief of the sufferers and the Advocate will gladly receive and forward contributions as they may be sent in for that cause.

THE LAYMEN'S MOVEMENT.

A meeting of the laymen of the Greensboro district was held in West Market Street Church last Tuesday and a goodly number of the brethren from the various charges were in attendance, and the necessities within the district were generally discussed and plans suggested to meet all the demands laid upon the church. Mr. W. B. Stubbs, Secretary of the Laymen's Movement, of the M. E. Church, South, was present at the afternoon service and offered helpful advice and at night delivered a very strong speech setting forth the general purpose of the laymen's work and ways and means whereby it may be furthered, and that each congregation select a lay leader whose work it shall be in co-operation with pastor to develop the latent force of the church, putting it to work to secure the goal of three million dollars a year in Southern Methodism that our people may do their full part in evangelizing the world in this generation.

He argued, and with great force, that if the church at home is aroused to the point of sacrifice to save the world that lieth in wickedness, and give freely to that work, every interest of the church will be quickened and receive from the people a far more generous support.

It is evident "that the more we give the more we have," on the principle that the more any faculty or talent is exercised the more active it becomes. His address made a profound impression and we feel sure will bear good fruit.

DEATH OF REV. J. S. NELSON.

The death of the Rev. Jesse S. Nelson, which occurred at his home in Charlotte on Tuesday, December 29, was not a surprise to those acquainted with his condition, for he had been extremely feeble for several months, but his death carries sorrow to many hearts throughout our section for he was held in very affectionate regard by those who knew him well.

He had labored long and successfully as a minister of Christ, having joined the South Carolina Conference at Charleston in 1851, and was constant in serving circuits, stations, and districts until 1904, at the Charlotte Conference, he was superannuated. Since that time he has lived in Charlotte.

Brother Nelson was possessed of a strong mind and extraordinary force of character. He had great faith, strong convictions and undaunted courage. Men always knew his position on all questions and he could give a reason for his faith. He had in him the stuff of which martyrs are made, and would rather die than renounce what he thought was right. As a preacher he proclaimed a full gospel. The terrors of the law were not withheld, but he applied the remedy for sin in such a way that many were led to Jesus through his ministry.

When the end came it was peace to him and he has entered upon that rest which God has promised to the faithful. To the grief-stricken wife and children we extend warm Christian sympathy, and pray that the Savior to whom he so often pointed sorrowing souls, may be their comfort and solace.

We hope soon to publish a full and carefully prepared memoir of this good man.

DEATH OF MRS. C. H. CAVINESS.

Mrs. C. H. Caviness, the wife of Rev. C. H. Caviness, died at McAdenville, N. C., December 23, 1908, after an illness of about three weeks. She was born in Chatham county, N. C., March 25th, 1870, professed religion and joined the Christian Church at Pleasant Grove early in life, was married to Rev. C. H. Caviness, of the Western North Carolina Conference, November 20, 1895; and from this time to the day of her death she was a faithful member of the M. E. Church, South.

She shared cheerfully with her husband the joys and sorrows of the itineracy, made bright and happy their parsonage home, was a devoted mother and a helpmeet indeed to her husband. He and their four little children will greatly miss her, but they know where to find her. She lived well and triumphantly.

The day after Christmas she was laid to rest by the side of her mother and father, Alex. Wilkie and Cary Leonard. The writer, assisted by Revs. J. E. Woosley and —. Craven, conducted the services in presence of a large congregation of sympathetic friends and kindred. To them, the grief-stricken husband and motherless children, we commend to the grace of God and comfort of the blessed Holy Spirit.

W. R. WARE.

NOTES AND PERSONALS.

—Rev. R. C. Kirk, with the consent of Bishop Atkins, has been appointed to Haywood circuit.

—Rev. E. J. Poe, of the Lilesville circuit, writes a pleasant note about the pleasant beginning of another conference year on his charge.

—Mr. C. M. Hickerson, vice-president of the Commercial National Bank, of this city, was married on December 24th, 1908, to Miss Lula, daughter of Mrs. Nathan H. Gwyn, of Lenoir.

—Rev. R. M. Hoyle, presiding elder of the Morganton district, has decided to live in Morganton, so that his friends will take notice that his postoffice is changed from Marion to Morganton.

—The last issue of the Concord Times contains a long and newsy letter from Rev. J. A. B. Fry, a former pastor for four years of Central church, Concord, but now stationed at Berkeley, Cali. It is a message that will be read with interest by his old friends and parishioners of Concord, to whom it was written.

—We were glad to receive calls from Rev. H. C. Byrum, of Kernersville, Rev. C. A. Wood, of Asheboro, Rev. A. L. Aycock and Brother P. H. Williamson, of Reidsville, last week. These brethren were in attendance upon the Laymen's conference, which was held in West Market Street church on Tuesday, December 28.

—Mrs. Sophia Bulla died some days ago at the home of her daughter, Mrs. Nannie Craven, at Trinity. She had lived to a ripe old age and was a devout, good woman, whose death brings sorrow to the hearts of many who knew her and appreciated her sterling worth and character. She was the widow of the late Mr. J. R. Bulla, who was a lawyer of first rate ability and one time solicitor of this judicial district, and the grandmother of Rev. J. B. Craven, of our conference.

—Mrs. C. H. Caviness, wife of Rev. C. H. Caviness, our pastor at McAdenville, died at their parsonage home on Wednesday, December 23d, after a short illness. Mrs. Caviness was a woman of superior traits of character and a genuine helpmeet to her husband in his responsible work. She was a sister of Mr. R. H. Leonard, of Mt. Airy, and Mr. W. H. Leonard, of Salisbury. The body was taken to the old home in Randolph county on Christmas day for burial, and the funeral was conducted by Rev. W. R. Ware, assisted by Rev. J. E. Woosley, of Ramseur. Mrs. Caviness was a good woman, faithful as a wife, mother, friend, She leaves a husband and four children in loneliness and grief. The stricken husband, children, and other relatives have our genuine sympathy.

OUR BUILDING AND EQUIPMENT FUND.

Previously reported	$2,345.58
Rev. J. F. Kirk, Mocksville	5.00
George P. Phillips, Greensboro	5.00
Pisgah church, Summerfield circuit	5.00
Total	$2,365.58

Let those who have made pledges send in the amounts at once. Statements have been mailed during the last month, and we sincerely hope it will not be necessary to send them again.

BREVARD REPORT.

Previously reported	$ 73.85
Mrs. R. A. Smith, thro. Balsam W. H. M. S.,	1.00
Windsor H. M. S., through N. C. Conf.	13.00
Mt. Airy H. M. S. for Christmas present	1.00
Mrs. Hoyle Howell, Greensboro	1.00
Mr. J. O. Erwin, Lenoir	1.00
A Friend, Ashboro	2.00
Total	$102.35

Since my last report, when I asked for $75.00 more, you see I have received but little more than one-third needed. Please be prompt, friends, and let me hear from you with large or small contributions.

Yours for service,

MRS. F. E. ROSS, Treas.

Greensboro, N. C., Jan. 4, 1909.

WESTERN N. C. CONFERENCE BROTHERHOOD.

It seems as if the time has come for action, and quickly, if we are to aid in caring for our elderly brethren, and superannuates, as well as those who are dependent upon limited salaries. You have been informed of the action of the Methodist Benevolent Association, at Nashville, Tenn. The Association finds it necessary, in order to win the younger men, to adopt a scale of rates according to age. This I opposed. It was not fair to our older members. It practically barred them from membership, and incurred a total loss of all they had paid into the association. But such is the history of all insurance companies—freeze out the old men, get in the young blood, and when they arrive at old age, it will be found necessary to change the rates again. I have canceled my membership after having paid assessments to conference brotherhoods for the past thirty years. While I am out, and have lost all that my diligence should have won for self, I am grateful for the fact that I have, for that number of years, assisted in helping numbers of widows and orphans of our translated brethren. I am still willing to continue in this good work. I regard it second to no other call upon the ministry. It seems that no movement upon the part of the church can run any length of time without doubling and trebling secretaries and assistants, and wonderfully increasing the running expenses.

Brethren are writing me inquiring, "What shall we do?" I reply, re-organize our Conference Brotherhood, and attend to our own affairs. Connectionalism is not worth a cent to us, but to the more fortunate ones. I am getting awfully wearied of being a "catspaw" for chestnuts.

Why not try a new plan which will allow lay as well as clerical members to enjoy the benefits at the lowest possible cost? Something like this: Each clerical member to pay $2.00 on death of each clerical, and $1.00 on the death of each lay member. The same rate for lay members ($2.00 on call for lay, and $1.00 on call for clerical). Each to pay $1.00 annually to meet all running expenses and to create a fund from which the assessment of a clerical member may be paid if otherwise his membership must lapse. Also $2.00 entrance fee from every member to be put into this fund. This will permit every cent of the assessments to go to the beneficiary. All new members to present with their application a certificate from family physician as to their condition of health.

If any one can propose a better plan let him present it now. I do not like to ask our laymen to join us and not share in benefits. To do so savors too much of mendicancy.

Should this plan meet the approval of preachers and laymen, let them send in their names at once, and results will be reported in the Advocate. I feel sure we could work up members sufficient to pay $500.00 on each benefit certificate.

Yours truly,

H. F. CHREITZBERG.

THE CHILDREN'S HOME.

The work of the Children's Home at Winston, will be pushed with enthusiasm this year. Rev. J. P. Rodgers, the financial agent, appointed at the last session of our annual conference, will be in the field and present the cause to the various pastoral charges. He began the canvass at Mocksville, and secured $546.50, which amount will be augmented by the noble band of Methodists of that pleasant town..

Brother Rodgers went next to Norwood, where he presented the Orphanage claims, and secured the nice sum of $655.00; making a total of $1,201.50.

This is a fine beginning, and shows that the board of trustees made a wise choice in the selection of Brother Rodgers. If other charges will respond with the same liberality, according to ability, there will be no lack of funds to erect and equip all necessary buildings. Some of the larger stations should respond with thousands. At least a dozen charges should give $1,000 each, and several of them several thousand each. Every Methodist in the conference should become a contributor this cause.

Respectfully,

N. R. RICHARDSON.

A WORD FROM LEAKSVILLE.

If ever a Methodist preacher had cause to be thankful for his appointment, it is surely this writer, for truly the lines have fallen to him in pleasant places. We part from dear friends in one place, only to find that God has other. good and faithful followers in all parts, ready to receive His ministers.

So it was on December 3, when we parted sorrowfully from loved friends in Greensboro and came to Leaksville. We were met at the station by a detachment of the Women's societies, and by that loyal layman and preachers' friend, T. W. Field, who had a carriage ready to convey us to our new home. At the house (surely the most elegant parsonage we have seen for a number of years) a large assembly of elect ladies were ready with glad hands and hearty welcome, to receive the new arrivals, though they had scarcely got over their loss in the removal of the very popular Barnhardt. Nor was it all hot air, for we found the larder stocked with good things, and toothsome dainties, and a tidy servant was in waiting whom they had engaged for some days to care for us. The hackneyed phrases about loyal Methodists are inadequate to express just what one finds at Leaksville. These people seemed to take us right into their hearts, and made us feel at home immediately.

I did not rush into print at first, for I preferred to wait and see if perchance the first impressions might fade, but the glad hands don't tire, and the welcoming smiles "don't wash off." May God abundantly bless and reward these people for their hearty reception of a new preacher, and especially for their exceeding kindness to the preacher's invalid wife.

A. T. BELL.

CAMPAIGN FOR NEW SUBSCRIBERS.

Charlotte District.	
Dilworth, Rev. A. L. Coburn	1
Total	1
Statesville District.	
Lenoir ct., Rev. J. O. Ervin	7
Total	7
Waynesville District.	
Waynesville, Rev. J. H. Barnhardt	1
Jonathan circuit	8
Total	9
Grand total	17

Rev. J. O. Ervin, of Lenoir circuit, was the first to send in a batch of new subscribers, sending seven new subscribers and three renewals. This makes about forty new subscribers Brother Ervin has secured on that charge in less than six months and shows what can be done where the pastor is willing to take the matter up and make the effort. Brother Shelton, of the Bakersville circuit, sends eleven new subscribers and renewals from his home church on the Jnnathan circuit, in Haywood county. A number of the pastors have asked for sample copies and we are supplying these, and fully expect to report large results in the near future. At least three of the presiding elders have taken the matter up systematically and we are counting on these districts coming up with the full quota in a short time. The presiding elder, more than any one else, has the opportunity to make our campaign succeed.

THE ITINERARY OF REV. J .M. TERRELL, IN THE GREENSBORO DISTRICT, JANUARY 18-24.

January 18.—South Main Street, High Point, 7:30 p. m.

January 18.—Asheboro station, 7:30 p. m.

January 20.—Concord church, Uwharrie circuit, 10:30 a. m.

January 20.—Randleman and Naomi, 7:30 p. m.

January 21.—Muir's Chapel, 11 a. m.

January 21, Reidsville, 7:30 p. m.

January 22.—Mt. Carmel, Ruffin circuit, 11 a. m.

January 22—Centenary, Greensboro, 7:30 p. m.

January 23.—Rehobeth, Pleasant Garden circuit, 10:30 a. m.

January 23.—Cedar Falls, 7:30 p. m.

January 24.—Franklinville, 11 a. m.

January 24.—Ramseur, 7:30 p. m.

Brother Terrell is one the best and most efficient missionaries in Brazil. He has labored very successfully for several years in Porto Alegre, Brazil, whither he will return next June. We are exceedingly fortunate to have him in our district for a week. I bespeak for him a large and sympathetic, prayerful hearing at every one of the above named places. Let the pastors, lay leaders, stewards, missionary women, Leaguers, Sunday school workers, and all do all they can to give Brother Terrell the best possible hearing at their respective churches and make his coming to them a great and good occasion.

Sincerely yours,

W. R. WARE, P. E.

LAYMEN'S MEETING, SHELBY DISTRICT.

Will you please announce that a Laymen's meeting for Shelby district will be held at Shelby in connection with the district stewards' meeting, Wednesday January 13th. It is earnestly requested that all the lay leaders elected attend.

J. S. MARTIN, President.

Contributions.

GEORGIA LETTER.

By Rev. Geo. G. Smith.

In a few days I will have ended my seventy-second year, and entered on my seventy-third. My father died at 73 and a little past; my grandfather at 75, and my call cannot be long delayed. I cannot walk and have much time for reading and meditation. Preachers in active work do not realize what a privilege it is to preach. I have no fancy for a hermit's cell, or a monastery. I found the joy of life in activity, but now that I am shut in, I am trying to make the most of it. To sit still and growl or whine is a poor business at best, and I have little call and less taste in that direction. The world has been good to me. I think I have had much more than I have deserved, and I shall not rail at it. As long as I can write, I will keep my pen busy and it helps me perhaps even more to write, than it helps others to read what I have written. I wrote last about some things to put off. Religion, however, is not merely destructive, it is constructive. We have much to put on which we did not bring with us into this world.

Among the things which the apostle urges us to put on are "Bowels of mercies." Did any of your readers ever hear a sermon on mercy as a Christian virtue? I never did. Mercy is not love or brotherliness, and human kindness. It includes them all, but they do not include it. It is kindness to the guilty and undeserving. It has a vast sweep from mercy to the very criminals to mercy to the unworthy who are merely faulty. There is a great want of mercy oftentimes in speaking the truth. Words are things, and cruel words often inflict the keenest wounds. I do not know any people to whom this admonition to be merciful is more needed than to preachers. I was active in pulpit work for more than forty years. I preached a great many sermons, and heard very few. For the last ten years, I have heard many sermons and preached very few, and I find there is a great difference. I have known some preachers who were incarnated "Ethics", and ethics of the highest, most sublimated kind. The poor, erring, defective, hearer, striving, perhaps, as best he could with a corrupt nature found himself Sabbath after Sabbath listening to harsh denunciation of his faults, and perhaps real transgressions. The parent whose children were wayward heard the the sternest denunciations of the failure of parents to rule their families, and this sometimes from a man who had no family, or only little children. A poor fellow hopelessly in debt, heard stern stern words against not paying his creditors. The high tempered woman, who is having everything to vex her, heard only seven words against the evils of temper. Oh, if the preacher would remember as God does that we are but dust, and say something tender, something helpful, and not stand so far off, but lend a helping hand!

Some parents are really unmerciful to their children. It pains them so much to punish, so much to control, that to save themselves from pain, they suffer the child to go to destruction. They are sinfully indulgent, and count it loving to be so, and there are others who are absolutely cruel in their restrictions and censures. The old Puritan often drew his children away from the roof by his sternness, or what he called his Godly discipline. I knew an old man to send his little son late in the day to a town five miles away to get some articles. Among them was a pair of shoes. About dark on a cold, bleak day, the little fellow returned. He had brought all but one thing. He had left a pair of shoes on the counter. When the stern old father found he had come without them, he ordered the poor little half-frozen boy to ride the weary way back to get them. I have known a loving mother to say the harshest things to an erring, but not wicked, daughter, suggesting conduct the girl abhorred. I have known a wife to nag her husband till he was driven to the club and to ruin. I have known a father to be so so harsh and stern to his boy that the son looked on him as a cruel tyrant, and I have known what was even more cruel, a father to give the son such liberty that he fell into the wildest wickedness. I have, alas, known a husband to be so pitiless to his wife by his rebukes as to drive her to her grave. He did not intend to be, but he was. He was strong and she was weak, and he did not know that the faults he tried to correct were the results of weakness, and that patience and tenderness would have helped the poor woman to have corrected them.

We need to put on "Bowels of Mercies" toward the wayward. We are confronted with a new evil in the South, as an old one disappears. It was a sad fact in other years that purity was not looked for in servant maids. Despite all that could be done there was a general departure from its paths, but our poor white girls were the purest poor people in the world. With the changes wrought by emancipation and with the fact that legal penalties might follow the seduction of a negro, has led vile men to making victims of poor white girls whose fear of family shame would protect against prosecution. Then there was such changes in business conditions that these poor girls are more exposed than they had ever been. Living in cabins in the country. Spinning and weaving and making their own clothes, knowing little of extravagance of dress and marrying early, they were largely protected from temptation, but now ever increasing numbers flock to towns and cities, and, alas, in largely increased numbers are victimized. Here is room for all the "Bowels of Mercies" we have. To rescue these perishing ones, to open for them the Door of Hope, to give them a new chance, is the call of Christian grace. Many a good woman I have known who would have been an outcast if some good mother, or faithful friend had not come to her rescue. The poor creature rises again to sin no more. We must not, we cannot, call a girl damned, because she has been led astray.

We must have mercy on erring boys. Too much mercy to coddle them up, or condone their conduct or laugh at their escapades, but mercy enough to give them another chance. With the temptations about them no wonder they deviate from the right path and are often criminal. The Sunday press, if it was run by devils, could not take a better way to ruin boys than by what it thinks are amusing caricatures. The illustrated supplement is the devil's own agent, and Industrial home and reformatories are filled with boys influenced by these Bohemians. The fearful orecocity of criminal boys grows with every day. We must have "Bowels of Mercies" if we rescue these perishing ones. There is no man so bad that he does not call for mercy, and every man who has a Christian heart must pity these criminals, black or white, who fill our chain gangs or our state prisons. We cannot be too pitiful. We never needed "Bowels of Mercies" more than we do today. "That mercy I to others show, that mercy show to me."

THE EAST SALEM PREACHER.

There was no doubt but religion was at a low ebb when young Wesley Skillman went to East Salem to preach. Time was when East Salem was considered the most "high-toned" place in the county.

There was an academy there, and several stores were patronized by people for miles around. The rich people died, and their children ran through their money; the academy burned down and was never rebuilt. The churches gradually ran down. The Universalist Church was sold for a town hall. The Presbyterian families either died or moved away, until there were only two or three left, and they drove to Greenville to church occasionally, and I heard they put their letters in there. They sold their church, and it was moved away to another town. That left the Baptist and Methodist churches. They hung on, but they paid their preachers very poorly, and the attendance was small, of course.

Lucy Rogers moved to East Salem not long ago, and she was telling me about how things went. It 'peared like the town was full of old maids and widows, and there wasn't many men to take the brunt of things in the church. Lucy said they made her a steward and class leader herself, though there wasn't no class to lead nor much money to take care of. She said there was generally men enough out Sunday morning to pass the hat.

Brother Skillman was a good young fellow, and a good preacher. He drove over to Flint schoolhouse and preached once in two weeks. They gave him $50 a year, and Hedge Corners was supposed to give $100, and East Salem was apportioned $400, with the use of a parsonage. But they kept dropping behind until it seemed harder and harder to raise the minister's salary every year.

There were two well-to-do families at East Salem—the Dodges and the Balcombs. The widow Balcomb had a talk with Brother Skillman when he first came, and told him how she wanted the church run and what kind of sermons she wanted him to preach. She 'lowed she would give $50 if things went right.

Well, they didn't go right, or to suit her anyway. The minister preached on secular subjects, she said, and he invited Mary Jane Crosby into the choir, when he had been told Anabelle Balcomb and she didn't speak, and Anabelle ran the choir, generally. Then Brother Skillman wouldn't take anything back that he had done, and so Mrs. Balcomb refused to give. Still, she came to church.

The farmers living around felt too poor to give much. They said five hundred dollars or more, and house rent, was big pay for a few hours' work on Sunday—over forty dollars a month, and a good farm hand could be hired for twenty-five dollars, who'd work every day in the week. Then folks told how old Elder Cole used to rent land, raise most of his own livin', besides allus turnin' in and helpin' the farmers when he went visitin' them. Then they bragged how he could preach. "Just give him a text as he come in the church door, and he could give you a sermon from it that was as good as if he had known it a week before," they said.

Lucy said she pitied poor Brother Skillman. He had a nice, young wife, and it seemed she did all she could to help along, but it was very hard. The Balcombs bein' mad, it seemed lots of other folks staid away for fear they would have to pay more than their share of the expenses of the church. Brother Skillman wouldn't run in debt for stuff to eat, so they went without what they couldn't get money to buy. Some of the farmer's families used to drop in for dinner, and stay for evening meeting quite often.

Lucy sed Mrs. Skillman sed her husband's clothes just literally gave out, someway, all at once. Pants broke out at the knees, and his coat burst down the back. She was tryin' to patch them Saturday night, and he sed, "No, I am not goin' to wear them. You know that fellow who staid with us a few days and who worked for Farmer Greene, gave me his clothes—a new pair of denim overalls and a good, blue-checked shirt. They are new and clean. I shall wear them."

It was noised around what the minister was goin' to do, and there was a big crowd.

Well, of course, it made a lot of talk, but he preached one of his best sermons. That week he got work of a farmer in the hayfield, and earned enough to get what he wanted to eat, and laid a little by toward his new clothes. He had not finished his studies, and, bein' anxious to pass in the fall, he had studied hard all the year, but that week there was no time for study.

Tired and lame, he went into the pulpit the next Sunday morning. After the first hymn, he got up and sed, "I have heard you often speak of givin' texts to Brother Cole. Will some one give me one? I have had no time to study up a sermon this week."

It was so still you could have heard a pin drop for a minute. Then Silas Sloan, the village blacksmith, who ain't a very pious man at heart, got up and sed, "I have heard a verse somethin' about the laborer bein' worthy of his hire."

"Brother Meeker, you have a concordance in your Bible; won't you look it up for me?" asked Brother Skillman.

After he had read a chapter and prayed, and they sang again, the young minister got up, and inquirin' where the text was at, he began to talk. He went back to the time Aaron was called to the priesthood. He spoke of the sacred call, then of the tribe of Levi, set apart for the work of the divine office. He touched on tithin' plain and strong, then he came down to the present time. He told of the long years of preparation many men give for Christian work; how they were subject to the call of anyone, and he spoke of the great need of Christian visitin' in the neighborhood. "I neglected several sick people last week," sed he, "but I couldn't let my young wife starve. You have paid me $10 in six weeks. I must do something."

Then the minister begun exhortin' the folks to seek God and give themselves to a real, earnest Christian life. "My! it was a good thing he was preachin' in his shirt sleeves," Lucy sed, "for he certainly got warmed up to his subject."

Mrs. Dodge got up and went out, but her husband stayed, and so did Mrs. Balsomb. She was mad at first, but she got awfully under conviction and when the preacher dropped down to a tender,

gentle tone of lovin' entreaty, Miss Bly, who sat near Mrs. Balcomb, sed she see her wipe her eyes with her lace handkerchief.

The sermon lasted about an hour and a half, but it didn't cost anybody anything (they didn't take a collection) and nobody found any fault. Silas Sloan chuckled with satisfaction. After the closin' hymn he got up an' sed:

"I ain't no church member, but if I knowed of a church run as Mr. Skillman has told of, I would like to be one. I believe it is right. My old mother was his kind of a Christian. You never ast me to give to your church. I am goin' to give this preacher one dollar out of every ten till I have paid ten dollars. I'll pay in advance. Who else will give ten dollars this mornin'? Say, Neighbor Greene, you told me you made a clear $100 on them cattle you sold last week, and you were all out of debt. Where is your tithe?"

Brother Greene was a good man, but he had never been educated to give. He never before had looked at it in the light he did that mornin.

"I will give my double tithe, for I made another good sale lately. I'll give twenty-five dollars," he replied.

"Good!" sed Silas. "I like a good business deal in church. How much are they back on your salary, Elder?" he ast.

"Two hundred dollars," said Brother Skillman.

"If we could get three more twenty-fives, I think we would make it right here," Silas went on.

And what do you think Mrs. Balcomb did? She got up as sweet and kind-mannered as you please, and sed, "Twenty-five from me." Twenty-five from me," sed Miss Arabelle, "And from me," sed Augustus Balcomb.

Mr. Dodge has a big store and is very well fixed. He sed, "You can count me for one of five men to give ten dollars, and I will be glad to exchange the best suit of clothes in my store for the ones our preacher has rendered a valuable keepsake."

"It wasn't no time," Lucy sed, "till over two hundred dollars was pledged, and when the people flocked 'round and shook hands with the preacher, he just broke down and cried like a child.

They say a common sermon is awful fatiguing to preach, but my! that was long enough for three, and then the poor fellow had worked hard at a new kind of work all the week before.

Old Sister Bly began to sing, "Come ye Sinners, Poor and Needy." I guess it was her favorite, and Silas Sloan just broke down and sobbed there kneelin' at the preacher's side. It had been his mother's favorite hymn, too; and he gave his heart to God that very hour. And do you know, that was the beginnin' of a great revival at East Salem. It 'peared like folks had been afraid of the church, for fear it would cost something, but when thy got to givin', they enjoyed it. It 'peared like they all took on new life.

The blue jeans and checked shirt hang in Mr. Dodge's store, and he is proud of them; and the Dodges and Balcombs all say, "Our preacher." "He is so smart and original," Mrs. Dodge sez.

"I don't suppose Mrs. Balcomb would like to own it, but I believe," sed Lucy, "that she was never really converted till that day."—Florinda Twichell, in Home Herald.

THE MOTHER'S REST ROOM.

"A NECKLACE OF LOVE.

"No rubies of red for my lady,
No jewel that glitters and charms,
But the light of the skies in the little one's eyes,
And a necklace of two little arms.

"Of two little arms that are clinging—
Oh, ne'er was a necklace like this!
And the wealth of the world and love's sweetness impearled
In the joy of a little one's kiss.

"A necklace of love for my lady,
That was linked by the angels above;
No other but this—and the tender, sweet kiss
That sealeth a little one's love.

"—F. L. Stanton."

* * *

A young mother of a boy not much over three years old sent the poem we have quoted for the mothers to repeat three times as they enter the Rest-room. As they repeat the poem they are to see in their mind's eye their own little child with his arms around the neck, the tender sweet kiss on their lips, and hear the childish voice saying, with eager tones, "How we do love each other!"

I saw that picture yesterday, and again last evening, when the baby boy, in night suit, ready for bed, stood beside his mother and "the necklace of two arms" went around the mother's neck and heard the joyous, confidential expression, "How we do love each other!" Millions of gold could not purchase that necklace. All mothers see the picture a few minutes later when the baby boy reverently kneels and the mother hears him in subdued tones say, "Now I lay me down to sleep," with the petition at the close, for God's blessings on all his dear ones.

How wonderfully character in the child is formed! There is no in uence in all the world like the influence of a mother on her child. The kind of a mother she is to her daughter, that daughter will duplicate when she becomes a mother. The beauty and sweetness in the home today is copied into the home of the next generation. In this home of the young mother where I am looking from a west window I see such plants and trees as the mother saw in her home. I see in parlor and pantry some things placed exactly as the young mother saw them in her mother's home. I hear the same songs sung and the same stories told to the baby boy here that the mother learned years ago in her mother's home. More than that, I see the same requirements for exact obedience from the little one and also I hear the same loving tones and sweet pet names. How good it is to go among the friends and acquaintances and see the beautiful domestic life that we find everywhere! To read the pessimistic articles one runs across in the journals of the day one would really think that every man wanted a divorce and the women had no love for home or motherhood.

"Here is a letter from Pennsylvania," said the secretary last week, "but I know it will be crowded out. Take it for a page where there is something about mother-love." So here 'tis:

"I want to say to the mothers in our Rest-room that nothing forms so beautiful a character as the habit of absolute obedience to every command of the parent, with a loving, reasonable parent to issue the commands. A mother who fails to teach obedience, to require it and make the child feel it is a pleasure to obey, fails in a vital point. The reform schools and prisons are filled with the victims of disobedience. The school, the church and the home are made more delightful where children are trained through obedience to true manhood and womanhood. I have just visited in a home where there were four little boys. If I had said 'wild beasts,' it would have been nearer the truth. The mother's voice was always strident and the orders to the children, to maid-servant, to cook and scullery-boy sounded as though from a megaphone, and each child's voice was pitched in the same high key. The boys nagged each other, quarrelled among themselves, and I cannot remember one instance of real obedience to any of the commands of the mother. I use the word commands, for that is the way she addressed her children. It was always, 'David Elias, you do this thing, and do it now! This instant! Don't let me have to speak to you again! Aren't you going to mind! Where's my riding whip?' 'Eugene Fitzhammond! What did you do that for? Don't you know I've told you a hundred times not to do that? Go right straight, this minute, and sit on the davenport in the library, and don't you leave it for ten minutes. Now mind! Why don't you mind? I never did see such children!"

When the secretary had read this letter, the philosopher said in an undertone: "Where the heathen rage and the people imagine a vain thing.'" The secretary made a long pause, then said: "There is more in this letter. Let me read the rest of it: "There was another home where I spent several days. The first home was one of wealth and the host holds an honorable position in State and Government."

"The wife certainly does not!" said the philosopher in usual undertone.

"The second home," read the secretary, "was that of a teacher in a small college. There were four boys in this home, but more quiet, gentlemanly little fellows I never saw. At the table, one day, the youngest said: 'I want some celery.' The mother turned her eyes toward the child with a smile in them and the father said: 'How was that?' 'Please, mamma, I should like some celery.' The child had his celery. There were no maid-servants or man-servants, but there was peace and gentleness and beauty in this home, and bye and bye there will be four men, if God spares their lives to make four more homes as beautiful as this one where I spent several delightful days. This mother had a great deal to do, but she was never too busy to speak gently and lovingly to her children. She had time to take her little ones in her arms and devote herself to them. They were not made to feel that clean faces and clean windows and clean garments were of more consequence than themselves. They will never grow up with starved souls and hungry hearts. As a girl I never knew what it was to be petted and I cannot tell you, mothers of the Rest-room, how much good it did me to find one mother who could call her children by sweet names and have "the necklace of love' around her own neck—a necklace that has its links made 'by the angels above' and fastened together by the kiss from baby lips."

"I was at Chanute, Kans., a short time ago," said the invalid in the Morris chair, "and I went into one of the prettiest little book stores I've seen in many a day. I had about enough money in my purse to get my railroad ticket; I had been to one of the best missionary meetings I ever attended, and that was one reason I had no more money. I put down on a show-case ten cents for a couple of beautiful views of the city on post-cards. The owner of the book store is not only a lover of pictures and books, but a writer of books. My package that I brought home had in it, besides pictures of the avenue where I was a guest for several days, the church where was held our meetings and other cards, a book of poems—a dainty book, 'Jayhawker Juleps. Here it is." And the philosopher examined it, saying in an amused tone, as she looked at the blossoms and cup on the pale green cover, "Juleps from the sunflower! Good temperance drink!" The secretary read from the title-page:

"Let me but bring to woeful faces
Effulgent eyes, and radiant smiles,
I'll turn to gardens desert places,
And change long leagues to cheery miles."

And added, "That is just what the author, J. M. Cavaness, is always doing."—Mrs. Charlotte F. Wilder, in Central Christian Advocate.

THE NEED OF SPIRITUAL POWER.

The present time is remarkable for a great quickening of activity in various directions among the Christian Churches. No more remarkable development than the Laymen's Missionary Movement has taken place in the religious world within a century. Equally notable in Canada, is the awakening of interest in the moral and social condition of our country. As never before, the churches are setting themselves seriously to grapple with the giant evils that prey upon the community, and to assist in remedying the social wrongs that offend the Christian law of love. It is well that while these forms of practical effort are being prosecuted we should be summoned also to a revival of evangelistic fervor. All evangelism that is worthy of the name is marked not only by a more definite and whole-hearted seeking of the lost, but by a simultaneous deepening of the spiritual life among Christian people. It is clear that no great movement can be carried on strongly and successfully without adequate power; and unless there comes to the church at this time an access of power from on high, her new activity will prove fleeting and ineffective. The missionary movement nor the moral reform movement nor even the evangelistic movement will run of its own momentum. By the invisible wires of faith and prayer they must draw upon the might of the Omnipotent.—Toronto Presbyterian.

HEAR YE HIM."

To many there comes no Mount of Tranfiguration, but there is for all the speech of the Son. If the majority are not called to some mount of vision, where they may behold the glory as the three men beheld it, yet to every soul amid the multitudes of the redeemed He speaks in every passing day. God forbid that the babel of earth's voices should drown the accents of His "still, small voice."—G. Campbell Morgan.

PRAYER FOR REVIVAL.

If we really wish a revival, with all that it means and all that is involved, and are praying for that, we will receive it. God will not deny us. He can not deny Himself. His own truthfulness is concerned. His own honor is pledged. But if we really mean that we wish a revival, let us pray for a revival. Let us not forget that we are to be fishers of men, and let us pray for fish.—Ex.

From The Field.

Wanted At Once.

A preacher for Spruce Pine circuit, Morganton district. Has a parsonage at Spruce Pine, on the railroad.

For information write C. T. Hickey or Filmore Blalock, both of Spruce Pine, N. C.

R. M. HOYLE.

Shelby District.

Rev. C. F. Sherrill, presiding elder of the Shelby district, writes that he has put Rev. G. L. Keever on the South Fork circuit, with the consent of Bishop Atkins.

Brother Keever has served Thermal City and Ozark, Gastonia. He gives up the principalship of Lowesville High School for this work, and will move at once. Brother Keever has a fine record as a pastor, and no doubt will do a good work on the new charge.

Central Church, Albemarle.

The work moves on without a break, with the new conference year. The roof will soon be on our new church, and the congregation is tsruggling manfully to meet the payments as the work goes on. Dr. Rowe, our new presiding elder has been with us preaching one of the strong sermons characteristic of himself, and encouraging the congregation in every good work. Dr. Rowe is no stranger in these parts, and hence our people are more than glad to have him as their chief pastor.

Sincerely,
H. C. SPRINKLE.

December 26, 1908.

A Pounding at Bryson City.

I wish hereby to express my hearty appreciation of the very generous pounding with which I was greeted recently when a large number of the good people of Bryson City of all church relations waited upon us with the most generous pounding with which we have ever been favored.

I pray God's richest blessings to rest upon them; and may they be abundantly compensated in heavenly things, for this kind favor bestowed upon us.

Very gratefully,
J. J. EADS.

Bryson City.

We have just had our presiding elder, Rev. R. M. Taylor, with us at our first quarterly conference. We are always glad to see his sunny face; and always find him in shape for business and for counsel as well as for preaching. He held the quarterly conference in his usual elegant way, and preached for us three times very acceptably. Withall he is a good preacher, good presiding elder, a safe, good man; and a growing man. I think it fortunate that he was returned to the district for the fourth year.

Truly,
J. J. EADS.

Dec. 15, 1908.

Waynesville.

In a private letter, Rev. J. H. Barnhardt, says: "We are delighted with our new charge. The people have accorded us a splendid reception, and everything starts well. Beautiful for situation is the town of Waynesville, it is in fact becoming a city of no mean proportions. Our church is well established here, with a fine type of loyal supporters. Present indications seem to point to a new and commodious church building as one of the probabilities of the near future. This is very greatly needed to facilitate our work. We hope for a year of growth under divine guidance.

With best wishes for the Christmas season.

Yours very truly,
J. H. BARNHARDT.

Married.

At the Methodist parsonage in Lilesville, N. C., December 22, 1908, Mr. A. B. McCurrie and Miss Eugenia Lindsay, were united in matrimony, Rev. E. J. Poe, officiating. They immediately took the train for Rutherford county to spend their honeymoon and holidays among the relatives of the groom.

Lenoir Circuit.

I have finished one round, and have just passed through one of the most pleasant Christmas seasons of my life. I used to hear that Santa Claus came down the chimney, but now I know he comes in a wagon, on foot and by mail. In many ways he continued his calls from Wednesday, the 26th, and the people of the Lenoir circuit have learned by experience that it is more blessed to give than to receive. We are singing "praise God from whom all blessings flow." May God continue to smile upon the good people who are striving to make our pathway smooth.

There are seven appointments on this circuit and I have just conpleted the first round. I find plenty of opportunity for recreation, also much pleasure in enjoying the hospitality of these people. We have reason to thank God for the kind hearts which we find every where we go.

J. OSBORNE ERVIN.

To Pastors and laymen of the Waynesville District.

Dear Brethren:—I write to ask you to co-operate in a movement to place one hundred and fifty new names on the Advocate mailing list and renew the old list during the month of January. The paper is good literature. It will make loyal and intelligent Methodists more loyal and intelligent. All stewards ought to take it. Parents will be making a good investment to put it into the hands of their children. The Christian Life Page is satisfying to the spiritual appetite. The editorials are timely utterances from a live editor. Besides the contributions, personal notes, and other features furnish constant source of entertainment and intsruction.

Let the societies get ready to renew or subscribe on February 1st. This date is set for the work in the Waynesville district. Let all the pastors and all the charges move together. Our district must not be behind in any kind of good work. Our people do things when they will. If the scheme to run the list to 10,000 fails let it not be laid to the charge of these high class mountain Methodists.

Yours for success,
W. H. WILLIS.

King's Mountain.

We are in our comfortable, convenient parsonage at King's Mountain, and are well pleased with the people, the church, and our home. The good people have provided well for the convenience and comfort of their preacher and family.

Hard by the church, lighted with electricity, well furnished, soon to have city water brought in, there seems to be no reason why the pastor and his family should not be perfectly pleased with the parsonage. The King's Mountain church is one of the prettiest in the conference, not the most expensive, and yet it would cost now twenty thousand dollars to build such a church.

It would be a great credit to any town of five times the population. The congregation is blessed with a goodly number of elect ladies who push the work of the church. The official board is planning to do the work systematically and well this year, and of course they will succeed.

Our first quarterly conference has just been held. Brother Sherrill held the business session Saturday night and preached Sabbath night to the delight of all present. Being consecrated to his work, energetic and wise, of course, he will do a fine year's work, as he always does.

If we had selected our own place we could not have been better pleased, and we hope to be able to do a good year's work.

Sincerely,
D. FRANK CARVER.

Charlotte District.

The apportionment of new subscribers to the Advocate to be secured within the Charlotte district is given below. I hope that every pastor will see that the number of new subscribers assigned to his charge is secured by April 1st.

Let us make January Advocate month in the Charlotte district, and secure the number, and more, assigned to us, so that we may turn our attention to the conference collections and secure them in full if possible by May 15th. Will not some member of each church volunteer to assist the pastor in securing the subscribers assigned to his charge during the month of February? If you will do this, God will bless you in the service thus rendered him.

We ought to secure 200 subscribers in a month, and we can do it if we make up our minds to do so. This will be a good investment in the Lord's business, and we will not have to wait long for good dividends.

The apportionments are as follows:

Ansonville	15
Charlotte, Belmont Park	10
Charlotte, Brevard Street	10
Charlotte, Calvary	10
Charlotte, Chadwick and Seversville	15
Charlotte, Dilworth-Big Spring	8
Charlotte, Trinity	20
Charlotte, Tryon Street	20
North Charlotte	10
Derita	15
Lilesville	10
Matthews	10
Monroe, Central Church	12
Morven	12
Mount Zion	10
North Monroe and Icemorlee	8
Pineville	8
Polkton	10
Prospect	10
Unionville	10
Wadesboro	10
Waxhaw	10
Weddington	10

Fraternally,
H. K. BOYER.

To the Pastors of the Western North Carolina Conference—How to Help the Children's Home:

1. To secure uniformity of action, the Board of Trustees suggest that each charge secure subscriptions for the building fund equal to the amount of conference collections for the charge, these subscriptions to be paid within two years. Some charges of course can pay more than this amount, while others may not be able to pay quite so much. A sum equal to to the above is absolutely necessary for the erection of the buildings needed for beginning the work.

2. Let every pastor keep constantly before the attention of the superintendents and Sunday schools the fifth Sunday collections, a fund set apart for maintainig the orphanage. The standard for this collection is five cents from every scholar every fifth Sunday. I want to ask every pastor to urge each superintendent to ask his school to vote to authorize the treasurer of his school to send to G. F. Ivey, Treasurer, Hickory, N. C., immediately after each fifth Sunday, at least five cents for each scholar on the roll. Some of the schools have already taken this advanced step.

3. There are many people in our conference who are willing to make bequests in their wills to the Children's Home, or to give annuities to it. Any information as to who these are will be galdy received.

4. As it will be impossible for me as agent to visit every charge even during the next two years, I must therefore depend upon the pastors to help me. As the agent I will, therefore, be very glad at any time to receive suggestions from any of the pastors. Should there be an opportunity for me to do any special work on your charge, I shall be glad to respond most heartily.

Very respectfully,
J. P. RODGERS,
Field Agent Children's Home.
Winston-Salem, N. C.

WHAT ARE THE RESPONSIBILITIES OF THE LAYMEN OF GREENSBORO DISTRICT.

Spiritual—Material—Missionary.

(The following paper was read at the Laymen's Meeting of the Greensboro district, by Mr. M. W. Sterne, of Greensboro.—Editor.)

In answering this question the responsibilities of the Laymen are defined as threefold, Spiritual, Material and Missionary.

In point of order the Spiritual has rightly been placed first, and needs to be emphasized as the most important responsibility that could possibly engage the attention of Laymen.

From the Spiritual comes the inspiration and earnestness that bring results and accomplish things in the Material, and from the Spiritual there flows out a fiery zeal that finds an outlet in all the great missionary movements in the world.

So I but voice a truth when I say that it is right to place first and emphasize strongly the spiritual in this Laymen's movement.

God requires your life and mine to be fruitful and helpful to others.

I will go a step further and say, as Christians, we cannot successfully work out our own salvation without helping others work out theirs.

To do this, we must be in earnest, must be intensely spiritual. To be intensely and helpfully spiritual to others, we must walk continually with Christ, in our business and temporal affairs, as well as our religeous and spiritual.

To equip ourselves to meet this spiritual responsibility, two things are necessary: Prayer and God's Word.

We must meet Christ often in prayer; we must pray more. If Christ, sinless as he was, found it needful to pray often for strength to meet his daily trials and temptations, much more you and I, sinful men, need to pray for strength to meet the daily trials and duties.

Then again we need to study God's word more. Fellow Laymen, do you know why there are so many weak and inactive Christians? Hear me, it is because they do not study God's word. What food is to the natural body, making it grow strong and vigorous, God's word is to the spiritual body. Could you hope to keep strong or live long simply contenting yourself with knowing that food was on your table and not eating? or simply eating a meal occasionally, say every Sunday? No more can you hope to grow spiritually strong if you neglect God's word.

Fellow Laymen, I would urge upon you the importance of giving God's word the first place in your religious employment. Studying it daily, not simply as a religious duty, but because you love it.

David does not say, Blessed is the man who reads this daily. He does say, "Blessed is the man whose delight is in the law of the Lord, and who meditates upon it day and night."

Would you become useful Laymen, having ower with God and influence over man? I would urge you to study God's Word. Like Job learn to esteem it more than your necessary food.

Then under the inspiration and influence of His presence and teaching we will become better men and more useful Laymen in the work of the church, in uencing men whose lives we daily touch, convincing them that there is something real in our religious professions, something that lifts us up above the world, enabling us to use the world, not abusing it; something that amidst these perilous times keeps us with faith unshaken, with hope growing brighter with each day's service of sacrifice and love.

Fellow Laymen, of the Greensboro district, may we gather here today inspiration that will send us forth with purposes more fixed, to be and to do more for the church of our choice. In a word, let us resolve to be spiritual Laymen.

In Memoriam.—Mrs. Mary Craven.

Sister Mary Craven was born the seventh day of March, in the year of our Lord, 1813. She was a sister of Rev. Benton Field, of precious memory, who was an uncle of the Rev. Dan. Field, of Leaksville. She married Kindred Craven, who was one year her senior, May, 1835, with whom she lived happily for 55 years, he having died in the year 1890.

To them were born five children. The first born, Benton Craven, was killed in the war between the states, September 12, 1862. His remains were brought back and interred in the old church graveyard at Bethlehem. A splendid monument stands at the head of his grave, bearing the inscription: "Benton Craven, son of Kindred and Mary Craven; died September 12, 1862, aged 26 years, 5 months and 6 days."

Another son, Rev. Jeremiah F. Craven, who served his day and generation as a minister of the gospel and a member of the Western North Carolian Conference, died September 17, 1907. He sleeps the silent sleep of death by the side of his brother Benton.

One son, K. L. Craven, of Concord; two daughters, Mrs. Ellen Field, of Climax, and Mrs. Mary Gretter, of Friendship, survive to mourn their departed dead.

Sister Craven made her home with Mary Gretter, till the Rev. Robert M. Gretter, died last September. This sad event forced a breaking up of cherished relations and sister Craven went to Concord to live with her son. On Sunday, December 13, without previous sickness of a serious nature, she suddenly fell on sleep, and died in a good old age, an old woman, and full of years—four score years and sixteen—and was gathered to her people in the better land.

Sister Craven made a public profession of religion in her sixteenth year, and united with the Methodist society at Bethlehem, an old camp meeting place of which it may be said in that day, "The Lord shall come when He writeth up the people, that this and that man were born there." Eighty years a devout follower of the meek and lowly Jesus. What a stretch of time! I suppose that even a large size book could not contain the many interesting incidents, and coincidents, that transpired during this long and eventful life of eminent usefulness. How inadequate the time and space allotted to tell one-tenth of the most inspiring events. From the year the camp meeting was established at Bethlehem she has never missed a single one. How well do we remember last summer during the time her son-in-law was so extremely ill the anxiety and solicitude she manifested with fear that she would not be able to attend the annual camp meeting at Bethlehem the fourth Sunday in August. But her heart's desire was granted. She was there to contribute the influence and benediction of her presence and prayers and faith and personal work in leading souls to Christ and sustaining the cherished work of her soul. She had a tent with open doors to preachers and strangers. To her hospitable home, not far away, the circuit riders, as they oft passed by, always found a most hearty welcome and abundant hospitality. The little chamber where was set a bed, and a table, and a stool and a candlestick, was arranged for the man of God. And such prophets as Doub, Lewis, Reid, Barringer, Wilson, Cummings, Adams, Brooks, Tillett, Hunt and many others turned in thither to enjoy the unstinted and lavished hospitality of her home. Who would doubt for a moment that these now glorified souls of God were just at the beautiful gates to welcome her in.

We heard it said the day of her burial by her neighbors and friends, that she was the best woman in all that section. The rich legacy left her children and friends, as a goodly heritage, rather to be chosen than great riches is a good name—a name for virtue, truth, honesty, hope, charity, faith and courage. Her cheerful demeanor, bright Christian spirit, and beautiful life were a benediction to all with whom she came in contact and while God has called her to lay down all earthly service after 96 years of struggles and triumphs in His cause, for a more glorious service in the Father's house of many mansions, yet she will not die in the hearts and lives of those who knew and loved her. She has passed away like a gentle breath at an age far beyond the time allotted to man, and our hearts deeply sorrow for our loss, but what are we that we should question divine wisdom. God has done it and we should be dumb. It is more fitting that we should rejoice that such a life has inherited its well-deserved reward. May these many years of consecration reap large results and her example be emulated by many; that Christ she loved and served so faithfully be known in the homes of loved ones she has left behind. We pray that the spirit of resignation, of faith, and assurance that God doeth all things well fill the hearts of loved ones from whom she has been separated for a time, as the days of this separation grow fewer.

Her funeral was conducted by the writer from Bethlehem church in the presence of a large concourse of sorrowing friends and relatives, and her mortal remains were laid at rest in the church graveyard nearby among loved ones who had preceded her to the glory world.

J. A. BOWLES.

Derita.

Rev. Seymour Taylor, the pastor, writes:

"My people have received me very kindly. The Trinity congregation gave us a nice pounding one day last week. Dr. Boyer held our first quarterly meeting last Saturday and Sunday. He made a very fine impression. The stewards very kindly increased the salary for the preacher $50.00."

Pineville.

The first quarterly conference for the Pineville circuit was held at Pineville on December 26th and 27th. Our new presiding elder, Dr. Boyer, was in the chair. No one would have suspected him as new at the business. His presidency has thus far given perfect satisfaction. I have heard many expressions from the brethren and every one favorable. The meeting itself was a success both as to attendance and the work done. The pastor's salary was advanced some over that of last year, and we start out expecting to make this the best year we have yet had. The outlook is encouraging.

On the 24th, the day before Christmas, a committee from Harrison's church, visited the parsonage bringing with them, in kindly remembrance, many useful things for the pantry. This indeed is their annual custom. They remember the preacher on Christmas eve in a very substantial way and render it impossible for him and his not to remember them for many days—indeed for weeks. Certainly we shall not. "The lines are fallen unto us in pleasant places; yea, we have a goodly heritage."

Fraternally,
W. S. HALES.

THE DEATH OF CHRIST.

The only hope that is reasonable for the future of the church of Christ is found in the death of Christ. This is the only thing that lifts me above discouragement and apprehension, in view of the many undesirable and unhappy circumstances that attend the life of the church in the present day. Her worldly conformity, her sad dissentions, the breaking up of her unity—all of these things would seem to me utterly to destroy hope if one were not held fast by that blessed word. The death of Christ is the covenant of hope for the church.—Charles Cuthbert Hall.

WHEN GOD SPEAKS.

When God speaks He likes no other voice to break the stillness, but his own, and hence the place that has always been given to solitude in all true religious life. It can be overdone, but it can be grossly underdone. And there is no lesson more worth insisting on in days like ours than this: When God wants to speak with a man, He wants that man to be alone.—Henry Drummond.

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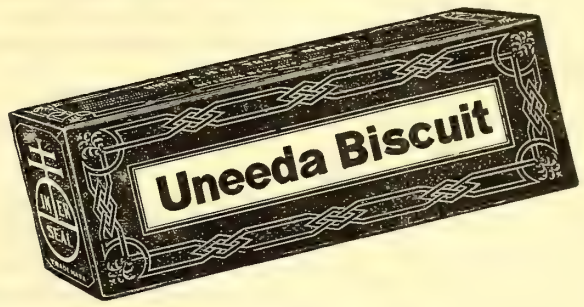
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The Christian Life.

A HAPPY NEW YEAR.

Years come and go. Swifter than a weaver's shuttle is the flight of time. On the morning of January the first, the words which come to us are instinctively culled from the Book in which we find epitomized the story of man's life: "Lord, thou hast been our dwellingplace in all generations. Before the mountains were brought forth, or even thou hadst formed the earth and the world, from everlasting to everlasting thou art God. Thou turnest man to destruction, and sayest, Return ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

In the doorway of a new year we stand looking forward into an unknown future, and behind us is the long procession of the past. A thousand years in the Divine sight are but as yesterday . . . and as a watch in the night." To us living as we do, one day at a time, twelve months seem to stretch away into infinite space. What prayer can we make for the days that are coming, except that we may be taught to "number" them, so that we "may apply our hearts unto wisdom." "O satisfy us early with thy mercies," we plead, "that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

In all literature there is nothing nobler than the Ninetieth Psalm. Nothing written by human hands is more appropriate for the opening of this new year. What better wish can we pray for friend or kinsman than that "the beauty of the Lord our God" may be upon him? What better ambition entertained in ourselves than the desire that "the work of our hands" may not be ephemeral, but may be "established" and stand?

"When prayer delights thee least, then learn to say:
Soul, now is greatest need that thou shouldst pray.
"Say what is prayer when it is prayer indeed?
The mighty utterance of a mighty need.
"The man is praying who doth press with might
Out of his darkness into God's own light.
"All things that live from God their sustenance wait,
And sun and moon are beggars at his gate."

If for any one dear to me. I could breathe a petition in the ear of God, it would be that the prayer-life should be fuller and more intimate than ever before. No year can be truly happy that is not a year made blessed by communion with heaven. If in the years that are gone we have been limiting our thought of God by the low conception born of our own finite natures, would it not be a beautiful thing if we could get more of the feeling the ransomed have as they see the Savior face to face? It will be a Happy New Year for us if in it we carry all our little wants, and our larger ones, straight to God.

It may have happened to some of us in the past very earnestly to long for light on our darkness; to pray for it, and then to act upon what seemed to be the illumination given. Later we may have found that we have seemed mistaken. The thing we did we regretted; the answer we expected did not come.

Shall we, therefore, rashly conclude that our Lord did not hear, and that prayer is in vain? If this be the outcome of our mistakes, we shall have committed life's greatest mistake—that of turning away from the simplicity of children, and refusing to believe that our Father knows best. Whatever be withheld or denied, granted or received, all that has been in the past has been in God's hand, all that shall be in the future will be from him. With dear Miss Waring we may say in this year's beginning:

"Father, I know that all my life
Is portioned out for me,
And the changes that are sure to come
I do not fear to see;
But I ask thee for a present mind
Intent on pleasing thee.

I ask thee for a thoughtful love
Through constant watching wise,
To meet the glad with joyous smiles,
And wipe the weeping eyes,
And a heart at leisure from itself
To soothe and sympathize.

Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts
To keep and cultivate;
And a work of lowly work to do
For the Lord on whom I wait.

There are briers besetting every path
That call for patient care;
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on thee
Is happy anywhere."

I think we shall be more successful in making happy the new year if we take up some definite task, and perseveringly toil toward its accomplishment. If we are teaching in the Sunday school, may we not regard the class as our parish? A teacher never rounds out fully her service unless she has gained the friendship of the children, has their confidence, and knows something of their life during the week. She may herself be a busy person, with very little extra time; but now and then, on a half holiday, or in the evening, she may call on the children in their homes, or may have them in her own. The Sunday school is the real nursery of the church; and where the Bible is faithfully taught to the little ones there we may expect to see large accessions to the list of communicants.

What may we do to add to the happiness of our homes? Possibly in one of them there is an invalid. Weary days and nights of watchfulness are appointed to her. Are we doing the little things we can to cheer her, to relieve her loneliness, and to make her shadowed life brighter? Are we trying to make children happy? It takes very little to please them; a flower, a toy, a puzzle, a book, a story told in the twilight, and unexpected treat—any of these things fill children's hearts with gladness such as older people seldom enjoy. If you are a mother, cease saying "No," when you might as well say "Yes." Do not discriminate unfairly between the children. In some of our homes the little ones are allowed to tyrannize over the older sisters and brothers; in other the older one are encouraged to be heedless and selfish in their intercourse with the juniors. If life is to be a happy thing for any of us in the coming days, we must have under our conduct a broad foundation of justice.

We who weekly meet in this Corner have already had many happy years together. Life for us has been full of the Father's goodness. As the days go on, shall we not trust the unfailing love? Shall we not hope day by day for something better than we have ever had before? It may be that ships are coming home to us across the sea, freighted with joy that we do not expect; there may be new friends coming to make our lives blessed, and comfort for those we have lost. Perhaps we are to have new opportunities for usefulness. Perhaps just around the corner veiled to day, there is waiting for us some revelation of our Savior, some fuller vision of his grace than we have ever had before. In this New Year "the beauty of the Lord our God be upon us" all, and may he "establish upon us the work of our hands."—Christian Intelligencer.

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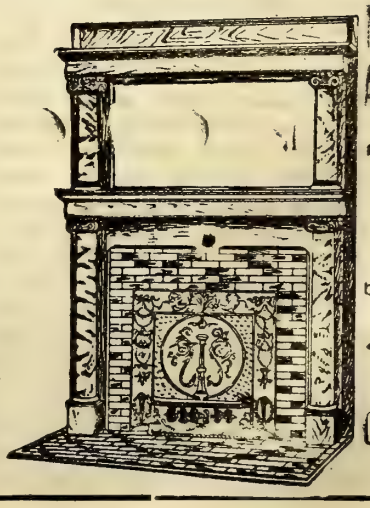

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Our Little Folks.

ROBIN'S NEW YEAR.

On the snowy branch of the holly-bush
A gay little redbreast sings:
"Happy New Year to all, to all," says he,
Oh! loudly his greeting rings.
And in the warm nursery, way high up
From the window pane looks down,
A dear little girl with sunshiny hair
And a boy with eyes so brown.

To robin they call, "Ho, ho, little bird
Why singing so gayly, pray?
The snow is so deep, the wind is so keen,
You'll freeze with the cold today."
"Icicles hang on mistletoe bough
And snow on the meadow lies
But I fear not the cold this New Year's morn,"
The brave little bird replies.

"For God he is good, and God he is love,
He made the land and the sea;
And the God that sees when the sparrows fall
Will also take care of me."
Then he eats with a thankful heart the crumbs
That the small white hands let fall,
And sings from his swing in holly-bush,
"Happy New Year to all, to all!"

—Selected.

GOOSEY LUCY'S NEW YEAR'S CALLS.

"Where are you going, Uncle Fred?" asked Lucy.

"I am going to make New Year's calls, little girls," replied Uncle Fred.

"And how do you make them? What are they made of?" inquired Lucy.

"Oh—ah—my dear child?" said Uncle Fred, who was looking for his umbrella in a great hurry. "They are not made of anything. You—ah—you just call, you know, on all the people you know. Oh, here it is! Goodbye, little girl! I must be off."

And off he hurried, leaving Lucy mystified in the hall.

"You just call," she repeated. "Just call all the people you know. Why, that is easy enough; but what a funny thing to do!"

She pondered a few minutes and then continued, "I think I will go and make New Year's calls. It must be great fun! Perhaps, I shall meet Uncle Fred, and then we can call together, and that will be just twice as loud."

Away ran the little girl to her room. Blue coat, blue leggins, blue mittens, swan's down hood, all were on in three minute's time; and without a thought of mamma or nurse, or anybody else, Lucy slipped out of the door, and ran merrily down the street.

Oh, how fresh and clear the air was! how the snow sparkled in the sunlight! what a fine thing it was to make New Year's calls!

And now the question was, where she should call first. Why at grandma's of course! her house was in the square, just around the corner. And then she would go to Aunt Maria's, and then—well, she would think about the next place as she went along, but here was grandmamma's house now.

Lucy looked up at all the windows, but no one was in sight.

So much the better! She planted herself squarely on the curbstone, and opening her mouth to its fullest extent, shouted, "Grandmamma! Grandmamma! Grandmamma!!! Grandmamma!!!"

Her grandmother, who was sitting quietly by the first reading, heard the piercing screams, and running to the window as fast as her dear old feet could carry her, saw Lucy, panting and crimson, with her mouth just opening for another shout.

Something had happened at home! an accident, probably. No time must be lost. Grandmamma threw up the sash.

"Run and call the doctor!" she cried. "Quick, dear! Don't stop to tell me about it, but run! I will be there in three minutes!" And she shut the window and trembling with anxiety, hastened to put on her shawl and bonnet, and almost ran through the snow to her daughter's house.

Meanwhile, Lucy ran on in high glee. I hadn't thought of the doctor!" she said, " but of course I will go there, as grandmamma wishes it. What fun it is!"

The doctor's house was soon reached, and Lucy's shouts brought the good man quickly to the door.

"Bless me!" he said. "Mrs. Graham's little girl! Baby ill again, I suppose? All right, my dear!" he said to Lucy. "I'll be there instantly. Run and tell them I'm coming," and he shut the door and calls for his boots.

Lucy danced along enchanted with her new play, and soon reached Aunt Maria's house, where she called again with might and main. Now, Aunt Maria was slightly deaf, and when she heard her own name, resounding in a clear, shrill scream, "Aunt Mari-i-i-ia!" she thought it was a cry of fire!

Throwing up the window (she was a very nervous and excitable person), she shrieked, "Fire! Fire! police! watchman! help! help! fire!! fire!!!" till everybody within a dozen blocks heard her, and came rushing to the rescue, with buckets and fire extinguishers.

Lucy was rather frightened at all this, and thought on the whole that she would not make any more calls that day.

So she went home. And there was grandmamma and the doctor and mamma, all waiting for her with very grave faces.

The two first had arrived breathless and agitated, inquiring what had happened and who was ill.

Much perplexity followed, and now that the author of the mischief had arrived, what should be done to her?

Lucy's fingers went into her mouth, and her head went down.

But she told her story truthfully; and it was such a funny one that the doctor burst into a roar of laughter, and grandmamma laughed heartily, and even mamma could not look grave.

So Goosey Lucy had a lecture and a New Year's cooky and went to tell her dolls all about it, while mamma and grandmamma and the doctor went to see Aunt Maria.—Youth's Companion.

RESOLUTION CUSHIONS.

There was an expectant smile on Grandma Bartlett's face. She pulled the shade over the lamp and drew the curtains shutting her room in cozily. The clock on the mantel was ticking the Old Year away as fast as it could hurry him off. It was dusk and New Year's eve, and that was the time for the Pincushion Ceremony at the Bartlett's. Fred met Alice on the stairs and Belle and Arthur came along the hall. Belle carried Baby Letty in her arms, and they each bore a bristling, little red tomato pincushion in their hands.

Grandma had placed five hassocks in a row.

"Come, dearies," she called out, to Arthur's subdued knock. They filed in, laughing.

"Stools of repentance," cried tall Belle, dropping to her hassock. "O, grandma, my cushion is full of pins. I broke my resolution every other day. I resolved to keep my temper, you know, and I got so tired of poking in a pin for a slip, every night at bed time."

"Look at my lazy pins," mourned Fred.

"And my behind-time stickers," chimed in Alice.

"I didn't think I did put off these things so often," sighed Arthur, and then baby Letty stuck up her cushion. It was empty.

"Now, dears," said grandma, "proceed with the ceremony."

Solemnly they each tumbled their pins into a box on the table. Another stood near it.

"Why, there is not half as many as last year, grandma!" cried Fred.

"Why! Why! And we all felt so bad."

"Clean cushions again," said grandma, happily, picking up Letty to hug her. "Now for grandma's New Year's presents."

There were beautiful books and games.

"I always feel as if you paid us for being naughty," said Alice, looking up with a smile from her book. "I wouldn't part with my Resolution Cushion for the world!"

Arthur looked at his empty cushion.

"I'm glad those pins are gone," he said.

"A clean start for a Happy New Year. I say, grandma, how we love you!"

And four impetus pair of arms almost smothered dear, gentle grandma.—Youth's Companion.

SHOEING GEESE.

In Bohemia, when geese are to be driven long distances to market, they are shod for the journey. The method of shoeing is as simple as it is effecting. The geese are made to walk repeatedly over patches of tar mixed with sand. This forms a hard crust on their feet, which enables them to travel great distances without becoming sore-footed.—The Presbyterian.

A little girl came into the room tugging at the stem of a big rosy apple.

"Why, daughter," said her mother, 'what are you trying to do?"

"Oh, mother, I just can't get the cork out."

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That cough may return, or your weight may increase or decrease beyond the limits, or added to a none too good family record some of your nearer kindly ones may have been carried off by a prejudiced malady.

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TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

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Cardui is sold at all drug stores, with full instructions for use.

Try Cardui.

Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THOU, O LORD, REMAINEST FOR EVER.

Lam. v, 19.

Amid the rolling years of changing time,
The shifting sands upon the ocean shore,
The coming and the passing, how sublime
This thought—forever more!

Eternal life, beyond the changing years,
Unfailing Light, across the shifting sands,
Love that 'midst surging waves of hopes and fears,
Like Rock of Ages stands.

* * * * * * *

For ever Thou remainest—Thou whose name
Is Alpha and Omega, First and Last,
Jehovah-Jesus, changelessly the same
In future, present, past.

Thou, Lord, remainest; through the lifting gates
Of the New Year we pass; our hearts grow strong
In the blest hope for which creation waits,
The new eternal song.

—Selected.

NOTES FROM THE GREENSBORO MISSIONARY INSTITUTE.

Mrs. Mamie A. Wills.

Greensboro has been enjoying a "Feast of Good Things," for the past week, and we are eager that other cities may obtain such a blessing.

On Sunday morning it was announced that the Woman's Foreign Missionary Society would hold its annual week of prayer commencing on Monday afternoon, and continuing to the latter part of the week, in the Missionary Institute participated in by all denominations, and conducted by Mr. Edmund D. Soper, General Field Secretary, of the Young People's Missionary Movement. Dr. W. H. Brown, returned missionary from the Philippines and Professor Ghist Ghee, of the faculty of Soochow University.

The service Monday afternoon was held in the ladies' parlor of West Market Street church. Under the guidance of Mrs. F. E. Ross our attention was directed toward Mexico, a field fraught with vital interest to us all.

The subject for Tuesday afternoon was our "Kansas Bible and Training School" It was presented by Miss Emma Page, teacher of Bible in Greensboro Female College, with all the enthusiasm of a love-filled student. With her we entered its portals, greeted by the famous motto, "Let Christ be the Head of this Houshold, the Honored Guest at every table, the Silent Listener to every conversation," which stands there, exercising its silent influence over the student life.

We noted the extreme cleanliness of the building. Why should it not be so when the work is done by the students themselves! In classroom we mingled together, even accompanied the students on their celebrated "Friday afternoon visiting campaign. Nor were we debarred from the intimate, sacred circle of prayer. But above all, Miss Page impressed us with a deep desire to know all of our 79 missionaries by sight and by name, that we might bear them individually in our hearts for prayers.

Wednesday afternoon was devoted to the McTyeire Home and School for Girls. Mrs. Copeland had noted on the board the main facts for consideration, and around them were clustered the contingent thoughts. The program concluded with the last message from McTyeire, penned by Mrs. S. S. Harris.

The work of the Institute commenced on Thanksgiving Day, in the afternoon and continued through Saturday. The afternoons were devoted to the study of the best plans and methods for work in Sunday Schools and Young People's Societies. Conspicuous errors were pointed out that they might be guarded against.

On Saturday afternoon the plan was varied. Mr. Soper discussing in a masterly manner the ever interesting subject of Giving. His logic was convincing, and his treatment so liberal that we were lifted to a higher plane and gifted with a larger vission. If all else that he said should escape us, may this sentence linger long in our memory: "The measure of sacrifice is the measure of Christian giving." Following this, Dr. Brown spoke forcefully of the power of prayer.

The time appointed (Friday morning) for the Greensboro District Missionary Meeting was most happily chosen, for it enabled those in attendance to hear brief but vital addresses from Dr. Brown, Mr. Soper, and Professor Gee, an inestimable privilege.

The evening session of the Institute opened at 7 o'clock, and for the space of an hour, classwork was pursued. One might choose to study the "Frontier," under Mr. Soper; the "Moslem World," with Dr. Brown, or "China," with Professor Gee, an embarrassment of riches.

The hour from 8 to 9 each evening held a rare treat.

Thursday Mr. Soper in a most impressive way called our attention to the great crises in this and other countries of the world. The supreme need in all being the same Christ, and the principles He taught, that all civilization might be Christian civilization. The greatness of the work of evangelizing the world called for great organizations, and unity of effort of all who love our Lord.

A message from the Philippines came to us Friday night from the lips of Dr. Brown, who had spent some years among the natives, so eloquent so earnest, it went straight to our hearts. Through his vivid descriptions of these strange lands the people actually moved before us, and we joined in their laughter, shedding tears in their griefs.

The closing address Saturday evening was on China, by Professor Gee. His ringing sentences and deep earnestness claimed our rapt attention, and at its close a great gladness filled our hearts at the thought of the work we are doing in this most important field.

The week of prayer and spiritual uplift was brought to a close by a service of praise on Sunday afternoon conducted by Mrs. Lucy H. Robertson, at which time she gave us a clear, interesting outline of the organization and work of the Woman's Board of Foreign Missions.

MY TREASURES.

In the white dawn of the New Year I bring forth my treasures, new and old, and once again I rejoice in their value and in their beauty—for verily these are beyond price. Three jewels I hold in my hand—my own peculiar treasures, yet given also to every child of the Highest. And these are the jewels of price upon which I gaze this New Year's day: Health, Opportunity, Ability.

And this lustrous pearl that men have named Health—how often has it been cast before the swine of appetite and pride. How is its beauty dimmed, its whiteness sullied. But even while I hold it in the light I behold its brilliancy returning. I will praise thee with my whole heart, O Lord, "so shall my light break forth as the morning, and my health spring forth speedily."

The second gem in my casket is the glowing ruby, which means to me the repeated urge to a joyful service, the oft-recurring offer of the work that angels covet with veiled faces before the ineffable glory. Opportunity how often have I let thee slip from my nerveless fingers. Let me seize and hold thee fast, while I hope for some fresh token of the divine confidence!

Ability. Alas, this diamond white—this gift of gifts lies in my clasp unused and unappreciated. I cannot tell at what cost to me and others. It is mine—yet not mine, and if I adventure it not, it will presently vanish altogether, like some bright drop of dew, which changes into mist in the morning sunlight.

Angels and ministers of grace grant me to know the will of my Father; and knowing, to do it; that I may wear the jewels like burning lamps through all the days both dark and bright of the coming year; so shall I find them a mystic amulet giving strange vigor to the soul, a capable energy to the body, and that secret of mystic power which shall gird me as with the Life Immortal.

FLORENCE MORSE KINGSLEY.

GREENSBORO DISTRICT MEETING.

In response to the call of the district secretary, Miss Blanche Carr, a small delegation from the societies of Greensboro district met in the ladies' parlor of West Market Street church on Friday morning, November 27.

Mrs. Carr presided over the meeting, conducting the devotional exercises.

Mrs. Lucy H. Robertson addressed the meeting, giving an outline of the past work of the Woman's Foreign Missionary Society in this district, and stating the present needs of the organization.

Three gentlemen who were conducting the Missionary Institute were then introduced, making short addresses. The information given by these brethren, so familiar with foreign fields, the vivid character sketches presented by them; their edifying words, added intense interest to the occasion and inspired the listeners with a new longing to reach out and aid the heathen sister.

The speakers were: Rev. W. A. Brown, from the Philippine Islands; Dr. Ghist Gee, of Soochow University, China; and Rev. Edmund Soper, General Secretary of the Young People's Missionary Movement.

At the close of the addresses the several auxiliaries were represented by their delegates. Space forbids a full account of these reports but will state that enough money is raised to support two missionaries, two Bible women, and two scholarships, besides a good amount that goes into the general fund each year.

Mrs. Carr had organized a society at Ramseur, which was represented by Miss Woosley and Miss Hancock.

Randleman had no society but it was encouraging to note that two delegates, Mrs. E. P. Hays and Mrs. Dora Bulla, were present from that place.

The business session ended at 12:30, and the meeting adjourned in order to attend the Missionary Institute.

MRS. J. M. BANDY,
Cor. Sec. Dist. Meeting.

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Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

LETTER FROM MRS. MARR.

Dear Editor:—I enclose a letter from Mrs. Marr. 'Tis like her to be willing to add to her already overburdened hands and heart. Let us bear her up on our prayers continually.

How thankful we are that the work does not fall into unaccustomed hands. We need have no fear with her at the helm.

Yours &c.,
MRS. T. J. COPELAND,
Corresponding Secretary.

Dear Sisters of the Woman's Home Mission Society.

I would unite my voice with yours in expressing sorrow and regret for the loss of our president, Mrs. Frank Siler, and doubly so, as the responsibility of her office falls upon me for the time being.

Mrs. Siler's long experience and faithful service eminently qualify her for a leader. While her connection with our conference is broken she will still be identified with the same lines of work in her new field. May her labors be abundantly blessed, is the prayer of her sisters of the Western North Carolina Conference.

There is nothing quite so hard as to take up the work of another which has been suddenly left off, and without knowing anything of the plans try to carry it through to success. Fortunately for the work, the year is drawing to a close, and we shall soon have the opportunity of choosing a president. Sisters, let us be very earnest and diligent in prayer that the right woman be sent and that we make no mistake in finding her. She need not come from among the officers, she may never have held an office; but she should be a competent woman who not only loves the work, but manifests a deep interest in its development and growth.

I sincerely thank the many sisters for their kind words of encouragement. I never needed them more than now. My hands were already full to overflowing, and it now seems almost impossible to find a place for this added duty. But relying upon the help of the Father and the co-operation of the women of the Western North Carolina Conference, I will do the best I can.

Yours for service,
MRS. T. F. MARR.

How we should rejoice that our work falls into experienced hands. Let us bespeak, as Mrs. Copeland suggests, the prayers of all for all of our officers.—Editor.

A NEW YEAR'S MESSAGE.

My dear friends and co-workers:—Ere the sound of the bells die in your ears as they ring out "the old year," a message of love to each of you, I would send. On this quiet December evening, while hearts are still aglow with the thoughts of the "Messenger of Peace," your faces one by one rise before me and a feeling of gladness takes possession of me. To each one I send a happy, a glad, New Year's greeting. First of all to the new president, who at the beginning of this year enters upon her work of leadership in our Home Mission ranks under such auspicious circumstances; to the vice-presidents, whose respective departments lie at the very foundation of our structure, to the recording secretary, who has endeared herself to the workers not only for what she has done, but for her own attractive personality; to the corresponding secretary, whose words and works inspire us to the best in us, and who feels nearer to us just now because through the "deep waters" which threatened to engulf her during the past year, God has graciously led her and left her strengthened for the conflict; to our treasurer, who has served faithfully not only at "the tables," but also in "spiritual things"; to the Brevard treasurer, who allows neither business nor pleasure to deflect her from the path of duty, but like Paul who said, "This one thing I do," goes straight ahead in labor for the girls at Brevard, many of whose lives are a mute appeal to us; to the superintendent of supplies, whose hand guides in bringing joy to cheerless homes and in relieving "suffering humanity's needs."

To each of the secretaries who are bravely leading their districts to greater heights, and especially greetings to that host of private members who have made possible the achievements of the officers. Many, many times, both officials and privates, you have cherished me with loving personal messages, and saved me from discouragement. May the New Year bring you all an abundant harvest of blessings from God's great storehouse, and such joy as you have never before known.

THE UNKNOWN FUTURE.

It is appropriate that we should face a New Year thoughtfully. What it will bring to us we con not even guess. Like the Israelites of old, we are about to enter a land of which we know nothing. We recall the words of that true and trusted leader, Joshua, "Ye have not passed this way heretofore." Doubtless many of those Israelites, recalling the experiences of the wilderness, had grave doubts about this land into which they were being led. Possibly some of you, grieving over the failures of the past year, enter upon the new with grave apprehension. Remember this, however, failure as the world looks at it is not always God's standard, and "There are are some kinds of failure better than success."

The only thing we should be anxious about as we enter the new year is to have a disposition submissive to God's will, so that His plan for us may not be marred in any way. With that disposition the New Year will be famous for the peace of mind in which we live. It will be noted for the faithfulness with which we do our work; for the kindly graces of character which we develop in ourselves, and for the good cheer we spread among our fellow men.

It is all important that we start the year aright. No doubt many of us will enter it with fear and trembling. Instead then of asking the Lord for temporal blessings, let us implore Him for wisdom to guide us aright and walk in the way which He leads. Then will come to us blessings of which we have never dreamed.

"I know not where I am going,
But well do I know my guide,"

is a very comforting assurance as we stand on the threshhold of this New Year.

No doubt there will come to us sore trials and temptations, but we are nowhere in the Bible promised exemption from them. We take lease of sorrow only when we take lease of life. But it will do no good to have forebodings of future evil. If we commit our ways unto the Lord He will provide a way of escape from every temptation and strength to endure every conflict. When trouble comes, like Paul we will find, "My peace is sufficient for thee."

As we read again Joshua's words so pregnant with meaning, "Ye have not passed this way heretofore," there will come also that kindred thought, "We shall never pass this way again." This, then, is our only opportunity to do certain things. All about us are needs that we ought to relieve, sorrow that we only can solace, cold hearts that turn to us for comfort, perplexed ones whom we should guide into the path of Him who said "I am the way." Let us adopt the motto of the good old Quaker, who said:

"I shall pass through this life but once
Any good therefore that I can do,
Any kindness that I can show
Let me do it now.
Let me not delay it nor neglect it
For I shall not pass this way again."

Certainly, then, as I wish for you a happy New Year, I wish for you a year filled with useful kindly deeds. As Home Mission workers we can look toward the future very hopefully, but never have we been confronted larger responsibilities or more marvelous opportunities. With a courage, the offspring of unfaltering faith, with a love begotten of Him who "first loved us," and with a zeal "born of knowledge" let us enter upon its duties and privileges joyously, glad to be even a "doorkeeper in the house of our Lord."

Yours in loving service,
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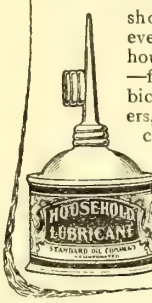
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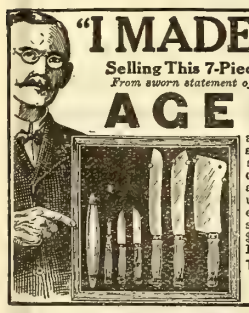
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Box 777, BRIDGEPORT, ALA.

The Sunday School Lesson.

LESSON II.—JANUARY 10, 1909.
The Descent of the Holy Spirit.
(Acts 2, 1-11.)

Time—A. D. 30. Place—Jerusalem.

Golden Text.—I will pray the Father, and He shall give you another Comforter that he may be with you forever; even the Spirit of Truth.—John 14, 16-17.

The Incident.

It is all such easy reading. The disciples, still at Olivet, were gazing into the unanswering blue behind which Jesus had seemed to disappear. By their side stood "two men in white," who reminded them that obedience was still the first duty of a disciple to his Master. Jesus was gone. But he had left instructions that the disciples should tarry in Jerusalem. Obviously, then, there was no piety in looking into heaven at Olivet when their orders were to report in Jerusalem. The contemplative mood has its fascinations. There is a real and peculiar delight in being on the mount. But contemplation and ecstasy have little value apart from the active benevolence to which they should furnish inspiration. It is well to "go apart awhile" and commune with God. But such an exercise is shorn of much of its relish, and nearly all of its power, when it is regarded as an end in itself. We seek fellowship for power as well as for joy and peace; and we receive power for divinely ordained tasks in the accomplishing of which we experience added joy and peace.

In Jerusalem the disciples resorted naturally to "the upper chamber," where we are told "they were abiding." By this we are to understand not that this was the lodging place of the disciples, but the habitual place of resort for the one hundred and twenty. Here they were accustomed to gather for prayer, and here they patiently and prayerfully awaited the coming of the Lord.

Then comes the day of Pentecost. It fell fifty days after the Passover, ten after the ascension of Jesus. The scene is easily reproduced. In the "upper chamber" the disciples to the number of over one hundrd were come together for prayer. Among them, as Luke is particular to remark, are "the women and Mary the mother of Jesus." These all with one accord were continuing steadfastly in prayer (1, 14). While they were at prayer there came suddenly, as out of heaven itself, a report which "filled all the house"; the sound was as "of the rushing of a mighty wind." Instantly, also, a flame of fire irradiated the room and, to the astonished gaze of the disciples, the fire seemed to divide itself into tongues of flame which sat, as it were, on each one of them. Thereupon the company, with access of power which no one was quite able to control began to speak in languages foreign to those with which they were familiar; and, moreover, when a great crowd had come together, brought thither by a report of the supernatural signs displayed upon the disciples, it was disclosed that visitors from abroad heard their own language or dialect from the lips of untutored Galileans. It is not surprising that they were amazed and perplexed, saying one to another, What meaneth this? Their explanation was not particularly illuminating. And to the charge drunkenness Peter replied first that no pious Jew ever touched wine before the hour of the morning sacrifice; and secondly, that had they only recalled their own scriptures they would have found in the scene but the fulfillment of Joel's prophecy, that in "the last days" God would pour forth His spirit upon all flesh so that Israel's sons and daughters should prophesy, her youth should see visions, and her veterans dream dreams.

The Gift of the Spirit.

Just what are we to understand by the phenomena? Aside from Peter's plain words that it was God's spirit poured forth upon the people there is no explanation. The wisdom of the psychologist does not compass all the mysteries of spirit, and there is nothing irrational in believing that if men and women can influence other men and women by word and look, by thought and intercessory prayer, perhaps the spirit of God can be no less personal or powerful. That there is a divinity that shapes our ends; that there are intangible, invisible, but very real powers at work upon us all, leading us upward or downward, molding our thoughts and directing our action—this is no longer in dispute among thoughtful people. It is necessary, therefore, only to disassociate the fact from certain accidental accompaniments of the fact—the noise, the flame, the alien speech—to put ourselves into the same relation to it that obtained among the disciples on that memorable day of Pentecost. Note now:

1. That this new power came to the disciples obedient to the word of the Master. They were in Jerusalem at His word; they were in prayer by His word and example; they were in holy expectation because they believed His promise of the spirit. Moreover, they were providentially at a crisis in the history of the new movement. Apart from this enduement they must remain dumb and powerless; the movement would wane and disappear. Wonder, which to a more sophisticated people, would only provoke questionings and debate, were to them the signs of God's presence and favor. God adapts His revelations to the needs and uses of the hour or of the age. The descent of the Spirit as it has been witnessed in the revivals under Wesley and Whitefield, under Edwards and Tennent, under Finney and Moody, and in the more recent Welsh revival—such a visitation of the Spirit is just as real just as divine as the display at Jerusalme on Pentecost. The accompaniments were less startling, but not less compelling or convincing. It is not in sound or flame or in gifts of tongues that the demonstration of spiritual power consists, but in the miracle of the changed purpose, of the subdued heart, of the evil passions cast out, of the daily walk in mercy, love and truth.

2. Note, also, that spiritual enduement is the condition of moral efficiency. It is not in education or in civilization to make men holy or keep them righteous. Nor is it in culture or in social refinement to beget in man the passion for humanity. Without the experience of Pentecost Peter and his colleagues would in all probability have gone back to Galilee, cherished in quiet and in secret the memory of a beloved but misguided Teacher, and died respectable and respected citizens of their native town. From that moment the love of Christ constrained them in an irresistible way to the proclamation of the good tidings which should be to all people. It was not simply that Peter and the rest became successful speakers. The enduement enabled them no doubt to hold their own against the controversialists of their day, but something more than that was needed. The need then as it is now was for some power to make and keep a man in his daily life the unmistakable and wholly intelligible witness to a power from above directing and impelling him to noblest ends and issues. That was what was involved in Pentecost. The descent of the Spirit meant that for humanity there was a new hope and a new source of power, in virtue of which and by the power of which a man might grow from grace to grace until he had come to the perfect fullness of the stature of the man Christ Jesus. And that is the significance of the Pentecost for us.—New York Christian Advocate.

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The Farm and Garden.

TO GET WINTER EGGS, HAVE GOOD HOUSES.

This is a good time to be thinking about whether the chickens are properly housed. Good housing will have much to do with their winter laying. Getting winter eggs shows that a poultryman is a good one. Anybody can get eggs in spring and early summer; but in winter when prices are high, is the time that eggs pay well. Good feed is very important but for the money invested, good housing will give better results, and is more often neglected.

Fine looking hen houses are not necessary. I have seen very practical hen houses built of old straw. They kept the layers dry and kept off drafts. The houses were kept reasonably clean and the comfort of the fowls always had attention. When these points are covered, the poultryman who keeps chickens merely for the money he can make need not worry about other points in the house. If hens must roost in trees or on fences, too much of their vitality is used up in resisting the elements and they do not turn enough of their food into eggs. If hens sleep in open sheds their condition is not much improved. They need fresh air—lots of it; but nothing is gained by subjecting them to drafts or breezes in cold or damp weather. Build the house of whatever material may be most convenient. Rather than go without a good hen house, build it of sod. Many good hen houses are built of sod in the West. A house built of this will keep out drafts and make the layers very comfortable.

A Cheap and Serviceable House.

It is not necessary to build a double walled house, if the single wall is close enough to keep out drafts. One of the best poultry houses I ever saw was built by and for a man who was making a specialty of winter eggs in a cold climate. He put his uprights for the building in place, then with broadheaded tacks fastened single-ply tar roofing paper on the outer side of the uprights. Over this roofing paper ship lap siding was nailed. After the siding was nailed on, the tar paper was fastened to the siding, by using laths between the uprights. This makes an expensive wall that will not permit drafts to enter. If one desired to put a little more money into a building, he could put on one thickness of boards, apply light roofing or even building paper on the boards, and then nail on another thickness of boards. If the roof is made of building paper, it, too, will prevent drafts; and the roof can be made rather flat. Indeed, most roofing paper will give better service if the roof is not very steep, for the reason that the composition on the paper may melt and run off in hot weather if the roof is steep.

A farmer should carry one hundred laying hens. A house that is 12 to 16 feet wide and 20 to 25 feet long will be large enough for this number. Have the roof slope to the north and have all opening on the southside. If necessary, place the door on one end close to the southside. Make the back wall 4 1-2 to 5 feet high and the south, or front wall 7 to 9 feet. Place the windows high, so that the sunshine will reach far back into the building when the sun is low during the winter. Part or all of the windows may have cloth substituted for the glass. The cloth will permit foul gases in the house to pass through and will allow the pure gases from the outside to pass in. Use heavy canvass or burlap for this cloth, and do not be afraid to make the opening large enough. If it occupies half or even all of the southside of the building, it will not be too large, if the other three sides of the building and the roof are made so tight that drafts cannot sweep through. Ventilating a chicken house through a cloth window or a cloth door is one of the best improvements that has been made in poultry culture of recent years.

Keep the Roosts Away From the Wall

Place the roosts in the back half of the house, and let them run parallel with it. Place all the roosts on the same level and about half way between the earth floor and the roof. A 2x4 with the edges rounded make fine roosts. Place the roosts 12 to 15 inches apart, depending on the size of the fowls, and have them 8 to 12 inches above the dropping board. Do not have the roosts closer than 18 to 24 inches to any outside wall of the house. It would make a fowl too cold on one side if roosting close to a wall. Suspend the roosts from the rafters or hinge them above a dropping board so that they can be treated on the under side for mites. If a dropping board is used, swing the roosts upward out of the way will make it more convenient to clean the dropping board.

Make nests with a passage way between them and an outside wall, so they will be somewhat private. They will appeal to old Biddy if made this way, and their rather dark condition will tend to prevent egg eating. The front side or the top of the nests may consist of a hinged door through which eggs may be gathered. Some will prefer to put the nests under the dropping board, which has something in its favor.

A house of the size suggested will be large enough to permit of litter being used in the front part for the chickens to scratch grain out of.—Progressive Farmer.

RAISE YOUR OWN MEAT.

Years ago I wrote of visiting a man's farm, where all the land was in cotton right up to the house standing unpainted in a bare field. A hopeless-looking woman was frying some Western bacon for the dinner, while the man toiled in the cotton. And I got to thinking over the matter. There was no stock on the place but the mules that worked the cotton. And as I saw that bacon, I thought that some farmer out West raised that hog, and probably made something out of it. Some railroad carried it to Chicago, and certainly made money. Some packer bought and cured the meat, and grew to be a millionaire. Another railroad brought it South and paid dividends by doing it. Some merchant bought it, and sold it to that man out there in the cotton field at a big profit—and he works all summer in the cotton making all these people prosperous out of his one crop, while at the end of the year he is as poor as ever, and his land grows less and less productive, while he might have made all these profits himself in raising the bacon at home.

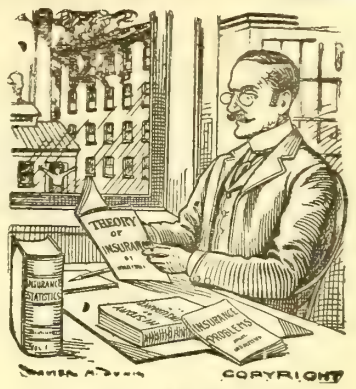
The western farmer makes corn, the railroads haul it, the merchant buys it, and sells it to the man who could raise the corn at more profit than the Western farmer if he improved his land. Yet, he goes on in the old hopeless way imagining that cotton is the only thing to get money out of, and that corn, oats, and wheat are only supplies, and the Western farmer gets rich supplying him.

When will the cotton farmer get out of this slavery to everybody else? Not till he goes to farming just as the Northern and Western farmer do. He has a crop that is far superior as a money crop to any they have, and a crop that fits into an important rotation of crops fully as well as any they have North or West, and while they get rich in sending him "supplies" he gets poor furnishing the crop that maintains the trade between this country and Europe, and selling the cottonseed that fatten the cattle that make the meat he buys in various forms.

Now, then, is the time to resolve to change all this. Plan a rotation for your farm and stick to it, grow plenty of forage and make manure and when you once have manure enough to cover a cornfield, you will be on the road out of this slavery to the North and West.

Nine-tenths of the letters I get from farmers ask what fertilizer I shall use for this, that or the other crop, when the man who farms right will need to buy little, and that only of the mineral forms of acid phosphate and potash, or but one of these, perhaps.

I have been hammering away at this for many years, and yet how few have taken the idea. But I do hear now and then from farmers who have broken loose from the old ruts, and are succeeding. Would to God that I could get all of them to do so!—Progressive Farmer.



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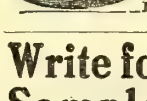
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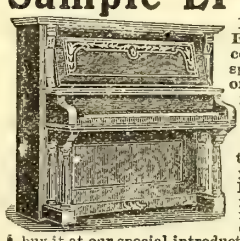
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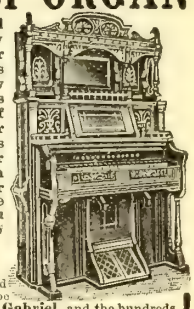


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Our Dead.

"I am the resurrection and the Life."—Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Sweeney.—Gordon, infant son of Mr. and Mrs. William Sweeney, died December 11, 1908, aged one year, 11 months, and 11 days.

Gordon and his mother were on the front porch. The mother stepped back through the hall to the kitchen for something, thinking the baby would remain till she would return. But he loved to follow close in mother's "footprints," went into the hall and then into a bedroom where there was an open fireplace, and caught his clothing on fire. The mother hearing him cry ran to him, tried to smother the flames out with her own clothing, receiving bad burns on her own person. She succeeded in getting the blaze out, but he was so badly burned that Christ came within twenty-four hours and took his sweet little spirit home with him.

While on earth he followed mother, now mother must follow him.

A true sympathizer,

A. FRIEND.

Ross.—Doctór Montgomery Ross was born March 19, 1836, and died a most triumphant death November 23, 1908. For many long years Brother Ross had been a consistent member of the M. E. Church, South, most of the time filling the office of steward, and he manifested a lively interest in its affairs to the last. He had been a constant reader of the Advocate for years, and hence was well posted in the movements of his church.

In 1855 he was married to Caroline Smith, which happy union was blessed with seven children, three of whom preceded the father into the world beyond. The helpmeet, who had walked by his side for fifty-three years, and four of the children remain, not to "mourn their loss," but to rejoice in his great gain. Brother Ross's life was an example of that simple trust in God and contentment that is so much needed today. He had but little of this world's goods, and he had but little of the care and worry that the world gives. He had, perhaps, not even a cottage that he could call his own, but he could talk about the mansions in his Father's house, and rejoice in the hope of the same. He frequently spoke of his readiness to die, and praised God for the prospects of an early departure. Death like this is not to be dreaded.

H. C. SPRINKLE,
Pastor.

Stiles.—J. R. Stiles was born June 23, 1847, and died November 23, 1908.

He married Miss Susan Abernethy, and to them was born a large family of children, every one of whom is an honor to an honorable parentage. In early life he joined the Methodist church at Concord, on the Catawba circuit. At the time of his death he was a member of the Methodist church at Davidson, N. C. Brother Stiles was a loyal Methodist, true to his obligations, always a true friend and loyal to his pastor, even among the number of those who regard their church obligations and membership as something sacred. As a Christian, his virtues shone most brilliantly. He bore a good name wherever known. Though his affliction was long and painful, he did not complain, but was always hopeful of recovery until the inevitable end was seen, and then he was ready and even anxious for his final release. In the presence of his family and a large concourse of sympathizing relatives and friends his body was laid to rest in the cemetery at Concord church, there to await the first call of the trumpet that shall call back to life the sleeping forms of those who sleep in Him.

R. S. HOWIE.

Betts.—Paul Guilford Betts died in Sherman, Texas, September 29, 1908.

He was the oldest son of the late Dr. Henry W. Betts and Mary Elizabeth Heilig, and the grandchild of Rev. A. D. Betts, of the North Caroline Conference. His end was perfect peace. His parents must have been glad when he passed through heaven's gate. He leaves one brother, Professor C. E. Betts, of Salisbury, to whom our hearts go out in tenderest sympathy.

A. D. BETTS.

Quarterly Meetings.

ASHEVILLE DISTRICT.—1st Round.

D. Atkins, P. E., Asheville, N. C.

Bethel	...Nov.	29
Riverside	"	29
Tryon and Saluda, Tryon	..Dec.	5-6
Biltmore and Mt. Pleasant, Biltmore	"	12-13
Haywood Street	"	13
Bald Creek, Laurel	"	19-20
Weaverville ct., Salem	"	26-27
Weaverville station	"	27-28
Swannanoa, Swannanoa	...Jan.	2-3
Burnsville, Burnsville	"	9-10
Hendersonv'e ct., Moore's G've,	"	16-17
Hendersonville	"	17
Central	"	24
North Asheville	"	24
Fairview, Tweeds	"	30-31
Marshall, Marshall	...Feb.	6-7
Hot Springs, Hot Springs	"	13-14

The district stewards will meet in Central church, Asheville, December 16th, at 11 a. m.

CHARLOTTE DISTRICT.—1st Round.

H. K. Boyer, P. E., Charlotte, N. C.

Tryon Street, November 29.

Brevard Street, November 29-30, 7:30 p. m.

Dilworth and Big Spring, December 2, 7:30 p. m.

Unionville, Unionville, December 5-6.

Monroe, Central, December 6, 7:30 p. m.

Polkton, Marshville, December 9, 11 a. m.

Morven, New Hope, December 10, 11 a. m.

Lilesville, Shady Grove, Dec. 11, 11 a. m.

Prospect, Bethlehem, December 12-13, 11 a. m.

North Monroe and Icemorlee, December 13, 7:30 p. m.

North Charlotte, December 14, 7:30 p. m.

Belmont Park, Dec. 16, 7:30 p. m.

Ansonville, Ansonville, Dec. 19-20, 11 a. m.

Wadesboro, Dec. 20, 7:30 p. m.

Waxhaw, Waxhaw, Dec. 22, 11 a. m.

Weddington, Union, December 23, 11 a. m.

Pineville, Pineville, Dec. 26-27, 11 a. m.

Calvary, Dec. 27-28, 7:30 p. m.

Mount Zion Station, Dec. 30, 7:30 p. m.

Derita, Derita, Jan. 2-3, 11 a. m.

Matthews, Jan. 6, 7:30 p. m.

Trinity, Jan. 10, 11 a. m.

Chadwick and Seversville, Jan. 10, 7:30 p. m.

District Stewards' and Lay Leaders' Meeting in Tryon Street church, Tuesday, December 8th, 2:30 p. m.

FRANKLIN DISTRICT.—1st Round.

R. M. Taylor, P. E., Franklin, N. C.

Franklin station	...Nov.	29
Macon circuit, Union	...Dec.	5-6
Bryson City, Bryson City	"	12-13
Glenville, Norton's	"	19-20
Dillsboro and Sylva, Dillsboro,	"	26-27
Webster, Webster	...Jan.	2-3
Murphy circuit, Tomotla	"	9-10
Andrews station	"	10-11
Franklin circuit, Oak Ridge	"	16-17
Robbinsville, Robbinsville	"	23-24
Hayesville, Oak Forest	"	30-31
Hiawassee circuit, Ranger	..Feb.	6-7
Murphy station	"	7-8
Whittier, Whittier	"	13-14

GREENSBORO DISTRICT.—1st Round.

W. R. Ware, P. E., Greensboro, N. C.

Greensboro, Carraway Mem'l,	Dec.	6
Greensboro, West Market St	"	13
Greensboro, Walnut Street	"	13
High Point, Washington St	"	20
High Point, S. Main St.	"	20
Greensboro, Centenary	"	27
Greensboro, Muir's Chapel	"	27-28
Liberty, Liberty	...Jan.	3-4
Greensboro, Spring Garden St.,	"	10
East Greensboro, Holts Chapel,	"	10-11
Pleasant Garden, Rehobeth	"	16-17
Coleridge, Concord	"	23-24
Ramseur & F'klinville, R'seur,	"	24-25
Asheboro ct., West Chapel	"	30-31
Asheboro station	..Jan. 31-Feb	1
Randolph, Trinity	"	6-7
Wentworth, Salem	"	13-14
Reidsville	"	14-15
Uwharrie, Concord	"	20-21
Denton, Denton	"	22
Ruffin, Lowe's	"	27-28
Randleman and Naomi	..Mar.	6-7

MORGANTON DISTRICT.—1st Round.

R. M. Hoyle, P. E., Marion, N. C.

Rutherford College (at night)	..Dec.	4-6
Connelly Sp'gs, Connelly Sp'gs,	"	5-6
Spruce Pine, Mt. Vernon	"	8
Elk Park, Elk Park	"	10
Bakersville, Bakersville	"	12-13
North Catawba, Capernaum	"	15
Marion station (at night)	"	18-20
Old Fort, Old Fort	"	19-20
McDowell, Glenwood	"	22
Thermal City, Thermal City	"	23
Rutherfordton, Rutherfordton,	"	26-27
Forest City, Forest City	...Jan.	2-3
Henrietta and Caroleen, Caroleen	"	9-10
Broad River at Klestlers	"	13-14
Green River, Lebanon	"	16-17
Cliffside, Hopewell	"	23-24
Morganton station (at night)	"	29-31
Morganton circuit, Glen Alpine,	"	30-31
Hartland ct., Mt. Pleasant	...Feb.	6-7
Table Rock ct., Linville	"	13-14

SALISBURY DISTRICT.—1st Round.

J. C. Rowe, P. E., Salisbury, N. C.

Spencer	..Dec.	6
E. Spencer and N. Main, E. Spencer	"	6
Holmes Memorial	"	6
Albemarle	"	20-21
West Albemarle	"	21
Salisbury ct., Bethel	"	26
First Church	"	27
South Main	"	27
Woodleaf ct., Woodleaf	"	30
Linwood, Cotton Grove	..Jan.	2-3
Lexington	"	3-4
Salem	"	6
Big Lick, Big Lick	"	7
Cottonville, Cedar Grove	"	9-10
Norwood	"	10-11
Bethel	"	15
Concord ct., Mt. Carmel	"	16-17
Mt. Pleasant, Mt. Pleasant	"	18
Central	"	17-18
Kannapolis, Bethpage	"	19
China Grove, China Grove	"	19-20
Jackson Hill, Center	"	23
New London, New London	"	24-25
Gold Hill, Gold Hill	"	25-26

District Stewards will meet December 16 and 17, at 2 o'clock, p. m., in First Methodist Church, in Salisbury. We hope to have Prof. W. R. Thompson at the meeting and have a leader's meeting of Laymen's Movement in connection with the district steward's meeting. The preachers are invited and it is desired that every charge shall be represented. First Church will provide entertainment. Please notify Capt. W. B. Summersett, Salisbury, N. C., of your coming.

SHELBY DISTRICT.—1st Round.

C. F. Sherrill, P. E., Shelby, N. C.

Lincolnton circuit, High Shoals,	Jan.	2-3
Lincolnton station	"	1-9
Shelby ct., Patterson Springs,	"	9-10
Stanly Creek	"	10-11
Lowell, Ebenezer	"	16-17
McAdenville	"	17-18
Bessemer City	"	23-24
West End and Franklin Ave.,	"	23-24
South Fork, Ebenezer	"	30-31
Lowesville, Hill's Chapel	...Feb.	6-7
Mt. Holly	"	7-8
Polkville, Rehobeth	"	13-14
Belwood, Palm Tree	"	20-21

STATESVILLE DISTRICT.—1st Round.

J. N. Huggins, P. E., Statesville, N. C.

Stony Point, Marvin	...Jan.	2-3
Alexander at Liberty	"	3-4
Caldwell, Hudson	"	9-10
Granite Falls	"	10-11
Lenoir ct., Zion	"	16-17
Lenoir station	"	17-18
Maiden, Lebanon	"	23-24
Rock Springs, Bethel	"	24-25
Catawba	"	30-31
Hickory ct., West Hickory	...Feb.	6-7
Hickory station	"	7-8
Newton	"	13-14

WAYNESVILLE DISTRICT.—1st Round.

W. H. Willis, P. E., Waynesville, N. C.

Waynesville	...Nov.	28-29
Clyde, Clyde	..Dec.	5-6
Mills River, Avery's Creek	"	12-13
Canton tation	"	16-17
Spring Creek, Spring Creek	"	19-20
Jonathan, Dellwood	"	26-27
Bethel, Bethel	...Jan.	2-3
Sulphur Springs, Laurel Hill	"	9-10
North Haywood, Fines Creek	"	16-17
West Asheville	"	23-24
Leicester, Leicester	"	30-31
Haywood, Mt. Zion	...Feb.	6-7
Brevard ct., Greenwood	"	13-14
Brevard station	"	14-15

WINSTON DISTRICT.—1st Round.

T. F. Marr, P. E., Winston-Salem, N. C.

Farmington, Farmington	...Jan.	2-3
Advance, Advance	"	3-4
N. Thomasville, Unity	"	9-10
Thomasville	"	10-11
Forsyth	"	16-17
Grace	"	17-18
Summerfield, Lee's Chapel	"	23-24
Stokesdale, Stokesdale	"	24-25
Lewisville, Concord	"	30-31
Davidson, Good Hope	...Feb.	6-7
Davie, Hardison	"	13-14
Mocksville	"	14-15
Cooleemee	"	14

The district stewards will meet in the pastor's study of Centenary church, Winston, N. C., Tuesday, December 29, at 11:30 a. m.

MT. AIRY DISTRICT.—1st Round.

W. M. Bagby, P. E., Mt. Airy, N. C.

Rural Hall, Trinity	..Jan.	2-3
Pilot Mountain, Ebenezer	"	6-7
Mt. Airy ct., Zion	"	9-10
Mt. Airy station, Mt. Airy	"	10-11
Sparta, Sparta	"	13-14
Laurel Springs, Chestnut Hill,	"	16-17
Jefferson, Jefferson	"	20-21
Helton, Methodist Chapel	"	23-24
Creston, Big Laurel	"	30-31
Boone, Fairview	...Feb.	3-4
Watauga, Valle Crucis	"	6-7
Wilkes ct., Union	"	10-11



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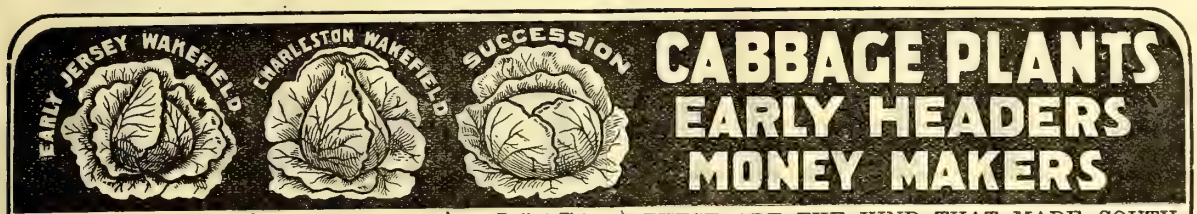
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Oliver Wendell Holmes.

WORRY, A SLAVE-MASTER.

The moment I fret about a thing I am its slave, instead of its master. And there is no slave-master in the world like worry. Another master may grudge the dinner hour, but he must give you time for sleep. Another master may grudge the dinner hour, but sometime you must eat. But worry will work you twenty four hours a day and spoil your appetite in the bargain.
—Mark Guy Pearse.



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THE CHRISTIAN'S EXPERIENCE

TEMPTATION IS A COMMON experience of man. The Christian man is more keenly conscious of its power than the man of the world. It often happens that in the experience of the soul newly yielded to Christ this fact causes great perplexity.

Why is it the young Christian, especially, often inquires, that since I yielded my life to Christ I have been more tempted than ever? The explanation always lies in the very fact of that surrender. Directly the human soul ranges itself on the side of Christ, it becomes peculiarly the object of enmity on the part of Satan and his emissaries. The devil is ever busy attempting to spoil God's fairest work, and to prevent the perfecting of the life received in the mystery of the new birth.

Another reason arises out of the very nature of the Christian life. With the new life there has come a new consciousness of evil, and a new sensitiveness in its presence. Temptation which came yesterday, but was hardly appreciated, comes again today, and it is felt in all its force. It is well to remember this. The holier a man is, the more acutely conscious he is of temptation. The stronger a man is in all his moral fiber, the more does temptation appeal to him. It is not the weak man who feels the real force of temptation, for he yields resistlessly to it. It is not the impure man who suffers under temptation, for his moral fibers are no longer sensitive, and the suggestion of evil brings no pain. But the man in whom there has begun to move and thrill the pure, strong life of the Christ, the man whose spirit is dominated by the Holy Spirit, he it is who feels the full force and pain of temptation. That thing was temptation to me yesterday, ere I had met the Christ; but there was no pain in it, no strain, no tug, only a willing yielding. But when I yielded myself to him, a new force came into my life, ennobling and purifying, and when temptation comes there is now resistance; my consciousness of it is keener, not only because the enemy is more earnest in his attack, but because my sensibility is greater. Let me say to the young child of God who is troubled by temptation: Take heart. Be of good courage. The man held fast in the grip of vice knows nothing of the pain of temptation. Take heart, and know that your sensitiveness to temptation is sure evidence of the new life, the new purity and power working dynamically through your personality.—*Rev. G. Campbell Morgan, in "The Simpler Things of the Christian Life."*

North Carolina Christian Advocate

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EDITORIAL.

THE STATE LIBRARY.

The State Library at Raleigh is located in an ordinary brick building, which could very easily be destroyed by fire and is at any time likely to be. In the library are deposited a great many historical documents, together with the files of the state papers reaching back to the 18th century, and to the future historian these will be invaluable. It is the duty of the state to preserve them and thus preserve very important history, and it would be next to criminal for those in authority to refuse to appropriate a liberal sum for the erection of a permanent fire proof building in which all these books and papers can be kept and added to.

We hope the legislature will not take the risk of refusing to provide better care for the state records. No reasonable man could criticise so wise an appropriation.

THE LEGISLATURE.

The legislature met in Raleigh on Wednesday of last week. Whitehead Kluttz, the young Senator from Rowan, was elected president pro tempore of the Senate, and A. J. Maxwell of Craven, Chief Clerk, and Mark Squires, of Lenoir, Reading Clerk.

A. W. Graham, of Oxford, was elected Speaker of the House, with T. G. Cobb, of Morganton, Chief Clerk, and R. M. Phillips, of Sanford, Reading Clerk.

It is said to be a conservative body and inclined to go slow in all matters which might tend to arouse the fears of any business interest.

Governor-elect Kitchin was inaugurated Tuesday, and January 19th Hon. Lee S. Overman will be formally re-elected to the U. S. Senate. Mr. Overman has made a fine record and well deserves to be returned and the State needs him in that important place.

MAKING HAVOC OF THE MEMBERSHIP.

The roll of members in any church should be regarded as a very sacred thing, and should be handled with as much reverence and care as the Ark of the Covenant. We need only inquire as to the significance of a name in order to appreciate this. A name represents a personality. It stands for an immortal spirit that must live here and hereafter. A soul that 'keeps two worlds at strife." No matter how obscure or how unworthy one may seem, he is still a son of Adam, and, as such, one redeemed by the precious blood of Christ. What right have we, then, in dealing with these names. to be arbitrary or exacting, or to deal with them without the sympathetic spirit that would go first to seek and recover that which is lost? Christ came to seek and to save the sort of people whom we are wont to cast away as worthless cumberers of the ground.

There is a cry almost everywhere for the purging of church rolls. They say we are carrying dead weight in long lists of names for whom no one can account. May be so in some instances, but the clause in our Book of Discipline which authorizes us to drop those who are "lost sight of" is worked for more than it is worth, and too often furnishes opportunity for dumping responsibilities which ought to be met and discharged in a more manly and Christlike manner. One is not lost sight of simply because he has absented himself from the church services for the space of one year. Too often such are but the straggling ones, represented in the parable of the lost sheep, and the call of God to the true pastor is to go and search for the lost sheep till he find it.

The greatest crime of the church today is its failure to exercise discipline—its failure to deal faithfully with every soul in the exercise of that discipline which is calculated to save. If it be said of any pastor that he is not capable of exercising discipline, let it be understood that such a pastor has not the spirit of Christ.

Instead of arbitrarily cutting off the names of wayward members, let the church go after them in the spirit of Christ and it will not be long till we shall begin to see the blessed fruits not only in the restoration of the erring, but in the spiritual quickening of the whole church.

"Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."—St. James.

We beg those who are zealous for revising and purging our rolls to be careful lest they make havoc of those over whom God has appointed them as overseers. Let us hold every name till we find a satisfactory reason for removing same.

THE PROCESSION STILL MOVING.

We refer to the procession seen every Sunday morning going away from the church just before the hour for the preaching service. We have taken occasion several times since we have tried to serve the church in the capacity of editor, to sound the alarm, but, from observation, we fear our warnings have not been effectual. Several times recently we have had occasion to meet the throngs that were going away from the Sunday school just before the hour for preaching, and we are free to confess that the sight has been depressing. While trying to be thankful for the Sunday school and the thousands of children gathered every Sabbath day for instruction in God's word, we have been led to wonder what can be the real value of a Sunday school that educates the children away from the sanctuary at the hour of worship, or at least fails to turn their feet toward the place where the gospel is preached.

It has been more than fifteen years since Bishop Keener, then our senior bishop, sounded the alarm on this subject in a very thoughtful article published in the church papers. In that article he warned the church of the folly of a system of Sunday school training which fails to make of the children devout worshippers. Since that time we have watched this procession with more interest than ever before, and there is one feature which makes the situation more disquieting perhaps than any other, and that is that today there is a much larger proportion of grown young men and women in the procession than ever before. Not only are the children of today seen going away from the church at the hour of service, but the children who formed this procession fifteen years ago, are still, many of them, going away, and failing to hear the gospel as preached by the accredited ambassador of Christ. They are continuing in the way they started in childhood, and it is to be feared that many of them are not only indifferent toward the gospel service, but that they even feel a sort of contempt for the preacher himself.

This may seem to some a rather cheerless, if not absolutely gloomy view of the situation, but we submit that there is reason for alarm, and all Sunday school superintendents and teachers should give very prayerful consideration to the question as to what real value we may attach to a Sunday school which does not promote attendance on the preaching service. If it is true that the children can not be held for the preaching service (which we do not believe), then let the preacher have at least fifteen minutes of the time of the Sunday school in which to deliver the message of salvation to them, and let it not be said to our shame that we are responsible for a system of so-called religious training which makes it even more difficult for the pastor to get hold of the children and young people. On any Sunday morning it requires but little stretch of the imagination to behold millions of children in one grand procession going away from the house of God, when, by every token, they should be going in the opposite direction. Can we not devise some plan by which to remedy the evil?

NOTICE.

The Conference Minutes are being shipped to the preachers this week charges prepaid, and we hope by Saturday to have them all in the express office. Special care has been taken to make this issue of the Minutes correct, but after all, errors will appear. By an oversight the name of Joseph E. Womack, who was received on trial, does not appear in place on pages 10 and 27. The name of O. J. Jones appears twice in Appointments, first as a professor in Rutherford College, and after that form was printed he was appointed to New London charge. The names of W. B. Sanford and O. P. Routh do not appear under Minute Question 6, as they were transferred from the North Carolina Conference after our adjournment.

W. L. SHERRILL, Secretary.

TO OUR SUBSCRIBERS.

We call attention again to the new ruling of the Postoffice Department, which does not allow us to mail at second class rates to subscribers who are a year or more behind. A great many fall in this class in January and we are sending them notices. They will have to be cut off unless they respond with the money to pay at least what is behind. It is remarkable with what indifference some of these treat our notices, but we greatly appreciate the kind responses of many who seem to realize the inconvenience to which we are subjected by such long waiting. One can realize the more what this means when we remind the reader that it costs us considerably more than $1.00 to get the paper to each subscriber for a year. Please dear reader, do not ignore the notices we send you, nor blame us for cutting you off if you do not respond. We have done our best to accommodate all.

NOTES AND PERSONALS.

—Rev. J. W. Long, of Epworth, Concord, has been visiting relatives in Yadkin county.

—Rev. J. W. Jones, of Mooresville, passed through the city Monday en route to Beaufort, where he will spend some days.

—Rev. A. W. Plyler is located temporarily in Muskogee, Okla., where he is visiting friends. He will go to Chicago early in the spring.

—Rev. S. B. Turrentine, D. D., pastor of First Church, Salisbury, will deliver an address before the student body of Rutherford College, on the 19th inst.

—Rev. W. V. Honeycutt, preacher in charge, writes that the year is starting off well on the Lowell circuit. Everything is promising for a good year.

—Rev. John F. Kirk and Mrs. Kirk are spending the week at Summerfield where Brother Kirk is assisting the pastor, Rev. C. P. Good, in a revival meeting.

—We are glad to learn that Mrs. A. G. Click, of Elkin, who underwent a surgical operation at the Statesville Sanitorium some time ago, has so far recovered as to be able to return to her home at Elkin.

—Rev. A. R. Canipe and wife passed through the city on last Thursday night on their way to Aurora, to which charge Brother Canipe was appointed at the recent session of the North Carolina Conference.

—Rev. E. Myers, of the Alexander circuit, is abundant in labors. The cold snap of last week found him engaged in a protracted meeting at Beulah church, some eight or nine miles out from Taylorsville.

—Rev. J. F. Totten, who was transferred from the Western North Carolina to the Pacific Conference, arrived last week and has entered upon his duties as pastor at Milleville.—Pacific Methodist Advocate.

—Mr. M. W. White, of Mooresville, and Mr. V. E. Swaim, of Mocksville, both active Methodist laymen, were here Monday going to Raleigh to attend the Grand Lodge of Masons, which meets there this week.

—There was a meeting of the Board of Trustees of Rutherford College held at the College on Thursday of last week. Some very important matters were considered, but at this writing we have no particulars.

—Davenport College opened this morning for the spring term with bright prospects. This excellent institution has accomplished much for the elevation and refinement of the young women of our town and country.—Lenoir Topic.

—At the meeting of the trustees of Rutherford College held last week it was wisely decided not to brick veneer the old college building, but to

put a new roof on it and continue to use it till a substantial building can later be erected.

—Rev. H. C. Sprinkle, of Central Church, Albemarle, returned from Nashville, Tenn., last week, where he had spent two weeks attending the meeting of missionary leaders. He reports a very profitable as well as enjoyable trip.

—We have learned with deep regret of the death of Mrs. Georgia Dinkins, which occurred at her home in Asheville, recently. The editor was her pastor some years ago, and remembers her as a sweet-spirited and consecrated woman.

—Rev. N. R. Richardson and his plucky little congregation at Spring Garden Street are pushing work on their beautiful new church, and hope soon to occupy the auditorium. The work has been somewhat delayed on account of the delay in the glazing of the windows.

—Rev. V. L. Marsh writes that the date of the first quarterly meeting for the Thermal City charge has, by authority of Rev. R. M. Hoyle, the presiding elder, been changed from December 23rd, 1908, to January 26th, 1909. The meeting will be held at Thermal City.

—The Statesville people make very encouraging reports of the beginning of the work at Broad Street under the pastorate of Rev. Harold Turner. The congregation is still worshipping in the court house, but hopes to get in the new church some time during the year.

—Mrs. Martha McCorkle, widow of the late Judge M. L. McCorkle, died at her home in Newton on last Sunday morning after a brief illness at a ripe old age. She had been a member of the German Reformed Church from her youth, and was a woman of exceptional gifts and graces.

—We are greatly pleased to note the fine success of Rev. J. P. Rodgers, Field Agent of the Children's Home. Last week at Leaksville and Spray he secured $1,000 for the home. The building committee held a meeting last week and it is expected that the home will be in course of construction soon.

—The congregation of Main Street Methodist Church will erect a modern parsonage this year. The present building, which was erected early in the last century, though still in good repair, will be moved back and joined to the new building. H. R. Scott, Esq., contributes $150 towards the work.—Webster's Weekly.

—Miss Alice Nicholson, a devout member of our church, died at the residence of her sister-in-law, Mrs. Mary Nicholson, at Guilford College, last Saturday morning. She had been ill for several weeks. The funeral was conducted by Revs. J. A. Bowles and Albert Peele, and the body was laid to rest in Greene Hill cemetery.

—Rev. T. R. Wolfe, the new pastor of Salem and Southside churches, is making a fine impression on his two congregations. He is a forceful and interesting speaker, and a popular pastor. At each service conducted by him at these two churches he has been greeted by large congregations which have not failed to manifest their appreciation of the splendid sermons delivered by him.—Winston Sentinel.

—Rev. W. L. Hutchins, pastor of Forest Hill Methodist church, and Rev. W. C. Jones, pastor of the West Concord charge, entertained their stewards to supper at the Forest Hill parsonage las Tuesday evening. Revs. P. T. Durham, J. W. Long, Walter Thompson and Dr. W. C. Houston were also present. There were several talks on matters pertaining to the church, and some delightful music.—Concord Times.

—As schools are making up their faculties for next year, or soon will be, now is the time for a teacher who wants a place to register with the Teacher's Bureau of the M. E. Church, South. This bureau is conducted by the General Board of Education of our church, and its service never costs a cent beyond the registration fee of $2.00. For particulars address our secretary of Education, the Rev. J. D. Hammond, Nashville, Tenn., Care Methodist Publishing House.

—By an oversight which we very much regret, we failed to mention the death of Mrs. Nancy Craven, mother of the late Rev. Jeremiah F. Craven, which occurred at the home of her son, Mr. K. L. Craven, of Concord. Sister Craven was a real mother in Israel, having lived to the ripe old age of 96. She not only lived long, but she lived well. The best evidence of her noble and useful life is the largenumber of descendants who are living lives of great usefulness in their day and generation.

—The Stonewall Jackson Training School, at Concord, is ready to begin work. The formal opening was held last Monday with a "Shower of Household Furnishings," and we trust the shower was a generous one. This is the state reform school of which Prof. Walter Thompson is superintendent. We have no doubt this is the beginning of a great work in the reformation of youthful criminals in our state. The institution should have the sympathy and co-operation of every good citizen.

—The Winston Sentinel, of December 30th, says: "A beautiful quiet home wedding was celebrated yesterday at the home of the bride's brother, Mr. C. E. Johnson at 1:30 o'clock when Miss Maria Johnson plighted her troth to Mr. Albert W. Ellis, of Farmington. The impressive ceremony was performed by Rev. James E. Hall, of Clemmons, a brother-in-law of the bride, in the presence of the immediate relatives. The Advocate extends hearty congratulations and wishes for Brother Ellis and bride a life of great joy and usefulness.

—Rev. and Mrs. Loy D. Thompson, of Kennedy, Texas, are spending the holidays with the former's parents, Mr. and Mrs. W. C. Thompson, at Stanly. Mrs. Thompson came several weeks ago and Mr. Thompson came about ten days ago. They expect to leave for their western home tomorrow. Mr. Thompson went west two years ago on account of his health, and is pastor of the Methodist church at Kennedy, Texas. It will be a matter of interest to his many friends to know that the change in climate has been very beneficial to him.—Gastonia Gazette.

—We are printing this week a tribute to Rev. Jesse S. Nelson, written by Miss Mamie Bays, and printed in the Charlotte Observer. This now ascended brother occupied a large place for many years in much of the patronizing territory of the Advocate. Many will recall the brave and manly defense of the truth as well as the heroic fight against sin made by Brother Nelson in the days of his strength. Brother Nelson occupied a large place in the heart of the senior editor of the Advocate, who found him very helpful in the first year of his ministry. May the Lord greatly comfort the bereaved ones left behind, who were so tenderly loved by this heroic spirit.

—Last week when the officials of the First Methodist church held their annual meeting, the salary of the pastor, Rev. A. L. Stanford, was increased from $1,100 to $1,400. The year has been the most prosperous the church has ever experienced. The congregation has made large gains and is in the best condition in every way that it has ever been. The Sunday school, under Mr. Stanford's pastorate, has increased in membership from 75, one year ago, to 400 now; and the church roll has been increasd from 250 to 375—gains that the congregation and pastor may well feel proud of. The collections for all purposes have been in proportion.—Davidson Dispatch.

—Capt. J. W. Terrell, of Webster, an old veteran of Methodism, died at the home of his son-in-law, Mr. Charlie Bird, on December 26th. He was a brother of Rev. P. L. Terrell, of our conference, and uncle of Rev. J. M. Terrell, of the Brazil Mission. The Waynesville Courier, refering to his death, says: "He had lived to a ripe old age, respected by all who knew him. His death is greatly regretted by all who knew him. The burial took place at the Shoal Creek cemetery Sunday afternoon in the presence of a large concourse of sorrowing friends. For many years he was a resident of Webster, the county seat of Jackson. He represented Jackson county one term in the legislature. He was a man highly respected by all who knew him, and probably did not have an enemy in the world."

—Rev. H. K. Boyer, of Charlotte, and Rev. J. W. Jones, of Mooresville, passed through Statesville yesterday en route to Connelly Springs to attend a meeting of the board of trustees of Rutherford College, of which board Mr. Jones is chairman and Mr. Boyer a member. The meeting was held to confirm the nomination of a new member of the faculty of the college, discuss the matter of an additional building for the college and attend to routine business. Prof. O. J. Jones, who had been a member of the faculty of Rutherford College for some time, has been appointed pastor of a Methodist church at New London. Professor Anderson Weaver, a member of the faculty of Davenport College, Lenoir, had been nominated as Professor Jones' successor, and at the meeting of the trustees yesterday his nomination was confirmed.—Statesville Landmark.

—A very enjoyable reception was given by the Stewards and Woman's Missionary societies of West Market Street church, on last Thursday evening in honor of Rev. and Mrs. W. R. Ware, and Rev. and Mrs. E. K. McLarty, the presiding elder, and pastor, respectively. Invitations had been issued to all the members of the church. There were about 500 people present, despite the very cold and inclement weather. The church orchestra discoursed beautiful musical selections, and dainty refreshments were served. The reporter for the daily press says: "Notwithstanding that this was a church reception, no social function ever held in the city was more delightfully carried out in all the appointments nor more greatly enjoyed. From the intense cold without the warmth and beauty which greeted everyone as they entered the reception rooms at the church was most grateful."

—At the Laymen's Movement meeting held in the pastor's study of Centenary M. E. Church, South, a resolution was unanimously adopted by which those present pledged themselves to exercise their best efforts to make the salary of every Methodist preacher in the Winston district not less than $700. The indications are that with the co-operation of the Laymen's Movement, Presiding Elder Marr will carry with him to the next Annual Conference the best report ever made to that assembly. Dr. Marr is planning for splendid results, spiritually and financially, in the Winston district this year. Chairman F. S. Lambeth, of the Laymen's Movement, is appointing laymen to visit several charges in the district and acquait the membership of each what the Laymen's Movement means and to urge a more hearty co-operation with their respective pastors. He will appoint a committee within the next week or two to act with Presiding Elder Marr in selecting places, dates and programs for about five missionary institutes to be held in the district early in the new year. Though the places have not been named yet, an institute will probably be held at Leaksville, one at Walnut Cove, one at Advance, one at Thomasville and one at Kernersville.—Winston Sentinel.

A CAROLEEN NOTE.

The first quarterly conference for this charge has just been held by Brother Hoyle, according to Hoyle and to Methodism in earnest, preaching, sacrament, lovefeast, business in detail and in the spirit of power and sound minds. While we have the Rev. R. M. Hoyle type of the presiding eldership, I say and pray, let the office remain as it is until the last shingle falls from the temple of our Methodism.

S. M. DAVIS.

OUR PREMIUM LIST.

To stimulate our campaign for new subscribers and renewals, we offer the following:

To each preacher securing the number of new subscribers allotted to him, in addition to placing his name on our roll of honor we will give a copy of either of the following books, as he may choose:

"Growth in Holiness," by James Mudge.

"The Son of Man," by Gross Alexander.

"Christ's Table Talk," by Bishop Hendrix.

"The Kingdom in the Cradle," by Bishop Atkins.

"Personal Salvation," by Wilbur F. Tillett.

"Christian Nurture," by Horace Bushnell.

"History of Methodism in North Carolina," by Rev. W. L. Grissom.

"Strategic Points of the World's Conquest," by John R. Mott.

"The Evangelization of the World in this Generation,'" by John R. Mott.

"The Students of North America United," by John R. Mott.

"The Pastor and Modern Missions," by John R. Mott.

"The future Leadership of the Church," by John R. Mott.

To the one who sends in the largest number of new subscribers we will give the whole set of Mott's books as a special premium, provided the number shall not be less than thirty.

To the one sending in the largest amount of money, both on new subscribers and renewals, we will give a copy of each of the twelve books in the above list, provided the amount is not less than $75.00. This will be a library in itself.

All the subscriptions must be paid for in advance, and no amount charged on a preacher's account shall count in awarding the prizes. Nor will any new subscribers taken by our traveling representative be counted on the contest.

The contest will be closed and the prizes awarded April the 1st.

Contributions.

THE GOSPEL AND THE CHILD.

Hugh H. Harris, Evanston, Ill.

The question of how the gospel may be most effectively presented to the child is forcing itself with increasing emphasis upon the Christian Church. The cause is not far to seek, for we are learning how dependent are both church and state upon right training in childhood. The success or failure of the gospel of tomorrow lies with the children of today. It is a hopeful sign that we Christians are asking, "What shall we do to save the child?"

One may best gain a clear conception of our problem by letting his mind run back over his own childhood. How did the gospel press itself home to your heart? What forces were at work determining your character and making you the Christian that you have since become? Purposely exclude unusual cases, such as those found in our slums or among heathen people. Consider yourself, for the moment, as typical of a great mass of Christians who throng our churches, and then answer these questions. Very likely you came from a Christian home or at least either father or mother was a Christian. No doubt you early began to imitate the religious life of your elders as you did their gestures, their speech, their very tones. Without asking why, you prayed, you sang, you joined in family devotions, you attended church. If they were reverential in attitude, you were reverential too. If they were kindly disposed toward their fellows, so were you. And unless unfortunate and ill-considered pressure was brought to bear, you did these religious acts joyously. To be sure you did not always interpret these acts as did your parents. A little child who first became conscious of grace at table began to repeat, "One, two, three, four, five, six, seven, eight," as rapidly as possible. But such imitation, far afield as it seemed to be, was for that child fundamental to a more intelligent religious faith.

* * * *

Now out of our repeated imitations grow habits. And out of religious imitation grows religious habit. Before the age of reflection was reached you had already habituated yourself to certain religious acts. You prayed at night as habitually as you undressed for bed. You bowed your head at prayer time as habitually as you smiled at your mother. You did not say, "Now I need communion with the Unseen," or "There is a lack of adjustment between my attainments and my ideals and therefore I will pray." You did not even feel any such subtle force. You had prayed, you were accustomed to pray, you did pray.

But presently reflection awoke. Adult life was hastening its approach. No longer satisfied with the ready-to-hand answers, you demanded fuller explanations. You were dissatisfied with habitual religion. Emancipation from custom, religious as well as secular, clamored for recognition. You determined to be your own very self. Religious reflections asserted themselves and doubts must be settled. Did there come to your life a seismic shock, an eruption that created for you a new heaven and a new earth? It may be; or perhaps religious selfhood arose more gradually above the dead level of the sea of habitual religion into the joyous light of full manhood's day.

Now it seems beyond peradventure that the gospel will most effectively present itself to the child's mind when it labors along these most natural lines. First of all clothing itself in Christian fatherhood and motherhood, it will address itself to the child's imitative instincts. Day by day it will walk before the child in Christian manhood and womanhood. The gospel will impress itself upon the child's plastic mind as day after day, "like father and mother" he prays and sings and does the numberless things that constitute the round of religious duties. And so before many summers have passed over his childish head, habit, that dread yet beneficent master of our destinies, will begin to assert itself and the gospel will have gained its first victory in the battle for the child's soul.

You smile. You think that the religious habits of childhood are ephemeral things. Too long have we spoken lightly of child religion; too feebly have we emphasized the fundamental importance of religious habits in childhood; too constantly have we left the child to contract bad habits, allowed him to alienate himself from things religious, and then attempted to reform him (and incidentally to excuse our own negligence) by means of one grand outburst of revival convulsion The child who faces the problems of life and of religion with irreligious habits is looking for the sunrise with face to the west. No matter how striking such experiences as St. Paul's, the resultant characters root themselves in such childhood habits as his. Jerry McAuley is reported as saying that he despaired of a man who could not look back upon a godly mother. And long after later years have eradicated many things from our minds, the religious habits of our childhood are blessed memories, oases in the desert of later irreligious years.

Again the gospel presses itself home through the organized church. In his early childhood days, its services lend unconscious influence in acquiring religious habits. Its school upon the Sabbath day places before his mind, couched in mental images of his own, certain ideals. Moreover the church aims to cultivate habit by means of opportunities for Christian service. The pulpit and the school, if faithful to their trust, labor to help him in later childhood to interpret his longings, and desires, his conflicts and victories, and even his defeats. Finally by holding up that matchless character, by making goodness personal and justice lovable in that Personality, by insisting upon the fruits of the Spirit as alone sufficient evidence of a truly filial relation to the divine Father, the gospel presses itself home through the Christian Church.

THE GOSPEL AND YOUNG PEOPLE.

Alonzo C. Fry, Cincinnati.

"I can easier teach twenty what were good to be done," declared Shakespeare, "than to be one of the twenty to follow mine own teaching." It is easier to seem than to be; it is less difficult to speak than to practice; the counterfeit costs less than the genuine. But young people are keen. They quickly detect that which is insincere, unreal, or inconsistent. They see so much of this in everyday life that they do not respond when urged to accept Jesus Christ unless the appeal is supported by sincerity in action and by a daily life marked by purity and genuine devotion to God. If, therefore, the gospel is to be presented effectively to young people they must see Christ in his fullness in absolute control of your life and mine. We must be a living example of the worth of the gospel in human experience and have so utilized it that we can testify to its power to satisfy all the legitimate demands of young life.

* * * *

Moreover, in presented the gospel to young people we must deal frankly and plainly with them. If there is anything characteristic of young people, it is openheartedness. He holds the reigns to their affections and life who is big enough, and true enough and good enough to deal frankly with them. Let us free ourselves from all cant, hypocrisy, compromise, patronizing attitude, or any form of weakness. If your heart is hid with Christ in God and filled with his fullness there is nothing to fear. Call wrong by its right name, rebuke sin, commend right. Let it be clearly understood that when a young person surrenders to Jesus Christ he must face about, cut free from all evil, all unrighteous associations, and become an aggressive, consecrated follower, following wheresoever he may lead, doing whatsoever he may require, and being just what he through His word and the Holy Spirit calls him to be. Make it plain that this may lead near the path which Jesus and his early disciples trod. We have overemphasized the thought that it is a very simple and easy thing to come into the Christian life. This has not contributed to the development of a peculiar people, and it has failed in most cases to produce a vital Christian experience or a thorough change of heart. Young people do not shun that which requires courage and strength of character. Jesus did not say to the young man simply believe and follow me. He showed that it was necessary for him to vitalize his belief, and that a great purpose must support him in his efforts to follow Christ. So Jesus said unto him: "Sell what thou hast and give to the poor, then come and follow me." This is the best way, but it may be a longer way. It is the way to make thorough and devoted disciples of Jesus Christ.

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Too often we place our standard too low. Thorough work cannot be done on this basis. The average normal young person has ideals which are in advance of ours, and our presentation of the gospel makes no appeal because we have so imperfectly presented it. We live so far away from God and feed so little upon his Word that we present man's distorted understanding of the gospel rather than God's revelation of it. We have made such a weak surrender that we cannot aid young people to make a complete surrender; we have gone such a short distance into the Kingdom, that we can take them only a little way; and we are doing so few of the things that the sincere and consecrated disciple of the Lord ought to do that we do not help them to grasp the great principles of the religion of Jesus Christ. O, it is the supreme charm of his life, the influence of his matchless personality, the absolute victory over sin he won as he lived among men, and the infinite wealth of his love that draws young people to him. If we have not seen these, if we have not been helped by them in our own life, we have not come to know him, and we have not found the best way of presenting his gospel to young people. To know him as he is, is to passionately love and faithfully serve him. To know His word means a full heart and an over owing life. It brings us under the spell of the Christ and makes us his forever. This enables us to make an appeal which comes red-hot with divine love.

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It is not method about which we ought to be concerned, but a condition of heart, of Christian experience, and of life gratitude. If our heart is pure, our life clean, and absolutely surrendered to God, if we are perfectly honest with the young people with whom we deal, if we are desperately in earnest in our presentation of the gospel to them, if we place our life alongside of theirs to shield, to encourage, guide, and help them, if our testimony is genuine and our action sincere, if our appeal is definite and clear, if our love is like unto the love of the Son of God, and if we have learned his own way of presenting the gospel we are in the path that leads to the hearts of young people and we have discovered the best way of presenting the gospel to them.—Northwestern Christian Advocate.

HOW TO WIN MEN.

Charles E. Chapler, Eagle Grove, Ia.

One of the most difficult problems confronting the church today is that of interesting men more vitally in the work of the church, getting them to accept Christ, and to throw some of their energy, their business ability, and their power of organization into the work of the church. The church is sadly in need of such men. We want men who will be as successful in winning souls for Christ as our captains of finance are in gathering in harvests of dollars; men who will organize the church into an effective force to attack successfully the forts of sin and capture them for the "Man of Galilee." If we could get men who will put their business ability into the church, so that the ministers who fill our pulpits shall be paid for services rendered, then the cry of the church for men to fill her pulpits will be stilled, and the busy marts of this world willing to pay for services rendered, will not be continually taking our men from us. I never look at a mighty river running through the land, but I think of the power going into ineffective channels that might be used for heating, lighting, and power—if properly directed. How many times I have looked at one managing a successful business, to whom God has given great ability to lead men that I do not wish some of his talents might be given to God! The question is, Can these men be reached? Can many men outside the church today be brought to Christ? I think they can, and shall endeavor to tell how.

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I lay all the blame at the door of the ministry. I believe the minister is the man who is at fault. And his fault is that he does not interest himself enough in men. I believe that men can be won for the Master if the ministry will go among these men, be a man among them, become interested in their business, their problems, their successes. The average minister going to a new charge makes his first round of calls in the homes and, in nine cases out of ten, finds the man of the house absent at his place of work, he calls on the woman, prays with her, and thinks his duty done.

Now, what the minister must do is to seek out the men in their places of business—the shop, the store, the office—and get acquainted with them. Often of course they will be busy but, with a word of greeting and a hearty handshake the minister may pass on. In the course of a few months he will have a good visit with each one; and in a short time many of them will look for the call and plan for a little visit with the minister when he comes. Many have said to me, "You are the first minister who ever called at place of business for anything except a donation or some other business." A minister ought to do this systematically. He should go from store to store, from office to office, from shop to shop, calling on all the men whether they be members of his church or not, or members of any church. My first presiding elder, now G. W. L. Brown, district superintendent of Des Moin es District, asked me to pledge myself to do this work, and I have maintained the practice all these years, giving every Monday to it. Where I am now it takes two Mondays; in a larger place it would take more; in a city, perhaps, one would have to confine himself to the men of his own congregation. But of all my work in these eighteen years nothing else has brought more blessed results for the Master than has this.

A Question of Method.

Never bring up the subject of religion. Sooner or later they themselves will bring it up; then, like the "Hoosier Schoolmaster," put in your "best licks." If they do not belong to any church always invite them to come to yours. The work is not easy. Monday is the hardest day I have. But note some advantages: (1) You become personally acquainted with all the men in the town—a wonderful advantage. A revival meeting comes on; you have tremendous leverage; you know the men; you can go to them and call them by name. You need not ask if they are Christians; you already know. In a recent revival a minister went up to a retired Baptist preacher who had lived in the town for years and asked him if he were a Christian. How many times ministers are criticised, and justly, because they never speak to men concerning religion except at a revival period. You go to these men as a personal friend and ask them to accept Christ, and they look upon you as a friend. When they accept Christ and want to join some church, most of them will come to you, for they would feel at home nowhere else.

Note this difference: A minister calls on the women as ministers usually do. The man of the house comes home all tired out with his work and his wife meets him at the door with a smile, as she should, and says, "Have you met our new minister?" He answers "No." She says, "He called on me today, and he is such a fine man." The man is indifferent; he says nothing, but that minister has lost an advantage it will be hard to recover. On the other hand when the husband comes home he says to his wife, "Have you met the new minister?" She says "No." He answers, "I have. He called on me today. He is a fine man." The wife is glad, and in a Sunday or two it is not surprising if the man says to his wife, "I guess I will go to church with you today." I think this work is vital. Professional clothes and mannerisms should be left at home. A minister may learn many helpful lessons from the "Knights of the Grip," whom he will meet at almost every round. In time it will be second nature, this being "a friend to man."

It is a great advantage to stand at the church door at the close of the service and speak to all men by name. It is a great humiliation if a man comes once and you say, "The name, please?" to have him say, "I have been in business here ever since you came here." This is the method I have tried and found effective in dealing with what we call the "men problem."—Northwestern Christian Advocate.

THE MUSIC IN THE REVIVAL.

Rev. Charles A. Gage, Chicago.

A good choir is one of the coveted adjuncts of the preacher in the revival. It is essential that those of the congregation who sing should be ready to make any sacrifice demanded of them to render the gospel song service the chief attraction of the revival. The choir should be organized with that end in view. The spirit of the individual singers will have much to do with the effect upon the unconverted; there should be no professionalism in singing gospel songs. The choir is expected to lead the audience in its devotion through the ministry of the song, and express for them the appeal of the heart to God. It can be made one of the potent factors for the successful revival. It may even be organized into a band of personal workers who, at least and always, may have a part in the sermon itself by secretly praying for the preacher and the success of his message.

* * * *

The leader must be everything to the evangelist, his equipment in the line of instruments and helpers must be thoroughly under his command and subservient to his will. Let him use all the instruments possible, so long as he uses them. Instances are known where instruments were absolutely a hindrance because the leader did not know how to get out of them the support they were intended to give. If the revival is to get real benefit out of the music the leader ought to be a man as consecrated to his work as is the evangelist. Singing is not gospel singing unless it rises from the heart.

The song service immediately preceding the delivery of the sermon should be conducted with as definite an aim as the sermon; and it must be as carefully thought out. It must never be forgotten that a song will outlive all sermons in the memory. Elihu Burrit says: "Among the instrumentalities of love and peace. surely there can be no sweeter, softer, more effective voice than that of gentle peace-breathing music." The best expression some folks have of their overflowing souls is in song. An appeal to the emotions in a simple song did for the great John B. Gough what he says could never have been done through any other agency. It is often the case that a man will come to a revival to hear the singing when he would not think of coming to hear the preaching. He will go astray convicted of sin because the song left an indelible impression, and the preacher had a chance to talk to a man with a need. It has been said that the lines of poetry the periods of prose, and even the texts of Scripture most frequently recollected and quoted are those which are felt to be pre-eminently musical; it is sure that David and the saints have wrought their thought into verse and song to appeal more directly to our emotions and thus arouse us toward God.

The leader is the creator of the spiritual atmosphere, if there be any; and he is supposed to rest and refresh the congregation, to concentrate their thought, and prepare their hearts for the reception of the gospel. He must be a keen discerner of the needs of the moment, alert and possessing a judgment not often credited to a singer. A certain great evangelist at a critical moment in one of his meetings turned to the leader and said, "What shall we sing?" The leader was caught napping. The psychological moment passed, a cool wave swept over the meeting, the life was gone from the service. This, too, because the man now thoroughly embarrassed could find nothing that seemed appropriate to sing.

The hymns and tunes used in the revival ought to be selected with care. Haphazard singing should be regarded in the same light as haphazard preaching. The book containing the music must be selected with no other thought in mind than the good of the meeting. A new book unless made up of hymns especially evangelistic, will not be a blessing to the average revival. It will be neither a good thing for the book nor for the revival. Familiar hymns and tunes may be used to such an advantage as to carry with them by their stability such new hymns as may safely be used in the meeting. Observe that the hymn that is triumphant, strong in character, expressive in doctrine is the hymn that lives, and one that ought to be used upon that occasion. The transitoriness of the popular song book of today is due to no other cause than a lack of definiteness in expressing any of the genuine needs of the soul, or producing any positive conviction in the heart. Gospel songs that are potent must produce conviction, urge to decision, and rouse to action. Appropriate hymns and music are essential to the success of a revival. The appropriate song is the entering wedge for the message. All preachers feel the oppression of an inappropriate song, and all know instantly the value of the right song at the right time. As the martial strains urge the soldier into the front rank of battle, so the song fitly sung excites in man his deepest devotion and rouses him to duty.

Beware of novelty. Some effective songs have been utter failures through the introduction of novelty which has attracted attention to itself rather than to the sentiment of the song. It is always safe to use the hymns that are easy to sing and have in them real worship. People will always sing easy tunes. A good song service is impossible without all the voices employed. Most folks sing a little even though they will not always confess it. There is a good gospel in exercise; and the meeting that amounts to the most for the individual is the one in which he has had a part. Experience teaches that the people enjoying the preaching best are those who have been singing in the song service whether they could or not. The sort of singing that gets people away from themselves will give the preacher a company of hearers with open hearts and receptive minds. —Northwestern Christian Advocate.

THE VALUE OF SPIRITUAL MEDITATION.

Action in the face of emergency is right and proper. Nothing can be accomplished without it; but meditation has its part in the great struggles of life. It is the fountain in which needed force is generated. The friction of constant activity wears out the machinery, and weakens its operation. So it is with the mind and spirit. Emerson once said: "Absolve me to myself." He meant: "Let me have time for relaxation, so that my mental force may recuperate; and let me have this time in retirement, where no intrusion will interrupt or disturb the processes of my spirit and the workings of my mind." It was under these circumstances he had time and opportunity for thought and silent meditation.

Christ often retired apart to pray, and occasionally spent whole nights in the solitude of the mountain. Here he had time for communion, and his spirit found rest. Not only this; here he recovered his exhausted mental energies and replenished his spiritual powers. It gave him time to review his work, to readjust his plans, and to forecast the future. After a night of this sort of communion on the Mount of Transfiguration, where he held intercourse with lofty spirits, he returned in power and demonstration the next morning to again take up his work of healing the afflicted and preaching the truth to the listening multitudes. In meditation he found surcease from his burdens, his oppressions, his heart-hunger and his weariness of spirit. It gave him a silent moment in which to cast all these experiences upon the Father, who was his invisible Helper in the work committed to his mind and conscience.

John Wesley spent the first hour of every day in silent converse with God. From four to five in the morning he gave to silent meditation and earnest prayer. He owed much to this habit, and the world in which he labored owes even more. The work which he always crowded into the busy day found its source of inspiration and strength in this early hour of quiet devotion. Our fathers and mothers made much of "the closet". They almost invariably had their special time and their secret place for this sort of meditation. Many of us can well remember that when mother entered that private retreat and closed the door, she was not to be approached. She had business with the King. When we moved in that vicinity, it was with soft tread; and when we spoke, it was with muffled lips. She was at prayer, and her spiritual meditation was a sacred part of her religious experience.

We often fear that in our day we neglect too much the meditative part of religious life. We try to make up for this by substituting active plans and good works. The latter we do not depreciate or discourage, but they can not take the place of the former. Our richest spiritual possessions come as the result of "the quiet hour", the meditative moment when we kneel face to face with Him who knows how to strengthen the heart and to re-invigorate the soul with better purposes and holier aspirations. We need this spirit-rest in order to the active pursuits of Christian life. How sweet, how refreshing, how uplifting to draw aside into these moments of meditation and think over our needs and our plans with God! In such moments he draws closer to us, and often speaks in tones of encouragement to our waiting spirits.—Texas Christian Advocate.

A typical Cornish Methodist declared that his experience had shown him that societies that had revivals and led sinners to Christ usually prospered in financial matters as well, whereas barren societies were often burdened with debt.—Rev. T. H. Smart.

From The Field.

Laymen's Meeting for Shelby District, January 13th, 1909.

What should be the minimum salary of an ordained preacher.—Doctor J. W. McCoy.

Can the stewards of the church bring up the preacher's salary in full?—R. B. Miller.

To what extent is the laity responsible for the collection ordered by the conference?—Rev. W. L. Killian.

Are we as laymen doing what we ought for the conversion of the world?—T. A. Anthony.

J. S. MARTIN,
District Leader.

Kannapolis.

The good people of Kannapolis charge have done much to make us realize that this is the glad season of gifts. After providing the parsonage with furniture necessary to make us comfortable, they filled the pantry with good things too numerous to mention.

The day after Christmas the board of stewards met and made provision for our year's support. They did not come empty-handed, but left us much encouraged and with grateful hearts. May this good people share abundantly the world's first Christmas gift—the love and peace of God.

Respectfully,
J. H. SELLARS.

Jan. 6, 1909.

Haywood Street, Asheville.

Our pastor, Rev. T. L. Lallance, a transfer from a western conference, arrived some weeks ago, and entered heartily into the work at Haywood Street church.

He comes to us highly recommended as a preacher and as an all-round worker. Our expectations have been more than met. He is tireless as a pastor, brilliant, able, and spiritual as a preacher, and scholarly in the true sense of the word. We are well satisfied.

Our congregations are growing every Sunday.

Sincerely,
J. A. WILD.

West Greensboro.

I desire to acknowledge with a deep sense of gratitude a bountiful old-time Methodist pounding from my people during the Christmas holidays. We have been "pounded" before, but at no time and by no people, more bountifully. We appreciate this, the more for the reason that this is the beginning of the fourth year on this charge. Whether it be so or not, I regard it as specially significant, for which I thank God and take courage. Out of a ministry of 26 years, including the present, we have spent sixteen in Guilford county; namely, East Greensboro, Summerfield, Walnut Street, and West Greensboro. I disclaim all responsibility for such relations. I would rather suffer than be guilty of manipulation, or "kick" when assigned an appointment.

Truly,
J. A. BOWLES.

Henrietta-Caroleen.

We have been very graciously received by the noble people of these prosperous towns. Last year, notwithstanding the financial depression here, all the claims were paid in full. This charge last year paid for all purposes the largest amount in its history. And the outlook for the new year is bright and hopeful.

Our laymen are wide awake business men, headed by such men as D. B. Johnston, P. E. Rollins, B. J. Dobbins, A. S. Tanner, ad infinitum.

Perhaps the most notable thing that has been brought about recently is the organization of the Baraca classes in each church. These classes are doing a great work here. The membership is rapidly increasing. A most sumptuous banquet was given by the class at Henrietta a few nights ago.

Plans are on foot to organize Philathea classes at both places.

Large and attentive congregations attend preaching.

The Laymen's Association of this charge are arranging to have a banquet in the near future. They are planning for large things. Col. W. B. Stubbs, general secretary, and C. H. Ireland, of Greensboro, have been invited to be the chief speakers.

B.

Trinity College Notes.

College exercises were resumed on Wednesday morning after a recess for the holidays beginning December 22d. The mid-year examinations will begin Wednesday, January 20, and will continue till February 1, when the second term will begin.

At intervals of two years a series of lectures is given under the auspices of the Avera Department of Biblical Literature. This series of lectures was established in 1897. The seventh series will be delivered this year by Bishop E. E. Hoss, of Nashville, Tenn. These lectures are looked forward to with very great pleasure. They will be delivered in Craven Memorial Hall and the public is cordially invited. The exact date for the series to begin has not been definitely settled, but it will be the latter part of March or the first of April.

Dr. W. H. Glasson, of the department of Political Economy and Social Science, attended the meeting of the American Political Science Association in Washington and of the American Economic Association in Atlantic City during the holidays.

Professor and Mrs. Olin D. Wanamaker, of Baltimore, have been on a visit to Professor and Mrs. W. H. Wanamaker, at Trinity Park. Prof. Olin D. Wanamaker is now connected with the Woman's College in Baltimore as Adjunct Professor of English. For a number of years he was Professor of English and for some time acting president of the Canton Christian College in China. This college was founded by a wealthy philanthropist of New York with the hope that it will ultimately grow into a modern University for South China. It is under no denominational control, but broadly Christian in spirit. In this institution all the students are required to pay tuition, and they come from the very best class of the Chinese—many being sons of high officials. It has had official recognition for excellence by the Mandarin of the province, and apparently is destined to do great good for the whole country.

Mount Airy District Meeting.

On the 29th and 30th of December, there met in Elkin the pastors, district stewards and lay leaders of the Mount iry district. While the attendance was not full it was representative and active.

The presiding elder, Rev. W. M. Bagby, advised a uniform financial system for the district, and explained the envelop system. After thorough discussion, this was unanimously adopted. The pastor's salaries are to be paid through the envelopes monthly on the circuits and weekly on the stations.

A large share of the attention of the meeting was directed toward the evangelistic work which the district is undertaking this year. Rev. Z. E. Barnhardt was appointed by the Bishop to the work of Missionary Evangelist for the district this year. Since conference the presiding elder has employed Rev. W. T. Carner, a local preacher, who has been serving as a supply. These two brethren are to give their entire time t evangelistic work in this district this year. Their work was placed under the supervision of a committee which makes their engagements and has general oversight of their work. The presiding elder is one of this committee and has largely the directing of the work. Through the large liberality of certain valuable laymen in the district and the co-operation of our Board of Missions the salaries of the evangelists have been provided for. They have each held one successful meeting since conference and already have engagements which will keep them busy for months. There is a spirit of expectancy extant and great things are confidently looked for this year. The laymen who have put as much as $100 apiece into this evangelistic work are enthusiastic over their investment.

D. M. LITAKER.

The Brotherhood.

I have read with interest the article by Dr. Chreitzberg concerning "Our Conference Brotherhood." He said substantially what I wanted to say. Let us proceed right away—not wait for the annual conference—to organize and complete our organization at Hickory. I nominate Dr. Chreitzberg as temporary Secretary and treasurer, with full power to act until our next annual conference. All in favor of this send your names to the Advocate right away, thus empowering Dr. Chreitzberg to act on the plan suggested by him in the last Advocate (7th inst.). I do not regret a penny I have put into the relief fund for the widows and orphans of our fallen brethren, but I am opposed to the policy adopted by the brethren at Nashville. The attained age idea may do for "insurance companies," but not for an organization like ours. It is unbrotherly to freeze out the older brethren who most need this aid. Let us organize now.

Fraternally,
W. S. HALES.

January 9, 1909.

Rutherford College Notes.

On January 5th the spring term began with largest attendance of any opening in the history of the institution. Forty new students have entered, making a total enrollment of about 210 to date. Nearly all old students have returned after spending the holidays at the respective homes. The work is already in full swing and the new students are becoming infected with the spirit of earnestness.

Prof. Otho J. Jones has resigned his position as professor of History to accept the pastorate at New London; and Prof. Anderson Weaver, formerly of the Weaver school, has been elected to fill the vacancy. He is here and has already begun to get a strong hold on the student body.

On the 7th inst. an enthusiastic meeting of the Board of Trustees was held. Among other things, it took action for the immediate material improvement of the present main building, and formulated plans looking to the erection of a new main building of brick.

Among those who have recently located here for school advantages are Mr. C. C. Moore, of Stanley, and Mr. Robt. Davis, of Mooresville.

The next lecture in the course which is being given through the year will be delivered in the auditorium on Tuesday January 19th, at 7:30 p. m., by Rev. Dr. Turrentine, of Salisbury.

The church at this place is in fine condition under the pastorate of Rev. W. E. Poovey, who also continues to teach mathematics in the school. The Connelly Springs circuit is being acceptably served by Rev. J. F. Moser, one of our students.

Looking backward we are gratified with the progress made; looking forward we are hopeful of better things promised; looking upward we are strengthened for the faithful performance of the things which our hands daily find to do.

January 9, 1909.

Canton First.

The following clipping taken from the Canton Vindicator will be gratifying news to all who rejoice to see tokens of the progressive spirit:

"The Methodist Episcopal Church, South, of Canton, has the honor of having paid its conference collections in full the first Sunday of 1909—and is the first church in Western North Carolina Conference to have paid its assessment so early in the year. This amount was raised with very little trouble, notwithstanding the fact that the assessment last year was only $180.00 for the whole circuit, while this year Canton as a station is assessed $260.00. Our church is growing in numbers and strength, and with the best minister in the conference Canton will become one of the leading churches. Brother L. B. Abernethy is an untiring worker and a popular pastor."

Mills River.

A word from my field of work perhaps would not be out of place. There are many things of interest to be said about this work if this people had somebody to say them, but I can't say or write much. But I can do much thinking ("As he thinketh in his heart, so is he.") about the good generous people that inhabit these parts. Our people are above the average for intelligence and when you come up against some of them you will find it out. (You see I know.) They know many things and one thing they know well and that is how to pound their preacher. This year, of course, we were not expecting a pounding, but to our surprise it was a double-header, and many after strokes that let us down gently.

On December 23d, the ladies of our Mills River church began to file in with many valuable presents. Among the ladies there was a young man with a sack of flour on his shoulder, marching towards the pantry and you all know that that was a great relief to a preacher especially for big breaders. Then on the 25th here came another pounding from the other side and for several days valuable gifts came from those that did not get into the first. There are nowhere to be found a more hospitable people, in fact they carry this name, and worthily too.

The board of stewards raised the salary considerably this year and some of our churches are now perfecting plans to pay their salary monthly. There cannot be found in the Western North Carolina Conference a more loyal set of men to the church and to their preacher than is found on this work. Brethren, this charge

will not be vacant for two more years after this year, if I have anything to do with it; but alas!

We hope by earnest, faithful work to return to this people their kindness. Our work is looking up we trust, and we are earnestly looking for God to bless us with an outpouring of his spirit this year in all the churches, and to this end we are praying and working.

Before closing let me thank my people, for their kind reception and their generous pounding.

Truly yours,
J. W. WILLIAMS.

The Southern Methodist Handbook.

The Southern Methodist Handbook for 1909, will be out in a few days. The editor in preparing the Handbook has striven to carry out the motto, "The best yet." Send all orders to Smith & Lamar, Nashville, Tenn.

Fraternally,
THOMAS N. IVEY,
Editor.

Western North Carolina Conference Brotherhood.

Dear Brethren:—The re-organizing proposition is meeting with the approbation of the brethren. One brother writes: "I have just read you letter in the Advocate and wish to thank you for the stand you have taken in reference to the Brotherhood. Your proposition is a good one. I will suggest however that you make a call to all old members at once, with the understanding that the preacher's wives who belong to the connectional concern be admitted as clerical members. Also that a call for $2.00 be made at once for the first assessment; then when a member dies make another call, so as to have an assessment on hand all the time."

Another writes: "I have been looking for just such a message from you as I see in the Advocate this week. I thought if you did not come out with such a call you should do so. You may place my name on the list for our Conference Brotherhood. I will do all I can to help push it to the five hundred dollars."

Dr. J. H. Weaver is in hearty accord with the re-organization idea, and will unite to make it a success. The following names have been sent in: Revs. J. H. Weaver, S. B. Pickens, C. M. Pickens, J. B. Tabor, W. V. Honeycutt, N. R. Richardson, and H. F. Chreitzberg.

We now make a call upon all our old members who will go with us, to send in their names at once. Don't stand back, brethren. I propose to pay to this fund even before I pay a dollar to any other call of the church. From letters I have received from those who have been benefited by the Brotherhood, I am led to infer that, if preachers do not look after one another's interests, few others will. I have never believed that God is better pleased with money spent for missions, or any other urgent call of the church, than he is with that which is given to the, at times, destitute families of the men who have surrendered all for the call to the ministry. No claim need conflict with other claims, yet it is a fact that the eye of the church is kept upon every other claim, while few cherish this.

I do hope every one who will read this call will send in his or her name for membership. Preacher's wives will have to fall into the list of the laymen, unless a majority will consent otherwise. New members will send in $2.00 initiation fee. Should this fee be reduced, due credit will be given.

All preliminaries can be arranged after we get into position to help any brother who may suddenly fall by the way. At the Annual Conference at Hickory all details can be arranged to the satisfaction of all concerned. Let every brother who sends in his own name send also three names of interested laymen. Give us a good list for next week. All old members do not pay initiation fee.

Yours truly,
H. F. CHREITZBERG,
Monroe, N. C.

Morganton District Notice.

I have placed Rev. W. B. Davis in charge of Spruce Pine circuit.

R. M. HOYLE.
Morganton, N. C., Jan. 7, 1909.

Notes and Comments from Holston.

1. **Small Charges in Town and Country.**—Since the meeting of the Holston Conference in October, and of the Western North Carolina Conference in November, attention has been called to the continued practice of making small pastoral charges in the mountain sections of these conferences. It is not possible to account for these by any general rule of classification. In Holston there are 19 charges in 1908 reporting not more than 100 members and 25 others having not over 200 members.

Of the 19 with less than 100 members nearly all are mission charges and are doubtless portions of former circuits cut off for some special reason to form a new charge. One charge, a station, with 71 members paid the pastor $700 in 1908, to which was added an appropriation from the conference board of missions of $150, making pastor's support $850.00 for the year. Another, a circuit with 55 members, paid preacher $66.00, and had no appropriation from the Board.

Of the 25 charges having over 100 and not more than 200, 12 were self-supporting and 13 were given aid by the conference board of missions. The smallest amount on the self-supporting charges was $351 paid to pastor. The largest amount paid by those having mission funds to aid in pastoral support was $650, and $150 was added for mission work, making the pastor's support $800. The small circuit with 106 members, in four churches and paying $351 for the pastor is not in mission territory.

One of the mission circuits with six churches paid only $121, and received $75 from the conference board of missions, making $196 as the support of the preacher for a whole year.

While these incidents may make an extreme showing and indicate a measure of neglect for some of our fields of labor, as preachers; and special favor to others, the fact is evident, that the gospel should be preached by us even where the people are not able to bear the cost of pastoral support.

In some Holston circuits places of worship which were formerly well attended are not now very convenient to the people who are Methodists, but other churches should be put in place of these, if they are left off of the circuit plan. When a circuit is robbed of its best church to make a small station, the outlying country churches ought not to be made mission charges. When one of the larger circuits is divided into two charges both being circuits, neither one should be put into the mission list.

If two preachers, one a young man without much experience, cannot work together on the same charge, then we should make some revision of our pastoral training. A few subpastors working and studying under wise seniors might be more successful as undergraduates than those taking correspondence courses at Vanderbilt University.

It is not possible to turn all our circuits into stations or Presbyterian pastorates, without greatly reducing the support of the preachers.

2. **Missionary Evangelists in Holston.**—The two missionary evangelists, J. B. Ward and D. V. York, were continued in that service for 1909, and the board of missions called for the preachers of each district to offer their services free of charge as evangelists, to be used under the direction of the board in such of the weaker charges as could not be served by the regular evangelists.

The larger part of the time of the two evangelists was spent in the stronger charges where the work of the pastors was such that evangelists were needed, but their expenses could be provided for by the people. The mission territory of the conference was not reached by them extensively. Evangelists for the circuits and mission charges need to be supplied and ought to be provided by the board of missions, even if some mission charges should be abolished.

The net increase of members in Holston was 2,444, the total additions during the year being 7,713. Of this total 5,077 were added by formula or on profession of faith and the remainder by certificate. Additions by certificate do not always increase the membership in the conference being changes from one charge to another.

The number of societies in the conference is 820 this year, being a decrease of 21 and the number of Sunday schools is 760, an increase of 31. The increase in Epworth Leagues is 10 and in League members 74.

The number of local preachers is 211, same as last year. The increase in Sunday school scholars is 6,129, or 1,922 more than the church members.

These figures may be in error to some extent. Several charges failing to report in part and errors in other reports, may make considerable difference in the footings. The past year was one of success in a great many charges and the small net gain is almost unaccountable.

J. R. PAYNE.
Washington College, Tenn.

Madison and Mayodan.

We have made a good start in the new conference year at Madison and Mayodan.

Large congregations greet me in all good weather at Madison, and everybody is so kind to us that if we had previously been enemies, we should surely now be killed with kindness.

They have been pounding us with sausage, spare-ribs, back-bones, flour, sugar, coffee, oranges, tangerenes, eggs, neckties, canned fruits, pocket-handkerchiefs, and other things useful and ornamental, and a lot of Christmas and New Year's dinners thrown in besides.

Madison folks are a peculiar people. They have a way of making folks feel comfortable all over. Their warm hearts and kind words make one love them, and feel determined to be true and faithful to them as a pastor and minister of the gospel of Christ. We are just beginning at Mayodan. We have a few good and faithful people there. And we hope for progress in due time.

B. MARGESON.

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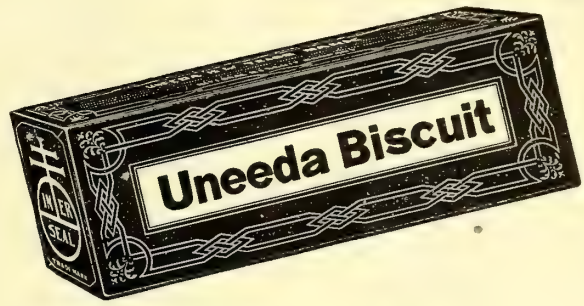
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I cannot always see the way that leads
To heights above;
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With hand of love;
But yet I know the path must lead me to Immanuel's land,
And when I reach life's summit, I shall know
And understand.

—Selected.

THE MINISTER'S MOTHER.

The richest parishioner of the little church told the pastor on prayer-meeting night that she was going on a journey, and then she spoke of the proposed route.

"Why, your way leads through Finley," the minister exclaimed, his pale face lighting up, "and at Finley lives—my mother. I wonder if you could—if you could stop and see her?"

The richest parishioner looked into her pastor's expressive face.

"I am going to stop there two days," she answered gently, "and I shall be very much pleased to call upon her. How long since you have seen her?" she queried, still gently.

A shadow crossed the minister's face. "Five years in reality, but in spirit I am always with her. My blessed mother! No son had a better one." Then, with wistful insistence, "You are sure you will stop at Finley?"

"Very sure, and I will bring you back your mother's every word."

The richest parishioner arrived in Finley in due time.

"Aunt Katharine," she said to the elderly relative she was visiting, "my pastor's mother lives in this town. Perhaps you know her?"

Aunt Katharine, comely and comfortable, was bustling about in the kitchen. "What is her name," she asked.

"McDonald—Mrs. Rachel McDonald."

Aunt Katharine came to the window and pointed to a dwelling only a little distance up the street, small and unpretentious, and guarded by a white picket fence.

Mrs. McDonald lives there," replied Aunt Katharine. "I know her well; one of my best neighbors, and almost the oldest inhabitant."

"Will you go with me to see her, then?" asked the niece.

"Gladly, and whenever you like."

And it so happend that same afternoon they knocked at Rachel McDonald's door. A woman, large, noble, and white-haired, opened it. She glanced at her two visitors; at the older woman with a smile of welcome, at the younger one with gentle kindness, quite unmixed with curiostiy.

"My niece—Mrs. Percival—Mrs. McDondald," announced Aunt Katharine. "She came to see you because she is from your son's town in the west and a member of his church."

"Ah!" It was good to see how the old face lighted up.

"From my son's church. Oh, what a privilege it is to see you! Five years—five years since I last saw him. Is he well—is he quite well? He was never strong—but come in, come in."

She ushered them into a clean little room with braided rugs about and plants blooming in the windows. A bouquet of carnations stood in a vase on a small table covered with a white cloth.

"I had a birthday last week and my son sent me these. They were quite fresh, all but one, and I put that away to press. Malcolm knows how I love flowers. Now sit down and tell me about my boy—of his work, of his wife, of the baby I have never seen."

And so the richest parishioner, sitting opposite the strong, noble mother in that humble home, told what she knew. She spoke of the minister's Bible class, the young men's league he had inaugurated, the sermons he preached, the souls he had touched, the calls he made, the friends he held, and his kindness to the sick and afflicted.

The old mother sat and listened, losing not a word. Her wrinkled hands clasped together, her head bent forward. "It's just as I knew it would be," she answered dreamily. "Malcolm was always such a blessing to his mother; and he longs to see me. I don't tell him how my heart hungers for him—it would grieve him, so far away. My boy, still my little boy that I used to rock to sleep—whose prayers I used to listen to. Oh, if I could only gather him in my arms again! and to think my little lad is out in the world helping people. Oh! I am glad like Hannah of old, that I had him to give to the Lord. It is all right, only the separation is hard."

And then as she looked into the strong old face with its line of character and kindness, the richest parishioner knew whence had come the minister's religion and what a goodly inheritance was his.

"How alike they are!" she mused, "and I wish he might see her."

And then the thought came to her, "Why not—why not?"

"Kate," her husband had said to her at parting, "I'll get tickets for two this time, and then if any of your friends want to come back with you, just bring her along."

"But there will be nobody, Ralph," she answered, "at this season of the year."

"Never mind," he had said; "an extra ticket won't come amiss and we can afford to be generous. Take it."

And so the matter ended.

Kate Percival thought of it now. She thought, too, of the overworked pastor with his growing brood, of the salary not large enough for all their needs, and of his look as he had told her of his mother—the deep love reflected in the patient, spiritual face.

"Why shouldn't people who have money use it for those who have not?"

"Mrs. McDonald," she said suddenly, "I have bought an extra ticket in case I wanted to bring back a friend. Aunt Katharine here won't use it, and will—you? I am going on to my journey's end, but in two weeks I will be back to take you home with me."

The strong old face opposite suddenly melted into tears. "Me!" she cried.

"Why not—you must see your son's church and the parsonage and the baby—and the son himself."

Kate Percival had risen and had taken hold of her wrinkled hand.

"You will come, will you not?" she entreated, "for his sake—he loves you so."

And so it came that the son who could not go to see his mother had his mother brought to him.

An eastern train two weeks later steamed into the little western station. Among the passengers were two people, one woman young and beautiful, with an older one, wrinkled and white-haired, yet with a commanding grace and dignity all her own.

A man, tall and pale, with eager eyes, was waiting. As she came down the steps of the car, the older woman saw him.

"Mother!" he cried, striding toward her and folding her in his arms. "Oh, mother, mother!"

"My son!" she whispered, in a choked voice.

He dropped his head upon her breast and the two stood quite still, wrapped in each other's arms. The richest parishioner had turned away, but the next moment the minister grasped her by the hand.

"Let me thank you," he cried brokenly.

"Don't," she entreated smilingly. "Don't, for if you do, I warn you, I shall—" And then the beautiful lips quivered. "I—I have no mother; she died two years ago. Can you not see how pleased—what a privilege I deemed it to bring you yours?"

The minister looked into her face and saw the grief that a mother's loss must ever bring.

"God bless you," he murmured. "God bless you! Yes, yes, I understand."—Exchange.

HOME LIFE SHOULD BE IDEAL.

Home and home life must never become commonplace. The little surprises, the remembrance of the birthday, the unexpected treat, the pleasure earned for one by the sacrifice of another—all these belong under our head of spiritual exercises. Nor is there any scene of our life which so demands such exercise as this familiar scene of home which has to be reset every day.—Edward Everett Hale.

CHRISTIANS SHOULD BE DIFFERENT.

Christians should be different from other people. They are the sons of light, and the light should be shining in their lives in all their ways. They should be happier than other people, for they are friends of Christ, are forgiven, are God's children, and have Heaven and glory before them. Their lives should be more holy and beautiful than other people's lives, for they belong to Christ. They should be at peace among themselves, loving each other. They should be discouragers of all unbeautiful living and encouragers of the faint-hearted in their efforts to be true. They should be ready always to lend a hand to the weak and should be patient and long-suffering toward all men. They should never return evil for evil, but always be loving and kind no matter what others may do. They should rejoice always and thank God for everything. They should never quench the Spirit in their hearts. They should let their whole life be given up to God, for His use and keeping. —The Daily Bible.

To be overpowered by sorrow is to be selfish in sorrow. One can never be crushed by sorrow who is unselfish in a sense of sympathy with others, or in a sense of the duty of loving service for others. Selfish grief absorbs the soul in thought of self. —Henry Clay Trumbull.

Gladness is but the fragrant exhalation of love, and love, embodied in gentle innocence ever looks out upon the world from Bethlehem.—C. S. M.

The web of human history has been beautified and strengthened with threads of silver and gold whenever the hands of Christian womanhood have filled the shuttle and given it impetus.—C. S. M.

THE FUNDAMENTAL THING.

"The really fundamental thing in a man's life is his choice of a religion. Two religions are today struggling for the mastery. There is the religion of Mammon, whose dominant purpose is selfishness and whose creed is indifference to moral considerations, except so far as they may be regarded as instruments of individual advancement. There is the religion of God, whose purpose is service, and whose creed is loyalty to something larger than yourselves."—President Hadley.

THE ONLY BARRIER.

Those who attack the Bible, the churches and the Christian faith are undermining the very foundations of society. No true friend of mankind will countenance such attacks. The religion of Christ is the only barrier against the rising evils which threaten our age. Self-defense, if no other motive, would urge business men, educators and scholars to defend and strengthen religion, the churches and their agencies.—Rev. Alexander Patterson.

MEANIN_ OF GOD'S DELAY.

God may delay to come in the guise of his providence. There was delay ere Sennacherib's host lay like withered leaves around the Holy City. There was delay ere Jesus came walking on the sea in the early dawn, or hastened to raise Lazarus. There was delay ere the angel sped to Peter's side on the night before his appointed martyrdom. He stays long enough to test the patience of faith, but not a moment behind the extreme hour of need.—Meyer


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Our Little Folks.

FOR SPELLERS.

When "ei" and "ie" both spell "e,"
How can we tell which it shall be?
Here's a rule you may believe
That never, never shall deceive,
And all such troubles will relieve—
A simpler rule you can't conceive.
It is not made of many pieces,
To puzzles daughters, sons, or nieces,
Yet with it all the trouble ceases:
"After C an E apply;
After other letters I."
Thus a general in a siege
Writes a letter to his liege;
Or an army holds the field,
And will never deign to yield,
While a warrior holds a shield
Or has strength his arms to wield.
Two exceptions we must note,
Which all scholars learn by rote;
Leisure is the first of these,
For the second we have seize.
Now you know the simple rule.
Learn it quick, and off to school!

—St. Nicholas.

A DREAM THAT MIGHT HAVE BEE TRUE.

It was very warm, and Jamie was tired. He had been riding on his bicycle all the afternoon, and now he was sitting in the vine-covered arbor in the lawn, waiting for the clock to strike half past eight, which was his bedtime.

But presently as he leaned back with his eyes half shut, he heard steps coming nearer, and when he opened his eyes he saw a queer little man standing before him.

The little old man had a large knapsack on his back, and carried a bulky parcel in one hand. He nodded to Jamie and said, "Good evening!" Then he sat down, and took off his hat and fanned himself with it, as if he felt quite at home.

"Are you a peddler?" asked Jamie, waiting some moments for the old man to speak.

But the old fellow smiled at his question, and shook his head.

"I will tell you my business," he said briskly, "I am a collector."

"What do you collect?" inquired Jamie, "postage stamps, or coins, or autographs? I've tried collecting all those things myself, and I would like to see your collection ever so much."

The old man smiled again. Then he said: "No, I don't collect things of that sort; I am a sort of collector of waste."

"A collector of waste!" said Jamie, much puzzled. "Why I never heard of such a collection before. I don't understand what you mean by waste. Where do you find it, and what is it like?"

"That is just what I am going to tell you," said the old man, as he unstrapped his heavy knapsack and laid it down. "The world is full of waste collectors like myself, only you have never been favored with a sight of one before. We go about collecting everything the human beings waste—time, opportunities, money, happiness. All these things we gather up from day to day, and sometimes our loads are frightfully heavy, I can tell you. Look at this knapsack and this parcel—all collected today!"

"Dear me!" said Jamie, "I wish you would show me some of the things you have there. Couldn't you do it?"

"If I show you anything, I will show you your own waste, for you've given me lots of work collecting it," replied the old man.

"I'd like to know what I've wasted today!" exclaimed Jamie, indignantly. "Now that's nonsense."

"It is, hey," said the old man, with a keen look. "Well, then, I'll prove that it's true, and I'll make you own it, too, before I go. I have not time to open my knapsack now, but I will read from my memorandum book the list of all you've wasted today." And he took out a small book and turned the leaves, saying: "Jamie—yes, here is your account; now listen. In the first place, you wasted thirteen minutes this morning lying in bed after you were called and told to get up. Then, when you were only half dressed, you wasted eight minutes more looking out of the window at two dogs that were fighting. So much before breakfast. In school you lost ten minutes of the study hour drawing pictures in your copy book and you wasted eleven minutes more over that newspaper you carried to school. When you came home, instead of going directly to your room to wash your face and hands and brush your hair, as your mother requested, you spent nine minutes grumbling on the stairs before you obeyed her. You stopped in the street to talk to Tommy Rose, and wasted twelve minutes of your music lesson time, besides—"

"Oh, stop! Do stop!" cried Jamie, interrupting the old man. "Don't tell me any more about the time I've wasted, please."

"Well, I'll tell you about the other things, then; your wasted opportunities, for example. You saw a bird's nest robbed today, and never said a word when you might have saved it. When you saw a little boy drop his marbles, you only laughed at him, when you might have helped him to pick them up. You let your sister take that long, hot walk to the post-office this afternoon, when you could have gone there so easily on your bicycle. Then you were so inattentive to your history lesson in school. You flew into a passion, too, because your shoe string was in a knot—wasted opportunity of self-control. You forgot to rise and offer your mother a chair when she entered the room—wasted opportunity to be polite. You bought chewing gum after resolving never to buy it again—wasted money and wasted good resolution. But I have read enough to prove what I said. Take pains, my dear boy. It's in your power to lighten my daily load very much. But hark! Your mother is calling you; don't waste a moment, I beg. Goodnight."

Jamie sprang from his seat and ran toward the house. The old man had vanished.—Outlook.

HOW TO MAKE A GOOD BOY.

"They all put brandy in them," said one.

"They all don't. My mother has never put a drop of brandy into her mince-pies since the day Rob said he could taste the brandy and it tasted good. Mother said then it was wrong, and she never would be guilty of it again; and if mother says a thing is wrong, you may be sure it is wrong, for what mother knows, she knows."

"How about mince-pies? Are you sure she knows how to make pies good?" And a laugh went up from a group of girls gathered around the register of the recitation room eating their lunch. But some of them winced a little when back were tossed these words: "If she doesn't, she knows how to make a boy good, and isn't a boy worth more than a mince-pie?"—Christian Standard.

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and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent $14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

WM. G. WILLARD

No. 62 WILLARD BLDG. 320 CHESTNUT STREET ST. LOUIS, MO.

HOW SHE MADE HER FIRST CAKE.

She measured out the butter with a very solemn air,
The milk and sugar also, and she took the greatest care
To count the eggs correctly, and to add a little bit
Of baking powder, which, you know, beginners oft omit;
Then she stirred it all together
And she baked it for an hour;
But she never quite forgave herself
For leaving out the flour!

—Exchange.

ALFRED'S PRAYER.

"Mamma," said Alfred one night as he was going to bed, "I prayed God would keep us children from quarreling; but He has not answered that as yet, for sister Daisy and I quarreled dreadfully today."

"Ah, my son, you will have to help the Lord to answer that."

"Help the Lord, mamma? Can't He do everything?"

"He won't make you good against your will. If you choose to be a naughty boy God will be grieved. But when Satan tempts you to quarrel if you turn right to God for strength to resist him, and fight like a good little soldier, then God will give you the victory. But He won't do the work for you."—Olive Plants.

"Dicky," said his mother, "when you divided those five caramels with your sister, did you give her three?"

"No, ma. I thought they would'nt come out even so I eat one 'fore I began to divide."

One day Owen was riding with his papa and mamma in the country when he saw a cow in a field with a calf by her side and a bell on her neck. "Mamma," he said, "why does that cow wear a bell?" Mamma did not answer, her attention being otherwise employed. Owen waited a little, and then said: "Is it to call the calf to dinner?"

"CABBAGE INDUSTRY."

Along with the rapid development of the South among other advancing lines, there comes one supposedly commonplace industry which has been carried to such a successful and scientific development as promises to become a business of much importance, almost as the cotton, steel or lumber features of our development.

Everywhere there has been a hue and cry about the diversification of crops, and among the first to take the lead in this line was Mr. C. M. Gibson, of Young's Island, South Carolina, who, with others, several years ago began growing cabbage in a small way, and during the past ten or fifteen years this business has developed to immense proportions, and at this time several thousand cars of this product is shipped from this immediate section every season to the various Eastern, Northern and Western markets, resulting in returns of from one-half to three-quarters of a million dollars annually.

Along with this industry sprang a demand for cabbage plants, which demand has been increasing from year to year, until at this time it has become necessary to employ extra force to carry out in detail the excellent system of raising and packing the plants, and handling the flood of orders which come pouring in.

In connection with this plant business, Mr. Gibson has gotten out a very neat little catalogue which is full of information about growing cabbage, and will be found considerable benefit to all who are interested in this line, and which he will take pleasure in mailing to anyone upon request.

Those who have done any business with Mr. Gibson in this line will testify as to his straightforward, businesslike manner in the treatment of his customers. It may be safely asserted that there cannot be found a better source from which to purchase cabbage plants, whether for the farm, truck garden, or for the smaller home garden. Send for the Gibson catalog.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

Self is the only prison that can ever
bind the soul;
Love is the only angel who can bid
the gates unroll;
And when He comes to call thee,
arise and follow fast;
His way may lead through darkness,
but it leads to
Light at last.
—Henry Van Dyke.

RECIPE FOR A SUCCESSFUL SOCIETY.

In consulting our cook book we find that the recipe for good bread, seems equally adapted for a successful society. Let us begin with the ingredient Salt, which, wrote the little boy, "is something which spoils everything if you don't put it in," therefore we will be careful to put in our missionary salt which we will liken to a personally prepared, practical, persevering, patient, progressive President. Personally prepared with a precise purpose, a positive piety, a persuasive personality, which pervades every presentation of the work, with practical plans for its prosecution, which provides a particular invitation for every woman in the church to participate in its development, accompanied by a pressing plea for its support. Persevering in every perfomance of duty, patiently pondering perplexing problems, and preparing profitable, and pleasing programs, she proves that missionary SALT is a preservative of missionary interest.

Yeast.—"Good, light bread is impossible without yeast and we find that what yeast does for bread, prayer does for the missionary society. Earnest, faithful, persevering, thankful prayer must precede its organization, and be the first, the continuous element of its character, if it would rise to true success."

Milk—is another ingredient required for fine bread. "Some persons claim that the use of water makes it rise higher, and look lighter. This is substituting looks for flavor, and a fine appearance for nourishment. So in our desire for attractive programs, and entertaining society meetings, let us not neglect a frequent use of God's word for our direction and encouragement. In searching for news let us not pass by our Father's instructions, but study His will, and "as new born babes desire the sincere milk of the word that we may grow thereby."

Sugar.—Having put our salt, yeast, and milk together let us add a pinch of sugar to sweeten it withal, which we will call tact. "Tact to win others to join the society, tact to interest the indifferent, tact to win the gifts both small and great from every woman in the church, tact to persuade each member to take part in the educational program, in short, consecrated common sense is our missionary sugar."

Flour.—"All other ingredients are useless without the flour which binds them together and gives them substance. The flour is not enthusiasm, not intellectual brilliancy, not work, but love. Not the love of natural human kindness, but a love growing out of our love for the Lord Jesus, which enables us when we look into each other's faces, to recognize the "Tie that binds our hearts in Christian love." This is the love which gives us patience, and unflagging zeal, this is the love which must be permeated by the milk of the Word, and acted upon by prayer, binding all together, that there may be bread to furnish for the world's heart hunger."

The needful ingredients having been furnished, they must be thoroughly mixed together with faith, that our souls may be strengthened thereby, and kneaded persistently with sacrifice, that no gaping holes of selfishness appear, and render it dry and tasteless, and it fail to nourish the soul.

Fire.—"When the ingredients are thoroughly mixed, and the yeast has done its work, it is not yet ready for use, but must go through another process, it must be subjected to fire. A firs which has lost its freshness, will not suffice for good baking, we must have a bright, hot fire, the heat from which shall reach every part of the loaf. Under such conditions we shall have a perfect loaf, a veritable staff for the natural life. So with our missionary society. After the organization is complete our work will be fruitless unless subjected to the power of fire, the fire of the Holy Spirit, which must reach and influence, the entire membership."

How to Serve.—Our bread having been prepared according to the most approved recipe, and properly baked, let us be careful in serving it at our meeting.

Although it is the staff of life, it may prove unpalatable, and even cause chronic indigestion if partaken in too large quantities.

Generous slices are appreciated by the hungry soul, but the fastidious palate of the twentieth century woman, must be tempted with dainty tid bits, if we would succeed in creating and sustaining a missionary appetite. Therefore slice it thin. Brevity is a slice seldom offered at our meetings. "Better feel regret because you stop too soon, than because of your much speaking. Have a care lest you make your friends twice glad." Be brief, be concise, be bright and your bread will find a ready market provided you are careful to remove the crusts which are disagreeable to sensitive mouths. Avoid the critical remark, the sharp word, the crusts which often interfere with nutrition.

Don't fail to butter your slices well with attractive programs, pleasing pictures illustrative of your study, maps, blackboard exercises, and an occasional missionary solo, or recitation. Serve on the fine china of Christian cordiality, and your thin bread and butter will be appetizing and thoroughly enjoyed by all who partake. As the Lord Jesus broke the bread, and fed the multitudes by the Sea of Gallilee, so may He constrain us by His love, to break our bread, and feed the multitudes in darkest heathendom who perish for the bread of life.

MRS. G. B. GERMOND.

An Important Request.

Of the 130,000 people in Atlanta, 44,000 are said to be identified with the churches, while one-half the remaining population, 86,000, have, or have had, their membership elsewhere. The exceptionally large number of students in the business, dental and medical colleges and other institutions of learning, together with the fact that Atlanta is becoming more and more a commercial center, the headquarters of a vast army of traveling men, partly accounts for this showing; there are 10,000 students within her borders alone away from home.

The men of Wesley Memorial church, the great institutional church projected five years ago, to the pastorate of which Rev. Frank Siler, of the Western North Carolina Conference was transferred last fall, have organized themselves into a brotherhood under the name of "Jonathans."

One of the objects of this organization is to reach and save to the church this inflowing population. A central office has been opened at 413 Prudential building, with Z. S. Cowan, an active Methodist layman, as secretary. The pastors and people throughout the church reading this notice will perform a needed service if they will send names, with their Atlanta addresses when possible, of all persons coming to Atlanta for any length of time, to Mr. Cowan who will promtly report them to the several committees representing this movement, who will gladly introduce them to the churches of the city.

TWO BOXES OF TETTERINE CURE TETTER CASE OF 10 YEARS' STANDING.

"I have been troubled with a severe case of Tetter for ten years; I have tried doctors in nearly every state in the union, as I am on the road all the time. In Columbia last week a druggist recommended Tetterine. I laughed at him, but bought a box; that gave me relief, so I bought another and am entirely well. I shall take great pleasure in telling all people in the show business of your marvelous skin remedy." Lew Wren, Chicago, Ill.

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine, 50c.; Tetterine Soap, 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

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GREAT BARGAINS, never offered before in good Standard Fire Dogs. Our special improved method erables us to make them so much faster and better, that we are going to give the public the entire benefit, for a short while, to show the style and quality of our work. We satisfy all who deal with us.

Send check or Postoffice Money Order. Stamps accepted for one pair. Prices are per pair of two (2) Irons.

No. 1. Regular price, $ .65. Our price, 29c.
No. 2. Regular price, $1.00, Our Price, 42c.
No. 3. Regular price, $1.00; Our price, 47c.
No. 4. Regular price, $ .75; Our price, 32c.

No's. 2 and 3 are extra high, fancy irons, as above cuts show, and have bars detachable, so bars can be replaced when burned out, at a trifling cost.

No's. 1 and 4 are strong, serviceable, and attractive irons.

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Castings of any kind. Lowest prices on everything.

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Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

Dear Home Mission Folks:—The card below tells its own sweet story. I am sure we one and all congratulate heartily and wish for this newcomer and her mother the happiest New Year:

"Charlotte, N. C., Dec. 30, 1908.

"Dear Sister Copeland:—It is with pleasure and gratitude that we can announce the birth of our first born, a daughter. The mother is doing well. With sincerest regards, I am,

Yours very truly,

"W. L. NICHOLSON."

The editor has worked right up to the New Year, even furnishing "copy" for this week.

For the next few weeks, however, she will be busy getting acquainted with her new daughter, and I ask your forbearance while I try to "fill in" for the time.

MRS. T. J. COPELAND.

The little one whose coming is chronicled here, has returned to Him who giveth and also taketh away. A tender flower transplanted at once into the Garden of God.

To me the death of a little child has in it all the elements of soul-tragedy. On the one side we remember it is safe—safe from all harm and all care forever and ever. On the other hand we not only lose the baby, but the little girl, the growing daughter, the bride, the mother she was to be.

"Oh, God, do they miss us there?
Babies need mothers so,
Do they grow up there loving us?
God in Heaven! We need their love so."

We would not though even to enrich our starving hearts have them lonely there among the angels. No, a thousand times, No.!

Oh, is that the way the Father loves us? The thought makes our soul life real. He does! He does! And more!

Father, we give them thee. Care for them till we come. Tell this mother and father this in thine own way and they will understand.

MRS. COPELAND.

It is good to enter the New Year with "tidings from the field." All of these letters reached the editor just before the holidays, but too late for publication then. We are sure they will suffer in no wise from the delay. There can be diminution of interest, only renewed interest, because they seem "messengers of hope" for what is in store for us this year. The past year was the best we have ever known, and we confidently expect it to be "better further on." While chilling winter holds the world in its icy grasp, let the Home Mission women keep "our page" sparkling with messages of cheer and the sound of victory.

FROM WAYNESVILLE DISTRICT.

My Dear Mrs. Nicholson:—Perhaps a short article from the Waynesville district might be of some interest to your readers. At the request of the district secretary, Mrs. M. J. Branner, the fond mother of the W. H. M. Society in the Western North Carolina Conference, represented the work at the district conference, to the great enjoyment of all present. She showed how perfect was the organization, beginning with the adult auxiliaries, explaining the general work, both connectional and local. Then she told of the young people's societies, and the Brigade, explaining the origin and object, and closed by speaking of the Baby Roll. It was all so beautifully and impressively done, I regretted she did not have a much larger audience.

The Waynesville auxiliary seems to be in a flourishing condition, judging from the corresponding secretary's report, which shows one hundred and fifteen dollars and ninety-five cents expended for local work during the last two quarters. They have added new comforts to the parsonage by the addition of some new furniture, new wall paper, screens for windows, and doors. This was last summer. Nine new names were added to the Baby Roll during the two last quarters, through the efforts of Mrs. Branner, third vice-president. Under the enthusiastic leadership of Miss Margaret Stringfield, as lady manager, the Brigade promises to do good work. I am sorry there are only two Brigades in the district.

The "Week of Prayer" service was observed by the Waynesville auxiliary by an all-day service. The program was carried out in full; different members taking the various topics, with hymns and prayers intervening. The meeting was made even more interesting by our Home Mission pictures being tastefully arranged on a large screen, Mrs. Branner, in her own interesting way, explaining the work each one represents. These were left in the church over Sunday. The pastor, Rev. M. A. Smith, kindly giving opportunity for her to talk of the work to the large audience present at the morning service. How well she did this can be judged by the following clipping:

"Mrs. M. J. Branner made a very interesting talk on Home Missions at the Methodist church last Sunday. She had many pictures to illustrate the many phases of the work at different points in this country. Her audience was interested from the beginning to the end of her talk.—Waynesville Courier."

The collection for the "Week of Prayer" was larger than last year, and it is hoped the service was an inspiration to all present.

We had hoped to have an account of how the week was observed by the Brevard auxiliary, but we are confident it was a success, as we feel they can be depended on to do things. In the language of one of the members, "It is better to see them at work than to hear about it." Their report for last quarter shows they have not been idle. The amount of money expended for local work being one hundred and forty-three dollars.

What shall I say for the auxiliaries in the country places, where there is no means of communication, with bad weather, muddy roads, etc? Notwithstanding all the inconveniences the band of faithful women at Bethel are still keeping up the organization. This alone speaks much for their enthusiasm and devotion to the work.

Respectfully yours,
DELIA EVANS FINCHER.

The Waynesville district is never in the rear. You are doing fine work over there, Sister Fincher. Our dear Sister Branner renders valiant service in the field or at home. May many more like her be raised up. The Brevard auxiliary, through Mrs. Norwood, sent a most encouraging report Also your country places nearly always do well, for they labor under such disadvantages. How good it is to hear of larger collections from all the districts. God bless you all.—Editor.

GASTONIA AUXILIARY.

The Woman's Home Mission Society, of Main Street Methodist Church, Gastonia, N. C., observed the "Week of Prayer" jointly with the Woman's Foreign Missionary Society during Thanksgiving week, and we feel that the meetings were very helpful indeed to all who were fortunate enough to attend(and this joint session of prayer seemed to draw the two societies closer together. The programs each evening were extremely interesting and instructive, and inspired us to press onward with new vigor in this great and noble work for our Master. A very attractive feature of these meetings was some special music provided by some of the members of both societies. We had a regular attendance of from twenty-five to thirty every afternoon during the week; and I firmly believe there was not one who attended these meeting but felt her Christian life had been strengthened and went away with a desire to accomplish more for the good cause.

Our society now has a membership of forty-four, with a good average monthly attendance. All departments of the work are taken up with zeal. We feel very proud of our faithful and efficient president, Mrs. R. L. Swan. She is bringing things to pass by her enthusiastic efforts, and has our monthly meetings "full to overflowing" with something good and instructive. She has special committees appointed to visit among the cotton mills around our town, also to visit the sick and strangers. I think our auxiliary is learning more and more the most important thing of all, to "scatter sunshine."

We send Christmas greetings to all of our sister societies, and hope that the incoming year may be the best we have ever had in Home Mission work.

The above report was sent by Mrs. James Atkins, the newly elected "Press Reporter" at Gastonia. We welcome each accession to the ranks of our "Press workers." May we "Press on" to great achievements. Let us hear from you again. Continue to "scatter sunshine."—Editor.

WEST MARKET STREET.

I wish, dear editor, that you and all the rest of the Home Mission folks, as Mrs. Copeland is pleased to call us, could have enjoyed with us, "Thanksgiving week" a missionary Institute. It was interdenominational and was conducted by three wide-awake men, Rev. Edward Soper, general secretary of the Young People's Movement; Rev. W. A. Brown, one of the field secretaries; and Prof. Ghee, a member of the faculty of Soochow University, China. There were three sessions daily for three successive days, and it kept us "hustling" to be there everytime, but I am sure no one regretted the sacrifice. The afternoon sessions were devoted to a discussion of plans and methods of teaching in the Sabbath school, and to the Sunday school worker. The information was invaluable. The first hour of the evening was given to the study circles. There were three of these, and it was an universal regret that it was necessary for them to be taught at the same hour.

The text books used were "The Moslem World;" "The Uplift of China;" and "The Frontier." I chose the latter, as it is one the reading courses of the Home Mission Society for the year 1909. As Mr. Soper told us of conditions as he himself saw them on the frontier, I could but think, "What a fruitful field for the Home Mission worker! During the latter part of the evening, we were delightfully entertained with lectures, Dr. Soper lecturing on general conditions, Dr. Brown on life in the Orient, he having been a missionary to the Philippines, and Professor Ghee giving us an insight into conditions and needs in China.

The spiritual uplift that resulted from this institute, will not soon be forgotten, and our prayers will ever attend the devoted leaders.

HATTIE IVEY WHITE,
Corresponding Secretary.

And the editor would have so enjoyed attending that meeting and partaking of its privileges. It was good to be there, no doubt. But it has usually been her lot to miss most of these meetings which furnish inspiration and information, and to be forced to depend on hard labor for stimulus to activity. And in this I feel God's goodness manifest. As a result of this meeting we confidently expect West Market Home Mission women, who already hold the banner, I believe, to excel themselves this year in growth, in increased knowledge and its certain sequence—increased giving.—Editor.

$65 PER MONTH Straight salary and expenses, to men with rig, to introduce our Poulty Remedies. Bank ref's given. Don't ans. unless you mean business.
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He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh.

Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instrument or apparatus of any kind.

If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

MIGHTY FINE DOCTOR

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die.

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

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The Sunday School Lesson.

LESSON III.—JANUARY 17, 1909.
The Beginning of the Christian Church.
(Acts ii, 22-47.)

Golden Text.—They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.—Acts ii, 42.

"Diversity of Gifts, But the Same Spirit."

Peter, "standing up with the Eleven," was but one of twelve speakers. He, as the foremost man, gives the representative discourse, but the others were as well endowed as himself for this special service, and there were hearers enough for each to have his group. They all had one theme, the undivided Christ, and one call, the acceptance of him as Prince and Savior. The one Holy Ghost gave to each his thought and utterance. As it was in the beginning, so it now is; no speaker can say it all. Paul, Cephas, has his own word and style, divided to each by the Ordainer's will, and it is for him to do his best with it. Any one of the Twelve could, with the Divine aid, tell enough for any hearer's salvation.

"Believe Also in Me."

These listening groups were "devout men," believing the prophets and zealous of the Law. These had been serving as "schoolmasters" to bring them to Christ. To him these had borne witness, telling in many an utterance about his love and sufferings, his words and deeds. Peter's hearers believed in the God of their fathers, and recounted his mighty works. By these they came to the very edge of Christianity; why stop there? One thing they lacked. Belief in Christ meant surrender to his call, and to them he had "no beauty;" they "hid their faces from him." Indeed, many may not have heard of him. But their faith in their father's God would almost persuade them to his Son.

An Ennobling Address.

Conciliation at the start is a speaker's first rule. "Israelite" is to this day the almost sacred Jewish designation. It owns the Jew as descended from a "prince" who "prevailed," and it owns his race illustrious and imperishable, to whom came "the adoption and the glory." David was ever a star specially bright in the Jewish sky, and his tomb beneath the Temple court made the Temple his monument. Thus Peter's words, as if framed by art, awoke in his hearers' consciousness lofty and luminous emotions, and quickened them to hear. Peter simply gave "what the Holy Ghost speaketh."

Things Already as True.

That the Messiah was to be David's son and yet David's Lord, was believed, but not understood. That David spoke clearly of some life (soul) not left in the realm of the departed, whose body was not to return to its elements, also was believed, because so said the Scripture. "How can these things be?" David died like other men. So far all agreed, but there begins the mystery.

Foregleams of Christ's Resurrection.

A glow like a dawn rising on a night sky hangs over David's words. He speaks as moved by the Holy Ghost to say what he and none understood. The vision tarried a thousand years, then all came true. The life of a Son of David was not left in "hell," nor saw his flesh corruption. The pondering and surmising were long, and a strong party held that there is no resurrection. Yet the truth was not left without witnesses. The life of the world to come, though not often named in Scripture, was a known comfort, and many went to their rest in hope.

"Dark Sayings of Old."

No prophecy of Scripture is self-explaining. The prophets who uttered the words sought in vain to know what the Spirit in them did signify, as to the Messiah's sufferings and his glory. In the event all became clear. Alike obscure was it that the Messiah should be cut off from among the living, and be deathless; should be David's Lord, and David's son. This, too, has come clear, but these people do not see it. The Great Teacher had baffled the doctors of the Law by asking them to explain just this: "David in spirit—that is, by inspiration—calleth him Lord; how is he then his son?" "We can not tell." Neither could these men, devout though they were.

Pricked in the Heart.

One thing came strangely clear to them—their wrongness with God. After Robert Moffat had for several years taught without a convert, he was one night awakened by a crowd around his house, weeping in an agony over their sins, and imploring his prayers. Their sin had come to their conscience as "exceeding sinful." So under Peter's words the Spirit opened the inward eye. They saw and felt their grievance of Divine love, and all the sad things of man's ingratitude. Blessed is such pain of heart! Mild, or sharp, it begins the soul's health.

"What Shall We Do?"

Adapt yourselves to the new order of things. To induce men to this was the aim of Jesus' teaching, and now Peter, and as many as follow him to this day, pray us to be reconciled to God. This means turning from sin of heart and life to loyal service in Christ's calling. Emotions may vary; duty is plain. Consciousness of wrong and a sense of that darkest of things, the Divine displeasure, may bring an agony; surrender to Christ brings unutterable peace.

A Wondrous Unity.

A fellow feeling makes the whole world kin. One grief, one Savior, one pardon, in which all alike obtained joy and gladness. In the flush of the new life it is not strange that worldly business, even worldly possessions, sank for a time out of sight, and the wondrous experiences brought all into the family of Him from whom the heavenly family is named, of him whose voice all heard.

A Morning Comes.

Abraham from far away had seen its dawn, and now the Son of Righteousness has fairly risen. The world's future glory was not in Caesar's palace of power, nor in Athens' schools of learning; it was with these Twelve. This third hour of the day was the epoch of conversions, the beginning of a work not to cease until the ends of the earth shall see its efficiency, and all shall know Christ from hte least unto the greatest. To aid in this work we are called, and we here see the hope of our calling. Do we frame ourselves for eternal life, and accept the call? "I give unto them eternal life."—A. B. Hyde, D. D., in Pittsburg Christian Advocate.

GENUINENESS.

There is nothing that will add so much to one's power as the consciousness of being absolutely sincere, genuine. If your life is a perpetual lie, if you are conscious that you are not what you pretend to be—that you are really a different person from what the world regards you—you are not strong. There is a restraint, a perpetual fighting against the truth going on within you, a struggle which saps your energy and warps your conduct. If there is a mote at the bottom of your eye you cannot look the world squarely in the face. Your vision is not clear. Everybody sees that you are not transparent. There is a cloudiness, a haze about your character, which raises the interrogation point where you go. Character alone is strength, deceit is weakness, sham and shoddy are powerless, and only the genuine and the true are worth while.—Exchange.

MEN



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GREENSBORO, N C



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The Farm and Garden.

FARM WORK FOR JANUARY.

You made plenty of peavine hay last summer, of course, and are feeding it to cattle. So you can load your manure, if you have a manure spreader, and it will take little time, every day that you can drive on the land, to load the spreader, and ride out and leave the manure spread properly on the land that is to go in corn in the spring.

Then if there is a growth of crimson clover on the land you will have the best possible chance for a corn crop.

Spread Manure on the Land.

Do not be afraid that manure spread now and left on the surface will waste. It will waste less there than anywhere you can keep it, even on hill land. One winter I was spreading manure on a steep hill field, and when we got about three-fourths of the way down the hill I concluded that there was no need for going further, as the manure would wash down on that part. But I was surprised to find that I could see no evidence of the manure three feet below where it was stopped. The absorptive power of a clay soil held it right where it was applied.

If you cannot haul out manure as made, the next best thing is to keep it well packed down under the feet of the stock, for if torn loose and thrown out it will be certain to heat and fire fang. Whenever it is necessary to move it, move it to the field at once and never pile it.

The Right Way to Cut the Cotton Acreage.

We will, of course, have the usual talk about decreasing the cotton area, and none of it done. The only rational way to reduce the cotton area is to go to farming in a good rotation, and make money out of other things that will reduce the cost of growing cotton, and when the cotton crop is grown to as large a gross amount as now, and is grown on one-third the area, there will be no hysterics about the price, for the farmers will be prosperous through good farming, and will not be entirely dependent on the cotton crop. God speed this day.

See That Your Stock Are Sheltered.

Feeding stock means good shelter if it is to be profitable. Of course, there are many days in winter in the South when cattle should be out, but there are also times when shelter, or good sheds, at least, is important. Some years ago a farmer wrote to me that he thought he could make money raising cows to sell to his neighbors who kept only one or two, and wanted to know what breed would be best. "But," he said, "you must understand that they keep their cows standing out all winter." I told him that he needed nothing but scrub cows for this purpose, for any of the improved breeds would be no better than scrubs if kept in this way. In fact, they would be worse, for the more cattle are improved the more care they need. It is perfectly useless to get improved cattle if you are going to give them the proper care.

Shred Corn and Get Ready for Oats.

If your corn was cut off at the ground and cured in shocks it will pay to shred it. Shredded stover will keep well in stacks, and more of the stalks will be eaten, and what is left will be in fine condition to help the manure pile, and save breaking forks and using cuss words in getting the barnyard manure out. Manure-making is one of the chief matters for winter. Bear that in mind and prepare to make more every year. It may not pay much immediate profit to feed cattle, but you will make a market for the feed and will have the manure and beat the fertilizer men.

When oats were not sown in the fall, as they should have been, you should lose no time when the land is in good condition to plow, to get it in order for drilling the oats in February. But either for fall or spring sowing in the South, I would always use the Southern winter oats, as they will always give better results in the South than the Northern oats.

Trucking in January.

English or garden peas will be the first crop to need the attention of the trucker. Get them in the ground as soon after New Year's as the land can be worked in good order. Cover with two furrows and harrow the land level before the peas come up. Use tobacco stems or tobacco dust in the fertilizer, and dust the vines over with tobacco dust after they are up in order to prevent the green lice from getting on them, for if they once get there in multitude they have got you and the crop. Prevention is the only thing, and tobacco is the best material to use for this purpose.

In the farther South the early crop of Irish potatoes will be going in the ground, and in Eastern North Carolina the land for the potatoes should be plowed as early as practicable. There would be a better prospect for the crop if a good green growth had been gotten on the land in the fall by sowing some crop like rye early enough to get a heavy fall growth, for there is nothing so favorable to potatoes as a green growth turned under.

Fertilizers for Peas and Potatoes.

The pea crop will not need heavy nitrogenous fertilization, but as the nitrification in the soil is not very active in cold weather, it is better to use some nitrate of soda on the peas along with plenty of phosphoric acid and potash. The early Irish potato crop, however, will need heavy fertilization, and the formula I have often advised is as good as any. This is acid phosphate, 900 pounds; cottonseed meal or fish scrap, 600 pounds; nitrate of soda, 100 pounds; and muriate of potash, 400 pounds to make a ton. This is used at the rate of 1,000 to 1,500 pounds per acre.

Success With Onions.

There is more interest in the onion crop every year in the South, and when well grown should be profitable. There is an increasing demand North for young onion plants grown in the South for setting there in the spring, and this may develop into a profitable trade, for the young plants the size of a lead pencil ship well and grow easily when transplanted. The earliest ripe crop of onions is that grown from sets of the yellow potato onion planted in the fall. These increase by offsets, and these offsets can be pulled along in February and bunched and shipped as green onions, and will pay well, and the larger ones can be left to ripen. These should be sold early in summer before the Northern crop of ripe onions is on the market, as they are not good keepers.

Every one has seen big light-colored yellow onions that are often sold at our grocery stores. Some of these are imported Spanish onions, but they can be grown fully as well here. Some years ago to a farmers institute in Western North Carolina a farmer brought specimens of this onion of immense size, saying that I had taught him how to grow them, and he wanted to show how he had succeeded. These onions are known as the Prizetaker. Sown in the open ground, they make good sized onion, but to make the immensely large ones, we adopt a different plan.

The seed are sown in January in cold frames. The frames are better if covered with glass sashes, but in the milder sections of the South a cloth covered frame will answer. Sow the seed in rows rather thinly, and keep protected in the frames till after the middle of February. Then gradually harden them to the open ground when hard freezing is over, and if the land is rich and heavily fertilized they will make immense onions, and very wild ones.

These, too, are poor keepers, and should be sold as soon as ripe. But we can grow the first season fine ripe onions from seed by using the American varieties. The important point is to get them started early, so that the onions will make before the weather gets too hot. In North Carolina this will be in February as early as the land can be gotten into good order. In reply to a correspondent in North Carolina, I have told about this crop.

For Early Tomatoes.

The early tomato crop should be a profitable one in the South if handled right. Every trucker should have a little greenhouse at least for the purpose of starting plants. Well-made hot-beds, with glass sashes, will answer, of course, but the greenhouse is far more convenient. The seed for the early tomato crop should be sown about ten weeks before it is safe to set them outside in the locality. In Eastern North Carolina this will mean a little after the middle of January.

I sow the seed in shallow boxes, and as soon as up large enough to handle, I set them in other boxes of rich soil about two inches apart. By the 20th of February they can go into cold frames with glass sashes, and should there be set four inches apart each way. Then protect them carefully, but expose to the air in all bright sunny weather, and by carefully hardening them off, they can be set in Eastern North Carolina in April, and the earlier they are gotten out and live, the earlier the crop will be. These several transplantings, of course, take labor and expense, but the crop will be far earlier than from plants sown thickly in a hot bed and let stand crowded. I have picked ripe tomatoes in Raleigh May 25th by this method.

$25 Worth of Fertilizer Per Acre Free.

Experiments at the Michigan station show that an acre of cowpeas added 139 pounds of nitrogen to the soil, worth $25, and yet all over the South there are men using 200 pounds per acre of 2—8—2 fertilizer to grow crops, putting four pounds of purchased nitrogen in the land from which the humus has been wasted, when they might have had $25 worth practically free if they had farmed right. Rejecting nature's ready gift of 139 pounds, and paying the fertilizer man about 20 cents a pound for four pounds per acre to replace many times as much as they have sold in their cottonseed.

Is there any wonder that these men have poor land?

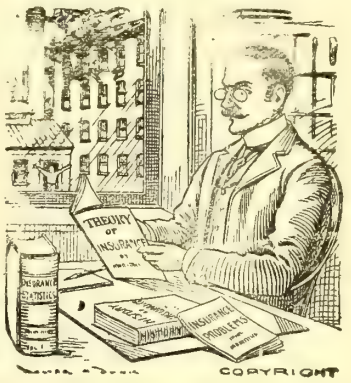
The more we study about the matter, the more we're convinced that the restoration of the humus to the soil far more important than the application of any amount of chemical fertilizers. The mineral elements will aid us in this when liberally used for the production of the legume crops, but the man who spends his money for nitrogen is simply wasting it, because he could get far more free fertilizer from the air than he can buy in a fertilizer.—Progressive Farmer.

REMEDY FOR LIQUOR AND TOBACCO.

Officers of the Anti-Saloon Leagues of several states have endorsed a plan of mailing out free prescriptions for the relief of the liquor and Tobacco habits, that is being carried out by F. Gray, 753 New Ridge Bldg., Kansas City, Mo. Either prescription can be given secretly, and filled by local druggist. The only request made is that you enclose stamp when writing for them and do not sell recipes but give copies to friends.

WHY

do people who use Gowan's preparation use it again and tell their neighbors? Because it is a great remedy and cures Croup, Colds and Pneumonia External, 25c; 50c; $1.00. All druggists. Buy to-day.



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"Two years ago my wife was almost at the point of death with nervous prostration. I shall never forget how she suffered, it was night and day, until we commenced to use Dr. Miles' Nervine and she speedily began to recover. To-day she is enjoying as good health as she ever did.

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Our Dead.

"I am the resurrection and the Life."
—Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above also applies to Tributes of Respect.

Wright.—Mrs. Lucie Daniel Wright was born near Ruffin, Rockingham county, N. C., October 9th, 1877. She was married to Mr. E. C. Wright April 6th, 1898. She died December 21st, 1908, at her home in Greensboro, after suffering for about five weeks. We laid her body in the cemetery at Ruffin, December 22d.

Mrs. Wright was the daughter of Mr. and Mrs. William Carter, and a grandaughter of the late Daniel Guerrant, who was one the staunch Methodists of Rockingham county, with his membership at Mt. Carmel church for about seventy-five years. Mrs. Wright's mother is sister to Horace Guerrant, a Methodist nobleman of Danville, Va. No truer or more loyal Methodist family than the maternal ancestors of Mrs. Wright are to be found in Rockingham county. Sister Wright joined the Methodist church in Ruffin at nine years of age, and lived a sunny, cheerful Christian life.

The writer was in charge of the Ruffin circuit in 1891 and 1892. Among the first homes he visited on the charge was that of Brother Carter's. Lucie was then some thirteen years old. She was a bright, sprightly and cheerful girl. She developed into a beautiful and sweetspirited Christian woman. I never saw her when she was not cheerful and bright. She had lived in Ruffin since her marriage until recently they moved to Greensboro. Sister Wright had been singing in our Spring Garden choir for a few Sundays before she was taken sick. Her church membership had not been taken from Ruffin church. Few have we known of a brighter and more cheerful type of Christian character. Her father passed into the upper world several years ago. She leaves her mother. Mrs. Cornelia Carter, one brother, three sisters, a husband and a sweet little daughter nine years of age. The grace of Him who sympathizes with the sorrowing, bless, comfort and keep the bereaved ones.

N. R. RICHARDSON.

Scoggins.—Margaret Scoggins was born October 1st, 1861, and departed this life October 30th, 1908, aged 47 years and 29 days.

Her end was in great peace.

In early life she was converted and joined the Christian church, at Apple's chapel. After a few years she moved her membership to Mount Pleasant Methodist Episcopal Church, South, where she was a faithful member.

As long as physical strength would permit, she was a regular attendant at her church. Even when too weak to walk she was carried to the church where she enjoyed sweet communion with her Lord. The white plague caused her days to be cut off. Yet during her long illness she was patient and expressed herself as ready to go.

She was married to Mr. Charlie Scoggins about 25 years ago. To them were born 10 children. Four have preceded her to the grave. Six children and a husband are left to mourn her departure. They have great hope. Sister Scoggins was happy the last day she spent on this earth, and doubtless entered the beautiful city rejoicing in the Lord.

"Our people die well," was said by Mr. Wesley. How true this statement to this good day!

May grace abound unto the sad and lonely ones, and ere a few more brief years have passed we will all be at "home over there."

Her pastor,
A. S. RAPER.

IN MEMORIAM.

Rev. Jesse S. Nelson.

When the noble spirit of Rev. Jesse S. Nelson passed from earth to heaven on the afternoon of December 28th, 1908, North Carolina lost one of her best citizens, the M. E. Church, South one of her most faithful ministers and his home a husband and father of that devotion and influence for good which will cause a vacancy never to be filled. He was a man of Nathaniel-like character indeed, a man in whom there was no guile and there are many men and women in North and South Carolina who will testify to the influence for good exerted over their lives by this man of God as he went in and out among them as a pastor, and as he proclaimed to them the unsearchable riches of Christ in the pulpit through a ministry of half a century.

Mr. Nelson was born in Camden, S. C., August 22d, 1832, being more than 76 years old when the end of his life came. When a young man he entered the ministry as a member of the South Carolina Conference. Later he came by transfer to the North Carolina Conference and since the organization of the Western North Carolina Conference, in 1890, he has been a member of that body. He was a man of splendid physique, of rich intellectual endowment, and of a consecration of heart and life which commanded and held the confidence of all who came in contact with him as a minister and in his private life. He was a preacher of marked ability and filled many pastorates, knowing well by experience the meaning of the circuit rider, the pastor of the large church, and the small and the presiding elder. No charge was ever committed to him, the slightest duty of which he did not discharge with the utmost care and faithful efficiency. He possessed a Christian experience of richness and power, hence the effectiveness of his preaching—his sermons came from his own heart and reached the hearts of his hearers. He had a consciousness never to be doubted that he was a child of God. He "knew whom he had believed" and with the perfect trust of childhood he knew that He was "able to keep that which he had committed unto Him." The life of this good man was such that no tribute is too high to pay to his memory. He did not know the meaning of compromise with evil in any form but his whole life was one of the simple purpose of the man who carries the seal of God's approval constantly upon his life and work. His nature was one of modest retirement, but one had only to know him to be convinced of his daily communion. his constant fellowship with his Lord and Master.

He received his last appointment, as pastor in the fall of 1903, that appointment being to the Belmont church in Charlotte. The year following he retired from the active ministry, and since that time lived a quiet life at his home in Piedmont and exerted an influence for good upon all who visited him. For more than a year he was in failing health, but he never lost interest in the affairs of his home and his church. It was the privilege of the one who writes this tribute to visit Mr. Nelson often during the last years of his life and the memory of this association remains as a blessing.

When the end came it was just as he would have requested, a simple falling asleep without a struggle. The next day his body was laid to rest in Elmwood, Rev. W. W. Bays conducting the service. He and Dr. Bays were close friends and the latter was with him often in his last illness. Mr. Nelson spoke of his leaving this world with the confidence of the true Christian and left to his family and friends that priceless legacy of a well rounded life, a finished life, and an abundant entrance into the home of the redeemed.

He was married in early life to Miss Belia Gillespie, of Iredell county; she died about thirty-five years ago. There are three children living of this marriage, Mrs. J. E. Stack, of Monroe; Mr. W. T. Nelson, of Taylorsville, and Mr. Maynardie Nelson, of Littleton. Twenty-eight years ago he was married to Miss Emma Anderson, of Statesville, and she with three children survive: Mr. James A. Nelson and Mr. Waldo Nelson of this city and Mrs. Carl T. Blakeney, of Jefferson, S. C.

These words of the Psalmist apply in a peculiar manner to the life of this good man who has just passed away: "Mark the perfect man and behold the upright, for the end of that man is peace.—Mamie Bays in Charlotte Observer.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

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Reliable practicing physician to locate at Swannanoa, N. C. Good field for good man. For information further, address,

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Quarterly Meetings.

ASHEVILLE DISTRICT.—1st Round.
D. Atkins, P. E., Asheville, N. C.

Swannanoa, Swannanoa	Jan.	2-3
Burnsville, Burnsville	"	9-10
Hendersonv'e ct., Moore's G'v'e,	"	16-17
Hendersonville	"	17
Central	"	24
North Asheville	"	24
Fairview, Tweeds	"	30-31
Marshall, Marshall	Feb.	6-7
Hot Springs, Hot Springs	"	13-14

The district stewards will meet in Central church, Asheville, December 16th, at 11 a. m.

FRANKLIN DISTRICT.—1st Round.
R. M. Taylor, P. E., Franklin, N. C.

Webster, Webster	Jan.	2-3
Murphy circuit, Tomotla	"	9-10
Andrews station	"	10-11
Franklin circuit, Oak Ridge	"	16-17
Robbinsville, Robbinsville	"	23-24
Hayesville, Oak Forest	"	30-31
Hiawassee circuit, Ranger	Feb.	6-7
Murphy station	"	7-8
Whittier, Whittier	"	13-14

CHARLOTTE DISTRICT.—2d Round.
H. K. Boyer, P. E., Charlotte, N. C.

Dilworth and Big Sripng	Jan.	17
Belmont Park	"	24
North Charlotte	"	31
Brevard Street	"	31
Unionville, Grace chapel	Feb.	6
Monroe, Central	"	7-8
Lilesville, Shiloh	"	13-14
Polkton, Hopewell	"	20-21
Morven, Union	"	27-28
Prospect, Carmel	Mar.	6
North Monroe and Icemorlee, Center	"	7-8
Ansonville, Cedar Hill	"	13-14
Wadesboro	"	14-15
Weddington, Weddington	"	20-21
Waxhaw, Bonds Grove	"	27-28
Pineville, Harrison	April	3-4
Calvary	"	4-5
Derita, Hickory Grove	"	10-11
Tryon Street	"	18
Mount Zion	"	25-26
Trinity	May	2
Chadwick	"	2-3
Matthews	"	15-16

GREENSBORO DISTRICT.—1st Round.
W. R. Ware, P. E., Greensboro, N. C.

Liberty, Liberty	Jan.	3-4
Greensboro, Spring Garden St.,	"	10
East Greensboro, Holts Chapel,	"	10-11
Pleasant Garden, Rehobeth	"	16-17
Coleridge, Concord	"	23-24
Ramseur & F'klinville, R'seur,	"	24-25
Asheboro ct., West Chapel	"	30-31
Asheboro station	Jan. 31-Feb	1
Randolph, Trinity	"	6-7
Wentworth, Salem	"	13-14
Reidsville	"	14-15
Uwharrie, Concord	"	20-21
Denton, Denton	"	22
Ruffin, Lowe's	"	27-28
Randleman and Naomi	Mar.	6-7

MORGANTON DISTRICT.—1st Round.
R. M. Hoyle, P. E., Marion, N. C.

Thermal City, Thermal City	Jan.	26, 1909
Rutherfordton, Rutherfordton,	"	26-27
Forest City, Forest City	Jan.	2-3
Henrietta and Caroleen, Caroleen	"	9-10
Broad River at Klestlers	"	13-14
Green River, Lebanon	"	16-17
Cliffside, Hopewell	"	23-24
Morganton station (at night)	"	29-31
Morganton circuit, Glen Alpine,	"	30-31
Hartland ct., Mt. Pleasant	Feb.	6-7
Table Rock ct., Linville	"	13-14

SALISBURY DISTRICT.—1st Round.
J. C. Rowe, P. E., Salisbury, N. C.

Linwood, Cotton Grove	Jan.	2-3
Lexington	"	3-4
Salem	"	6
Big Lick, Big Lick	"	7
Cottonville, Cedar Grove	"	9-10
Norwood	"	10-11
Bethel	"	15
Concord ct., Mt. Carmel	"	16-17
Mt. Pleasant, Mt. Pleasant	"	18
Central	"	17-18
Kannapolis, Bethpage	"	19
China Grove, China Grove	"	19-20
Jackson Hill, Center	"	23
New London, New London	"	24-25
Gold Hill, Gold Hill	"	25-26

District Stewards will meet December 16 and 17, at 2 o'clock, p. m., in First Methodist Church, in Salisbury. We hope to have Prof. W. R. Thompson at the meeting and have a leader's meeting of Laymen's Movement in connection with the district steward's meeting. The preachers are invited and it is desired that every charge shall be represented. First Church will provide entertainment. Please notify Capt. W. B. Summersett, Salisbury, N. C., of your coming.

SHELBY DISTRICT.—1st Round.
C. F. Sherrill, P. E., Shelby, N. C.

Lincolnton circuit, High Shoals,	Jan.	2-3
Lincolnton station	"	1-9
Shelby ct., Patterson Springs,	"	9-10
Stanly Creek	"	10-11
Lowell, Ebenezer	"	16-17
McAdenville	"	17-18
Bessemer City	"	23-24
West End and Franklin Ave.,	"	23-24
South Fork, Ebenezer	"	30-31
Lowesville, Hill's Chapel	Feb.	6-7
Mt. Holly	"	7-8
Polkville, Rehobeth	"	13-14
Belwood, Palm Tree	"	20-21

STATESVILLE DISTRICT.—1st Round.
J. N. Huggins, P. E., Statesville, N. C.

Stony Point, Marvin	Jan.	2-3
Alexander at Liberty	"	3-4
Caldwell, Hudson	"	9-10
Granite Falls	"	10-11
Lenoir ct., Zion	"	16-17
Lenoir station	"	17-18
Maiden, Lebanon	"	23-24
Rock Springs, Bethel	"	24-25
Catawba	"	30-31
Hickory ct., West Hickory	Feb.	6-7
Hickory station	"	7-8
Newton	"	13-14

WAYNESVILLE DISTRICT.—1st Round.
W. H. Willis, P. E., Waynesville, N. C.

Bethel, Bethel	Jan.	2-3
North Haywood, Fines Creek	"	16-17
West Asheville	"	23-24
Leicester, Leicester	"	30-31
Haywood, Mt. Zion	Feb.	6-7
Brevard ct., Greenwood	"	13-14
Brevard station	"	14-15

WINSTON DISTRICT.—1st Round.
T. F. Marr, P. E., Winston-Salem, N. C.

Farmington, Farmington	Jan.	2-3
Thomasville	"	10-11
Forsyth	"	16-17
Grace	"	17-18
Summerfield, Lee's Chapel	"	23-24
Stokesdale, Stokesdale	"	24-25
Lewisville, Concord	"	30-31
Davidson, Good Hope	Feb.	6-7
Davie, Hardison	"	13-14
Mocksville	"	14-15
Cooleemee	"	14

The district stewards will meet in the pastor's study of Centenary church, Winston, N. C., Tuesday, December 29, at 11:30 a. m.

MT. AIRY DISTRICT.—1st Round.
W. M. Bagby, P. E., Mt. Airy, N. C.

Rural Hall, Trinity	Jan.	2-3
Mt. Airy ct., Zion	"	9-10
Mt. Airy station, Mt. Airy	"	10-11
Sparta, Sparta	"	13-14
Laurel Springs, Chestnut Hill,	"	16-17
Jefferson, Jefferson	"	20-21
Helton, Methodist Chapel	"	23-24
Creston, Big Laurel	"	30-31
Boone, Fairview	Feb.	3-4
Watauga, Valle Crucis	"	6-7
Wilkes ct,, Union	"	10-11

The Cole Re-union.

Will you please give me space in the Advocate to tell of the good time we all had at the Cole re-union at McAdenville on Christmas day? We had been planning and praying for a good time and the Lord gave us a truly good time. Some of us met the day before and decorated the schoolhouse and Friday morning they came from all directions, and by 12 o'clock there were 74 present. The dinner was set and then we entered into a delightful service lasting about an hour, conducted by D. O. Kelly, of McRae, Ga.

A great many took part in the service and the testimonies were very helpful. After the service closed the eight brothers and sisters sat down at one table, something we had never done before. There were three brothers present, namely, J. M. Cole, Prosperity, N. C.; J. J. Cole, Mount Holly, N. C.; W. W. Cole, Charlotte, N. C. The sisters present were: Mrs. Elizabeth Barber, Lowell, N. C.; Miss Alphia Cole, Belmont, N. C.; Miss Francis Cole, McAdenville, N. C.; Mrs. J. W. Browning, McAdenville, N. C.; Mrs. R. L. Wagstaff, McAdenville, N. C. Nephews present: N. F. Cole, Durham, N. C.; J. C. Cole, Danville, Va.; J. M. Cole, Jr., Fayetteville, N. C. Nieces present: Mrs. Ada Bennett, Yorkville, S. C.; Miss Daisy Moon, McAdenville, N. C.; Mrs. Frank Clark, McAdenville, N. C.; Mrs. J. W. Hamette, Lowell, N. C.; Mrs. Monroe Mingus, Lowell, N. C.; and Uncle Aaron E. Tillman and daughter and niece, of Asheboro, N. C.; Uncle E. B. Kelly, of Chauncy, Ga., and his three sons, J. M. Kelly, of Helenia, Ga., D. O. Kelly, of McRae, Ga., and W. H. Kelly, of Chauncy, Ga., and a number of our relatives that we cannot mention.

WHAT THE PAST YEAR HAS MEANT AND BROUGHT.

A good many people are glad to bid goodbye to the old year. It has brought so much trial to them, it is a relief to see it close. To others it has brought joy, to some the realization of life's most cherished ambitions, to many the fruition of years of faithful effort. There are others who are so grieved over the sins and follies of the past year, that they are glad it is to close and are grateful for the opportunity to make a new start.

To many it has been full of sickness and sorrow. Every day seemed only to bring trouble and disappointments. The nights were filled with torments of pain. How long to those aching bodies do such nights become—those nights when one lies awake and feels the laboring heart pumping wearily at its task and watches for the morning, not knowing whether it will ever dawn! They are nights of fear; for the thought of death grows strangely familiar when you have lived with it for a long time. Besides one grows to feel like a soldier who has been long standing under fire—any change would be a relief.

But they are very heavy nights, and their heaviest burden is this, you must face the thought that your work in the world is almost ended, but you know that it is not nearly finished. You have not solved the problems that perplexed you, you have not reached the goal that you aimed at, you have not accomplished the tasks that you set for yourself. You are still on the way facing the thought that your journey may end.

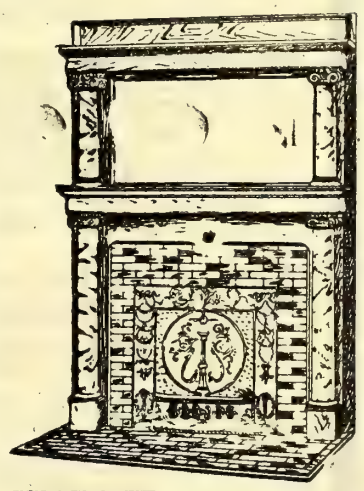
The writer has had some little taste of such experiences since she greeted you at the dawning of this year of grace, 1908. But my sister, my co-worker, I am sure you, like myself, would not change the year just dying, not even for the brightest days imagination can picture. For as after the burning heat and rocking storms, the dying day lies beautiful in the tender glow of the evening, so days of sorrow, trial and privation lose their weariness and lie bathed in a misty glory. The years that bring us many ills and that pass so stormfully over us bear away with the ugliness, the weariness, the pain that are theirs, but the beauty, the sweetness, the rest they leave untouched, for these are eternal. As the mountains that near at hand stand jagged and scarred, in the far distance repose in their soft robes of purple haze, so the rough present fades into the past soft, and sweet and beautiful.

During the year I have thought oftenest of you, dear comrades and co-oworkers, and should I set myself to recall pain or anxiety, I would be able to remember only your patience, gentleness and goodness, and the courage of those who have stood by upholding me, and of Him who said, "I will never leave thee, nor forsake thee."

If the year 1908 had been spent by us all in such a way as to gain a place in those "everlasting habitations," then we can feel no sorrow as the softly pealing bells seem to say, "Ye shall not pass this way again."







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SOUTHERN RAILWAY.

N. B.—Following schedule figures published only as information, and are not guaranteed:

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation, and club cars to New York.

3:45 a. m.—No. 45, daily, Local for Charlotte, connecting for Atlanta and points south.

4:10 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

7:10 a. m.—No. 8, daily, for Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem and daily except Sunday for Wilkesboro.

7:50 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:50 a. m.—No. 11, daily for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:25 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:55 p. m.—No. 131, daily, for Mt. Airy.

6:15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.

10:20 p. m.—No. 233, daily for Winston-Salem.

9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleeper for Richmond.

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THE CHANGES IN LIFE

EVERYTHING DIES, AND nothing dies. That is life's great riddle and God's riddle, and if you do not understand it you have everything to learn yet.

There is decay and death in all things, and imperishable life in all things. God preaches a sermon to us on this text with the coming of every season, and it is but a sample of what he is teaching us every day. When autumn withers all the summer foliage, scatters the damp, joyless leaves at your feet, and leaves nothing of all the past glory but heaps of refuse for the besom to clear and the wind to drive, you hear in every sound a sigh like this, "The things which are seen are temporal." But then you look further, and remember that this clearance of decayed stuff is only to prepare for a new suit of nature's clothing not many months hence. I hear men say that the autumn makes them sad. It breathes despondency in every breeze. It is like the melancholy prophet muttering, "All flesh is grass, and all the glory of man is as the flower of the field." And I suppose that there is for all of us a touch of depression in the autumn air, a little shiver of fear in the sight of its decaying splendor; yet why should it be so? Even there we hear the other voice, "But the things which are not seen are eternal." It is only the outside that perishes. The tree has life within itself which will break into joyous beauty again when the springtime comes—the very flowers drop their seed and live again—nature only casts its garments and sleeps awhile, and awakes again, when morning comes, as strong and beautiful as ever. If you tell me that everything preaches of death, I answer yes, and everything preaches of immortality—everything dies, and nothing dies. There is the great riddle again of which faith finds the solution in God, "The things which are seen are temporal"; but always in the midst of the seen there is something of the unseen which is eternal. Each human life reads the same lesson if we have only wisdom to receive it. We are always changing as we grow in years; yet there is something deeper in us which changes not. We leave everything behind, yet we carry a great deal with us. We bury everything that we had in childhood, yet the child survives in the man. We are different beings, altogether, and yet substantially the same. I meet a friend whom I have not seen for twenty years, and do not recognize him. I start with surprise when I hear his name. In build, complexion, outward appearance, he is another man. Then he speaks to me; the tone of voice, the expression of the eyes, the grasp of the hand, bring back a thousand memories. He is just the man I knew. Everything is gone, yet enough remains. Darby and Joan are the same to each other as when they enjoyed their first stolen kiss in the moonlight. Young people smile at the thought. It is difficult to think of those two old people as lovers at the trysting-place. Who would recognize the portraits which they exchanged in the sweet young days? So many trials and storms have worn those faces, so many worries and burdens have bowed their light and sprightly figures, so many experiences have given a new color and texture to their thought; and still they go on singing, "Always the same to your dear old Joan." Everything is changed, and yet there is no change. That is the sweet pathos of life. It is the eternal mystery—the unseen abides in every one of us. We are always dying, yet behold we live! The immortal breathes through our mortal flesh, and God is always preaching resurrection and renewal to us through our very changes and decay. "The things which are seen are temporal, but the things which are unseen are eternal."

You get the same lesson if you look at human life on a larger scale. The fashions of the world change, and there is perpetual flux, waste and decay. Humanity puts on new garments, takes up new thoughts, opinions, ambitions, and desires, yet there is something everlasting which abides. We say that Jesus Christ is the same yesterday, today, and forever. It is the blessed assurance of our faith; but it is almost as true to say that man is the same yesterday, today, and forever. It is only the surface fashion and garments that pass away, the deeper life changes not.—*J. D. Greenhough, in "The Divine Artist."*

North Carolina Christian Advocate

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EDITORIAL.

We are printing in another column the address of the Executive Committee of the North Carolina Anti-Saloon League. This is important and we trust every reader will look it up and give it a careful reading. Mr. Clarence H. Poe, editor of the Progressive Farmer, is chairman of the committee, and signs the paper as such.

* * * *

These beautiful, bright days give the preacher a fine opportunity for pastoral visiting and we feel sure the preachers of the Western North Carolina Conference will make good use of the opportunity. Coming in touch with the people in their homes and praying with them does more to give the pastor a firmer hold upon them than all the big preaching in the world. Try it this year, and see if the preaching is not fresher and better also.

* * * *

The financial burden of the church is felt only by those who have no system, and who put off till the end of the year what should be paid in small installments during the year. Let our readers begin now to test the matter of systematic paying, and see if we are not correct. Fifty cents a week will pay $26 during the year and will scarcely be felt. Twenty-five cents per week will pay $13 for the year. The stewards will confer a great and lasting favor on the membership if they will insist on the systematic payment of church dues and it will relieve many a preacher of embarrassment.

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In the New Year edition of the Southern Christian Advocate, Dr. James H. Carlisle has a very fine article in which he lays great stress upon the importance of the religious paper and urges all heads of families to put such a publication in the reach of their children, and then he suggests that in many homes where no religious publication makes its weekly visits are boys and girls who, in the after years, will say our "parents were good to us; they fed and clothed and sheltered us, but they did not provide that religious information that would give us a knowledge of and love for the church." Will any parent who is liable to be thus reflected on refuse to provide the church paper for the children? The cost is insignificant, and yet if the church paper is worth anything to a family it is worth infinitely more than the cost. We make the positive assertion that no family can be built up in intelligent loyalty to the church without the help which comes from reading the church paper. So eminent a saint as Dr. Carlisle out of love for those who need this help felt constrained to urge the heads of families to place this means of grace in reach of their children. We trust his appeal may be heeded by that great multitude to which it applies.

THE CONFERENCE JOURNAL.

Advance copies of the Journal of the Western North Carolina Conference were sent out January 9th. The last installment was shipped on the 18th. This is about one week later than they were delivered last year, but it must not be forgotten that the Conference was held one week later. The Assistant Editor of the Advocate, being editor of the Minutes, is too modest to speak of them in the praise that they deserve. The Senior is delighted to say that there is a concensus of opinion that this is the most attractive edition of the Journal we have ever had. It shows the usual painstaking care of the editor, and the very neat and attractive mechanical appearance will be a delight to all who are interested in our new Advocate printing plant. Every item of work on this edition of the Minutes was done by the Christian Advocate Publishing Co., and should be sufficient guarantee that we are able to take care of all work committed to us. We congratulate Brother Sherrill and the Conference, and hope there may be ample appreciation of the faithful and efficient work of the Secretary; for it is no small task to do the work at conference and to edit and superintend the publication of the Journal and look after the distribution after conference.

FEBRUARY ADVOCATE MONTH.

There seems to be pretty general agreement that February shall be Advocate month. The campaign has been too long delayed already, but by diligent work our losses can easily be redeemed. If we reach our coveted goal of a circulation of ten thousand we must be up and doing. Our report in another column shows that little has been done. May we not expect the next report to be much larger? Let every pastor push the canvass through the month of February.

A STUDY IN STATISTICS.

Upon examination of the Conference Minutes (just issued), we find that there are thirty pastoral charges in our conference which pay to the pastors salaries ranging from $1,000.00 to $2,200.00, making the average salary in those strong charges $1,343.00.

On the other hand there are 84 mission charges with a total membership of about 22,000. that pay salaries averaging $340.00, not including the help secured from the mission board. When this missionary aid is added the average salary of the conference missionaries rises to $459.00, though many of them receive much less than that amount. In the 137 self-supporting charges of the conference the average salary is $732.00, while the general average pay of the 221 pastors is $625.00.

This statement of the facts should satisfy the most skeptical that the preachers are not in the work for the pay they get, and also that they are very practical and superior financiers, else they could not keep horses and buggies, wear good clothes, support large families and educate them on salaries far below what is demanded by coal heavers or bricklayers.. It is encouraging however, to know that these figures show a marked improvement on former years. Our people are growing in the grace of liberality and are realizing more and more the obligation not only to support the ministry, but to provide liberally for the material comfort of the minister and his family. Many charges are generous in their allowances, but in some quarters there is yet wide room for growth. We hope this year that official boards will bestir themselves to instruct and develop the power that is yet latent and show the people who are blind to duty, the reasonableness of giving or paying. We believe that most congregations that seem to be miserly in their support of the church are really lacking in knowledge of obligation, but when these honest but misguided people are clearly shown the better way, they will not be slow to walk therein.

LET THE FIRES BE KINDLED.

The Advocate rejoices to hear of the showers of blessing that are already falling in some sections of the conference. During the past week at Caraway Memorial, White Oak, a suburb of our city, crowds have attended, and many souls have been quickened. At a single service on last Sunday, some twenty-five or more professed faith in Christ.

Soul saving is the legitimate work of the church, and the curse of God will rest upon her wherever there is barrenness. No matter if some do fall away, it is our business to cast in the net and take such as come to hand. If we are faithful, many whom we would class as of the unstable and unreliable class will prove to be among the very elect. We should never be deterred from aggressive evangelism because ofttimes what may seem the superficial are first to become interested, while apparently the more substantial are hard to reach. It has always been so. A few humble fishermen were Christ's first disciples. They had little or no standing among the people of their day who were doing things, yet to them was committed the work of planting the Christian church. The church would be stronger if it would cease to coddle and court the Captains and the Colonels and the Majors and the other would-be great ones of the community and take hold of the simple-minded ones—the plain, unassuming folks out of the ranks of whom Jesus chose his first followers.

In some places the church has degenerated into a mere social club and the preacher is constantly between the upper and nether mill stone, in peril lest he should offend one of these big ones, and tortured with a consciousness of failure to preach a gospel that takes hold of the masses. Such a ministry is intolerable slavery, and we should pray the Lord to deliver us from it. Let us rather fear lest we should offend one of the little ones who, through a faithful and earnest ministry might be brought into the joy of the saved.

During these winter months, let the revival fires be kindled. Let pastor and people unite in the earnest prayer that the fires may be kindled and that convicting power may come upon the people This is the best way, and, in fact, the only way to a place in the hearts of the people that will enable the pastor to succeed in the best sense. This is the key that unlocks the treasury of material things and brings the offerings into the treasury of the Lord. Under the influence of revival power the ice-bergs that clog the stream of life and liberality will break away and all the economic problems of the kingdom of God are solved. May the Lord kindle these fires everywhere throughout the Western North Corolina Conference, and may this be a year of great prosperity in our Zion.

A QUESTION OF DISCIPLINE.

In our editorial of last week headed, "Making Havoc of the Membership," it seems that we touched a responsive chord. Quite a number have commended, besides those who have communications in the issue of this week. While the question is up, it may be well for us to answer two questions, (1) Who are meant by those who are lost sight of? (2) What should be done in the case of members who habitually absent themselves from the place of public worship? The answer to these two questions will give the reader a clear distinction between the two classes referred to.

Those lost sight of are those who have removed from the bounds of a congregation, and, having failed to apply for a certificate, have located in a community unknown to anyone in the church. In other words, they are such as are really and truly lost sight of. Though they may have removed to a distant place, yet they may not be regarded and dealt with as lost sight of unless their place of residence be unknown. In case of removal without certificate, if the address be known, it is plainly the duty of the pastor to notify the resident pastor and, if possible, secure the transfer. We should no more regard those who have removed to another place as having forfeited their membership than those who are in the community and yet absent themselves from the church. It is plain that very few people who have connected themselves with the church can ever fall into the list of those who are lost sight of, and it is high time that we should call a halt on the part of any who are disposed to make havoc of our lists and dispose of the names of persons who need the tender shepherd's care rather than to be arbitrarily cut off.

But what should be done with the members who habitually absent themselves from the church services, and who neglect or refuse to do anything for the support of the church? Our Book of Discipline states very clearly what should be done in case of those who are disobedient to the order and discipline of the church, and we have no hesitancy in stating that the offenders referred to belong in this class. Let the pastor see them and admonish them. If they are cured, all is well and good. If not, let him take with him two or three faithful witnesses, and repeat the admonition. If this does not suffice to bring them around to a sense of their duty and privilege as church members let it be repeated. Then, if they are not cured let them be dealt with as in case of immorality. In almost every case we venture the assertion that the delinquents so much complained of would be reclaimed and restored to faithfulness, whereas the other process would place them where the church can never hope to reach them again. The process of discipline outlined for us in our little book is nothing more nor less than the Scriptural method of dealing with the erring brother and is therefore always the best method. The object is to save and not to destroy.

As we stated in our editorial of last week, the greatest weakness of the church of today is its failure to exercise saving discipline. Almost any one can exercise the power of excommunication. There is nothing easier than to hurl anathemas

at offenders and to read them out of the communion, but it is the work of a godly, consecrated man to go after such in the spirit of Christ, and restore them to a life of loyalty and obedience. In addition to the good that would come to the church by a process of discipline like this, we are confident that nothing would help so much to bring upon the church the revival that all devout members so much desire and pray for.

We have written thus at length on this subject, not to censure or find fault with the administration of our brethren, but with the hope that the whole church may be brought to see the importance of holding on to what we have as long as we may have hope of saving their souls.

FACTS ABOUT THE METHODIST BENEVOLENT ASSOCIATION.

That we may do no injustice to the Association or any one connected with it by what is printed in the Advocate, we print herewith a letter from Rev. J. H. Shumaker, secretary of the Association, written to Rev. A. D. Betts, in reply to a letter of inquiry, as follows:

Nashville, Tenn., Jan. 7, 1909.

Rev. A. D. Betts, Greensboro, N. C.

Dear Brother:—Yours of the 5th to hand; in reply will say that the Association has but one salaried officer, and that he has received on an average about $600.00 a year. Our Treasurer is allowed a small commission for handling the funds, same amounting to something like $30.00 a year, which would seem small compensation for the heavy responsibility incurred by him.

Trusting this will be satisfactory, we are,

Yours cordially,

J. H. SHUMAKER,
Secretary.

NOTES AND PERSONALS.

—Mr. George Montreville Sellars, a brother of Rev. J. H. Sellars, of Kannapolis, died at his home in Macon county on the 6th inst. He was 24 years old.

—Rev. J. H. Brendall, of the Pilot Mountain circuit, writes encouragingly of the outlook on his charge. He and his family have had an unusually kind reception.

—Dr. W. P. Ivey and his son, Vincent, are both at Dr. H. F. Long's Sanitarium at Statesville for treatment. They are progressing nicely and hope to be out in a few days.

—Mr. John Allison Cline, an active member of Forest Hill church, Concord, and a steward, died last week. The funeral was conducted by his pastor, Rev. W. L. Hutchins.

—At Wilkesboro last week Rev. J. P. Rodgers secured $450.00 in subscriptions for our orphanage. One contributor being Mr. R. Don Laws, editor of the Yellow Jacket, who gave $100.00.

—Mrs. J. Ed. Cole, of Liberty, died at the Clegg Hotel in this city last Sunday afternoon. Mrs. Cole was the daughter of Mr. and Mrs. M. J. Reitzell, of Liberty. She leaves a husband and three children.

—On January 14th, at the home of her aunt, Mrs. Dr. W. H. Lilly, in Concord, Miss Mary Elizabeth Montgomery was married to Mr. Irvin H. Eldridge, of Greensboro, the ceremony being performed by Rev. T. W. Smith, assisted by Rev. P. T. Durham.

—Rev. J. T. Stover began a series of sermons at Bethesda church last Sunday at 3 p. m., on the "Doctrines and polity of the Methodist church." Dr. J. C. Rowe, of Salisbury, preached an excellent sermon here Sunday night. The Doctor always has a good congregation.—Stanly Enterprise.

—Rev. A. L. Stanford leaves Friday morning for Richmond to attend the Chapman-Alexander meeting in that city.———The Methodist Sunday school now numbers 600, counting the First church and the West End church together, and 200 of the membership are men. Over 400 were present last Sunday. During the week the Sunday school rooms and the gallery have been newly carpeted.

—We regret to learn of the serious illness of Capt. J. W. Todd, of Jefferson. A press dispatch dated January 16th says: "The condition of Capt. Joseph W. Todd, is no better, and unless there is a change soon he cannot live many days. He is expected to die at any time. At his own request he has been re-admitted into his old church, the Methodist, of which he was at one time an active member, having withdrawn himself of his own motion years ago. His daughter, Mrs. W. M. Transou, of Greensboro, arrived yesterday, and all his children were present when he was re-admitted into the church.

A gentleman by the name of Wade died suddenly Tuesday night of last week at the Henry House in Statesville. He had been boarding there since last September, was apparently a man of exemplary habits, but an entire stranger in the city. He never received a letter during his stay. Failing to find any relatives of the deceased man, his remains were laid to rest in the city cemetery Thursday afternoon.

—Rev. W. O. Davis, the pastor, has been for a week engaged in a gracious meeting in the Carraway Memorial church at White Oak, ably assisted by Rev. E. C. Glenn. At the service last Sunday morning a large crowd was present and some 25 made profession of faith in Christ. It was good to be there for the service was very impressive and helpful to Christians and a great blessing to the young converts. Sunday night 27 were received into the church, and the meeting still continues.

—The Randleman News of recent date makes a very complimentary reference to the opening of the work of the new year under the pastorate of Rev. G. E. Eaves. Referring to two sermons preached on a recent Sunday the editor says: "We are glad to note that both churces were well filled and that the speaker held his hearers in rapt attention. Our community is bound to be greatly helped by such sermons as Mr. Eaves is giving us, and we urge our people to attend the churches so as to derive the full benefit of these services."

—Rev. A. D. Betts, of the North Carolina Conference, arrived in Greensboro last week accompanied by his wife and they will make their home with their son, Dr. J. S. Betts. We are glad to have this consecrated couple abide among us, and we trust that they may be given a warm welcome by Greensboro Methodists. Brother Betts has had a long and faithful career in the itinerant service and is now on the retired list, but, as always, is taking advantage of every opportunity to preach the gospel, even by the wayside.

AN ADDRESS TO THE PEOPLE.

To the people of North Carolina:—

There is a proper and not unnatural public interest as to present policy of the North Carolina Anti-Saloon League, and in response to this feeling, we have thought it advisable to issue the following public statement:

Enforcing the Will of the People.

By an overwhelming majority the people of North Carolina have declared for the suppression of the liquor traffic in this state.

The State Anti-Saloon League stands simply for the enforcement of this expressed will of the voters of the state, and we appeal with confidence to the General Assembly elected by these voters to see that in no particular shall the verdict of last May be abated.

We do not ask for more than the people have declared for, nor do we expect less. The people having so unmistakably declared their wishes, it becomes the duty of their law-makers to provide in all cases the proper legal machinery for enforcing their newly-expressed will, and for punishing all violations of the new statute. Seeing that the enforcement of the law is now in the hands of our own state officials, we call attention to the fact that in most counties no compensation is now allowed sheriffs for breaking up illicit distilleries, and we earnestly ask for a general tax providing for the payment of $25 for each capture made by a sheriff, a policy which has worked successfully in Cumberland and other counties, and without which the machinery is manifestly inadequate. Beyond this we ask for nothing.

Let's Make No Hole in the Dike.

We do not believe that the whiskey interests can bring any strong pressure to bear upon our law-makers for any weakening of the present law, but we do not think it amiss to warn our people against agitation for seemingly innocent or unimportant amendments. To make one change will open up the whole subject afresh, and offer another much-coveted opportunity for the whiskey forces to spend money in an effort to corrupt public sentiment. We have seen indications, for example, of a plan to use the apple growers as cats' paws—the liquor interests insiduously endeavoring to arouse a spirit of dissatisfaction among them in the hope of weakening the law for their own ultimate advantage. We warn our farmers against these schemes; we cannot afford to make a hole in the dike which might lead in the end to bringing down the whole flood of corruption and intemperance again upon our homes.

It is our belief that the people of the state, the Anti-Saloon League, and the General Assembly, are alike resolved upon what has become known as the "stand pat" policy. Let us have no hurtful agitation, and if it come, let the blame be upon the heads of the whiskey element.

Duty of All Good Citizens is the Same.

If they seek to violate the law, swift and sure punishment must be meted out to them. Upon this point we ask all good citizenes to be alert. It is the duty of every friend of temperance, of course, to see that our Prohibition Law is thoroughly enforced, but it is not more the duty of the temperance man than of any other good citizen. It is now one of the state's statutes which every official and citizen is sworn to support, and whatever his original attitude may have been, it is as much the duty of every man to support the Prohibition Law as to support the laws against gambling, theft or arson. The same penalties provided by law for failure to enforce these last-named laws are also available in the matter of prohibition, and the duty of the citizen is the same in each case. Any negligent official should be promptly removed as provided by the statute.

Good citizens everywhere should also let their city officials, sheriffs, deputies, and their solicitors know that the better public sentiment of the community is behind law enforcement, and in such cases even a determined minority, acting with the law as a club, can secure the same thorough-going enforcement which is expected in strongly prohibition communities.

Prohibition in Rebuilding the South.

The moral argument for prohibition has been too often stressed to require further mention here; but we do not think it unwise to add that considerations of patriotism have been no less potent in bringing the people of North Carolina and the South to the new policy of state-wide prohhibition.

As a part of our progress in striving for industrial leadership, and because the first consideration here must be the development of a strong, efficient people, the South in the same spirit in which it resolved upon an educated citizenship, has also unalterably resolved upon a sober citizenship. And having put our hands to the plow, we appeal confidently to the patriotic men and women of North Carolina to see to it that there shall be no looking backward.

By order of the Executive Committee of the North Carolina Anti-Saloon League.

CLARENCE H. POE,
Chairman.

Raleigh, N. C., Jan. 16, 1909.

EVANGELISTIC MEETINGS, MOUNT AIRY DISTRICT.

I will hold meetings beginning on the dates given below at the following places:

Rural Hall, January 24.
Sandy Ridge, February 14.
Beulah, February 28.

W. T. CARNER,
District Evangelist.

We do not understand the supreme, the unutterable interest embraced in religion, when we think to give less to it than our whole heart. We do not understand our nature, when we think to shuffle off its stupendous charge.—Orville Dewey.

"There is something wrong with a Christian's life if he never makes a sinner feel ashamed of himself."

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to January 19th, 1909.

ASHEVILLE DISTRICT.		
Riverside, A. E. Harrison	1	
Total		1
CHARLOTTE DISTRICT.		
Di worth, Rev. A. L. Coburn	1	
Total		1
GREENSBORO DISTRICT.		
Coleridge circuit, R. L. Fruit	1	
Pleasant Gard n, R. A. Taylor	1	
Total		2
MORGAMTON DISTRICT.		
Cliffside, S. E. Richardson	2	
Total		2
STATESVILLE DISTRICT.		
Lenoir circuit, Rev. J. O. Ervin	11	
Total		11
WAYNESVILLE DISTRICT.		
Waynesville, Rev. J. H. Barnhardt	1	
Jonathan circuit	9	
Total		10
Grand Total		27

Miscellany

REVIVAL PREACHING—THE MAN AND THE MANNER.

William Henry Meredith, S. T. D.

We regard as the great prerequisite to true revival preaching a revival preacher.

Assuming that every true preacher is godly and diligent in the discharge of his sacred calling; that he is a man of much more than average piety; we also assume that there are times in such a preacher's life when all the graces of the Christian life are not in perfect health, when all the fruit of the Spirit is not in a state of rapid growth.

Because, though not of the world, he is still in it; because being human he is also compassed with infirmity; because that by reason of his peculiar relation to the powers of darkness, he is exposed to the most subtle and fiery darts of the enemy, whose policy of war is to pick off the officers; from these, and other causes, there are times in the experience of most preachers when they are not so thoroughly alive to God themselves as to be fitted to undertake the work of revival preaching. The multitudinous duties of the modern pastorate, also, many of which duties are wholly secular, should be done by the laity of the church, unfit many a devoted preacher for the work of revival preaching. Even when these secular matters fall not upon the pastor, there is danger that in his work of preparing food for other souls he may allow his own soul to starve. He sometimes wakes up to this, and with the author of the Book of Canticles, says: "They made me the keeper of the vineyards; but mine own vineyard have I not kept."

A preacher whose own piety is at a low ebb is in no condition to begin revival preaching, unless it be preaching to a congregation of one, and that one himself.

A preacher's heart revived by self-examination, humiliation before God, confession to him, and whole consecration to his service; a heart brought into sympathy with the Christ who sacrificed himself to save men; such a revived heart in the preacher is necessary to revival preaching.

Such a heart is the fountain out of which may flow true revival preaching.

* * * *

Another prerequisite to revival preaching is a revived intellect in the preacher.

If any man thinks that revival preaching and mental indolence go together, he is greatly mistaken. Old sermons with which one is so familiar that if waked up in the middle of the night one could then stand on his head and repeat them, may possibly do for a few peripatetic evangelists who "go about" doing good, but for pastors, they would be useless in revival preaching. If ever a pastor needs to be intellectually active, if ever he needs to do hard thinking, as well as earnest praying, it is when seeking or conducting revivals of religion. His best thinking, his clearest judgment, his fullest realization of the truths of God are needed at such times and seasons. In his ordinary work he may very occasionally practice impromptu thought and utterance before the people, and this to his and their profit, but unprepared preaching will not be true revival preaching.

* * * *

A revived body is no mean factor in this problem. God has sometiems used weak and sickly preachers in carrying on revivals, and thus demonstrated his supernatural power. But health and vigor are catching. The preacher who comes before the people with a revived body, all aglow with life and health, is at an immense advantage to himself and his people.

It should be the preacher's care, especially during revival seasons, to keep his heart burning with love to God and to precious souls, his mind all aflame with intellectual fire, and his body all aglow with physical health and vigor. Such a luminary would be an ideal preacher; a living center, from whom will radiate light and love and power.

The first of these requisites, a revived heart, is within the reach of every preacher; the second of them, a revived intellect, is also attainable by all; the third, a revived body, may be denied to many, but should be sought for by all who undertake revival preaching.

* * * *

After this much about the man, what shall we say about the manner of revival preaching?

Certainly the manner of the revival preacher should be fervent, warm-hearted. "Send us preachers with hot hearts," was the cry sent home from one of the mission fields. The heart of the revival preacher should be all aflame with the love of Jesus, and with love for the souls to whom he preaches. The word he preaches should be as a fire in his bones. He should be a burning as well as a shining light.

If the old preacher had a shout in his heart, he let it out, even though it was like that of Stentor, whose shout was as the shout of fifty men. If he felt like weeping as he preached to the people, he wept, and was not ashamed of his tears.

He thought that if prophets of the old dispensation, who had a so much poorer realization of the people's needs and dangers, could weep over them as did Jeremiah, saying, "O, that my head were waters, and mine eye a fountain of tears, that I might weep day and night over the slain of the daughter of my people."

And a psalmist who wept and sang: "Rivers of water run down my eyes because they keep not thy law."

Knowing his Bible the old preacher knew that Paul was not ashamed of his tears for men, but tells that "many walk of whom I have told you often, and now tell you, even weeping, that they are the enemies of the Cross of Christ."

Paul's ministry of three years at Ephesus was prosecuted, "day and night with tears." Thus he ceased not to warn them of their sin and danger. Paul told the Corinthians that his first letter to them was written with tears. If that intellectual giant, Paul, did not restrain tears for men, much less should we.

* * * *

Jesus was an emotional preacher. When he beheld the city, he wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

When we reach as high a plane of intellectual culture as Paul stood on, and when we occupy a higher moral and spiritual plane than that on which stood the only model preacher that time will be soon enough for us to begin to think of substituting a coldly intellectual utterance of truth, for fervent revival preaching, glowing with holy love, and moistened with sympathetic tears. Such preaching will be neither cold nor dry.

We have been taught the art of preaching, and the art of teaching and the art of singing. These are good. We wish we had been more diligent learners of these noble arts, but what the world and the church most needs of us today is, more heart singing. Not more theology, but more "heart-ology," heart-teaching, and heart preaching. Speaking from the human side the salvation of this world depends very largely upon the heart power of the church, and especially the heart power of the preachers of the church.

It was said of Robert South, "He dipped his pen in the center of his heart." Is it any wonder then that each generation calls for a new edition of his old sermons?

Said an old Scotch woman of McCheyne: "He preached as if he was dyin' a'most to have ye converted."

Said an intelligent hearer to us in criticism of her pastor: "Brother ——— is very good, but if he cannot convert your coul he does n't want to have anything to do with you."

It was, though not so intended, a glowing testimony to the intense spiritual earnestness of that preacher. No wonder he has a revival on every charge he serves. No wonder he is now pastor of one of the largest churches of our denomination, and is one of our most successful soul-winners.

* * * *

On the vital relation of the Holy Spirit to all true preaching we are all agreed, and believe that what steam is to the locomotive; what water is to the waterwheel; what the living spark is to the dead cannon, dead ball, and dead powder; what life is to the body; all this, and more, too, is the Holy spirit to all revival preaching.

Therefore, if we would be revival preachers, let us do as do electricians, who go down to the delicate work of adjusting magnetic needles. They strip themselves of every shred of metal, even to the last metal button upon their clothing, so that the electric currents shall not be deflected. If we preachers would have a revival on every charge, let us remove all impediment, and get down to the most delicate of all work, that of adjusting immortal souls to their right relations to the Christ who died, and to the Holy Spirit who waits to regenerate and sanctify them. May the Holy Ghost make all preachers revival preachers.—Northwestern Christian Advocate.

PERSONAL WORK IN THE REVIVAL.

Edward B. Crawford, D. D.

The present call to the church is to personal work. This is the keynote of present-day evangelism. It is the key to unfailing success. No method is more certain of results. The hand of God is surely in the movement to arouse the church to undertake this form of work. Experience and observation testify to the importance and effectiveness of this method. The wonder is that anyone should question its supreme place in evangelistic work, or fail to respond to its imperative call. The most important question before the church of modern times is how to reach the masses for Christ? But a small proportion of these attend the services of the church, or are brought under any direct religious agencies. There are unnumbered multitudes who are entirely untouched by present methods of Christian or Church work. How to reach these, for whom the Christ died, is the most difficult and pressing problem facing the church of today. Those who attend evangelistic services are almost exclusively church members. The people desired do not come. An invitation will bring but few. The writer was in a special evangelistic service not long ago. The meeting was in charge of an earnest and Godly man. Less than a hundred people were present. The sermon was impressive, and an unusually earnest appeal was made to the unconverted, yet there was no response. There were no unconverted persons present, and the announcement was made that the meetings would close with the end of the week. There was no material to work upon. The unsaved masses, however, surged past the door of that church untouched and unmoved.

Then, too, present-day evangelism is too costly for the average community and church. Modern evangelism is increasingly costly. It is well-nigh impossible for a single church to escure an evangelist of an reputation, owing to the large expense. A short time ago the writer served on a committee to devise ways and means by which a certain evangelist could be brought to Chicago. The lowest estimate of expense was $50,000. That sum was too large a burden for the committee to carry, and the plan was finally abandoned. The church must pursue a different course if the masses are to be reached. May it not be a better course? Moody answered the question, How to reach the masses? in three words. They were, "Go for them." We must go where people are. If the unsaved will not come to the services of the church, then the church must carry the gospel to the people. The commission of Christ, "Go—and preach the gospel to every creature." There is no surer way of reaching the people than by going after them. Some one says, "Let us make a house-to-house visitation of our community, and take a religious census of the people." That is an important movement, but it is only a start. It is discovering the field and getting ready for work, but it is not working the field. One should know his field, but it is only important as he proceeds to cultivate it. The important thing is to work the field. Every unsaved person in the community should be visited, and urged, not only to attend the evangelistic service, but to become a Christian.

The entire church membership should engage in this kind of work. Such work, on the part of the entire church membership, would thrill all the church services and make them dynamic. "They went everywhere preaching the Word." That is what made the "Acts of the Apostles" possible. While engaged in this kind of work one man said to the writer, "I have lived on this corner for five years, and you are the first man to invite me to church in that time." This man was the son of a Methodist preacher and a university graduate. Another said, "I have lived in Chicago for six years without darkening the door of a church." This man was also the son of a Methodist preacher. Both these men were won by personal work. What we need is walking evangelists, who will go from house to house with loving words, to turn the people away from sin, and lead them to Calvary's cross.

This is the effective method. The pathway from God to a human heart is often through a human heart. Reaching a man must often be through

face-to-face pleading. There is power in personal appeal. This method succeeds where others fail. One can hang on till he lands his man. Let the church get a hunger for souls, and the baptism of Pentecost, and then go out after the unsaved of the community, and the coming year will be marked by a gracious outpouring of the Spirit, and a large ingathering of men and women reached through personal work. Then shall the church rejoice when they divide the spoil."—Northwestern Christian Advocate.

COMPELLING POWER OF THE GOSPEL.

Leon L. Hammitt, B. D.

How shall Christian truth command men?

Its power evidently does not depend upon its perfect presentation. The ministry of Jesus illustrates this. He presented his love, providence, crucifixion, death, and resurrection. All the great Christian truths which we believe, teach and preach were set forth by him in the richness of perfection. But, notwithstanding the multitude heard him gladly, they refused to admit his authority. Those who did accept him found a delightful experience. It was one of culture, peace, assurance, trust, and confident dependence. It was typical of the spiritual atmosphere of many modern churches. When Jesus sought to bring those who leaned upon his bosom to offer their own for the world to lean upon, he proved that they lacked endurance. He said: "It is expedient for you that I go away." Immediately they went away to their fishing, and left the church to languish. This is sufficient to illustrate that the authority of the gospel does not depend alone upon its perfect presentation.

What, then, is the method of its power?

Jesus Christ said it must have been a helper, and that he would send one to us. Christ as Christian truth associates himself with the creative spirit of God, who "speaks and it is done." From the beginning the Spirit has been engaged in his creative purpose. He strives with man to lead him to a recognition of that goal. Christ presents himself as the Spirit with that creative purpose realized. To know him is to realize the perfection of the Spirit's design in us. It is the baptism of the Holy Spirit. Wherever Christ is introduced he does not impress men with his power until they recognize that he is the fulfillment of the Spirit of God, who strives with them.

When he enters their consciousness as such an one, he becomes glorified and beautiful as the morning. With the crown upon his head and the scepter in his hand, he takes his place at the right hand of the glory of God as the creative spirit moves out upon the deep. Here we see him as our Savior and the way home, the wisdom of God to the Greek, the Messiah to the Jew, and all things to all men. Men who are determined, willful, selfish and who refuse to be governed find here their Master, and become tender and obedient. Witness Paul in a terrific struggle. A Voice is saying: "It is hard for thee to kick against the goads." Paul replies: "What wilt Thou have me to do?" Here Christ appears in judgment, and men are convicted of sin and of righteousness. Here men see they must accept him or prove themselves false to the truth and wisdom of their age, and become crucifiers and murderers of man's future greatness and glory, outlaws in God's universe, and, like Judas, in their own eyes worthy only to be hanged. Here Christ becomes a commanding necessity.

Surely, the Christian message in our day is not sweeping the multitudes into line as it did at Pentecost, or in the Reformation, and in Wesley's day. Why not? The men of today hold up Christ just as plainly in the sight of the multitude. Certainly, the Spirit still strives with men. Perhaps we have not heard the Spirit's invitation to men in our day and associated the message of the church therewith. The Spirit and the bride should together say, "Come." In the first century, when the Spirit led men to seek for the certainty of a future life, the resurrection of Jesus was preached with compelling power. In the Reformation, when the Spirit led men to seek access to God, the reformers preached Christ and faith alone as the way to him. In Wesley's day, when the Spirit led men to seek for experimental religion, they found it by entering the Christ life; so the compelling message was Christ and Christian perfection.

In each age Christ has been the necessary answer to man's quest. Just now, as at the Advent, the world is looking for a man. Man is not proving strong enough to fill the great positions of trust incident to further progress. The Spirit is leading us to seek for such an one. Is not the object of our quest the Christ who refused the cities' wealth in order that he might serve humanity. Is not he the absolute necessity, and will not men be compelled to seek him in order to preserve home, life and land? This is only a suggestion concerning Christ's compelling power in an hour when the multitude are not consciously taking orders from him. One thing is certain, however; if men are to be compelled by him, we must find in our need the Spirit's power and open the way for Christ to associate himself therewith, and thus crowned with spiritual grace.—Northwestern Christian Advocate.

"REV.," "BRO.," DR.," AND "MR."

Rev. J. Hastie Odgers.

We are all agreed surely that a good form either in worship, address, or style of writing is worth while. Mere trifles, it has been said, often have an important bearing upon life. Certainly the careful observance of them gives tone to an individual, a business or a church. In the last decade several changes have been going on within church circles as to the titles to be employed.

First is that use of the word, Reverend. It is no longer "The Reverend John Wesley." It is not even "Rev. John Wesley." But it is too often "Rev. Wesley." Even preachers have been known to announce that "Rev. Smith will preach next Sunday." And "Reverend," with an occasional "Rev." is the term now with which the average preacher is greeted about town. You cannot order a pail of oil, or a pound of nails, but you will find written thereon for delivery, "Rev. Brown." It all sounds so fitting. Far better write, "For Brown, 210 Main Street."

Again, think how the word "Doctor" has been overworked. I am not sure but that the people are greatly confused in regard to its use. Some seem to think that every minister is a doctor; others that everyone who has a position of a little prominence should be called doctor. Of course, if we use that word in its original sense, teacher, in the same way it was used of our Lord, the Great Teacher, how fine it would be! But when the use of the word presupposes that the man thus signfied has received a doctor's degree from some accredited—and we rest hard on the word accredited—institution, the matter is positively embarrassing.

Then there is the word Brother; or its equivalent, Sister, as the case may be. Brother is frequently abbreviated to "Bro." Sister has not yet come to that undignified abbreviation. We are glad that the staid women of our churches are not yet addressed as "Dear Sis." Now there can be no doubt that there are times when the old terms, brother, sister, have a sound that warms the heart; but as a general and undeviating term, we suggest that it be allowed to die.

The writer well remembers when a certain youthful minister addressed a youthful bride of a certain other minister with the effusive title of "My dear sister," which under the circumstances provoked a quiet smile. Grant that there are times when the word reaches the spot, and that among old people it has a delightful sound, yet since almost every society and lodge in America has adopted the word, and thereby it has lost its distinctiveness, let us eschew it or keep it for state occasions only. To most people it is to be hoped the American titles of Mr. and Mrs. will appear sufficiently gentle, respectful and fraternal.

As to the name by which church people should address their preacher, why not have some agreement? If there be those who must call one person the "milkman", another the "butcher," and another the "candlestick maker man", and if they want a "preacherman" in their vocabulary, we suggest that they say "pastor"; and we suggest that their pastor call himself the "minister" of his people. There is a reason for the use of each one of these words in the exact manner here set forth.

The term pastor indicates that the people regard him in the find relationship, that of the pastor or shepherd; while the term "minister" reminds the people that their "pastor" thinks of himself as did his Master, as one who serves.

For my part I like a title, honorably won and fittingly used. But I do not therefore enjoy seeing it plastered upon every box of books, or other possession of the man who wears it. It is not good taste to see it attched to every signature of his name. Let us vote with those who say we will use the word "Reverend" only when it is preceded by the definite article and followed by the initials, or at least by the conventional "Mr." It would be well if some men would drop a little of their sensitiveness on this point, and feel sufficiently honored when others, not sure of their proper degree, could feel that there was no impropriety in saying Mr. The title of "doctor" can only be redeemed from the low estate into which it has fallen when its use shall be confined to those who are in truth doctors, and who have received it from some worthy institution.

Methodism, which aims to be genuine and hearty over all, will do herself no harm if she would set about to thoroughly educate her people in some of these things. There is such a thing as good tone and it does not hurt anything, even a church, to aspire to it. Titles are only trifles, to be sure, and yet we have lived all too long not to know the old story, "For want of a nail," etc.—From the "Mandell Methodist Episcopal Advocate."

Be sure to take thy soul at the best. Do not always consider what is the worst in thee and go no further. Do not only see thy failings and infirmities, on the one side that accuse thee; but see if there be any soundness and uprightness, any goodness and truth of heart, that may speak for thee. Hear both sides. It is injustice to hear one side and determine the cause thereby. As the Lord deals with his servants, so shouldst thou deal with thyself.—Thomas Hooker.

There is nothing so revolutionary, because there is nothing so unnatural and convulsive to society, as the strain to keep these things fixed, when all the world is by the law of its creation in eternal progress; and the cause of all the evils in the world may be traced to that natural but most dealy error of human indolence and corruption, that our business is to preserve and not improve.—Dr. Thomas Arnold.

Life has no zest when it has no realization of the unattained. The man who knows all, who has all, and who is entirely self-sufficient, has never had the satisfaction of coming into ideal possession of the splendor of the Infinite: he has of the Infinite never reached out and taken hold of the beyond. Let us praise God for the unmeasured and unattained.—Churchman.

The effort to do right does not necessarily lead to the happy, spontaneous and loving practice of goodness. This is to be found not in the law, but in the gospel; not in the sight of duty, but in the sight of love. It is affectionate, filial gratitude for unbought, unearned mercy. It is the great love of him who has been forgiven much.—James Freeman Clarke.

There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good—myself; but my duty to my neighbor is much more nearly expressed by saying that I have to make him happy, if I may.—Robert Louis Stevenson.

"Do not look forward to the changes and chances of this life in fear; rather look to them with full hope that, as they arise, God whose you are, will deliver you out of them. He has kept you hitherto—do you but hold fast to his hand, and he will lead you safely through all things.—Francis de Sales.

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From The Field.

Notice.

Rev. V. E. Edwards has been appointed pastor of Liberty circuit in place of Rev. W. L. Grissom, whose ill health prevented his going there.

W. R. WARE, P. E.

East Bend.

We have just closed a gracious revival meeting at Jonesville, N. C. It lasted seventeen days and resulted in thirteen professions of faith. The church was greatly revived and quickened.

We are now in a series of meetings at East Bend, N. C., which we hope and pray will result in great good. Brethren, pray to this end, that the Lord will come in power in our midst.

W. T. CARNER,
District Evangelist.

Weddington Circuit.

I trust you can give me space in the Advocate to say a few things about Weddington charge. After four very pleasant years at Derita, and the unbounded kindness of the people there, we thought it would take a long time to feel at home anywhere else, but when we arrived here on the 9th of December, the people of Weddington gave us such a hearty reception that we felt at once that they were "our people."

I can never cease to appreciate the loyalty of the people of the Derita circuit. I was not able to do any work after the fourth Sunday in September, yet the collections were all paid in full, and fifty dollars surplus on the salary. Through the kindness of Brother Siler and the Charlotte preachers all my appointments were filled. Brother Boyer has been with us and preached an excellent sermon, and inspired the brethren with confidence in his leadership.

Weddington is "beautiful for situation." We have an excellent parsonage, with which we are greatly pleased. Our school, with Rev. J. M. Downum and his assistants in charge, is doing excellent work.

We are expecting a pleasant and profitable year.

J. H. BRADLEY.

Elk Park Charge.

After serving the Jonathan charge for four years, according to the rules of our church, we had to leave those very dear friends who were so exceedingly kind to us during all that time. We left them reluctantly and would most gladly have returned again. But truly the Lord has again led us into green pastures of love and kindness.

We arrived here December 3d, and have been to all of our appointments. Have been royally received and, though a stranger, we have been most abundantly remembered during the holidays. Truly this people know how to make their preacher feel as if he is appreciated. And if a preacher would not strive to do his best here and then a little better, after all the encouragement he receives, he does not deserve a place among so royal a people.

We would be glad, Mr. Editor, to see either you or the Assistant at any time, and would show you one of the most faithful little flocks anywhere.

We will try to get up our allotment of subscribers.

Pray for us that our best may be given to this people this year.

C. E. STEDMAN.

December 29, 1908.

Burnsville.

On the fourth of December we arrived here. We were warmly received The following Sunday morning we were greeted by a large congregation here at Burnsville. It was the most intelliget and cultured audience I ever had the honor of preaching to. I have preached at all of the appointments. Nine in all. I find good congregations—above the average in education and politeness. We are encouraged at the prospects. This is a great field. The field is already white unto harvest!

Our first quarterly conference was held the 9-10th inst. We had a fine conference. Dr. Atkins preached three of the most thoughtful, scholarly and powerful sermons we ever heard. Our souls were set on fire. It was good to hear and to be there.

We are now in a meeting here at Burnsville and ask the Advocate, the brethren of the conference, and all who read these lines to join us in prayer for a mighty revival of religion in Zion and an ingathering of souls. This is a united effort of all the churches here.

I find two fine high schools here, one by the Baptist church and one by the Presbyterians. There are now four hundred pupils here in school.

Fraternally yours,
C. E. HYPES.

Wise and Timely.

I write to endorse, and if possible, emphasize, your editorial in the Advocate of January 14th, "Making Havoc of the Membership." It would be well for us all of us to file this article for frequent reference and meditation. Don't let us be too ready to unload. Ours is a great church and it can well afford to spend some of its strength carrying those who have not yet acquired strength and discipline sufficient to carry themselves. Our Lord said, "Feed my lambs," "Feed my sheep." If some of the diseased and crippled and straggling ones had more pastoral care they would soon become healthy and strong, and in full activity with the rest of the fold. Could not all of us be more diligent in looking up the straggling and the lost instead of being ready to "cut them off?" It is painful sometimes to note in some of our reports to conference that more members have been lost by revision of the church roll than have been added by every means available during the year.

Your article is a wise and timely one and has in it the true spirit of the great Shepherd of the church. I trust it will cause us all to be more thoughtful and careful in the disposition we make of the membership of our churches. "He that winneth souls is wise," and he that keepeth them won is wise also.

W. R. WARE.

Missionary Interests on Shelby District.

I find only one Home Mission Society on the Shelby district—at Gastonia. This is one of the great organizations of our church. I have never known a band of women to get into the work of this society without loving it. Every station on this district ought to have one. Our district secretary is Mrs. R. J. Sifford, whose heart is in the work.

The conference treasurer of the W. F. M. Society is Mrs. R. L. Swan, and the district secretary is Mrs. B. F. Morris. We have societies at Shelby, Gastonia, King's Mountain, Lincolnton, Mt. Holly, Cherryville, Lowell, Kadish, Palm Tree and Moore's Chapel.

I want these good women to know that I am in love with this work, and to feel free to call on me for any service. These missionary societies will help any pastor and any church.

We have the Light Bearers at Shelby, Gastonia, King's Mountain, and Cherryville. We have the Young People's Society at Gastonia and Kadish.

The Discipline requires every Sunday school to be a missionary school. No extra organization is required. It is only necessary for the pastor and superintendent to set aside the collection of one Sunday in each month for missions. Our great church requires this, and we must be loyal Methodists. Besides, it is oft-repeated history that the Sunday school that gives the collection of one Sunday to missions will raise more in three Sundays for literature than the Sunday school that doesn't give to missions. The test has been made in a thousand cases. It is the law of our great church to give the collection of one Sunday in each month to missions. Let every pastor and superintendent see that this is done.

The Shelby district supports two missionaries. The pastor at Main Street, Gastonia, had not been on the ground three weeks before he had amply secured subscriptions to continue the missionary in the foreign field. The Shelby Sunday school supports a missionary. It is wonderful the work this Sunday school is doing.

Of course no pastor will set before him a task less than that of raising the collections in full. Honor is at stake. So is the enlargement of Christ's kingdom. The money is sorely needed for the extension of the Lord's work. Shelby district has probably more cotton mills than any other district in the world. In other respects it is the banner district, and we want no painful black spot on our map. I hope all our missionary collections will be in hand by district conference.

C. F. SHERRILL.

A Word of Endorsement.

I want to say Amen to your editorial on "Making Havoc of the Membership," contained in the Advocate for January 14th. You have lifted your voice against a dangerous tendency. I for one have felt for sometime that the average person does not properly appreciate the privilege and responsibility of church membership. And this lack of appreciation is in part, at least, due to the fact that often names are dropped from the roll as "lost sight of," when they are not lost sight of in reality. Not only does this course make the persons whose names are thus lightly removed feel that church membership is a matter of little importance, but the entire membership of the church is affected by this careless dealing with a sacred thing.

And while I am writing may I add a few words about church certificates? We have in the bounds of our conference many people who are moving from place to place. Especially is this true of the population of our mill towns. Hundreds of these persons are being lost to the church every year because their membership is left at the church from which they have moved. And not only are they being lost to the churcsh, but these persons are losing the blessings and help that would come to them were they in vital touch with the church. My observation has been that the only way to keep people in close touch with the church is to get them to keep their membership in the church where they can attend most regularly. This being true, I think we should not insist on persons leaving their membership in one place when they are living in another.

R. M. COURTNEY.

Rev. J. M. Terrell, and His Work in the Greensboro District.

Brother Terrell is now at work in our district and fortunate is that people who have him with them. He is giving missionary information and stirring up enthusiasm wherever he goes. That pastor is wise who gets all his people to hear this successful missionary fresh from the field. The entire church life should be quickened and all the missionary organizations become more active because of the message he brings. We confidently expect good things to follow in his wake. He has been to South Main Street, High Point, Asheboro, Farmer, and Randleman. Good congregations greeted him at every point and all felt it was good and profitable to be there.

His remaining dates are as follows: Reidsville, January 21, 7:30 p. m.; Wentworth circuit, Carmel, January 22, 11 a. m.; Greensboro, Centenary, January 22, 7:30 p. m.; Pleasant Garden circuit, Pleasant Garden, January 23, 11 a. m.; Asheboro circuit, Cedar Falls, January 23, 7:30 p. m.; Franklinsville, January 24, 11 a. m.; Ramseur, January 24, 7:30 p. m.

Brother Terrell's field of labor is Porto Alegro, a city of 100,000 population where the laymen of our conference propose to build a church to cost $20,000. These meetings however, are not occasions for gathering money, but for instruction and spiritual enthusiasm.

Let pastors, Sunday school workers, Leaguers, the missionary societies, lay leaders and everybody else do all they can to make these services a great success.

Let earnest prayers be made for the baptism of the Holy Spirit on all of Brother Terrell's work at all these places.

W. R. WARE, P. E.

Shelby District Meeting.

Upon notice from Rev. C. F. Sherrill, presiding elder of the district, there was a meeting of the preachers, district stewards and representatives of the Laymen's Movement at Shelby, N. C., January 13th.

The preachers' meeting was organized with the presiding elder in the chair, and J. B. Carpenter elected secretary.

The object of the meeting was explained by the presiding elder , and the subject of "Early and full collections," was discussed by Rev. Dr. Scroggs, Revs. D. F. Carver, W. V. Honeycutt, and Brethren B. T. Morris and J. D. Lineberger, setting forth plans adopted and success attending past efforts.

"The pastor and the revival," was interestingly and earnestly discussed by Rev. F. L. Townsend and others.

The district stewards' meeting then organized with the presiding elder in the chair and J. A. Anthony secretary. The presiding elder's salary was fixed at the same figures of last year—$1,600. The increased appropriation of the Annual Conference was divided among the several charges, with a readjustment in the case of one or two charges.

At night, J. S. Martin, chairman of the Lay Movement for the district, took the chair and J. A. Anthony was elected secretary. Interesting discussions of the various subjects in

the program in last week's Advocate were led by J. S. Martin, R. B. Miller, Rev. W. L. Killian, and J. A. Anthony, with a number of others engaging in the discussions.

It was resolved that the minimum salary of pastors in this district should be $600, and that the laymen work to this end.

It was further resolved that the laymen put forth an effort to raise during the next two years, over and above other church assessments, the sum of $723, to aid in building a church in Brazil.

It was further resolved that the thanks of this meeting be voted the good people of Shelby for our hospitable entertainment.

In giving the above report of this joint meeting, it seems not out of place to say that there was a fine attendance considering the weather, there being representatives from all the charges, save one, and numbering all together, 41. The start for a good year has been made, and with J. S. Martin, captain of finance, in the lead, with a noble band of followers upholding his hands, the presiding elder and his preachers will be largely exempt from "serving tables", and can give their time to shepherding the flock, and seeking the lost sheep. It was a good meeting.

J. B. C.

Conference of Missionary Leaders.

It was my very happy privilege, as the representative of the Board of Missions of the Western North Carolina Conference, to attend the conference of missionary leaders held in Nashville, Tenn., on December 30 and 31. It is an inspiration, indeed, to come in touch with a body of men like this, coming up from all parts of our connection, with hearts on fire with a holy zeal for the Master's work, bearing afresh the lessons that have been gathered from the rich fields of experience, and pointing out the special needs that confront our great church work. For a brief summary of the doings of this conference of workers, let the reader refer to the Christian Advocate of January 8.

While in Nashville, I was fortunate enough to be able to remain over for a part of the ten days' Mid-winter Institute which was being held at the Methodist Training School. It is admitted, on every hand, that one of the crying needs of the church is more trained men, and better trained men, both for the work at home and in foreign fields. This need the institute hopes, in some meagre measure, to meet. It is true that ten days cannot furnish sufficient training for any man, but an institute such as that held at the Training School under the supervision of Dr. Lambuth and his co-workers, with addresses and round table exercises on the most practical questions that come up in our work, by strong men like Dr. McMurry, Bishop Atkins, Dean Tillett, Dr. Denny, Dr. E. O. Brown, Rev. Geo. R. Stuart, Bishop Hoss, Bishop W. F. McDowell, Prof. Jno. E. McFayden, and others of the same rank, cannot but be helpful to any young man who comes under the influence of the same. I think, therefore, that our conferences could not do a better thing than to encourage our young men to avail themselves, whenever it is within their reach, of the advantages offered by this institute work. Furthermore, it might be said that it would do the older ones no harm to thus mingle with their brethren for awhile, and, if there is nothing that they need to learn, impart to others some of their own matured wisdom.

Our Methodist Training School itself, where these meetings were held, is one of our own institutions that has grown up so quickly that many of us are sufficiently acquainted with it to fully appreciate its value. With a splendid plant already worth forty to fifty thousand dollars, admirably located in the heart of Nashville, the the center of our Methodism, with four well equipped buildings and a fifth in process of erection, with an able faculty, and an enrollment of sixty-six pupils, representing the very flower of the young womanhood (a few young men are enrolled) of our church, in training for practical Christian work, this growing institution will soon reach proportions of which all Southern Methodism will be proud.

H. C. SPRINKLE

Itinerary of Rev. J. M. Terrell.

The itinerary of Rev. J. M. Terrell in the Statesville district, February 2d to 7th, is as follows:

February 2, Davidson, 7:30 p. m.; February 3, Mooresville, 7:30 p. m.; February 4, Hiddenite, 2:00 p. m.; February 4, Stoney Point, 7:30 p. m.; February 5, Catawba, 2:30 p. m.; February 5, Hickory, 7:30 p. m.; February 6, West Hickory, 11 a. m.; February 7, Broad Street, Statesville, 11 a. m.; February 7, Race Street, Statesville, 7:30 p. m.

Brother Terrell is one of our most efficient missionaries in Brazill. He will bring home to us the work we read of. Let every pastor see that these meetings are well advertised, and urge a large attendance. Let our leading workers in the church both hear and meet him, and in every possible way make his visit helpful to the cause of world evangelization.

J. N. HUGGINS.

A Word to Pastors About Law-Enforcement and "Field Day."

Our hearts are rejoicing today because no longer can liquor be legally manufactured and sold in North Carolina. Surely we have cause for praise. Let us remember however that this prohibitory law is not the prohibition of the traffic. This will only come when officers and citizens shall co-operate for law-enforcement; and this is the matter to which I want to call your attention.

The church has always taught obedience to law. Her influence has ever been a check on lawlessness and rebellion. Surely in this hour it will not be otherwise. Already several branches of the church have adopted ringing resoltions in their annual gatherings for law-enforcement and pledged their support and assistance. These bodies, as a whole, have done all that they can do, and it remains now for each member of these several bodies to carry into execution the order of work outlined by its body.

There is a spirit of law-enforcement all over the state, and if, as leaders of the people, we pastors will use our pulpits and stress the matter of obedience to law, in accord with the resolutions of these annual gatherings, and give our full influence for law-enforcement, I feel that we will have little trouble in the execution of our law. On the other hand, if we fail to speak out and thus guide the people I fear that the officers will have a fruitless task trying to convict the violator. Therefore please let me suggest that you be not slow to convince your congregation that your pulpit will be used to encourage law-enforcement.

To this end the Executive Committee of the North Carolina Anti-Saloon League has selected the first Sunday in February as "League Field Day," and requests all the preachers in the state, who have pastorates and can do so, to observe this day by preaching on some phase of the temperance work, thus creating sentiment, and taking a collection for the North Carolina Anti-Saloon League, thus making it possible for us to carry on our work. I cannot too strongly emphasize the necessity of observing this day. It will mean much to our cause over the state. Therefore I beg you my brother, to observe it. If one thousand pulpits in North Carolina should speak out for law-enforcement on the first Sunday in February, I am persuaded that violators would either reform or seek another state.

If you desire any literature for this occasion I shall be glad to furish you. Truting that one and all will co-operate to make this day a red-letter day for law-enforcement in the Old North State, I am,

Fraternally yours,
R. L. DAVIS,
Supt. N. C. Anti-Saloon League.

The Methodist Benevolent Association.

To the members of the Western North Carolina Conference Auxiliary it affords us very great pleasure to give the following facts and figures. viz, Since the merging of your Conference Brotherhood with the Association by which it became an Auxiliary the Association has paid to the widows and orphans of deceased members of your conference the sum of $10,629. And it will settle another benefit claim of $1,000, which is now on file, within due time.

The Association has collected since the merger four years ago from the members of the auxiliary the sum of about $7,000.00.

During this time an average of sixty-five members of the auxiliary have maintained membership and carried protection for their loved ones to the amount of $1,000 each, total $65,000, and seventy members have maintained membership and carried protection for $500 each, total $35,000; grand total $100,000.

In all the Annual Conferences it has paid to date the neat sum of $70,000 to the widows and orphans of deceased members.

Yours truly,
J. H. SHUMAKER, Sec'y.
Nashville, Tenn., Jan. 15, 1909.

More About the Brotherhood.

I have read Dr. Chreitzberg's letter of last week, and the letters of this week in the Advocate concerning our Brotherhood. I fear these good brethren are making a mistake. I have also read very carefully the literature recently sent out by the Methodist Benevolent Association at Nashville. It seems to me that the Association did the only thing it could do. The income from regular assessments did not pay the death claims. The members refused to allow special assessments to be levied. Members were dying, and no money in sight to pay the benefit. Something had to be done. Old men were dying. Young men were not joining in sufficient numbers to keep up a healthy balance. In that condition the friends of the institution saw that one of two things must come. A change must be made so as to put the association on a business basis, sound and stable, or quit. They chose the former course. They did two things: 1. They established assessments graded by the age of members, and unchangeable for life. 2. They stopped the age grade at 60. Now I cannot see that they could well have done anything else. It was a mutual benefit association, not designed to make money, but to furnish insurance to its members at cost. The assessments fell below cost, and must be raised. To raise them on the young men, and not on the old would be violative of all insurance rules. Moreover, it would have been a destructive policy, as I see it. So the system of age grading seems fair to me, even if it does greatly increase the assessments.

I fear we have been trying to get something for nothing. In other words, we have expected stable insurance at very low rates. The history of cheap insurance is well known to all who ever studied the subject. The history of the past shows the instability of all assessment companies. From my view point the Methodist Benevolent Association has done about the most sensible thing any assessment company could have done. They have put the company on a stable foundation.

In August last, the membership of the Association was 1,510, of whom 139 were from our conference. The course being pursued by Dr. Chreitzberg, and others under his influence, is sure to work disastrously to the association. Some of us are getting beyond the age limit of insurance. We have been keeping our dues paid up for years in the Brotherhood and in the Association since we went into it. Now, shall we strike the death blow to the association? I am sorry to see it die. Dr. Chreitzberg says he has been paying into some brotherhood for thirty years, only to let it lapse at last. This is just where I think he has made the mistake. He let it lapse. Why not keep it up?

After all, could we reasonably expect anything else to happen? Every assessment company takes the same road, the road of increased assessments. Only I think this association acted more wisely than most of them do. And then, this insurance is still cheaper than the old-line companies. Read the table of comparative rates on page 7 of "Our Brotherhood." Take, for example, the age of 50. Old-line premium, $48.48; Methodist Benevolent Association, $34.40, a little over 40 per cent. cheaper than the old-line companies. If all of us would stick to the association it would prosper, and after a while begin to pay back to the old, helpless, superannuates something this side the grave.

But if another Brotherhood is organized in our conference, the wisdom of which I doubt, then there is nothing left for us to do, it seems to me, but to drop out of the association, and go into the new brotherhood. But how can we organize till we can get together? What one man may say as to rates and rules may not be accepted by the body when together.

Brethren, let us not fly off at a tangent, lest we lose our orbit, and go whirling wildly through space, finally to land nowhere.

As I see it now, if I go into another Brotherhood of the conference it will be on the same principle that led Zeb Vance to go with his state out of the union.

R. M. TAYLOR.
Franklin, N. C., Jan. 15, 1909.

Additional Field Notes on Page 11

The one plain duty of every man is to face the future as he faces the present, regardless of what it may have in store for him, and, turning toward the light, as he sees the light, to play his part manfully, as a man among men.—Theodore Roosevelt.

The Christian Life.

THE ANCHOR WATCH.

"I often recall," says an old sailor, "my first night at sea. A storm had come up, and we had put back under a point of land which broke the wind a little, but still the sea had a rake on us, and we were in danger of drifting. I was on the anchor watch, and it was my duty to give warning in case the ship should drag her anchor. It was a long night to me. I was very anxious whether I should know if the ship really did drift. How could I tell? I found that, going forward and placing my hand on the chain, I could tell by feeling of it whether the anchor was dragging or not; and how often that night I went forward and placed my hand on that chain! And very often since then I have wondered whether I am drifting away from God, and then I go away and pray.

"Sometimes during that long, stormy night I would be startled by a rumbling sound, and I would put my hand on the chain, and find it was not the anchor dragging, but only the chain grating against the rocks at the bottom. The anchor was still firm. And sometimes now, in temptation and trial, I become afraid, and upon praying I find that away down deep in my heart I do love God, and my hope is in his salvation. And I just want to say a word to you boys: Boys, keep an anchor watch, lest before you are aware, you may be upon the rocks.—Selected.

THE STIMULUS OF FRIENDSHIP.

"Our chief want in life," says Emerson, "is somebody who shall make us do what we can. This is the service of a friend. With him we are easily great. There is a sublime attraction in him to whatever virtue there is in us. How he flings wide open the door of existence! What questions we ask of him! What an understanding we have! How few words are needed! It is the only real society. A real friend doubles my possibilities and adds his strength to mine and makes a well-nigh irresistible force possible to me."

The faith of friends is a perpetual stimulus. How it nerves and encourages us to do our best, when we feel that scores of friends really believe in us when others misunderstand and denounce us! Many a man has told me that there were periods in his life when he would have failed but for the thought that his friends had implicit faith in him, and believed that he would finally triumph.

What is more sacred in this world than our friendships! One of the most touching things I know of is the office of a real friend to one who is not a friend to himself—one who has lost his self-respect, his self-control and fallen to the level of the brute. Ah! this is friendship, indeed, which will stand by us when we will not stand by ourselves! I know a man who thus stood by a friend who had become a slave to drink and all sorts of vice that even his family turned him out of doors. When his father, mother and wife and children had forsaken him, this friend remained loyal. He would follow him nights in his debauches and many a time saved him from freezing to death when he was so inebriated that he could not stand. Scores of times this friend would leave his home and hunt in the slums for him. to keep him from the hands of a policeman, and to shield him from the cold when everyone else had forsaken him; and this great love and devotion finally redeemed the fallen man and sent him back to decency and to his home. Can any money measure the value of such devotion? —O. S. Marden.

WHAT GIVES LIFE AND LIGHT.

"I have been diligent with my work since the last lesson," said an art student to her instructor, "but I cannot make the vase of white flowers look like anything but death on a pale horse. There is no life to them at all, though I studied the real ones and copied them as well as I could."

"And I can't make this figure stand out," said another. "It looks flat, without the solidity that there is in the model."

The teacher took brush and crayon in turn to give an object lesson upon the vital need in each case. Under her touch the flowers seemed actually fragrant, and the carved panel in black and white looked as if one might put a hand clear around it, as it started from the surface.

"I don't see what makes the difference," said an on-looker, unskilled in art.

"I put just a little more sunshine in the flowers by adding a touch of yellow in the center," was the reply; "but in both cases the shadows did it all. I deepened these, and the dead came to life. The shadows do it always."

The hearer listened to a lessor underneath the words. Whoever heard of a life "standing out" in perpetual sunshine? The shadows do it. The Divine Artist knows.—Young People

LOOK OUT—NOT IN.

"The clouds are always beautiful and clean, no matter what is in the house. Just look out, mamma," said a little girl to her mother who stood on the doorstep of the dingy factory tenement, bemoaning the smoky discolored walls.

The mother looked out. The strip of green by the river's edge, the great rolling white clouds, and the deep blue of the calm, far-reaching sky entered her heart and soul and made her forget the poverty and grime."

What a blessing that our homes have windows, that we catch a glimpse of heaven's blue any hour that we look out into the sunshine!

All we have to do is to lift our eyes and thoughts from the common place things around us, and enjoy the beauty that is always there in the sky, the restful landscape, or the twinkling stars. Nature would not have us shut inside drear walls, if she could have her way. Like the little girl, she bids us to "just look out" of our surroundings if we would find the best in life.—Selected.

GOOD THINGS IN THE CHURCH.

The choir that sings from the heart.

The folks who are sunny and sweet.

The "shut-in" saint who prays at home.

The minute-men who fill awkward gaps.

The sexton who watches the thermometer.

The parent who belives in the conversion of his children.

The young people who gladly help in house-to-house worship.

The young man who pleads with his impenitent chums.

The treasurer who keeps plenty of meal in the parsonage flour barrel.

The brother who is willing to do small jobs out of view of the crowd.

The Sabbath school superintendent who longs for the salvation of his pupils.—The Christian Evangelist.

THE FOOTPATH TO PEACE.

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and everyday of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—thtse are little guide-posts on the footpaths of peace.—Henry Van Dyke.

You need not be afraid to keep God's commands; you need not think you will maybe fail if you do as he wants you to do. The only thing you really need to fear is that you may fail to keep to his ways. If you keep his will, he will keep you, that is certain.—Ex.

Boy—"Sixpenn'orth o' cod liver oil, please, sir. An', I say, don't give me too much, 'cos it's me what's got to drink it."—Punch.

WHEN you put the life insurance agent off with the promise of next week, next month or next year, do you ever reflect how very uncertain it is whether he can do you any good then?

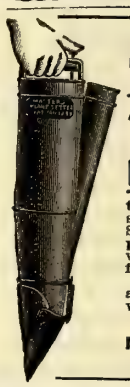
If you are alive when the time comes around, and want the COMPANY, the Company may not want YOU. Any one of a dozen things may turn up to disqualify you for insurance.

That cough may return, or your weight may increase or decrease beyond the limits, or, added to a none too good family record some of your near relatives may have been carried off by a prejudiced malady.

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Our Little Folks.

THE DESERTED DOLL SPEAKS.

She put me away last summer and
told me she didn't care;
She was weary of lips like cherries,
and pink cheeks and golden
hair;
She had fallen in love, she whispered
with a "cute" little Teddy
Bear!

So I've waited in here in the dark-
ness at her Highness' com-
mands;
Oh, the hours I've spent in longing
for the touch of her baby
hands!
For, e'en though she loves another,
she holds me in iron bands.

If my rival were only handsome I
would never have shed a tear,
But, ugh, that horrid monster that
I never would let come near!
Oh, the thought of that bear and her
Highness is driving me mad, I
fear.

But I hope some bright, bright morn-
ing, she will turn to her love of
old,
And the Teddy Bear's place will be
taken by her dolly's head of
gold;
And the arms of her loving Highness
will my waiting arms enfold!

—Denver Republican.

HARRY'S BIRTHDAY.

Nannie was spending a week at her uncle's. The day she got there was her Cousin Harry's birthday; he was twelve years old. One of his presents was a new Bible with the story of Jesus's visit to Jerusalem marked in blue ink. Harry read it to Nannie.

"O!" said Nannie, "he was just your age."

"Yes," said Harry, "and what a lot he knew! Just think! He was smart enough to talk with all those wise men and astonish them. I wish I could do something like that—something that would surprise everybody."

"You could mind your father and mother," said Nannie; "that would be doing like Jesus, you know."

Harry looked sharply at his cousin for a minute, and wondered if she could have found out that only the day before he had disobeyed his father.

"How do you know he minded them?" he asked.

"'Cause it says so in the story."

"No it doesn't."

"O, yes, it does! It says: 'And he went down with them, and came to Nazareth, and was subject unto them.' Grandma says that means he minded them. She told us all about it, and we learned the verse. I'm going to begin before I am twelve years old to be like Jesus, and mind every word my parents say. Begin now, on your birthday."

"Who says I don't mind them?" Harry asked, and this time his voice was cross. He went away from Nannie, and was gone for almost an hour. When he came back he was very pleasant. He let himself be harnessed for a pony, and be driven by Nannie all about the grounds. At the big gate they saw Ben Stuart going out with a pail of milk.

"Hello, Ben," called Harry, "you tell your brother Carl that I can't go skating this afternoon; father doesn't think the ice is safe."

Nobody but Harry and Jesus knew how near Harry had come to disobeying his father.—Selected.

A DAUGHTER'S THOUGHTFULNESS.

"Has father come yet? I haven't heard the whistles," called Agnes, as she slipped from her pony and ran toward the veranda, where her mother was sitting.

"No dear; it isn't quite time. Have you had a pleasant ride?" Mrs. Gilford looked up from her sewing smilingly.

"Oh, I had a delightful scamper! You can't think how lovely the river road is, mother; but I hurried back to go after father. It won't take but a few minutes to put Jack into the cart," and the young girl flew upstairs to change her riding habit for a pretty pink gingham.

A few weeks before Agnes' uncle had made her a present of a pony, a cart, and a saddle. How much she enjoyed the rides on Jack's back. And there was always room for two in a little cart.

The whistles were just blowing for six o'clock when Agnes drove up to the large building in process of erection on the other side of town. The carpenters were making ready to climb down from the scaffolding.

"There's your girl with her pony-cart, Gilford," sang out one of the men.

Agnes was watching him, and she was more than repaid for her self-denial by the look upon her father's face as he turned towards her.

"Hello, daddy!" Agnes called joyously as he came toward her .

"I don't know about getting in beside such a pretty pink posy; I might crush some of her petals," said Mr. Gilford jocosely.

"Why, daddy, how you compliment! Hop right in, and Jack will take you home in no time; you'll enjoy the ride."

"Indeed I shall! I was dreading the long walk. I feel pretty tired tonight; but it rests one wonderfully, daughter, to think that you remembered."

And then Agnes' face grew rosier, and her heart gave a quick warm throb. How glad, how very glad she was! She never thought that father would care so much.—The Sunday-School Messenger.

HOW GRANDFATHER SAVED THE BIRDS.

Grandfather is a very busy man, but he is also very fond of birds, and is never too busy to be looking after his tiny feathered friends and seeing that no harm comes to them. Out in the yard he has built a bird house, in which the martins live every summer. Among the trees in the yard is a tall arbor vitae, and one spring two beautiful redbirds made a nest in it. They must have been pleased with their pretty home, for they sang beautifully; and everybody in grandfather's big white house stopped to listen when the bird concert began. Something else, however, was listening too—a big, hungry cat who crept about under the rosebushes, only waiting for a chance when no one was watching to climb up the tree in which the birds had their nest. But grandfather had a plan to save the birds. He had called two of the boys and sent them off to the hills with a basket to gather the long,sharp thorns that grow on the honey locust tree. They couldn't imagine what he was going to do with those great, ugly thorns; but they did not stop to ask questions, for grandfather always was thinking of something strange to do that was just sure to be the right thing.

I am sure that you could never guess what he wanted the thorns for, so I will tell you. With stout string he tied them to the trunk of the tree, round and round, row after row, close together, until no cat in the world would think of trying to climb that tree. So the birds lived happily in their cozy home until the baby birds were grown and the winter came, when they all flew away to the warm Southland.—L. P. McAroy, in Lessons for Our Juniors.

A SONG OF THE BRUSH BRIGADE

Have you ever thought how useful brushes are? If it were not for the different kind of brushes that we use every day, we would hardly know how to keep ourselves looking neat and clean. This is what some one has said about brushes:

"One to brush our hair we need,
And one to polish our boots,
One to clean our nails, indeed,
And one to dust our suits.
And one to give our hats a switching,
To make us all look very bewitching,
And that's the song of the Brush Brigade."

—Apples of Gold.

A GOOD REASON.

The wagons of the "greatest show on earth" passed up the avenue at daybreak. Their incessant rumble soon awakened ten-year-old Billie and his five-year-old brother Robert. Their mother feigned sleep as the two white-robed figures crept past her bed into the hall, on the way to investigate. Robert struggled manfully with the unaccustomed task of putting on his clothes. "Wait for me, Billie," his mother heard him beg. "You'll get ahead of me."

"Get mother to help you, counseled Billie, who was having troubles of his own.

Mother started to the rescue, and then paused as she heard the voice of her younger, guarded but anxious and insistent: "You ask her, Billie. You've known her longer than I have."—Everybody's Magazine.

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COMPANY MANNERS.

A small boy was asked to take dinner with a distinguished professor, and the lad's mother gave him repeated directions. Upon his return, the first question was, "Harold, did you get along all right at the table?"

"O, yes, mother; well enough."

"You're sure you didn't do anything that was not perfectly polite and gentlemanly?"

"Why, no; nothing to speak of."

"Then something did happen. What was it?"

"But I fixed it all right, mother."

"Tell me at once."

"Why, I got along pretty well until the meat came; but while I was trying to cut mine, it slipped from my plate onto the floor. But I made it all right."

"What did you do?"

"Oh, I just said, 'That's always the way with tough meat.'"—Youth's Companion.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THE UNIVERSAL SISTERHOOD.

I am writing to you concerning your sister who is in great need. I met her in India a few years ago. She was only a child in years, but very old in suffering. At the age of twelve she was married and before she was thirteen became a mother. Lying on the floor of a mud hut, which was her home, she met excruciating pain aggravated by every form of torture that ignorant women could devise. After cruel treatment too sickening for words, a slow fire blistered her body for purification, and she lay for three days in a stupor with neither food nor drink, according to the Hindu custom. The baby was a girl and died; so many girl babies die in India that in some districts the proportion is eighty-one boys to nineteen girls. The number of girls is still further reduced later by frequent suicides,—poor little sisters! If you were there how you would stretch out your hands to save them as they turn their beautiful despairing faces toward the deep well or the stagnant pool.

But the saddest hour is not the hour of birth nor of death. More bitter still is the life of twenty-one millions of widows. Your sister is a widow, only thirteen, but a despised chastity, she wanders about an object of loathing. Ah, little sister, we could lighten your burden. We could give you the comfort of Christ if only we were interested.

Stand in the street of a heathen city and watch the swarms of children, naked, dirty, diseased. See the patient faces of those little girls, seven, possibly eight, years old. In a week some will be married and a week later will lie in the hospital breathing out their little lives in an agony of pain—murdered! God help them and forgive those who will not help.

Is this the land—where children are taught every form of vice from the cradle; where from idols, foul and obscene, comes the only thought of God; where girls are sacrificed; where womanhood is dragged in the mire; where widow is the synonym for prostitute; is this the land where the "beautiful religion" of Hinduism flourishes? Where are the men who in priestly robes from public platforms in Christian lands proclaim the beauty of this beastly thing called religion? When these "priests" have released from vile heathen temples thousand of fair young girls whose lives are devoted to the horrible rites of heathenism, let them dare speak before Christian women of this religion, whose very name if understood would cause a shudder.

Turn from your Hindu sister to that sister in China. She cannot come to you. Her feet are bound and her life is bound and fettered. From thousands of homes in that land rises a wail of pain. Shall we drown the sobs and moans with hymns? "Jesus, Lover of My Soul," "He Leadeth Me," are comforting and may shut out the sound, but God hears the cry from Chinese women above the hymns which we selfishly sing, and there is not praise but discord. Send help soon if you would not be too late, for "a million a month in China are dying without God."

No one has pentrated darkest Africa who has not entered an African woman's life. Born a slave, her life at the mercy of her husband, a believer in witchcraft, filthy, debased, naked—meet your sister again. We cannot. We close our eyes and turn away from all those dreadful pitiful faces, only to meet another face which we cannot shut out. His words ring in our ears, haunt our hearts. "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me.'

Ah, but you say, "I gave my dollar." So you did after the collector asked for it twice, and how many dollars did you spend straightway in some pretty trifle or pleasure trip?

Some of you refused even the dollar for your sister in foreign lands, because you believe in Home Missions, and of course you can't keep up the work here; which system of financiering may seem veryy complete, but it is so unsatisfactory to the one billion four hundred millions of men and women beyond the touch of home work. Or you peep into the slums of New York and Boston, and forthwith say, "See, isn't there enough to be done at home?" Use that same logical brain to reason that if a lack of Christianity produces slums in America, the condition of whole nations, absolutely unreached, must be infinitely worse, especially as they have not within their own borders twelve millions of Christians to render personal service.

Perhaps you said with no excuse at all, "I don't believe," or "I am not interested in Missions." You said it not in a whisper, but to influence your daughter or your neighbor. How many things have you done today for love's sake, for duty's sake, in your kitchen, your sewing room, your office, not because you feel any white heat of enthusiasm, but simply because it was your work—hard work, discouraging, slow, but your work? Are you not bound by the command of Christ to do this work, in which He certainly is interested?

You may say my statements are exaggerated. You can easily prove that they are all too true.

You may say, "No one has a right to dictate how I shall use my money." Whose money? Not yours, if you are Christs.

You may say, "I am too sensitive to listen to such horrors." And yet, strange sensitiveness, you will by withholding help, force your sister to endure these horrors.

You may say, "I cannot help it; if they don't know they are not responsible." Try that plan with your own children. What of present suffering? What does God say? "When I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speaketh to warn him from his wicked way to save his life, that same wicked man shall die in his iniquity, but his blood will I require at your hand."

You may say a hundred other things to excuse yourself from obeying a direct command of Christ, or you may say, and I trust that you will, my dear Sister, for are we not His big family, and do we not believe in the Universal Fatherhood—you may say—"I have not done what I should have done for my unhappy sister. I have given little or grudgingly or not at all. Forgive me, my Father, for the past, and the future shall be different. As a beginning, I take this box or envelope, and will put into it each day as I pray for my sister, or each Lord's day as I go to His house, an offering, which shall make known His love to the uttermost parts of the earth."—Mrs. N. M. Waterbury.

Assessments for the Mount Airy District.

Name of Charge	Bishops.	Conference Claimants	Foreign Missions	Domestic Missions	Church Extension	Education	Educational Extension	Delegates	Minutes	Tota Conf. Collections	Presiding Elder
Mount Airy Station	30	117	167	130	75	86	22	12	6	$645	$215
Elkin Station	20	80	110	90	50	55	15	6	4	430	142
N. Wilkesboro Station	19	71	100	80	46	50	15	6	3	390	128
Wilkesboro Station	10	40	55	45	25	26	7	5	2	215	70
Rockford Circuit	12	40	63	50	31	28	7	5	2	238	85
Watauga Circuit	10	40	60	45	26	30	7	5	2	225	70
Boone Circuit	10	40	60	45	26	30	7	5	2	225	70
Yadkinville Circuit	10	40	55	45	25	26	7	5	2	215	70
Mt. Airy Circuit	10	40	55	45	25	26	7	5	2	215	70
Rural Hall Circuit	10	40	55	45	25	26	7	5	2	215	70
Wilkes Circuit	10	35	53	44	24	25	7	4	2	208	65
Jeffe son Circuit	10	37	50	40	25	26	7	3	2	200	70
East Bend Circuit	10	35	48	40	23	23	6	3	2	190	70
Creston Circuit	8	32	45	35	21	23	6	3	2	175	55
Pilot Mt. Circui	8	32	45	35	21	23	6	3	2	175	55
Sparta Circuit	8	32	45	35	21	23	6	3	2	175	55
Helton Circuit	6	25	35	25	17	18	5	3	1	135	40
Jonesville Circuit	5	18	25	21	12	12	4	2	1	100	35
Danbury Circuit	5	18	25	21	12	12	4	2	1	100	35
Laurel Springs Circuit	5	16	21	18	10	10	3	1	1	85	30
Total	216	828	1174	936	542	576	155	86	43	4556	1500

J. F. HENDREN, Secretary District Stewards

Assessments 1909, Waynesville District.

Name of Charge.	Bishops.	Conference Claimants.	Foreign Missions.	Domestic Missions.	Church Extension.	Education.	Gen. Conf. Expense.	Minutes.	Educational Extension.	Total Conference Collection.	P. E. Salary.
Brevard Station	$ 15	$ 59	$ 41	$ 66	$ 38	$ 40	$ 6	$ 3	$ 12	$ 280	$ 100
Can on Station	15	52	41	66	38	33	6	3	6	260	100
Waynesville	20	93	39	86	56	65	8	4	9	430	160
West Asheville	12	45	56	49	29	37	4	2	11	245	80
Sulph r Springs	12	45	76	49	29	30	4	2	8	255	80
Leicester	11	41	60	65	27	27	4	2	8	245	75
Mills River	9	33	63	37	22	22	4	2	8	200	65
Clyde	9	33	63	37	22	22	4	2	8	200	65
Haywood	8	29	58	33	19	20	3	2	8	180	60
Jonathan	7	26	54	29	17	19	3	1	4	160	50
Beth l	7	26	49	29	17	19	3	2	8	160	50
North Haywood	7	26	54	29	17	19	3	1	4	160	50
Spr ng Creek	5	18	34	20	13	13	2	1	4	110	40
Brevard Circuit	4	15	28	16	10	10	2	1	4	90	30
Total	141	541	766	611	354	376	56	28	102	2975	1005

Report of W. M. S., W. N. C. Conference, for Quarter Ending Dec. 1, 1908

Names of Di tr cts.	Dues	Pledge	F. Bumpass Memorial	Bible Women	Scholarships	Circle of Thirty	Birthday Circle	Conference Ex. Fund	Debt	Total
Asheville	$ 46.45	$ 176.89	-------	1.00	-------	$ 0.00	$ 3.00	$ 4.20	10.00	$ 251.54
Charlotte	111 15	73.67	.25	-------	-------	184.75	$ 8.00	4.00	------	381.82
Franklin	13.85	43.03	-------	-------	-------	-------	-------	2.00	------	58.88
Greensboro	50.10	211 00	1.50	-------	-------	-------	13.00	.60	------	276.20
Morganton	17 50	19.55	-------	-------	-------	20.00	-------	.90	------	57.95
Mount Airy	20.60	25.26	-------	-------	-------	-------	-------	-------	------	45.86
Salisbury	73.33	130.91	2.50	-------	-------	-------	18.00	7.75	3.15	235.64
Shelby	42.20	77.51	1.00	-------	-------	20.00	5.00	5.50	2.50	153.71
Statesvi e	68.85	32.71	-------	20.50	-------	34.25	2.00	3.00	------	161.31
Waynesville	9.00	42.40	-------	-------	-------	-------	4.00	.25	------	55.65
Winston	35.74	101.10	1.30	-------	-------	37.07	3.00	8.25	------	186.45
Total	488.76	934.03	6.55	21.50	-------	306 07	56.00	36.45	15.65	1865.01
Asheville Y'ng People	14.65	24.10	-------	-------	-------	-------	-------	.45	------	39.20
Charlotte " "	41.10	85.45	-------	6.25	-------	-------	3.00	4.75	3.58	135.88
Greensboro " "	24.10	211.15	-------	-------	-------	-------	-------	4.20	------	238.45
Morganton " "	9.50	6.05	-------	-------	-------	-------	-------	.50	------	16.05
S lis ury " "	17.20	55.35	-------	-------	-------	-------	-------	1.00	------	73.55
Shelby " "	6.20	7.00	-------	-------	-------	-------	-------	.45	------	13.65
Statesville " "	17.75	-------	-------	-------	-------	-------	-------	-------	------	17.75
Waynesville " "	5.55	9.00	-------	-------	-------	-------	-------	-------	------	14.55
Winston " "	4.70	-------	-------	-------	-------	-------	-------	-------	------	4.70
Total	139 75	391.10	-------	6.25	-------	-------	3.00	11.35	3.58	553.73
Adult	488.76	934.03	6.55	21.50	-------	306.07	56.00	36.45	15.65	1865.01
Young People	139.75	396.10	-------	-------	-------	-------	3.00	11.35	3.58	553.78
Light Bearers	156.83	139.70	-------	-------	53.75	12.50	-------	.95	------	363.73
Total	785.34	1469.83	6.55	21.50	53.75	318.57	59.00	48.75	19.23	2782.52

RECEIPTS.

September 17, Conf. Ex. Fund in Treasury	$ 116.59
F. Bum. Mem. in Treasury	12.95
Bible Woman Fund in Treas.	15.25
Scholarship Fund in Treasury	30.87
Col. for Conf. Expense	48.75
Col. for F. Bum. Memorial	6.55
Col. for Bible Women	21.50
Collected for Scholarship	53.75
Collected for Bank debt	19.23
Collected for Other Purposes	2,632.74
Total	$2,958.18

EXPENDITURES.

Sent Conference president	$ 4.00
Sent Conf. Cor. Sec	10.00
Sent Conference Treasurer	2.63
Sent Charlotte Dist. Sec'y	10.00
Sent Greensboro Dist. Sec'y	4.54
Sent Shelby Dist. Sec'y	4.20
Sent Supt. Literature	12.00
Printing Minutes, blanks, etc.	115.41
Paid Miss Buttrick for books	12.50
Paid Miss Tuttle for tuition	54.24
Paid Miss Foster, for tuition	79.55
Sent General Treasurer	2,535.55
Bank Debt Fund in Treasury	19.23
F. B. Memorial Fund in Treas.	19.50
Scholarship Fund in Treasury	34.62
Bible Woman Fund in Treasury.	36.75
Conf. Ex. Fund in Treasury	2.56
Total	$2,958.18

"I know how difficult the struggle is to keep a blithe heart and a cheery demeanor amid the tribulations that beset the best guarded lives. But, I repeat, there are helps at every hand for those on the lookout for them."

Medical Relief Free.

Dr. J. A. Willis, of Crawfordsville, Ind., will mail free to all sending him their addresses a package of PANSY COMPOUND, a pure vegetable remedy which is a positive relief for constipation, indigestion, dyspepsia, rheumatism, and la grippe.

Don't you touch the edge of the great gladness that is in the world, now and then, in spite of your own worries? Well, that's what God means; and the worry is the interruption.—Mrs. A. D. T. Whitney.

We cannot truly care for the individual either at home or abroad without concerning ourselves to produce a social environment which is Christian in its principles and influence.—Rev. J. Scott Lidgett, M. A.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

The common problem—yours, mine, everyone's—
Is not to fancy what were fair in life
Provided it could be; but finding first
What may be, then find how to make it fair
Up to our means—a very different thing.
My business is not to remake myself,
But make the absolute best of what God made.
—Robert Browning.

The paragraph below is quoted from an address by Dr. Kilgo, delivered Educational Day at one of the Annual Conferences. So pertinent are its truths, so nearly the whole truth it is, that I beg you to read carefully, preserve and re-read:

The Bible's Place.

"What place is the Bible to have in American education? It never has been put in the secular school as a text-book, and it never can be put there. The result is that we have about put the Bible out of the home also, and there never was as little reading of the Bible and as little knowledge of the Bible as is the case today. And never was there a time when so many prominent men knew so little of the Bible as is true today.

"The only way to get the Bible taught as a text-book is in the church school, the private school or the school of an independent corporation. And the church ought never to support any school that will not allow the Bible to be taught as a text-book. The Bible is the most thoroughly democratic book in the world; it was written for all classes and is in reach of the understanding of all classes, and that is true of no other literature. I will accept no compromise and no second place for the Eternal Book. It must have first place or none. And it must be taken in its entirety. You keep Cicero and Homer in your schools as a whole and I claim the same right for the Bible. Remember what is said in the close of the Book concerning the man who adds to or takes away from the same. Yes, the Bible must be taken in its entirety, and it must be given the first place in the home and in the school, before it is given its rightful place in education. I tell you this old Book must be accorded its rightful place in our education, or our education will become a savor of death unto death instead of a savor of life unto life."

I also quote the following from Mr. J. W. Bailey's address at the Baptist Association in December. It is good reading for Methodists too, and especially I would that we think over his reason for the establishment of these schools:

"The Baptists must recognize that the state has entered upon a progressive policy of secondary education. We cannot compete with the state's public high schools and it is folly to undertake to do so. It is the part of wisdom to give these our support, to vote the necessary local taxes and in every way heartily support the state's policy. On the other hand we have the opportunity to establish in twelve or fifteen well-selected communities a series of secondary institutions. We should not offer them as means of mere denominational education; we offer them only as making for our mission of establishing the kingdom of God upon earth. Our question now is, 'Shall we undertake to do this or shall we abandon the secondary field altogether. I am for accepting this last chance to round out our Baptist system of schools."

"Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise,
To higher levels rise.

"The tidal wave of deeper souls,
Into our inmost being rolls,
And lifts us unawares
Out of the meaner cares.

"Honor to those whose words or deeds,
Thus help us in our daily needs,
And by their overflow,
Raise us from what is low."
—Longfellow.

THE "CONFERENCE PLAN" FOR BREVARD.

When you read in the Advocate the report of the "Board of Education," as adopted by the Annual Conference at Asheville, did you feel as I did when I heard it read on the conference oor that the Scriptures were being verified and that truly "to him that hath shall be given", or words to take effect? For the educational appropriations for three years to come is placed, and not to credit of our account either. So you ask, as did I, "Where does Brevard come in," and "is the foster child not to come into any part of the inheritance at all?" But I and you were too hasty in our conclusions. These men had planned for us better than we knew. This school, which represents the very heart throb of the Woman's Home Mission Society, is to be placed in the attitude of a real child of the Annual Conference; is to be a real part of every pastor's year's work. There is to be instituted what is to be known as "Brevard Day." the first Sunday in March is the date chosen, at which time every pastor is to present the school, its needs and its field of usefulness. 'Tis the action of the conference, and as such will be binding, and all congregations must, by virtue of that action, be brought into actual knowledge of this piece of Methodist machinery, and to us is given an opportunity of helping to make "Brevard Day" a day of days in Methodism in Western North Carolina.

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From the Field

West Asheville.

In due time we arrived in West Asheville, and were, of course, received very cordially by this noble people. I say noble people, there are none more loyal anywhere. They have spared no pains in aiding us to be comfortably domiciled.

We have been on the field but a short while, but, if indications are not false, are moving off well. The church is in splendid condition—largely due to the faithfulness of my predecessor, Brother M. F. Moores.

We have large and attentive congregations—under the present administration, evidencing unusual patience.

The conclusion of 1908 in the Sunday school was a pleasant feature. Under present conditions it could not be expected otherwise. With an efficient superintendent and a faithful corps of teachers our church is filled to overflowing. The Sunday school is a very live wire, as will be seen from the following records: There were five scholars present fifty Sundays during the year 1908, six fifty-one, and ten pupils and teachers fifty-two Sundays. Two of the pupils of the last named have made a remarkable record. Oran Penland has not missed a Sunday for eight years, and Crawford Penland has not been absent for twelve years. Now, who's second?

The recent installation of the officers of the Senior Epworth League, was an impressive and profitable occasion. They start wisely and willingly. The Juniors, under the faithful and intelligent direction of Miss Ada Buttrick, is at high-tide—the first Sunday in January there were seventy present.

We have a courtly, consecrated and sensible board of stewards. They have assumed all financial obligations and have pledged everything in full from janitor to bishop.

A building committee has been appointed, and a splendid church, we think, will soon be a-building, and ready for dedication in November.

R. E. ATKINSON.

Maiden Circuit.

We are pleased that the conference returned us to this work. Last year we received 48 members. Forty of these on profession of faith.

On returning from our vacation our neighbors greeted us with a generous pounding. On Monday night following the first Sunday in January, as I returned to the parsonage a little late, I was greeted by the night walkers who came in line to pound us. You have read of the terror of the night riders, but I tell you these night walkers mean no harm. They are of the Good Samaritan tribe, which pass by on neither side, but come on in to the pantry in a way that makes one feel grateful. We hope to repay them in offering the Word of Life.

On last Saturday, we invited all the stewards to dine with us. Three of the churches were represented.

Since conference we have received seven members. W are praying for a successful year.

T. S. COBLE.

You cannot live every day in perfect fellowship with God without giving up time to it. Hours and days and weeks and months and years are gladly given up by men and women to perfect themselves in some profession or accomplishment. Do you think that religion is so cheap that without giving time you can find close fellowship with God? You cannot.—Andrew Murray.



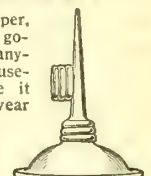
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WOMAN'S WORK

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women are wrecks before 30 and in their graves before 50.

Too much woman's work;—too little Cardui.

Cardui is an antidote to the results of too much woman's work.

It has been found, by those who have used it, to relieve women's pains and other distressful feelings, the result of female ills, brought on by overwork.

Having cured thousands of other sick, miserable women, why should it not cure you?

Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui . Now I can wash all day and do my housework with all ease." Try Cardui.

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The Sunday School Lesson.

LESSON IV.—JANUARY 24, 1909.
The Lame Man Healed.
(Acts 3, 1-26.)
Time—A. D. 30. Place—Jerusalem.

Golden Text.—By faith in His name, hath His name made made this man strong whom ye behold and know.—Acts 3, 16.

The Miracle.

Still in the age of miracles! Jesus believed in miracles. He Himself exercised miraculous power. He deliberately commissioned His disciples to the same astonishing exercise. "Heal the sick," He said to them when sending them forth to their earliest itinerary—"heal the sick, cleanse the lepers, raise the dead; cast out devils" (Matt. 10, 8). Similar, too, His final commission to them. "Go ye into all the world," was his charge, "and preach the gospel to every creature; whosoever shall believe in my name and recognize my authority shall expel demons, shall speak new languages, shall take up venomous snakes, shall be immune even when they drink deadly poison, shall lay their hands on the sick and the sick shall recover" (Mark 16, 16-18). Look at the commission. Then look at the record. Were demons expelled? The record, dwelling upon the high honor in which the Christian community in Jerusalem was held, cites in evidence that the people from towns outside of Jerusalem thronged to the capital bringing "sick folks and them which were vexed with unclean spirits, and they were healed every one" (Acts 5, 16). It has sometimes been argued that Paul minimized the miraculous because in his letters he had little or nothing to say of the miracles in the ministry of Jesus. But Paul did not ignore them. He recognized in his letter to the Romans (15, 18) "signs and marvels" as agencies of the spirit in securing among the Gentiles obedience to Christ. He claims as the mark of a true apostle that his message shall be accompanied by "marvels and displays of power" (2 Cor. 12, 12). He claims also that among the marks of a true church are miraculous powers and ability to cure diseases (1 Cor. 12, 28).

The lesson is a case in point. The Christian community exists; but it exists as part of the larger community, the Jewish church, from which it has not yet separated. Peter and John are on their way to the Temple. It is the hour of the evening sacrifice. On the way they are arrested by a plea for help. The supplicant was a beggar who had been born lame. Verses 1-10 tell of the soliloquy, the word of power, the healing and the "wonder and amazement" of the people.

The Message.

Are we still in the age of miracle? Or did the miracles cease with the apostolic age? On this the record is not at all uncertain. Harnack, in his Expansion of Christianity, has shown that for some generations after the death of Jesus his healing work was continued in the church and was an agency in its expansion. In the second and third centuries the claim to apostolic gifts seems to have been restricted to "prophesying," "healing of diseases". and the "exorcising of demons." But from the fourth century and on through the Middle Ages, the Church extended its claim to include the power of working every sort of a wonder. Then came the revival of learning, the abatement of faith and the rise of science, all of which arrayed themselves not only against the miraculous but also against the supernatural. In the religious awakenings of the sixteenth and eighteenth centuries the leaders revived this doctrine of divine healing and this is theoretically the faith of the church today. Roman Catholicism, the Greek church and a few small Protestant bodies make more or less use of it in a practical sort of way; Christian Science and several minor cults professing faith healing, menticulture, psychotherapy and related theories, exalt it as cardinal in faith and practice. It is not to be denied that the popularity of these pseudo-Christian movements is in large degree, due to this emphasis. Has Christianity a mission to the sick? And if so, what is it and how should it be interpreted?

1. The history of the church, as we have seen, affirms it. The message of Jesus Himself is not less explicit. "Himself took our infirmities," says Matthew (8, 17), "and bare our sicknesses." To bring men release from the bondage of sin, Jesus assured forgiveness in the pledge of the cross; to bring them surcease from suffering and pain so far as the occasion was physical, he brought them actual healing. A healing church would be at least scriptural and historical.

2. Neither the cure of the lame man by Peter (Acts 3, 6), nor of the cripple by Paul (Acts 14, 10) was one for which these apostles were themselves primarily responsible. In both instances the cure is specifical ly ascribed to "the name of Christ." Unless we are prepared to say that in the intervening centuries the sympathy and power of Christ have been changed or abridged, a healing church is still possible where a consecrated church wills it.

3. Modern science is not only tolerant but approving in regard to the therapeutic power of faith. Man has a dual nature. Life, to the physiologist, is not to be conceived of apart from (1) matter and (2) energy. But energy is spirit and in spirit there is room for the play of the Divine Spirit by which material or physical conditions may be subtly but radically modified or even revolutionized. All practitioners are careful to protect their patients from the disorganizing reaction of fear, doubt, depression; and they are equally careful to inouce the stimulus and harmony of faith and trust. They are not always particular about the object upon which faith is to be directed. A superstitious faith which insures physiological reaction will serve. Even so, a superstitious faith has been known to beget bodily blessing. But involved in all disease is personal ity. Well being has regard for the soul as for the body. Nothing short of faith in God is equal to the twofold reaction which insures health to man as an organism and man as the image of God. This alone is the sort of faith which, with the cure of one's ailment, brings also soundness of moral character and spiritual health.

4. Are all ministers to become physicians? Are all churches to become hospitals? Not necessarily. But a wise minister will not disdain to make provision for the care and handling of the sick; and a church with any proper notion of its mission will not neglect its opportunity for a ministry of healing. Doctors and the progress of surgical science may be quite as providential as miracles. If James were advising the church of today he might modify his charge to read (5, 14): "Is any one ill? Let him send for the elders of the church and let them pray over him, while the doctors anoint him with oil in the name of the Lord."—New York Christian Advocate.

"Mamma, what made the preacher keep saying something about his ears?" asked Georgia. "I didn't hear him say anything about them," said mamma. "Well, he said, 'O, my hearers,' and I thought he meant his ears."

"How do you like your teacher, dear?" little Mary was asked, after her first day at school. "I like her well," said Mary, "but I don't think she knows much for she just keeps asking questions all the time."

Sunday School Teacher—"And you have no brothers or sisters?"

Little Edna—"No, ma'am. I'm all the children we've got."—New Orleans Times-Democrat.

A Pointer.

As a relish with meat, and especially with turkey and other fowl,

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is delightfully refreshing and appetizing. The clear, clean and agreeable tart flavor is devoid of the tang that an unskillful combination of sugar and fruit juices presents in the *ordinary jellies.* It can be made in a minute.

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The Farm and Garden.

WHAT THE LEGUMES WOULD DO FOR US.

Attention was called last week to the fact that cowpeas in Michigan gathered 139 pounds of nitrogen to the acre. Now if these results can be had up in Michigan, how much greater the amount of nitrogen the pea will bring to the soils of the South in our longer season. A ton per acre of 2—8—2 fertilizer would give but 40 pounds of ammonia, or about 34 pounds of actual nitrogen, more than a hundred pounds less in proportion than an acre in the South will give. The 40 pounds in the ton of low grade fertilizer would cost at the lowest estimate, $6. Two tons of cowpea hay per acre would have a feeding value of at least $20, and fully 80 per cent. of its manurial value could be saved if the manure is rightly handled, and a profit made from the feeding, while the manure would not only give us the nitrogen, but would add organic matter and tend to the restoration of the humus to the soil, which the 2—8—2 will never do.

And yet in the South men are buying cottonseed hulls to feed, and keeping no stock but the mules that have been paid for out of the cotton crop, and are planting cotton year after year—gambling on the chances with 200 pounds per acre of a poor grade fertilizer, in which they pay for sacking and freight on 500 pounds of worthless filler.

And then, for every crop planted, their continual inquiry is, "What sort of fertilizer?" and "How much shall I use?" never dreaming apparently that if they farmed right they would not need to buy any fertilizer except phosphoric acid and potash for the peas, making at home through the peas a fertilizer worth far more in the permanent improvement of their land than all the chemical fertilizers ever compounded.

Oh, the pity of it all!

Something From Your Garden Every Day in the Year.

Farmers in the South seldom have a supply of vegetables for the table till long after the truckers have been sending stuff North. This would not be so, for there is nothing that tends more to the comfort and health of the household than an abundance of fresh vegetables; and from Virginia southward it is easy to get some kinds of vegetables from the garden every day in the year.

I am now getting from my garden spinach, kale, and lettuce, and will be getting green onions in late February. I have often seen farmers coming into Raleigh and buying onions sets in the spring at a time when they would have plenty to eat from the garden if they had planted the sets in the fall. And I have often been eating green peas from my garden when the people in the country around had them hardly in bloom.

I once planted some potatoes in Raleigh in December, covering them deeply and raking the soil level in the early spring and dug potatoes for the table the 14th of May; yet few farmers in North Carolina have early potatoes before late June in their home gardens.

Garden peas should be planted rather deep, and six inches is none too deep to cover them, as they stand better in the warm weather than when planted shallow. Sow them rather thickly in the furrows. Then, if you want to have a neat garden, stretch chicken wire to stakes along the rows for them to run on. I use chicken wire of various widths for all climbing plants like peas and lima beans. That two feet wide will be enough for the peas, except the late, tall Marrowfats, which need three feet. This wire is cheaper than going into the woods and cutting brush, for you can rool it up after use and put it away and it will last twenty years or more.

In the flower garden the sweet peas should either be planted in the late fall, or not later than January, if you want to get good blooms, for planted late, the warm weather catches them and you will have a poor bloom. The chicken wire is also the thing for these.

Then one seldom sees any glass hotbed sashes among the farmers. I have right at my kitchen door a frame covered with glass sashes, and all winter long we can cut heads of lettuce as wanted, and there is nothing more wholesome in cold weather than plenty of this raw salad.

Then in early spring we can start plants in this frame, or can transplant some tomatoes that have been started in shallow boxes in the house windows, to make stout early plants for setting outside in April.

Selling at a Loss.

Could a merchant have any capital left long if he sold his goods for $1.50 and replenished his stock at a cost of $2? Any one would say that he was a dunce.

But that is just what the Southern cotton farmers are doing. The Department of Commerce and Labor shows that in the two ten months' periods ending April, 1907, and April, 1908, the aggregate amount of cottonseed meal sold to Germany alone for the 20 months amounted to 608,753,564 pounds. If this meal, sent to but one European country, sold for but $25 a ton, here was $7,609,409.55 worth of feed that should have been fed and the manure returned to the land that produced the crop. If there was but 7 per cent. of nitrogen, this would be 42,612,749 pounds of nitrogen, and at $25 per ton, the nitrogen will have brought less than 15 cents per pound. The men whose land produced this nitrogen then turn about and buy the same thing in a mixed fertilizer for 20 cents a pound.

The enormous amount quoted here is but the sales to Germany. Great Britain and other European countries doubtless bought much more, and the soil of the South, aided by the farmer that cost so much more than the meal sold for, has furnished the whole.

In short, the Southern cotton growers are feeding the cattle and enriching the soil of Europe and paying for the privilege of doing it, while their own soil grows poorer. Selling nitrogen at 15 cents and buying it at 20 cents, when if the meal was kept at home and fed judiciously, the manure used on the land, and legumes grown in a good rotation, there would not have been any need for spending a cent for nitrogen, and the land and the farmers would have been getting richer instead of poorer. How long will it take us to get rich in buying an article at 20 cents and selling the same thing, after a hard season's work for 15 cents?—Progressive Farmer.

THE OWNERS OF THE SOIL.

The man who stands upon his soil, who feels that by the law of the land in which he lives, he is the rightful and exclusive owner of the land which he tills, feels more strongly than another the character of a man as the lord of an inanimate world. Of this great and wonderful sphere, which, fashioned by the hand of God and upheld by His power, is rolling through the heavens, a part of it his—his from the center to the sky! It is the space on which the generation before moved in its rounds of duties and he feels himself connected by a visible link with those who follow him, and to whom he is to transmit a home.

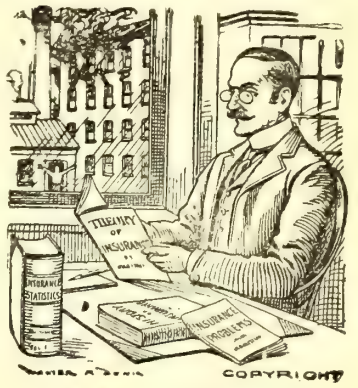
Perhaps his farm has come down to him from his fathers. They have gone to their last home; but he can trace their footsteps over the scenes of his daily labors. The roof which shelters him was reared by those to whom he owes his being. Some interesting domestic tradition is connected with every inclosure. The favorite fruit tree was planted by his father's hand. He sported in boyhood beside the brook which still winds through the meadow. Through the fields lies the path of the village school of earlier days. He still hears from the window the voice of the Sabbath-bell, which called his fathers to the house of God; near at hand is the spot where his parents lay down to rest, and where, when his time has come, he shall be laid beside his children.

These are the feelings of the owners of the soil. Words cannot paint them—gold cannot buy them; they flow out of the deepest fountains of the heart; they are the very life-springs of a fresh, healthy and generous national character.—Edward Everett.

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE
And Other Pains



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of These Little Tablets
AND THE PAIN IS GONE.



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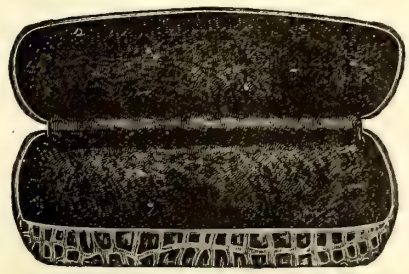
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Our Dead.

"I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Dinkins.—Mrs. Georgia E. Dinkins was born November 29, 1862, and departed this life December 30, 1908.

Sister Dinkins was converted in her girlhood and lived a consistent Christian life. As a mother and wife she was tender and affectionate, considerate and patient. She was the mother of six children—five survive her. She was five years a widow. But the God of the widow and the fatherless was her God. Oftentimes the clouds were dark and heavy, and the way was rough, but her heavenly Father lead gently by the hand His little child.

She was a great sufferer for a long time, and she knew that it was only a question of time when death should come as a liberator from her suffering.

During her sickness, Christian fortitude and resignation to her Father's will were beautifully exemplified. Her last words concerning her future were, "It is all right."

She was known to her immediate family by that sweet name, "Sister." The origin of the fact being occasioned by the bloody strife of the civil war. When the news of baby's birth reached her father on the battlefield, being of tender, loving mold, he wrote to the young mother not to name the baby until he could run home on a furlough. But another battle intervened and the soldier was forever deprived of the home-coming, for he was numbered with the heroes of the dead. While waiting for that home-coming, the little one was called "Sister," and no other name was as sweet as this to her dying day.

God abundantly bless the surviving loved ones, with that comfort that cometh alone from above.

G. G. HARLEY.

Holt.—Sister Queen I. Holt, the daughter of Mr. and Mrs. W. A. Patterson, of Alamance county, was born January 5th, 1856, and departed this life December 15th, 1908, aged 52 years, 11 months and ten days.

When quite young Sister Holt professed faith in Christ and joined the church, and remained faithful to the Lord's call to service.

After her marriage to Mr. O. C. Holt, she moved her church membership to Holt's Chapel, just East of the city of Greensboro, N. C., where her body was laid to rest in the cemetery on the 16th of December. Her funeral was conducted by her pastor, Rev. A. S. Raper, assisted by a former pastor, Rev. J. A. Bowles, Here a large concourse of people, friends and sorrowing loved ones had gathered to pay a last tribute of respect to the deceased mother and friend.

Her sickness was sudden and severe, and under the mighty stroke of pneumonia, she was scon cut down How weak and frail is man. His days are as grass. How soon we wither and die.

Sister Holt was a devoted wife, and loving mother. She reared a family of four sons and four daughters.

Her greatest desire was to educate her children and thus fit them for responsible positions in life. She made great sacrifice to do this, and when she was taken suddenly ill, every child, save the oldest son, was in school. An older daughter was in far away Pennsylvania in school, but a kind providence returned her to her mother's bedside only a few brief moments before the mother's spirit took its flight.

As every true mother does, she had great anxiety to help to establish in each child a good character, which she was able to do, and often was known to express a desire that she might be spared till each had started in the good way. This she realized and thus her work is done.

May God's choicest blessings comfort the husband and children, mother, sister, and brothers, and finally re-unite them in the "beautiful city beyond."

Her pastor,
A. S. RAPER.

DEATH OF MRS. C. H. CAVINESS.

An Appreciation.

Death so soon after conference has entered one of our parsonages in the Shelby district and taken from us the wife of one of our preachers. Death is always sad and mysterious; doubly sad it is when the mother from a loving home circle is taken; it is yet sadder when death comes at the glad, happy Christmas time. On Christmas day, when the bells of the world were ringing, Sister Caviness was buried at her old home church in Chatham county. By the side of her father and mother she was laid to rest, in the sure and certain hope of a resurrection to a perfect life and a happy reunion.

Her life on earth was a happy and useful one. The parsonage home was filled with cheer and gladness. She shared with her husband, Rev. C. H. Caviness, the toils and triumphs of an itinerant's life. To her husband-minister she was a helpmeet; to her children, a true mother; to the church a loving worker; to her friends, she was ever grateful and kind.

The parsonage is sadder and lonelier; heaven is richer. The home here has a vacant chair; another mansion in heaven is open for a glorified saint. To the husband and four children heaven will be nearer. Our loved ones are not lost to us, but are gone on before, and await our coming.

Sister Caviness bore the Bible marks of a true wife and mother: "She looked well to the ways of her household, and ate not the bread of idleness. Her children arise up and call her blessed; her husband also and he praiseth her. Many daughters have done virtueously, but thou excelleth them all."

C. F. SHERRILL.

WHEN WE KNOW THAT WE ARE RIGHT WITH GOD.

It is possible to know that we are right with God. There are at least four kinds of evidence. If we love the brethren, we may know that we have passed from death unto life, If we keep the commandments, we may know that God loves us. If we believe we have the witness within ourselves. We may have the witness of the Holy Spirit, who joins with our own spirit in testimony that we are right with God.—Selected.

UNFAILING HELP.

The best of earthly help fails. The strongest of men know what it is to feel their supports tottering beneath them. "Vain is the help of men!" at some time or other cries everybody. Happy is he who in this extremity learns that there is a Sleepless Watcher, an omnipotent Guardian and an unfailing friend.—Wm. T. Ellis

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased membranes and makes a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

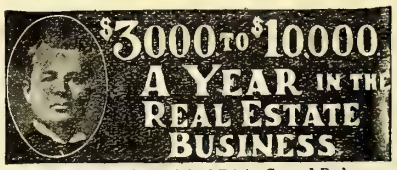
If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street. Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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Responsible man with horse and buggy in each community, salary $5.00 to $10.00 per day, to take orders from owners of Farms, Orchards, and Home Gardens. A splendid opportunity for farmer's sons, also fruit tree and sewing machine agents, to make a business connection which will become more profitable each year. Address P. O. Box 670, Young's Island, S. C.

Quarterly Meetings.

ASHEVILLE DISTRICT.—1st Round.
D. Atkins, P. E., Asheville, N. C.

Swannanoa, Swannanoa	Jan.	2-3
Burnsville, Burnsville	"	9-10
Hendersonv'e ct., Moore's G've,	"	16-17
Hendersonville	"	17
Central	"	24
North Asheville	"	24
Fairview, Tweeds	"	30-31
Marshall, Marshall	Feb.	6-7
Hot Springs, Hot Springs	"	13-14

The district stewards will meet in Central church, Asheville, December 16th, at 11 a. m.

FRANKLIN DISTRICT.—1st Round.
R. M. Taylor, P. E., Franklin, N. C.

Webster, Webster	Jan.	2-3
Murphy circuit, Tomotla	"	9-10
Andrews station	"	10-11
Franklin circuit, Oak Ridge	"	16-17
Robbinsville, Robbinsville	"	23-24
Hayesville, Oak Forest	"	30-31
Hiawassee circuit, Ranger	Feb.	6-7
Murphy station	"	7-8
Whittier, Whittier	"	13-14

CHARLOTTE DISTRICT.—2d Round.
H. K. Boyer, P. E., Charlotte, N. C.

Dilworth and Big Sring	Jan.	17
Belmont Park	"	24
North Charlotte	"	31
Brevard Street	"	31
Unionville, Grace chapel	Feb.	6
Monroe, Central	"	7-8
Lilesville, Shiloh	"	13-14
Polkton, Hopewell	"	20-21
Morven, Union	"	27-28
Prospect, Carmel	Mar.	6
North Monroe and Icemorlee, Center	"	7-8
Ansonville, Cedar Hill	"	13-14
Wadesboro	"	14-15
Weddington, Weddington	"	20-21
Waxhaw, Bonds Grove	"	27-28
Pineville, Harrison	April	3-4
Calvary	"	4-5
Derita, Hickory Grove	"	10-11
Tryon Street	"	18
Mount Zion	"	25-26
Trinity	May	2
Chadwick	"	2-3
Matthews	"	15-16

GREENSBORO DISTRICT.—1st Round.
W. R. Ware, P. E., Greensboro, N. C.

Liberty, Liberty	Jan.	3-4
Greensboro, Spring Garden St.,	"	10
East Greensboro, Holts Chapel,	"	10-11
Pleasant Garden, Rehobeth	"	16-17
Coleridge, Concord	"	23-24
Ramseur & Franklinville, R'seur,	"	24-25
Asheboro ct., West Chapel	"	30-31
Asheboro station	Jan. 31-Feb	1
Randolph, Trinity	"	6-7
Wentworth, Salem	"	13-14
Reidsville	"	14-15
Uwharrie, Concord	"	20-21
Denton, Denton	"	22
Ruffin, Lowe's	"	27-28
Randleman and Naomi	Mar.	6-7

MORGANTON DISTRICT.—1st Round.
R. M. Hoyle, P. E., Marion, N. C.

Thermal City, Thermal City	Jan.	26, 1909
Rutherfordton, Rutherfordton,	"	26-27
Forest City, Forest City	Jan.	2-3
Henrietta and Caroleen, Caroleen	"	9-10
Broad River at Klestlers	"	13-14
Green River, Lebanon	"	16-17
Cliffside, Hopewell	"	23-24
Morganton station (at night)	"	29-31
Morganton circuit, Glen Alpine,	"	30-31
Hartland ct., Mt. Pleasant	Feb.	6-7
Table Rock ct., Linville	"	13-14

SALISBURY DISTRICT.—1st Round.
J. C. Rowe, P. E., Salisbury, N. C.

Linwood, Cotton Grove	Jan.	2-3
Lexington	"	3-4
Salem	"	6
Big Lick, Big Lick	"	7
Cottonville, Cedar Grove	"	9-10
Norwood	"	10-11
Rethel	"	15
Concord ct., Mt. Carmel	"	16-17
Mt. Pleasant, Mt. Pleasant	"	18
Central	"	17-18
Kannapolis, Bethpage	"	19
China Grove, China Grove	"	19-20
Jackson Hill, Center	"	23
New London, New London	"	24-25
Gold Hill, Gold Hill	"	25-26

District Stewards will meet December 16 and 17, at 2 o'clock, p. m., in First Methodist Church, in Salisbury. We hope to have Prof. W. R. Thompson at the meeting and have a leader's meeting of Laymen's Movement in connection with the district steward's meeting. The preachers are invited and it is desired that every charge shall be represented. First Church will provide entertainment. Please notify Capt. W. B. Summersett, Salisbury, N. C., of your coming.

SHELBY DISTRICT.—1st Round.
C. F. Sherrill, P. E., Shelby, N. C.

Lincolnton circuit, High Shoals,	Jan.	2-3
Lincolnton station	"	1-9
Shelby ct., Patterson Springs,	"	9-10
Stanly Creek	"	10-11
Lowell, Ebenezer	"	16-17
McAdenville	"	17-18
Bessemer City	"	23-24
West End and Franklin Ave.,	"	23-24
South Fork, Ebenezer	"	30-31
Lowesville, Hill's Chapel	Feb.	6-7
Mt. Holly	"	7-8
Polkville, Rehobeth	"	13-14
Belwood, Palm Tree	"	20-21

STATESVILLE DISTRICT.—1st Round.
J. N. Huggins, P. E., Statesville, N. C.

Stony Point, Marvin	Jan.	2-3
Alexander at Liberty	"	3-4
Caldwell, Hudson	"	9-10
Granite Falls	"	10-11
Lenoir ct., Zion	"	16-17
Lenoir station	"	17-18
Maiden, Lebanon	"	23-24
Rock Springs, Bethel	"	24-25
Catawba	"	30-31
Hickory ct., West Hickory	Feb.	6-7
Hickory station	"	7-8
Newton	"	13-14

WAYNESVILLE DISTRICT.—1st Round.
W. H. Willis, P. E., Waynesville, N. C.

Bethel, Bethel	Jan.	2-3
North Haywood, Fines Creek	"	16-17
West Asheville	"	23-24
Leicester, Leicester	"	30-31
Haywood, Mt. Zion	Feb.	6-7
Brevard ct., Greenwood	"	13-14
Brevard station	"	14-15

WINSTON DISTRICT.—1st Round.
T. F. Marr, P. E., Winston-Salem, N. C.

Farmington, Farmington	Jan.	2-3
Thomasville	"	10-11
Forsyth	"	16-17
Grace	"	17-18
Summerfield, Lee's Chapel	"	23-24
Stokesdale, Stokesdale	"	24-25
Lewisville, Concord	"	30-31
Davidson, Good Hope	Feb.	6-7
Davie, Hardison	"	13-14
Mocksville	"	14-15
Cooleemee	"	14

The district stewards will meet in the pastor's study of Centenary church, Winston, N. C., Tuesday, December 29, at 11:30 a. m.

MT. AIRY DISTRICT.—1st Round.
W. M. Bagby, P. E., Mt. Airy, N. C.

Rural Hall, Trinity	Jan.	2-3
Mt. Airy ct., Zion	"	9-10
Mt. Airy station, Mt. Airy	"	10-11
Sparta, Sparta	"	13-14
Laurel Springs, Chestnut Hill,	"	16-17
Jefferson, Jefferson	"	20-21
Helton, Methodist Chapel	"	23-24
Creston, Big Laurel	"	30-31
Boone, Fairview	Feb.	3-4
Watauga, Valle Crucis	"	6-7
Wilkes ct., Union	"	10-11

Trinity College Notes.

The January South Atlantic Qaurterly is an interesting number. The wide range of subjects and the prominence of the contributors make the number of very great interest. The table of contents, is: 'The Uplift of an Agricultural State," Clarence H. Poe, Editor Progressive Farmer; "Bulgaria: Satisfied and Dissatisfied," Edward H. Elliott, Princeton University; "Backward or Forward," Edgar Gardner Murphy, Secretary Southern Education Board; "Gullah: A Negro Patois," John Bennett, Esq., Charleston, S. C.; "Reconstruction in North Carolina," J. G. DeRoulhac Hamilton, University of North Carolina; "Poe and Hoffman," Palmer Cobb, University of North Carolina; "Constructive Philanthropy in a Southern Cotton Mill," William P. Few, Trinity College; "Book Reviews," The Editors and Dr. William K. Boyd.

President Charles W. Eliot, of Harvard University, expects to take a trip through the Southern States this spring; and his published itinerary shows that he will reach Durham March 24, and remain until March 27.

President Kilgo has returned from South Carolina where he spent several days. He had several engagements to speak in that state.

The basketball team has an engagement to play a game with the Winston Y. M. C. A. team in the Angier Duke gymnasium next Saturday evening.

Hon. Kope Elias, of Asheville, a member of the Board of Trustees, is spending some time on the Park the guest of President Kilgo.

The debate with the University of the South, Sewanee, Tenn., will be held in the Craven Memorial Hall, Monday evening, April 12. The subject decided upon by the debate councils of the two institutions is: "Resolved, that a Federal Board of arbitration with power to enforce its findings and decisions as regards rates of wages and hours and conditions of labor should be established for the settlement of disputes between employers and working men in cases involving transportation companies engaged in enterstate commerce."

The preliminary debate to select men to represent Trinity will be held February 20. A large number of students will enter the contest.

AN EXTREME CASE OF ECZEMA CURED.

Winston-Salem, N. C., July 13, 1908.
Mr. J. T. Shuptrine, Savannah, Ga.
Dear Sir:—Nothing gives me greater pleasure than when I am singing the praise of Tetterine. I consider it beyond doubt one of the best skin preparations ever offered the suffering ones.
Some 10 years ago no mortal could hav been in a worse state from eczema than myself. I had tried every remedy, blood purifier, skin salve, yet I seemed worse, until I was one mass of itching sores. Life simply a burden, I could not sleep. Could do no work. The physicians could not help me. I was simply desperate. Glancing over a newspaper I received from a lady in Texas who wrote you telling her condition and what Tetterine had done for her; her case was so much like mine that I concluded that I would try it, feeling that if she could receive so great a benefit it might help me. After two or three applications I never saw such a sudden change. I am happy to say that I am well again. My case being so bad it took a lot of it. I have never known it to fail to cure every case yet. I make a special offer to any one suffering with Tetter, Ringworms, and Eczema, etc., that if it is used properly and fails to cure I will refund their money. I have yet to repay any one. Whenever I see any one here suffering from Tetter, Ringworm, etc., I prevail on them to get a box, stating to them that if it fails, come to me and get their money back. I have had the pleasure of curing many with it.
Sincerely yours, P. S. EARLY.
Tetterine cures Eczema, Tetter, Ringworm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.



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SOUTHERN RAILWAY.

N. B.—Following schedule figures published only as information, and are not guaranteed:

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation, and club cars to New York.

3:45 a. m.—No. 45, daily, Local for Charlotte, connecting for Atlanta and points south.

4:10 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

7:10 a. m.—No. 8, daily, for Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem and daily except Sunday for Wilkesboro.

7:50 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:50 a. m.—No. 11, daily for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:25 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:55 p. m.—No. 131, daily, for Mt. Airy.

6:15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.

10:20 p. m.—No. 233, daily for Winston-Salem.

9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleeper for Richmond.

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ESTABLISHED 1855. GREENSBORO, N. C., JANUARY 28, 1909. VOL. LIV.---NO. 4.

A HOLY PARTNERSHIP

CHRISTIAN MEN AND WOMEN are partners in the business of saving the world. They are not divided. They are not partizans, working and fighting against each other as partizans in a political campaign, but partners, working and fighting for each other as partners in a great commercial establishment. There is a great difference between partners and partizans.

This fellowship includes not only all religious workers, but all men and women who are engaged in any worthy activity in the name and service of Christ. Farmers, physicians, teachers, mechanics, authors, mayors and senators, are all laborers together bringing on the progress of the race toward the kingdom of God, if they are seeking to do the will of God in their work. There is no place for jealousy or strife. There is no room for contention and criticism. Let no man despise his fellow laborer. Let not the rich man look with contempt on the labors of the poor man. Let not the poor man envy the rich man. They are workers together with God. The Great Leader who oversees and superintends all will bring out the final result according to His perfect will and plan.

Not only great prophets and great statesmen and great scholars, but obscure and humble men and women are in this holy fellowship; and who shall say whether those we call great or those we count small are more highly esteemed by the Head and Leader of all? Pastor Wagner, in The Simple Life, tells of a stone-breaker sitting by the roadside and singing his merry song, whom he passed many years ago while on his way to the great city. Thirty years passed away and the student came by that way again, and saw the same man working at the same lowly task. When first he saw him he received a word of encouragement from his lips which cheered his youthful heart and continued with him through all the years. He was one of the obscure and unknown, but for all that a fellow-worker. His word added strength to the heart and purpose of one who has since become a great man, and how much it has done for the world through him none but the Master knows.

George Macdonald, while working among the poor in London, attended the funeral of an applewoman whose short and simple history throws into the shade the pretentious story of many kings and millionaires. She was very poor, living in two dingy rooms of a tenement house, and often suffering from hunger and cold. But the sight of three orphan boys sleeping in an ash-bin touched her heart. She began at once to help the little waifs who fell in her way. During a period of forty-two years she gave shelter, bed, food and such other comforts as she could command to twenty orphan children, helping them to a meager knowledge of useful trades, and contributing much to enable them to become self-supporting and independent. She belonged to the holy fellowship of those who labor together with God.

Let us not labor to lay up fortunes, or merely to lay up knowledge, or to win some selfish gain, but to help God make the world better and happier.—*New York Christian Advocate.*

North Carolina Christian Advocate

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EDITORIAL.

Race track gambling is coming in for a good share of drubbing in different states. It is none too soon, for there is no doubt that this is one of the greatest evils of our day.

* * * * *

The people of Winston-Salem gave Governor Glenn a royal welcome back to his old home on Monday evening, under the auspices of the Board of Trade. Governor Glenn retires from public life with the respect, not only of the people of his own community, but of the best people of the whole state. His administration will go down as one of the cleanest in the history of the state. Our best people will not forget the heroic manner in which Governor Glenn threw himself into the prohibition campaign.

* * * * *

In passing sentence upon a man who had taken the life of his own son a few days ago, Judge Allen is reported to have made the following very timely remarks: "No man sells whisky for the love of it, but for the money he gets out of it, and selling liquor will make any man a bad man. We license the sale of liquor we are to some extent parties to the crime resulting from it. With whisky out of the country we will have little crime that amounts to anything, for whisky is at the bottom of all our troubles."

* * * * *

We sometimes think that the evils so much complained of are of modern origin, but in 1835 Daniel Webster is quoted as saying: "There are persons who constantly clamor. They complain of oppression, speculation and a pernicious influence of accumulated wealth. They cry out loudly against all banks and corporations and all means by which small capitals become united in order to produce important and beneficial results. They carry on mad hositilty against all established institutions. They would choke the mountain of industry and dry all the streams. In a country of unbounded liberty they clamor against oppression. In a country of perfect equality they would move heaven and earth against privilege and monopoly. In a country where property is more evenly divided than anywhere else they rend the air shouting agrarian doctrines. In a country where the wages of labor are high beyond parallel they would teach the laborer that he is but an oppressed slave."

APPEAL TO THE RIGHT MOTIVE.

We heard a preacher make a wise suggestion a short while ago, when, referring to the motive which should prompt one to give, he said, "I am sick and tired of hearing men from the pulpit say that if you give, God will give it back to you again in two-fold measure. On that sort of appeal if I could convince the public mind, I could turn all the money in New York, London, Paris, and all the great money centers of the world into the treasury of the Lord." And so he could. Do we know what we are doing when we appeal to the veriest selfishness in a man in order to extort money from him for the Lord's cause? We are bringing the kingdom of God down to the level of a mere bargain counter, and we certainly will not be able to fool a man more than once or twice with such a proposition. Giving with such a motive, he is sure to find very soon that his expectations of profit have all been in vain, and he will not be disposed to repeat.

There is no doubt that the liberal soul shall be made fat, but the sort of fat here referred to is that which comes to a man sometimes by relieving him of the mammon of unrighteousness which has been making him lean in all those higher sentiments and affections which distinguish the true man from the mere animal. If a man give because of the high regard he has for the great law of God which demands that he shall love his neighbor as himself, it will certainly be given to him again, not necessarily in material things, but in that largeness of soul which will make him conscious of possessions infinitely larger and better than material things.

The gospel of liberality should be preached and preached with all fervor, but it should be preached, as only the gospel can be preached, on the plane of that self-denial which will make one gladly leave all to follow Christ. It is distressing to know that in many instances the pulpit may be unwittingly fostering a spirit of selfishness which is slowly but surely destroying that nobler spirit of Christianity which makes the world one great brotherhood. If a man give to the support of the gospel only because he expects to get value received and more in kind, how dwelleth the love of God in him? Did not Jesus for our sakes become poor, that we through his poverty might be made rich? And yet, in all his self-renunciation and poverty, "He saw of the travail of his soul and was satisfied." "For the joy that was set before Him He endured the cross."

Is it not a fact that even some tithers have, like Jacob, undertaken to drive a bargain for prosperity, by a covenant with God? Such a crime is fearful to contemplate, yet if we are not careful our preaching will help to make it common, and we will be found to be abetting selfishness rather than destroying it.

FEBRUARY ADVOCATE MONTH.

Our report this week shows that a goodly number of the preachers are at work, and these pretty days in the latter part of January should give us a good start toward a grand and sweeping campaign in the month of February.

We urge all to look after the renewals as well as new subscribers. It is important that we should lose none of the old list while adding new names.

The Advocate going regularly into a home will do perhaps more than any other agency to bring all our people into intelligent co-operation in all church work. Why should we not endeavor this year to place it in every home? Such a thing is not at all impossible. If the well-to-do will help a little the poor may be supplied and it would be a paying investment. Will not all the churches in their church conferences this year resolve to place at least five or ten copies of the Advocate in the homes of those who are not able to take it otherwise? In such cases we are willing to supply the paper at $1.00 per year. We know one man who, for many years, has carried a club of five at his own expense. Who else will go and do likewise?

THE REVIVAL WE NEED.

Every devout reader of the Advocate will agree that we need the revival. Everywhere the cry is ready to go up in chorus, "O Lord, revive thy work." In spite of the enervating effect of worldliness there is a spark remaining in many hearts ready to be fanned into a flame under favorable conditions. Every wise pastor will eneadvor to fan these sparks until he sees showers of blessings falling upon the church.

The revival we need is one that will save us as Christions from a half-hearted service and a half-hearted experience. How it would lib rate many a soul and send him bounding toward the joys of heaven if he would only make up his mind to leave all and follow Christ. There are so many who have never fully made up their minds as to whether they would consecrate all to the service of God. Their affections are divided and they are reserving some place still for the gratification of self. Such a service can never be a happy service. Rev. Dr. Cuyler in referring to this says:

"Some are fettered by besetting sins, from which they have never cut loose. They have never made a clean break with the old sinful self, or with the beggarly elements of this world; they are hobbled with practices and associates that they have never cut loose from. They have probably passed from death unto life, yet they appear very much as Lazarus would have looked if he had walked the streets of Bethany in his ghastly grave-clothes! This is a pitiable style of religion; it brings but little joy to its possessor, and gives him or her no power in the community. While they are content to be what they are there is no hope for such manacled profressors. Their only hope is in a timely and thorough repentance, and a fresh work of Christ, a deeper and thorough work, and for this they must earnestly seek, else they will be chained birds in a church-cag to the last.

"To every member of our churches who is dra ging out a half-dead religion, the Holy Spir comes with the arousing call: "If ye be indee risen with Christ, seek those things which a above!" Instead of sitting in the gates of th tomb, cast away your grave-clothes, and begin live as Christ's freemen and Christ's witnesse and the heirs of a magnificent inheritance. Loo higher! Live higher! Get a new grip on Chri and then go out and labor to draw sinners fro the pit of hell. This is the revival we all need."

POURING IN A LITTLE WATER.

Sometimes a pump gets too dry to operate su cessfully. It fails to bring up the water. In suc a case the custom is to pour in the top a litt water so as to wet the valve and cause sufficie expansion to get the proper suction. A ma might stand over an old pump and yank all da and until he is completely worn out physical with the effort and still get no water. It will pa in every such case to stop long enough to brin water from some near-by stream or spring an humor the pump a little.

This is but a parable of many a pastor vain striving to bring something out of a dead and u appreciative congregation. He meets them fro time to time. The services are perfunctory and ev dently without results. His messages fall dea and he goes on his way discouraged. He tries enlist them in the great missionary movemen but they stare at him as though he had spoken them in an unknown tongue. He tries to intr duce system and business-like method into the nancial management of church affairs, but the give him to understand that they want none the new-fangled ways in their church, or what worse, they let him project his plans, but they fa to co-operate and nothing comes of the effort improve things.

What is to be done in such a case? Is it wor while for a man to keep yanking away on a crow like that? Will it not pay to put something in them that will give them the capacity to respon to intelligent effort? Let the preacher not fo get that to him is committed the teaching functio as well as the evangelistic, and let him not despi the agencies that are at hand to help him in th important phase of his work.

It will pay any pastor to take a whole month, necessary, or even two months of the year, in g ing from house to house and persuading his pe ple to take and read a church periodical, and supplying them with such literature of the churc as will make it possible for them to have some i telligent conception of what the church has don in the past, is doing at present, and of what sh is planning to achieve in the future. No man ca possibly have upon his hands a drearier task tha that of preaching to churches the year roun where the people know nothing of what is goin on, and are making no effort to find out. There no hope of improvemnt until the means of educ tion and inspiration are brought to them. The will be no response until something is put in them. It is amazing that some good, consecrate men seem to be content to work among people this sort on lines that give absolutely no promis of better things.

Apropos to this the editor of the Wesleya Christian Advocate last week said:

"I knew a pastor some years since who was se to a charge where there were twenty steward three of whom were subscribers to the church p per. After two months looking over the situatio he decided to try to use the church paper, and o dered it sent to the seventeen stewards who we not subscribers. After the paper had been goin about a month these men began to ask the preac er if he had ordered the paper sent to them. H said, yes. In the course of a few months all b three had paid for the paper. The charge i creased the pastor's salary more than double wh the charge had paid the year before and more tha doubled all collections. The church paper did n do it all, but did much to bring the charge up. A it was in that charge, so it may be in oth charges."

We suggest to many pastors who will read th that they stop now and pour a little water in some of the old dry pumps with which they hav been so discouraged. We will furnish some the water if they will arrange in some way have us send the Christian Advocate into th homes of some of these unresponsive ones.

A BLANK THAT SHOULD HURT.

We refer to that blank in a preacher's report under the head of "accessions on profession of faith." As we were looking over the journal of our late Annual Conference a few days ago, the eye fell upon some of these blanks, and they were in the reports of some whom we know to be among the very best men in the conference. Men who have been known for years to be faithful in their work, and who do not idle away their time. Our acquaintance with some of these men justifies the assertion that no one feels more keenly the sense of mortification because of this dearth of results than they.

How are we to account for such a state of things? Why should a good preacher labor for a whole year with a membership of 200 or 300, or may be 500, to help him, and come up at the end of the year mortified with the thought that he has no souls for his hire? There are, no doubt, in all such cases a number of things which conspire to bring about the result. In some there are conditions prevailing peculiarly trying to the man of God and which ordinarily preclude the possibility of success in the effort to save souls. We will not say that there are any conditions under which souls may not be awakened and saved; but it is far more difficult to preach an effective gospel in some places than in others. Any preacher of experience will testify to the truth of this, and Jesus must have anticipated something of the sort, for he told his disciples to shake the dust off their feet, as a testimony against a community that would not receive them. "The lust of the flesh, the lust of the eye and the pride of life" effectually forestall the efforts of the best of men. Jesus himself could do no mighty work in a certain place, it is said, because of their unbelief. The rush and craze of society in some places disintegrate the very foundations of the church, and the kingdom of God is disorganized by the greed and worldliness of many who occupy chief places therein. Neither Paul nor Appollos, nor any of the very chiefest of God's servants could carry on effectual soul-saving in such an atmosphere, until by the grace of God, they had scourged the money changers out of the sanctuary, and enthroned the righteous in their stead.

Nevertheless, is it not true, as we heard a great preacher say on one occasion, that the preacher must hold himself alone responsible for his failure? This may seem cruel, at first thought, yet it is true. No man ever succeeds in the highest sense who lays the blame on others and allows himself to escape on this plea. God has called and commissioned his servants to go forth to conquer a gainsaying world. No matter how great the hindrances there are none but may be expected to vanish before the preaching of a triumphant gospel. How many times we have failed because we have not had Nathan's courage to say to the offender, "thou art the man."

Then it may be that we have not taken the matter of soul-saving to heart as we should. The spirit of Knox was that of the true and loyal minister of Christ when he felt that he must die if he could not see Scotland converted. It will be hard to find conditions where the ministry of a man like that would not bring about conversions and add names to the church roll. There is victory in sight in the ministry of a man who feels that he cannot live without the tokens of the divine presence in the conversion of souls. Let those who have been humiliated by this exhibition of an apparently barren ministry take heart, and determine, by the grace of God, that it shall not be so again. Thus all the gaps may be filled up another year and greater blessing may come upon the disappointed and discouraged.

NOTES AND PERSONALS.

—Rev. John F. Kirk and wife returned to Mocksville last week from Summerfield where they had spent a week among old friends.

—The many friends of Mrs. Mary T. Hudson will learn with regret of her continued confinement to her room with grip.—Shelby Star.

—A bill to make South Carolina "dry" after July 1st, has been introducel into the general assembly of that state and indications are favorable for its passage.

—Rev. J. W. Jones, of the Mooresville circuit, called last week on his return from Beaufort, where he had been spending a few days visiting old friends.

—Rev. J. Frank Armstrong, of Bessemer City, says his people have entered upon the new year with enthusiasm. Brother Armstrong is a generator of enthusiasm.

—Dr. A. C. Dixon, of Chicago, has consented to conduct the protracted meeting at the First Baptist church of Charlotte, in the spring, after the dedication of the church.

—Mr. A. L. Smoot and Mr. A. B. Saleeby, both enthusiastic Baraca workers, spent last Sunday in Mooresville, where they spoke in the afternoon to a good audience at the Methodist Church, and organized a Baraca Class of 40 men.

—Dr. W. P. Ivey, of Lenoir, and his son, Mr. Vincent Ivey, who were at the Long sanitarium for treatment, have about recovered and returned to their home at Lenoir this week.—Statesville Landmark.

—Mrs. F. E. Ross is making earnest effort in behalf of Brevard Institute. She is justly enthusiastic for a more liberal policy toward this our only industrial school. We commend to all our readers a careful reading of her appeal in this issue.

—Mr. and Mrs. Rufus Honeycutt left Tuesday for Durham. Mr. Honeycutt will enter Trinity College to prepare himself for the ministry. Their home here has been rented by Marion Morrison. The family will reside at Durham until Mr. Honeycutt finishes his course.—Stanley Enterprise.

—We regret to learn of the continued illness of Hon. R. Z. Linney, of Taylorsville. Last week his condition was reported as decidedly worse. Colonel Linney is widely known and recognized as one of the very brightest men in the state. We sincerely hope he may soon recover.

—We sympathize with the Odd Fellows in the damage of their main dormitory building by fire last week. It was occupied by about 140 children, all of whom escaped uninjured. The building cost between $35,000 and $40,000. The fire is supposed to have originated from defective electric wiring.

—Rev. George F. Kirby, of High Point, but recently tranferred to the South Carolina Conference and appointed to Blacksburg, S. C., called to see us on Thursday of last week. He brought Mrs. Kirby to St. Leo's hospital for treatment. We regret to learn that Mrs. Kirby has been seriously ill for some time and is still perhaps in a critical condition. Let prayers be offered for her recovery.

—The first quarterly meeting of the Summerfield circuit was held at Lee's Chapel, north of this city, on last Saturday and Sunday, Rev. Dr. Marr, the presiding elder, was present and preached strong and edifying sermons. His sermon on Sunday morning was particularly appropriate and made a profound impression. Rev. C. P. Goode, the new pastor, is making quite a favorable impression.

—The pastors of the six Methodist churches of Salisbury and Spencer held a meeting last week and formed an organization to be known as the Methodist Ministers' Association. Rev. S. B. Turrentine, pastor of the First Methodist church, was chosen president, and Rev. J. B. Craven, pastor Main Street Methodist church, was made secretary. The meeting was held in the study of Rev. Mr. Turrentine. Monthly meetings will be held.

—The following invitation, which has been received by friends in North Carolina, will be read with interest by many subscribers to the Advocate: "Rev. and Mrs. Clinton Pancoast Moore request the honor of your presence at the marriage of their sister, Addie Mae Councill, to Mr. Thomas William Reese, on Tuesday evening, Frebuary 2d, 1909, at 8 o'clock, at First Methodist Episcopal Church, South, Thirty-fourth and Elm Streets, Oakland Cali."

—On Tuesday evening of last week a reception was given to the membership of Washington Street Church, High Point, and a large number gathered at the church and participated in it. There was no formality about it. It was just a social evening of commingling and it was good to be there. The good music was an inspiration, the refreshments delicious, and the fellowship was helpful to all who were there. Rev. J. Ed. Thompson, the pastor, has a strong grip not only on his own people but on the community, and with this prestige it is predicted that he will do a great work there this year.

—Rev. J. M. Terrell, of our Brazil Mission, is making an itinerary in the Greensboro district. On last Friday night he spoke at Centenary church to a good congregation. His address made quite a favorable impression. His remarks were confined mainly to the religious conditions prevailing in South America. As from all the other mission fields Brother Terrell brings the message of the great need of more workers in the mission fields. Every missionary is overworked and has more upon his hands than he can successfully take care of.

—Mr. J. Kemp Doughton, a son of ex-Lieutenant-Governor Doughton, of Alleghany, formerly teller in the State Treasurer's office, for the past two years assistant cashier of the People's Bank at Winston-Salem, has been appointed state bank examiner to succeed F. J. Haywood, resigned.

—Dr. S. B. Turrentine, of the First Methodist church, preached Sunday night from Hebrews 11th chapter, 24-27th verses inclusive. He addressed the congregation upon the life of Moses, one of the grandest men of the world. By faith that undefiable power in man, Moses was enabled to refuse and choose. Here began a beautiful oration on the life of the man upon whose labors and whose devotedness to duty lay the destiny of the Israelites. He showed from the life of Moses the importance of motherhood, early training, thorough preparation. A three-fold danger confronted Moses, a life of ease, wealth and the allurements or honor and fame; but he chose rather the hardship of his people and the Creator whom they served. A life linked with Jehovah would not go out in the tanglewood. Dr. Turrentine, who is the new pastor of the church, has made a splendid impression on his congregation.—Evening Post, Jan. 12.

—When Rev. W. O. Goode was appointed to North Charlotte, at the last conference, there was no parsonage for him to go to, but full of faith and expectancy, he went with a glad heart to his work. The neat and well appointed new church was situated in the center of a very desirable lot. Had it been placed on one side of the lot, there would have been sufficient room for a parsonage by the side of the church. One man owned all the surrounding land. Bro. Goode went to that man, who belonged to another denomination, and proposed to swap him a strip of land on one side for a like portion on the other, that a parsonage might be built next to the church. This man, when the proposition was made replied that the Methodists owed him $1,000.00 already on their new church. This was a disappointment to Brother Goode, until later the gentleman, continuing proposed that if they would pay him the $1,000.00 he would deed them a nice lot near by and build upon it a $1,500 parsonage and have it ready for occupancy within thirty days. Brother Goode made known the offer to some friends, the $1,000 was paid at once, and the nice parsonage will soon be ready for use. That was a generous deed by a generous man, and Brother Goode and his congregation will always feel grateful to the good man for the gracious gift.

BREVARD REPORT.

Previously reported	$102.35
Charlotte, Trinity H. M. S.	13.75
Hickory H. M. S.	2.00
Mrs. Geo. H. Miles, Greensboro	5.00
Total	$123.10

Respectfully submitted,
MRS. F. E. ROSS, Treasurer.
Greensboro, N. C.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to January 26th, 1909.

ASHEVILLE DISTRICT.	
Riverside, A. E. Harrison	1
West Asheville, R. E. Atkinson	1
Total	2
CHARLOTTE DISTRICT.	
Dilworth, Rev A. L. Coburn	1
Wadesboro, J. H. West	1
Total	2
GREENSBORO DISTRICT.	
Coleridge circuit, R. L. Fruit	1
Pleasant Garden, R. A. Taylor	1
Washington Street, J. Ed. Thompson	1
South Main Street, O. P. Ader	3
Total	6
MORGAMTON DISTRICT.	
Cliffside, S. E. Richardson	2
Rutherford College, W. E. Pvooey	3½
Total	5½
SALISBURY DISTRICT.	
Albemarle circuit, J. T. Stover	1
First Church, S. B. Turrentine	1
Total	2
SHELBY DISTRICT.	
Cherryville circuit, A. C. Swofford	1½
Total	1½
STATESVILLE DISTRICT.	
Lenoir circuit, Rev. J. O. Ervin	13
Total	13
WINSTON DISTRICT.	
Summerfield circuit, C. P. Goode	1
Walnut Cove, C. H. Clyde	2
Total	3
WAYNESVILLE DISTRICT.	
Waynesville, Rev. J. H. Barnhardt	9
Jonathan circuit	1
Total	10
Grand Total	45½

Miscellany

FROM OLD VIRGINIA.

By Rev. J. M. Rowland.

"Wasn't that music perfectly grand?" is often heard when the people move homeward from the temple of God. It may or it may not have been for the great rank and file of us these days know no more about some of the music some city choirs hurl at us than the average Irishman knows about what Father So and So is driving at when he chews up Latin and spits it at him at mass.

We realize what we are "up against" in saying this say, but this say is going to be said, let others assay to say what they may. It may be that ere the week is out another parson will be mobbed by soloists and the pen that is writing this may thereafter stand still, but he will be a martyr to a much needed reform. Many times in the last decade here and yonder when having gone up to the house of God to worship, we have been almost elocuted by the choir (To be electrocuted or elocuted is an awful fate). And now, ere we join the great majority, we want to enjoy America's boasted freedom of speech and say a say.

With all seriousness, brethren, we need a reform in church singing. The man who starts it may disappear to parts unheard of, and his burial may be conducted without his bodily presence, but this reform is needed. We are stressed with the question of reaching men in the church. Talk with the average man and see if he cares to see and hear some of our modern church music. To him there is no worship in it. Often those who produce it, to his knowledge, lead lives far from Christian, and knowing this he does not care to hear them sing the sacred songs of Zion. And after all why should the man in the pulpit and the man who prays at the close be expected to lead an upright life and the man in the choir who sings the holy gospel in those sacred hymns be excused therefrom? Some years ago we heard a young lady sing in the church choir, "I am thine, O Lord, I have heard thy voice, and it told thy love to me," etc., when the night before she danced half the night away. It is a solemn thing to sing Zion's holy songs. Men do not like to hear them butchered up in that way. You can find unbelievers in the church and often those whose lives do not sing as their tongues.

My chorister asked me one day if I would not like to have a certain fine tenor singer in our choir. A splendid young man, but he swears. I said, "No, my folks don't want a swearing preacher, and I don't want a swearing singer."

And then the average man hears much he cannot understand. It is sickening to him. In college days agone, we heard a maiden sing. It was at church whither the worshipper had gone. She took her stand before us, rolled her eyes about like a cow that had staid overtime in a turnip patch, smiled and winked at her beau, touched up her bows, patted her two-story pompadore to see if the rat was still in his nest, felt of her hair pins, belt, shirt-waist pins, etc., over and over again and opened her mouth and squealed with trembling voice like she was sinking gradually into ice water. Thus she shivered, quivered, sputtered, writhed and twisted as she served on toast Kipling's Processional. We managed to understand her when she screamed out, "Lest we forget." And we haven't forgotten, for a man is not likely soon to forget the experience of watching a woman trying to commit suicide with the double treble, for it looked each minute as if her eyes would pop out, or a blood vessel burst and we were expecting to have to attend the autopsy. After a man works hard six days in a week, he doesn't care to spend the Sabbath under such a strain.

Is it any better to render songs in the church that nobody can understand than it is for the preacher to speak in an unknown tongue?

Sometime ago the writer attended a Thanksgiving service. A big baldheaded man in the choir bellowed out something and some ladies trembled back at him. His singing was down in his eternal regions like the grumblings of Mt. Aetna before an eruption. He must have been singing "Bullo tone," as he sounded like a bull frog beneath a mud bank. We learned from some one that they were singing, "Let everybody give thanks," and we did when they quit (There are always things for which to be thankful). We saw the brother in his office next day, and we recognized him by his face and not by his voice.

Once upon a time we went to a missionary conference. A rich man's choir had been billed to give us an hour. The program was printed, which was very considerate, for we would never have understood what they were driving at had we not had the program to go by. The show went on while deluded mortals afraid to appear behind the times looked and listened as though they understood. Hard by the church was a livery stable where a country steed was spending the night. As the choir of the rich man swung out the steed heard them and evidently thinking he heard the echo of his companions from the pasture hills, lifted up his voice and neighed, and neighed, and neighed. And be it said to our everlasting disgrace, some of us thought this was a part of the program, coming from a section of the choir in another room bringing up the processional. During the hour we understood only one expression. It was wrung from the lips of a lady who held her breath, rolled her eyes and yelled out in one long shiver until it seemed like the wail of a spirit crossing the river Styx. As she reached the climax, she yelled out, "Oh, Lord have mercy!" I looked around for the doctor, but could not see him, and I didn't know whether to call for a policeman, turn in the fire alarm, or send for the ambulance. When she recovered and went on, I tried to calm my troubled nerves by thinking of a story I used to hear in the "State of Wilkes." Out beyond that land a parson in his round went into a home and after reading from the Book, knelt him down to pray while the woman of the house continued to "string beans." The ever-present and distressingly present small boy, seeing the unusual sight of the parson kneeling with his eyes closed and talking in such a strange manner, stopped his play and went over to investigate. Looking into the upturned face he called out, "What's the matter with him, ma?" As we came out a tired country man was asked how he liked the music. It sounded to him like a mixture of "Hark from the Tomb," and "Old Molly Hare." "You must not be so green," said the town man. "The difference is this," said the country man, "I don't get anything out of it, and say I don't; while you folks don't get anything out of it, but pretend you do." We did not learn what the rich man paid his choir to sing, but some of us longed for money enough to hire them to quit."

We heard some Christmas singing. The choir impersonated the angels as they sang to the shepherds. If the angels really sang that way we wondered what became of the sheep. If that was angelic music the saints greatly enjoyed that time when "for the space of half an hour there was silence in Heaven."

Often times this operatic music takes up so much of the time that the preaching of the word is crowded out. The people want forty minutes of choir practice and twenty minutes of preaching the word, which to this Methodist mind is the wrong proportion, for the word of God is more important than classical music.

The writer sometime ago sat in the pulpit with a bishop. The choir went on and on as a large crowd waited to hear the Bishop. Presently there was a lull, and the Bishop turned to me and said, "Is this where I come in?" Many a man has asked the same question, and doubtless the Lord sometimes asks it.

Now I am not down on choirs and church singing. There is church music and church "mu-sick." We are pleading for the music.

There are many consecrated church singers who give their talents and a great deal of time to the church singing, and they are to be commended. It is with full appreciation for their devotion and service, and in their defense this paper is written. Church singing, when done properly is one of the most important ways of glorifying God. Its power of usefulness is beyond estimation. Sometime ago the writer attended a meeting and heard a woman sing. She bowed her head in prayer to God for his spirit, and as she sang the light of God was in her eyes. Men, women and children listened with damp eyes. Men were there in crowds and every soul was lifted Godward. I've just been listening to Chas. M. Alexander, the world's greatest singer and his wonderful assistants. The thing above all else about him is that his voice, soul, and body is consecrated to God. He and his assistants pray more over their singing than some men do over their preaching. And why should a preacher pray for aid in preaching and a singer pray not for power in singing. And if a preacher, who does not know experimentally the truths of the gospel, is disqualified for telling them, why is not a singer, who knows not the glorious truths of a holy hymn, disqualified for singing them? Brethren, we have secularized our church singing too much. Let us baptize it with the power of the Holy Ghost and men will go to church. A baptized choir and a baptized pulpit will solve the problem.

If aught of this seem treason, make the most of it.

HOW GOD LEADS US.

By Rev. Theodore L. Cuyler, D. D.

When the children of Israel were making their forty years' march from Egypt to Canaan, a miraculous pillar of cloud overhung their camp. The center of it was fire—a type of God's holiness. Around this core of fire was a mass of white vapor. That majestic pillar was a token of the Divine presence, of the Divine protection, and of the Divine guidance. In the morning when Israel was to move onward, the cloud gathered itself up into an upright column, and pioneered the way in which Moses was to march. In the evening the cloud halted, and hung like a colossal lamp over the host in their vast encampment. All that the Israelites had to do was to watch the cloud. It was their infallible guide over an untracked and an unmapped wilderness.

We may sometimes envy those pilgrims of the desert, who were only obliged to look out of their tents each day in order to learn whether they were to remain quiet or go ahead; and if they were to move, knew just whither to bend their steps. But our God is as truly with us every hour of our life-journey as He was with the children of Israel. He will be our guide even unto death. We have an infallible Word of God as a lamp to our feet and a light upon our pathway; and in dark hours of bereavement what a cheerful gleam it pours into sorrowing homes and hearts. The best proof that my Bible is God's book is that it has a clear "thus saith the Lord," over the path that leads to Heaven, and a most distinct "thou shalt not" over the gateways that seem very inviting, and yet lead downward toward hell. As the night-watchman beside a railway track swings his red lantern in token of danger, so our loving God hangs out a red light of prohibition and of warning on every road to ruin. One of the prime duties of every faithful pulpit is to turn God's signal lights on the tracks of human life. Not only does every Christian have his Bible as the rule of his faith and practice, but he has the peculiar help and instruction of the Holy Spirit. Christ's promise is that He will thus guide us into all truth. In addition to this, he has the example of Christ Himself. "Follow me," means go where you can have my presence and my blessing; and where a professed Christian cannot carry Christ and a clean conscience with him, he has no right to stir one step.

But the infallible Word and the promised help of the Holy Spirit, and the teachings and example of our Lord and Savior are not all that we have to direct us. There is also what we may call the pillar of Providence. We sometimes talk about "special providences," because we can detect the leadings of God's hand more clearly than at other times; but the whole government of God in regard to every one of us is a complex series of special oversights and orderings. Sometimes the workings are complex; just as in a watch, the wheels move in opposite directions, but the one mainspring drives them all, and on the dial-plate we read the meaning of the movements. It has always been one of the delights of my life to study the leadings of this pillar of providence and I can discover God's hand in every important step of my humble history as plainly as see yonder moon shining into my window. Each one of these steps turned on what seemed at the time a small pivot.

It has not been my habit to open my Bible when in great perplexity, and to take the first text I lighted on as a direct answer from heaven; and yet sometimes a single text has flashed on me like a lantern suddenly held out over a dark road. For instance, I was once in long and perplexing doubt whether I ought to accept a call to a distant city. I happened to open a favorite devotional volume, and my eye rested upon this passage: "Changes in life are often full of danger; 'wherefore gaddest thou about to change thy way'?" That text—which I had never noticed before—settled me. I

declined the call, and have been thankful for it ever since.

We must observe that the important thing with the children of Israel was to keep their eye on the movings or the restings of the pillar of cloud. They did not move it; it simply moved them. Now a Christion who would be happy and useful and successful in his spiritual life must be an open-eyed servant of his Lord. He must come to his Bible not to read his own preconceived opinions into the Book, but to bring God's teachings out of the Book. "Looking unto Jesus" will always give us light. We must be open-eyed in our seasons of earnest prayer to discover what responses our consciences give; for the Holy Spirit works on a good conscience as the noon-day sun does on a sea-captain's quadrant. Especially must we keep our eyes open and clear and "single" to watch the leadings of Providence. Does the cloud move? Then pull up tent-pins and be ready to go where it guides you. Paul was the only missionary who had the Divine direction to his right field of labor. A Christian, too—whether pastor or Sunday school teacher or parent—who longs to save souls, must be on the constant lookout for opportunities. I fear that lost opportunities will cast a shadow on the golden pavement of Heaven with more than one of us! Finally, let us watch for the cloud, and walk by the cloud of God's wise and loving guidance. Study the Book; study Christ; and study Providence, and you will seldom make a mistake in life. God will show you by the way He leads you whither He wants you to go. The pillar of cloud will only be needed until you and I get to the Jordan. On the other side of the parted river is the flashing glory of the New Jerusalem! March by the cloud till you reach the crown!—Christian Observer.

HELPFUL RULES.

Rev. James Mudge, D. D.

Should there be rules in religion? We say, yes. A perfectly holy life is the result of careful planning and ceaseless watching; of deliberate, determined, systematic effort. This is the way all important things are compassed. Method and perseverance are of as great value in acquiring right habits as in acquiring material riches. The character which shows consummate serenity and ease of movement or symmetrical development has usually been built up by long, patient continuance in well doing. It is only by strict attention to rule for a good while that one reaches a place where rules can be dispensed with and what seems like spontaneous goodness be exhibited. Daniel's regularity in prayer had much to do with his reliability in an emergency. The spirit, no doubt, is more than the form, but in most cases it needs the form, even as the containing cask is necessary to the preservation of the precious liquid. We append, therefore, in compact compass, a score or more of simple rules which have been proved helpful in the conduct of the Christian life.

Make everything—even the smallest matters, and the hardest—a means of spiritual improvement. They will either help or hinder our growth in grace. Aim not so much to get rid of troubles, as to get rich by them; they can not be spared.

Extend, in your thought, the scope of God's will to the more minute matters of momentary occurrence, and insist on an increasingly exact conformity to that will in your life. This will furnish a magnificent and practically inexhaustible field for progress.

Steadfastly aim to have always more humble thoughts of yourself, more kindly thoughts of your fellow men, and more trustful thoughts of God.

Pick out a few of the very finest, richest hymns, and repeat them daily, drawing from them new sweetness and strength with each repetition. Or use one for a whole week, until it is wholly committed and absorbed; then select another for the following week.

Take some single great truth, or text, or couplet, and see how perfectly you can embody it in your life for a single day.

With the hours as they strike, with the trains as they go, with the horses as they pass, connect some holy thought, some pious ejaculation, which shall the closer join you to God. Let everything you see lead you to the Lord.

Prove the preciousness of Jesus, and test your attachment to him, when you can not do extraordinary things for him, by doing the common things, more especially one thing each day, with an uncommon amount of love thrown into it, and a very particular purpose to please him perfectly in it.

Take time to be holy, for holiness can not come otherwise, nor can time be better spent than in this direction; but one exceedingly profitable way to take it is by using in meditation and aspiration those scraps and shreds of time which are so frequently lost or wasted, but may be turned to excellent account by letting the soul stream up to God in prayer or praise.

Be silent concerning the wrongs and slights and contempts you meet with. Brooding over them, or seeking comfort from others, is weakness, and pretty apt to do harm.

When temptations come, do not stop to attack them directly, but look away to Jesus, and pass on to your work. Replace the evil thoughts with good ones; the less attention the dogs get the quicker they will stop barking.

Aim to be a symmetrical Christian. It is true you cannot equally excell in all directions, but you can correct your main deficiencies, and this is a large part of life's task.

Arrange to get a full spiritual meal from suitable devotional exercises, every day, if possible. If this can not be compassed, make sure at least that Sunday furnishes it, lest the soul utterly starve.

Take all things from God, and do all things for him; it is the only way to lead a truly sacred life.

Pause a second before taking any action, to make sure that you are in just the right spirit, in close touch with the Master, and seeking primarily his glory.

Form the habit of using your pen or pencil in your devotional reading, to concentrate thought, to formulate purpose, to preserve materials for subsequent review.

Cultivate a devout practice of speech, avoiding those careless, current expressions which shut out the active agency of God in affairs, whether it be the weather or the changes usually attributed to "luck," "chance," and "fortune," good or bad. It is a pity to lose the opportunity for practical witnessing and glorifying God with our lips.

Be found as little as propriety allows in circles where Christ is not named, and where the tone of your spiritual life will inevitably be lowered. Seek companionship with those who will aid you in better living, or whom you can aid.

Guard, diligently, vigilantly, against leakage in spiritual strength and religious resources. It is lack of attention to little things—all of them slight and seemingly insignificant when taken separately, but mighty in combination—which brings in the tides of indifference and death.

Keep open the channel of supply from above—believing prayer—so that the nutrition of the soul may be always going on.

Watch not your superficial feelings, which vary with bodily conditions, but watch the indications of God's will, and the promptness with which you follow them, for this latter is the test of your spiritual progress.

Build your happiness on the unchanging God, if you would lift it above earthly casualties; and use the test of uninterrupted happiness to indicate to yourself and others whether you are leaning on the creature or the Creator.—Ex.

RELIGIOUS EDUCATION.

By Bruce Craven, in American Education for January.

Education without morality is as hopeless as a mariner without a compass. To separate morality from religion is as impossible as to separate moonlight from sunlight. The basis of non-religious morality can only be the concensus of public opinion; hence to be moral, one would be obliged to change his habits with the shifting of sentiment. This would be to accept as a guiding motto the misleading maxim: "Honesty is the best policy." A school governed by this motto trains the children to be honest so long as it is policy to be honest, and then—what? If we teach them to be honest from policy, to walk the straight and narrow path for what they can make out of it, we teach them to be governed by policy What then will they logically do when they think it is policy to be dishonest? Is not this godless doctrine at the root of the corruption of the day? When the schools surrender to it, they encourage, when they should with all their strength oppose, the mammon of unrighteousness.

Honesty is a principle and the only good policy, in the final analysis, is to act from principle. Let us teach the child to be honest from his own sense of righteousness—through the agency of his own conscience. The only reliable source of inspiration for this conscience is the Word of God. That Word therefore must be made the fountain-head of all teaching. It is the revelation of God to man. It was not intended for literature and should not be studied in the schools as literature, the tenth of the declaration of principles (so-called) of the National Educational Association to the contrary notwithstanding. That declaration admits that the Bible should be in the schools, but says it should go as literature "alongside of poetry and prose," and not as God's Word. Thus the children would be taught to study the Word of God while shunning God, which would be as sensible as telling a thirsty man to look upon the beauties of Niagara and be satisfied.

This is compromising the most sacred of all things. Such a course will degrade the Bible instead of lifting it to the place in education it should rigidly hold—as the headstone of the corner. The Bible is not "merely theological" nor merely literature, and every child should be taught to go to it for guidance in everything and at all times. There is not a detail of education that does not center around conduct and if the child have no criterion but policy, he cannot be expected to become anything but a sneak and a grafter. He instead should have God, Christ and God's word for his criterion and he could then be justly expected to become a godly man and good citizen. Objection will be made that this teaching should not be given in the school, but in the home or in the church; the answer is that this teaching or its opposite is absolutely inevitable in the school where every activity of the mind and soul is being developed. Also it will be argued that the teacher cannot speak of God or Christ and the beatitudes without imparting sectarian doctrine, but this is a reflection on the teacher's intelligence and not on the declaration: "For other foundation can no man lay than that is laid, which is Jesus Christ." And would you not prefer that your son should be a consecrated communicant of any Christian church than that he should be ungodly? If the child is taught that the Bible is "merely literature," the man will in active life ignore it entirely because he can find more agreeable literature; and this low estimate of sacred things is the source of private and public dishonor. We need a real God and not a merely incidental one.

IS GOD PLEASED?

By Rev. A. D. Betts.

He says (Lev. 19, 13): "The wages of him that is hired shall not abide with thee all night." He says (Deut. 24, 15): "At his day thou shalt give him his hire, neither shall the sun go down upon it."

James speaks of the cries of those whose hire is kept back by fraud.

Now suppose! A tired widow sends in my washing at sunset. She tells her little boy to run by the store and get some bread for her hungry children. I tell him to run on home and I will send the money tomorrow. Is God pleased?

Suppose! While the blacksmith shoes my horse I go into a store and pay seventy-five cents for a bundle of cigars. Just as I trot away, smoking, his little boy comes and says that his mother wants meal for the family dinner. The blacksmith "charges me up" and goes out to hunt for bread. Is God pleased?

Printers and editors work very hard. Their families, wives, and children must have food, clothing, and shelter. Suppose! I subscribe for my church paper. I read and enjoy it. It is a great help to my children. Time runs out. I let it come month after month. The publishers tell me they need money. I do not send it. Is God pleased?

I believe God is displeased with several hundred subscribers in North Carolina. They ought to borrow money at interest to pay up.

THE ONE THING.

There is a starting point for every soul, a day when Jesus is pointed out, when God's messenger cries, "Behold the Lamb of God that taketh away the sin of the world." There is only one thing to do in that hour, and that is to follow Jesus. Thence forward, that is the whole business of life here. So, following Him, we shall be with him at last—"Forever with the Lord."—Dr. S. E. Wishard.

From The Field.

Shelby District Conference.

The Shelby District Conference will be held at Mt. Holly, June 24-27. This will embrace the fourth Sunday in June. The announcement is made this early that no other district conference may come on this date.

C. F. SHERRILL.

Notice.

I have secured J. J. Matney as preacher for Hayesville circuit. Brother Matney comes to us from the M. E. Church, and is well recommended. Moreover, he is of preaching stock.

R. M. TAYLOR.

Haywood Circuit.

I filled my first appointment on this work January 3, 1909. The people of this charge have made a profound impression on my mind as being a generous and hospitable people. The good brethren and sisters have been pounding us from time to time. Yea, we have received the second, third and fourth blessings in this way.

While we got a late start, we believe the outlook is hopeful for a prosperous year. We desire the prayers of all the brethren.

Respectfully,

R. C. KIRK.

Holmes' Memorial Baracas.

The Baraca Class of Holmes Memorial Church, Salisbury, has just closed a very prosperous year's work. We have a faithful band of noble men who have been doing things this year. The most important thing accomplished was the erection of a new Baraca class room adjoining our church. The room is large and commodious, and is one of the best in the city. It has been built at a sacrifice, and will stand as a monument to the zeal and loyalty of the members of the class. With this new equipment we are expecting to do better work in the future. Our membership is growing, interest in the class is increasing, and we face the new year with faith and hope.

J. H. COOK,
Reporter.

Rutherford College.

Brother J. M. Terrell spent Sunday, January 10th, at Rutherford. At 11 o'clock he preached a strong sermon "The Debt of Christendom to the Non-Christian World." At 2:30, before the Y. M. C. A., he delivered an address on Brazil. Brother Terrell is a forceful and earnest speaker and we expect to have him with us again.

Tuesday night, the 19th, Dr. Turrentine delivered an address to the students on "Some Fundamental Principles That Should Guide in the Choice of a Life-Work." The address was pointed, practical, and stimulating. We are getting great good from these addresses which run through the year. Dr. Boyer is engaged for March.

Truly,
W. E. POOVEY.

To Members of the Western N. C. Conference.

Dear Brethren:—In this week's Advocate I see the "Conference plan" for Brevard Institute, as told by Mrs. T. J. Copeland, Conference Secretary Woman's Home Mission Society.

I see that the first Sunday in March is the day set apart as "Brevard Institute day."

On this day the facts about the school, the design, the aim, the opportunities for the poor girl, and we hope soon to say the poor boy also, and also its needs. More room both in the campus and building is needed, sorely needed. We do hope now that this plan being formulated and voted on by you at the conference means that you are going to do your best for this "foster child" as Mrs. Copeland calls it.

We hope you will plan great things and that the collections will be good, and we can go forward and help this school to much greater usefulness.

Yours in His name,
MRS. F. E. ROSS, Treas.
Greensboro, N. C., Jan. 25, 1909.

Granite Falls.

As a transfer we were assigned to work with this clever and loyal people. Landing here on the afternoon of January 1st, we were met at the station by a number of the people and conducted to the parsonage where we found everything in readiness for the new preacher and his family in fires burning brightly and a sumptuous dinner spread. The good women of the church had spared no pains to make everything comfortable and pleasant and they succeeded.

To our surprise we were again visited at night by such a great number that our house was "full and running over." These made it pleasant for us and we could but feel that "The lines are fallen to us in pleasant places." And such a pounding! One dear little girl asked, "Did they hurt him much?" Well, it was heavy and all ages (from tiny little boys and girls to "silver-haired men and women) took part in it. For all of which we are devoutly thankful.

These are loyal Methodists, and have given us a royal reception. The footprints of our predecessors are in evidence, in that they have wrought well. We can only hope to reap where they have sown.

More anon,
W. FRANCKE SANDFORD.

Church Extension Aid.

The annual meeting of the Board of Church Extension will be held April 29-May 1. Many inquiries are reaching the office concerning the church extension aid. It is well for all interested to know that applications to the Board must be made upon printed form furnished by the corresponding secretary. The annual conference boards have blank forms for the use of applicants, but they differ from those used by the general board. Do not get one of them and try to change it to suit. The application blank, which may be had for the asking, explains itself. After it has been properly filled out it must go to the secretary of the conference board of church extension in order that the following rule may be complied with:

"Every application for consideration at the annual meeting of the General Board must first receive the approval of the Board of Church Extension of the Conference from which it comes, and said approval must be given at a regular meeting of said Board or its Executive Committee held in the month of March. Said Board or Committee shall consider all the applications from their respective conference and forward such as they approve so as to reach the Board's office in Louisville, Ky., by April 1st of each year. Each application so approved must have the action of the conference board written therein, certified by the president and secretary, and all the applications from a given conference must be by the Conference Board graded and marked in the order of their relative importance, and the secretary is hereby directed not to put on the calendar any application not in conformity with this rule."

We trust that, except in the most extraordinary cases, no demand will be made upon the board for aid in payment of church debts anywhere unless it be to avert imminent and otherwise inevitable disaster in the loss of church property. Let all our people remember that church extension means aggressive movement—the multiplication of houses of worship, which is essential to the prosperity of the church and the good of the land where we work.

The demand upon the Board is greater than ever before in its history. The increased receipts are not equal to the increased demand. Wide sections of undeveloped country are open to us. A little timely aid here and there will go far toward laying the foundation of what is to be a great church in the near future. If the brethren of the older conferences will keep in mind the obligation of the church the wide open doors, especially in the southwest, and as far as possible care for their own building enterprises without calling upon this Board, we will be able, in some degree, to do the work so urgently needed and so essential to our life as a church.

W. F. McMURRY,
Cor. Sec'y.

707 Chestnut Street,
Louisville, Ky.

Subscriptions to the Endowment Fund of Greensboro Female College.

Previously reported	$77,588.80
E. E. Gray	25.00
D. C. Moir	25.00
T. S. Waggoner	25.00
N. D. Sullivan	1,000.00
Cash	712.77
Cash	100 00
Alumnae Association	847.40
F. S. Lambeth	1,000.00
W. T. Smith	25 00
Dr. C. W. Banner	100.00
J. S. Carr	2,500.00
J. C. Smith	50.00
J. C. Harmon	10.00
J. A. Porter	10.00
C. W. Mangum	100.00
Wm. D. Avera	25.00
Thelma G. Webster	1.00
Cash	1,000.00
Jno. S. Huyler	500.00
6 per cent. note signed by 72 persons in the W. N. C. Conference	7,500.00
6 per cent. note signed by 50 persons in the N. C. Conference	7,500.00
Total	$100,444.97

The Methodists of the State have a right to rejoice over the fact that $100,000.00 has been subscribed toward an endowment fund for Greensboro Female College.

Of this amount $35,000.00 is now in hand. Letters have been sent to all subscribers asking for the payment of their subscriptions. Many have already responded, and we hope that all will do so very soon. It is necessary for us to secure $75,000.00 in "cash or marketable securities," that we may get the $25,000.00 from Mr. Carnegie.

W. M. CURTIS,
Secretary-Treasurer.

Stanley Creek.

Lest we be thought to be ungrateful to the good people of Stanley Creek circuit, we beg leave to express through the columns of the Advocate, our appreciation for the many kindnesses we have received at the hands of these good people since our arrival in their midst.

On New Year's day the people of Stanley Creek remembered us with a bountiful "pounding" consisting of good things too numerous to mention. On Monday, 11th inst., Brother J. C. Puett drove up with a wagon literally loaded with pounds from the congregation at Dallas. These, with many other material expressions of love and respect make our hearts glad and assure us that we "shall not want."

Everything seems promising and we are hoping for a good year. Our people are planning some improvements on the parsonage which we are sure will add to the comfort and convenience of the preacher. They will at an early date do away with the surface well and sink a drilled well on the parsonage lot.

We hope to be able to send in a list of "new subscribers" to the Advocate, together with the renewals of all the old ones soon.

Pray for the Stanley Creek circuit and its humble pastor,

B. WILSON.

Our Washington Letter.

After a pleasant vacation of several weeks with his friends in Asheville and other points in Western North Carolina, your correspondent has returned to his post of duty at the national capital.

At this particular season of the year social functions in Washington are among the chief attractions and at present such occasions, especially at the White House, are well attended by the diplomatic corps, senators representatives, judiciary, army and navy and others.

For many months past the temperance forces of this city have been exceedingly active in their efforts to secure temperance legislation during the present session of Congress, but ADVO—EIGHT.. .. .. the committee in whose charge this measure was placed has voted almost unanimously to assign the Sims bill to the pigeon holes to sleep with many other good measures for which the people have asked in vain.

The Southern States New Year reception which for six or eight years has been held regularly on New Year evening was largely attended this year, as on former occasions. The programme was interesting and enjoyable, as was also the refreshments. The social feature of the evening will long be remembered by the Southern contingency in this city.

W. F. TOMLINSON.
The Hillside, 1415, Chapin St., n. w.

Walnut Cove Circuit.

This is a new circuit, but the brethren are working together harmoniously and seem determined to make it one of the very best in the conference. We have six churches, one here at the parsonage, and the other five at as many different points of the compass near by.

The parsonage is being overhauled and refurnished, and the people and the preacher in charge are moving off in good spirits.

Two notable events have occurred recently: Rev. J. M. Terrell, returned missionary from Brazil, gave us a splendid lecture here and Brother R. B. Crawford from Winston, one of our leading laymen, went with the

preacher on one of his Sunday rounds to three of the churches, and told of this great laymen's movement. This we belive to be the movement in earnest, for this is reaching the people. The laymen of this district are trying to reach every nook and corner with the light. Brother Crawford gave us a good talk and left, we believe, lasting impressions. We hope that his example will be followed by many others. Come again, Brother Crawford.

C. H. C.

Since writing the above we have been pounded by our Bethesda brethren. It was unique in that it was entirely unexpected, and came all at once in a box full of good things, by freight. We wish to express our gratitude for these little things do so much to cheer, hearten and make us do our best. Of course we feel that a warm welcome awaits us at Bethesda, and we are anxious for our time to go back to them with the gospel.

C. H. C.

Western North Carolina Conference Brotherhood.

Article 1. This Association shall be called the Western North Carolina Conference, M. E. Church, South, Brotherhood.

Article 2. The officers of this Association shall be a President, a Vice-President, a Secretary and Treasurer, together with three lay and two clerical members, all to be selected annually at the conference session, who together shall constitute a Board of Directors to superintend the affairs of the Brotherhood. The offices of Secretary and Treasurer shall be held by one person.

Article 3. An annual meeting of the Brotherhood shall be held during the session of the Annual Conference, at such time and place as may be designated by the President.

Article 4. Any minister or lay member of the Methodist E. Church, South, within the bounds of the Western North Carolina Conference may become a beneficiary member of the Brotherhood by the payment of an initiation fee of $1.00, and $1.00 anuual dues, from which fund all necessary expenses of the association must be paid; provided,, said applicant presents a certificate from his family physician stating exact condition of health, and the association in annual session, or the Board of Directors in interim of annual session, passing upon same.

Article 5. On the death of a clerical member each surviving clerical member shall be assessed $2.00, and each lay member $1.00; on the death of a lay member each surviving lay member shall be assessed $2.00 and each clerical member $1.00; to be paid into the treasury within sixty days from the date of notice of assessment. The whole amount collected shall be paid to the person or persons, or object, designated in the certificate of membership.

Article 6. Any funds coming into the Brotherhood (mortuary assessments always excepted) shall be invested by the Treasurer, and the interest solely used as a supplementary fund to increase the mortuary benefit, or expense of the association, this article not applying to initiation fees and annual dues, which are provided for in Article 4.

Article 7. A member who shall fail to pay any assessment due as aforesaid, within sixty days from date of notice, shall forfeit membership in the Brotherhood; provided, that any under this article shall be re-admitted to the Brotherhood upon application, the payment of all arrears, and a fee of one dollar.

Article 8. In the event of the death of the Treasurer, the President shall take charge of his books and all funds on hand, and shall discharge the duties of said office until the ensuing annual conference, when the office shall be filled by vote of the Brotherhood.

Article 9. Membership in the Brotherhood shall not be forfeited except in case of immorality, or non-payment of assessments and annual dues.

Article 10. This constitution can be amended at annual sessions; provided, the amendment proposed shall have been published in the conference Advocate at least two weeks before said conference session, or by vote of two-thirds of the members present in annual session.

By-Laws.

Section 1. The President shall sign all certificates of membership, and perform the duties usually required of a presiding officer; and, in his absence, his duties shall be performed by the Vice-President.

Sec. 2. The Secretary shall keep a record of the proceedings of the Board of Directors and of the Brotherhood, and perform the duties usually required of a secretary. He shall, upon the notification of the death of a member, communicate the fact to the surviving members, notifying them to forward the mortuary fee to the treasurer.

Sec. 3. The treasurer shall receive and care for all the funds coming to the Brotherhood, and shall disburse or invest the same as directed by the constitution and by-laws.

Sec. 4. The officers shall receive no remuneration, except the secretary and treasurer, who, in view of the labors imposed upon him, may be exempted from the payment of assessments and dues.

Sec. 5. No certificate of membership in the Brotherhood shall be assigned, transferred, or in any manner pledged as security for debt.

Sec. 6. Any expense other than provided for already, shall be met by special appropriation of the association in annual meeting.

I present the above as an outline of a constitution that will meet, as far as I know, the views already expressed. It is a benevolent association, no salaries, only actual expenses to be provided for. It will help laymen also who are in moderate circumstances, while both lay and ministerial members will help one another. Any one touched with a spirit of pure benevolence, especially to help the families of ministers of limited salaries, and superannuates, could not object to the plan above outlined. If any one conceives any item better than, or other than, above set forth let him speak at once. I am willing as long as I can, or am with you, to do the work for nohting.

In an old Brotherhood which ran 10 1-2 years, we had 20 deaths—averaging two annually—and amount paid in benefaction $7,588.00, or an average of $379, an assessment. Was any individual hurt by it? No. No one felt it. Of these, seven were superannuates; four were young men, and nine in and beyond middle life. At an average annual expense of $6.00 each, each member carried an insurance of nearly $400.00. The highest death benefit paid was $437.00, and the lowest, $361.00.

If 150 clerical members will join and 300 lay members, this will give a clerical certificate of $600.00, and a lay certificate of $750.00. If 200 clerical will join and 600 lay that will give a clerical certificate of $1,000.00 and a lay of $1,400.00.

Now if these extremes can be adjusted amicably between the lay and clerical, with the last named membership, we could give each a certificate for $1,200.00 and no one would be hurt. What do our clerical and lay brethren say?

Additional Names.

Revs. R. D. Sherrill, E. G. Pusey, J. R. Scroggs, J. C. Troy, N. M. Modlin, P. E. Parker, W. L. Sherrill, H. M. Blair, J. J. Edwards, A. T. Bell, Geo. D. Herman, Mrs. Geo. D. Herman, Mrs. W. V. Honeycutt, C. M. Campbell, E. N. Crowder, W. S. Cherry, J. B. Carpenter, E. Myers, W. S. Hales, T. S. Ellington, J. H. Robertson, W. W. Bays, J. M. Downum, A. J. Price, J. D. Hemby, W. A. Short and D. Atkins—total 27; grand total, 34.

Those returning to us from the Methodist Benevolent Association, I do not think, should pay initiation fees, but should pay annual dues. So when we get a sufficient number, the annual dues will be called for, and, as some have suggested, it would be well to call for one assessment, to have on hand for the first call. All this subject to agreement.

H. F. CHREITZBERG.

Uneeda Biscuit

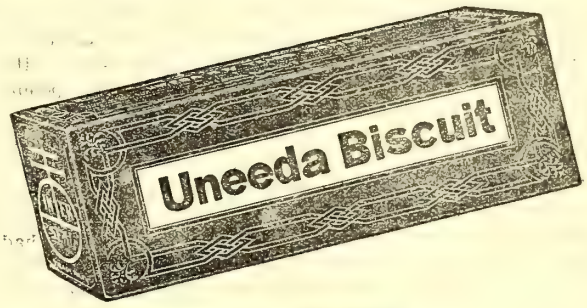
What makes them the best soda crackers ever baked?

What makes them the only choice of millions?

What makes them famous as the National Biscuit?

National-Biscuit-Goodness—

Of Course!



Sold only in Moisture Proof Packages 5¢

NATIONAL BISCUIT COMPANY

PLANT SETTING SOLVED.

If our readers want to set their cabbage plants and their tobacco and sweet potato plants at less than half the cost of doing this work with the old peg method, then let every man of them write to the Masters' Planter Company, of Chicago, whose ad. you will find in another column of this paper, and they will get a catalogue of the slickest little machine ever seen for many a day.

Farm help is getting scarce and hard to obtain. This setter will more than double the amount of work every day than the best man you can hire, and will do better work. Every farmer who has plants to set out this coming spring should investigate this Rapid Plant Setter, as the inventer of it is a large practical cabbage grower in northern Michigan, where he has set out over two million cabbage plants with this little machine during the past few seasons.

They say you can depend upon this plant setter to be the ideal tool you have been looking for, and in times of a drought, when you cannot set at all by hand, this little machine is guaranteed to set your plants without the loss of five plants per thousand during the dryest kind of weather. This planter is just as necessary on every well managed farm as the spade and the hoe. Don't wait a minute, but write these people for full particulars, as their ad. may not appear again in this paper.

TETTERINE IS RECOMMENDED FOR ECZEMA, RINGWORM, OLD SORES, RISINGS, ETC.

Morvin, Ala., August 1, 1908.

J. T. Shuptrine, Savannah, Ga.

Dear Sir:—I received your Tetterine all O. K. I have used it for Eczema and Tetter, Ringworms, old sores, and risings and can gladly recommend it as a sure cure.

Yours truly, J. R. DeBrile.

Tetterine Cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c.; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

The Christian Life.

AFTER THE NIGHT, THE DAWN.

He must not be dejected nor de spair; but calmly remain, awaiting the will of God, and bear for the glory of Jesus Christ whatever shall befal him; because after the winter com eth summer; after the night, the day returneth; after the storm cometh a great calm.—Thomas A. Kempis.

A STEP IN TIME.

In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need to think about. I I am climbing a mountain, to look down may make me dizzy; to look too far up may make me tired and discouraged. Take no anxious thought for the morrow. Sufficien' for the day—yes, and for each hour in the day— is the toil or trial thereof. There is not a child of God in this world who is strong enough to stand the strain of today's duties an all the load of tomorrow's anxieties piled upon the top of them. Paul himself would have broken down i he had attempted the experiment. We have a perfect right to ask our heavenly Father for strength equal to the day; but we have no right to ask Him for an extra ounce of strength for anything beyond it. When the morrow comes grace will come sufficient for its tasks or for its troubles.

"Let me be strong in word and deed,
Just for today!
Lord, for tomorrow and its need,
I must not pray."

—Theodore L. Cuyler.

GOD LOVES YOU.

Weary, tired, gloomy, glad or cheerful, look up and smile. God is love God loves you. Think over these things with something more than thoughts, one told me.

"God is more near to our souls than our own bodies."

"The Lord thy God is in the midst ADVO—FOUR.. .. .. of thee, a mighty One who will save; He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing."

"A root set in the finest soil, in the best climate, and blessed with all tha sun and air and rain can do for it is not in so sure a way of growth to perfect as every man may be whose spirit aspires after all that God is ready and infinitely desirous of giving him. For the sun meets not the springing bud that stretcheth toward him with half that certainty as God, the Source of all good, communicates himself to the soul that longs to partake of him."

"Be quiet; look up; back to God His love smile. We are all of us the offspring of God, more nearly related to God than to one another, for in Him we live and move and have our being."—Rev. J. T. Wilds, in Observer.

LOOK ON THE SUNNY SIDE OF THINGS.

Should some down-hearted friend suggest that to try to see the good in his lot is like trying to extract sunshine from cucumbers, remind him that sunshine is just what make cucumbers, and that accordingly it can be extracted from them. Few may know how to do it, but the lack is not in the vegetable. There is sun force in all things. Connection is direct between the light that pours in at the window and that which shines in eyes, and smiles, in tones and manners and in thoughts. In all its transformations it is the heaven-force.

"Glorify the room!" was Sydney Smith's way of ordering the curtains up, and the obedient glory brimmed his page with laughter-punctuations. Dickens was another who wrote his stories with curtains up and sunshine streaming through the study. "Rejoice!" was the old Greek's sunshiny way of greeting a friend. "Laugh until I come back!" was Father Taylor's good-by to Dr. Bartol—parsons both. Carlyle, in his dyspepsia, looking up at the stars, could groan, "It's a sad sight!" But the little girl looked up at the same sight and said, "Mamma, if the wrong side of heaven is so fine, how very beautiful the right side must be!"

This habit of looking on the laughter side can be learned. Ask any person who has won his cheer, the secret of his victory, and he will quite likely tell you a story of some dark day when he vowed he would see the sunshine. Lydia Marie Child, a woman well acquainted with trial, has left it on record: "I seek cheerfulness in every possible way; I read only chipper books, I hang prisms in my windows to fill the room with rainbows."

Remember Emerson's mudpuddle:

"But in the mud and scum of things
There alway, alway something sings."

Remember Luther on his sick-bed. Between his groans he managed to preach on this wise: "These pains and troubles here are like the type which the printers set; as they look now, we have to read them backwards and they seem to have no sense or meaning in them; but up yonder, when the Lord God prints us off in the life to come, we shall find that they make brave reading." Only we need not wait until then.—Rev. W. C. Gunnett.

LIGHT IN THE SHADOWED HOURS.

Who would be content with an absolutely unheroic life? Yet heroism, for many if not most of us, consists in cheerful endurance, rather than in deliberate venturing upon unknown and dangerous ways. Our training for the needs of new adventure comes from this familiar experience of courageous bearing in the hours of trial. Not to whimper, not to cringe, never to listen to the voice of despair, never to make our burden an addition to the loads of other burdened men, to follow the gleam in darkness, to hold to God in grief, to obey with no reason when the law is made plain—he who can walk thus through the shadowed way is arming himself for high adventure and great service. Shall we, like visionary children, neglect our present opportunitiy in looking for one which is higher, grander and better advertised? A lifetime spent in such a futile childishness is not the lifetime of a heroic soul.

The shadowed hours reveal the inward light of courage and of hope. A lighted lamp is little noticed in full daylight, its opportunity comes with the dark. Then how we welcome it and use it for all the purposes of life! There is nothing remarkable in good cheer when the light is shining on the way and all goes well with journeying. The Valley of the Shadow is the true test of our attainment. Until we have known an acquaintance in time of trouble, we cannot be sure of his real worth as a friend. Until we have measured ourselves by the test of the difficult hours, we have no claim to an established character. "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And though in a land of peace thou art secure, yet how wilt thou do in the pride of Jordan?"

This is one of the uses of adversity —it is a training ground of character. Not at random, we may be sure, has our Father chosen the time and place of this experience. Why should we ask to have it postponed, claiming a present hour of ease at the cost of grievous future loss? No more serious and urgent question can we ask ourselves than this—Do we desire to be trained by God's methods in His school? If we do, we shall be willing also to pay the price of present self-denial and suffering.

Our sorrows and deprivations are necessary also to the progress of the race. How many of us hold our places in the world-order as if we were owners in perpetuity instead of tenants at will. We cannot imagine the world without us, although it went on for a long time before we came and will go on easily enough when we have departed. There is said to be an American man of wealth who refuses to speak or hear the word death. He is like the French king who lived as if he were only the world's center, but also its eternal occupant. God teaches us the lesson of our own brief tenure in taking from us, one after another, those whom we know and love. With every loss there comes a still, small voice in our hearts saying, As these were, so also thou shalt be. The withdrawal of the death angel would be the signal for the stagnation of the world. Our strength and consolation are that we are related to the eternal forces and called to heroic lives of duty in God's companionship. There can be no destroying shadow for him whose life is hid with Christ in God. —The Congregationalist.

I do believe in simplicity. It is astonishing as well as sad how many trivial affairs even the wisest man thinks me must attend to every dav; how singular an affair he thinks he must omit. When the mathematician would solve a difficult problem he first frees the equation of all incumbrances, and reduces it to its simplest terms. So simplify the problem of life, distinguish the necessary and the real. Probe the earth to see where your main roots run.—Henry David Thoreau.

Believe me, the world is a mirror—it reflects back to you the face you present to it, and you get out of the world just what you put into it. If you make no effort to let it know what you have done it makes no effort to find out what you have done. Is not this the just working of the law? If you make no action, there will be no reaction. If you do not sing out, can you get an echo?—Dorothy Quigley.

To be angry about trifles is mean and childish; to rage and be furious is brutish; and to maintain perpetual wrath is akin to the practice and temper of devils; but to prevent and suppress rising sentiment is wise and glorious, is manly and divine.—Isaac Watts.

Men do not object to a battle if they are confident that they will have victory; and thank God, every one of us may have the victory if we will. —D. L. Moody.

Every gift of God implies the duty of using and increasing it, of making it tell in the world.—Selected.

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CRACKED.

'Twas a set of Resolutions,
As fine as fine could be,
And signed in painstaking fashion,
By Nettie and Joe and Bee.
And last in the list was written,
In letters broad and dark
(To look as grand as the others,)
"Miss Baby Grace X her mark!"

"We'll try always to help our mother;
We won't be selfish to each other;
We'll say kind words to every one;
We won't tie Pussy's feet for fun;
We won't be cross and snarly, too;
And all the good we can we'll do."

"It's just as easy to keep to them,"
The children gaily cried:
But mamma, with a smile, made answer,
"Wait, darlings, till you've tried."
And truly, the glad, bright New Year
Wasn't his birthday old,
When three sorrowful little faces,
A sorrowful story told.

"And how are your resolutions?"
We asked of the baby, Grace,
Who stood with a smile of wonder
On her dear little dimpled face;
Quick came the merry answer
She never an instant lacked,
"I don't fink much of 'em's broken,
But I dess 'em's 'bout all cracked.'"

—Selected.

BIRDS SEEN IN JANUARY.

A daily four-mile tramp out into the country in midwinter has proven to me that one may find much bird life astir at that season of the year if his or her eyes are open to discover it.

One mild day in January I was passing along the road when my attention was attracted to a large bird that had just lit upon the topmost branch of a leafless tree. It looked like a flicker; and when, after resting a moment, it spread its wings in flight, the golden glory beneath them unmistakably proved its identity.

Two weeks previous, as I was walking briskly along the same road, I saw a plump, well-groomed robin diligently seeking to unearth a worm from ist winter quarters in a near-by field, evidently a belated or an unwilling migrant.

Chickadees were as numerous as bees in a summer field of clover. Sometimes a cheerful "Chick, chick, chick," denoted one's presence in a roadside tree; often a merry "Dee, dee, dee," made known its proximity, and occasionally a happy little fellow would give his black-capped head an upward tilt and bubble over in a rollicking, jubilant "Chickadee-dee-dee!"

The diligent hammering of busy woodpeckers was no uncommon sound; while an occasional nuthatch, the woodpecker's sprightly cousin, entertained me with his wonderful gymnastics as he darted up or down some tree trunk.

Crows, singly and in flocks, soared in midair or walked like stately grenadiers over the frozen ground of some sun-warmed meadow, and in harsh crow jargon discussed the weather or quarreled over some bright bit of grass or other object picked up in their wanderings; while a little farther on a screaming blue jay challenged the right of a venturesome squirrel to scurry up its favorite tree.

One morning a peculiar and to me an altogether unfamiliar sound in a pine tree caused me to stop to investigate; and there, right above my head, I discovered my first little crossbill friend. He was diligently snipping a pine cone, while his mate was doing all sorts of stunts by means of its parrotlike cross bill, which gives the bird its name. The pair were particularly friendly, and it seemed almost possible to take one of them in my hand. They afforded me every opportunity to examine their funny little bills which give them a decidedly freakish appearance.

Down in a sheltered spot under a hill I surprised a flock of fifty or more juncoes sunning themselves among the bare branches. The surprise seemed to be mutual; for I might not have discovered the little creatures except for their excited twittering and flight at my approach.

Goldfinches in their winter suits of brown and olive dipped and swung in the air above me and brought to mind the little balls of yellow loveliness that later on would flit and sing through the sun-warmed air of spring.

A genuine bird-lover, I am convinced, finds almost as much to interest him among the leafless trees of winter as among the leaf-embowered branches of the summer months. For some unaccountable reason birds are not so shy in winter, and will fearlessly pose upon bare twigs and fence rails, and do all sorts of gymnastics for the benefit of the onlooker. It is true that there is not the variety that spring lavishes upon us, and our winter orchestras boast no musical notes than those of the merry chickadees; but when the hills are bleak and bare or snow-crowned, even the sharp "quank" of the industrious nuthatch, the scream of the lordly blue jay, or the harsh outburst of the omnipresent crow is a welcome sound.—The Visitor.

FATHER KNOWS.

A gentleman was one day opening a box of goods. His little son was standing near, and as his father took the packages from the box he laid them upon the arm of the boy.

A young friend and playmate of the merchant's son was standing by, looking on. As parcel after parcel was laid upon the arm of the boy, his friend began to fear his load was becoming too heavy, and said: "Johnny, don't you think you've got as much as you can bear?"

"Never mind," answered Johnny, in a happy tone, "father knows how much I can carry."

Brave, trusting little fellow! He did not grow restless or impatient under the burden. There was no danger, he felt, that his father would lay too heavy a load on him. His father knew his strength, or rather the weakness of that little arm, and would not overload it. More than all his father loved him and therefore would not harm him.

It is such a spirit of loving trust in him that God desires all his children to possess.—Sunday School Advocate.

ALWAYS SMILE AND TRY.

"Come, let's go out to play," said Johnnie, with a bright little smile.

"We have nothing to play with," complained Robert.

"O, but we will find something!" replied Johnnie.

"My goodness, I would like to know how any one can play when they never have anything to play with!" grumbled Robert. "Besides, the wind is blowing outdoors, and we can't play in the house."

"O, I know what we can do!" said Johnnie. "The wind will play with us. We can go out and fly a kite."

"I'd like to know how you can fly a kite if you have none," said Robert. "Kites don't grow on trees; it takes money to buy kites."

"But we will make one," explained Johnnie.

In a short while the pretty kite was finished, and the boys went out on the vacant lot to send it up in the air. After a few attempts, it slowly rose on the wind like a huge bright bird. The boys ran down the street unwinding more string as they went, At last a bright smile broke over Robert's hitherto cloudy and discontented face.

"O, isn't this great sport?" he cried. "And aren't we having a good time?"

And Johnnie laughed in great glee. —Child's Gem.

THE IRON DONKEY.

Bicycles are very strange things in Africa. The children chase after missionaries who ride them, shrieking with delight. Amid yells of laughter they cry: "Look at the iron donkey!" Some of them call it "the road engine," "the ghost," or "the bird." Often the people will follow the missionary as he rides along. When they reach the mission house or some shady tree, he will get off and talk to them about the love of thir heavenly Father. So you see that the "iron donkey" helps to spread the good news.—Selected.

Little Susie had always been deeply interested in mechanical toys, and numbers several among her choicest possessions. Recently the family cat having apparently eaten something which disagreed with her, began a mad race around the room, leaping chairs and turning somersaults. Susie's mother, much frightened, seized her small daughter and mounted a table. But Susie remained unscared. Clapping her hands in glee, she shouted, "Wind her up again, mamma; wind her up again."

Tom, aged five, accompanied his father to church one cold Sunday morning, and upon their return his mother asked if he could repeat the minister's text. "'Course I can," replied the little fellow. "He got up and rubbed his hands together and said: 'Many are cold, but few are frozen.'"—Chicago News.

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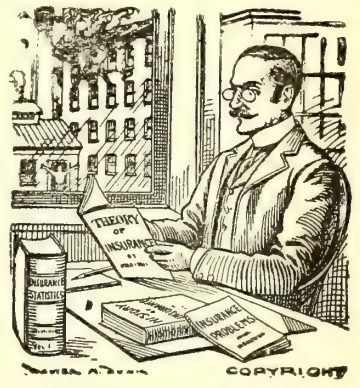
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"AND THOSE FROM THE LAND OF SINIM."

On distant shores of Sinim
  Wakes a throng
From blackest night of sin,
  Stirred by a song
Of One who gave his life
  That men might live.
They seek to know if unto them
  He'll freely give
This life eternal, which
  The song has told,
"O, shepherd of the lost, lead them
  Into thy fold."

—Ralph Welles Keeler.

A recent number of The Intercollegian contains an exceedingly suggestive and well written article by a new recruit on "How It Feels to Be a Missionary." Did space permit, we would like to quote the article entire; we must confine ourselves, however, to the closing paragraph. After stating the negative side of the matter—that such ideas as being a martyr, being raised suddenly to a great height of spiritual power, being a superior sort of person, are eliminated soon after arriving upon the field—the author continues:

"What one does feel may be suggested in two words, Work and Fellowship. It is unceasing labor. Whether it be the man in a lonely station who has to cobble his own shoes or the man in the large center who has to carry a heavy financial and administrative burden, the refrain is the same—work. The field is terribly undermanned, the need is appalling, opportunities are on every hand, and time is short. Men are compelled to a life of real labor, and it is a life of joy. The question is not, 'Can I or my organization do this better than any other?' but it is, 'Can I not add a little more to my daily schedule so that this work can be done at all?' And it is one of the greatest joys in life to be hard at work in a place where work is so much needed. The impression on returning to America is that of a bewildering array of organizations with money, science, and consecrated lives behind them, working to uplift men, so that it seems as if no man need be sucked down into the whirlpool of sin. Out on the foreign field the sources of evil are intrenched and powerful, men are falling by the thousands, and the hands stretched out to help are so pitifully few that it is a source of keenest satisfaction to work where the need is so urgent.

"And it brings a new meaning to the word fellowship. In the face of the need, confronted by the blank wall of age-long established custom and an indifference whose very inertia is appalling, a man is literally driven on his knees to God. The task is hopeless for man, and no mortal power can accomplish it, and the only hope is in the great flood tides of God's inexhaustible resources And being driven to him in this way, there is the sweetest sense of communion and fellowship. In America so much of success in numbers and strength can be secured for any movement by sheer unceasing labor that many men do not know the sweetness and reality of a helplessness which drives one to God. It makes the hardest day seem bright, it turns the keenest disappointment into encouragement, and it changes the bitterness of humiliation of self into the joy of victory for the Master."

Current events can be made a fascinating part of a monthly program if a member is appointed in advance to bring in "Watch Tower" items, or whatever you may choose to call them. There are so many interesting things happening! Do you know how many thousands of dollars worth of rich robes and costly jewels were burned in connection with the funeral observances of the late emperor of China? Do you know where the American fleet is, on its journey homeward from the Pacific? Do you know the terms of the American-Japanese agreement, and what our United States Senators think of it? Do you know how many students China proposes to send here each year, and where the distinguished official, who brings China's thanks for the return of the Boxer indemnity received his education? Do you know what President Roosevelt thinks about China? Do you know—but if you do not, read the recent numbers of the Outlook, the Independent, the Review of Reviews, Current Literature, and the daily papers.

"Let a man take care that the circle of his petitions grows wider every week. The pathos and the tragedy in many Christian lives is this: their prayers are no bigger today than they were twenty or thirty years ago. Spiritual hospitality is no richer; there are no more guests in their hearts. Prayers of that kind become very stale, for a man must become weary of the same company from day to day and from year to year. Let him give himself a surprise by introducing an outsider into the holy circle, some neglected vagrant who rarely comes within the petitions of the saints. Let Christians scour the world for needy people, and let them bring them under the influence of mighty intercession."—Rev. J. H. Jowett, in the Congregationalist.

No nobler words could be taken as our own for the new year than these of David Livingstone: "I place no value on anything I have or may possess except in its relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given up or kept, as by giving or keeping I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this."

God has done all, and I nothing. I have worked hard, that is all; and I have never refused God anything. —Florence Nightingale.

There is a place in Christ's army for every soul that belongs to him, and a spot on the battlefield where each soldier is needed.—Van Dyke.

The world belongs to him who wills and loves and prays; but he must will he must love and he must pray.—Balzac.

That land is henceforth my country which most needs the gospel. —Count Zinzendorf.

THE LOVING SPIRIT.

Dr. Marcus Dods, in a sermon on "The Good Samaritan," says:

"Love does not ask, What claim has this man and that man on me, but What does this or that man need that I can do for him? It must have been, and it still is, an edifying sight to see the completeness of the Samaritan's attentions—to see him kneeling with the interested, anxious eye of a friend by the side of the Jew, gently raising his head, cleansing his wounds, mollifying them with oil, binding them with strips torn from the the first thing that came to hand, restoring in him the grateful desire of life, and greeting his return to consciousness with the strength-giving congratulations of genuine affection. We might suppose he had now done enough. How is his own business to go forward if he thus delays? But love is not so soon satisfied. He sits by him till he is strong enough to be set on his beast, and does not resign his charge to any other. He does not feel that the robbed man is off his hands when he has got him to an inn. He has himself to go on his journey, but he will not on that account, nor on any account, disconnect himself from the man; he will disconnect himself from him only when he needs no more assistance. This is love's way. To be asking, How far am I to go in helping others? shows we have not love. To be asking, To what extent must I love? Where can I stop? Whom can I exclude? and From what sacrifices may I reasonably turn away? is simply to prove that we have not as yet the essential thing, a loving spirit; for love asks no such questions, but ever seeks for wider and wider openings.

"This, then, is our Lord's answer to the question, How shall I inherit eternal life? The answer is, Love as this Samaritan did. You will not receive eternal life as the reward of doing so, in the sense that, having now helped men and sacrificed for them, you shall enter into an eternity in which you may cease doing so, and live in some other relation to them. Not so. But by loving men thus you hereby enter into that state of spirit and that relation to your fellow men which is eternal life, the only eternal relation possible. What more can you be asked to do than to love those you have to do with? It is that which alone will enable you to fill all duty to them. You need not ask, What is due to this man or that, how much service, how much assistance, how much substantial help? These are very useful questions where there is no love, but they are never sufficient, and they are therefore all summarily dismissed by Paul in his brief rule, 'Owe no man anything, but to love one another,'—that is the one debt always due, never paid off, always renewed and that covers all others. You are meant to live happily and strongly and sweetly; the relations of society part to part are meant to move as sweetly as the finest machinery, and love alone can accomplish this. It is a mere groping after harmony and order and social well-being that we are occupied with while we try to adjust class to class, nation to nation, man to man, by outward laws or defined positions."—From "The Parables of Our Lord."

We shall find that the love of nature, wherever it has existed, has been a faithful and sacred element of human feeling; that is to say, supposing all the circumstances otherwise the same with respect to two individuals, the one who loves nature most will be always found to have more capacity for faith in God than the other.—Ruskin.

Jesus is in himself aware of every human pain. He feels it also. In him, too, it is pain. With the energy of tenderest love he wills his brothers and sisters free, that he may fill them to over owing with that essential thing, joy. For that they were indeed created. But the moment they exist, becomes the first thing, not happiness; and he must make them true.—George Macdonald.

Assessments for the Mount Airy District.

Name of Charge	Bish ps.	Conference Claimants	Foreign Missions	Domestic Missions	Church Extension	Education	Educational Extension	Delegates	Minutes	Tota Conf. Collections	Presiding Elder
Mount Airy Station	30	117	167	130	75	80	22	12	6	$645	$215
Elkin Station	20	80	110	90	50	55	15	6	4	430	142
N. Wilkesboro Station	19	71	100	80	46	50	15	6	3	390	128
Wilkesboro Station	10	40	55	45	25	26	7	5	2	215	70
Rockford Circuit	12	40	63	50	31	28	7	5	2	238	85
Watauga Circuit	10	40	60	45	26	30	7	5	2	225	70
Boone Circuit	10	40	60	45	26	30	7	5	2	225	70
Yadkinville Circuit	10	40	55	45	25	26	7	5	2	215	70
Mt. Airy Circuit	10	40	55	45	25	26	7	5	2	215	70
Rural Hall Circuit	10	40	55	45	25	26	7	5	2	215	70
Wilkes Circuit	10	35	53	44	24	25	7	4	2	208	65
Jefferson Circuit	10	37	50	40	25	26	7	3	2	200	70
East Bend Circuit	10	35	48	40	23	23	6	3	2	190	70
Creston Circuit	8	32	45	35	21	23	6	3	2	175	55
Pilot Mt. Circuit	8	32	45	35	21	23	6	3	2	175	55
Sparta Circuit	8	32	45	35	21	23	6	3	2	175	55
Helton Circuit	6	25	35	25	17	18	5	3	1	135	40
Jonesville Circuit	5	18	25	21	12	12	4	2	1	100	35
Danbury Circuit	5	18	25	21	12	12	4	2	1	100	35
Laurel Springs Circuit	5	16	21	18	10	10	3	1	1	85	30
Total	216	823	1174	936	542	576	155	86	43	4556	1500

J. F. HENDREN, Secretary District Stewards

Assessments 1909, Waynesville District.

Name of Charge.	Bishops.	onference Claimants.	Foreign Missions.	Domestic Missions.	Church Extension.	Education.	Gen. Conf. Expense.	Minutes.	Educational Extension.	Total Conference Collection.	P. E. Salary.
Brevard Station	$ 15	$ 59	$ 41	$ 66	$ 38	$ 40	$ 6	$ 3	$ 12	$ 280	$ 100
Can on Station	15	52	41	66	38	33	6	3	6	260	100
Waynesville	20	93	39	86	56	65	8	4	9	430	160
West Asheville	12	45	56	49	29	37	4	2	11	245	80
Sulphur Springs	12	45	76	49	29	30	4	2	8	255	80
Leicester	11	41	60	65	27	27	4	2	8	245	75
Mills River	9	33	63	37	22	22	4	2	8	200	65
Clyde	9	33	63	37	22	22	4	2	8	200	65
Haywood	8	29	58	33	19	20	3	2	8	180	60
Jonathan	7	26	54	29	17	19	3	1	4	160	50
Bethel	7	26	49	29	17	19	3	2	8	160	50
North Haywood	7	26	54	29	17	19	3	1	4	160	50
Spring Creek	5	18	34	20	13	13	2	1	4	110	40
Brevard Circuit	4	15	28	16	10	10	2	1	4	90	30
Total	141	541	766	611	354	376	56	28	102	2975	1005

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

A card from the hospital brings the cheering news that the Editor is convalescing. Let us remember her often these weary days, and commend her to Him who alone can comfort.

My dear Sisters:—Do we realize we are near the close of our conference year. Many auxiliaries will hold only one more meeting in February, so we must face the facts squarely, and come up to that meeting ready and willing each to do her part.

When all who have subscribed at the annual meeting in Winston, to the Scarritt Scholarship Fund have paid, we will still need $13.50 to complete the $180.00 necessary. Who will hear this call and respond this quarter, so we can go up to this annual conference with no balance to raise?

Will you hear me this once more, plead for the one dollar extra per member? We have only received $103.00 the last three quarters. Where are the remaining nine hundred and more members? Sisters, the call is loud, the need is great, as this fund is used to enlarge our work. May you each one hear and answer prayefully.

Faithfully yours,
MRS. R. L. SWAN,
Treasurer.

THE "EXTRA DOLLAR."

"Do you promise to support the Church and its Institutions?" Do you remember that day? The day you answered that question, "I do, by the help of God?" Don't you remember just how the sunlight slanted through the windows? Don't you remember the worn Bible on the old-fashioned Bookboard? Was the man of God an old man, on whose kindly face the great Atrists Time, Suffering and Burden-bearing had painted the story in hieroglyphics that then you could not read—But, Oh! You have been to school since then; you know those characters now, yes, know them "by heart." I say and I mean by heart. I like that old school term—but I wander. Was your mother there, and did she come with the rest to shake hands with you? Oh did she? Well, if she did, you and I are kin forever more. Well, meant every word of it, didn't we? "Support the Church and its Institutions." Say a little prayer there, "its institutions." And now we have paid our dues up through this last quarter. We have paid our conference expense fund, ten cents a month the first, and twenty-five cents the last. Now have we supported this institution of the church? Have we, Man of God, who heard us promise? Have we mother, who was so glad her girl was going to be of those "ho enter in through the gates into the city." Have we, dear Savior, who first loved us? We have paid $1.45. Say you who are sick and sad and know not our Lord and his loving kindness, have we? We have paid $1.45, Oh! And is it so cheap as that? Heart, answer the question, Have I supported the "Church and its Institutions?" This institution of the church, The Home Mission Society, asks for one dollar per member more than the above named $1.45. Are there women among you who really are unable to pay an extra dollar? Then, sister mine, she has supported the church and its institutions when she paid dues and expense fund. But what of you and me? Have we supported this church institution when we have paid our extra dollar? By no means. We must pay her extra dollar, too. The edict is as old as, "ye that are strong ought then to bear the infirmities of the weak." There is not an auxiliary in this conference whose members are not able to make the extra dollar average and when it is not done somebody has failed to measure up to the privilege, aye, more! Somebody has broken a promise made to the great God himself. "Will you support the church and its institutions?" Oh! We will redeem our promise, Father, we meant what we said. Forgive us for ever having put so low an estimate on thy love for us or our love for those whom thou so lovest. Never again, never again! We will "support the church and its institutions."

MRS. T. J. COPELAND.

THAT EXTRA DOLLAR.

We are now in the fourth quarter and in about six weeks all books will have to be closed and the reports for the year rendered.

I hope the treasurers will be very busy gathering up the dues, conference expense fund, all pledges for scholarships, etc., and that "extra dollar" that our finances may be in good shape, our work well rounded up, that we may show ourselves workmen that needeth not to be ashamed.

Of course every member expects to pay her dues 10 cents per month, and conference expense fund 25 cents per year, but strange to say, sometimes she expresses herself that we are asking too much when we ask for that extra dollar.

Now sister, you, who do not want to pay that "extra dollar", are the ones I want to talk to for a few minutes.

The dues are used for building parsonages in our own conference and other needy places. In our own conference we have some where near 40 charges that have no home for the preacher, so we need every dime that we can get in dues. The conference expense fund is used for the expense of carrying on the work locally and in the conference. That "extra dollar" is sorely needed in educational and spiritual uplift.

There are the mountain schools, the Cuban schools in Florida, Chinese, Japanese and Korean schools on the Pacific coast. The board issued the call to the constituency for an extra dollar per member, putting the amount so low that any one could pay it, and of course as much more as they will. Just think of it, 2 cents per week. Who would withhold such a mite when it is frought with so much good.

Suppose there are 20 members in one auxiliary, and that auxiliary should send to the treasurer $20.00, undirected, that is, to go into the general treasury. Now if that auxiliary sends only $5.00 or $10.00, you see it is not fair to those who pay, for then the average instead of being $1.00 per member, is only 25 cents or 50 cents per member.

One dollar is a small amount to give to help bring the world to Christ, and yet if every member will give it we will have about $1,400.00 extra dollars in the treasury this year.

My dear sister, think seriously about this and pray over it and see if you don't think it not only a duty but a happy privilege to give to the Master through this channel. Give gladly that you may be thrice blessed, not grudgingly or of necessity, but be happy in the giving. God our Father wants us to be willing-hearted. He says: "Every beast of the forest is mine and the cattle upon a thousand hills. If I were hungry I would not tell thee, for the world is mine and the fulness thereof. Offer unto God thanksgiving, and pay thy vows unto the Most High: and call upon me in the day of trouble; I will deliver thee and thou shalt glorify me."

If given to help His little ones on earth in the name and for the sake of our Savior, then we will be the ones to receive good measure, pressed down, shaken together and running over, from the bountiful hand of a loving father.

MRS. F. E. ROSS.

A GREAT MANUFACTURING PLANT.

The development of the new South is nowhere more conspicuously illustrated than in the immense establishment of the DeLoach Mill Manufacturing Company, manufacturers of high grade mill machinery, at Bridgeport, Ala. The plant occupies forty acres immediately on the Tennessee river and its products are shipped not only to all parts of this country, but all over the world. Its output embraces saw mills of all kinds, corn crushers, corn mills, flour mills, meal bolters and almost everything in the line of high class machinery. The head of the concern, Mr. A. A. DeLoach, is the inventor of the variable friction feed that has made DeLoach machinery famous. The Company has just issued a handsome 250-page illustrated catalog, which will be sent free to any one interested in machinery. Address DeLoach Mill Manufacturing Company, Box 777, Bridgeport, Ala.

THE NOBLEST CULTURE.

I will this day try to live a simple, sincere and serene life; repelling every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, self-control, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.—From a calendar by Bishop John H. Vincent.

SOUVENIR POST CARDS FREE.

Three choicest artistic Souvenir Post Cards, beautiful colors, absolutely free, if you send stamp for postage. W. H. Gates, 104 W. 8th St., Topeka, Kan.

No Land So Rich That Fertilizer Cannot Make It Better

You use fertilizers for the profit you get out of them—and the better the land the more profitably a good fertilizer can be used on it. Do not imagine because land will produce a fair crop without

Virginia-Carolina Fertilizers

that these fertilizers cannot be profitably used on it, or that they were made only for land too poor to produce without them. If poor land will show a normal increase when fertilizer is used, good land will show at least double the increase. Use Virginia Carolina Fertilizers to increase the *quality*, as well as the *quantity* of the crop—and you will increase the profits from your land.

"I have been using your fertilizers for a number of years" says Mr. William Fraiser, of Glasburg, La., "*and find that it not only pays to fertilize, but to do plenty of it, and use the best fertilizers to be had, such as your brands.* I have used a number of them and found them to be as recommended and to give better results than any other fertilizers that I have ever used."

Every planter and farmer should have a copy of the new 1909 Virginia-Carolina Farmers' Year-Book. Get a free copy from your fertilizer dealer, or write our nearest sales office.

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LATEST WONDER!

THE

Miniature Grand

Just think,---a wee little grand piano only 5 ft. long! A wee little grand piano, so small it requires only a little more space than an upright, yet contains all the tonal beauties and the perfect action of the large grand and a wonderful volume.

Small enough for the smallest parlor; tone enough for the largest parlor.

Costs little more than an upright piano, and within reach of the most economical buyer.

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$65 PER MONTH Straigh salary and expenses, to men with rig, to introduce our Poultry Remedies. Bank ref's given. Don't ans., unless you mean business.
Eureka Poultry Food Mfg. Co., Dept. 58, East St. Louis, Ill.

HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too.

Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

AN ACTIVE FORCE.

The church of Jesus Christ is a factor is history, but it is also meant to be a factor in the world. It is intended to sustain reformatory and remedial relations with society, and to be helpful in making the world a more habitable place in which to live. No church can content itself with being a mere passive reality, but should become an active force in social, economic and political life. A local church is properly a point of departure for broadly reaching religious, philanthropic, and missionary efforts, and when it is faithful to this prospectus of spiritual efficiency it will also be sure to effect very practical reforms in society and the state. —New York Observer.

BLESSED MEMORIES.

They of blessed memory help us; for they make it easy for us to believe in goodness and God and eternal life and heaven. They are even our last stand in the evidence for personal immortality; for we cannot believe that all that power of loving and all that wealth of grace and all that beauty of character have ceased. He lives a poor attenuated life who has never thrilled to the mystic union, who does not know that—

"There are two societies alone on earth;
The noble living, and the noble dead."

And sometimes even we see that they are not two but one great society, the one irrefragable bend of souls, the one communion of the saints. The memory of the just is blessed, a blessing to us more than we can put into words, not only in stimulating us to emulation, not only exicting us and guiding us to all good, but also establishing us in faith in good and faith that we too have the same real vocation, to which we are called to walk worthily.—Professor Hugh Black.

One of Dr. Johnson's ingredients of happiness was, "A little less time than you want." That means always have so many things you want to see, to have, and to do, that no day is quite long enough for all you would like to get done before you go to bed. —Helen Hunt Jackson.

The Sunday School Lesson.

LESSON V.—JANUARY 31, 1909.
The Trial of Peter and John.
(Acts 4, 1-31.)
Time—A. D. 30. Place—Jerusalem.

Golden Text.—They were all filled with the Holy Ghost, and they spake the word of God with boldness.—Acts 4, 31.

Opposition.

The healing of the lame man furnished a text for Peter from which he preached with great effect a risen Christ for the healing of the world. The religious leaders took exception to the revival. It was all right to be religious and to be serious about religion; but there must be no noise about it and the proprieties of worship must be observed. Moreover, sound doctrine was being set at naught. Heretics in behalf of the truth may comfort themselves in the fellowship of Jesus, of Peter, James, John and Paul. Peter preached the resurrection of Jesus. Just that was needed to crown the sum of his offending. That he should preach at all was an offense to the hierarchy. There was no place in the notion of religion for the public witness of a lay and unofficial ministry (4, 13). That he should be eloquent to the point of moving the crowd to interest was an offense to "the commander of the temple," who thought propriety in worship to be God's first law. That he should proclaim the resurrection of Jesus was an offense to the Sadducees, who contended that "there is no resurrection" (Matt. 22, 23). Poor Peter! Surely, his was a hard lot! And all because he had done a "good deed" to an impotent man.

It is worth observing about all this that (1) being good and doing good does not necessarily exempt a man from adverse criticism; (2) that religion when unspiritually held tends to narrowness and cruelty; (3) and that officialism almost inevitably tends toward arrogant assertion of official opinion as the standard and test of truth.

Persecution.

The authorities apparently were skilled in the art of persecution. They arrested Peter and John first and argued with them afterward. A night in prison is ordinarily a specific for moderate speech and the cure of vagaries. For the truth which they maintained Peter and John were imprisoned. In the same truth five thousand believers who were without the prison walls rejoiced (v. 4). Which was the happier? Who shall say?

In the morning the two were sited before the Sanhedrin. The arraignment had to do with the miracle. Peter answered. His address is a model in its way. Noticeable are the three steps in its development. Peter presents the facts lucidly (vs. 8-10a); he makes a swift, inevitable deduction and applies it manfully (v 10b-11); he exhorts to action hopefully (v. 12). All successful preaching proceeds upon these lines. His audience, unwilling and critical, were greatly impressed; they marvelled. More than that. The fact silenced them. They had no reply to make. To prosecute the two criminally was to invite a popular riot. To let them go untouched was to make them popular heroes. Hence the order of repression. "Let us stop them by threats from spreading any further among the people the knowledge of this Name" (v. 17). To which Peter and John, with Peter, probably, for spokesman, replied: "Judge whether it is right in God's sight to listen to you instead of listening to God. As for us what we have seen and heard we cannot help speaking about" (vs. 19, 20). Whereupon the court, adding further threats, let them go.

Prejudice.

1. The court is a useful and always needed lesson against prejudice. They were the representatives of God to the nation and they had not yet learned that God was never afraid of being investigated. Objections to the resurrection of Jesus were based upon traditional prejudice. But the resurrection of Jesus was a question of fact, asserted as such and open to full and free and personal investigation. Nearly all the members of the court knew Jesus, had consented to His death, were cognizant of His crucifixion and fully informed as to the report of His resurrection. Why did they not satisfy themselves of its truth or falsity?

2. Moreover, they were confronted with another fact bearing upon the truth of the resurrection which they were content to ignore. Here were men consenting to forsake home and occupation and to go to prison for the sake of a risen Jesus, who if He had not risen, could never have moved them from the comfortable routine of the usual. The fact of itself needed investigation. One has need of personal and intimate introspection to realize how the sin of the priests and of the Sadducees was not of an age but for all time. Seven-eighths of religious controversy might be avoided if people could only be persuaded to face and investigate simple questions of fact. We are slaves of use and wont. Slovenly thinking, indolent acquiescence in inherited opinions, these are the source of prejudice. To be passionate in their defense becomes the hall mark of orthodoxy; to test them in the presence of fact a tendency to atheism. But God has no favor for such. He is ever with those who, like the disciples, listen to His voice and speak out whether men hear or whether they forbear.

Secret of Courage.

The boldness of Peter and John is associated in the minds of the persecutors, with their having been with Jesus. It was not alone the thought of past association with Jesus that gave Peter his courage. It was the thought of a present Christ who at that very moment was fulfilling in Peter the promise: When they deliver you up, be not anxious how or what ye shall speak, for it shall be given you in that hour what ye shall speak (Matt. 10, 19). In v. 8 it is distinctly said that Peter, "filled with the Holy Ghost," spoke to the council. Here then is the secret of courage. To be with Christ in the fullness of the Spirit. One needs not to be an apostle for fellowship so rare and so noble. God knows that the need of courage is as great for the disciple today as for Peter and John in the day of their trial. To keep ourselves true to the Christlike ideal in the home, in business, in the study, in social life, that requires courage of the highest order. We may lower our standards without great fear of reproach on the part of the world; but we live in constant self-reproach at our own pussilanimity. Who or what shall save us from that? Only companionship with Jesus. Perfect fellowship with Him breeds in man the spirit of perfect love, and perfect love casteth out fear.—New York Christian Advocate.

THE CHILDREN

will eat anything that is good, but they have their preferences, as their elders do. They all like

JELL-O



and it is good for them. Seven flavors: Raspberry, Strawberry, Lemon, Orange, Chocolate, Cherry and Peach. Approved by Pure Food Commissioners. 10c. a package, at all grocers.

Illustrated Recipe Book, free.

The Genesee Pure Food Co., Le Roy, N. Y.

THE COMPLETE CHARACTER.

It was Goethe who said, "Life is a quarry." He does not mean the life outside of yourself. He means your own life, that separate part of God's universe over which he has set you as supreme master, king to rule the dominion. Goethe says that this life, your own life, his life, everybody's life, is a quarry. A quarry is a place where stone is gotten. The value of a quarry is always in the quality of its stone. The Rutland marble quarries are framed all over our own country. Now, life, if it be a quarry, is simply a place containing a something that is valued, unformed, but with skill may be wrought into what is valuable. The stone from the quarry is chiseled into form. A greater value comes from the chiseling of this stone. Michael Angelo's "Moses" is witness of what a great artist may do wih a chisel upon a block of marble. Really, then, if your own life is a quarry, you yourself must be the artist and out of the material of the quarry you are going to make what is beautiful and worth while to the world.—John T. McFarland.

"HE'S JUST THE SAME TODAY.

The religion of Jesus consists primarily in the relation between a human soul and a person. When Jesus was on earth, He said, "Come unto Me," "Follow Me," "Abide in Me." These commands were not simply for the Hebrews of Palestine during those short years of the first half of the first century. They are perpetual calls, opening perpetual privileges, because He who spoke them is still living, and invites men today to the fellowship that He offered the first disciples. All that Jesus was on earth to men, all that He became to men by His sacrificial death on the cross, is available for men through the channels of personal fellowship with the living Jesus.—Dr. George E. Horn.

"No, I wasn't discouraged. 'Twouldn't have been any use; I had to keep right on any way," simply answered a plain, practical woman to an inquiry as to the way she had won through a hard time in her life. "When you just have to do things, you don't stop to think whether you have courage to do them or not, you go ahead because there is nothing else to do. I suppose the folks that get discouraged are the ones that have a chance to stop and study themselves to see how they are feeling. When something has got to be done and you have to do it, you're not watching your courage, you're watching your chance."

The Farm and Garden.

GET TO MAKING A GARDEN RIGHT NOW.

Garden making over practically all of the South should be a continuous performance. There is scarcely a month in the year when something fresh from the garden cannot be had, to eat, and scarcely a month in the year when something should not ne going into the ground.

No one can get half the benefit he should from his garden who expects one or two plantings a year to keep it going.

Indeed the way to have a good garden is to keep up the supply of each vegetable and the variety of the different ones by regular and successive plantings.

* * *

Cabbage plants should be growing now all over the warmer portions of the South, and onions and turnips or kale or rape for greens. You may not know that rape makes greens of the first quality, but it does—and all these things can be planted right now, too.

Set out some cabbage plants this week, some three or four weeks later, and so on.

Sow some lettuce now, and plant some radishes, in a cold frame or even in a sunny location, with a light covering of brush. Then in two weeks sow some more. In this way you can have both these vegetables until hot weather comes; and then in the fall you can begin again and have them practically all the winter. They come so quickly and cost so little to grow if you have a suitable place that the loss of one or two sowings amounts to very little indeed. A very small bed of either is all that is needed for an ordinary family; and neither is good after it gets old.

* * *

Irish potatoes, the "first earlies," may also be planted now, and then a few weeks later some more, and so on until the "second crop" for seed is planted next summer. Early potatoes always bring good prices; and it makes one feel good to dig out potatoes worth $1.00 to $1.75 a bushel when he gets at the rate of 200 to 300 bushels to the acre. Have a rich, loose soil for the early crop, plant rather shallow, fertilize liberally and keep them well cultivate.

Garden peas can also be planted now, and they also come quickly and last but a little while. Beets, too, are in season both for eating and planting, and if you had planted some salsify and some parsnips last fall they would be getting good just now.

The more tender vegetables may also be had much sooner than we commonly have them. It will pay to risk a dozen or so very early tomato plants, a row or two of beans or a little patch of sweet corn. Protection can be given these little patches if they need it, and the first of anything always tastes good enough to repay the little extra care necessary to produce it.

Adulterated Spraying Materials.

Representative Lowden, of Illinois, has introduced in Congress a bill to prevent the adulteration of fungicides and insecticides, establishing recognized standards of purity and providing for its enforcement by the Secretaries of Agriculture, the Treasury and Commerce and Labor.

The bill follows the lines of the pure food law in its essential features—and is one in which every trucker and fruit grower should be interested. Widespread frauds are all too common in poisons. Recent analyses show that one brand of arsenate of lead contains only 4 to 5 per cent. of arsenous oxide instead of the 12 or 15 per cent. it should have. Paris green is often similarly adulterated; and much of the prepared Bordeaux offered for sale is very low in its per cent. of copper sulphate and correspondingly inefficient. Write to your Congressman and tell him to support the measure.—Progressive Farmer.

THE FIRST DUTY OF SOUTHERN STATESMANSHIP.

In an agricultural state such as ours is, too much stress cannot be placed upon agricultural education, as a great majority of our people live upon the farm. A man good in his avocation or profession, whether farmer, doctor, blacksmith, or any other useful laborer, is apt to be a good citizen, and the possibility of success and contenment is largely in his favor. The skilled man in his line of work adds rapidly to the wealth of the state, and thus strengthens the revenues upon which the state depends for all the great work she undertakes.

With telephones, rural free delivery of mail, and good roads, there is needed to make country life more profitable and enjoyable, a knowledge comprehensive and accurate as may be of agriculture, of preserving and increasing soil fertility, of plant selection and plant life, of rotation, drainage, diversifiation, farm economies and comforts and other matters to make happier and more remunerative the business of those who woo necessities of human life from the soil with patience and toil.

Not a dozen great colleges can adequately supply it to the people. We recognize the great value of those men here and there in the state, some of them graduates of our institutions, whose intelligent, practical and progressive farming is an example and an inspiration to whole communities. Doubtless in the long years the desired results will be reached under the present processes of progress, but the magnitude and the magnificent possibilities of our agricultural interests justify every reasonable effort to quicken them. I shall encourage a policy already adopted, urging that the simple essentials of agriculture be thoroughly taught in our public schools.

With such essentials taught to the boys I predict a thirst in them for more information which will increase the attendance upon our institutes, the subscription to agricultural papers, and the study of farm bulletins and other farm literature, all of which will promote the pleasure and profit of agricultural life.—From the Inaugural Address of Governor W. W. Kitchin, North Carolina, Raleigh, January 12, 1909.

GOD AND THE EVENING OF LIFE.

After the storm comes the sunshine and calm. After the strenuousness of youth and manhood comes the years of calm and beautiful worship and communion with God. The light has come, questions have given way to faith, and our doubts have resolved themselves into certainties. We are no longer filled with fear; we approach God with filial love, and out of hearts filled with loving gratitude we bow before him in humble adoration and worship. We are no longer tormented by thoughts of punishment awaiting us for duties left undone or evil done, for God has "blotted out all our transgressions," and through the atoning blood of Jesus Christ we have a knowledge within that God is patient, loving and kind. He "remembers that we are dust," and by mercy and justice God has pardoned our sins. "By grace we are saved."

Through the mists of the years, the battles of life, we have come to the resting place before we enter into the great Beyond, and, lingering on the verge of eternity, we gaze into the future, desiring to part the veil asunder, and enter into the life of the blessed. Earth is daily receding, death has lost all its terrors, the future life beckons us away, and, looking intently, we behold God, our God and Father, with outstretched hands, standing just within the portals of the heavenly home, eager to welcome us to the shining home of our loved ones gone before. The poet sang the truth, and we now feel it true as never before:

"I shall steer my bark where the waves roll dark,
I shall cross a stranger sea;
But I know I shall stand on that bright strand,
Where my loved ones are waiting for me."

Here the conception of God has become a source of comfort. Long since we have repented of our sins; long since we have ceased to doubt his eternal kindness; long since we have committed to his care our eternal destiny, and are patiently waiting the summons, "Come up higher."

From the eminence of old age we are thus prepared for the great change, so that when the voice is still, the eyes are closed, the hands folded across the breats and the silver locks carefully parted for the last time, we look into the face of the dead; and see the heavenly smile thereon, we, the living, are given a new and better conception of the eternal fitness of things; and instead of tears of bitterness, we weep tears of joy and gladness, because we know that whatever there may have been of joy in the present life, there may have been of sorrow here, there shall be no more, for God "shall wipe all tears from their eyes," and they shall rejoice without fear. The best conception of God has come to us through the light of knowledge, and in the latter days of the world we know God better, love him in a purer way, and worship him in faith. Out of the past shadows may arise, but as for us, we will cling to the present attitude of love, mercy and truth as the new and higher conception of God the Father.—Christian Work.

"'One of the things that I am thankful for every day that I live is for my share in the world's work,' said a wise and busy woman. 'I am thankful that my hands are full.' The blessing of the full hands and the full days is one that we sometimes fail to appreciate until illness or some misfortune forces us to stand aside for a time while the eager, useful procession passes by without us. A vital part in the world we live in, a head and a hand for its work, a heart for its needs, its joys its burdens, and faith for its outlook—these are the best gifts that can be ours for healthful and happy days."

Little three-year-old Mabel went out for a walk with her father one morning, and as they started to return her father asked: "Shall we walk back, Mabel, or take a street car?"

"I'd razzer walk," she replied, "if 'ou will tarry me."—Our Young Folks.

Broken Down

Over-work, worry, mental effort, sickness or any strain upon the nervous system affects the whole body. All the organs depend upon the nerves for strength. If they don't get it they can't do the work demanded of them. Dr. Miles' Nervine restores nervous energy, and builds up the broken down system.

"Two years ago my wife was almost at the point of death with nervous prostration. I shall never forget how she suffered, it was night and day, until we commenced to use Dr. Miles' Nervine and she speedily began to recover. To-day she is enjoying as good health as she ever did.
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If first bottle fails to benefit, money back.
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Home of Andrew Jackson, State Capitols, hunting scenes, and other souvenir cards of national interest, TEN in all, FREE to persons who send Jno. F. Draughon, Nashville, Tenn., names and addresses of 4 or more young people most likely to attend business college or take lessons By Mail.

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Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

WANTED.

Responsible man with horse and buggy in each community, salary $5.00 to $10.00 per day, to take orders from owners of Farms, Orchards, and Home Gardens. A splendid opportunity for farmer's sons, also fruit tree and sewing machine agents, to make a business connection which will become more profitable each year. Address P. O. Box 670, Young's Island, S. C.

THE SUPREME FRIEND

God loves us, in some mysterious way, for ourselves. He knows the worst of us, and yet his love does not fail. A true friend has been defined as "one who loves us in spite of ourselves." In this sense, we indeed find in Jesus Christ the supreme Friend, who will not let us go, and from whose unchanging love nothing can separate us.

A little girl of old New York descent, in whose presence the family glories were often talked about, was overheard lately rebuking her pet kitten. Holding pussy by her forepaws, and looking her full in the face, she remarked: "I'm ashamed of you, Kitty, for being so naughty, and just think, your grandmother was a Maltese!"—Harper's Bazar.

A high conception of the beauty and glory of the church will save us from that foolish vagrancy that is one of the perils of our time; we shall cease to treat the church as a shop to which we bring our custom, but shall regard it as a sanctuary and a home in which love and faith display their richest gifts.—Rev. A. T. Gutery.

Some Christians are like the well of a man I know. The well is all right, with two exceptions; it freezes up in winter and dries up in summer.—Moody.

Love never asks, How little can I give? but, How much? It never seeks limits, but always outlets.—Rev. T. May, M. A.

Our Dead.

"I am the resurrection and the Life."—Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Hill.—Brother Isaac Hill departed this life January 9, 1909, at the age of 72 years. The funeral services was conducted at Mt. Pleasant Sunday following, where in former years he had held his membership.

For several years he had been in failing health. The sufferings were no doubt a blessing in disguise. Last May the writer, with several of his neighbors, held service in his home at Providence Cotton Mill. During this precious service Brother Hill again joined the church at May's chapel. Since that time he has been a happy man, though suffering all the while. I do not know just how long before this that Brother Hill renewed his covenant with God. "O, death, where is thy sting? O, grave, where is thy victory?" Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." May the bereaved take comfort in hope of this victory.

T. S. COBLE, P. C.

Hewitt.—Mrs. Essie Keener Hewitt was born October 26, 1881, and departed this life January 15, 1909.

Mrs. Hewett was the daughter of Mr. and Mrs. George W. Keener. September, 1904 she was married to Mr. Doras Hewett. In 1895 she professed faith in Christ and joined the M. E. Church, South. For several months she had been a constant sufferer from dropsy, yet patient in it all. Her life was a beautiful example of devotion to her parents to her family and her church. Many times during her illness she expressed a willingness to go at the good summons. Not long before she died when asked by the writer, "Are you ready to go?" she said: "Yes, sir; I am saved. It's all right with me." She sang, "My faith looks up to Thee." Soon after she bid farewell to her loved ones and passed peacefully away. The funeral service was conducted by the writer. May the bereaved be comforted with these words.

T. S. COBLE, P. C.

Wilson.—W. H. Wilson was born April 4, 1852, and fell asleep in our Lord in Asheville, January 31, 1908.

Brother Wilson was converted in early life and joined our church in which he has ever been a most faithful and devoted member as well as a most useful one. He was one of seven brothers and the first to be called to a better land.

Brother Wilson was trained in a good Christian home and continued the same life round his own family fireside. Before all who knew him he lived an upright and unquestioned life, and in his home life his beauty and tenderness of character was felt most. His large family of children loved and honored him most beautifully. His relation to his family was not one of sternness; but one of pure, deep, steadfast love and in this way his children followed his desires. In the life of his daughters he has given to his generation that salt and savor that will continue and multiply the good work of his life.

Brother Wilson was married to Miss Hattie Chambers, of Buncombe, July 26, 1880, to which union nine children were born, all of whom are living.

His death followed a protracted and painful sickness, but he endured it with a Christian courage and resignation. He was calm and composed to the last and expressed no fear whatsoever of death, but a tender father's regret and sorrow over leaving his family. The last days of Brother Wilson were replete with the fruits of an unbroken life. Often scripture was upon his dying lips, especially the 23d Psalm.

His pastor,

G. E. EAVES.

A GOOD WOMAN GONE.

On the 23d of December, 1908, at McAdenville, N. C., the summons came to the home of Rev. C. H. Caviness and called away his beloved companion who was a daughter of the late A. W. and Carey Leonard, of Bear Creek township, Chatham county.

Mrs. Caviness professed faith in Christ when but a girl and joined Pleasant Grove Christian Church, of which she remained a member until after her marriage in 1895, when she joined the M. E. Church, South, of which her husband is a minister. She was buried at Pleasant Grove, Randolph county, December 26th, in the presence of a large concourse of relatives and friends who came to pay the last tribute of respect to one they loved.

I remember the deceased as a kind and affectionate schoolmate and friend, and a cheerful devoted Christian. She leaves a sorrowing husband and four little child, three brothers, two sisters and a host of relatives and friends who mourn their loss, but not as those who have no hope, for she died, we are told, in the full triumph of faith in Him of Whom she used to love to sing:

"It may be far, it may be near,
There is a hope, there is a fear,
But in the future waiting I
Shall Jesus see, yes, by and by."

R. H. D.

IN MEMORY OF MATTIE E. BLACKBURN.

While I sit alone at night, thinking of the past and looking out into the dark future I want to thank my many friends and neighbors for their kindness and helping hand during the long illness of my wife, Mrs. Mattie E. Blackburn, who departed this life on December 23, 1908. I feel I can never repay these good friends and neighbors for their kindness during the last month of her sickness. She suffered for the past two years with that dreadful disease, consumption. We fought it with all earthly weapons we could command, but on the night of December 23, the shades of the black hand, death, came into our humble home and claimed its victim. I am left with five children to fight the battle of this life. While we are surrounded with a host of sympathizing friends, it is impossible to sound the depths of our agony and grief. Yet we are taught that God doeth all things well. It is hard for us to understand this when our loved ones are taken away, yet this will some day be made plain to us, and we shall know and understand.

While my home is shrouded in gloom because of the departed one, we are assured that she has gone before to prepare for our coming,

"Some glad morn not far away,
Just beyond the twilight dim,
We shall greet the golden day.
With the everlasting hymn,
When flowers shall bloom no more to fade and die,
Some glad day beyond the tomb,
We shall meet some golden day.
Time speed on.
Angels guard our weary feet,
Pearly gates wide open be.
Dear wife and mother waits on our coming with welcome sweet."

W. R. BLACKBURN.

RESOLUTIONS OF RESPECT.

Whereas, God in His infinite wisdom has removed from our church our much loved sister, Mrs. Lucy Carter Wright, who at the age of 31 years departed this life on December 21, 1908, and

Whereas, she, during her illness, exhibited that Christian patience, fortitude, fidelity to every duty and loyalty to church and absent friends; therefore be it

Resolved 1. That we have lost one of our most faithful members. We fully realize this loss, but are willing to submit to the will of Him who knoweth best, and who never makes mistakes.

Resolved 2. That we extend to the sorrowing husband, fond mother and dear little daughter our heartfelt sympathy, and recommend them to the comforting promises tender mercies and loving kindness of our heavenly Father.

Resolved 3. That these resolutions be spread upon the Sunday school record, and a copy be sent to our county papers and to the North Carolina Christian Advocate for publication.

This January 7, 1909.

M. D. HOLDERBY,
MATTIE E. WORSHAM,
ALLEN E. WHARTON,
NANNIE E. MITCHELL,
VIRGINIA A. ALCORN,
Committee.

WEBSTER SUNDAY SCHOOL RESOLUTIONS.

Whereas, it was the will of our heavenly Father to call from the labors of this world our beloved Sunday school superintendent, Brother James W. Terrell, be it therefore

Resolved 1. That while we as a Sunday school bow with reverence and submission to the will of God, we feel most keenly our loss.

Resolved 2. That, while we deplore his loss and feel that his loss cannot be supplied, we shall ever hold dear the memory of our departed brother.

Resolved 3. That in his death the school has lost one of its most ardent supporters, the church a worthy member, the community a noble citizen, and his family a most devoted and loving father and affectionate husband.

Resolved 4. That we as a Sunday school tender to the family of our deceased brother our heartfelt sympahties.

Resolved 5. That these resolutions be spread upon our minutes and copies be sent to the Jackson County Journal and the North Carolina Christian Advocate.

GRACE HALL,
JULIA FRIZELL,
J. J. WILD,
COLEMAN HALL,
ETHEL LEATHERWOOD,
Committee.

Quarterly Meetings.

ASHEVILLE DISTRICT.—1st Round.
D. Atkins, P. E., Asheville, N. C.

Swannanoa, Swannanoa	Jan.	2-3
Burnsville, Burnsville	"	9-10
Hendersonv'e ct., Moore's G've,	"	16-17
Hendersonville	"	17
Central	"	24
North Asheville	"	24
Fairview, Tweeds	"	30-31
Marshall, Marshall	Feb.	6-7
Hot Springs, Hot Springs	"	13-14

The district stewards will meet in Central church, Asheville, December 16th, at 11 a. m.

FRANKLIN DISTRICT.—1st Round.
R. M. Taylor, P. E., Franklin, N. C.

Webster, Webster	Jan.	2-3
Hayesville, Oak Forest	"	30-31
Hiawassee circuit, Ranger	Feb.	6-7
Murphy station	"	7-8
Whittier, Whittier	"	13-14

CHARLOTTE DISTRICT.—2d Round.
H. K. Boyer, P. E., Charlotte, N. C.

Dilworth and Big Sriping	Jan.	17
North Charlotte	"	31
Brevard Street	"	31
Unionville, Grace chapel	Feb.	6
Monroe, Central	"	7-8
Lilesville, Shiloh	"	13-14
Polkton, Hopewell	"	20-21
Morven, Union	"	27-28
Prospect, Carmel	Mar.	6
North Monroe and Icemorlee, Center	"	7-8
Ansonville, Cedar Hill	"	13-14
Wadesboro	"	14-15
Weddington, Weddington	"	20-21
Waxhaw, Bonds Grove	"	27-28
Pineville, Harrison	April	3-4
Calvary	"	4-5
Derita, Hickory Grove	"	10-11
Tryon Street	"	18
Mount Zion	"	25-26
Trinity	May	2
Chadwick	"	2-3
Matthews	"	15-16

GREENSBORO DISTRICT.—1st Round.
W. R. Ware, P. E., Greensboro, N. C.

Liberty, Liberty	Jan.	3-4
Asheboro ct., Cedar Falls	Jan.	30-31
Asheboro station	Jan. 31-Feb	1
Randolph, Trinity	"	6-7
Wentworth, Salem	"	13-14
Reidsville	"	14-15
Uwharrie, Concord	"	20-21
Denton, Denton	"	22
Ruffin, Lowe's	Feb.	14-15
Randleman and Naomi	"	27-28

MORGANTON DISTRICT.—1st Round.
R. M. Hoyle, P. E., Marion, N. C.

Forest City, Forest City	Jan.	2-3
Morganton station (at night)	"	29-31
Morganton circuit, Glen Alpine,	"	30-31
Hartland ct., Mt. Pleasant	Feb.	6-7
Table Rock ct., Linville	"	13-14

SHELBY DISTRICT.—1st Round.
C. F. Sherrill, P. E., Shelby, N. C.

Lincolnton circuit, High Shoals,	Jan.	2-3
South Fork, Ebenezer	"	30-31
Lowesville, Hill's Chapel	Feb.	6-7
Mt. Holly	"	7-8
Polkville, Rehobeth	"	13-14
Belwood, Palm Tree	"	20-21

Second Round, in Part

El Bethel, Salem	Feb.	27-28
Shelby	"	28-29
Cherryville, St. Paul's	Mar.	6-7
Crouse, Pleasant Grove	"	7-8
Gastonia, Main St.	"	13-14
Gastonia, Ozark	"	13-14
Lincoln circuit, McKendree	"	20-21
Lincolnton station	"	19-21
King's Mountain	"	27-28
Shelby circuit, Earl	April	3-4
Dallas	"	4-5
Lowell, South Point	"	10-11
McAdenville	"	10-11
Bessemer City	"	17-18
West End and Franklin Ave.	"	17-18

STATESVILLE DISTRICT.—1st Round.
J. N. Huggins, P. E., Statesville, N. C.

Stony Point, Marvin	Jan.	2-3
Catawba	"	30-31
Hickory ct., West Hickory	Feb.	6-7
Hickory station	"	7-8
Newton	"	13-14

WAYNESVILLE DISTRICT.—1st Round.
W. H. Willis, P. E., Waynesville, N. C.

Bethel, Bethel	Jan.	2-3
Leicester, Leicester	"	30-31
Haywood, Mt. Zion	Feb.	6-7
Brevard ct., Greenwood	"	13-14
Brevard station	"	14-15

WINSTON DISTRICT.—1st Round.
T. F. Marr, P. E., Winston-Salem, N. C.

Farmington, Farmington	Jan.	2-3
Lewisville, Concord	"	30-31
Davidson, Good Hope	Feb.	6-7
Davie, Hardison	"	13-14
Mocksville	"	14-15
Cooleemee	"	14

The district stewards will meet in the pastor's study of Centenary church, Winston, N. C., Tuesday, December 29, at 11:30 a. m.

MT. AIRY DISTRICT.—1st Round.
W. M. Bagby, P. E., Mt. Airy, N. C.

Rural Hall, Trinity	Jan.	2-3
Creston, Big Laurel	"	30-31
Boone, Fairview	Feb.	2-4
Watauga, Valle Crucis	"	6-7
Wilkes ct., Union	"	10-11

Second Round, in part

Wilkesboro	Feb.	14-15
N. Wilkesboro	"	14-15
Yadkinville at Booneville	"	17-18
Jonesville, Ebenezer	"	20-21
Elkin	"	21-22
Rockford, Siloam	"	24-25
East Bend, Prospect	"	27-28
Rural Hall, Germanton	Mar.	3-4
Danbury, Davis Chapel	"	6-7
Pilot Mountain	"	10-11
Mt. Airy circuit	"	13-14
Mt. Airy	"	14-15

It takes love to see. Love saw more in Matthew than anybody; and sees more in you than anybody else; and if no one wants you, He does; and if no one loves you He does. If no one cares, He cares; and if you think there is not a friend in the world, you have more friends than you think, and they are closer than you dream.—Gipsy Smith.

An Atlanta Physician Is Curing Catarrh by a Simple Home Remedy and will mail a Trial Treatment Free.

Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be eradicated to the very last symptom.

He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh.

Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instrument or apparatus of any kind.

If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

Trinity College Notes.

The students are now in the midst of mid-year examinations. The second term will begin Monday, February 1st.

Dr. W. I. Cranford, of the Department Philosophy, left today for Weldon, where he will deliver an address tomorrow before the county teachers' association.

Prof. A. H. Merritt delivered an address before the Edgemont Graded School, and Prof. Edwin Mims before the West Durham Graded School on January 19. At each of these schools exercises were held in commemoration of Lee's birthday.

Dr. W. P. Few has an engagement to deliver an address at Elon College next Thursday evening on Edgar Allen Poe. This address was to have been delivered last Tuesday evening, but circumstances made it necessary to postpone until a later date.

President Kilgo has an engagement to preach next Sunday at Edenton Street Methodist Church, Raleigh.

The college community is especially gratified by the re-election of Hon. Lee S. Overman to the United States Senate. The endorsement of the record he has made as member of the national congress is a great honor to him, and the state is to be congratulated that it has been so faithfully and creditably represented. Mr. Overman is a graduate of Trinity, a member of the Board of Trustees, and President of the Alumni Association.

Last Friday evening was "Poe night," with the Fortnightly Club, a local organization of the college. Mr. H. E. Spence read a paper on the "Poetry of Poe." Mr. E. S. McIntosh discussed "Poe as a Writer of Short Stories"; Mr. M. A. Briggs presented "Tributes to Poe." The occasion was a most interesting one. Professor W. H. Wannamaker presided at the meeting.

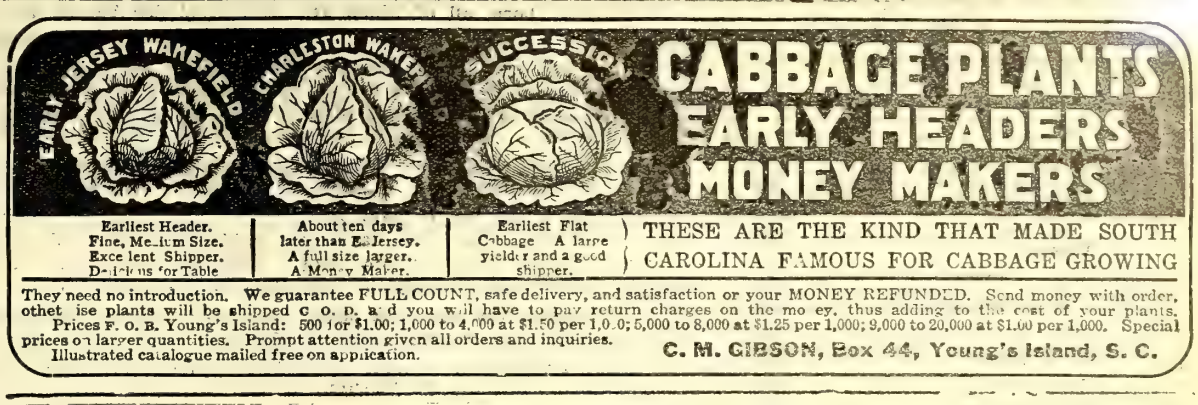
At a recent meeting of the Young Men's Christian Association, the following officers were elected for the year: President, C. W. Fulford, of Georgia; Vice-President, Willis Smith of Elizabeth City; Treasurer, E. R. Stephenson, of Fayetteville, Tenn.; Secretary, W. G. Matton, of High Point.

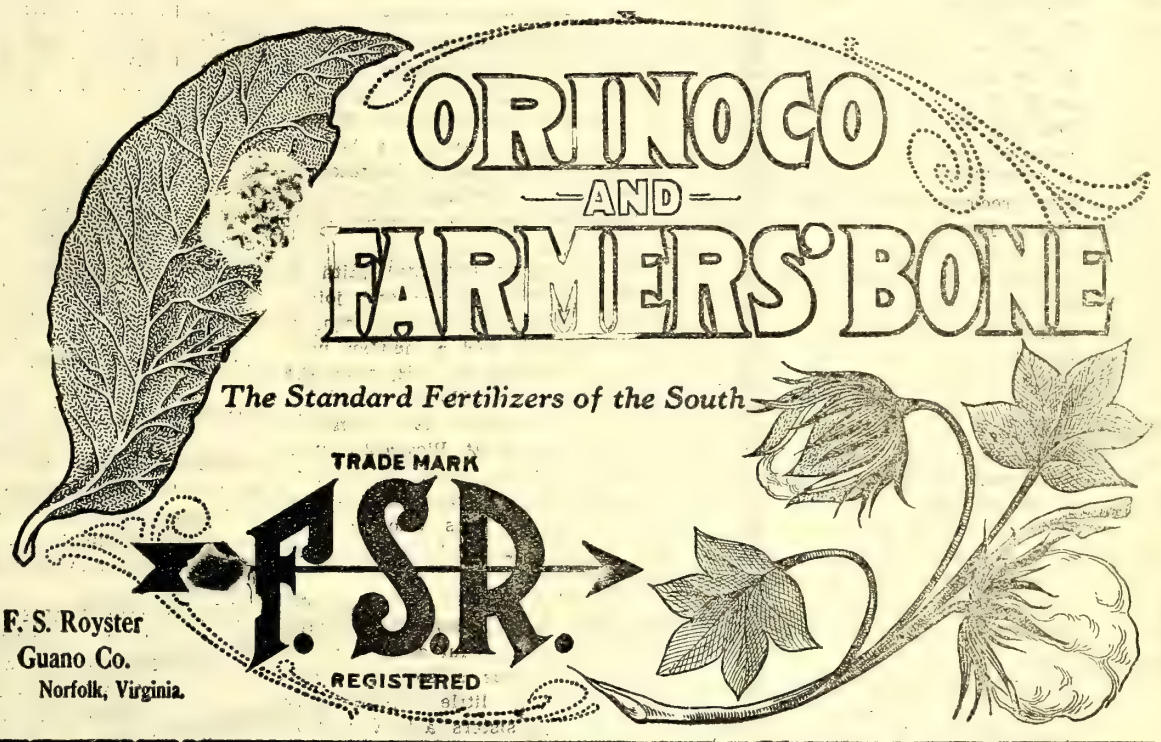
THE BETTER CHOICE.

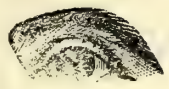
To let go of those things that hinder in the race set before us; the loveless word, the thoughtless deed, the trivial thought, the thankless spirit, satisfaction with material things, neglect of things spiritual.

To strive after the things that abide rather than those that perish with the using. A large heart rather than a large purse; a trained will rather than a crammed brain; worth rather than fame; undying deeds rather than fleeting words; power to souls for Him rather than to win friends for myself; faith rather than doctrines, hope rather than satisfactions, love rather than achievements.

To remember: That, as God is in the material world fashioning his universe, so is he in each human soul fashioning a man after his likeness; that all things, whether joy or sorrow, success or disappointment, visions of the truth or veilings of the truth, are but elements in that universal travail which is destined to work out a far more exceeding weight of glory than has yet been revealed, even in the glory of the only-begotten Son of the Father.—Thomas Curtis Clark, in Evangelist.







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SOUTHERN RAILWAY.

N. B.—Following schedule figures published only as information, and are not guaranteed:

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation, and club cars to New York.

3:45 a. m.—No. 45, daily, Local for Charlotte, connecting for Atlanta and points south.

4:10 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

7:10 a. m.—No. 8, daily, for Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem and daily except Sunday for Wilkesboro.

7:50 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:50 a. m.—No. 11, daily for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:25 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:55 p. m.—No. 131, daily, for Mt. Airy.

6:15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.

10:20 p. m.—No. 233, daily for Winston-Salem.

9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleeper for Richmond.

C. H. ACKERT, V. P. & G. M.
S. H. HARDWICK, P. T. M.
W. H. TAYLOE, G. P. A., Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
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OPPORTUNITY TO DO GOOD

A word unsaid seems a little thing,
But, alas, I may never know
If the coming days to a soul may bring
The truth that I fail to show.

A song unsung seems a little thing,
But the heart that I left today
May pine for the songs that I did not sing,
As it goes on its cheerless way.

A deed undone seems a little thing,
But the burden I might have shared
Has left a heart with a bitter sting,
Of the thought that "nobody cared."

So the little things that we leave undone
Are the things that men hold dear;
Life's battles are reckoned lost or won
By a smile, or a falling tear.

—Edith Virginia Bradt.

WHAT ARE WE IN THIS WORLD FOR? TO have a good time? To fold our hands and sit down and wait for the sun to set? No. We are here to to do good. Why do we seek knowledge? Why do we read books? That we may be somewhat distinguished above our neighbors? No. We should do these things to equip ourselves for usefulness. The world needs men and women who are willing to serve. We have enough and more than enough who are seeking to be served, but where are they who will lay out their strength doing good to others?

Opportunities to do good are everywhere, but they are not always recognized. When Isaac Watts was a youth he went to church with his father, and was thoroughly disgusted with the character of the hymns used in public worship, and ventured to criticize them severely. His father asked him what could be done about it. This challenge kindled into a flame the spark of genius in the breast of the young man, and he sat down and composed a hymn which he thought suitable for use in the congregation. That was the beginning of a life-work which has wonderfully enriched the hymnology of the Christian Church. Charles Wesley, Augustus Toplady, William Cowper, and other modern hymn-writers caught their inspiration from Isaac Watts and lighted their torches at the flame he kindled. He saw his opportunity, and improved it.

Solomon says, "The wise man's eyes are in his head; but the fool walketh in darkness." If Isaac Newton had been a fool the apple falling at his feet would have been nothing more than an unimportant accident. But the man whose eyes were in his head saw back of that phenomenon a profound principle, and he did not rest until he had discovered and made known to the world the secret of the order of the material universe. He had eyes to see his opportunity and a soul to improve it. Columbus also saw that the time was ripe for the enlargement of the boundaries of man's knowledge of the world he inhabits. Galileo saw that behind the vibration of a chandelier there was a great principle which the world was waiting to comprehend. Florence Nightingale heard of the sufferings of the soldiers in the camp and in the hospital, and her heart was touched as the heart of any woman would be touched. But she saw an opportunity to help suffering humanity, and out of that thought a great benevolent movement has grown. She saw her opportunity to do good and did it.

Do we see our opportunity? Are we looking for it? Will we embrace it if it shall be made known to us?

Youth is an opportunity to do good. It has been dinned into the minds of young people that youth is an opportunity to prepare to do good, but how few of them imagine that it is a fine opportunity to be useful? The influence of young people over young people is amazing. If it were used for good, how much better the world would be. Education is an opportunity to do good. It is not merely a little polish. It is an equipment for service. An educated mind is worth more than all the diamonds in South Africa. Office in church and state is an opportunity to do good. Too many look on it merely as an opportunity to gratify a worldly ambition or an opportunity for graft. One seeks to be mayor, not because he thinks he can preside over the affairs of the municipality better than anyone else, but because he longs to be addressed as "mayor." One seeks to be bishop, not because he honestly thinks he can manage ecclesiastical affairs better than others or oversee the flock of God better than others, but because he longs to be called "bishop," and to enjoy the honors and emoluments of the office. It is not the opportunity of service that is sought, but the honor.

Wealth is an opportunity to do good. Poverty and affliction afford a fine opportunity to do good. The times in which we live are fraught with opportunity to do good. Our fathers did much for the world with their meager facilities, how much more may we do with the amazing facilities of this day! They were compelled to trudge on their weary way in the old stage coach, while we may fly all abroad on the wings of the lightning. The Christian religion furnishes the finest opportunity to do good the world has ever seen. If there were no other reason why one should be a Christian, this one thing, that thereby one may serve his generation more effectually than in any other way, is enough. Think of the forces it puts in the hands of the fellowers of Jesus: the knowledge of things unseen, the power of prayer, the power of Christian character. Equipped with these spiritual forces, anyone may go forth like the apostles of our Lord, and shake the gates of hell and make the wilderness sing for joy. "As we have therefore opportunity, let us do good."—*New York Christian Advocate.*

North Carolina Christian Advocate

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EDITORIAL.

We are indebted to Rev. W. L. Cuninggim, the faithful and efficient secretary, for a copy of the minutes of the North Carolina Conference. The seventy-second session was held in Durham December 9 to 14, 1908. This copy of the journal is a model of neatness, reflecting great credit on both the secretary who edited and Edwards, Broughton & Co., who did the printing.

* * *

We have had time only to make a hurried examination of the journal, but have been much interested in comparing notes in some particulars with our own Conference journal. For instance, they report 74,548 members and local preachers, while we report 86,543. They have nine presiding elders, receiving last year an average salary of a little more than $1,800, while we have eleven receiving last year an average of a little over $1,500. They have one hundred and eighty-one pastors who received last year an average salary of about $750, while we have 220 pastoral charges paying last year an average of about $625. In both Conferences there are signs of progress and much to encourage, for which all North Carolina Methodists should be devoutly thankful.

* * *

One thing that will impress the reader on a comparison of these journals is the fact that the North Carolina Conference has not multiplied pastoral charges by cutting up and dividing as we have. This explains largely the fact that the average salary paid the pastors in that Conference is so much larger than ours. We are suffering in many places because we have had too much division. The result is that we have not the men to supply so many charges, while many of the men we have are suffering because of too meager support. It is cruel to our men to require them to go to a field and remain there when there is no hope of adequate support.

A CASE IN POINT.

The recent calamity which befell the people of Southern Italy has afforded an opportunity for the demonstration of Christian charity. Over $8,000,000 have been contributed for the relief of the earthquake sufferers, and of this amount nearly one-half was given by the people of the United States. It is significant that the largest expression of sympathy came across the Atlantic from Protestant America. It is safe to say that no pagan country has made an effort to relieve the suffering caused by the disastrous earthquake.

Christianity is the one religion which recognizes the brotherhood of the race and the only one that puts into the heart of humanity the impulse of charity. So while we look with horror on the awful visitation of calamity, may we not see in it the providential opportunity for the demonstration of that spirit of love that Christ came to teach? Jesus said of the man born blind, "Neither hath this man sinned nor his parents; but that the works of God should be made manifest in him." There is somehow, in the providence of God, a disguised blessing even in the catastrophes which cause human suffering, and the appeal is not made in vain to Christians and Christian nations.

WHAT SHALL BE OUR POLICY?

We raise this question with reference to our prospective Children's Home. The trustees have, we understand, appointed a building committee and plans will soon be drawn for the first buildings.

Right in the beginning we desire to put in a plea for a Children's Home as far removed from the prison idea as possible. It will be a great mistake to build large structures of many stories and crowd the children into these like so many hapless jailbirds. Their condition is pathetic enough without adding the horror of being imprisoned for years during the formative period of childhood.

Of course it would be more expensive in administration, but the benefit to be derived will justify increased expense in order to place children in such small groups in cottages as to make them seem like isolated families. There should be no thought of detaining children in an orphanage on any other than the cottage plan. But why detain them at all longer than it may require to find for them homes in Christian families? By all means let our Children's Home be arranged so that those who are detained there may find it as nearly approaching the ideal home as possible; but, first of all, let it be the policy of the management to place out as many as can be provided for in real homes, where they may be brought up under the normal conditions of a real home. There is nothing that tends to develop real manhood and womanhood more than the influence of a Christian home, while nothing gives a surer prophecy of failure in life than the lack of such influence. Let our orphanage set the good example of giving emphasis to the work of finding homes for these unfortunate ones.

THE SUNDAY SCHOOL AND SOUL-WINNING.

The one great opportunity for soul-saving which overshadows all others is the Sunday school. It has required nearly two centuries to bring the Church up to anything like an adequate conception of its opportunity in this respect. The earlier conception of the Sunday-school was rather secular than spiritual, and there still remain many who have not fully conceded the spiritual function of the Sunday-school teacher.

There is, however, little division now among those who take active part in promoting the Sunday-school work as to the providential call to make it first of all a soul-saving agency. This being true, every teacher should feel very sensibly the responsibility which rests upon him in reference to the personal salvation of every pupil under his care. He should know that in whatever else he may fail there can be no excuse for a failure to deliver his soul in prayerful effort to lead each pupil to an experimental knowledge of sins forgiven.

With this conviction of his duty and responsibility each teacher should be as careful of his preparation as the minister who goes to his pulpit every Sunday morning. He can no more afford to allow himself to go before his class without earnest prayer for the salvation of his pupils than can the preacher without earnest prayer for the awakening and conversion of the unsaved in his congregation. In fact we believe that the key to the mighty, sweeping revival which we so much need everywhere is held by the teachers in our Sunday schools. Suppose each one of this great army were to get upon his heart the burden of the souls committed to him. Suppose they were to become seized with the conviction that they must be under God the instrument or agency through which these are to be led to salvation, so that day and night they would cry unto God for it; would there not be the condition for the most sweeping revival this world ever witnessed? With all the improvement that we have witnessed in the work of the Sunday-school in the last quarter of a century, we fear that the weakest point is our failure to utilize the opportunity as we should in saving the souls of those committed to us. "He that winneth souls is wise," and there is none wiser than the Sunday-school teacher who knows how to make the most of his opportunity in soul-saving.

THE PROBLEM OF THE UNEMPLOYED.

We have heard much during the season of financial depression about the unemployed, and there is no doubt that the multitudes of wage-earners have felt the situation keenly. But there is always this problem of the unemployed, and in times such as we have been passing through, especially, this cry is worked for more than it is worth, and the public generally should be warned not to expend their sympathy or cash trying to champion the cause of thousands of good-for-nothings who are always suffering from hard times and panics brought about by themselves. The country is full of men out of a job for the most part because they have not been willing to show the industrious turn which would make their employment of any advantage to their employer.

The editor of the Western Christian Advocate says what we desire to say in the following, which deserves to be carefully read, marked and inwardly digested:

"'Unemployment,' it is to be feared, is becoming almost a fad in some communities. In Cincinnati, the other day, just after a heavy snowfall, when a good, able-bodied man could have earned any amount of money shoveling paths, the 'unemployed' were holding a 'meeting' in the Vine Street Congregational church. Such weighty topics as clean bed linen in lodging houses, and the quality of free soup were discussed, and by the time the assembly adjourned, a lot of honest fellows who were not afraid of work, had pocketed amounts ranging all the way up to five dollars.

"This endless talk, talk, talk, is not going to solve the problem of unemployment. There is a time for talk, but there is a time for work, too, and a six-inch snowfall ought to be regarded by the man out of a job as a dispensation of Providence.

"For many wage-earners these times doubtless may be hard. It may be true that many laborers have been laid off, and that good jobs are just now at a premium. It may be necessary for a man to run fast after a coal wagon if he wants to be employed at putting in the coal. At the same time, if he gets there first, he is hardly liable to be spending the remainder of his life doing the same kind of work.

"The trouble is, with many of the 'unemployed,' that they are not 'men' out of work, but butchers, bakers and candlestick makers looking for a job. Not finding any vacancies to their liking, they become professional chair-warmers. They are too proud, they say, to accept charity. They are likewise too proud to shovel snow, wash dishes, or to put in coal. They like to speak in meeting and tell what they would do under certain circumstances, but they do not work. It is the same excuse that the tramp gives when he wants a handout. He can not get work at his 'occupation.' Ask him what his occupation is. In the winter it is mowing lawns; in the summer it is shoveling snow.

"We have carefully modified our statements. Doubtless there are many honest and honorable men who are out of work and suffering, who would gladly accept any employment by which they could earn their bread; and they would work at it faithfully. They deserve great sympathy, but should be helped as soon as possible to help themselves."

NOTES AND PERSONALS.

—Rev. and Mrs. H. H. Robbins, of Statesville, visited at Maiden for a few days last week.

—We are glad to learn that Dr. V. J. Palmer, of Polkville, who has been seriously ill for some time, is much improved.

—Rev. E. M. Hoyle, of the North Carolina Conference, and pastor at Lumberton, is now in the midst of a revival meeting.

—Capt. G. T. Roth and family have gone to Florida, where they will spend the remainder of the winter. They left last week.—Elkin Times.

—Rev. R. L. Fruit, of the Coleridge circuit, writes that he is in the midst of a gracious revival at Coleridge. The services were continued from the quarterly meeting.

—The many friends of Hon. M. O. Sherrill will be sorry to know that he has been right sick at his home in Raleigh. We trust this good brother may soon be entirely well again.

—On Friday evening of last week Rev. W. O. Davis, pastor of Carraway Memorial, at White Oak, and family were generously pounded by members of his congregation and other friends.

—On Wednesday of last eek Capt. John A. Ramsay, one of the best known citizens of Salisbury, passed away in that city. Captain Ramsay was a Confederate veteran and had many friends throughout the state.

—Mrs. Kirby, wife of Rev. George F. Kirby, is reported to be getting on as well as could be expected. Her condition is now favorable. She is still at St. Leo's Hospital, and will likely remain there for some time.

—Rev. L. T. Cordell will begin a meeting at the Methodist church here next Sunday, January 31. He will preach at 11 o'clock a. m. and at night. The meeting will continue through the week following.—Marshaville Our Home.

—A press correspondent writing from Thomasville, says: "The North Thomasville Methodist congregation is building a beautiful $2,000 parsonage on the lot recently given it by Mr. J. E. Wyche, near the center of town. Work has already started on the building, and it will be completed this spring.

—At an informal conference at Main Street Methodist church Wednesday night, it was decided to tear away the old parsonage and build a comforta-

ble modern parsonage of not less than nine rooms. The matter is to be submitted to the congregation as a whole next Sunday morning.—Webster's Weekly.

—Rev. Dr. J. C. Rowe, presiding elder of the Salisbury district, was in the city on Friday of last week and made a much appreciated call at the Advocate office. Dr. Rowe reports everything moving on pleasantly on the Salisbury district. He is just completing his first round.

—Capt. J. W. Todd, of Jefferson, Ashe county, passed away at his home in that place on Wednesday of last week. Captain Todd was a gallant officer in the Confederate army and had a wide circle of friends. The Advocate joins in expressions of sympathy for the bereaved family.

—Rev. A. S. Raper, of East Greensboro charge, was called to his old home in Davidson county last week on account of the illness of his father, who is not expected to survive long. He is more than eighty years old and has been failing for some time.

—We learn with sorrow of the death of Mr. Logan B. Abernethy, of Rutherford College. He was the father of Rev. R. S. Abernethy, of our Conference, and brother of the late Dr. R. L. Abernethy, president and founder of Rutherford College. He was a good man and leaves to his children the heritage of a good name.

—Prof. J. A. Bivins, who was some time ago offered the position of supervisor of the normal work of the Department of Education at Raleigh, has been partially released by the graded school board in order that he may begin his new work. He will give each Friday and Saturday to the work at Raleigh till April 1st, when he will be released entirely from the work here.—Monroe Journal.

—Rev. J. A. Bowles, of West Greensboro charge, is having a beautiful calendar printed at the Advocate office which he will distribute among his people. The calendar shows the date and hour of each preaching service as well as the Sunday-school, has the picture of the pastor, is printed in colors and will be a valuable souvenir of his work. The expense is insignificant and other preachers would do well to follow his example.

—Rev. B. F. Hargett, pastor of our church at Wilkesboro, reports everything moving on pleasantly and satisfactorily in his charge. He reports a live Woman's Home Mission Society and Epworth League, and that the young men and women of the town have united in the organization of a Christian Endeavor Society. The people have shown great kindness to the pastor by generous poundings. Best of all, he reports conversions and additions to the church at regular services.

—Since the death of Rev. Dr. Samuel Lander, the founder of Lander College, Greenwood, S. C., it has been the custom to observe January 30, his birthday, with appropriate exercises. On last Saturday evening, January 30, at the college at Greenwood, S. C., Prof. J. G. Clinkscales, of Wofford College, delivered the address and Rev. W. L. Sherrill, our junior editor, read the sketch of the life of Dr. Lander, printed on our fourth page. Dr. Lander was a native North Carolinian, and well and favorably known to many of our readers.

—Great sympathy is felt in Greensboro and vicinity for Mrs. J. B. Scarboro, in the death of her son, Mr. A. E. Scarboro, who died in San Leandro, Cal., on Wednesday morning of last week. Mr. Scarboro had been in failing health for several months and went to California last fall with the hope of recovering his health. His wife, who was the daughter of Rev. Dr. Frank H. Wood, died some two years ago. He was a young man of exemplary character, a member of West Market Street church, and had many friends who will be grieved to hear of his death.

—We are glad to learn from press reports that Prof. M. A. Yost, so long and favorably known as a member of the faculty of Weaverville College, was last week elected president of the college. There is no better man in the world than Prof. Yost, and he has been thoroughly trained in the practical work of the college for some twenty years or more. The press correspondent says: "Professor Yost has been connected with the college for the past twenty years. He was for nearly ten years president, being elected soon after the organization of the college. He was appointed president pro tem. when President Abernethy resigned in December."

—Rev. Dr. John C. Kilgo, president of Trinity College, delivered an address at the A. & M. College for the Colored Race in this city, on Friday night of last week. His subject was "Civilization," and the speaker was given an enthusiastic hearing. As is always the case, Dr. Kilgo talked good hard sense. Among other things he urged that his hearers get closer to nature, stating that unless this was done the American nation would do as other nations had done—fall while at the height of its civilization. He urged that the people go back to the farm for moral strength and to have a closer contact with nature.

—Rev. Dr. T. N. Ivey, editor of the Raleigh Christian Advocate, was in the city on Thursday of last week and made the Advocate office a pleasant call. Dr. Ivey was brought up in the western part of tht state, and naturally feels a very keen interest in all that occurs on this side of the line. He is making a fine paper for his Conference, but admits that in the matter of circulation we have about overtaken him. Now why should we not lead in circulation since we have some 12,000 more members than they have. Let every pastor hustle for the next six weeks and we can possibly for the first time say that we have distanced the "Old Raleigh."

—A correspondent of the daily press writing from Wilson on the 29th inst, says: "Rev. G. F. Smith, pastor of the Wilson Methodist church, who was called to the sick bedside of his aged father, Mr. Alfred Smith, who resides at Jackson Hill, in Davidson county, returned to his charge today. He says his father, who is now eighty-five years old, lies in a critical condition, and that he would not be surprised at any time to receive tidings of his death. The only nourishment the old gentleman has been able to retain for the past twenty-five days has been milk. Paralysis of the bowels seems to be the trouble, and his prysician says that on several former occasions Mr. Smith received slight strokes of paralysis."

—Rev. J. W. Heidt, D. D., one of the leading members of the North Georgia Conference, and for many years its secretary, died at his home, near Atlanta, on January 23, after a brief illness. Dr. Heidt was at the time of his death the presiding elder of the Augusta district. He was about sixty-seven years old, and had been an active itinerant since 1866. He gave some years of service to school work in Georgia and later in Texas, where he was regent of Southwestern University. He had been at different times one of the assistant secretaries of the General Conference. His was a large and generous nature. His face disclosed a sunny view of life, and his hearty laugh was always infectious.—Nashville Advocate.

THE CHILDREN'S HOME.

Treasurer's Report.

Fifth Sunday in November—

Previously reported	$114.02
Dilworth	2.21
Liberty	1.85
Bollinger Chapel	1.10
Pisgah, Lincolnton Circuit	.60
Bethel Station	1.50
Ramseur	11.02
Andrews	1.03
Snow Hill, Sulphur Springs Circuit	90
Randleman, St. Paul's	7.50
Shoal Creek	1.00
East Bend, Macedonia	2.10
Vanderburg, Troutman Circuit	1.22
Gilkey	1.02
Hildebrand	40
Olin	.88
Mt. Ulla	2.00
Palm Tree, South Fort Circuit	1.00
Lebanon	1.13
Charlotte	1.00
Palmerville	.30
Salem, Forset City Circuit	.48
Statesville, Broad Steet	16.82
Derita	15.25
Zion, Haywood Circuit	1.68
Asbury, Sulphur Springs Circuit	2.55
Mocksville	12.36
Mt. Grove, Table Rock Circuit	1.07
Salem, Franklin Circuit	1.65
Hayesville	.45
Mt. Pisgah, Summerfield Circuit	4.00
Andrews	2.68
Clarksbury	1.00
Concord Circuit	11.35
Randleman, Naomi	1.56
Waynesville	6.50
Mt. Olivet, Concord	3.18
Spencer	8.40
Mt. Pleasant, Biltmore Circuit	2.55
Antioch, Rural Hall Circuit	3.50
Elk Park	4.50
Norwood	10.00
Centenary, Davidson Circuit	.60
Maiden Circuit	2.00
Cold Springs	2.36
Wilkes Circuit	3.15
Brevard	1.64
Swannanoa Circuit	5.00
Lenoir Circuit	9.24
Moore's Chapel, Mt. Holly Circuit	4.50
Salisbury, Baraca Class	10.00
Pleasant Grove	.80
Moore's Grove, Hendersonville Circuit	2.00
Pleasant Garden	1.00
Arney's Chapel, Table Rock Circuit	2.20
Albemarle	3.44
Danbury	2.90
Madison	4.37
Greensboro, Spring Garden	4.44
Pleasant Garden	6.86
Total	$331.75

Thanksgiving Offering.

Thermal City	$ 2.00
Lenoir	21.92
Bethany	4.70
Waynesville	6.75
Greensboro, Centenary	3.81
Tryon and Saluda	4.29
Shelby	31.17
Shoal Creek	3.10
Rutherford College	5.00
Morganton	30.00
Mocksville	6.00
Mt. Pleasant	9.87
Greensboro, Spring Garden	4.01
Gastonia	4.20
Danbury	1.10
Total	$137.92

Other Contributions.

G. C. Goodman, Kanapolis charge	$ 5.00
Mrs. C. G. Barrett, Leicester Circuit	1.00
Frank Gurrley, High Point	10.00
J. P. Rodgers, agent	231.00
Total	$247.00
Grand total	700.67

G. F. IVY, Treasurer.

Hickory, N. C., Jan. 31, 1909.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to February 2nd, 1909.

ASHEVILLE DISTRICT.		
Riverside, A. E. Harrison	1	
Weaverville, T. E. Smiley	6	
		7
CHARLOTTE DISTRICT.		
Dilworth, A. L. Coburn	1	
Wadesboro, J. H. West	1	
Tryon Street, G. H. Detwiler	1	
Trinity, E. L. Bain	9	
		12
GREENSBORO DISTRICT.		
Coleridge, R. L. Fruit	3	
Pleasant Garden, R. A. Taylor	1	
Washington Street, J. Ed. Thompson	2	
South Main Street, O. P. Ader	3	
		9
MORGANTON DISTRICT.		
Cliffside, S. E. Richardson	2	
Rutherford College, W. E. Poovey	3½	
		5½
SALISBURY DISTRICT.		
Albemarle Circuit, J. T. Stover	1	
First Church, S. B. Turrentine	1	
Woodleaf, E. G. Pusey	3	
		5
SHELBY DISTRICT.		
Cherryville Circuit, A. C. Swofford	1½	
		1½
STATESVILLE DISTRICT.		
Lenoir Circuit, J. O. Erwin	13	
Rock Spring, W. F. Elliott	1	
Hickory, Phoenecia Britten	1	
		15
WINSTON DISTRICT.		
Summerfield Circuit, C. P. Goode	1	
Walnut Cove, C. H. Clyde	2	
		3
WAYNESVILLE DISTRICT.		
Waynesville, J. H. Barnhardt	1	
Jonathan Circuit, J. B. Hyder	11	
Sulphur Springs, J. W. Campbell	5	
Bethel, C. A. Swift	9	
West Asheville, R. E. Atkinson	1	
		27
MT. AIRY DISTRICT.		
Rockford Circuit, T. J. Houck	13	
		13
Grand total		98

dents is but the sentiment of the many women whose characters have been strengthened through contact with this noble man. He was all of a gentleman, all of a scholar, and all of a Christian, cultured, chivalrous, consecrated. There were blended in him in just proportion those elements which go to make a nobleman.

North Carolina has furnished to the church and state a large number of useful men who have distinguished themselves in peace and war, but I am sure that few of her sons, when final results are measured, have rendered to mankind a service so far-reaching and uplifting as did this humble and unpretentious but truly great man, who to the end of his days was busy in season and out of season, striving to prepare the young women of the land for larger life and nobler service. He is no longer with us, but his holy in uence abides and his work continues, for when God buries the workman he still carries on the work.

REV. R. M. TAYLOR AND THE BROTHERHOOD.

I beg, Mr. Editor, space for a few words in reference to Brother Taylor's article in last week's Advocate. Letters have poured in from all directions making various inquiries anent the Methodist Benevolent Association and the Brotherhood. In all my replies I have advised no one to leave the Association. A number, like myself, have withdrawn, and at their suggestion, I have undertaken the re-organization of our conference brotherhood. Not that said Brotherhood has ever disbanded. We have considered the organization intact as an auxiliary to the Methodist Benevolent Association, but the term re-organization refers to a re-adjustment of the articles of organization to suit lay and clerical as suggested in this week's Advocate in the outlined constitution.

In this I am trying as best I can to devise some way of undoing any wrong that I may have done in advising the merging of our Brotherhood in the Methodist Benevolent Association. Some of these brethren are invalids, others worn out and aged. Their income will not warrant the increased assessments adopted by the association. If I can succeed in inducing a few hundred laymen to become interested, I can make it alike beneficial to lay and clerical to join our re-organized brotherhood.

Brother Taylor says 'Brother Chreitzberg says he has been paying into some Brotherhood for thirty years, only to let it lapse at last. This is just where I think he made the mistake. He let it lapse. Why not keep it up?" To this I reply, simply because I could not afford it. I do not often jump with my eyes shut. To continue with the Association I would be required to pay at my age $53.20. If the payment were made quarterly it would be $56.00, or $14.00 each payment. This $56.00 would have to be paid as long as I lived. Upon consultation with insurance tables I found that if I would invest $56.00 annually at 7 per cent. compound interest, that in ten years I would have $945.28; in twelve years, $1,071.84; in twenty years $2,456.16; but if I remained in the association twenty years I would have paid in in fact the equivalent of $2,456.16, while my estate would realize only $1,000. In other words, I would have paid $1,456.16 for the privilege of letting my estate receive $1,000. But should I drop out for inability to meet the annual payment (or quarterly assessments) my estate would get nothing; on the other hand, if I should take the business method of investing my own money at 7 per cent. compound interest at any stage I, or in the event of my death my estate, would draw all put in and its accumulations. How does Brother Taylor like that for business? Remember the re-organization of the association is on a business and not a benevolent plan. Its purpose now is to create a large sinking fund.

Again: If I desire a paid-up policy at my age I can get a $1,000 for $660.73 cash payment; $284.-55 cheaper than if I should run with the Association ten years, and only the remotest chance of its being lost.

Brother Taylor at his age will pay $46.00 annually into the re-organized association, which, at 7 per cent. in ten years, will be equivalent to $776.48; or in twenty years, $2,017.56, anly at the end of those periods to let his family receive $1,-000.00. Is it the wise thing for him to run counter to the facts unless he has money to burn?

Mr. Editor, my explanation is made. Thank you for courtesies. This may wake up snakes; however let them come.

H. F. CHREITZBERG.

P. S.—I made an error in saying I had paid into Brotherhoods for 30 years—it should have been 24 years instead. H. F. C.

A PICTURE OF GOD.

S. D. Gordon.

It is fairly pathetic what a stranger God is in his own world. He comes to his own, and they who are his own kinsfolks keep him standing outside the door while they peer suspiciously at him through the crack at the hinges.

To know God really, truly, is the beginning of a normal life. One of the best pictures of God that I ever saw came to me in a simple story. It was of a man, a minister, who lived in a New England town. He had a son, about fourteen years of age, going to school. One afternoon the boy's teacher called at the home and asked for the father, and said:

"Is your boy sick?"

"No. Why?"

"He was not at school today."

"Is that so?"

"Nor yesterday."

"You don't mean it!"

"Nor the day before."

"Well!"

"And I supposed he was sick."

"No, he's not sick."

"Well, I thought I would tell you."

And the father said, "Thank you," and the teacher left.

And the father sat thinking. By and by he heard a click at the gate, and he knew the boy was coming, so he went to open the door. And the boy knew as he looked up that his father knew about those three days.. And the father said:

"Come into the library, Phil." And Phil went, and the door was shut. And the father said: "Phil, your teacher was here this afternoon. He tells me you were not at school today . . nor yesterday . . nor the day before. And we supposed you were. You let us think you were. And you do not know how badly I feel. I have always trusted you. I have always said, 'I can trust my boy Phil.' And here you've been a living lie for three whole days. And I can't tell you how badly I feel about it."

Well, that was hard on Phil to be talked to quietly like that. If his father had spoken to him roughly, or—had asked him out to the woodshed for a confidential interview, it would not have been nearly so hard. Then, after a moment's pause, the father said, "Phil, we'll get down and pray." And the thing was getting harder for Phil all the time. He didn't want to pray just then. And they got down. And the father poured out his heart in prayer. And the boy knew as he listened how badly his father felt over his conduct. Somehow he saw himself in the mirror on his knees as he had not before. It's queer about that mirror of the knee-joints. It does show many things. Many folks don't like it.

And they got up. And the father's eyes were wet. And Phil's eyes were not dry. Then the father said:

"My boy, there's a law of life that where there is sin, there is suffering. You can't detach those two things. Where there is suffering there has been sin somewhere. And where there is sin there will be suffering. You can't get those two things apart. Now," he went on, "you have done wrong. And I am in this home like God is in the world. So we will do this. You go up to the attic. I'll make a pallet for you there. We'll take your meals up to you at the regular times, and you stay up there as long as you have been a living lie—three days and three nights."

And Phil didn't say a word. They went upstairs, the pallet was made, and the father kissed his boy and left him alone with his thoughts. Supper time came, and the father and mother sat down to eat. But they couldn't eat for thinking about the boy. The longer they chewed upon the food, the bigger and drier it got in their mouths. And swallowing it was clear out of the question. Then they went into the sitting room for evening. He picked up the evening paper to read, and she sat down to sew. Well, his eyes were not very good. He wore glasses. And this evening he couldn't seem to see distinctly—the glasses seemed blurred. It must have been the glasses, of course. So he took them off and cleaned them very deliberately and then found that he had been holding the paper upside down. And she tried to sew. But the thread broke, and she couldn't seem to get the needle threaded again. You could see that they were both bothered. How we do reveal ourselves in the details!

By and by the clock struck nine, and then ten, their usual hour for retiring. But they made no move toward retiring. She said, "Aren't you going to bed?" And he said, "I think I'll not go yet a bit; you go." "No, I guess I'll wait a while, too." And the clock struck eleven, and the hands worked around to twelve. Then they arose, and locked up, and went to bed, but—not to sleep. Each one pretended to be asleep, and each one knew the other was not asleep. By and by she said (women are always the keener) "Why don't you sleep?" And he said, gently, "How did you know I wasn't sleeping? Why don't you sleep?"

"Well, I just can't for thinking of the boy up in the attic."

"That's the bother with me," he replied. And the clock in the hall struck twelve, and one, and two. Still no sleep came.

At last he said, "Mother, I can't stand this any longer; I'm going upstairs with Phil." And he took his pillow and went softly out of the room, and up the attic stairs. and pressed the latch-key softly, so as not to wake the boy if he were asleep, and tiptoed across the attic floor to the corner by the window, and looked—there Phil lay, wide awake, with something glistening in his eyes, and what looked like stains on his cheeks. And the father got in between the sheets with his boy, and they got their arms around each other's necks, for they had always been the best of friends, father and son, and their tears got mixed up on each other's cheeks. Then they slept. And the next night when sleep time came the father said, "Goodnight, mother, I'm going upstairs with Phil." And the second night he slept in the attic with his boy. And the third night, again he said, "Mother, goodnight. I'm going to sleep with the boy again.' And the third night he slept in the place of punishment with his son.

You are surprised to know that today that boy, a man grown, is telling the story of Jesus with tongue and life of flame in the heart of China.

Do you know, I think that father is the best picture of God I ever saw. God could not take away sin. It's here. He could not take away suffering out of kindness to man. For suffering is sin's index finger, saying, "There's something wrong here." So he came down in the person of His Son, and lay down alongside of man for three days and three nights. That's God—our God. And beyond that he comes, and puts His life alongside of yours and mine, and makes us hate the bad, and long to be pure. To be on intimate terms with him, to live in the atmosphere of his presence, to spend the day with him—that is the true normal life.—Exchange.

NOT OUR OWN SAVIOR.

The things pertaining to God are much more important than the things pertaining to men, for they are the things which concern your soul, which is immortal. . . . In the things pertaining to this life, a man can to a certain extent manage for himself if he likes. But the things pertaining to God, no man can handle properly himselef. You cannot be your own savior. You cannot forgive your own sins. You cannot blot out one single sin that is set down against you, and one unforgiven sin is enough to destroy your soul forever.—F. S. Webster.

THE ACCESSIBILITY OF GOD.

The swing-door of prayer stands always waiting for the touch of faith to press it back. If our Father's presence chamber were opened to us only once in a year, with how much greater reverence would we enter, how much more store would we set on it! We should anticipate the honor and privilege of that interview for the whole year, and eagerly avail ourselves of it. Alas, that familiarity with prayer does not alyaws increase our appreciation of its magnificence!—F. B. Meyer.

Waste no strength dreading obstacles. Many a one disappears as we walk up to it. The Red Sea seemed a formidable obstacle to the Israelites, who knew the hosts of Pharaoh were behind them, but they crossed it on dry land.

No retreat is commanded in God's army. The hosts of the Lord are always ordered to go forward.—Ex.

Contributions.

REV. SAMUEL LANDER, D. D.

(Read by Rev. W. L. Sherrill, at the Lander Anniversary, Greenwood, S. C., Jan. 30, 1909).

I was highly honnored when the pleasant task of preparing a paper bearing on the life and work of Dr. Samuel Lander was laid upon me, but I approached the duty with a feeling of embarrassment for with such a wealth of material out of which to construct the sketch, I hardly knew what to choose, it being difficult to consider only a few of the traits of this good man in the brief time allotted to the subject.

If time would allow me, we could enter into an extended and exhaustive study of his life to our interest and profit. He was of Irish descent for his father, the late Rev. Samuel Lander, and his mother, Eliza Ann Lander, were born in Ireland in 1791 and 1793, respectively. They were married in the city of Cork in 1812, and on account of Catholic persecution, came to America in 1818, living for a time in Boston, then at easy stages they journeyed southward and finally settled permanently in Lincolnton, N. C., and it was there on January 30, 1833, that Samuel Lander, the founder of Lander College, was born.

It is an interesting fact that the South Carolina Conference was in session in that town on that eventful day. Bishop Andrew presided, and Dr. W. M. Wightman (afterward a Bishop), was the secretary of that conference.

Samuel Lander, the first, was a man of remarkably strong mind and rugged honesty. He was a lover of truth, a hater of sham, the very soul of honor, who followed where conscience led, and stood for what he thought was right at any cost. He was converted in middle life, joined the Methodist church, heard and heeded the call to the ministry, and was, for forty years, a very useful local preacher. His wife was a woman refined by nature, of deep piety, with a brilliant and well-furnished mind, and a memory so acute that she never lost an incident or a date. Her knowledge of history was so accurate and her conversational gifts so attractive, that she could entertain her friends by the hour relating the romances and daring deeds of the English celebrities from the time of Alfred the Great even down to Victoria.

The home life of these people was beautiful and their children were trained to fear God and to love the church. One of the most sacred recollections of my early childhood are the days I spent in that home. And I never shall forget when, at the morning and evening hour, the family gathered for worship, how the old people sat, one on each side, of the fireplace, with the other members of the household between and the slaves in the rear, and the patriarch read the lesson from the Holy Book and prayed. It was of such parentage that Dr. Lander, the founder of this college, came and it was in such a religious atmosphere that his earliest years were spent.

He was an obedient child. His mother never had cause for trouble on account of his behavior. Like Samuel the prophet, or Timothy, he was good from his childhood. He never sowed wild oats. He sowed only the seeds of truth and soberness. Brought up in a religious atmosphere, trained in the way of righteousness, he had faith in God, but not until he was fifteen years old did he confess saving faith in Christ. This was in 1848, a little while before he entered college, when visiting one of his siters in Beaufort, N. C. During this visit a revival meeting was in progress there. He attended the services, became very serious, sought for salvation, was converted and joined the church. So obedient and good outwardly had he always hitherto been that his mother often remarked that the only change she could notice in Samuel was that after his conversion, he ceased to engage actively in boyish sports.

He was a very small boy when first he went to school and after learning his letters and how to form them into words, it was his good fortune to be placed under the tuition of Mr. J. W. Murphy, who was a kinsman (by the way from Ireland), and an accomplished scholar and linguist.

When but six years old he was studying Latin under Mr. Murphy, but he made rapid progress in the course, and the habits of thoroughness which pervaded all his lifework are due, next to native tendencies, to the accurate knowledge of root principles acquired under this teacher, for when he entered the Sophomore class at Randolph-Macon College at sixteen he was exceptionally well prepared and easily kept up with and led his classes, finally carrying off the honors on his graduating day.

At one time during his college career, just before examination day, a fellow student asked him if he was prepared in Geometry, and he replied: "I can demonstrate every proposition in the book except the 12th and the 8th." Then on being advised that he had better prepare on that also, he at once went to work and before he retired that night understood it so clearly that the next day, when the professor submitted that very problem, he was able promptly to demonstrate it and when he did, he received from his teacher the highest praise.

This conscientious student never passed over a lesson until he had mastered it. He knew thoroughly and accurately what he studied, and this habit of thoroughness acquired in youth grew with his growth until it became a distinctive trait in his life. Thus consciously he was preparing for his lifework, for when he found the truth, he was capable of imparting it and illustrating in his own life the lesson of thoroughness.

When a tiny boy, not long after he first entered school, he fell in love with the only sweetheart he ever had, and when he was hardly twenty-one years old, he married her, and no lovers in youth were ever more constant and true than these were through all the more than fifty years God spared them to each other. The little woman who was such an inspiration to him and help in all his undertakings, still abides with us, but she is too modest to claim any of the glory which came to him. He was fortunate in his parentage, in his religious advantages, in his educational opportunities and in his marriage. But he conserved all these in such a way as to prepare himself for the largest measure of usefulness.

Fresh from college at nineteen, he was first a surveyor, law student, and then a teacher. First an instructor in Randolph-Macon College till he earned his Master's degree, then he taught in Catawba College, at Newton, N. C. He later was Professor of Latin and Mathematics in Greensboro Female College, and Principal of High Point Seminary. In 1861 he surrendered to the call to preach and was admitted on trial into the South Carolina Conference in 1864. In 1865, he was principal of Lincolnton Seminary, and 1866 and 1867, was pastor of Lincolnton station. In 1868-1870 he was president of Davenport College. But when the conference boundary was changed in 1870 and that territory was transferred to North Carolina he felt that the partonage of Davenport would be largely reduced so that he went to South Carolina and labored there during the remainder of his life. He was 41 years old, in the very prime of life when he went to Williamston. All the years had been preparing him for his work and now a ripe scholar, well furnished in head and heart, he was ready to do better work than ever before. From that time you well know his history and the wonderful service he rendered to the church through the college at Williamston.

Among the strong points in the character of this good man I would say that he had faith, an unswerving faith in God and in Jesus Christ, His Son, and his whole life to the minutest detail was built on that truth. He knew in whom he believed, and he considered it his only business in this world to fear God and keep his commandments. Life to him therefore was a serious fact, an eternal truth, and to be faithful and consequently useful he regarded as the service due from him to God and to his fellowman. The possession of such a faith quickened to the tensest degree an already sensitive conscience. He was painstaking in all he did and was never guilty of shoddy work, for he put his conscience into every task. If it was writingg a copy, or preparing a lesson, or teaching a class, or preaching a sermon, he, for conscience' sake, and love for righteousness, was careful of details; appreciating the great value of what we are pleased to call little things, he magnified duty, and did his best, and hear me, he who lives by this rule, is charged with righteousness even to the finger tips, for his common work becomes sanctified service and he worships God in all he does.

He was a good man, guileless, unsuspicious—he had confidence in humankind and every man who knew him well loved him for his goodness'sake, and while he, like all men, was subject to human infirmity, yet I have never personally known a man whose life was so nearly ideal, so free from blemish, so full of commendable traits, so rich in good works. His motives were never questioned, and from his childhood even down to old age, I never heard of an act of his that deserved or called forth adverse criticism.

He came to his own when he came to the class room. He possessed all the requisites of a great teacher, viz: faith, humility, magnetism, strong common sense, accurate and wide scholarship, broad culture, and unusual capacity to impart knowledge. If he taught a lesson, absolute thoroughness was his aim, and I shall never forget how, when a very small boy, in the reading class, he kept us during the whole recitation hour on one sentence until we had learned to observe correctly the punctuation.

Not only was he skilled as a mathematician, but he was also the master of seven languages. In 1878, when the honorary degree of Doctor of Divinity was conferred on him by Trinity College, he felt that he did not deserve the honor unless he was alble to read the whole Bible in the original. Already versed in the Greek, he at once took up the study of the Hebrew and made rapid progress in it, so that it was his rule in all the after years to only read portions of the Old and New Testament Scripture in the original Hebrew and Greek. A student from his youth, his inquiring mind never ceased to search in new fields and all fields where truth was hid, and in his maturer years his rare and ripe scholarship and varied learning was hard to duplicate. He not only had the capacity for details, but also for great undertakings. During the time of the Civil war when communication with the outside world was cut off and necessity became the mother of invention, books were scarce his thorough knowledge of mathematics enabled him to prepare Lander's Common School Arithmetic, which was the standard in the earlier days of my school life, and which was used in his school up to recent years until the edition was exhausted.

Dr. Lander was also a preacher of superior gifts —a teaching preacher. His pulpit ministrations were full of instruction to his hearers. He was a man of prayer and deep spiritual discernment, with a heart overflowing with love for sinners. In his earlier ministry, in 1867, when pastor in his native town of Lincolnton, he conducted a revival meeting which lasted for six weeks and a great multitude was converted and fully 100 joined the church. It was the greatest meeting ever held in the history of that congregation. The people had faith in and loved him both as pastor and friend. His humble spirit was a source of power as it always is with preachers and other men as well.

An old gentleman, capable as a critic, once told me that many years ago in company with a friend returning from church after hearing for the first time a sermon by Dr. Lander, his companion remarked that "when Mr. ——— was here he stood before the pulpit and his whole demeanor suggested his self-importance, but Mr. Lander tries to hide behind the cross and seems to feel that he has nothing to do with the matter but to be a voice, a mouthpiece for his Master." That was his spirit, he never forced himself to the front, he never sought preferment. He was clothed in humility. He desired not to be ministered unto but to minister.

All honors which came to him came unsought and were an appreciation of his work and character. Resting in the consciousness of duty faithfully done, he cared nought for recognition. He knew that honest work was righteousness and that God would take knowledge of it and he was too busy with his work to think of the applause of men.

Through his long life as a teacher the impress of his personality was marked upon the thousands of young women who came under his tuition. His gentility, his pure life, his guileless nature, his sturdy adherence to principle, his thorough and honest performance of duty, all these together with his faith in God which was the foundation of all the rest, appealed to and affected the conduct of his pupils, and they carried back to their homes and through their lives those larger conceptions of duty and service which they learned from him.

One of his old Davenport girls of the sixties recently wrote me as follows: "I was devoted to the sainted Dr. Lander, and shall ever feel that my whole life has been made better by having been his pupil for three years. He was my ideal of a perfect Christian gentleman, courteous and affable in his manner, chaste and faultless in his walk and conversation. During his stay in Lenoir there was a revival in the college and there was only one sermon ten minutes long. Nearly every girl in school professed conversion, and I heard Mr. Lander say that the numerous incidents connected with that revival did more to confirm his faith and hope than almost any other experience of his life." This tribute from one of his old stu-

From The Field.

Rev. J. M. Terrell's Itinerary in the Charlotte District.

Calvary (Charlotte), February 8, at 7:30 p. m.
Morven, February 9, at night.
Lilesville, February 10, 11 a. m.
Wedesboro, February 10, 7:30 p. m.
Marshville, February 11, 11 a. m.
North Monroe, February 11, at night.
Waxhaw, February 12, 11 a. m.
Unionville, February 12, at night.
Matthews, February 13, at night.
Brevard Street, February 14, 11 a. m.
Tryon Street, February 14, 7:30 p. m.

The Sunday school superintendents and lay leaders are urged to assist the pastors to secure a good attendance upon the services held by Brother Terrell. You will need, this year, the information and inspiration which he will give you.

H. K. BOYER.

Canton Station.

The first quarterly conference for Canton station was held by Presiding Elder Willis January 26, 1909.

The report shows that all the conference collections had been paid in full, with some surplus to be reported on foreign and domestic missions. During the quarter there had been purchased $311.00 worth of furniture for the new parsonage. All salary accounts were up to the day, and a new system of lights placed in the church.

A splendid League for the Seniors, with Rev. Howard E. Walter as president, has been instituted. A Junior League having a large membership, and a Woman's Home Mission Society have been started under splendid prospects. Every outlook for our church here is good. Pastors who know of Methodists that have come to Canton would do a good service by writing the Canton pastor, giving him information that would aid him in looking after these people.

L. B. ABERNETHY.

Hendersonville.

We wish merely to say that Hendersonville Methodism flourishes. The church is united, growing and zealous for the Master. Finances are kept up in full regularly, congregations fill the church, our Lord's disciples are increasing and He is adding to the church and edifying in the church, such as are being saved.

The Sunday school demands more room, while the four missionary societies are enlarging and doing real work for Christ.

The Laymen's Movement is organized and plans are made to accomplish a full share of service. For a year the second Sunday in each month has been set apart as missionary day, and the spirit of missions is beginning to pervade the entire congregation. This gracious spirit has recently expressed itself in providing for the full individual support of the Rev. M. B. Stokes in Korea. This has been done with great joy and has already proved a genuine inspiration to the church. Cordially,

JOHN W. MOORE.

Wadesboro Station.

We are glad to report to our readers of the Advocate how we are getting on in our church work in Wadesboro.

Our station paid up all her demands for the past year and about $200 over on salary. We used the envelope system for each Sunday morning service, and it worked well. The stewards had not near so much to do. I advise every church to try the envelope system. It is so much easier to pay the amount and never miss it, and at the same time helps the preacher. Our preacher last year was Rev. J. H. West. We are glad to say he has been returned. He is a good preacher and a good pastor. We all love him very much. I don't think we could have done better if we had been allowed to pick the conference. He is a noble man. The report he presented to the Conference last year exceeds any report in the history of our church. Our preacher came here last year and found the parsonage in a very bad condition. He saw the situation, went to work, sold the old one and today has one of the best in the Conference. The membership since he came to us has increased from 346 to 421. Out of this number 45 joined by certificate. The prospect for this year is good. P.

From Ansonville.

At our last Annual Conference I was appointed to the Ansonville charge, and while we regretted to leave Morganton, where we had spent a pleasant year in obedience to the authorities of the Church, we came, and although the people hated to give up the former very popular pastor, Brother M. T. Steele, who had served them faithfully for two years, we have been kindly received and I am well pleased with the outlook. There is in this charge a fine type of loyal Methodists, who seem to be willing to enter heartily into every good work.

Our first quarterly meeting was held soon after my arrival on the work. Reports were encouraging, and we are hopeful for a successful year. Brother Boyer, our new presiding elder, preached two good sermons at Ansonville and made a fine impression on the people. Quite a number of our members are taking the Advocate, and most of them will doubtless renew, and we hope by the last of February to get the number of new subscribers allotted to this charge. We are sure if the church papers are taken and read, they will help us in our work of extending the Master's kingdom and in building up Christian character.

One of the great needs on our work, as we see it, is to get the revival fires kindled in every church in the charge. For this we urge our people earnestly to pray. Fraternally,

P. L. TERRELL.

Rock Spring Circuit.

I have now made just two rounds in my new field of labor, the Rock Spring circuit, and I have found that it is a fine people whom I have been sent to serve this year. They gave us a very cordial welcome, and since our arrival have not ceased to show us kindness. I most sincerely hope that my ministry among them may be as helpful as it now seems to be appreciated.

Everything seems hopeful. The work starts off in a very encouraging manner. The first quarterly meeting has just been held and the visit of our little Irish presiding elder was greatly enjoyed. His preaching was of the sort that does good—both scholarly and spiritual. A building committee was appointed at this conference whose purpose is to build, this summer, a nice brick church at Bethel Considerable repair work on the inside of the parsonage will be done this winter. The benevilent collections were reported 85 per cent. secured in cash and good subscriptions. The pastor's salary was fixed at $900.

Rehobeth church has suffered a sad loss in the death of two of its young members. On January 5th Miss Lucy E. Abernathy, aged 13 years, died of penumonia, and on January 27th Mr. Charles E. Sherrill, aged 24 years, died of acute appendicitis, which was followed by blood poisoning. It is peculiarly sad the sudden taking away of these young people. May the Lord give grace to the sorrowing relatives and friends.

I expect to make February Advocate month, and will do my best to secure the number of new subscribers allotted to this charge.

With all good wishes to the Advocate family.

WILLIAM F. ELLIOTT.

Methodism in Transylvania.

There are not a great many Methodists in the beautiful county of Transylvania, our friends, the Baptists, being very numerous in this section and composing a large part of the population except in Brevard, where the Methodists are equally strong, if not in the majority.

We have four churches in the county outside of the town, and two or three other regular preaching places. Brother J. F. Starnes did excellent work on the Brevard circuit last year, and the prospects are good for growth in the country churches this year. There are some points at which we ought to establish preaching places which would give us a broader base of operation in the county.

Methodism in Brevard is growing slowly, but surely. We have good congregations, a good Sunday school, a splendid Woman's Home Mission Society, an active Light Bearers' Society and a very good Epworth League. We are just organizing a Men's Brotherhood, which we hope will be a great blessing to the men of the church. I feel sure that the men of the church are becoming more interested in the Kingdom of God and are becoming more efficient servants of the church in her great work.

But one of the greatest things of Methodism and for Methodism in this county and section is the Brevard Institute, and I wish to speak of the work of this noble school. The Home Mission Society conferred a great blessing on Western North Carolina Methodism by sending Mr. and Mrs. C. H. Trowbridge into our midst. Professor Trowbrodge, with his strong Christian character and fine preparation for work, is a pillar of strength, not only in the school, but in the church and community. He has gathered about him an unusually strong faculty, and I feel safe in saying that the institute has never done better work than is being done at present. The spiritual life of the school, which is always healthy, has just received added impetus through several services conducted in the chapel by the Rev. J. W. Moore, of Hendersonville. Quite a number of pupils professed faith in Christ as the result of these services. And immediately on the close of these services every heart in the school was made glad by the arrival of Miss Bennett and Miss Head, who are to spend two or three days at the institute.

Now while speaking of the institute, let me call attention to the collection for Brevard Institute on the first Sunday in March. We trust that every pastor will secure a good offering on that day. And there is another matter that I wish to mention that Professor Trowbridge's modesty will not allow him to press. There are quite a number of young women and girls in the institute on scholarships pledged by districts, societies, etc. I find that this money usually comes in slowly for lack, I suppose, of some one to press the collection. Now, as we all know, this school is run at the lowest possible cost so that there is no margin to cover these scholarships that do not come up to time, therefore let me urge in behalf of the school that those who are responsible for these scholarships be as prompt as possible in sending them in. As pastor of the church here, and being, therefore, so intimately connected with the school, I feel that I will be excused for taking it upon myself to make the foregoing remarks. Very truly yours,

R. G. TUTTLE.

Trinity College Notes.

The Athletic Council has secured the services of Dr. Merle T. Adkins, of Baltimore, as coach for the baseball team for the coming season. Dr. Adkins is a graduate of Beloit College, and of the medical department of Johns Hopkins University. He gave the greatest satisfaction last year as coach. He is not only one of the most proficient coaches, but he is a man whose influence in any college community is beneficial. He is exceedingly popular with the student body. The record made by the baseball team last year gave Dr. Adkins such a reputation as a successful coach that efforts have been made by several institutions to secure his services this year. He expects to begin his work the first of February.

It has been the custom at Trinity for a number of years to hold a series of religious services under the auspices of the Young Men's Christian Association. These services are held just after the mid-year examinations. The association has requested President Kilgo to conduct them this year. The first service will be held Sunday, and will be continued each evening during the week.

The lectures by Bishop E. E. Hoss, of Nashville, Tenn., under the auspices of the Avera Department of Biblical Literature, will be held the 4th, 5th and 6th of April. The lectures will be given in the Craven Memorial Hall, and the public is invited to hear this distinguished speaker.

The publication committee of the faculty is now at work on the catalogue for the year 1908-'9. The catalogue will be ready for distribution earlier than hitherto.

President Kilgo spoke to the colored Agricultural and Mechanical College, in Greensboro, last Friday evening.

On Saturday evening, in the Angier Duke gymnasium, was played the first of a series of basket ball games with Wake Forest College.

The mid-year examinations closed on Saturday, and the second term will begin Monday, February 1.

Death of Aaron Tucker.

In the death of Aaron Tucker Surry county loses one of its best citizens.

Mr. Tucker died on Tuesday of last week at his home near Zephyr of erysipelas and heart trouble. The remains were interred in the cemetery of the Methodist church, of which he was a faithful member, on Friday, January 22d.

Mr. Tucker was 70 years old on the 4th day of this month. He was a successful farmer and had a good farm and a nice home. Mr. Tucker has long been a member of the Methodist Church, and a steward in that church. We are informed that he first united himself with the Methodist church here in Elkin, having been a member here when the congregation worshipped in the old church on the hill near Mr. John Madison's.

The county, community and the church all sustain a heavy loss in the death of Mr. Tucker.—Elkin Times.

"If we spent as much time trying to overcome our faults as we do to hide them, they would have been cured long ago."

Logan B. Abernethy Dead.

In the death of Logan B. Abernethy, which occurred January 24th at Rutherford College, the county loses one of its best citizens and old-time Southern gentlemen.

He was a brother of the late Robert L. Abernethy, founder of Rutherford College, in whose early efforts for the promotion of education for the masses, "Uncle Logan," as he was known to thousands of students, shared in great measure. He was the twin brother of Moses S. Abernethy, of Hickory, who survives him. They were born August 17, 1824, and were, up to the time of Logan B. Abernethy's death, perhaps the oldest living twins in the United States.

"Uncle Logan's" was a life that typically exemplified the Christian life. Like Christ, he was a carpenter; like Christ he carried with him to his daily duties the image of his God and Father, and he lived each day as if it were to be his last.

Eulogies at best are fulsome things, often set down as empty trinklets to men of great estate. We shall build no towering monument to Uncle Logan, no marble shaft may kiss the sky above his slumbering ashes, but in the lives and memories of his neighbors, in the reverence of his devoted family, whose hands never lacked succor for surcease to his dying pains, in the recognition of an honorable citizen, a loyal Christian, a patriotic soldier, a gentle father, a provident and faithful husband, Logan B. Abernethy has closed a life that might well be the envy of mitred priest or coroneted king.

A FRIEND.

Stephen Bundy.

In the year of 1849, the 26th day of February, Stephen Bundy was born on a farm lying along the banks of Deep River. Here he grew to manhood with his brothers, Shubal, Harmon and Henry, and with one sister, Mrs. Marian Lamb. At the age of 21, June 28, 1870, he was wedded in the holy bonds of matrimony to Miss Eliza Caudle, with whom he lived nearly forty years a very happy life. He fell heir to a portion of his father's farm bordering the northern limits of the thrifty little village of Jamestown. On this he built, in the process of time, a very comfortable residence, into which seven bright, intelligent children were born and reared. Bascom, the oldest son, married a Miss Johnson and lives in High Point. Oscar and Robert married village girls with whom they had played on the lawn and village school yard from childhood. They hold responsible positions of bookkeeper and shipping clerk respectively in the Oakdale mills, while residing in beautiful cottage homes in Jamestown. Carle is a prosperous merchant of the same place. Eva married Zolie March, leaving Dora at home to care for and comfort a widowed mother's heart, of which home Carle now naturally becomes the provider and protector.

Mr. Bundy was a faithful and efficient overseer in the Oakdale mills for thirty-seven years. His home was situated one and three-fourth miles away; this he walked twice, and often four times each day, for these many years. If the same steps had been taken in a trip around the world, he would have gone around twice. The time keeper's records show that in all these years he was absent from his daily work only a few times.

The day of his funeral, which took place from his home Tuesday, January 12, 1909 (he having departed this life the previous Sabbath at 6:40 p. m.), the Oakdale mills were closed down in honor of this faithful man. It was a beautiful sight, and withal pathetic scene to witness the men and women, the boys and girls, that had known him all their lives, march in, one by one, to view the remains of their friend and co-laborer. The heaving breast and tear-stained cheeks showed forth clearly how they loved and respected the man who had tenderly and yet firmly guided the daily toils of many of their hands from childhood; for the operatives of this mill have never been of the roving kind peculiar to many mill people. The management is so generous and fair that there is now and then but little restlessness which creates a disposition to move. It reminds us more of one family working harmoniously in one common interest. The silent influence of such a life as Mr. Bundy's inspired by the sainted founder, with his unsullied character of supreme human kindness, now being perpetuated and exemplified by his successor and honored son, help create such pleasing conditions and amiable sentiments between proprietor and operative, capital and labor. Here you find a solution of that perplexing problem fully demonstrated how to settle the estranged relations that exist between money and labor. Let the golden rule prevail and the problem is solved.

Mr. Bundy was a very quiet, unassuming man. He assidiously avoided ostentations to the extent of marked timidity. He obstinately refused to be influenced by shams or hypocritical appearances. To be rather than seem to be was the motto of his life. He never spoke ill of any one. If nothing good could be said, he was dumb—a noble habit as well as a lovely virtue that! He strictly attended to his own business, and when that task was accomplished he retired to leave others to do likewise. A good man, a useful citizen, a kind father, and a devoted husband has gone from us. Shall we ever see his like again? Peace be to his ashes. His funeral was conducted from his home by the writer, in the presence of the largest gathering of citizens, friends and neighbors we have seen in many a day. The interment took place at Deep River, there to sleep the silent sleep of death till the unfolding glories of the resurrection morn.

J. A. BOWLES.

MOTHER'S DAY.

Miss Anna Jarvis, who lives in the city of brotherly love, has suggested a "holiday the whole world can enjoy as one nation"—the second Sunday in May is Mother's Day. Mother is recognized as one of the sweetest words in the English language.

There is inspiration, pathos and poetry in Miss Jarvis' suggestion. It breathes the spirit of our holy religion.

The thought appeals to my imagination and heart. It involves a principle that appeals to the great heart of universal humanity—to people of every tribe and tongue on this babbling earth. Imagine all the men, women and children on all the earth paying a loving tribute to motherhood. Would not such a scene interest celestial intelligences and send a thrill of sympathetic joy through the ranks of angels and saints in the Eternal City?

It was the son of Mary who honored, exalted and glorified womanhood and motherhood when here on earth. In the very climax of his agony on the cross he committed his mother to the care of the evangelist John, his beloved disciple. I close with an excerpt from an editorial in a recent issue of The Woman's National Daily:

"The first Mothers' Day was observed last year. It is to be observed again this year and through all of the succeeding years throughout the centuries. Thousands wore the little white flowers that made 'heart speak to heart' over the civilized world, on the second Sunday of May, 1908. Millions will wear it on the second Sunday of next May, for there is back of this observance a principle so deep that it strikes to the very foundations of the human heart. There is none so cruel, none so debased in nature, none so forgetful of the old home ties, that they do not now and then recall tender memories of the childhood days when a toddling, helpless creature called a whole wide world by the name of mother. It matters not how far one may have wandered from home, it matters not whether the mother remains in the flesh to bless and encourage and advise, Mothers' Day has special significance for every man and woman and child who has been born into this world of trial and trouble. It is a day for each—a day for all.

"For generations we have been honoring men. In the language of Miss Jarvis: 'We strew the graves of our brave soldiers with flowers, and flowers are scattered on the waters in loving memory of our naval heroes. Every class and race of our countrymen have been honored and rewarded for valor, but no class of our countrywomen has been recognized as heroes and patriots by a grateful nation. Yet who will dispute that as pioneers, as patriots in war and peace, as 'best citizens at all times,' noble mothers have not endured hardships as faithfully and heroically as any soldier of the battlefield?' We can not have national cemeteries for these heroic women, we may not even give them the respect and love in their lifetimes that is their just due, but on this one day of each year we may pin a little white ower on our breasts and thus silently testify to the loving memories that linger in sons' and daughters' hearts.

"Fortunate, indeed, will be those who on the second Sunday of next May still have mothers whom they may greet in the flesh. For them, the privileges of the day may be doubled by brightening the lives of the living mothers with sympathetic letters or with words of kindly cheer and appreciation. For the others, those whose mothers have been called to the Great Beyond, there may be a visit to the little mound in the old cemetery, the scattering of the sacred grave with sweet flowers, and the wearing of the floral badge that signifies the heart o'erflowing with filial love and everlasting gratitude. Let the second Sunday of May be for you and for all mankind, insofar as it lies within your power to make it such, a day of unselfishness. For through a mother's unselfishness you are here."

T. F. GLENN.

Do You Hear Well?

The Stolz Electrophone—A New, Scientific and Practical Invention for Those Who Are Deaf or Partially Deaf—May Now be Tested in Your Own Home.

Deaf or partially deaf people may now make a month's trial of the Stolz Electrophone at home. This is an unusually important news for the deaf, for by this plan the final selection of the one completely satisfactory hearing aid is made easy and inexpensive for everyone. This new invention (U. S. Patent No. 763,575) renders unnecessary such clumsy, unsightly and frequently harmful devices as trumpets, horns, tubes, ear drums, fans, etc. It is a tiny electric telephone that fits on the ear, and which, the instant it is applied, magnifies the sound waves in such manner as to cause an astonishing increase in the clearness of all sounds. It overcomes the buzzing and roaring ear noises, and also so constantly and electrically exercises the vital parts of the ear that, usually, the natural, unaided hearing itself is gradually restored.



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P 4

The Christian Life.

It was Goethe who said, "Life is a quarry." He does not mean the life outside of yourself. He means your own life, that separate part of God's universe over which he has set you as supreme master, king to rule the dominion. Goethe says that this life, your own life his life, everybody's life, is a quarry. A quarry is a place where stone is gotten. The value of a quarry is always in the quality of its stone. The Rutland marble quarries ar famed all over our own country. Now, life if it be a quarry, is simply a place containing a something that is valued, unformed, but with skill may be wrought into what is valuable. The stone from the quarry is chiselled into form. A greater value comes from the chiselling of this stone. Michael Angelo's "Moses" is witness of what a great artist may do with a chisel upon a block of marble. Really, then, if your own life is a quarry, you yourself must be the artist, and out of the material of the quarry you are going to make what is beautiful and worthful to the world. Let me complete the entire quotation: "Life is a quarry out of which we are to mould and chisel and complete a character."—John T. McFarland, D. D.

HER ONE REGRET.

Some years ago there passed away one of those lovely souls whom we call "saints on earth." Her whole life had been one inspiration and help to all around her, and her end was not less triumphant. One by one her friends were summoned to her bedside to receive her farewell blessing, and each felt, as she left her, that she had been on hallowed ground. One day her neice, who cared for her, said, "O aunt, what a wonderful thing it is that you can look back over your long life and find that there is absolutely nothing you have ever done that could cause you regret!" The feeble old lady smiled a little sadly, and said:

"But there are things I regret."

"You, aunt!" cried her niece, incredulous. "What could you find to regret?"

"I regret," she replied, "the good times I might have had and did not."

There is a deep lesson in this. The conscientious housewife is apt to be a Martha, "cumbered with much serving," and in her absorption in her daily routine she lets the opportunities for change and recreation slip by her. This is wrong to her household as well as to herself. She owes her family the cheering atmosphere that can only come from a happy, well-balanced nature. To keep at her best the home-maker must have an outside stimulus. So begin this domestic year with the resolution that you will not let imaginary obstacles stand in the way of your enjoyment.—Harper's Bazar.

THE NEW NAMES.

When Bishop Brent was visiting in Japan, he was asked to officiate at a baptism of Japanese converts. There were three people who desired to be baptized. The first to come forward was an old man.

"What is your name?" asked the bishop.

And the old man answered "Simeon;" and then he smiled, and added, "For mine eyes have seen thy salvation."

The second man was young and strong.

"Thy name?" said the bishop.

"Cornelius," the young man answered.

And the bishop looking on him in his youth and enthusiasm, understood why he had chosen the name of the centurian, that "just man," whom Peter baptized in Caesarea so long ago —"Of a truth, God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him."

The third to come to the front was a child, a little lad ten years old, clinging to his father's hand.

"The name of the child?" asked the bishop.

And the father answered: "His name is Isaac. I give him to the Lord."

And the bishop marveled at the wisdom and simplicity and reverent understanding of this people.–Youth's Companion.

THE HOPEFUL VIEW.

There is a great difference in the way different people endure their sorrow. Some look only down—down in to the grave, down into their own breaking hearts, down at the emptiness, the ruin, and the darkness about them. These find no comfort. Others, with grief no less keen, with loss no less sore, look up into the face of God and see love there; look into heaven where their loved ones are; look at the blessed stars of hope which shine above them, and are comforted. Whittier, in "Snow-Bound," sets the two aspects of sorrow side by side:

"Alas for the man who never sees
The stars shine through the cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!

"Who hath not learned, in hour of faith,
The truth to flesh and sense unknown,
That life is ever Lord of death,
And Love can never lose its own."

—J. R. Miller, D. D.

PICTURES ON THE WALL.

The explanation of the fact that a boy reared away inland, longed for the sea and became a seafaring man, was found in a picture on the wall of his home; the picture of a majestic ship sailing on the sea. Daily it caught his eye and filled his mind till it determined his life. What kind of pictures are on your walls? I see them in elegant Christian homes, in offices of Christian business and professional men—pictures that make it harder to live pure lives. Here no doubt is found the explanation of many a moral lapse that surprised and shocked the neighbors and broke the hearts of the home folks. Pictures beget thoughts, thoughts color the heart, and out of the heart are the issues of life (Mark 7, 21). "Lead us not into temptation." Maybe you could help the Lord answer that prayer by taking down some pictures from your walls. Suppose Jesus came to your home as He did to that home in Bethany, would you have the pictures just as they are on the walls of the sitting room and His bedroom? If not, why not? If you would be ashamed for Him to see them, are they safe for the dear ones of your own home, yourself included?—Central Presbyterian.

Early Cabbage Plants for sale by N. H. Blitch Co. Meggetts, S. C. See our ad. on page 13. Don't forget it Our plants are sprayed before shipped, to kill all lice and worms,

FAR-SIGHTED.

The Christian above all others, should be a far-sighted man. His view is not bounded by the limits of the current week or year. It is not bounded by the grave. He may be rich or poor, as God determines; but he is always rich toward God. In trouble he has a stay. In calamity he has goods which cannot be taken away from him. He will do his work in the world with care and dliigence; but always with the courage which is born of faith and nourished by love. And out of this faithful and courageous life the flower of joy will spring. The things that really matter cannot make against his peace. As for the rest, has he not committed his whole life to the all-powerful, the peace-giving Father? And in that confidence he comes to rest of heart.—Exchange.

OUR BEST INHERITANCE.

Christ has committed to our hands the Gospel. It is the best inheritance which Heaven can give. We ourselves are heirs along with our brothers and sisters in heathen lands. In becoming Christians, we ourselves have received our share of the setate. Shall we withhold from our fellow-heirs, who grope in the outside darkness, that which belongs to them? We are indebted to the lost nations in the full amount of the gospel inheritance. Unless we send them the gospel, we fail to give them the square deal, as well as fail in loyalty to our Lord and Master.—Rev. S. L. Porte, D. D.

How beautifully the coming down of the rain typifies the descent of God's saving grace. "He shall come down like rain upon the mown grass, said the Psalmist. Quietly, steadily, the rain falls, giving vigor and greenness to the stubble, a new face to the field. So all things change when the Spirit comes into the life. The old life passes away and a glorious new life takes its place, which grows more and more until the harvest.—Selected.

"If a strenuous soul be sad, so much the worse for him and his cause. He is trying to shoulder more of the universe than one man can carry. Let us trust God, and right in the strain we may find our mouth filling with his gifts of laughter. Loneliness, moroseness, discontent, impatience, anxiety—leave them for the unreligious."

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Our Little Folks.

TALKING IN THEIR SLEEP.

By Edith M. Thomas.

"You think I am dead,"
The apple tree said,
"Because I have never a leaf to show;
Because I stoop,
And my branches droop,
And the dull gray mosses over me grow;
But I am alive in trunk and shoot.
The buds of next May
I fold away—
But I pity the withered grass at my root."

"You think I am dead,"
The quick grass said,
"Because I have parted with stem and blade.
But under the ground
With the snow's thick blanket over me laid,
I'm all alive and ready to shoot
Should the spring of the year
Come dancing here—
But I pity the flower without branch or root."

"You think I am dead,"
A soft voice said,
"Because not a branch or a root I own.
I never have died,
But close I hide
In the plumy seed that the wind has sown.
Patient I wait through the long winter hours.
You will see me again—
I shall laugh at you then,
Out of the eyes of a hundred flowers."

—Standard.

THE NEW NAME.

Aunt Julia was rocking back and forth in the little parlor. Sunday was the only day that she would take time for rocking. Week days she was always busy.

It was half-past four, and Charity came in from Sunday school. Aunt Julia had given the child a home ever since the death of her parents. Charity had plenty to eat, and respectable clothes to wear, but there were other things for which she longed.

The child often sobbed herself to sleep because she missed the "good-night talk" that made going to bed a pleasure when mother was living. "Oh, if Aunt Julia only would be like mother!" she often sighed.

As she came into the little parlor, she exclaimed: "Aunt Julia, my Sunday school teacher gave me a present. See it's a New Testament, but it's not exactly like the other one, it's re—vised. That is, some of the words are changed to make the meaning plainer."

"How did she happen to give it to you?" asked Aunt Julia.

"Well, I'll tell you. You know how I have always disliked my name. It sounds so old-fashioned and hard, somehow. Mother used to call me Cherry and Chatty, and Charity seems so—so horrid! One time I saw a sign in a drug store, 'Soda water as cold as charity,' and I always think of it when you call me Charity, Aunt Julia."

"You need not expect me to say Cherry or Chatty, for your name is Charity," said Aunt Julia.

"Oh, yes, I know," and the child gave a little sigh. "But let me tell you, auntie, I was talking to Miss Raven about my name, and she asked me to come past her home, and she took me in, and gave me this book, and marked a chapter for me to read. She says that she is sure I shall change my opinion about my name when I read this chapter, so now I'm going up to my room to read it."

A few minutes later the child was comparing the words in the Revised Version with those in her old little New Testament, opened at the thirteenth chapter of I Corinthians. With wonder and pleasure she read the words: "Love suffereth long, and is kind; love envieth not; love. . . doth not behave itself unseemly, seeketh not its own, . . . beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. . . . Now abideth faith, hope, love, these three; and the greatest of these is love."

"Oh!" she exclaimed alound, "to think that my dreadful name has such a beautiful meaning! I shall never again feel that I dislike it. I shall always feel when people are saying 'Charity' that they mean 'Love.' And when aunt Julia says she took me for the sake of charity, I shall know that she really took me for love's sake. Oh, I'm so glad!"

When the child returned to the little parlor, she exclaimed, "Aunt Julia, I've found out that my name means 'Love.' So now every time you call me, I shall know that you mean 'Love.' Isn't that beautiful? It makes me so happy! And now I am going to live so that you can't help thinking that I'm like my name. God is going to help me, for I've asked Him. I feel that I love everyone now."

Charity looked closely at her aunt, and saw a tear slowly rolling down each cheek.

"Aunt Julia," she said, her voice trembling a little, "I love you! And now let me show it sometimes, because I am so mother-sick! Will you let me give you a hug?"

And the child threw her arms around the old lady's neck. To her surprise, Aunt Julia said, "The Lord bless you, my dear! Little Charity, you are a little Love!"—Helen Somerville, in The Sunday School Times.

DOTTIE AND THE PRINCESS.

"Dottie, will you go to the store for me?"

"Yes, mamma, just as soon as I finish this story. It is all about a princess who had a great deal of money and a kind heart, and went around doing good and helping every one she saw in trouble."

"Dottie," said mamma again presently, "you didn't bring me those chips, and it is almost time to start dinner."

"I will, mamma, by and by; but how I should love to be a princess like this one, and be able to help make every one around me happy?"

Mamma finished peeling her pan of potatoes and brought the basket of chips herself, while Dottie scarcely looked up from her book.

"O Dotty, p'ease tie 'is 'tring on my wagon. The old one's bwokened." This was baby Bertie.

Dottie threw down her book impatiently. "You are a little nuisance!" she exclaimed, as she grabbed the string from her brother so hastily that she broke it. "I wish you'd go 'way and let me alone. I never can have a good time all by myself."

Mamma was coming out of the pantry with a jar of preserved peaches just in time to hear her little daughter's last words. But there was only a little wonder in her voice as she inquired: "Did the princess in your story book try to have a good time all by herself?"

"N—no, mamma; I guess not," said Dottie very slowly.

"Well," continued mamma, "if you really want to be like her, you can't begin a minute too soon."

Dottie stooped to pick up her book and forgot to answer. But as she went out of the room there was such a queer expression on her face that I am almost sure she heard.—Our Little Ones.

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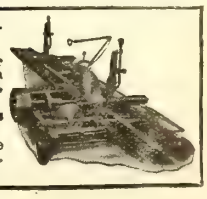
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Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

LARGE GIVING.

Jesus taught that the size of a gift is measured, not so much by the amount given, as by that from which it is taken, when he said to the churchmen that the poor widow had "cast in m re than they all. Such givers have lived in every age—are living today. Were an equal desire and a commensurate effort found in the heart and plan of the average giver, how great were the possibilities of the church of the Living God today! Instead of the battle cry, "The world for Christ in this generation!" soon would be heard hallelujahs over the world already won.

A few examples of large giving by those in the lowly places and in narrow lines are recorded here.

Two young women are employed in a factory in a large city. One pays her board, and from the remainder of her income gives eighty dollars a year toward the support of native workers in the foreign field besides what she contributes to work at home. The other lives three miles from the city and walks to and from the factory where she does piece work. By working an extra hour in the morning and another in the evening she earns from thirty-five to forty dollars per week. Her assistance is needed in the home and for this she gives $12 every week. She restricts her own personal expenditures to one hundred and fifty dollars a year. The balance goes into the Lord s treasury. Out of this she supports thirty-two native workers in foreign fields through the General Missionary Society and the Woman's Foreign Missionary Society. She also has her work in her local church.

A farmer's wife found it difficult to get more than her dues for the Woman's Foreign Missionary Society, which she so much loved because she loved Him who was her stay and comfort. She prayed earnestly for a larger gift. One day her husband told her there was a little calf in the barn that must be raised by hand, and she might have it to do as she liked with it. She carefully tended it, thinking this would provide the gift she had asked for; but her best care did not save its life. Most women would have been utterly discouraged, and said, "Now, Lord, I can do nothing more; thou knowest my heart and what I desired to do for thee." Not so this earnest woman. She courageously undertook a task entirely new to her; skinned the calf, cured the skin, took it to the market and sold it for one dollar. While this dollar was much less than her hope, she joyfully put it into the treasury of the society.

A teacher early in her career became interested in a young Chinese girl and undertook her support. Her own equipment was meager and her salary small. She realized that she must have further preparation to advance in her profession and for this she saved and worked. Many young women would have felt they must under the circumstances, cease to care for the Chinese girl. This young woman had become deeply interested in her charge, and a realization of her responsibility was settled deep in her heart. In order to continue the support of her protege she boarded herself while at school, until both had graduated. The "willing mind" finds a solution for its problem when God leads.

Twenty years ago a note came to a Branch treasurer of the Woman's Foreign Missionary Society, containing the one sentence: "Fifty cents for Jesus." When the treasurer sent the receipt she asked for a little of the history of the donor. She found her to be an old lady, a reader of Friend, and much interested in all Christian work. The farm on which she lived was small and yielded but slight returns; but her needs were few, her wants simple, and self-denial for Christ's sake was her chief joy.

A later letter with a dollar bore this message: "I have asked the Lord to let me have some money for His cause. I do not own anything of value except an old spinning-wheel that belonged to my grandmother, which has stood in my room for twenty-five years. It is the only precious thing I have, and I want to give my best for Jesus. I have sold it for one dollar. It cost me many tears to part with it, but I know God will accept my offering, which I send with many prayers." This dollar seemed too precious to deposit with other money and the treasurer laid it aside for some days. Finally it was sent to the Home for Homeless Women in Lucknow, India, by a missionary. In due time a letter came from a missionary in charge of this Home, and was sent to the dear old lady. After receiving this letter she wrote: "It filled my cup to overflowing. I spread the letter before me as I prayed and wept, feeling it to be such an honor to receive a letter from a real missionary, telling of her work. How I did pray over it and thank God for the privilege of doing a litt for Him!"

Some years later the blessed woman wrote again: "Ever since I gave my precious spinning-wheel to the Lord, my blessings have been boundless. That gift has made the springs gush forth and showers of spiritual blessings have come to me." At another time she writes: "I send you ten dollars, five for foreign missions and five for home missions. How I do praise the Lord that the wish of my heart has been granted, and I am permitted to give to the needy as the blessed Lord has prospered, and as we all promise to do when we join the church. Oh, the goodness of God! Nothing I ask Him but I receive—even the fullness of His love!"

In one letter she says: "I have asked the Lord for work that I may contribute to His cause, and He has answered by sending me four carpets to weave, and with it the needed strength just as he always has. With the enclosed dollar, I send my love to all the sisters who labor for the needy ones."

Again she writes: "I am eighty-four years old. How I wish I had a Thank Offering to send! God has been so good to unworthy me. I have asked Him to direct my mind to think of something I can do. I have a peach tree that was loaded very heavily with fruit; but much of it was stolen before it ripened. There is one large peach left, which is eight inches round. It looks very tempting. I shall call it my missionary peach. I am to receive a call from a teacher, and I will buy it and we will eat it together. I send four stamps (eight cents) to pay for it." This story was told by the treasurer in a meeting of a certain society, and twenty dollars was quickly raised, and this dear friend was made a Life member of the Woman's Foreign Missionary Society. Her joy was beyond expression when she heard of it.

At the age of eighty-seven this woman of great faith, large gifts and abounding joy was received into her heavenly home.

One writing of her says: "The gratitude for every blessing, the seeing a Father's hand in every experience, however trivial, the steadfast looking for opportunity for service in His name, which characterized this King's Daughter, makes one long that her prayers, which have already brought blessing to more than one tired worker, may become a yet greater incentive to loving service for the Master through this memorial."

Does the joy that filled the soul of this woman, when she brought her gifts, large or small, to Him, fill our hearts when we bring our gifts? If not, is it not possible that we are withholding the gifts He wants most of all? We read: "They first gave their own selves," and after that were instructed to "grow in this grace also." God is the great giver; Christ is the greatest gift; His love is boundless and He wants us to know Him and be like Him.—Selected.

Medical Relief Free.

Dr. J. A. Willis, of Crawfordsville, Ind., will mail free to all sending him their addresses a package of PANSY COMPOUND, a pure vegetable remedy which is a positive relief for constipation, indigestion, dyspepsia, rheumatism, and la grippe.

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE And Other Pains



TAKE ONE of These Little Tablets AND THE PAIN IS GONE.

When God sets a period to our mi takes by some great failure, it is tim to begin a new paragraph.

"It is how we behave when we thi nobody is looking, that is the re measure and test of our lives. Almo everybody shows up pretty well dress parade."

CHURCHES, Sunday Schools, Ager make money getting up clubs selling Gem Clothes Line Holder. Sample, Plan free. Gem, Grand Rapids, Mich.

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Whether you build a cottage or a mansion, you will be interested in our line of Hardwood Mantels, Tiles and Grates. Nothing increases the satisfaction and actual value of a house so much as a wise selection of these goods. Be sure to get our catalogue before you buy.

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Sister Woman!

READ MY FREE OFFER



My mission is to make sick women well, and I want to send you, your daughter your sister, your mother, or any ailing friend a full fifty-cent box of Balm of Figs absolutely free. It is a remedy that cures woman's ailments, and I want to tell you all about it—just how to cure yourself right at home without the aid of a doctor—and the best of it is that it will not in the least interfere with your work or occupation. Balm of Figs is just the remedy to make sick women well and weak women strong, and I can prove it—let me prove it to you—I will gladly do it, for I have never heard of anything that does so quickly and surely cure woman's ailments. No internal dosing necessary—it is a local treatment, yet it has to its credit some of the most extraordinary cures on record. Therefore, I want to place it in the hands of every woman suffering with any form of Leucorrhea, Painful Periods, Ulceration, Inflammation, Displacement or Falling of the Womb, Ovarian or Uterine Tumors or Growths, or any of the weaknesses so common to women.

This fifty-cent box of Balm of Figs will not cost you one cent

I will send it to you absolutely free, to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to prove my faith by sending out these fifty-cent boxes free. So, my reader, irrespective of your past experience, write to me at once—today—and I will send you the treatment entirely free by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the very best test of anything is a personal trial of it, and I know a fifty-cent box of Balm of Figs will convince you of its merit. Nothing is so convincing as the actual test of the article itself. Will you give Balm of Figs this test? Write to me today, and remember I will gladly send you a fifty-cent box of Balm of Figs for the asking. Address

MRS. HARRIET M. RICHARDS, Box 248 D Joliet, Illinois.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

"Methought that in a solemn church I stood,
Its marble acres, worn with knees and feet,
Lay spread from door to door, from street to street,
Midway the form hung high upon the rood
Of Him who gave His life to be our good.
Beyond priests flitted, bowed and murmured meet
Among the candles shining still and sweet,
Men came and went and worshipped as they could;
And still their dust a woman with a broom.
Bowed to her work, kept sweeping to the door,
When saw I slow through all the pillars gloom
Across the church a silent figure come.
'Daughter,' He said, 'thou sweepest well my floor!'
'It is the Lord,' I cried, and saw no more."

Dear District Secretaries:—Do you realize that the end of the last quarter approaches? Will you not endeavor to send in complete reports this time? Think what it means to send in the last quarter's report complete. Begin now. Visit your auxiliaries, write all of your officers, urge treasurers to collect and secretaries to report and presidents to see that the year winds up in a proper manner. This is your work—nobly have you done it. This one more time this year I beseech you to send me a complete report.

Dear Auxiliary Presidents:—Your position is so very important in our body politic I hardly know how to approach you on this last important call of the year. But won't you go carefully over your field, make notes, lay plans, then call an execution meeting. The auxiliary whose officers do not meet in execution session may not "die the death," but certainly it cannot "live the life."

Confer as to best methods of winding up the year, make definite plans, and enlist all to help carry them out.

Dear Auxiliary Treasurer:—On you devolves the successful close of the year as finances go. It is a small part of a treasurer's privilege (?) to receive and keep account of the moneys paid in; she it is who is to see that all dues, etc., are paid. It involves work, may be sacrifice of time to accomplish this, but dear treasurer, 'tis for the King! Make up a list of your members, giving exact amount due by each. Visit each member in person or get some ladies to help you. Few there are who will not meet their obligations if tactfully presented. An auxiliary should account for, at the very least, $1.45 plus $1.00 for each member.

Dear Auxiliary Corresponding Secretary:—'Tis to you the final appeal is made, for when you fail us the machinery just stops. You are the motive power. The last quarter's report is so important.

Won't you visit your different officers and get definite report from each one and send, by March first, to your district secretary? Please write to me of your work, etc., but never send me a quarterly report. That should go to your district secretary. Yours,

MRS. T. J. COPELAND,
Corresponding Secretary.

Early Cabbage Plants for sale by N. H. Blitch Co., Meggetts, S. C. See our ad. on page 13. Don't forget it Our plants are sprayed before shipped, to kil all ice and worms

THE LAY WOMEN—THEIR WORK—PAST AND PRESENT.

Have you been especially interested in this subject selected for January and February meetings, The Lay Women?

What have they done?

More than paid their dues and conference expense fund and mayhap on the Pledge. This is really the least of what they have done. They have made the civilized world missionary in thought, at least. More that is than the list of schools and missionaries they support. They have moulded public opinion and thus made possible the great Laymen's Movement. You do not believe that? Let me illustrate: Whom, think you, really responsible for our almost national prohibition statutes? The men who cast the votes in the elections? Nay, verily! 'Twas the women of the W. C. T. U. who a decade ago began and never faltered. They, and they alone created a public opinion that crystalized into ballots that fair May day. And so the Lay Women organized their missionary societies, King's Messengers, Bright Jewels, Brigades, Cradle Rolls, etc., working everywhere always for the Christ, and the dark places began to grow light, the indifferent to become batteries of energy, and lo! The Layman's Movment, which has for its daring motto, "The World for Christ in This Generation," became a possibility.

What can she do? Rather, what can she not do?

I place first, "Refrain from criticism." We need to learn anew every once in a while that church work is not necessarily being an officer in the missionary society, or chairman of a committee. Oft times the most practical church work we can do is to uphold the president or chairman, to refrain from criticizing those trying their best to do the work we have given them to do. It comes second only to telling them occasionally that they are doing well and that we appreciate their services.

And yet another way they may serve. Read. "What," do you say? "Dou you call that church work?" I do, most emphatically. The very idea of attempting to do service for our Lord within the pale of the Methodist Church in this Conference and not reading the Christian Advocate. Do we desire to do home mission work? Let us read "Our Homes" and know our work. This only the first grade work of course. Read anything that makes us think kindly and charitably of our neighbor, not the dear friend who lives on our square, but she for whom we can do a service.

Another, Friendly Visiting. I do not mean visiting friends, though happy we may be if we make friends of them. Visit where we are needed, because we love those who need us. One lady said, "Well, suppose they should return the visit!" Oh! If they only would; then, indeed, we would know that it was a seal to our ministrations. I would not obliterate all social distinction. No indeed. The love must be leavened with common sense. You would not invite your washwoman, even though she be Anglo-Saxon, to drink tea with your care-free- up-town friend, out of consideration for both, but if she of the toil deliberately seeks you, thank God for having allowed you to do service for him.

"I do not know what to talk to them about." Oh! don't you? Sisters, you have much in common. Husbands: That never failing subject of interest. Children: No mother so poor or so ignorant or so sad but can talk on that subject. Give an opportunity to offer the book or magazine that may mean so much by way of diversion to a whole family. Sickness: Oh! They always know how to talk about that. There is your opportunity to get in work for sanitation and to tell them how you have been comforted so often by reading that fourteenth chapter of John. All of our favorite subjects except the servant question; that really is unsuitable. We need visitors with love in their hearts, with tact in their manner, with medicine and wood and flour in the back yard, to be used if needed.

I have omitted all such technical church work as is usually considered—not even mentioning giving—thinking that if we refrain from criticism for our firstly, speak words of appreciation for our secondly, read suitably for our thirdly, and fourthly, go to our friendly visiting as to a vocation to which we are called, we will return some eventide "bearing our sheaves" with us.

MRS. COPELAND.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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The success of Christ's work anywhere is helpful to the success of Christ's work everywhere.—Rev. Peter Thompson.

Report of W. H. M. S., W. N. C Conf., Third Quar., Ending De . 1,'08

DISTRICTS.	Dues.	Baby Roll.	Week of Prayer	Baby M.B.	Brigade.	$1.00 Extra per Member.	Preachers Wives Loan Fn	Brevard	Thank Offering.	Special Pacific Coast	Conference Expense Fund.	Minutes	TOTAL.
Asheville	$28.00	$1.25	30.65	$3.80	.....	$1.00	$5 00	....	....	.....	2.10	....	$71 80
Charlotte	70.13	4.00	44.83	.18	2.82	2.00	.....	....	....	.....	2.70	.10	126.76
Franklin	34.65	.....	12 21	.41	.....	.....	.....	1.50	....	.....	1.35	....	50.12
Greensboro	13.95	.25	52.73	2.80	.....	12.25	.....	....	....	40.00	1.20	.90	154.08
Morganton	2.80	.....	1.00	.....	.....	.....	.....	....	....	.....	.....	....	3.80
Mount Airy	31.25	.....	31.35	.....	.....	6.00	.....	....	.90	.....	1.05	....	70.55
Salisbury	10.05	.....	9.35	.....	.....	2.00	.....	....	....	.....	.51	....	21.91
Shelby	12.65	.....	6.60	3.45	2.00	3.00	.....	....	....	.....	.50	....	28.20
Statesville	25.75	3.25	15.96	2.67	.....	1.00	.....	....	....	.....	1.70	....	50.33
Winston	26.80	2.75	26.92	4.31	.....	4.00	.....	....	....	.....	.25	....	65.03
Waynesville	20.45	.....	.50	1.00	.....	.....	.....	....	....	.....	.60	....	22.55
Total	306.48	11.50	282.10	18.62	4 82	31.25	5.00	1.50	.90	40.00	11.96	1.06	715.13

DISBURSEMENTS.		RECEIPTS.	
By check to Gen. Treas.	$650.67	Balance	$184.41
C'k Cor. Sec., office ex.	17.15	Total cash rec'd from Aux	665.13
By c'k Mrs. Siler. ex. acct.	6.60	Part dues returned by Gen. Treasurer	78.24
Cor. Sec. Adv. Ex. Acct.	25.00	From individuals on Scarritt Scholarship	9.50
Mrs. T. F. Marr, Winston district sec'y	3.00	From sale anuual minutes	2.00
Mrs. England, Statesville district sec'y	7.07		
Mrs. F. E. Ross, Treas. Brevard	25.00	Total	$939.28
Mrs. W. L. Nicholson, press superintendent	10.00		
Mrs. F. E. Ross, treas. Brevard	1.50		
To balance	193.29		
Total	$939.28		

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are the right kind.

The cotton plant cannot feed on barren land. Study your soil. Find cut what it lacks. Then apply the necessary fertilization and the results will surprise you.

See what Mr. W. C. Hays of Smith Station, Ala., did. He says: "I planted about 30 acres of some 'gray sandy land' that had been in cultivation for over 20 years, and used 300 pounds of Virginia-Carolina Fertilizers per acre, *and I expect to gather 30 bales from the 30 acres.*" This is why we say it is the right kind. We have hundreds of letters like this, and even stronger, in praise of Virginia-Carolina Fertilizer for cotton.

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should be used for everything about the house that needs oiling—for sewing machines, bicycles, clothes wringers, etc. It will not corrode or turn rancid. Sold by dealers everywhere in the handy can that can be closed with its own spout.

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Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too.

Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

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It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.



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Dr. H. H. Green's Sons, Box X, Atlanta, Ga.

The Sunday School Lesson.

LESSON VI.—FEBRUARY 7, 1909.

True and False Brotherhood.
(Acts 4, 32 to 5, 11.)

Time—A.D. 30-35. Place—Jerusalem.

Golden Text.—Lying lips are an abomination to the Lord; but they that deal truly are his delight.—Prov. 12, 22.

In Troublous Times.

One may have peace in the midst of storm. So the disciples of the early church discovered. The authorities were breathing out threatenings and slaughter (v. 29), but the disciples were filled with the Holy Spirit and spake the word of God with boldness (v. 31). In the world, says Jesus, ye shall have tribulation; but in Me ye shall have peace. The wrath of the authorities was not without its evangelistic value. It called attention to the object of persecution. The contest of the weaker with the stronger always provokes sympathy for the weaker. A little further on we read that "a great company of priests were obedient to the faith" (6, 7). The witness of patient and submissive martyrdom for a conviction is never fruitless. Moreover the persecution but brought the disciples more closely together through the common bond of suffering. "The multitude of them that believed were of one heart and soul." Persecution is not the worst evil that can come to a church or to an individual, provided always that it is for righteousness' sake. Badly off as the early church was through the bitter enmity of the Jewish hierarchy, its condition was vastly better than that of the insolent and unspiritual body which the hierarchy represented. Better, far better to suffer and be alive than to be at ease and dead.

The Common Life.

The social life of Judaism was bound up in the religion of Judaism. To leave the faith was to forfeit social standing and even the opportunity for a livelihood. The early church had many converts from among the poor; but they had also many converts who became poor for Christ's sake. The care of such was an interest of prime concern. The disciples met the problem with manifest sense, courage and evangelistic cogency. Like true Christians they said, "We shall meet the need or share it. They put their duties before their rights. Men and women with property brought what they had to the common fund, saying, "This is ours, not mine." The object and end of their devotion was to make sure that none among them lacked. The divine approval was instant and characteristic. "Great grace was upon them all."

The Barnabas Type.

A specific case is cited. Just why it is not easy to say. Perhaps to serve as a foil for the story of Ananias which follows. The case is that of one Joses, who, apparently, upon becoming a disciple was named Barnabas, "Son of Exhortation," because in a special way he seemed to be a man filled with the Spirit; or, as he has been called, "a kind of Paraclete to the church." He was a Levite. The orthodox tradition must have been strong in him. But he had recognized in the new movement the persuasion of a deeper spirituality; and he had broken with his traditions at the call of the stronger duty. It was the spirit and not the amount of his contribution that the historian cared to exalt. Whatever the field was, he sold it and brought the money and laid it at the apostle's feet. The Barnabas type is much easier to imagine and admire than it is to imitate. His unfeigned faith, the ardor of his devotion, the catholicity of his charity, the ready compassion and the freehanded benevolence—all mark him out as the type of disciple which constitutes the best evidence for the divine origin of Christiniaty.

The Ananias Type.

The Ananias type follows the motions while it denies the spirit of Christianity. No doubt the munificence of Barnabas provoked approving comment; the example proved contagious. It is quite possible that Ananias took the first steps from a genuinely charitable impulse; his first thought may have been altogether admirable. But he soon found himself unequal to his own ideals. He could transfer his property to money. That part of the transaction would soon become public. The incense of public praise and approval was as the breath of life to him. To part from his money? He had not reckoned with himself, or with the binding power of his past. What part his wife bore in the transaction is only hinted at. She knew in advance of the deception to be practiced. It must therefore have been talked over and agreed upon. And it is here that the really despicable nature of the transaction shows itself. As Peter said, the property was his own; he had not been called upon to sell it, nor to give the proceeds of the sale. He could have remained in good and regular standing in the community had he declined to consider either proposition. But "He brought a certain part." The act, judged by the motive and intent, was thoroughly dishonest. He was not the lover of men but the liar and the hypocrite. And as such Peter exposed him and God judged him.

The Judgment.

If one asks why such summary judgment should be executed upon these two, and why liars and hypocrites have enjoyed such large immunity in all the centuries following, the answer may not be so easy given. Nevertheless, it must be apparent that for the early church—and it might be equally valid for the church of today—a drastic discipline of this sort would be immensely impressive as a warning. Lying is the besetting sin of the oriental; it is a second nature to him. The disciple must learn at once and in a way not easy to forget that truthfulness is a distinct Christian requirement. As one outcome of the tragedy "great fear came upon all that heard it." God is not afraid of retribution as an evangelistic motive. While the memory of the fate of Ananias and Sapphira remained fresh in the minds of the disciples the easy habit of lying was more strongly resisted. It was a startling way of changing the current of popular opinion about lying and hypocrisy; but the change had to come and to come early. Ananias and Sapphira were the worst, but the rest of the world in all succeeding time has been the better for the lesson. The incident has made memorable the truth most necessary for man to know that into the kingdom of heaven, whether above or below, there shall in no wise enter whatsoever maketh a lie. He who is our Master is the Truth; we are His disciples only as we love and do the truth.—N. Y. Christian Advocate.

DELICIOUS Fruit Flavors

A peculiarity of Jell-O desserts that has much to do with their popularity is the clear-cut and smooth fruit flavor, without a trace of the "sickish" sweet that spoils most dessert dishes.

JELL-O

desserts are as nutritive, healthful and wholesome as they are delicious and beautiful.

By the way, it is scientifically admitted that any food that pleases the eye and appeals to the taste has the effect of increasing the flow of the gastric juices, and so stimulates the process of digestion.

This applies to all Jell-O desserts.

Try this one to-day:

ALMOND CHERRY.

Dissolve one package of Cherry Jell-O in one pint boiling water. Pour half into mould or bowl. Just as it begins to harden, drop in a row of blanched almonds. When hard enough pour in rest of Jell-O and add another row of almonds.

A Jell-O dessert, in any of the seven flavors, costs only 10 cents and serves six. Two packages, costing 20 cents, make dessert for a dozen people.

The flavors are: Lemon, Orange, Strawberry, Raspberry, Peach Chocolate and Cherry.



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The railroad builder affords a good example to the character builder. What tremendous obstacles he overcomes that he may attain his end! He tunnels the mountains, spans the rivers and gorges. Patiently he toils through long lengths of time and with great expenditure of treasure that the road-bed may be laid and trains may carry their burden of frieght and passengers to their destined place. Shall he who undertakes to build character be balked by difficulties, discouraged by obstacles, retarded by hindrances? He builds for time and eternity. There is no work in which man may engage that can excel the building of God-like character. In it he uses the costliest material and calls into play the finest skill, and vast enterprises depend on whether his work is well done.—Selected.

Early Cabbage Plants for sale by N. H. Blitch Co., Meggetts, S. C. See our ad. on page 13. Don't forget it Our plants are sprayed before shipped, to kill all lice and worms

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The Farm and Garden.

THE SHORT COURSE IN AGRICULTURE.

Prof. C. N. Newman tells us that the short course class at the A. & M. College this year is the largest in the history of the institution. This is encouraging news, and is evidence of the good work being done by President Hill, Professor Newman and their associates.

The thirty-eight farmers, young and middle-aged, who are taking the course this year, are men who will go back to their farms with new ideas and fresh ambitions and who will become active helpers in the upbuilding of the state's agricultural interests.

It is, of course, impossible to more than teach the fundamental principles of agriculture in a seven-weeks' course; but it is these fundamental principles which most farmers need most to know. They are already familiar with the practical side of farm work, and when they have learned the "why" as well as the "how" of good farming methods, they are in a position to do really good work and achieve great success. The value of these short courses is as yet greatly under-estimated. They not only teach practical lessons of the highest value, but also fill the students with aspirations and ambitions which are worth equally as much to them.

That farmers do not appreciate the advantages offered by those courses is too clearly proved by the very small attendance. Thirty-eight is, of course, a great and encouraging gain over the fourteen of last year, but in Wisconsin there were in attendance on the agricultural short courses at the State University in 1906, 410 students; in 1907, 601; and in 1908, 701.

Where the farmers of a state go by the hundreds to its highest institution of learning for the study of agriculture, one would naturally expect to find farming interests advancing. And this is just what we find. Wisconsin and other states of the northwest have shown in the last decade a wonderful development along agricultural lines, and the farmers there have attained to a general degree of prosperity of which we have scarcely dreamed.

There are just as great—we believe greater—opportunities in the South as in the North or West. All that is necessary is for us to take advantage of them. Education along the lines of farm work is a necessity if we are ever to make farming pay as it should; and these short courses offer to the busy farmer practical instruction of the highest value at a small co t.

The A. & M. Colleges are ready to do their part; let the farmers do theirs. Begin right now to prepare for a few weeks with the short course "boys" next winter; and let's have at least a hundred students at each agricultural college in the South. Such a result would mean that the farming interests of the South had taken a great step forward.—Progressive Farmer.

HAVE A PATCH OF COTTON FOR SEED.

On the improvement of the crop in any plant we must take the whole plant into consideration. If a man selects cotton seed solely for big bolls he may get these, but have long-legged, late and unproductive plants. If on the other hand he selects solely for the number of bolls, he may get a prolific variety, but very small bolls and short staple. What we need is to get a compact and short-jointed plant with good sized bolls and plenty of them.

Select a variety that suits your soil and climate. In the northern part of the cotton belt and in the boll weevil territory an early variety is needed. For an early variety the King is good, if you can get it pure; but so far as I have seen there is very little pure King cotton in North Carolina now; and it may be the same in other sections. For a medium early cotton, the Culpepper is very good, and you can get seed from the North Carolina Experiment Station at West Raleigh.

I would plant a separate patch of the variety selected especially for seed, and would give it the very best attention. Go through the patch and watch the growth. and when you see a plant running up long-legged and weedy, pull it out to prevent its pollen from being carried to other plants. Give the plants plenty of room for full development. Try to get the whole of a uniform, bushy and short-jointed character. Then select your seed at the second picking, from the most prolific plants.

Then do not carry the bolls that you save to a commercial gin and get them mixed with all sorts of seed, but gin them at home, even if you have to pick them out by hand. Better have a small machine for this purpose. By this plan you will see at once a great improvement in the plants. But do not stop and think you have gained a new variety but keep up the seed patch every year constantly striving to get nearer and nearer to your ideal of what a cotton plant should be for your use, and it will not be long before your neighbors will want some of your seed.

I saw two fields of cotton last summer. There was only the public road between them. In one field the cotton was a rich green color, and perfectly uniform in height, not a tall, lanky plant to be seen. Across the road the cotton was yellowish and was all sorts of heights, evidently badly mixed seed. I asked who the good field belonged to, and they said, "He runs a dairy and makes manure." That accounted for the good color of his cotton, but did not account for the uniformity of the crop, which was evidently due to careful selection of the seed. And here, too, we see the importance of a rotation that produced feed for cattle. One may not run a dairy, but every farmer should raise feed for stock and make manure, and after improving the seed the important point is to farm, and make more corn, more oats and wheat and more cotton per acre. Good seed will not do everything for you if you simply grow cotton year after year on the same land, and owe the fertilizer man and the merchant. Good seed and good farming must go together since good seed without good farming will never make you or your farm rich.—Progressive Farmer.

Faith begins as experiment, and ends as experience.—J. H. Jowett.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

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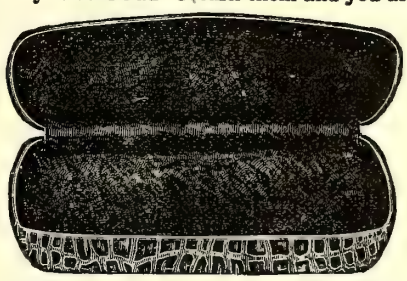


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This is my Orient Case; it is made of metal covered with Moroccoine leather, plush lined, with a patent spring fastener. Very attractive and will outlast any other case on the market. Ask your local optician if he will sell you such a case as this for less than $1.00. By my special plan this case will be given free to those who answer this advertisement and take advantage of my special offer.

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Just sign your name and address on the Coupon and mail it to me. I will send you my Trusight Eye Tester by return mail. Do this TODAY, and secure the beautiful Orient Spectacle Case which I give FREE to those who take advantage of my special offer.

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Do you want Early Cabbage and plenty of them too?

If so, buy your plants from us. They are raised from the best seed, and grown on the sea islands of South Carolina, which on account of being surrounded by salt water, raise plants that are earlier and hardier than those grown in the interior. They can be set out sooner without danger from frost. Varieties: Early Jersey Wakefield, Charleston or Large Wakefield, Henderson's Succession and Flat Dutch. All plants carefully counted and packed ready for shipment, and best express rates in the South. Prices: $1.50 per single thousand, up to 4,000; 5,000 or more at $1.25 per thousand; 10,000 and upwards at $1.00 per thousand. *Other Plants Supplied*---Lettuce, Onions and Beet ready now. *Special Rates on Large Lots of Plants.* Everything F. O. B. Meggetts, S. C. The U. S. Agricultural Department established an Experimental Station on our farm to test all kinds of vegetables, especially cabbages. We will be pleased to give results of these experiments. Write to us.

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Our Dead.

"I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Gertrude Connelly.—God, in his mysterious providence, has taken from us "our baby member."

Only five and a half short years had she been with us, yet from the earliest time that her tiny feet could toddle by mother's side she was always in her place in Sunday school, church and the missionary society. So regular was she in her attendance that a chance absence always elicited inquiries.

She had always said that she was going to be a missionary. At the November meeting of the Missionary Society she gave us a little recitation entitled "Little Givers."

None of us dreamed that within three short weeks, with only a few hours' warning, we sh uld be called upon to "give to the Master" our "little missionary." Seldom does one so young make an impress so strongly felt.

Resolved 1. That we, the members of the Woman's Missionary Society, shall sadly miss her sweet, serious face, and beautiful, great, questioning blue eyes and winsome personality. We know that God knoweth best. He has said: "What I do, thou knowest not now, but thou shalt know hereafter."

2. That we extend to the fond father and mother our heartfelt sympathy and recall to them Christ's promises, "Blessed are they that mourn, for they shall be comforted."

3. That these resolutions be spread upon the minutes of this society, a copy sent to the North Carolina Christian Advocate, and a copy sent to the family.

MRS. M. B. GOODWIN,
MRS. J. E. AVENT,
Committee.

Morganton, N. C., Jan. 4, 1909.

Mary Whitman.—Infant daughter of J. R. and Martha Whitman, was born October 19, 1906, died January 1, 1909, aged 2 years, 3 months and 12 days. She was a bright little girl, possessing unusual gifts for a child of her age. Jesus, who said: "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of BENSON—GAL FIVE—
God," has seen fit to call her home to dwell with him in heaven.

"I take these little lambs, said he,
And lay them on my breast.
Protection they shall find in me—
In me be ever blest.
Death may the bands of life unloose,
But can't dissolve my life;
Millions of infant souls compose
The family above."

J. R. RATLEDGE.

Doub.—James M. Doub was born August 26, 1837, and died January 10, 1909, aged 71 years, 4 months and 14 days.

He was married May 17, 1866, to Pernelie E. Long. This happy union was blessed with the birth of four children—three daughters and one son.

Only two of these survive, who, together with the mother and eighteen grand children, mourn the loss of their loved one.

Bother Doub joined the Methodist Church at the age of fourteen and remained a staunch, true Methodist and Christian until his death.

He was a man of quietness and unobtrusiveness. He was always free from fume and fret. He lived in a good humor and died in child-like faith, repeating at the end of his life his childhood prayer:

"Now I lay me down to sleep,
I pray thee, Lord, my sould to keep.
If I should dies before I wake,
I pray thee, Lord, my sould to take."

J. T. RATLEDGE.

Harper.—Sarah E. Harper was born May 5, 1871, and died January 1, 1909, aged 37 years, 7 months and 7 days.

She was first married when 19 years of age to Andrew Childress. She was married a second time to E. A. Harper.

Each marriage was blest with two children, and these, together with husband, mother, brothers and sisters remain to mourn her loss. She has been a consistent member of the M. E. Church, South, from girlhood. She loved the church, but because of affiction was unable to attend its services as she desired.

We trust that her hungry soul is now "where congregations ne'er break up and Sabbaths never end."

J. T. RATLEDGE.

Yates.—William Addison Yates was born April 4, 1853, and died January 14, 1909, aged 55 years, 9 months and 10 days.

He was married to Mrs. Nancy Clodfelter in the year 1877. This marriage was blessed with two children—a daughter, who, with the mother, still survives; and a son, who preceded the father to the spirit land twenty-nine years ago.

Thirty years ago Brother Yates professed faith in Christ and joined the M. E. Church, South, in which he remained a faithful member until translated to the triumphant church in heaven.

His was a quiet, calm and gentle Christian life, and applicable to him is Prov. 18:24: "A man that hath friends must show himself friendly."

May his beloved companion and daughter strive to meet him in the blessed beyond, where partings are no more.

J. T. RATLEDGE.

Death of Mr. Charlie Sherrill.

Mr. Charlie Sherrill, son of Mrs. Nancy Sherrill, of Sherrill's Ford, and brother of our townsman, Mr. Lee Sherrill, died in Dr. Long's sanitorium Wednesday morning following an operation for appendicitis. Mr. Sherrill had been complaining for several days, and Sunday he was taken to the saintarium and the operation performed Monday. Mr. Lee Sherrill was with him Tuesday and left thinking he was getting along nicely, but Wednesday morning he received a 'phone message from the doctors in charge saying there was no hope. Mr. Lee Sherrill and Mr. George Moose left at once for Statesville, and shortly after their arrival the end came.

The body was brought up Wednesday afternoon on train No. 21 and taken to Mt. Pleasant, where it was interred yesterday. A number of the friends of the deceased young man attended the burial from here.—Catawba County News.

Quarterly Meetings.

ASHEVILLE DISTRICT.—1st Round.

D. Atkins, P. E., Asheville, N. C.

Swannanoa, Swannanoa	Jan.	2-3
Burnsville, Burnsville	"	9-10
Hendersonv'e ct., Moore's G've,	"	16-17
Hendersonville	"	17
Central	"	24
North Asheville	"	24
Fairview, Tweeds	"	30-31
Marshall, Marshall	Feb.	6-7
Hot Springs, Hot Springs	"	13-14

The district stewards will meet in Central church, Asheville, December 16th. at 11 a. m.

CHARLOTTE DISTRICT.—2d Round.

H. K. Boyer, P. E., Charlotte, N. C.

Dilworth and Big Sriping	Jan.	17
North Charlotte	"	31
Brevard Street	"	31
Unionville, Grace chapel	Feb.	6
Monroe, Central	"	7-8
Lilesville, Shiloh	"	13-14
Polkton, Hopewell	"	20-21
Morven, Union	"	27-28
Prospect, Carmel	Mar.	6
North Monroe and Icemorlee, Center	"	7-8
Ansonville, Cedar Hill	"	13-14
Wadesboro	"	14-15
Weddington, Weddington	"	20-21
Waxhaw, Bonds Grove	"	27-28
Pineville, Harrison	April	3-4
Calvary	"	4-5
Derita, Hickory Grove	"	10-11
Tryon Street	"	18
Mount Zion	"	25-26
Trinity	May	2
Chadwick	"	2-3
Matthews	"	15-16

FRANKLIN DISTRICT.—1st Round.

R. M. Taylor, P. E., Franklin, N. C.

Webster, Webster	Jan.	2-3
Hayesville, Oak Forest	"	30-31
Hiawassee circuit, Ranger	Feb.	6-7
Murphy station	"	7-8
Whittier, Whittier	"	13-14

GREENSBORO DISTRICT.—1st Round.

W. R. Ware, P. E., Greensboro, N. C.

Liberty, Liberty	Jan.	3-4
Asheboro ct., Cedar Falls	Jan.	30-31
Asheboro station	Jan. 31-Feb	1
Randolph, Trinity	"	6-7
Wentworth, Salem	"	13-14
Reidsville	"	14-15
Uwharrie, Concord	"	20-21
Denton, Denton	"	22
Ruffin, Lowe's	Feb.	14-15
Randleman and Naomi	"	27-28

MT. AIRY DISTRICT.—1st Round.

W. M. Bagby, P. E., Mt. Airy, N. C.

Rural Hall, Trinity	Jan.	2-3
Creston, Big Laurel	"	30-31
Boone, Fairview	Feb.	3-4
Watauga, Valle Crucis	"	6-7
Wilkes ct., Union	"	10-11

Second Round, in part

Wilkesboro	Feb.	14-15
N. Wilkesboro	"	14-15
Yadkinville at Booneville	"	17-18
Jonesville, Ebenezer	"	20-21
Elkin	"	21-22
Rockford, Siloam	"	24-25
East Bend, Prospect	"	27-28
Rural Hall, Germanton	Mar.	3-4
Danbury, Davis Chapel	"	6-7
Pilot Mountain at Chestnut Grove	"	10-11
Mt. Airy circuit at Salem	"	13-14
Mt. Airy	"	14-15

MORGANTON DISTRICT—2d Round.

R. M. Hoyle, Presiding Elder.

N. Catawba, Green Mountain	Feb.	20-21
McDowell, Glenwood	"	27-28
Rutherford College at night	March	5-7
Connelly Springs, Friendships	"	6-7
Marion, at night	"	12-14
Old Fort, at Providence	"	13-14
Rutherfordton, Gilboa	"	18
Forest City, Pleasant Grove	"	19
Henrietta and Caroleen, at night	"	19-21
Cliffside, Hollis	"	20-21
Green River, Bethlehem	"	24-25
Broad River, Union	"	27-28
Thermal City, Pleasant Grove	April	3-4
Elk Park, Cranberry	"	10-11
Bakersville, Bakersville	"	14-15
Spruce Pine	"	17-18
Hartland	"	22
Morganton Station, at night	"	23-25
Table Rock	"	24-25
Morganton Circuit	May	1-2

District Conference at Glenalpine April 29th to May 2d.

SHELBY DISTRICT.—1st Round.

C. F. Sherrill, P. E., Shelby, N. C.

Lincolnton circuit, High Shoals,	Jan.	2-3
South Fork, Ebenezer	"	30-31
Lowesville, Hill's Chapel	Feb.	6-7
Mt. Holly	"	7-8
Polkville, Rehobeth	"	13-14
Belwood, Palm Tree	"	20-21

Second Round, in Part

El Bethel, Salem	Feb.	27-28
Shelby	"	28-29
Cherryville, St. Paul's	Mar.	6-7
Crouse, Pleasant Grove	"	7-8
Gastonia, Main St.	"	13-14
Gastonia, Ozark	"	13-14
Lincoln circuit, McKendree	"	20-21
Lincolnton station	"	19-21
King's Mountain	"	27-28
Shelby circuit, Earl	April	3-4
Dallas,	"	4-5
Lowell, South Point	"	10-11
McAdenville	"	10-11
Bessemer City	"	17-18
West End and Franklin Ave.	"	17-18

SALISBURY DISTRICT—2d Round.

J. C. Rowe, Presiding Elder.

Spencer	Jan.	31
E. Spencer, N. Main	"	31
Epworth	Feb.	7-8
West Concord, Kerr Street	"	7
Forest Hill	"	6-7
Woodleaf, Cleveland	"	13-14
Holmes Memorial	"	14-15
Albemarle Circuit	"	20-21
West Albemarle	"	21
Albemarle	"	21-22
Salisbury Circuit, Providence	"	27-28
First Church	"	28
Linwood, Ebenezer	March	6-7
Lexington	"	7-8
China Grove, Landis	"	13-14
South Main	"	14-15
Mt. Pleasant, St. Paul	"	20-21
Bethel	"	21-22
Corncord Circuit, Center	"	27-28
Central	"	28-29
Salem	April	2
Cottonville, Rehobeth	"	3-4
Norwood	"	4-5
Gold Hill, Wesley	"	10-11
New London, Palmerville	"	17-18
Jackson Hill, Macedonia	"	24-25
Kannapolis, Unity	May	1-2
Big Lick, Loves	"	8-9

STATESVILLE DISTRICT.—1st Round.

J. N. Huggins, P. E., Statesville, N. C.

Stony Point, Marvin	Jan.	2-3
Catawba	"	30-31
Hickory ct., West Hickory	Feb.	6-7
Hickory station	"	7-8
Newton	"	13-14

WAYNESVILLE DISTRICT—2d Round.

W. H. Willis, Presiding Elder.

Waynesville	Feb.	20-21
Clyde, Clarks	"	27-28
Canton	March	6-7
Jonathan, Shady Grove	"	13-14
Mills River, Shaw's Creek	"	20.21
Bethel, Liberty	"	27-28
Leicester	April	3-4
North Haywood, Laurel Hill	"	10-11
Spring Creek, Balm Grove	"	17-18
Sulphur Springs, Oak Hill	"	24-25
West Asheville	"	24-25
Haywood	May	1-2
Brevard Circuit	"	8-9
Brevard Station	"	15-16

WINSTON DISTRICT.—1st Round.

T. F. Marr, P. E., Winston-Salem, N. C.

Farmington, Farmington	Jan.	2-3
Lewisville, Concord	"	30-31
Davidson, Good Hope	Feb.	6-7
Davie, Hardison	"	13-14
Mocksville	"	14-15
Cooleemee	"	14

The district stewards will meet in the pastor's study of Centenary church, Winston, N. C., Tuesday, December 29, at 11:30 a. m.

To Cure Ring Worms and Skin Diseases.

Varnville, S. C., July 17, 1908.

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ıe Cross means simply that you to go the road which you see to the straight one; carrying what- you find is given you to carry, vell and stoutly as you can; with- making faces or calling people ome and look at you. Above all, are neither to load or unload self; nor cut your cross to your liking.—John Ruskin.

Help us to reach out past the gs we cannot understand to the we trust. We thank Thee for passing of what changes and the gelessness of that which passes —Maltie Davenport Babcock.

How to Get Rid of Catarrh

Simple, Safe, Reliable Way nd it Costs Nothing to Try.

ose who suffer from catarrh w its miseries. There is no need is suffering. You can get rid of a simple, safe, inexpensive, home tment discovered by Dr. Blosser, for over thirty-four years, has treating catarrh successfully. s treatment is unlike any other. not a spray, douche, salve, cream, nhaler, but is a more direct and ough treatment than any of them. leans out the head, nose, throat lungs so that you can again the freely and sleep without that ped-up feeling that all catarrh rers have. It heals the diseased branes and makes a radical cure, hat you will not be constantly ing your nose and spitting, and he same time it does not poison system and ruin the stomach, as nal medicines do. you want to test this treatment out cost, send your address to Dr. W. Blosser, 204 Walton street. nta, Ga., and he will send you by rn mail, enough of the medicine atisfy you that it is all he claims it as a remedy for catarrh, ca- hal headaches, catarrhal deafness, ma, bronchitis, colds and all ca- hal complications. He will also you free an illustrated booklet. e him immediately

ver write for the sake of cover- paper. "If you have nothing to say nothing." This was the advice y dearly beloved mother, and I it down to you.—Abby Hopper ons.

very Christian ought to know the gs of our civilization in order that ay help to right them." saved America holds the key to world's saving.—Joseph E. Mc-

Pen-Points That Prick.

We learn to do by doing—and by g done."
eople who wait for something to up often get turned down."
hey who are called to sovereignty be found in service."
ife's great opportunities open only he road of daily duties."
the beard were all, the goat t preach!"—Danish proverb refer- to the beard as a mark of wis- —Unidentified.

y Cabbage Plants for sale by N. H. Blitch Co. ts, S. C. See our ad. on page 13. Don t forg t it nts are sprayed before shipped to kill all lice and worms.

ith begins as experiment, and as experience.—J. H. Jowett.

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N. B.—Following schedule figures published only as information, and are not guaranteed:

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation, and club cars to New York.

3:45 a. m.—No. 45, daily, Local for Charlotte, connecting for Atlanta and points south.

4:10 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

7:10 a. m.—No. 8, daily, for Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem and daily except Sunday for Wilkesboro.

7:50 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:50 a. m.—No. 11, daily for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:25 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison

3:30 p. m.—No. 230, daily except Sunday, for Ramseur

4:55 p. m.—No. 131, daily, for Mt. Airy.

6.15 p. m.—No. 35, daily, for Atlanta and points south Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.

10:20 p. m.—No. 233, daily for Winston-Salem.

9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleeper for Richmond.

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12. Pain in the hip joint
13. Pain in the neck or head.
14. Pain or soreness in the kidneys.
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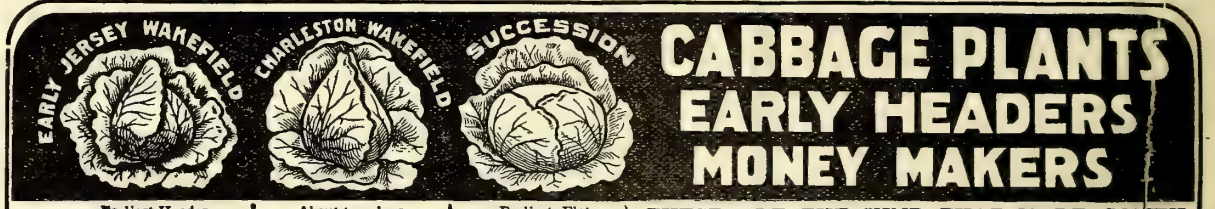


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ESTABLISHED 1855. GREENSBORO, N. C., FEBRUARY 11, 1909. VOL. LIV.---NO. 6.

ABRAHAM LINCOLN ON TEMPERANCE

From an Address Before the Washingtonian Temperance Society of Springfield, Ill.

WHEN THE CONDUCT OF MEN IS DESIGNED to be influenced, persuasion, kind, unassuming persuasion, should ever be adopted. It is an old and a true maxim, "that a drop of honey catches more flies than a gallon of gall." So with men. If you would win a man to your cause, first convince him that you are his sincere friend. Therein is a drop of honey that catches his heart, which, say what he will, is the great high road to his reason, and which, when once gained, you will find but little trouble in convincing his judgment of the justice of your cause, if indeed that cause really be a just one. On the contrary, assume to dictate to his judgment, or to command his action, or to mark him as one to be shunned and despised, and he will retreat within himself, close all the avenues to his head and his heart; and though your case be naked truth itself, transformed to the heaviest lance, harder than steel, and sharper than steel can be made, and though you throw it with more Herculean force and precision, you shall be no more able to pierce him than to penetrate the hard shell of a tortoise with a rye straw.

On this point, the Washingtonians greatly excel the temperance advocates of former times. Those whom they desire to convince and persuade, are their old friends and companions. They know they are not demons nor even the worst of men. They know that generally they are kind, generous and charitable, even beyond the example of their more staid and sober neighbors. They are practical philanthropists; and they glow with a generous and brotherly zeal, that mere theorizers are incapable of feeling. Benevolence and charity possess their hearts entirely; and out of the abundance of their hearts, their tongues give utterance, "Love through all their actions run, and all their words are mild." In this spirit they speak and act, and in the same they are heard and regarded. And when such is the temper of the advocate, and such of the audience, no good cause can be unsuccessful.

By the Washingtonians, this system of consigning the habitual drunkard to hopeless ruin is repudiated. They adopt a more enlarged philanthropy. They go for present as well as for future good. They labor for all now living as well as hereafter to live. They teach hope to all—despair to none. As applying to their cause, they deny the doctrine of unpardonable sin. As in Christianity it is taught, so in this they teach, that

"While the lamp holds out to burn
The vilest sinner may return."

And, what is matter of the most profound gratulation, they, by experiment upon experiment, and example upon example, prove the maxim to be no less true in the one case than in the other. On every hand we behold those who, but yesterday, were the chief of sinners, now the chief apostles of the cause. Drunken devils are cast out by ones, by sevens, and by legions; and their unfortunate victims, like the poor possessed, who was redeemed from his long and lonely wanderings in the tombs, are publishing to the ends of the earth, how great things have been done for them.

In my judgment, such of us as have never fallen victims have been spared more from the absence of appetite, than from any mental or moral superiority over those who have. Indeed, I believe if we take habitual drunkards as a class, their heads and their hearts will bear an advantageous comparison with those of any other class. There seems ever to have been a proneness in the brilliant and warm-blooded to fall into this vice. The demon of intemperance ever seems to have delighted in sucking the blood of genius and of generosity. What one of us but can call to mind some dear relative, more promising in youth than all his fellows, who has fallen a sacrifice to his rapacity? He ever seems to have gone forth, like the Egyptian angel of death, commissioned to slay, if not the first, the fairest born of every family. Shall he now be arrested in his desolating career? In that arrest, all can give aid that will; and who shall be excused that can and will not? Far around as human breath has ever blown, he keeps our fathers, our brothers, our sons, and our friends, prostrate in the chains of moral death. To all the living everywhere, we cry, "Come, sound the moral resurrection trump, that these may rise and stand up an exceeding great army"—"Come from the four winds, O breath! and breathe upon these slain, that they may live."

If the relative grandeur of revolutions shall be estimated by the great amount of human misery they alleviate, and the small amount they inflict, then, indeed, will this be the grandest the world shall ever have seen. Of our political revolution of '76 we are all justly proud. It has given us a degree of political freedom, far exceeding that of any other of the nations of the earth. In it the world has found a solution of the long mooted problem as to the capability of man to govern himself. In it was the germ which has vegetated, and still is to grow and expand into the universal liberty of mankind.

But with all these glorious results, past, present, and to come, it has its evils, too. It breathed forth famine, swam in blood, and rode on fire; and long, long after, the orphan's cry and the widow's wail continued to break the sad silence that ensued. These were the price, the inevitable price, paid for the blessings it bought.

Turn, now, to the temperance revolution, in it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed. In it more of want supplied, more disease healed, more sorrow assuaged. By it no orphans starving, no widows weeping. By it none wounded in feeling, none injured in interest. Even the dram-maker, and dram-seller, will have glided into other occupations so gradually as never to have felt the shock of change, and will stand ready to join all others in the universal song of gladness.

And what a noble ally this, to the cause of political freedom! With such an aid, its march can not fail to on and on, till every son of earth shall drink in rich fruition, the sorrow-quenching draughts of perfect liberty. Happy day, when all appetites controlled, all passions subdued, all matter subjected, mind all conquering mind shall live and move the monarch of the world. Glorious consummation! Hail fall of Fury! Reign of Reason, all hail!

And when the victory shall be complete—when there shall be neither a slave or a drunkard on the earth—how proud the title of that Land, which may truly claim to be the birthplace and the cradle of both those revolutions, that shall have ended in that victory. How nobly distinguished that people who shall have planted, and nurtured to maturity, both the political and moral freedom of their species.—*Methodist Recorder.*

North Carolina Christian Advocate

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EDITORIAL.

It is significant that the United States government has increased her expense for naval armament two hundred times during a period in which our population has increased only twenty-two times. Is it not time for the country to take a rest on this costly outlay? Some one has well said that courtesy and good will are more powerful than explosives in preventing war.

* * * * *

There is little doing in the state legislature now in session at Raleigh, outside of passing on bills of a private nature. There has been nothing passed this time that materially affects laws already in force and this is well. The state needs a rest from agitation and we are in a fair way to have this. The railroads want the passenger rates raised again, but nothing is likely to be done.

* * * * *

A suicidal mania seems to have possessed the country. Three or more in rather prominent circles in our state in one week is disquieting to say the least. What is the matter? Are we becoming less reverant and less regardful of the sacredness of life? It is barely possible that the commandment which says "Thou shalt not kill," is too much of a neglected theme in our pulpits and in the press. It ought perhaps to be discussed more fully, especially as it applies to the taking of one's own life. The strain and stress of present-day business methods, along with the additional strain caused by the social demands of the day perhaps have something to do with bringing about such a dreadful state of things. The conscious power and inspiration of the Christian religion will do more than all things combined to stop the dreadful mania.

LAYMEN'S MEETING IN WINSTON DISTRICT.

The laymen of eight charges in the Winston district will hold a great rally at Walnut Cove, on March 25th-27th. The charges participating in this meeting are Madison, Spray, Stokesdale, Stoneville, Summerfield, Walkertown, Leaksville, and Walnut Cove. The meeting is being widely advertised, and a great time is expected. Prominent speakers, both laymen and preachers, are expected to be present.

THE ANTI-SALOON LEAGUE.

In another column we are printing an appeal for the Anti-Saloon League by Dr. S. B. Turrentine. We add a word here to say that there is urgent need that all the friends of the cause rally to the support of the League. They are constantly printing and circulating literature and keeping watch over the ground already won. Let us not forsake the organization while its work is just fairly begun. We say that the work is just fairly begun for the reason that the work of the League will be needed in the enforcement of the law quite as much as in securing the ratification of the act.

OPENING AT SPRING GARDEN STREET.

Last Sunday was a happy day for the congregation at Spring Garden Street church. Rev. N. R. Richardson and his congregation were rejoicing in the first fruits of joyous reward coming to them as a result of their heroic struggle to build their beautiful house of worship. The auditorium has been completed, and was occupied for the first time on Sunday morning.

The ministers present were Revs. N. R. Richardson, A. D. Betts, D. D., and H. M. Blair. There was no sermon, but after the usual opening service with beautiful and appropriate music by the choir, the pastor announced a program of short addresses by the heads of the various departments of the church. The board of trustees and the building committee were represented by Mr. Gaston W. Ward. In a very appropriate paper he gave the history of the church from the beginning, and especially the history of their building enterprise.

The Sunday school was represented by Mr. E. L. Sides, superintendent, who made an earnest appeal in behalf of enlargement and progress.

The Epworth League was represented by Mr. L. F. Hanes in an appeal for the development of leadership among the young people and the improvement of church music.

Mr. W. B. Hunt spoke in behalf of the board of stewards and Miss Bertha Lee spoke of the Woman's Missionary Society and its work.

The whole program was unique and the large congregation present seemed deeply interested. The congregation will hereafter have all that could be desired in a house of worship, especially when they are able to complete the Sunday school annex, which has been deferred till they finish paying for the auditorium.

Rev. N. R. Richardson, the pastor, is to be congratulated on his very efficient management of this difficult enterprise. This church will no doubt in the near future be one of the strongest and most useful in the city.

CORN CLUBS VS. BASEBALL CLUBS.

The Statesville Landmark last week told of the visits of Superintendent White and C. R. Hudson to various public schools in the county of Iredell for the purpose of organizing "Boy's Corn Clubs." These clubs are intended to stimulate the boys in the study of agriculture, getting up a sort of rivalry among them in the work of the farm.

It has been a long time since we have seen anything so pleasing as this announcement. For some time we have been taking note of the increased tendency among country boys to form baseball clubs and to cultivate the manner of the city sport, but now, blessings on the departments of education and agriculture, we shall hope to see these baseball clubs put out of commission by these Boy's Corn Clubs.

There is no reason why the boys in the country should seek physical development by resorting to baseball, and the game is known to be demoralizing. How much better it will be for the boys to develop muscle weeding the corn than in wielding the bat. And then the rivalry in the contest for a prize yield of corn will furnish more enduring pleasure than any sport of the game.

We trust that parents will everywhere co-operate with the school authorities and the Agricultural Department and see that nothing be done to discourage the movement. Let the boys join the corn clubs, begin to study agriculture in every practical way and another generation will witness a wondrous revolution in our agricultural methods, and all this will bring happiness and contentment into our homes.

A REAL PROBLEM ON OUR HANDS.

It is true that the enacting of a prohibition statute has laid upon us the problem of enforcement, but this is not the only problem which comes to us as a result of the breaking up of the legal sale of liquor. A very clever man who has been engaged in the liquor business for a good portion of his life until, as he says, it is the only business he knows, put the editor to thinking a short while ago on a phase of the subject he had not considered very seriously before. This man said he was anxious to get away from the liquor business now, but that he did not know what to turn to.

While any able-bodied man should be ashamed to acknowledge that he can not turn to other honest pursuits and make a living, yet it is all too true that many of them know nothing else and they deserve the sympathy and help of all good people. It has come to pass that, as a result of closing up the saloons, we have on our hands more than ever before the problem of the unemployed.

The editor of the Nashville Christian Advocate last week, referring to this, says:

"One of our highly valued contributors has elsewhere in this issue a most suggestive article on 'The Ex-Saloonkeeper.' The liquor traffic and the whisky interests are being rapidly broken up in the South, and saloon employes are being thrust out of their old places of service by which they have maintained themselves and their families. They should have the most kindly consideration of the Christian people who have rightly led the campaigns against the business in which they have been engaged. Saving men is as religious as saving souls, and is really the inclusive work."

Perhaps few of our readers have ever thought of the great work incumbent upon every Christian man and woman in endeavoring to encourage these men to seek employment for a livelihood in other industries and pursuits of life. Let there be no browbeating of these men, but let there be kind and considerate effort made to lead them into other avocations and into better and happier living.

CO-OPERATIVE EFFORT.

One object of our conference organization is the securing of co-operation. With this in view our Annual Conference adopts various resolutions, fixing days or months as definite times for concentrating thought and effort upon one important line. There is no doubt great advantage in such co-operative effort, but it seems somehow that, as a body, we are prone to forget these resolutions and we often fail to co-operate.

At our recent Annual Conference a resolution was adopted making the first Sunday in March Brevard School Day. With proper observance of this day in all our churches this very important and deserving institution will be supplied with funds needed for improvements and enlargements that are immediately demanded. Otherwise the whole matter must go by default, and our conference resolution pledging support will go for nothing.

This habit of saying and doing nothing has become entirely too common and we beg all our people to act with better conscience and see to it that an honest effort be made to make good our promises.

Brevard School is eminently worthy of our support. Here poor girls who have little opportunity to prepare for life are taken and trained at the bare cost of living, and there is not a Sunday school in all the land but would gladly respond with a contribution if the matter were clearly set before them. We sincerely trust that this year our pledges will be made good for Brevard, and that the first Sunday in March will witness one instance of all-round co-operation to this end.

APPEAL FROM BISHOP ATKINS.

To the Pastors:

Dear Brethren:—You will probably recall that at the conference at Asheville the Board of Education, being unable to make an appropriation for the Brevard Industrial School, recommended that the first Sunday in March should be set apart for the raising of funds for that school. The conference adopted the recommendation, and it thereby became the order of the Annual Conference.

I am writing to remind you of this action and to urge that every pastor in the conference see to it that a collection is taken on that day.

It will be well in taking the collection to remind your people of the unique character of this institution. It takes girls of little means or no means, but with good abilities and good character, and prepares them intellectually and industrially for the places they are to fill in life. It has already done a really wonderful work in discovering and fitting girls for large usefulness who otherwise would have been bound in the shallows of ignorance and incompetence all their lives. It is the only school of this class that we are endeavoring to run in the state. It is, therefore, positively discreditable for us, eighty-six thousand strong, to allow the school to lack for anything necessary to its highest efficiency.

The institution is under the control of the Woman's Home Mission Society, and they are doing nobly in the bestowment of funds for running expenses. But what the school now most needs is a certain and considerable amount of improvements in the house which are necessary to the health and comfort of the pupils. Without these repairs and improvements the school must be seriously damaged. The Home Mission Society has made no provision for this kind of outlay. It is enough that they have taken off our hands the whole burden of running the school. When the plant needs such repairs and enlargement as are now called for, it ought to be an easy matter for the pastors to procure the funds.

I beg that not a single pastor shall forget or neglect this important call. I can scarcely conceive of a man who has the spirit of the gospel in him as being indifferent to an interest of such magnitude as this which is to engage us on the first Sunday in March. If you will make a clear statement of the case on the last Sunday in February and ask the people to bring the best offering

each is able to bring for this vital interest, the collection will be sufficient to meet the immediate and urgent needs of the school.

Remit all moneys collected to Prof. C. H. Trowbridge, Brevard, N. C.

With love and with prayers for the divine blessing upon you and yours and upon all your work, I am, Cordially yours,

JAMES ATKINS.

PRODDING THE BRETHREN.

Rev. Dr. L. W. Moore, editor of the Florida Christian Advocate, uses a trenchant pen. He is bright and witty and always hits the mark straight. In last week's paper he prodded the pastors of his conference in the following sensible paragraph:

"All this talk about the INABILITY of the church in certain conferences to support a church paper is the veriest nonsense. A town of ten thousand inhabitants can support a daily paper creditably; this ten thousand too counts in all the illiterates and the children who are too young to read. A conference of ten or twenty thousand able-bodied Methodists can support a weekly, if they will half try. They will try if the preachers push the circulation of the paper as the Discipline directs.

"This is a patent proposition to us because of what the Florida Conference is doing at the present. Since our connection with the paper almost six months ago, we have heard but one note sounded on a minor key in this matter. A member of a certain charge sent in his subscription and wrote us that he was sure the paper could not succeed if the pastors did not push its claims, and that his pastor had spoken but one time on the subject of the church paper in his hearing, and had never tried to secure a subscriber so far as he knew. With this kind of support no paper could succeed, if it were the only one in universal Methodism. That is the only preacher in the conference of whom we have heard such a report. We hope it will be the last and that he will repent and do better.

NOTES AND PERSONALS.

—Rev. Dr. B. F. Dixon, State Auditor, has been visiting his old home in Cleveland.

—Rev. Walter Holcomb has recently held a very successful meeting at Cartersville, Mo.

—Rev. Jno. W. Moore will conduct a series of special services at Rutherford College February 15th-21st.

—We are glad to learn that Mr. M. O. Sherrill, State Librarian, who has been ill for some time, is reported as much improved.

—Rev. C. H. Clyde, of the Walnut Cove charge, called on Tuesday morning, on his way to Raleigh for a look-in on our Legislature.

—Rev. John W. Nicholson, a prominent member of the Virginia Conference, died at his home in Pungoteague, on the eastern shore, on Friday of last week.

—Revs. J. Ed. Thompson and O. P. Ader, of High Point, were in the city on Monday and called to see us. They report everything moving pleasantly in their city.

—Rev. E. C. Glenn reports a good meeting in Richmond, Va., last week. This week he is engaged in a meeting at Wright Memorial church, Portsmouth, Va.

—South Main Street church, High Point, has just put in a new organ and is preparing to make improvements in the infant room and in the Baraca class room.

—We deeply sympathize with Brother A. M. Smith, of Elkin, in the death of his brother, Mr. John G. Smith, who died at Fort Smith, Ark., on January 24th.

—Rev. J. H. Brendall, our pastor at Pilot Mountain, reports a good revival in his church at that place. He has been holding services only at night. Congregations are large and several conversions.

—Rev. M. T. Plyler, of the North Carolina Conference, called last week. He was returning from a visit to his father in Iredell county, who has been quite sick. Brother Plyler is now stationed in Washington, N. C.

—We regret to learn of the serious illness of the little son of Rev. T. B. Johnson, of Stony Point. The little boy has been critically ill of pneumonia but it is thought that he has passed the crisis and will recover soon.

—Mrs. Williams, wife of Rev. C. C. Williams, of Elkin, died at their home in that place on Thursday of last week. She was the daughter of Mr. A. A. Tucker, of Surry county, whose death we noted in these columns last week. May the great Comforter be with the bereaved ones.

—It is reported that of the sixteen business houses formerly occupied by saloons in Salisbury only six are yet vacant. These no doubt will soon be occupied and Salisbury will start on a great era of solid, enduring prosperity.

—Rev. J. W. Long spent Tuesday in Raleigh, where he went to attend a meeting of the executive committee of the State Sunday School Association, which met to discuss arrangements and program of the convention to be held in Concord in April.—Concord Times.

—We sympathize with Mr. and Mrs. L. T. Mann in the serious illness of their second daughter, a bright girl of about twelve years, who has been confined to her bed for the past ten days, and sincerely trust that she will soon be restored to perfect health.—Webster's Weekly.

—Dr. W. K. Hartsell, who for fifteen years has been practicing his profession of dentistry at Randleman, has removed to Greensboro and opened an office for practice in this city. We are glad to welcome the doctor to our city, and trust he may find this change to his advantage every way.

—The remains of Mr. Earl Scarboro, whose death we mentioned last week, reached Greensboro on last Friday morning and the funeral was held on Friday afternoon from West Market St. church, conducted by the pastor, assisted by Revs. J. C. Rowe, of Salisbury, and J. A. B. Fry, of Berkeley, Cali.

—The Salisbury correspondent of the Charlotte Observer says: "Rev. S. B. Turrentine announces that Wednesday night of this week a mass meeting of the First Methodist congregation will be held. There will be short talks by persons representing the different departments of church work and the program closes with a social feature in the Sunday school annex. It is proposed to have four of these mass meetings during the year."

—Rev. J. A. B. Fry, of the Pacific Conference, now stationed at Berkeley, has been spending a few days among relatives and friends in the state. He came all the way across the continent last week to accompany the remains of young Mr. Scarboro, whose death in that state we mentioned last week. It was a great pleasure to greet Brother Fry in our office on Monday afternoon. He will start on the long journey back in a few days.

—Rev. W. M. Curtis, Secretary and Treasurer of Greensboro Female College, reports that he needs now only $15,000 of having in hand the amount necessary to be entitled to the Carnegie gift of $25,000. This balance of $15,000 is in the form of subscriptions on the part of various persons who should respond at once either with cash or negotiable paper so as to enable him to close up the whole matter. It is exceedingly important that each one concerned give this matter immediate attention.

—The Concord Times, of the 4th, says: "Last evening as Mr. K. L. Craven was on his way home from his coal yard, driving a young mule to one of his wagons a shaft broke and the mule started to run away. Mr. Craven was thrown out violently to the ground, his head striking the hard macadam. He was knocked senseless, and did not recover consciousness until some time after he was removed to his home. It was at first thought that his injuries were serious, but it was found that his skull was not fractured, and no bones broken. He is now resting as well as could be expected."

A WORD TO THE PEOPLE OF MORGANTON DISTRICT.

Brother Terrell, of the Brazil Mission Conference is coming to see us. He will be in this district from February 22d to the 28th. Let all our people who can meet and hear him. He is expected at

Caroleen, at night	Feb. 22
Forest City, at night	" 23
Rutherfordton, at night	" 24
Marion, at night	" 25
Morganton, at night	" 26
Connelley Springs, at 11 a. m.	" 28
Rutherford College, at night	" 28

R. M. HOYLE,
Morganton, N. C.

Rev. J. M. Terrell in Shelby District.

Lowesville, 3 p. m.	Feb. 15
Mt. Holly, at night	" 15
Stanly Creek, 11 a. m.	" 16
Lincolnton, at night	" 16
Crouse,	" 17
Cherryville, at night	" 17
Shelby	" 18
El Bethel, 11 a. m.	" 19
Kings Mountain, at night	" 19
Lowell	" 20
McAdenville, at night	" 20
Bessemer City	" 21
Gastonia, Main Street, at night	" 21

Brother Terrell is fresh from the mission field, and will have great things to tell. I hope large congregations can greet him.

C. F. SHERRILL.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to February 9th, 1909.

ASHEVILLE DISTRICT.		
Riverside, A. E. Harrison	1	
Weaverville, T. E. Smiley	6	
		7
CHARLOTTE DISTRICT.		
Dilworth, A. L. Coburn	1	
Wadesboro, J. H. West	1	
Tryon Street, G. H. Detwiler	2	
Trinity, E. L. Bain	9	
Belmont Park, L. A. Falls	2	
Monroe, H. F. Chreitzberg	2	
Chadwick, J. P. Hipps	2	
North Charlotte, W. O. Goode	8	
		27
GREENSBORO DISTRICT.		
Coleridge, R. L. Fruit	3	
Pleasant Garden, R. A. Taylor	1	
Washington Street, J. Ed. Thompson	2	
South Main Street, O. P. Ader	3	
		9
MORGANTON DISTRICT.		
Cliffside, S. E. Richardson	2	
Rutherford College, W. E. Poovey	3½	
		5½
SALISBURY DISTRICT.		
Albemarle Circuit, J. T. Stover	1	
First Church, S. B. Turrentine	1	
Woodleaf, E. G. Pusey	7	
Jackson Hill, E. M. Avett	5	
Linwood circuit, W. C. Willson	1	
Salem station, G. A. Stamper	8	
		23
SHELBY DISTRICT.		
Cherryville Circuit, A. C. Swofford	1½	
		1½
STATESVILLE DISTRICT.		
Lenoir Circuit, J. O. Erwin	13	
Rock Spring, W. F. Elliott	1	
Hickory, Phoenecia Britten	1	
		15
WINSTON DISTRICT.		
Summerfield Circuit, C. P. Goode	1	
Walnut Cove, C. H. Clyde	11	
		12
WAYNESVILLE DISTRICT.		
Waynesville, J. H. Barnhardt	1	
Jonathan Circuit, J. B. Hyder	11	
Sulphur Springs, J. W. Campell	12	
Bethel, C. A. Swift	9	
West Asheville, R. E. Atkinson	1	
Leicester circuit, C. H. Curtis.	13	
		47
MT. AIRY DISTRICT.		
Rockford Circuit, T. J. Houck	13	
		13
Grand total		160

It will be seen from the report that our campaign is just fairly opening. Let everybody watch the Waynesville district, now in the lead. The force in the office can track the presiding elder from week to week by the reports. Brother Willis has made up his mind that it shall be done and it is doing. There are some others right along behind him. There are now about 1,600 who were on our list last April but are not on it now. Let the brethren go after these and re-capture them. Following is our

Roll of Honor.

J. O. Ervin, T. J. Houck, J. W. Campbell, C.H. Curtis.

FROM ASCENSION TO PENTECOST.

Rev. A. D. Betts.

Jesus was in the grave three days. He then showed himself to his friends forty days. That left them seven days to wait.

In the "Quiet Hour" (January 5th Dr. Chappell says: "The baptism of the Holy Spirit was preceded by a prayer meeting that lasted ten days." To my mind it was just one week of prayer.

Greensboro, N. C.

Contributions.

THE CRITICAL SIGNIFICANCE OF COLLOSSIANS.

Rev. D. J. Miller.

Paul's letter to the Collossians is one of the greatest arguments on record against agnosticism, or, under its modern name, "The New Theology." Collossae was a city dominated by Grecian thought, and the very first idea which the human mind comes in possession of, was, in the Greek mind, sceptically conceived. He thought of himself as a product of the earth, an evolution from the earth, behind which no intelligent hand, of the Almighty, is seen.

When this idea was more fully developed, it was known as gnosticism. In modern thought it is known as "The New Theology." The gospel which was preached in Collossae by Epaphras fell into soil which was pregnant with this kind of thought, hence, this church tended in this direction.

After the brotherly greetings and words of comfort, Paul proceeds to set forth his subject (vs. 15, 16). "Who is the image of the invisible God; the first born of all creation. for in him were all things created."

If one will give attention to the history and thought of the Greeks, this subject becomes clear, and so does the argument which follows. If we keep this Greek idea of life in view, how clear does the last part of verse 18, chapter 1, become "That in all things he might have the pre-eminence." Then passing on through the argument with this idea of life before us, how clear do the first and second verses of chapter 3 become; Paul has shown that Christ is the creator of all things, verse 16, chapter 1, as contrary to their Greek idea of it. Now he tells them to set their minds on things above, where Christ is, not on this earthly, Greek idea of things.

Because of the arguments in this epistle against gnosticism, Hilgenfeld thought he saw traces of its origin, by another than Paul; but it is clear to an impartial mind that Paul's words and symbols would be different, when battling with gnosticism, to what they would be when battling with Judaism. Hilgenfeld objected that in chapter 3 verse 11, the putting of the Greek before the Jew is not Pauline. It is clear from the context that Paul referred more to the Greek's love of vain philosophy than he did to the Greek as a man, or a nation. This is the very thing he was striking at, and Paul did not allow any race prejudice or anything else to come in his way. He took such words as were suited to convey his thought, and hurled them with the force of an intellectual giant.

This is proven by what follows. He next puts the circumcision first because he refers to the love of circumcision rather than to the man or to the nation. Men cannot lose their lives in such notions, and yet have on the new man, is the idea which Paul sets forth.

Instead of these words, which are out of Paul's common way of putting them, invalidating the authenticity of this book, they, when understood in connection with their historical background, strengthen the argument.

Now let any one fix Paul's subject in mind, and keep in view the tendency of those men towhom he was writing and read the book of Collossians.There appears a force of argument and depth of thought second to none; besides a symmetry of style and choice of words hardly paralelled in the Greek language of Paul's day. When we thus read the book of Collossians the great thought which stands out, as it does in all nature, is, first life and then things, first intelligence, then plan. Now, let any critic, or any other man disprove this. It is a thousand times easier for any mind to think of life producing matter and form, than it is to think of matter producing life, when it has no life.

IN MEMORIAM.

Lydia Briscoe Leonard Caviness was born in Chatham county, N. C., March 25th, 1870, and died at McAdenville December 22d, 1908, aged 38 years, 9 months and 27 days. She was the daughter of Alexander Wilkie and Carrie Leonard, and the wife of Rev. C. H. Caviness, a member of the Western North Carolina Conference of the M. E. Church, South.

Our information is that she was always a bright cheerful, good girl. She made a public profession of religion in her youth, and connected herself with the Christian Church, this being the church of her parents. Upon her marriage to Brother Caviness in 1895, she promptly and prudently became a member of the church of her husband, and became honestly and thoroughly identified therewith. In fact, she became an enthusiastic Methodist, and was very jealous for its character and prosperity. She lived a consistent Christian life, in all its relations. Her devotion to her husband, and her interest in his work and his success as a preacher, were beautiful to behold. Her ambition for his largest success was very high, and no sacrifice was too great for her to make that she was not glad to make to promote that end. Like Saul and Jonathan, Brother Caviness and his wife "were lovely and pleasant in their lives, and in her death they were not divided."

Sister Caviness was not only a true helpmeet to her husband, but a truly fond and affectionate mother. She was in passionate love with her children, doing everything in her power for their highest good. She had no sympathy with the modern idea that strict discipline was incompatible with the purest affection. She controlled her children with a firm, but gentle hand. And in return, her children were fond of her, and will doubtless rise up in the years to come to bless her memory.

The principles which controlled her through life did not fail when, after a short illness, she came to die. She died as a Christian ought to be expected to die, intelligent, thoughtful, patient, cheerful, happy. Her physician testified that in a long practice, he had never seen a patient so considerate, thoughtful and careful.

Of my own knowledge, Sister Caviness was a thoughtful, kind neighbor, and I doubt not this is such testimony as all will bear who have had the good fortune to live next door to her.

She left a deeply afflicted husband and four children, together with an extensive family relationship, to mourn their loss, and all we can do is to commend them to the tender mercies of Him whom she so faithfully served and loved.

While she lived, she did "what she could," and now she hath entered upon that reward promised to all the faithful. Her body sleeps with her father's, awaiting a resurrection to a glorious immortality when the great day of the Lord shall come.

We tender to the whole family our profoundest and purest sympathies in their bereavement of so good a child, sister, wife, and mother. It is your sad lot now to weep, but her good fortune to rejoice.

FRANK H. WOOD.

THE PULPIT'S SILENCE ON PURITY.

There must be a reason why the ministry is silent on the subject of impurity; and the reason I believe to be ignorance, not that of entire ignorance, not that the minister does not know, for he is a man before he is a minister; but I believe that most ministers are ignorant of the scope of the general subject. There is a reason for that ignorance, too, becauseonly in the very recent past has there been any really good literature that has given the statistics and presented them in a way that the minister would be appealed to by the presentation of facts. So that his ignorance is to be excused, if I dare plead his ignorance on the subject—that he does not think it is half as bad as it is. But even after they have been fully informed, there still is a reticence; there is a silence about it all, that I attribute to cowardice, to fear. They do not know how to present it even if they knew the facts in the case; and if they knew how to present it, they would be fearful that there might be a great disturbance in the congregation on the subject. The man who is afraid to speak on any particular subject in the pulpit shows that he has not realized the first functions of his ministry, which functions are, as a mighty warrior, to attack the foe when he sees him, and not to run away from him.

I fear that the difficulty is not that the minister is ignorant, nor yet that he is afraid, but that he does not know how to handle the whole subject. Listen! Why should a minister or a school teacher or a mother, or anybody, for that matter, be afraid to offend or to create a false sentiment in the minds of the children, when every boy and girl who has gone to a public school has seen what has been chalked or scribbled or scrawled on the walls, and the information has already gotten to them. I am not afraid to talk to a boy or a girl; I don't worry about the fact that maybe they don't know anything about this subject. The trouble is they know too much already, and know it wrongly. And here, with all due respect to those who counsel waiting and training teachers to teach these things, I would be in favor of beginning today or tomorrow, in the schools or anywhere, and then train the normal school teachers. If we do make mistakes now, with all of our inability and inefficiency, we cannot make it much worse than it is without any instruction.

And right here the pulpit fails—because I, for one, believe that the pulpit is the most powerful moulder of public opinion in the country today on subjects of morality and ethics, as well as of religion; and I believe that because it has that power, if it knew the awful evil that was sapping the life force out of humanity, it would go on its knees before God and ask God, who has promised to give wisdom to every one who lacketh—just ask God how to handle a subject that is so delicate. Then if he does not know whether he ought to do it promiscuously at a general church gathering, I would suggest that you ask him to call a meeting of the men. He will be surprised at the number of men who will come; and just to talk to them frankly—not as a minister to men, but as a man to men. He will get a mighty wave of encouragement from them; and they, too, though they may not say it, will think it in their hearts, "We are mighty glad our dominie has at last come to say something on the subject." Ministers ought to be, generally speaking, cultured men, and ought not to make any very great blunder in the matter. Only let us awaken them to the enormity of impurity, and then call the men together and the women together, and if they are fearful and timid (as undoubtedly they will be) then ask them to invite some woman physician to talk to the women. Let the minister get his boys around him, and let the minister's wife, or some woman physician. get the girls around her.

I have one other word to say, that the whole subject be dealt with not as impurity, but as purity. That, after all, is the secret of the whole matter. We are using a phrase now in ministerial Christian work, called "personal work," in which we are not content just to preach to the congregation, but to get down and reach each one; and that personal work is considered by those who never did it as an exceedingly difficult thing—that men will feel that they ought to repulse you if you go and ask them about their relationship to God; that it is none of your business. It took me quite a little while to get into the habit of talking personal religion, and I have talked to several thousand men since I have been a pastor in Philadelphia, about their personal relationship to Jesus Chrsit. I have never once been repulsed. I have talked to men and women about the subject of purity, and have never yet been told by word or look to turn the subject. It is the way in which it is done, and anyone can speak about it, if he does it intelligently.

The minister in the pulpit with the subject of impurity needs to discuss it from the standpoint of Jesus—not just gloss it over; not just ignore it; but in the due course of his ministry, in the regular order of his preaching, to bring that subject up just as he would any other, because purity of the individual and purity of the home lie at the basis of all right society and of the church. And if the minister is silent in the pulpit on the subject of purity, he may be one of those who is helping by his silence to spread the whole matter of impurity.

My final word is, that you stand by the minister. I believe that God will give all of us grace enough to handle this subject rightly and with pure motive and pure mind, if we desire so to do—not only to advance purity, but to advance the Kingdom of our Lord Jesus Christ.—Rev. A. Pohlman, M. D., Philadelphia, Pa.

THE LAYMEN'S MISSIONARY MOVEMENT.

On the 15th day of November, 1906, there was held at the Fifth Avenue Presbyterian Church, New York, a meeting that will go down as notable in the religious history of this country, as worthy to rank with the Student Volunteer Movement, that had its rise in Mount Hermon, Mass., in 1886, and, indeed, with the Haystack Prayer Meeting held in Williams College, a hundred years ago. In that meeting in New York two years ago, after an afternoon and evening of earnest prayer and conference, a number of laymen, representing the various protestant denominations in this country, decided that the world might be evangelized in a single generation, and then they deliberately resolved that it should be done. A

hundred years before, Mills, a preacher, in the Haystack Prayer Meeting had said: "The world can be evangelized if we will." Now these laymen say: "The world can be evangelized, and we will." In this meeting in New York they organized a strong central committee composed of men from the various denominations, because they believed that in a matter as momentous as the evangelization of the world there should be no distinction of denomination, and then they sent forth their representatives, strong laymen, that should go up and down in this country, rallying and organizing the men of the church with reference to the accomplishment of this greatest of all purposes in the kingdom, the evangelization of the world, preaching the gospel to every creature of earth in the next thirty-five years. This is the origin of the Laymen's Missionary Movement, and the movement has for its object the **enlistment of the men of the church, of all churches, through their praying and going and giving in the great work of saving the world.**

A Providential Movement.

Now the women have been interested all along, as they have had such special cause to be; the little children in their Juvenile Missionary Societies have done much, and men, as individuals, of course, have led in the great movement for the world's salvation; but as a class men have been absorbed with other things, and either in considerable numbers or in any other large way it cannot be said till now that men have been very greatly concerned with the world's evangelization.

But the time was evidently ripe, the providential hour had struck, and the rally call in the churches has been instantly answered by an interest and enthusiasm that at the inception of the movement, I suppose, its most sanguine leaders had hardly dared expect. It is too early to say with certainty of course, what it will mean. But unless the signs dreadfully fail, this movement among men in its power as a really epoch-making force and its influence upon the progress of the kingdom of God in the earth will take its rank among the three or four greatest movements that have arisen in Christian history.

A Great Blessing to the Layman Himself.

It will mean much for the layman himself. The effect of a great movement like this is immediately felt in its reflex influence upon the church. Of the Laymen's Movement, I believe this will be eminently true. In these times there is in the church a certain earthly-mindedness, a serious worldliness, if you please, found in the business man's absorption with the interests and engagements of his business life that is a heavier draft upon the spiritual life of the church, if possible, than those excesses and frivolities of social life that are commonly called worldliness. Your business man will come to church once on Sunday, go through the service in a listless and often perfunctory way, go home, and after that he is not seen in a prayer meeting during the week, and cannot be gotten, as a rule, to turn his hand to any definite work for the church, and thinks it ample excuse to say that he has not the time. There are notable exceptions, but this is the rule. Only a great interest, such as enthusiasm for the world's salvation will ever lift him above that low plane. This new and larger vision will benefit him scarcely less than the heathen he becomes interested to reach and save.

Lifting Some of the Burden From the Preacher's Shoulders.

It will help the work of the church by taking from the preacher's shoulders some of the unfair burden that he has hitherto borne. At the meeting at Chattanooga a memorial was adopted praying the General Conference "so to change the existing law in some appropriate way that the laymen in a charge, under the supervision of the pastor shall have intrusted to them the collection of the conference claims and assessments, a service if placed in our hands we will accept as a loving service for our church and a sacred duty which we owe to our God." That memorial, so graciously worded, should be granted by the General Conference; and if it is, the pastor through this service of the laymen, no longer serving tables, will be relieved of well nigh the heaviest burden upon his free and larger pastoral activities. If this should come about, some pastors would feel that the milennium was already upon us.

The Business Man's Method in the World's Salvation.

The laymen's new interest will mean a more definite and practical plan for saving the world. Heretofore in our work for the world's evangelization we have toiled too often as one that beateth the air, leaving the conduct of our plans largely to our women and little children and an occasional inspiration or special providence that has swept down from the skies and intervened to save our operations from disaster and financial bankruptcy. But your layman has no sooner taken hold of the enterprise in his own right than, as is his business habit, he goes about dividing up the world systematically into sections for assignment to the various denominations, and then figures out how many men and how much money it will take to do it.

Our Share of the Enterprise.

They assign forty million of the heathen people of the world to our branch of the church, and this we divide up at once between Cuba, Mexico, Brazil, Korea, Japan, and China, deciding that our missionary force should be increased from two hundred and fifty-two, the present number in the field, to sixteen hundred, the number required to reach our forty million in the next generation, and that we must raise our offering from less than fifty cents per member, to two dollars per member.

In the very definiteness of the planning there is a promise of effectiveness that the kingdom has not seen before and that with the practical character of present methods of missionary work is due to the business habit of the laymen who come in now to take control in this mighty enterprise.

The Business Man's Enterprise Will Mean Much Larger Things.

The work will go forward upon a much larger scale. That we have been giving just one penny a week for the evangelization of the world is due partly to the fact that this layman, this man who holds the purse, has never gotten his heart entirely right, but partially also to the fact that he has been too busy to face fairly the tremendous significance of his failure to do more than that. He is beginning to face that fact, and his new vision will mean new and greatly enlarged endeavor. Five hundred million heathen have not heard of Christ because there is nobody to tell them, there is nobody to tell them because there is nobody to send, and there is nobody to send because this man who holds the purse, with all his luxuries and resources, with all his protestation of loyalty to Christ and interest in the progress of the kingdom, this layman refuses to pay as much on the average as a single car fare every seven days! If he loves his Lord, as he does, he will not "stand for that."

I believe we are on the fringe of an era of generosity, of royal giving to the cause of Missions such as the church has scarcely dreamed. I know one layman in one of our churches in the conference who last year gave sixteen hundred dollars for missions; another remarked to me casually that he expected to support a missionary next year. At the Southern Baptist Convention a year ago a timid layman arose and said: "Mr. Moderator, I can't make a speech; but if you will send ten missionaries to China, Brother Willingham may send the bill to me." Dr. Goucher tells of a man who gave ten thousand dollars a year for ten years, and as the result of that single expenditure fifty thousand heathen were converted to Christianity, making men Christians at a money cost of two dollars per head. Mr. Ellis, of the Philadelphia Press, that splendid young layman, told me that he had good reason for saying that Mr. Rockefeller in the next few months would do for missions what would fairly startle the world.

If we can get our laymen to see it, many of them have money and many of them love God and souls, and I believe that in the next few years instead of the complaints so frequently made against the assessments laid by the district stewards upon the churches, through the increased the royal giving of our wealthy and well-to-do laymen, the assessment will be left behind in the distance, and, I trust, lost sight of forever in a liberality that requires no compulsion but the inspiration of its own larger vision.

The Plan of Organization.

The organization is a simple one, and looks in its very simplicity and effectiveness as if it must have been an inspiration. Not much machinery. A lay leader—that is about all. A lay leader for the conference, one for the district, one for the church, and a committee for each congregation. That is easily understood and easily worked; and with a literature supplied from the various headquarters, and the help and suggestions that our conference and district lay leaders are ready to give at every turn, either the plan exactly as provided or slightly modified and adapted can be employed in every community.

Wanted—A Man.

Of course you will need here a man as elsewhere. The finest machine will not go without power, and you may have the most perfect plan of organization and it will not move without a man to make it. I had rather have one good live man in a congregation than all the organizations and plans that you could pile on; and given the man, he will probably find the plan. And yet we must not confine our work to finding a man or two here and there. We must seek to get the rank and file of our membership interested and enlisted—an organization and an occasional meeting, a special meeting for rallying effect or maybe a committee working the whole congregation and especially personal work of the hand-to-hand character, but by every legitimate means bringing the lay heart into touch with the warmth and energy of this mighty movement for the bringing of this world to Christ.

We Must Trust Him and Take the Risk.

I believe I ought to say especially that we must trust our new laymen. The preacher is sometimes a little suspicious of this new emphasis upon the layman's work and a little fearful if left to himself he may not do it. He need not be left to himself. His work is the work of the pastor still; and if the preacher sees an inch above the level of his own little nose, he will get behind and push with all his might, because he understands that when this layman comes to his providential place nobody will benefit more by his larger and skilled service than the preacher himself. If we expect him to tax himself with the collection, we must put the burden on him and let him know we are counting on him. He is not accustomed to directing religious meetings and making speeches. If he does not do it as easily and glibly at first, we must not think that he is not therefore doing it even more effectually than the preacher can. Let us trust, help, open wide the way for him, and I believe that we shall see in this new movement, new hope for the heathen world upon which the movement moves and by the very rebound new life no less in the church out of which it springs.—Rev. E. H. Rawlings, in Baltimore Southern Methodist.

IN RUINS.

This form of thine so lately warm with life,
So bright with hope, and sweet with smile and speech,
Lies here in ruins now. But 'twas your home
Where, through its windows, you have seen this earth,
In fairest guise, nature in tenderest mood.
Music has charmed you through its vibrant chords,
And tuneful avenues. So many things
Have given you joy in this old domicile!
But now the doors are shut and thou art gone!

As time goes by, perchance a loving friend
Will plant about your grave the fresh green things
That you have loved so well—ferns and the sweet,
Shy violets and lilies pure and fair. And it
Were well if some old oak should cast its veil
Of shade above the spot. Then when the twilight
Falls, and soft winds stir its thousand leaves,
Some true and gentle soul may come—some one
Who, looking through the bars of mortal flesh,
That during life, had bound your spirit in,
And finding there something akin to theirs,
Had loved you to the last—this friend may come
And lay a wet cheek on the sod and say:
"In life you did me good. You cheered my heart.
Because of you rough paths were easier trod,
Dark places brighter grew, wrong looked more vile,
And right more beautiful. You took my hand
And bravely helped me on the upward way—
The heavenly way. I loved you then, and now
Your memory is dear—it lights me still.
Till we shall meet again, dear friend, farewell!"

"Till we shall meet again!" Oh thought ineffable!
Faith looks away beyond this waiting time—
Afar it may be, or it may be near—
When thou, at God's command, shalt live
Forevermore within a spiritual house,
New, undefiled and incorruptible
That Christ shall raise for you, from out
The ruins of this frail abode, to which
Your friends have given tender sepulture.

—L. A. E. S.

From The Field.

Jackson Hill.

We came to Jackson Hill, Dec. 2d, and were received royally by this large-hearted people. We found a bountiful supper in waiting and a number of the brethren and sisters on hand to give us a welcome. The preacher that forgets such kindness would be guilty of criminal carelessness.

I am glad to say that our churches are alive, and are interested in church work. May the Holy Spirit use us mightily in preaching the word to this kind people.

Fraternally,
E. M. AVETT.

Glenville Circuit.

The work is still encouraging here. The congregations are comparatively large, and receive the word very appreciatively. We are hopeful, and are expecting to see Glenville circuit pay out, especially the pastor's salary. We will hold our children's services as soon as the weather gets warm enough for the children to attend church.

Our plan is to preach at least one sermon during the year to the children from five to fifteen years of age, choosing a simple text on the mission of Jesus.

ROBT. L. ANDREWS.

Wilkes Circuit.

We are moving along very well on the Wilkes circuit. We have been able to meet all of the appointments so far, and are having fairly good congregations for the winter. The stewards raised the assessment for pastor's salary $70.00, higher than last year. We have secured in cash and subscriptions more than eighty per cent. of the conference collections and will secure the remainder as rapidly as we well can. We are expecting a better all round year than we had last. We are praying for a gracious revival all over the work. We want to see many souls saved during the year. We have held no special meeting yet, but want to hold some before a great while. Pray for our success.

W. L. DAWSON.

New London.

A kind reception was accorded us on our coming to take charge of the work at New London. This is a good people to labor among; evidences of their appreciation and brotherliness are of constant occurrence. I am working and praying that the charge may move forward in every good way, and especially that Jesus Christ may be known personally to each man to whom I must preach.

New London High School, under the management of Prof. J. D. Rankin and Prof. A. M. Norton, is meeting with great success. The enrollment for the present term is 143, 62 more than were enrolled during the fall term. These men are thoroughly consecrated to their work and their efforts are meeting with a large measure of success.

OTHO J. JONES.

Lenoir Circuit.

It gives me much pleasure to state that by God's grace Brother D. H. Comann's Bible preaching, supplemented by the prayers of pastor and our good people, we are now at the close of a very gracious meeting of ten days, during which God's people have been edified and built up in the most holy faith of the gospel, and about sixty have professed faith in Christ, with about 30 accessions to the church at present, others yet to receive.

Brother Comann believes in feeling in religion, but he believes in the Bible more, and may we all say amen, "Now ye are clean through the word which I have spoken unto you."

May God add his blessing to the Advocate staff and readers.

Yours,
J. O. ERVIN.

Annual Meeting of the Board of Church Extension.

The annual meeting of the Board of Church Extension will be held in Memphis, Tenn., April 29-May 2.

The meeting of the Conference Board Representatives, which was provided for at the last annual meeting of the General Board, will be held in the same city on April 27-28. Entertainment for the members of the board and for the Conference Board Representatives will be provided by the Methodists of Memphis.

W. F. MCMURRY,
Corresponding Secretary.

Conference Church Extension Board Notice.

As chairman of the Western North Carolina Conference board of church extension, I hereby call a meeting of its executive committee to meet in Mooresville, N. C., on Monday, March 3d, at 12 o'clock, in the the church, to transact such business as may come under the jurisdiction of said board. All applications to the parent board and conference board should be sent to the secretary on or before the above date in proper legal form.

JOHN D. LINEBERGER,
Chairman.

To the Pastors of the Western N. C. Conference.

At our last conference we adopted a strong, timely report on temperance which included the following: "We belive that the Anti-Saloon League should still be maintained as a fighting force to hold the ground already won, and that one day should be set apart in our churches for the expression of our cordial sympathy, and for the contribution of financial support of this organization." I am officially informed that funds are needed now to carry on the important work of the Anti-Saloon League. I believe the time to aid a worthy cause is when such help is urgently needed. Let us give this matter our attention by promptly taking collections and sending funds to Rev. R. L. Davis, Superintendent Anti-Saloon League, Wilson, N. C.

S. B. TURRENTINE.
Salisbury, N. C.

Troutman Circuit.

Perhaps a few lines from Truotman circuit would not be out of place.

We arrived here on December 3d, and were kindly received by a goodly number of ladies of the town who had renovated the parsonage where a good warm dinner awaited the new preacher and family. While we have not been stormed with a big pounding at once, we have received many tokens of appreciation in a substantial way, for which we feel very grateful to the donors. Truly we feel that our lot has fallen in a pleasant place.

Since our coming here, we have sold the old parsonage and are building a new one near the church. If the weather continues favorable will get it enclosed in a few days, as the frame is up, and when complete will be as good a circuit parsonage as there is in the conference. It will be a seven room house built on the modern plan. Most of our people are responding to the parsonage enterprise.

We hope to occupy it by the middle or last of March, clear of debt. The board of stewards made the salary same as last year, with some increase on conference collections, but we expect to pay out in full as usual.

I have made two full rounds on the work, and have found appreciative congregations at all the churches. I think there are great possibilities here and our people are growing, both in grace and liberality. We hope to be helpful to these good people by ministering to them in spiritual things and we are praying for a general revival in every congregation. I hope to send a good number of new subscribers and renewals in a few days Success to the Advocate and all of its readers.

Fraternally,
J. J. EDWARDS, P. C.

Centenary Philathea.

One of the special features in connection with the Sunday school at Centenary M. E. Church, South, on last Sunday morning, was the organization of a Philathea class. This class has been talked of for quite a while and by the kindly assistance of Misses May Hinshaw and Anna Coffin, of West Market Street church, the first Philathea class of Centenary church was organized with seven members.

The officers are as follows: Vallie Sanders, president; Sallie Embrey, vice-president; Bertha Jones, secretary; Sallie Love, treasurer; Emma Elliott, press reporter; Mrs. T. A. Glascock, Vallie Sanders, Virgie Townsend, constitution committee.

The teacher, Mr. J. F. Aiken, and each of the members extend a very cordial invitation to all young ladies and older ones too, who will join this class and help to make it one of the largest and best classes in the city.

EMMA ELLIOTT.

Going One Better.

In the issue of January 21st inst., is an article from Rev. R. E. Atkinson, pastor of Balm Grove station, in which he says, "The Sunday school is a very live wire," then produces the records to show that ten students had been present fifty-two Sundays, six present fifty-one and five present fifty Sundays during the year 1908, then closes by saying, "Who's second."

Now, if Brother Atkinson had been familiar with the scripture found in St. Luke's gospel, fourteenth chapter, eighth and nieth verses, he would not have used the words, "Now, who's second?"

Oak Hill Sunday school, in Sulphur Springs circuit, Waynesville district, is in a mountain district sparsely settled, and in near proximity of two other Sunday schools, while Brother Atkinson's is in West Asheville in the suburbs of the city, in easy access of five hundred, yet we can surpass his figures.

We had fifteen students and teachers present fifty-two Sunday, two fifty-one and four fifty Sundays. We have one hundred and two enrolled, average during the year, 86 10-13; about 85 per cent.

We have thirty old and married people, nearly thirty per cent. There are some that have almost reached three score years and ten; one of that number being present fifty-one Sundays, during the year, one Sunday was too sick to get there.

Every family in the entire community was represented in the school. One teacher, a rather delicate girl, walked two miles, and often through the mud to be with her class, and was present forty-eight Sundays.

We have been organized only a few years, yet we have one boy, Denny Starnes. started in his sixth year without missing a Sunday.

A. H. STARNES,
Superintendent.

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FOR SOUTHERN WEATHER
It surpasses all others in all-round superiority. It is seamless and water-tight on a flat surface. The first cost is less than any roof of equal durability. Lasts from 10 to 20 years without repair expense. Equals tin or iron in being fireproof and surpasses both against wind. Takes same insurance rate as metal or slate.
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Write for prices. Ours are made in the South especially for Southern weather demands.
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A Convenient Device.

Rev. H. H. Smith, of Ashland, Va., has invented a handy device which every preacher needs for filing his clippings. It is called the Preacher's Filing Case, and is arranged so as to classify such clippings as a preacher may wish to retain in subjects. Besides 26 pockets covering the alphabet, there are 67 pockets indexed according to the following topics:

Affliction, Amusements, Assurance, Atonement, Bible, Confession, Conscience, Consecration, Conversion, Conviction, Character, Children, Christ, Death, Duty, Education, Excuses, Experience, Faith, Forgiveness, Funerals, General (here file all material not easily classified-, Giving, God, Grace, Habit, Hell, Heaven, Home, Honesty, Hope, Holy Spirit, Humility, Hypocrisy, Immorality, Influence, Joy, Judgment, Love, Money, Missions, Obedience, Obstacles - Opportunity, Peace, Prayer, Probation, Procrastination, Profanity, Providence, Regeneration, Repentance, Resurrection, Reverence, Revival, Reward, Sabbath, Sacrifice, Sanctification, Sin, Sunday School, Sympathy, Temperance, Temptation, Tobacco (injurious effects of the cigarette, etc.), Trust, Thanksgiving, Work.

There is a separte pocket for each of the above copies. If you have a Filing Case, whenever you come across an illustration on these subjects you place it in the proper pocket and you can always find it when needed.

The device costs $2.75, postpaid, and any of our preachers will do well to correspond with Brother Smith.

Address,
REV. H. H. SMITH,
Ashland, Va.

Miss Bennett and Miss Head Visit Brevard.

From January 22d to 26th, it was our privilege and pleasure to have in our midst Miss Belle Bennett, president of the Board of the Woman's Home Mission Society, also Miss Mabel Head, field secretary of the society was with her. They came to visit the school and expressed themselves as being much pleased with the quality of school work they found being done, but were grieved to find such inadequate equipment for carrying on the work, and the painful lack of such necessities as bed furnishings, ware, etc.

On Sunday our pastor, Rev. R. G.

Tuttle, tendered the use of his pulpit to these ladies and one Sunday a. m., Miss Bennett spoke forcefully of the work and used John 4, 35, as a base for her remarks. She told of the origin of the W. H. M. Society, then known as "the parsonage aid society," and spoke of its early struggles to help build homes and to supply some of the temporal needs of the faithful itinerant in a faraway hard place, whose garb consisted mainly of his righteousness, and proverbial "Methodist faith." But gradually the people have learned more of the work, and have entered into it more fully and have given some co-operation and a little of their means (but ignorance of the work is yet the besetting hindrance) until now about 7,000 women are banded together and we have several schools, a rescue home, a home for friendless girls, schools on the coast of Florida and California for foreigners, and lastly homes on the Gulf coast to receive immigrants as they land and give them food and shelter until they find employment. She spoke also of the foreign work and reminded us that: "These ought ye to have done, and not leave the other undone."

Her plain statement of facts won the audience from the first, and all listened with rapt attention and interest to the close. Miss Head spoke at the evening service and seemed to take the subject up where Miss Bennett had left off, and told of the pitiful need of people in our own homeland—in Christian America. She spoke of the colonies of foreigners living in the mining districts of Arkansas who know nothing of God or civilization, and are living in unmolested heathenism, and their interpreter stated that they are living in a more depraved condition here than they did in their home land, and he asked, "Why don't you send missionaries to us?" She based her remarks on "Lovest thou me, Peter," and in her appeal to the young people for trained workers she made this scriptural quotation her central thought. Both speakers are of interesting personality, and the addresses made a profound impression.

They have quickened our energy as a society to try to render more efficient service, and ladies who had never before become interested have now expressed their desire to become members, also five men have given their name and fee for honorary membership.

Yours in the work,
MRS. B. T. EDGERTON,
Secretary.

The Revival at Sylva.

We have just closed a most remarkable and successful protracted meeting at Sylva. The preaching was all done by the Baptist preacher and me, except a sermon or two. It was not regarded as a strictly union meeting, but rather one of united effort on the part of the Methodists and Baptists. The meetings were held in the Methodist church and lasted seven weeks.

There were several remarkable things about the meeting. One being the length of it, as already indicated. Another was that very few women and children were converted, but most of the work was among men. There were nearly fifty conversions and reclamations, most of which were grown men. I call to mind now eighteen men who are heads of families that were saved, when all are in there will be about twenty additions on profession of faith and by letter to the Methodist church as an outcome of the meeting, and quite a number to the Baptist church. The conversions were of the old order, by way of the mourner's bench.

The meetings ran through the holidays, though for the first three or four weeks there was but little visible interest except a holy desperation on the part of few who prayed, preached and hoped until God honored. Another feature was that we held ourselves open for invitations to hold prayer-meetings in the business houses of the town in the afternoons. For two weeks we held fifteen minute prayermeetings at three o'clock in stores, offices, blacksmith shops, mills factories and anywhere men labored. These were full of interest and exceedingly productive. The work was slow, sure, and much will be abiding. As a result the town is altogether a different place.

We are grateful to God and are convinced of one thing and that is, the revival will come if we hold on and consider not difficulties. One Sunday afternoon we preached to a house full of "men only" and had a service long to be remembered in this place on account of the good accomplished, this being the opinion of all who were there without a dissenting voice.

To God be all the praise.

C. H. NEAL.

Some Interesting History.

Dr. George H. Cox furnishes us the following which will be of interest not only to Capt. J. A. Ramsay's friends, but to Sunday school workers:

An item in the Post, concerning Capt. John A. Ramsay's connection with the State Sunday School Association, brings to mind the following fact:

The second International Sunday School Convention was held in Atlanta, Ga., April 17-19, 1878. At that convention there was prominently displayed, a large map of the United States, upon which all states that were organized for Sunday school work were marked by a gold star, while those states that were not organized were designated by a black cloud covering the state.

North Carolina, not being then organized, was thus draped in black.

There were present at that meeting fifteen Sunday school workers from North Carolina, as follows: John A. Cheatham, Rev. N. R. Cobb, W. C. Doub, Gen. Robert D. Johnson, A. M. McPherters, W. R. Odell, Esq., Rev. T. H. Pritchard, D. D., Capt. John A. Ramsay, John E. Ray, Rev. J. J. Renn, Dr. F. Scarr, Dr. T. C. Smith, Baker White, Samuel C. White, and Charles G. Yates.

These men were very mortified that their state should be so represented and sought for a plan by which the black cloud might be removed. After consulting with the officers of the convention and other leading workers who were present, ten of the fifteen North Carolinians held a meeting in the First Baptist Church of Atlanta, at 9 a. m., April 18th, 1878, and organized the North Carolina State Sunday School Association, by electing Rev. Dr. T. H. Pritchard as president; Prof. John E. Ray, as secretary, and Rev. J. J. Renn, as treasurer.

The association was then enthusiastically received and enrolled in the convention, and a gold star was placed upon the above mentioned map in place of the black cloud.

This information I had from Capt. Ramsay and John E. Ray, principal of the State School for the Deaf and Blind, at Raleigh, both of whom were present and participated in the organization.—Salisbury Evening Post.

True eloquence I find to be none but the serious and hearty love of truth.—Ibid.

Like Legal Tender

A package of Uneeda Biscuit is always a fair exchange for its cost, because Uneeda Biscuit are the best of all soda crackers. They are not expensive; on the contrary, Uneeda Biscuit is one of the least expensive of foods. There is no waste. There is most nourishment. Always fresh and crisp. Never stale. No broken crackers. Always whole and inviting. There can be no better soda crackers than

Uneeda Biscuit 5¢

NATIONAL BISCUIT COMPANY

HOW TO PLAN WISELY.

No one ever originates wise plans for his work. God does all the planning; the best that we can do, and all that we ever need to do, is to learn from God what his plans for us are. When, therefore, we are faced with the need of planning wisely, and perhaps ask others to pray for us that we may plan wisely and that our plans may be blessed, let us realize rather that it is simply a question of whether we are ready to listen to God. We do not need to be nearly so much concerned to pray for God's blessing on our plans as to pray that God will reveal to us his plans for us and give us the will and the wisdom to carry them out. He will be sure to bless his own plans; if we them out our blessing is certain. "Show me thy plans for me" is a better prayer than "Bless my plans." —Sunday School Times.

MAKING THINGS RUN SMOOTHLY

If there is one thing above all else that makes household labor run smoothly, it's oil. Not the oil that is poured on troubled waters, but the oil that's put on bearings to prevent friction; to make wheels turn easily; to prevent rust; to stop that screeching, grinding, creaking; to save wear and tear.

There are plenty of oils on the market. Some are heavy, some are light. Some are good for one thing, some are good for another. But the ideal oil is the one that answers all practical household purposes. "Household Lubricant" not only fills the bill in this particular, but it comes ready to use—in a handy can with a removable spout. Just as you buy it in the store you use it. No chasing around to hunt a feather or a straw to apply the oil as in days of old. The Household Lubricant can with its reversible spout, which permits closing the can to prevent spilling and leaking if upset and the carefully compounded oil which it contains answers every condition demanded for the perfect household lubricant.

There is nothing that ordinarily gives more dissatisfaction in the handling than an oil can with its shallow bottom and mussy, dripping spout. The Household Lubricant can eliminates all this. The can itself is of such a shape and size—even in the larger, 8 ounce size, that it is very easily handled and "stays put" when you put it down. So universally recognized are the merits of this oil that it is found on sale in every little hamlet and village in the land.

A CHILD'S LIFE ALWAYS IN DANGER

of croup or pneumonia unless you have in the home a bottle of GOWAN'S PNEUMONIA PREPARATION. Then you can feel secure, safe, and this feeling is worth millions. Croup, pneumonia, colds, coughs, pains and soreness and all ailments where inflammation and congestion are the cause, Gowan's cures. External and quickly absorbed. All druggists. $1.00 to 25c.

CATARRH CURE FREE Free sample starts a cure. One month's treatment $1 00 Money back after 15 days if not as represented in every respect. Write today. Start curing yourself at once.
Ku-pu-zi Co., 1264 Oakwood Ave., Toledo, O.

The Christian Life.

"HAVE FAITH IN GOD."

When temptation sore assails you,
And your courage almost fails you,
When the storm clouds break about you,
And when Satan tries to rout you,
"Have faith in God."

When the woes of life o'ertake you,
And your trusted friends forsake you,
Look above the turmoil 'round you,
Think of Him whose love hath found you,
And have faith in God.

When your heart grows faint and weary,
And your path seems bleak and dreary,
When your life grows cold and cheerless,
Let your trust in Him be fearless,
Have more faith in God.

He will never, never leave you,
Though the sins of earth may grieve you,
He will take you home to heaven,
Where perfect love and trust are given,
If you have faith in God.

—Pearle King Stevens.

Asheville, N. C.

"REST A WHILE."

To hundreds of thousands who labor and are weary, there is today sweet music in the Master's words, "Come ye yourselves apart into a desert place, and rest awhile." They must have been very welcome to the disciples to whom they were first spoken. They were very sad; they had but just returned from the funeral of John the Baptist, and the trial of their faith, with the sorrow of their hearts, had made them weary and hopeless. But if they had lost heart, Christ knew how to inspire them afresh; for there are two certain cures for pessimism—out-of-door rest in quiet places, and the companionship of Jesus.

Most of us need these today quite as much as the disciples. Thoughts and events make us sorrowful, and to be really sorry for any length of time is to be tired. And, because we are not used to it, the heat makes us languid; so that work done often with joyous alacrity is dragged through, because the air is too laden with sunshine. Therefore, these old words, thrilling with music, come in through factory walls and workshops, into offices and schools, and the people are glad because it is near holiday-time, and they may accept the invitation.

In these days, however, a holiday does not always mean rest, particularly rest in "a desert place." Many people appear to prefer a crowd to quietness. But a throng is noisy and aggressive. We must look for restfulness less in favorite, fashionable seaside resorts than in the remote places of our land—the unregarded meadows, the distant moors, and the difficult mountains. There is rest to be found here.

We may be sure that there is much suggestiveness of spiritual comforting and uplifting in the Master's invitation, "Come apart," away from the others, from the clamor and the appeal, the urgency and exaction, "into a desert place," where there is no excitement, nothing to demand attention, or to interfere with meditation. And is it not good of him to say, "Come with Me?" The consciousness of his nearness brings rest. There is no need even to pray. Friends who konw and trust and are sure of each other do not want to be always talking when they are together. Silence is sometimes more expressive than words. It is more restful to say nothing than to speak. And when the Master gives us this experience, we do indeed find "rest to our souls."

But we are not to let our leisure lengthen into laziness. "Rest a while," said Jesus; but he soon went to receive the crowd, and took his disciples that they might lead other weary people to rest, and be fed. Rest can only come to those who have striven, and it is but designed to make us ready to take up our tasks again, and diligently perform them. From the quiet of the lakeside and the silence of the field we can go back to our work among the whir of machines, or the clanging of metals or the clamor of voices, with a new love of our duty and a stronger desire to please the great Taskmaster.—Christian World.

WE ARE BEST WHERE WE ARE.

Sometimes we look at the circumstances by which we are surrounded, and think how impossible it is for us to ever be, in the midst of such daily experiences, what we ought to be. We grumble over our lot instead of cheerfully accepting it at God's hands, believing that he knows what is best for us. We think regretfully that if the people we are called upon to meet from day to day were different, if they had the same earnest aims and hopes as ourselves, if the worries arising from our work were less frequent and irritating, if we had not this sickly body or inherited weakness, we should be different from what we are. But it is not so. The psalmist was accurately right when he said, "Thy judgments are true and righteous." The judgment of God never errs. It can not fail. He does not plant the orchid on the Alpine height, for he knows the nature of each plant in the universe, and places it under the conditions best suited for its development. So likewise the personal requirements of each one of us is known unto him. We can, therefore, be certain that he has placed us just where our personal character can fully unfold itself.

Instead of bemoaning our difficulties, we ought to be thankful for them, for out of these trials is forged what we call character. We know men in whose faces we can read it, and we know how it has been won. Whenever we see a face marked by an expression of strength and self-reliance, we conclude that it represents a history in which there has been something to fight against, something to overcome. The influences which have left their impress upon it have not been of the arm-chair and slipper kind. We know that many a victory was gained in the midst of rough experiences, for we can read the scars of battle in the lines upon the face. Yes, hardship, trial, difficulty, make character; or, to change the figure, they are the stepping stones upon which the soul rises.—The Pacific.

HOW TO BUILD.

Our business is not to build quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as between man and man; it is not who can be done first, but who can work best; not who can rise highest, but who is working most patiently and lovingly in accordance with the designs of God.—Joseph Parker.

WHAT YOU "CAN SAY."

You "can say" your pleasantest words at home, if only you try.

You "can say" the exact truth about people, if you know it. (If you don't, don't say anything.)

You "can say" a good word for a worthy person, if you make use of opportunities.

You "can say" something to ease an aching heart, if you will.

You "can say" something to influence or help the erring, if you put yourself in their way.

You "can say" a word of power to some unbeliever, if you have a "reason for the faith which is within you."

You "can say" your prayers, if you bear in mind that God's protection is of more importance than any of earth's business.

You "can say" what the Lord has done for you, if you trust him for strength.

You "can say" a hearty "amen" to every prayer if you stop criticizing the human appeal to the Divine."

In fact, you "can say" just what God has ordained for you to say, if you will consecrate your tongue to his service.—Selected.

WHAT WE GIVE UP.

I used to think of what I would have to give up. I dearly loved many of the pleasures of this earth, but now I'd as soon go out into your streets and eat the dirt as do those things. God doesn't say, "Give up this and that." He says, "Here is the Son of my bosom—receive Him." When you do receive Him, everything else goes. Stop that talk about giving up! Let Christ save you, and all these things go for nothing.—D. L. Moody.

THE ETERNAL.

Nothing is eternal but that which is done for God and for others. That which is done for self dies. Perhaps it is not wrong, but it perishes. You say it is pleasure—well, enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal. That alone which goes out of self into God lasts forever.—Frederick W. Robertson.

To do something for someone else; to love the unlovely; to give a hand to the unattractive; to speak to the uncongenial; to make friends with the poor and folks of lowly degree. to find a niche in the church of the Lord, and to do something out of sheer love for Him; to determine in His house to have his mind; to plan to win at least one for the Master; to aim to redeem past time that is lost; to will to let one's light shine; to cut off practices that are sinful and costly; to add the beauty of holiness—this is to make one's life a thing of beauty and this is to grow in grace, for growing in grace is simply copying the beautiful life of the altogether lovely One.—Edward F. Reimer.

We must get back to first principles. We are right with God in the exact proportion that we are right with the men and women around us. Let us test ourselves, not by what we are on Sundays at church, but by what we are to the man whom we like least. That is the true gauge.—F. B. Meyer.

The highest reaches of religious speculation and religious rapture will reach higher still when religion has been claimed by the commonest duties and the most sordid sufferings as their only strength and help.—Phillips Brooks.

T. W. O. C.

Just think of these four letters, next time you are ill.

They represent good advice to sick women.

Ladies, by thousands, have written to tell others to *"Take Wine of Cardui."*

They have tried it, and know what it will do for the ills and weaknesses peculiar to their sex.

Cardui, you must know, contains no injurious ingredients, but is a pure, vegetable, non-intoxicating, extract of medicinal herbs, which acts gently, specifically and curatively on the womanly organs.

"I was a total wreck," writes Mrs. Eveline McGrew, of 2950 Guadalupe Street, Austin, Tex., "and I wish I could tell all afflicted females what Cardui has done for me and for my daughters. It is certainly the best and most wonderful tonic, to build up shattered nerves and for all other female troubles. If all women and girls would use Cardui, they would not need doctors. It saved my life at the menopause and I recommend Cardui to all."

Cardui is an old and well tried remedy for female troubles. Your druggist sells it, with full directions for use on the wrapper. Try Cardui.

THE GEM HOTEL

The Only Strictly European Hotel in Charlotte.
Formerly the Buford Annex, 19 South Tryon Street.
Centrally Located, First-Class Dining Room and Lunch Room. Rooms With or Without Bath.
E. F. CRESWELL, Manager.

La Grippe
Bad Colds
Neuralgia

Cured by using Johnson's Chill and Fever Tonic.

The difference between a Bad Cold and La Grippe is this:

A strong constitution will wear out a Cold, but Grippe will wear out a strong constitution.

Don't take chances --- take Johnson's Tonic.

Made by The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

25 and 50 cent bottles. Trial 10 cent bottles sent on receipt of stamps.

WANTED.

Responsible man with horse and buggy in each community, salary $5.00 to $10.00 per day, to take orders from owners of Farms, Orchards, and Home Gardens. A splendid opportunity for farmer's sons, also fruit tree and sewing machine agents, to make a business connection which will become more profitable each year. Address P. O. Box 670, Young's Island, S. C.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

I go to His cross to be in some measure a sharer of His suffering for others. . . . In the death of self on the cross the new pain begins and so long as I remain here, the sorrow and sin of the world must press on my heart, for His life now holds and governs it.—G. Campbell Morgan.

Our Little Folks.

THE POSTMAN.

The whistle of the postman
Is a merry, cheery sound,
We watch him from the window
As he makes his daily round,
And when our bell he jingles
Then so very fast we run
That over one another
We go tumbling just for fun.

Always upon our birthdays
We are sure that he will call,
And then beside the letters
There's a package in the hall,
It is tied with string and labeled
So plain that all can see,
"For Tommy, Jane, or Mary,"
Just as the case may be.

O yes, we love the postman,
And we like to stand and wait,
In winter by the window
And in summer by the gate.
And we have all decided
On the day called "Valentine,"
To ask the good old postman
To come in with us and dine.

—Josephine Canning.

THEODORE MOTT'S VALENTINE.

Theodore had been a sunny, happy, merry child until that dreadful, never-to-be-forgotten day, when she fell on the ice and broke her leg and injured her back. Everything seemed to have gone wrong since that miserable day. Her father had died, her mother had been ailing, and the money they once owned had "taken wings"—as money often does. Then, too, Theodora had grown worse instead of better. All day long she was obliged to lie in her small bed.

Her mother sat busily engaged at a piece of drawn work, which she was making to order. Theodora had watched her mother until she was tired of seeing the ceaseless motion of the thin hands, then she turned over in bed where all she could see was the blank wall.

Presently there was a rap at the door, and a little friend of Theodora's came in—a tiny girl only six years old—just half as old as Theodora. Her name was Bessie Harris. Theodora wiped her tears away, and turned over to greet Bessie.

"Did you know that today is St. Valentine's Day?" asked Bessie.

"Yes."

"Did you get a valentine?"

"No," was the sober answer, "I never get valentines any more since—since—that dreadful day."

"What dreadful day?" questioned Bessie, in surprise.

"Oh, the day I was hurt—you know—I guess the girls and boys have all forgotten me."

"I haven't" asserted Bessie, stoutly.

"No, you haven't, dear; you're a blessed girl—so you are. I know you love me, and I'm sure I love you."

"If I had a valentine I'd have given it to you," said Bessie; "but I had no money to buy one, and no one sent me one. I'm sorry."

"You blessed dear!" Theodora said, with a little quiver of the voice. "I'm glad you thought of me—anyway."

There was another tap at the door. This time it was a girl just Theodora's age, Clara Hill.

"Mamma sent me to see if the center piece could be finished by Friday?" she said to Mr. Mott.

"It is nearly finished," was the answer. "I'm just taking the last stitches. If you can wait until I press it, you can take it right along with you."

"I'll wait," was the answer, and Clara joined the other girls, whom she knew.

Valentines was the all engrossing topic today with Bessie.

"I suppose you got a valentine, didn't you, Clara?" she asked.

"Yes, I got three."

"Oh, wasn't that nice," exclaimed Theodora; "please tell us all about them—were they all beautiful?"

Clara laughed.

"One was a regular caricature, but it was so ridiculously funny that I didn't care. Then the second one was pretty, most too silly to suit me—all about 'roses red and violets blue, the pink is pretty and so are you,' and such nonsense. But the third one was beautiful, the most beautiful one I ever got. I don't know who sent it, but it's a treasure. I just love it."

Her eyes shone with the joy of the thought of her treasure.

"Tell us about it, please," begged Theodora—"did it have little angels flying about?"

"Oh, yes, angels or cupids, and flowers and birds, and it shines as if sprinkled with silver and gold."

"Oh!" exclaimed Theodora, folding her hands together and looking up longingly, "I wish I could see it."

"Well, then, my dear, you shall see it," responding at once to the wish; "I'll run home and get it right away."

"Oh, please don't; I didn't mean—" began Theodora, in protest; but Clara did not heed.

She ran home for her valentines, all three of them; but before wrapping them up she looked fondly at the beautiful one; even pressing the perfumed flowers to her lips.

"I want it myself; oh I do," she said longingly; "but I'm not a selfish pig, I hope—I am a 'King's Daughter.' Theodora shall have it, so she shall! Poor little dear—with her pale face and aching leg! I wouldn't keep this valentine for anything!" Kissing it once more—this time a farewell—she put it gently in the lace-bordered box, and hurried off.

. . . .

Theodora laughed until she cried when she saw the comic valentine, and smiled at the sentimental one, but her face grew radiant over the beautiful one.

Meanwhile Clara paid Mrs. Mott for the drawn-work center piece. Then she took the valentines, number one and number two; leaving number three with Theodora, who looked surprised.

"It's yours," she said, simply, "goodbye!"—Ex.

THE ORIGIN OF VALENTINES.

A fact in natural history, to wit, that birds in Southern Europe pair about the middle of February, is said to have inspired a custom of the ancient Romans, to which the origin of the modern valentine can undoubtedly be traced. At the feast of the Lupercalia, held in honor of the great god Pan, the names of the virgin duaghters of Rome were put in a box and drawn therefrom by the young men. Each youth was bound to offer a gift to the maiden who fell to his lot, and to make her his partner during the time of the feast. How this secular custom became allied to the name of a saint is altogether a different matter. St. Valentine was a bishop of Rome during the third century, He is said to have been a man of very amiable nature, and most eloquent of speech, wherefore he was very successful in converting the pagan Romans to Christianity. Marcus Aurelius w s then Emperor, a relentless persecutor of the Christians, and by his order the bishop was beheaded. The date of his death was February 14, A. D. 270. We find the statement in Archbishop Wneatley's "Illustrations of the Book of Common Prayer" that "St. Valentine was a man of admirable parts, and so famous for his love and charity that the custom of choosing valentines upon his festival took its rise from thence." But probably the connection of name is wholly due to a coincidence of date. When the saint's name was placed in the church calendar, the day of his death was made a festival, to offset that of the Lupercalia, on the 15th. In Allen Butler's "Lives of the Saints" we read that the zealous Christian fathers tried to substitute the names of saints for those of girls in the lottery game, but without success. So the "valentine" custom spread from Rome through Europe to Great Britain, always in high favor, and later, in the form of sending tender missives, came to America, and down to the present time.—February Housekeeper.

ABRAHAM LINCOLN.

The mid-April afternoon was lovely as only Washington in April knows how to be. It was warm and bright and blossomy, and the Potomac shone in the sun like silver, the willows along its banks were like soft, green plumes, the lilacs in the parks were out in white and purple splendor. The President and Mrs. Lincoln were going for a drive.

"To the Soldier's Home, Burke," said the President, as he stepped into the carriage. And over the old, familiar way to the Soldier's Home they went, drinking in the balmy air and delighting in the gay buntings that draped dwellings and business houses and government buildings in honor of this long-prayed-for peace that was so near at hand.

"We've had four hard years, Mary," the big, tender, whimsical man said to the little woman at his side—"four awful hard years. And I hardly dare to hope the four we're facing will be very easy. But when we're through here we'll not be old. I'll only be sixty and ought to have some go left in me. And we've saved some money—we'll save some more. Then we'll settle down in Chicago or in Springfield, and I'll practice law, and we'll live quietly and cozily, to a nice green old age. Doesn't that sound good to you?"

His rugged face was full of tenderness as he spoke, and of wistfulness—wistfulness of a tired man for the the sweets of simple living.—Sel.

Too much of our religion is up in the air. It consists of rhapsodies and emotions, rather than downright, every-day religion and exertion. Religion should have wings, it is true; but it equally should have hands and feet and tongue. Only the creed translated into deed is of any importance for either world.—Ellis.

Flatter not thyself in thy faith to God if thou wantest charity for thy neighbor; and think not thou hast charity for thy neighbor if thou wantest faith to God. Where they are not both together, they are both wanting—they are both dead if once divided.—Quarles.

Every yielding to temptation weakens the power of resistance. Some portion of strength goes with every indulgence. When resistance becomes a habit the stronghold of the tempter is overthrown.—Selected.

Another Delicious Sunday Dessert.

For your Sunday dinner make this delightful

Jell-O Dessert.



PRUNE SOUFFLE.

Make one pint stewed prune pulp. Dissolve one package Chocolate JELL-O in one pint boiling water; when it begins to thicken add the prune pulp and one teaspoonful cinnamon, and beat into one cup whipped cream. Pile into custard cups and serve with whipped cream.

Every member of the family will be delighted with this dish.

Seven flavors of Jell-O, 10c. each, at grocers.

Illustrated Recipe Book, Free.

The Genesee Pure Food Co., Le Roy, N. Y.

SOUTHERN RAILWAY.

N. B.—Following schedule figures published only as information, and are not guaranteed:

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation, and club cars to New York.

3:45 a. m.—No. 45, daily, Local for Charlotte, connecting for Atlanta and points south.

4:10 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

7:10 a. m.—No. 8, daily, for Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem and daily except Sunday for Wilkesboro.

7:50 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:50 a. m.—No. 11, daily for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:25 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:55 p. m.—No. 131, daily, for Mt. Airy.

6:15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.

10:20 p. m.—No. 233, daily for Winston-Salem.

9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleeper for Richmond.

C. H. ACKERT, V. P. & G. M.
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Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

UNEARNED.

If one should come to me and kindly say,
"There is much love and peace in paradise;
No mortal passes through its portal twice,
But I will let you enter in today."
Then, were I true at heart, I'd turn away,
Knowing I had paid no entrance price,
Borne no hard cross, and made no sacrifice—
My hours all flown in song and dream and play.
But all the yearning love that underlay
The Voice that spake to me paradise
Would flood my being, for my need suffice,
And overflow to others by the way,
So for the weak, the anguished, and the stray
I would be strong in help and sacrifice,
That when in service I had paid the price
All these with me might enter in—some day.

—Maude Lutton.

BY WAY OF EXHORTATION.

Conf. Cor. Sec.

The thirty-first annual session of the Woman's Board of Foreign Missions will be held in Chattanooga, Tenn., beginning Saturday, May 1, 1909.

The Western North Carolina Conference Society will hold its annual session this year in Mt. Airy. The exact date has not been fixed, but it will be as early in June as possible. probably the first week, beginning about June 3.

At a much earlier date than this the story of the year's triumphs (we will not say failures) will have been told. The conference treasurer will hold her books open till after the monthly meetings in March, but even with these few days of grace, but little time is left for the winding up of affairs.

Many are the hearts, loyal and true, that are beating in anxiety at this crucial stage of the work. We have had faith to attempt great things for God—have we had the corresponding life and energy to bring them to pass? With but few exceptions we all certainly meant to do better in every way this year than we did last, but time slips by so fast, and now, at the last minute neglected dues, conference expense fund and pledge are all crowding upon us. What are we going to do about it?

Let no one think that she can fall behind, and it will matter little or nothing. Where so much is involved, not one can afford to do less than her very best. What if it strains you, my sister, beyond measure to do now what you might have done systematically with ease! Think what it means if just you fall short—how far-reaching the result will be. It means that your society will fail to do what your district secretary has asked and is expecting; it means, consequently, that your conference society will not reach its goal; that thereby the Woman's Board will be limited in its operations. Yea, more. It may mean that some poor soul famishing for the bread of life will be unfed, and the heart of the blessed Savior wounded afresh.

"I will not be negligent to put you in remembrance of these things, though ye know them. . . . Yea, I think it meet to stir you up by putting you in remembrance." II Peter, 1, 12, 13.

And then there is the little love gift that was asked for at the Christmas tide—the extra gift so sorely needed to relieve the board of financial embarrassment. The conference treasurer has as yet received but a small amount of this Christmas offering. Perhaps many local treasurers are holding it till the close of the quarter. Surely it cannot be that any one deliberately refused the King so small a gift. Probably in the rush of Christmas preparation and the fullness of Christmas joy, the letter was laid aside—forgotten—not even read. Or perhaps the little envelope was lost, or it has simply been neglected. Too late to send it? No, it is still eagerly and anxiously expected.

"This second epistle, beloved, I now write unto you: in both of which I stir up your pure minds by way of remembrance."—II Peter 3, 1.

WHAT MRS. COBB THINKS OF THE HOME FIELD.

Wherever I have been in the home field I have noted the signs of progress, the increase of knowledge, a desire for information, the deepening of spiritual life. Our women are beginning to learn something of the blessedness of giving and the joy of living close to Christ. In many of the conferences the pledges for another year have gone beyond the amount asked for. This was notably the case in South Carolina. Last year the pledge raised was $6,000. This year the prayer had been for $10,000. The cards were distributed, prayer offered, and the result was $11,850, which was afterwards increased to over $12,000. This liberal response was in a great measure, due to the fact that every district conference had had the inspiration of the presence and wise counsel of Mrs. Wightman and Mrs. Humbert. Much is gained from letters by conference officers, but these cannot take the place of a face-to-face talk.

One conference secretary writes that her "delegates went home deeply interested in the work, which is better than being simply enthusiastic." They propose to go beyond their past record. I believe that each of the conferences pledged by faith a larger amount than was raised last year.

Several auxiliaries that had been helping to support a missionary now have their own individual missionary to bind them more closely to the work. Many women who have been giving five or ten dollars to the pledge have increased their subscriptions to fifteen, twenty, and twenty-five dollars; one teach is giving fifty dollars, and one blessed woman is giving fifty dollars each month. Surely we are growing in grace, if giving is any evidence of it. And it behooves us to enter into larger fields, for the work at every foreign station is growing. Building has to be done at every station in Korea, land paid for at Wonson and at Davidson Memorial, Soochow, China, and we are compelled to largely increase our contributions and freewill offerings in order to meet the conditions not only in China and Korea, but in the other fields where we have workers. Shall we not make a prayerful effort to go

(Concluded on Page Eleven)

ORDERS BY MAIL

FOR

JOB PRINTING

WILL RECEIVE PROMPT ATTENTION

We are prepared to take care of any job from a visiting card to the largest poster or pamphlet. We have just installed one of the very latest, up-to-date two-revolution presses, which is equipped for the most delicate half-tone work. In addition we have a full supply of the latest faces of type. Our presses and type being new we can assure neat and attractive display.

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Christian Advocate Pub. Co.

GREENSBORO, N. C.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

"SHINE WHERE YOU ARE."

"Don't waste your time in longing,
For bright, impossible things;
Don't sit supinely yearning
For the swiftness of angel wings;
Don't spurn to be a rushlight,
Because you're not a star;
But brighten some bit of darkness
By shining just where you are.
There is need of the tiniest candle,
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done.
You may never be called to brighten
The darkened regions afar;
So fill for the day, your mission
By shining just where you are."

* * *

The editor convalesces slowly, but we hope, surely, and you are to exercise the grace of Patience while I "fill in" some more.

* * *

I hope each and every one will read "Methodism in Transylvania" by Rev. R. G. Tuttle in last week's Advocate. If you overlooked it, be sure and get the Advocate of February 4th and read it. Comment is unnecessary.

* * *

Also did you read the letter published in an Advocate of recent date from the presiding elder of the Shelby district? Comment here is unnecessary. But one does not feel to say in the words of another, "May his tribe increase."

* * *

I cannot forbear to again call attention to the fact that our finances must all be in shape and reports sent, in less than a month's time.

Remember $1.45 plus $1.00, as our average per member.

And 'tis for the King!

* * *

The Annual Meeting will embrace the second Sunday in May. The good Concord folks are so cordial in their expressions of hospitality that already one feels not a delegate to be entertained, but a friend to be welcomed. Very soon exact dates, program, etc., will be given in these columns.

* * *

This editor and printer man have been so kind and forbearing during my "filling in" time that I could not dare to see mistakes. But at least, 'tis to laugh when last week they made me say over and over again "Execution meeting" instead of Exective meeting. "What's in a name?" Perhaps one may slay as certainly as another.

* * *

Have you noticed that February is to be "Advocate month" in the Western North Carolina Conference? Won't you members of the Home Mission constituency remember that and urge members to subscribe? This is church work of the most practical and far-reaching kind. Let no one ever say "There is nothing for me to do" while there is a single member who does not subscribe for and read the Advocate.

* * *

This is Election Month. Let no auxiliary meet unprepared. You will recall that board indorses the nominating committee in preference to the nominating ballot. It will be a very easy matter for officers to find out the duties, privileges and limitationss of a nominating committee and let all be done in some semblance of accord to parliamentary usages. Please do not delay sending list of new officers. This is of vital importance.

Friends, you won't plan to be so busy in February sewing for next summer that you will have no time left to do this work will you? When thought of from some standpoints one would almost fear to plan one's work that way, remembering how it was said, "This night shall thy soul be required of thee." But not for fear would we give of our time, no dear Lord, for gratitude, for very love, we will reserve much of this especial month for thy service.

WHY REPORT?

"Modesty is a beautiful virtue and no fault is to be found with the woman who quietly slips her report of "visits made", garments given away," etc., into her First Vice-President's hand and lets no one be the wiser as to her share in the work; but when she fails altogether to report she injures the cause she would help. A good report encourages the Auxiliaries, the conference, and helps to swell the grand total at the annual meeting, which tells whether our women are awake or not. Let reporting faithfully be your purpose."

The above note from the February Bulletin should be read by every auxiliary member and officer.

MRS. T. J. COPELAND.

Woman's F. M. Society

(Continued From Page 10)

beyond the $200,000 asked for by Mrs. McTyire, the general treasurer.

If our women could but be made to realize their obligation to God, to the heathen, and to themselves, the money would pour into the coffers of the church, and many uninterested women would become enlisted in the cause of missions.

"Rise, for the day is passing,
And you lie dreaming on;
The others have buckled their armor,
And forth to the fight have gone.
A place in the ranks awaits you,
Each one has some part to play;
The past and the future are nothing
In the face of the stern today."

Progress of a Severe Case of Tetter.

Guntersville, Ala., July 14, 1908.
Dr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—I am glad to say that three or four boxes of Tetterine I ordered of you, I have personally used, have given me more relief and seemingly a permanent cure of Tetter and Eczema than I have had for 25 years, for which time I have been tortured and tormented, with some dreadful skin disease on my thighs and in my groins, also on my left hand, and had as I thought destroyed the natural growth of two of my finger nails. I now have one of them absolutely cured and looking as natural as I could ask for. The other one very much improved. I also had it on my feet and they are cured. In the twenty-five or thirty years I have been embarrassed and tortured with skin trouble I have consulted and taken medicine from many doctors, and bought and used many different kinds of ointments, but none gave me relief and satisfaction as your Tetterine has given me. I would not have had my two finger nails just as they were for $100.00. Respectfully,

J. D. Chandler.

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine, 50c; Tetterine Soap, 25c. Your druggist, or by mail from the manufacturer. The Shuptrine Co., Savannah, Ga.

That time is the worst employed which we give up to regrets, unless we learn from them lessons for the future.—Duc de Levis.

Each of us has the power of making happier, sunnier, the little spot wherein our daily life is spent.—Archbishop of Canterbury.

The Best Fertilizers for Corn

That the yield of corn from the average farm can be greatly increased by intelligent and liberal fertilization has been repeatedly demonstrated. Large crops of good corn result from preparing the land well, using the right kind and quantity of fertilizer, good seed and proper cultivation.

Virginia-Carolina Fertilizers

will greatly "increase your yield per acre" of corn or any other crop. In some cases remarkable results have been obtained.

Mr. C. W. Caruthers of Sumpter County, Fla., writes: "Words cannot express the value of your fertilizer. It is really so far ahead of other companies' goods, that it would not pay anyone to use other brands, were they given free and put in the field. I can prove what I say to be a fact. I made a test on five acres. I used on one half the land your fertilizer and on the other half another company's fertilizer, same grade; the land received the same cultivation every time. *I kept a correct account of the amount of money I got off each half and I got $300 more from the land on which I used Virginia-Carolina Fertilizer than I did off the other half. I got four times as much corn from the land on which I used your fertilizer.*"

Write today to nearest office of the Virginia-Carolina Chemical Company for a free copy of the new 1909 Farmers' Year-Book or Almanac, full of the most valuable and unprejudiced information for planters and farmers; or ask your fertilizer dealer for a copy.

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To Home Builders

Whether you build a cottage or a mansion, you will be interested in our line of Hardwood Mantels, Tiles and Grates. Nothing increases the satisfaction and actual value of a house so much as a wise selection of these goods. Be sure to get our catalogue before you buy.

Odell Hardware Company,
GREENSBORO, N. C.

As men and women add year to year of patient and loving service, there writes itself in their hearts and in their faces the language of a divine and eternal life. To the seeing eye, what beauty is there in the faces that have been lined and wrinkled by troubles bravely borne, by the sorrows of other lives shared and lightened, by unconscious heroism and sainthood.—George S. Merriam.



RIDER AGENTS WANTED
In each town to ride and exhibit sample Bicycle. *Write for special offer.*
We **Ship on Approval** *without a cent deposit*, allow **10 DAYS FREE TRIAL** and *prepay freight* on every bicycle.
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MEAD CYCLE CO., Dept. H294 Chicago, Ill.

An Atlanta Physician Is Curing Catarrh by a Simple Home Remedy and will mail a Trial Treatment Free.

Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be eradicated to the very last symptom.

He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh.

Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instrument or apparatus of any kind.

If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

WHEN you put the life insurance agent off with the promise of next week, next month or next year, do you ever reflect how very uncertain it is whether he can do you any good then?

If you are alive when the time comes around and want the COMPANY, the Company may not want YOU. Any one of a dozen things may turn up to disqualify you for insurance.

That cough may return, or your weight may increase or decrease beyond the limits, or added to a none too good family record some of your near relatives may have been carried off by a prejudiced malady.

IT IS A GOOD DAY WHEN THE MAN AND COMPANY BOTH CONCLUDE THEY WANT EACH OTHER

—and 'Everybody wants the NORTHWESTERN now."
See our agent NOW or write to me for rates.

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In the dreams of every good man and woman there are seen the ascending and descending angels. Where the pillows of stone are, there will the angels be gathered.—Sel.

The one great need of humanity is spiritual life. What we usually call life is mere existence, a surface consciousness, not real fie. To live we must become conscious of good.—Ex.

The Sunday School Lesson.

FEBRUARY 14TH, 1909.
The Apostles Imprisoned.
(Acts 5, 17-42.

Golden Text:—"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."—Matt. 5, 10.

Introduction.

The sudden death of Ananias and Sapphira made a deep impression upon all who knew the circumstances, and great fear came upon all the people. The apostles continued to preach with great boldness, and by their hands were wrought many wonderful works, and many believers were added to the church, both men and women. Not only from Jerusalem, but from the surrounding cities, multitudes came, bringing such folks, and them that were vexed with unclean spirits, and they were all healed.

Topic:—An overruling Providence. How God is able to turn affliction into blessings.

The high priest, and his party of the Sadducees, seeing how futile were their threats in stopping the mouths of the apostles, were filled with indignation, and determined to imprison the whole body of heretics. Jealousy was at the bottom of this continued persecution. The keynote of all the preaching of the apostles was the resurrection of Jesus, and was in direct opposition to the creed of the Sadducees, who were the materialists of their age. It was the dominating spirit of jealousy that led to the crucifixion of Christ, and now the same relentless spirit actuated them in putting down these followers of the risen Christ. It is well for us at the outset of our studies of the early church to draw clearly the line of distinction between persecution and legitimate opposition. To punish a criminal or to oppose a teacher whose doctrines you believe to be detrimental to the best interest of the church or state, is not persecution. Persecution always has in it the element of unfairness and meanness. It resorts to misstatement and direct false hood and does not scruple at any means of crushing an opponent.

The very reasons urged by these early persecutors, in their enmity to Christ, were good reasons why they should have favored them and yielded tothem. The doctrines the apostles taught were for the salvation of the people and the nation.

Ministry of Angels.

Unable to meet the charges and argument of the apostles, or to gainsay the miracles wrought by them, these unscrupulous persecutors adopted the last resort of tyrants of all ages.

They laid hold of the apostles and threw them all into the common prison. Peter and John had experienced a taste of this treatment once before and doubtless cheered their companions by a recountal of the happy experiences of that night of imprisonment and the joyful issue into liberty. These priests relied confidently upon the strong prison doors and the faithful prison guards for the security of their victims. They omitted one factor in their calculations. The Lord was on guard that night in the person of an angel to whom locks and bars were no impediment. The ministry of angels is one of the sweetest and most comforting beliefs of the Christian creed, and is clearly taught in the scriptures.

"Flitting, flitting, ever near thee,
Sitting, sitting by thy side,
Like that shadow all unweary,
Angel beings guard and guide."

We can only in imagination conceive of the experiences of the imprisoned disciples in that Jerusalem prison. We cannot doubt that it was a joyful experience. As much as in the "upper room," their hearts were knit together in love and faith, and like Paul at Phillipi, I doubt not, the midnight air resounded with their songs of praise and prayers for strength and guidance.

Just what they expected we cannot tell, but feel sure they were not troubled as to the outcome of their imprisonment. I imagine they were not greatly surprised when the angel of the Lord suddenly and silently appeared in their midst and bade them, "Go speak in the temple to the people, in all the words of this life." At this wonderful period of church history, when the great miracle of the incarnation brought with it other minor heavenly manifestations, we are not surprised that the eternal gates were for a time lifted up, and angels were permitted for a time to walk about among men. Happy for us could we realize that, in our own day, these heavenly messengers, though unseen by us, are by our side, engaged in silent ministries of love. In obedience to the angel's direction, when led out of the prison, they proceeded at once in the early morning to the temple and taught the people, doubtless beginning where they had left off, as if no interruption had occurred.

The Trial.

The wonderful occurrences of the night were unknown to the priests. At this time the Sanhedrim had removed its place of sitting to the city, and hence were unapprised of the teaching going on at the temple at the early hour. When convened, they sent the officers to bring the prisoners from the jail to the council chamber. The officers went in discharge of their duty and reported the result: "The prison house we found shut in all safety, and the keepers standing at the doors; but when we had opened, we found no man within." When the council heard this report they were astonished and perplexed, and were much concerned as to what would grow out of this remarkable escape of the prisoners. While in consultation over the matter the report came to them that the prisoners were in the temple teaching the people as before.

They made no resistance to the officers, but came willingly, before the council for trial. When charged with disobeying the order of the Sanhedrim that "they should no longer teach in this name," they confessed to the charge, and justified themselves by the simple statement: "We must obey God rather than men." And Peter, as the spokesman, began to deliver his defense in his bold and fearless manner. He preached the resurrection and ascension of Christ to the right hand of the Father, and charged his death upon these very men who were sitting in judgment against them. He boldly proclaimed the fact that this Jesus whom they had crucified was exalted to "be a Prince and a Savior, to give repentance to Israel and remission of sins." These brief sermons of Peter, of which doubtless we have but an outline, may well be studied today as models for the pulpit. "The structure of this brief defense is one of the finest specimens of pleading on record, clear, direct, true, personal; an argument without a flaw." Such an arrangement of argument, delivered by the fiery tongue of Peter, and re-enforced by the power of the Holy Spirit, could not fail of producing the desired effect. "They were cut to the heart, and took counsel to slay them."

Gamaliel's Appeal (33-44).

Before they could carry their murderous purpose into effect, a wise Pharisee, a distinguished doctor of the law, Gamiliel, interposed in their behalf. In the name of Gamiliel we are brought in contact with one of the heroes of Rabbinic history. He not only played a conspicuous part here in this opening drama of the gospel, but his name has acquired immortality as the instructor of Saul of Tarsus, who may at this very time have been listening to him. In accordance with custom, he commanded the prisoners to be retired before delivering his appeal. His speech was one of precaution and prudence. We can think of him as possibly of the class of Nicodemus, Joseph of Arithmathea, and other of the chief rulers, who believed in Christ, but shrank from confessing Him. "Gamiliel takes his place in the class at all times numerous, of waiters upon Providence, who are neutral until a cause is successful and then come forward with a tardy sympathy, but who above all shrink from committing themselves while there seems any possibility of failure."

His argument was that of a temporizer. Resistance was either needless or it was hopeless. If the impetuous Peter could have heard his noncommittal argument, we can well imagine how it would have stirred him to still greater boldness. But his argument, with something of a compromise, prevailed: "And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go."

Lesson.

The one lesson from the whole story is. As long as life is spared, no power in earth or hell can close the lips of testimony of the Spirit-filled Christian.—St. Louis Christian Advocate.

Broken Down

Over-work, worry, mental effort, sickness or any strain upon the nervous system affects the whole body. All the organs depend upon the nerves for strength. If they don't get it they can't do the work demanded of them. Dr. Miles' Nervine restores nervous energy, and builds up the broken down system.

"Two years ago my wife was almost at the point of death with nervous prostration, I shall never forget how she suffered, it was night and day, until we commenced to use Dr. Miles' Nervine and she speedily began to recover. Today she is enjoying as good health as she ever did.
REV. J. H. HERSHEY, Lititz, Pa.
If first bottle fails to benefit, money back.
MILES MEDICAL CO., Elkhart, Ind.

Big things are only little things put together. It is encouraging to think of this when confronted with a big task. Remember that it is only a group of little tasks, any one of which you can easily do. It is ignorance of this fact that makes some men afraid to try.—W. P. Warren.

"Love one another in spite of your differences, in spite of your faults; do what you can to serve each other, to lighten each other's trials and inconveniences and burdens; above all, make the best of one another."

The Farm and Garden.

BEGIN NOW TO GET SOMETHING OUT OF LIFE.

Buy that pretty carpet, curtains, and rocking chairs your wife has so long dreamed about.

Get a piano for the girls and give them music lessons.

Keep the boys and girls in school. Make them feel that life is worth living.

Make your home so attractive that when the children go away they will get home-sick to come back again, and will not be ashamed to bring their friends with them. If your house is old and you can't afford to build a new one, all well and good; but you can make the old one more comfortable and paint it.

If you can't get good water near the house, what are you doing? Carrying water from the lower well? I thought so. Why don't you buy a windmill and some gas pipe and force the water into the kitchen? Then get a kitchen sink, and you don't know how many steps this will save the wife and daughters.

How about the yard fence and walks? Do the chickens and pigs run at large? Why don't you put a tight fence around the yard and build some good cement walks? They are cheap, and will last almost forever if properly made.

Get a lawn mower and try running it occasionally yourself, and you will see how soon your place will begin to shine, and, best of all, the children will take an interest in the home.—Happy Farmer, in Wallace's Farmer.

MANURE AND FERTILIZERS.

The burden of most of the letters I get from Southern farmers is, "How much and what sort of fertilizer to use" for this, that, or the other crop. The Southern cotton farmers are kept poor, while the fertilizer manufacturers get rich, because of the entire dependence of the farmers on commercial fertilizers. I have for more than thirty years been urging on the farmers the wastefulness of the practice, and have been trying to show them that by practicing a good rotation of crops, growing legume forage, exchanging their cotton seed for meal and hulls, they can increase and maintain the productiveness of their land without the purchase of an ounce of nitrogen in a fertilizer. This has been demonstrated in the experience of many of the best farmers in the wheat-growing sections of Maryland, where they have generally abandoned the purchase of any fertilizer except plain acid phosphate and potash, and this only for their main crop of wheat, no fertilizer being bought for any other crop. And yet, while they have been doing this for twenty or more years, they have seen their lands go up from 15 bushels of wheat per acre to 40 or more bushels, and their corn crops from 40 bushels to 75 bushels per acre.

But these farmers grow clover and other legumes and feed stock and make manure, and as I have often said, stock feeding in some form lies at the very foundation of all successful farming, no matter what the money crop may be.

The Minnesota Station found that in a rotation with legume crops for ten years, and no fertilizers bought, but the manure used from the feeding of the legumes, the land has 300 pounds per acre more nitrogen in it than when the rotation started. On the cotton lands of the South where men grow cotton year after year on the same land, and dribble in a little commercial fertilizer bought on credit, at a big price, the ten years would show that the land is far poorer not only in nitrogen but in all forms of plant food, and the farmers are as poor as when the ten years began. The uplands of the South, which have for a long time been worked in cotton only, have become literally dead soils. They are dead because the humus that is the home of the bacteria, the living millions of minute plants that work in the interest of the farmer, has been used up and burnt out, and the bacteria have been starved out. Fertilizers simply furnish plant food in a readily available farm and add nothing else to the soil. There will be no life in the old dead soil till means are used for the restoration of the humus, the home and food of the bacteria.

The Southern cotton fields are making the old fields of Europe and the North rich from the cottonseed meal sold there for feed, while our lands have become too poor to make a crop till again galvanized into activity, not life, by more fertilizers.

Shall we then abandon the use of commercial fertilizers? By no means. They furnish the most readily available means for the restoration of the lost humus—when used to promote the growth of the crops which feed the soil and feed the stock, add nitrogen to the soil, and give us the humus making manure which year after year will maintain the fertility of the soil and gradually make the farmer independent of the fertilizer trust, the merchant and the money lender.

I would not wish for one moment to be understood as advising the abandonment of commercial fertilizers. In fact, I am in favor of their more liberal use, and know that thousands of farmers are losing money by merely putting in a couple of hundred pounds of the poor 2—8—2 to make a little more cotton. Increasing the humus content in the soil, and therefore enabling it to retain moisture for the solution of the fertilizers, will enable the farmer to use a larger amount profitably.

But what I do insist upon is, that where a farmer works his land in a good rotation, uses phosphoric acid and potash liberally to promote the greater production of the legumes, and feeds his cottonseed meal and roughage to stock, he has never any need for paying 20 cents per pound for nitrogen in a low-grade fertilizer. The nitrogen costs as much in these low-grade fertilizers as the rest of the plant food in them, so he can for the same money buy much more of the acid phosphate, basic slag or floats and potash, and can use these far more liberally.

No matter how liberally you apply phosphoric acid and potash, there is no danger that they will get away from you as the nitrogen is sure to do, for the soil will hold on to these till some plant calls for them.

Legume crops fed to stock, and the growth of the legumes increased by liberal applications of phosphates and potash, will give us manure, and manure will increase the humus in the soil, and the soil once stocked with humus, and the rotation adhered to, will make our lands rich and productive, and while growing big crops of corn, oats and wheat, we can grow cotton at half the cost it now requires.

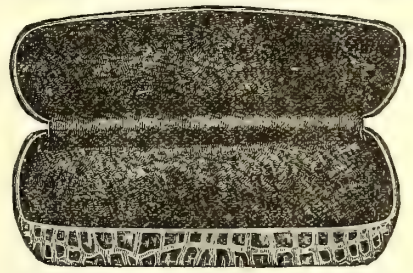


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BUSINESS MEN'S CLUB, - - - - - - - - - - HUNTSVILLE, ALA.

Thomas Phosphate and Oyster Shells.

Basic slag has as good a percentage of phosphoric acid as the acid phosphate, and will never sour the land, for the remainder of it is lime mainly, and that will sweeten the soil. Since acid soils are common in the South, I am of the opinion that the best carrier of phosphoric acid we could get, if the tariff were removed, would be this basic slag, or Thomas phosphate, as it is sometimes called.

Then, if we can get some one to start the pulverization of the abundant oyster shells on our coasts we will have a material that will answer all the purposes of lime, and should be furnished very cheaply. The Maryland oyster canners sell shells at 75 cents a ton, and they could be pulverized and sold for $2 a ton and make a large profit, and one can apply them in large quantities without danger of overliming the soil.

The Best Way to Handle Manure.

Stable manure spread on the land and left there loses less than in any way you can keep it. It will lose in the barnyard, it will lose in piles, but spread on the land, it loses mainly water, and the land absorbs and holds what is washed into it by rain.

In an experiment made some years ago at the New Hampshire Station, manure was spread in the fall and left to lie all winter. At same time some was spread and plowed under at once. In the srping more manure was spread on another plot, and the three plots were plowed and planted in corn. The plot where the manure lay on the surface all winter made very considerably the largest crop of the three.—Progressive Farmer.

Life is a dream. While we are at it, it seems to be long and full of matter. But when it draws to an end, we realize that it has passed while the clock was striking on the wall. "As I look back," says the old man, "it seems to me but yesterday that I first knew that I was alive."—Rev. Henry van Dyke.

Our Dead.

"I am the resurrection and the Life."
—Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Punch.—Adolphus M. Punch died at his home near Hickory, Caldwell county, N. C., January 18, 1909, aged 60 years, 4 months and 23 days. We laid his body to rest in the cemetery at Fair Grove, January 19, 1909.

He was married to Miss Martha G. Miller, September 1, 1872. To their happy union were born 11 children. His wife, nine children, sixteen grandchildren, and many other friends are left to mourn his departure. The writer spent a few hours with him in his home a short time before he became ill, and found he was a very pleasant man, and a devout servant of the Lord. He had been a member of the church for forty years, and had his lamp trimmed and burning, and said he expected the Master's call at any time. May the grace of Him who weeps with those that weep bless, comfort and keep the loved ones.

His pastor,
PHOENICIA BRITTAIN.

Winters.—There lived in Burke county once a very remarkable man. This man was known far and wide for his kindness of heart, his love of peace and his great uprightness of character. This man was W. M. Winters, Esq., of Oak Hill church, on the Table Rock circuit. On the 23d of December, 1899, he died and went to heaven. Among others, he left behind him a true and faithful wife. Before her marriage she was Mary Atherton Owen. She was born July 18, 1838, and died January 23, 1909, just nine years and one month after her husband. She was 71 years 6 months and 5 days old. She was converted in early life at about 14 years of age, and joined the Methodist church. She lived the life of a good Christian from the day she started. The beautiful devotion of her children and neighbors while she was sick paid a more eloquent tribute than can I. She was one who will always be missed and who will scarce be forgotten.

ALBERT SHERRILL.

White.—Sarah Catherine White was a daughter of John and Mary Nicholson, and was born near Kernersville, N. C., September 10, 1824, and died January 5, 1909, at the home of her son Dr. J. W. White, in Wilkesboro, N. C.

When she was three years old her parents moved to Iredell county, N. C. In 1858 she was married to William White, and they resided near Hamptonville, in Yadkin county, N. C., until her sons were grown up and left home. Since that time she has lived with her children, moving to Wilkesboro about nineteen years ago.

She was the mother of four children: Laura, who died in infancy; Dr. J. W. White, of this place; George A. White, of North Wilkesboro, and Prof. Chas. H. White, or Harvard University. She professed religion and joined the Methodist church at the age of 16 years. She has lived a consistent member of the church for 68 years, always looking up with an abiding faith in her Savior which was her strong arm in her struggle in life, and no doubt her solace and stay in death.

HER PASTOR.

Clark.—On January 26th the death angel visited the home of Brother Dallas Clark and called from their midst his daughter, Iowa,.

Iowa Clark was born July 4th, 1892, and died January 26th, 1909, aged 16 years, 6 months and 22 days. She joined the church about two years ago and has since then lived a constant Christian.

It is sad to think we shall see her no more; sad to think that her voice is stilled forever, but we remember that we shall see her again, and that her voice is not hushed, but today is blending with the other voices of the Choir Invisible. She cannot come to us, but we may go to her. That was not Iowa we placed up there in the ground on the lonely hill. That was but a lump of earth's clay. Iowa was even then resting in the arms of Jesus.

While our hearts are made to bleed that she must pass away in the bloom of youth—just budding into womanhood—and beginning to be the light of the home, we must remember that God needed another jewel to adorn his home.

"Where'er He sees a smile too bright,
Or heart too pure for taint or vice,
He bears it to that world of light,
To dwell in paradise."

Her pastor,
J. E. WOMACK.

INCREASING HAPPINESS.

I hope it may be the happiest year of your life, as I think each suceeding year of everybody's life should be, if only everybody were wise enough to see things as they are; for it is certain that there really exists, laid up and ready to hand, for those who will just lay hands upon it, enough for everyone and enough forever. I am quite sure that the central mistake of all lives that are mistaken is the not taking this simple, unchangeable fact for granted, not seeing that it is soft and cannot but be so, and will remain so "though we believe not." I think I can trace every scrap of sorrow in my own life to this simple unbelief. How could I be anything but quite happy if I believed always that all the past is forgiven and all the present furnished with power and all the future bright with hope, because of the same abidinbg facts which do not change with my mood, do not crumble, because I totter and stagger at the promise through unbelief, but stand firm and clear with their peaks of pearl cleaving the air of eternity, and the bases of their hills rooted unfathomably in the Rock of God?—James Smetham.

Would you overcome evil nd extract its sting, look it fairly in the face and seek to comprehend it, and know that whatsoever thing you have seen through and thoroughly dissolved in your comprehension can harm you no longer. Evil is evil only till it is understood. Then it is lifted up like the serpent in the wilderness, the remembrance of injury without its bitterness


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Quarterly Meetings.

ASHEVILLE DISTRICT.—1st Round.
D. Atkins, P. E., Asheville, N. C.

Marshall, Marshall	Feb.	6-7
Hot Springs, Hot Springs	"	13-14

ASHEVILLE DISTRICT.—2d Round.
D. Atkins, P. E., Weaverville, N. C.

Biltmore and Mt. Pleasant	Feb.	20-21
Bethel	"	21
Weaverville	"	27-28
Tryon and Saluda, Saluda	Mar.	6-7
Weaverville ct, Alexander cha.,	"	13-14
Riverside, Elk Mountain	"	20-21
Haywood Street	"	21
Central	"	28
Swannanoa, Bethesda	April	3-4
Hendersonville, Hillgirt	"	9-11
Hendersonville	"	11
Burnsville, South Tow	"	17-18
Bald Creek, Bald Creek	"	24-25
North Asheville	May	2
Fairview, Pattys chapel	"	8-9
Hot Springs	"	13-14
Marshall	"	15-16

CHARLOTTE DISTRICT.—2d Round.
H. K. Boyer, P. E., Charlotte, N. C.

Unionville, Grace chapel	Feb.	6
Monroe, Central	"	7-8
Lilesville, Shiloh	"	13-14
Polkton, Hopewell	"	20-21
Morven, Union	"	27-28
Prospect, Carmel	Mar.	6
North Monroe and Icemorlee, Center	"	7-8
Ansonville, Cedar Hill	"	13-14
Wadesboro	"	14-15
Weddington, Weddington	"	20-21
Waxhaw, Bonds Grove	"	27-28
Pineville, Harrison	April	3-4
Calvary	"	4-5
Derita, Hickory Grove	"	10-11
Tryon Street	"	18
Mount Zion	"	25-26
Trinity	May	2
Chadwick	"	2-3
Matthews	"	15-16

FRANKLIN DISTRICT.—1st Round.
R. M. Taylor, P. E., Franklin, N. C.

Hiawassee circuit, Ranger	Feb.	6-7
Murphy station	"	7-8
Whittier, Whittier	"	13-14

GREENSBORO DISTRICT.—1st Round.
W. R. Ware, P. E., Greensboro, N. C.

Asheboro station	Jan. 31-Feb	1
Randolph, Trinity	"	6-7
Wentworth, Salem	"	13-14
Reidsville	"	14-15
Uwharrie, Concord	"	20-21
Denton, Denton	"	22
Ruffin, Lowe's	Feb.	14-15
Randleman and Naomi	"	27-28

MT. AIRY DISTRICT.
Second Round, in part
W. M. Bagby, P. E., Mt. Airy, N. C.

Wilkesboro	Feb.	14-15
N. Wilkesboro	"	14-15
Yadkinville at Booneville	"	17-18
Jonesville, Ebenezer	"	20-21
Elkin	"	21-22
Rockford, Siloam	"	24-25
East Bend, Prospect	"	27-28
Rural Hall, Germanton	Mar.	3-4
Danbury, Davis Chapel	"	6-7
Pilot Mountain at Chestnut Grove	"	10-11
Mt. Airy circuit at Salem	"	13-14
Mt. Airy	"	14-15

MORGANTON DISTRICT—2d Round.
R. M. Hoyle, Presiding Elder.

N. Catawba, Green Mountain	Feb.	20-21
McDowell, Glenwood	"	27-28
Rutherford College, at night	March	5-7
Connelly Springs, Friendships	"	6-7
Marion, at night	"	12-14
Old Fort, at Providence	"	13-14
Rutherfordton, Gilboa	"	18
Forest City, Pleasant Grove	"	19
Henrietta and Caroleen, at night	"	19-21
Cliffside, Hollis	"	20-21
Green River, Bethlehem	"	24-25
Broad River, Union	"	27-28
Thermal City, Pleasant Grove	April	3-4
Elk Park, Cranberry	"	10-11
Bakersville, Bakersville	"	14-15
Spruce Pine	"	17-18
Hartland	"	22
Morganton Station, at night	"	23-25
Table Rock	"	24-25
Morganton Circuit	May	1-2

District Conference at Glenalpine April 29th to May 2d.

SHELBY DISTRICT.—1st Round.
C. F. Sherrill, P. E., Shelby, N. C.

Lowesville, Hill's Chapel	Feb.	6-7
Mt. Holly	"	7-8
Polkville, Rehobeth	"	13-14
Belwood, Palm Tree	"	20-21
Second Round, in Part		
El Bethel, Salem	Feb.	27-28
Shelby	"	28-29
Cherryville, St. Paul's	Mar.	6-7
Crouse, Pleasant Grove	"	7-8
Gastonia, Main St.	"	13-14
Gastonia, Ozark	"	13-14
Lincoln circuit, McKendree	"	20-21
Lincolnton station	"	19-21
King's Mountain	"	27-28
Shelby circuit, Earl	April	3-4
Dallas,	"	4-5
Lowell, South Point	"	10-11
McAdenville	"	10-11
Bessemer City	"	17-18
West End and Franklin Ave.	"	17-18

SALISBURY DISTRICT—2d Round.
J. C. Rowe, Presiding Elder.

Epworth	Feb.	7-8
West Concord, Kerr Street	"	7
Forest Hill	"	6-7
Woodleaf, Cleveland	"	13-14
Holmes Memorial	"	14-15
Albemarle Circuit	"	20-21
West Albemarle	"	21
Albemarle	"	21-22
Salisbury Circuit, Providence	"	27-28
First Church	"	28
Linwood, Ebenezer	March	6-7
Lexington	"	7-8
China Grove, Landis	"	13-14
South Main	"	14-15
Mt. Pleasant, St. Paul	"	20-21
Bethel	"	21-22
Corncord Circuit, Center	"	27-28
Central	"	28-29
Salem	April	2
Cottonville, Rehobeth	"	3-4
Norwood	"	4-5
Gold Hill, Wesley	"	10-11
New London, Palmerville	"	17-18
Jackson Hill, Macedonia	"	24-25
Kannapolis, Unity	May	1-2
Big Lick, Loves	"	8-9

STATESVILLE DISTRICT.—1st Round.
J. N. Huggins, P. E., Statesville, N. C.

Hickory ct., West Hickory	Feb.	6-7
Newton	"	13-14

STATEVILLE DISTRICT.—2d Round.

Clarksbury at Macedonia	Feb.	20-21
Davidson	"	26-28
Broad street	"	28
Mooresville at Triplett	Mar.	6-7
Mooresville	"	5-7
Troutman at Wesley	"	13-14
Race Street	"	14
Statesville at Providence	"	20-21
Iredell at Turnersburg	"	21-22
Stoney Point at Pisgah	"	27-28
Alexander at Hiddenite	April	10-11
Granite Falls	"	16-18
Caldwell at Ebenezer	"	17-18
Rock Springs at Marvin	"	24-25
Catawba at Mountain View	May	1-2
Maiden at Mays	"	8-9
Newton	"	9-10
Lenoir station	"	14-16
Lenoir ct., at South Lenoir	"	15-16
Hickory circuit	"	22-23
Hickory station	"	21-23

WAYNESVILLE DISTRICT—2d Round.
W. H. Willis, Presiding Elder.

Waynesville	Feb.	20-21
Clyde, Clarks	"	27-28
Canton	March	6-7
Jonathan, Shady Grove	"	13-14
Mills River, Shaw's Creek	"	20.21
Bethel, Liberty	"	27-28
Leicester	April	3-4
North Haywood, Laurel Hill	"	10-11
Spring Creek, Balm Grove	"	17-18
Sulphur Springs, Oak Hill	"	24-25
West Asheville	"	24-25
Haywood	May	1-2
Brevard Circuit	"	8-9
Brevard Station	"	15-16

WINSTON DISTRICT.—1st Round.
T. F. Marr, P. E., Winston-Salem, N. C.

Davidson, Good Hope	Feb.	6-7
Davie, Hardison	"	13-14
Mocksville	"	14-15
Cooleemee	"	14

The district stewards will meet in the pastor's study of Centenary church, Winston, N. C., Tuesday, December 29, at 11:30 a. m.

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MOTHERHOOD'S DEEP MEANING.

Parentage is not possession; parentage is privilege; parentage is opportunity.

You hold a babe in your arms. What has happened? Nothing to change the purpose of your life, the development of self. Life will bring you but one duty toward that babe—the highest development of yourself. If you hold your child as a possession, an obligation, a something to be trained, pushed and pulled in the direction your vision indicates, you declare yourself upon the animal plane of parentage. Your reward will be the reward of animal parentage. Your child's love will mean simply thanks for the sustenance you give that child's existence. Its love for you will cease after its animal necessities are provided for. Your relation after that will be one of duty and obligation, not love.

The incident of birth does not mean ownership, but comradeship. Birth does not bring affinity or relationship. Your child will reverence you just as much as you reverence it. Your relationship is declared at the moment you make for it an incarnating center; your motive toward it, your sincerity toward it, your love for it, your relationship for all the years of your life are found at that moment. The affinity cannot be made or patched up afterward; possession, obligation, responsibility, sacrifice for your child are all centered and confined to that moment of attraction. Its friendship with you is established then, if there is to be friendship.

You ask no obligation of your child because you bore him; you will not force upon him a friendship which is not an affinity of soul and mind because you bore him. Motherhood does not flow from the fact that you gave consent to existence. If you find comradeship with your child it will be upon the plane of comradeship. He will love you for the same reason he loves another. The fact that you bore him will strengthen his sense of duty toward you, but that fact will never create love toward you. And why should it? Bearing children is not motherhood or fatherhood.

The child is yours by the law of attraction; you possessed the power to give it incarnating force. It is yours in the divinest sense. Whatever your babe becomes it is what it is because you made for it a center of attraction like yourself; your obligation and responsibility focus there. It found a resting-place beneath your heart. You hold it in a love embrace while energy defines form. It has come in response to your call; come to live its own life while you are achieving higher and higher planes of being; every moment of its existence is a joy bell in your life. Teach it? It has come to teach you. The dew of heaven is upon its brow. It is straight from the throne of truth. It has brought you spiritual power. It is revelation; you did not create it. You gave creation opportunity. It did not come to have you "train it." In training the little messenger we have missed the message it brought, God's carrier dove. Long before it nestled 'neath your heart you heard it call out of the blue of the infinite; love prisoned its song within you; the Holy Ghost descended unto you; you folded your white wings for rest! no other father, no other mother would do; it has waited the ages for you; its journey has ended. 'Neath your heart it forgets; but you? Ah, you remember—in those wonder days of love your soul in celestial light blended to listen to a sound; a soft wind blew upon your garden; its spices awoke; someone was calling, calling from the throne of love to you, coming, coming, with the dew of Lebanon for your brows, and Love knew its own. For nine months your soul-self and the Great One played and planned together. In divine recognition you, listening, waited while the Father above and the father below vigils kept. At last the Soul and you had builded a house, a sacred hour—the valley of the shadow of death—the everlasting arms—a rod and a staff—and—"Lo! I am with you always"—folded against your heart, your babe, while a new name burst into shining for your brow; Mary, Mother of God. Mary, Bride of God. Mary, Queen of Heaven and of Earth. And God so loved the world.—Louise Downs.

A DIFFERENCE IN DEGREE.

"I just love cake," said Johnny, feelingly. "It's awful nice."

"You should not say 'love' cake," corrected his mother. "You should say 'like.' And do not say 'awful'—say 'very.' And say 'good' instead of 'nice.' Now see if you can repeat the sentence correctly."

"I like cake," repeated Johnny. "It's very good."

"That's better."

"I know, ma," complained Johnnie, "but it sounds just as if I was talking about bread."—Everybody's Magazine.

Christian friendships that are truly faithful, with freedom unchallenged, make a part of our lives here that will not be lost in the life to come.—Exchange.



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YATES APPLE is the Great Southern Winter Apple. Keiffer Pear and Abundance Plums are the great money makers. We have grown too many of these knowing them to be the best. Land must be cleared and will sell at one-half price while they last.

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SCHEDULE EFFECTIVE FEB. 7, 1909

NORTHBOUND	Pass. No. 10	Mixed No. 60	Mixed No. 62	Mixed No. 50
Chester.....Lv.	8.15 a. m.	1.15 p. m.	.....	.....
Yorkville.....	9.00	2.40	.....	.....
Gastonia.....	9.47	4.30‡	8.00 a. m.	.....
Lincolnton.....	10.42	.....	11.02	.....
Newton.....	11.20	.....	11.55	.....
Hickory.....	12.05 p. m.	.....	1.10	11.30 p. m.
Lenoir.....	1.22	.....	4.15 p. m.	1.55 a. m.
Mortimer.....Ar.	.....	.....	6.35	.....
SOUTHBOUND	**No. 9**	**No. 61**	**No. 63**	**No. 51**
Mortimer.....Lv.	.....	.....	5.40 a. m.	.....
Lenoir.....	2.00 p. m.	.....	*8.40	*6.30 a. m.
Hickory.....	2.55	.....	10.50‡	‡9.00
Newton.....	3.25	.....	12.40	.....
Lincolnton.....	4.02	.....	1.45	.....
Gastonia.....	4.55	8.00 a. m.	4.30‡	.....
Yorkville.....	5.49	9.30	.....	.....
Chester.....Ar.	6.35	11.00	.....	.....

* Leave ‡ Arrive

CONNECTIONS

Chester—Southern Ry., S. A. L. and L. C.
Yorkville—Southern Railway
Gastonia—Southern Railway
Lincolnton—S. A. L.
Newton and Hickory—Southern Railway
Lenoir—Blowing Rock Stage Line and C. & N.

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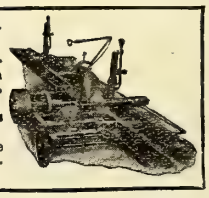
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EDITORIAL.

The present issue of the Advocate will be found one of particular interest especially in the contribution department, fourth and fifth pages. It is not often that we have four better papers than those by Dr. George G. Smith, Rev. W. M. Biles, Rev. C. A. Wood, and Rev. N. H. D. Wilson. Referring to the article by Dr. Smith, we very much regret if our course as an editor justifies his criticism. If there is one thing we desire to do it is to make a paper for the common people—the rank and file. The one criticism which has reached our ears more often than another is that we do not keep the literary and artistic style of the paper up to the standard of those who are looking for something on the order of the Saturday Evening Post or the Youth's Companion. We are conscious of short-comings many, but were hoping that we were not missing the common people whom God loves, as evidenced in the fact that he has made so many of them.

* * * * *

Dr. Smith is everlastingly right about the efficacy of methods of work such as have been thoroughly tried and on which Methodism has been built up. We have never had any patience with the contention that our age is so advanced that the methods of our fathers are unsuited. The meaning of this, when rightly interpreted, is that we desire to eliminate from their methods the things which distinguished them as thorough. There is no doubt that our age is superficial, and religion shares in the shallowness which affects all phases of life. Those who expect to strengthen the church by accommodating the terms of salvation to the wealthy and luxurious element should ponder well the assertion of Dr. Smith that he has never witnessed the conversion of a rich man. How well this coincides with the solemn words of our Lord: "How hardly shall they that have riches enter into the kingdom of God."

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It is quite difficult to get people to understand what we mean no matter how clearly we may think we have stated a proposition. Reading the excellent article of Brother Biles one would suppose that the editor and others who have commended his utterance, are opposed to revising church rolls, or, as he expresses it, "cleaning up church rolls." If we made such impression we were indeed unfortunate. No one could believe more strongly than the editor of the Advocate in keeping our church rolls purged of all superfluous names. What we contend for is that when a name is removed it shall be done according to the rule of the Discipline. If one dies or is removed by certificate or withdraws, let the pastor so report, and let the proper entry be made showing what disposition has been made of the name. If, however, there are those who simply absent themselves from church services or neglect or refuse to contribute anything for the support of the church, there is another method prescribed whereby we are to deal with them than simply to drop the name and write beside, "lost sight of." Brother Biles says: "You may criticise pastors for dropping such names, if you please, but I want to ask why are they under obligations to retain them." The answer to this is that the Discipline of the church enjoins that we labor with such by a definite process of admonition a reasonable length of time, then if they are not cured we are to deal with them just as we would deal with any case of flagrant immorality. We venture the assertion that under such a process of faithful discipline, four-fifths would be saved to the church and helped on their way to heaven. We believe in back-door evangelism, but are not in favor of hurrying members to the place of exit.

* * * * *

The communication of Brother Wood, our Conference Missionary Secretary, touches the very core of the question of practical evangelization. Such cases as he gives are in every community. Perhaps in some communities it would be hard to find a case of such extreme destitution as the old fisherman, but in some degree they are everywhere and what we need is eyes to see. There is only one thing that can give us the vision of the world's needs and that is the spirit of Christ. Every preacher who goes to his work in the spirit of Christ will find enough of wickedness and consequent suffering in any community to make a task that will seem too great for him.

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If, in the little paragraph quoted by Brother Wood, we made the impression that we did not believe in every preacher going forth in the spirit of self-sacrifice, we were again unfortunate. There can be no apostolic ministry that does not live in the atmosphere of self-renunciation and no other can bring joy to the man of God. The mere question of support—of bread and meat—is not the only one that enters into that of sacrifice. Men with big salaries and occupying elegant quarters in our strongest charges are in position to renounce self quite as much as those in fields with meager support, and their ministry is not likely to be fruitful if they do not go forth in that spirit of self-renunciation which forgets self and all selfish ambitions. Nevertheless, in arranging our work we must not lose sight of the fact that 200 men cannot occupy 250 places. Some of the places occupied by inefficient supplies, would suffer less with an occasional visit from a regular member of the conference.

* * * * *

Referring again to the matter of self-sacrifice in the ministry, there is no greater peril than the tendency to consider ones own personal ease rather than the salvation of souls. A man is never in danger of suffering great want while he is going forward unselfishly in the work of soul-saving. On the other hand there is some danger of suffering in some of our fields if we show a disposition to wait simply to be ministered to. "Whosoever will save his life shall lose it and whosoever will lose his life for my sake shall find it." What wondrous meaning has come to these words of our Lord in the experience of those who have had occasion to renounce self! What would the preacher who ministered to the old fisherman take for the wealth of love and largeness of soul that came to him in that experience? And even poor fishermen would not let a man like that suffer hunger among them.

* * * * *

What we have written here has its application to laymen as well as to ministers. It is the selfish man who is always disappointed. He finds no opportunity to minister in any helpful way to others and the result is that the world turns to him a cold shoulder. Our own favored land is full of sin and suffering. Multitudes are without God and without hope in the world, and these afford to men and women who know Christ the perpetual opportunity of showing the Christly spirit. But the best way to do this is to go where they are, especially to those who suffer, and minister to their needs.

* * * * *

The greatest opportunity to bring the multitudes of this country under the influence of the gospel is in visiting them in sickness. Men's physical troubles open wide the avenue to the heart. Sickness and physical suffering are nearly always connected with more or less of poverty and destitution and this but enhances the opportunity to bring to the unsaved the consolations of the gospel. But the Christless are not always the poor and suffering. As intimated before perhaps in many respects the most pathetic case of spiritual destitution is in the home of affluence, and such cases call for great tact on the part of those who watch for souls. A ministry of salvation to such calls for heroic self-sacrifice, and we may well cry out, "Who is sufficient for these things?"

* * * * *

We live in a great age and ours is a great country, and we are proud to think of ours as a Christian land; but our people are not all saved. Mutlitudes in every section of our country are practically without the gospel largely for the reason that our methods of evangelization have not been as aggressive as they should have been. Do we not need more than anything that spirit of self-sacrifice that will make us bold enough to press the question of personal salvation upon those unsaved millions here at home? Nothing would more effectually solve the problem of the conversion of the world, or the giving of the gospel to the world in this generation.

"Let Zion's watchmen all awake,
And take the alarm they give."

The revival the old world needs is the one that will begin in a mighty awakening among those who are themselves to be the chief promoters of it and when it comes it will restore to every preacher and layman the spirit of self-sacrifice.

A PATHETIC PICTURE.

Rev. Dr. Rankin, editor of the Texas Christian Advocate, quotes Mike O'Grady, one of the deposed liquor dealers of Chattanooga, as saying:

"As for the whiskey men, it is my personal opinion that after they become settled in some other field of endeavor they will bless the people who liberated them from the official tax gatherer, the extortionate landlord and voracious political grafter. Ours is anything but a pleasant life. We are vilified by the preachers, scorned by the church people, damned by the toper, bled by the politician, and drawn and quartered by the landlord."

THE REAL CHRIST.

You can never be enthusiastic till Jesus Christ is real to you. When he becomes a reality to you and not some mystical personage, then and not till then your work for him will be successful. Jesus Christ can only become real to you through deliberate, reverent and continuous study. Enthusiasm overcomes all fear. It is fear that often keeps us from speaking to men about salvation. God's grace will enable us to overcome this spirit of fear.—New York Observer.

GOLD DUST.

The church of God must be man-loving and God-fearing. To fail in either is to fail fatally. The church is God's agency for the good of man. Without loyalty to Jesus Christ as the Head and King, it becomes a mere association of men. Without efforts to save men it becomes useless to God and will be deserted by His Spirit. No church has a right to exist that does not keep the two purposes of its existence constantly and clearly before it.—Christian Observer.

Every gift of God is good, and given for our happiness. and we sin if we abuse it. To use our fancy to our own misery is to abuse it, and to sin. The realm of the possible was given to man to hope, and not fear in.—Charles Kingsley.

Take it not grievously if some think ill of thee, and speak that thou wouldst not willingly hear. Thou oughtest to be the hardest judge of thyself, and to think no one weaker than thyself. If thou dost walk spiritually, thou wilt not much weigh fleeting words.—Selected.

God's truth gives light to his faithful ones, but they are a stumbling-block to the wicked. The same pillar of light which guided the children of Israel was a dark, confusing cloud to the Egyptians.—Selected.

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RANDOM NOTES.

Gastonia is one of the most thriving towns in western North Carolina. This writer knew the ground before the town was established and has watched its growth for these more than thirty years. From small beginnings its progress has been steady until now some twelve thousand people dwell there and a fine type of people they are —industrious, frugal, intelligent, progressive and moral—these traits are needed for the successful life of any man or community.

The principle manufactures are cotton goods and all the mills are running on full time and there is a tone of confidence for better times and better markets among the people. The churches are numerous in Gastonia—all the denominations common to this section having congregations here.

Methodism is doing well her part. Fifteen years ago our church there was on a circuit, but as the town grew Methodists increased in like proportion and the church was set apart as a station and now we have three pastoral charges in that growing city. Main Street Church is now one of the first appointments of our conference and has for years commanded the best talent we had. Rev. George D. Hermon, who recently closed a quadrennium of unprecedented success at Shelby, is the new pastor of this church, and though he has been there less than three months, he has a strong grip on his people and they recognize him for his worth as a preacher and pastor. He is wisely laying plans for enlargement, and has the warm cooperation of his official board and people in all his undertakings.

* * * * *

At West End, Rev. J. C. Harmon, one of our rising young preachers, is successfully pursuing his work in the second year. He knows how to guide his flock and they follow him as he goes before. In East Gastonia, one of the veterans, Rev. J. B. Carpenter is the pastor of Ozark church. Brother Carpenter, always gentle and faithful, is doing work that will tell for good in the after years. He preaches a strong gospel in the spirit of love, and the people hear him gladly.

* * * * *

No station of equal grade in our conference has a handsomer church than King's Mountain. It is beautiful in architectural design and in situation —occupying an ideal position on an elevated corner lot in the center of the town. Our people were wise in selecting so eligible a site and in building such a handsome brick church which is not only a credit to Methodism, but to the town of King's Mountain. Rev. D. F. Carver, the new pastor, has made a fine impression there. His people love him and he loves them and promises to render the best of service there this year.

* * * * *

Rev. R. M. Courtney and the Mooresville congregation appreciate each other. He has large congregations and an aggressive membership. They are in the midst of church building. The work on the handsome structure begun under the pastorate of Rev. S. T. Barber, had to be suspended last year on account of the panic, but now that the people have had a breathing spell, they are planning for further prosecution of the work. It will take $5,000.00 to finish the church, and about half this amount was secured by the collection of last Sunday. Our people there are to be commended for their abounding liberality and broad judgment in ADVOCATEE—TWO.. .. .. building a church which, when completed, will be a thing of beauty, and large enough to hold the congregation for years to come. At present the spacious old church is often too small for the crowds that gather for worship.

Charlotte Methodism was never in better plight. All the preachers there this year are new men except Revs. H. K. Boyer, the presiding elder, and E. L. Bain and A. L. Coburn. But they have every one fitted into the work perfectly and are constantly growing favor and influence with the people.

Brother Boyer says the signs are very encouraging all over the district, and that preachers and people are hopefully expecting this to be a great year in the life of the church. An early district conference has been decided upon, and it will meet in one of the Charlotte churches (yet to be selected), and the time will be early in May. A rich program is being prepared and a large attendance is expected.

We have in this growing city including the suburban churches, eight growing pastoral charges containing 3,358 members at present, with additions every quarter. We are doing a great work there. The strong central churches and weaker suburban ones are in close sympathy and the spirit of co-operation and sympathy which obtains between the various pastors is beautiful to behold. While all are loyal to their separate congregations they stand united for the common good. Plans are being discussed and formulated for a mighty revival movement and we pray that it may sweep the city and the district, and the entire conference. All the problems of the church are solved when the spiritual life is quickened to that degree which carries all and lays it on the altar for service. The deep and wide reaching revival does that and then every minute detail of our church work and church life is placed upon the lofty plane of righteousness.

* * * * *

When Mr. Thomas C. Anderson died at his home in Statesville last Saturday night, one of the landmarks of that town and pillars of the Methodist church passed from labor to reward. He was a native of Hillsboro, but in early life moved to Statesville, where he became a very active and useful citizen and loyal Methodist. He had reached his 86th year and leaves to his children the heritage of a good name, and a record of faithful service in the church. His sons are Dr. Thomas E. Anderson, and Messrs. Wm. E., James F., and George R. Anderson, of Statesville, and David H. and Louis R. Anderson, of Charlotte, all splendid men and very useful citizens. Besides these he leaves an only daughter, Mrs. John S. McRorie, of Statesville.

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On the same day in Charlotte, Mr. Wm. S. Wearn, long time a faithful member of Tryon St. church, died. He had been identified with the life of the city, for many years, but more recently has been feeble and unable to participate actively in business. He leaves a wife, two daughters, and five sons, Messrs. W. H. Wearn, Walter R., Joseph E., Arthur H., and Clarence G. Wearn. These sons are all active and useful men and occupy positions of responsibility in various business establishments.

* * * * *

These old men were good and true, ever abounding in faithful service. They made an impress for truth upon all who knew them well and their long and useful lives were a testimony for righteousness that will abide long after they are gone, for they left the world better than they found it and the children, they leave behind are honoring their parents by doing good and faithful service in various fields of worthy endeavor, and by being true to the teachings of their fathers and to the church of God. I feel sure that when these fathers in Israel crossed to the further shore they heard with joy the welcome commendation: "Well done, good and faithful servant." They fought a good fight, and have laid hold on eternal life.

S—.

NOTES AND PERSONALS.

—Rev. Gay Bryant is the supply on Hiawassie circuit. His postoffice address is Patrick, N. C.

—Rev. V. E. Edwards, of the the Liberty charge, called to see us last week. He reports the work starting off very pleasantly in his charge.

—Rev. J. Frank Armstrong, of Bessemer, spent several days here last week visiting Revs. W. L. Hutchins and W. C. Jones.—Concord Times.

—Mrs. G. F. Fitzgerald, a most estimable lady, died suddenly Sunday morning, February 7th, of heart affection, near Linwood, Davidson county.

—We are glad to learn that Col. R. Z. Linney, of Taylorsville, is reported as improved in health. We trust that he may soon be restored to health.

—Rev. J. E. Woosley, of Ramseur, was in the city on Saturday returning from Davidson county, where he had been on a four day's visit to his father.

—Mr. and Mrs. A. Chatham, Dr. J. W. Ring and Mr. R. M. Chatham, of Elkin, have gone to Florida, where they expect to spend the remainder of the winter.

Ex-Governor C. B. Aycock has moved from Goldsboro to Raleigh, and he and ex-Judge R. W. Winston, of Durham, have opened a law office in the capital city.

—The Twin-City Sentinel reports that the Burkhead M. E. Church, has decided to establish a Day Nursery. It will be located in the dwelling next to the church on Liberty Street.

—Mr. Marvin Binkley, son of Rev. D. A. Binkley, of the Danbury circuit, was married last week to Miss Anna Alspaugh, of Lewisville. Miss Alspaugh is the accomplished daughter of Mr. John Alspaugh, a good citizen of Lewisville.

—The building committee of Burkhead M. E. Church adopted plans drawn by Architect W. C. Northup and bids will soon be asked for the erection of the new church which will be a handsome structure and a credit to that congregation and the city.—Twin-City Sentinel.

—We regret to learn that Mr. J. R. Pearce, of this city, who has been in feeble health for a year or more, has had to undergo a surgical operation at St. Leo's hospital. It is reported that he withstood the ordeal well, and his condition is as satisfactory as could be hoped for.

—Mr. Julius A. McClamroch, father of the well-known McClamroch Bros., of this city, died at his home on North Cedar Street, on Wednesday of last week. He was a quiet, unassuming man, a member of West Market Street church, and leaves behind the heritage of a good name.

—Rev. S. L. McIntosh, the new preacher on the Hendersonville circuit, gave us a pleasant call Saturday. His work is evidently starting off well. The meeting at Edneyville church resulted in nearly forty conversions, and about thirty additions to the members of that church.

—Rev. W. L. Sherrill, assistant editor of the Advocate, is now in the field and the management of the Advocate will greatly appreciate any courtesies and help that the brethren can render. He has been with the brethren in Gastonia, Bessemer and King's Mountain during the past week.

—The Lexington Dispatch last week says: "The Methodist Sunday school at West End Sunday afternoon decided to build a room at the rear of the church for the infant department of the school. There are 80 little ones in this department. The West End school is flourishing."

—Mr. D. B. Coltrane conducted religious service at the Stonewall Jackson Training School last Sunday afternoon. Music was furnished by some of the good people in the neighborhood, and an interesting and profitable service was held. There are now nine boys at the school, two having arrived Friday from Asheville.—Concord Times.

—The press correspondent writing from Salisbury on Thursday of last week, says: "The congregations of both the Holmes Memorial and First Methodist churches held what might probably be termed love feasts tonight in their respective churches. Short talks by prominent churchmen were made and the ladies of each congregation served light refreshments at the services.

—As has already been stated, the Woman's Home Missionary Convention of the Western North Carolina Conference, of the Methodist Episcopal Church, South, will be held in Concord this spring. It was deciced recently to have the convention to embrace the second Sunday in May. The sessions will be held in Central church, and 75 to 100 delegates are expected.—Concord Times.

—The third volume of Dr. Price's History of Holston Methodism, has now been on the market some months and ought to be sold. It is in every respect the equal of the other two, and that is saying much; but it is more readable than either, because it deals with history more recent and with men and women who have lived within the memory of many persons now living.—Midland Methodist.

—The Rev. C. G. Hounshell, of Korea, missionary of the Southern Methodist church to that field, is in Bristol to start a campaign to raise $50,000 in the Holston Conference to carry on the work there. He started in Bristol by raising something like $3,000, and will visit every city and town in the district, including all of the territory of East Tennessee from Chattanooga east and southeast Virginia. "Korea is to be the first heathen country

to embrace Christianity," said Mr. Hounshell. "We are driving the heathen religions back and are making converts."—Midland Methodist.

—Rev. W. T. Carner, district evangelist for the Mount Airy district, was a pleasant caller at the Advocate office on Wednesday of last week. He was in the city to visit his daughter, who is a student at Greensboro Female College.

—The people of this community will be interested to learn that Dr. J. C. Rowe will be here on Sunday evening, February 21, to begin a series of meetings in the Methodist church. The Doctor is one of the foremost preachers in the State, and much good is expected to result from the meetings.—Stanly Enterprise.

—The Advocate is grieved to learn of the sad bereavement which has come into the home of Rev. and Mrs. T. B. Johnson, of Stony Point circuit, in the death of their little son, Thomas, who passed away on Sunday, February 7th. The little boy died of pneumonia. His body was laid to rest in Oakwood cemetery, Statesville, on Wednesday following. May the Lord comfort these stricken hearts.

—Rev. J. A. B. Fry, of Berkeley, California, spent a few days in Concord last week, preaching at Central church on Wednesday night. The ladies of the church held a reception in honor of Brother Fry in the annex of the church immediately after the service. Brother Fry holds deservedly a very high place in the estimation of the Central congregation, and in fact wherever he is known.

—The collection at the Methodist church last Sunday morning for the purpose of building a new parsonage was in every way a magnificent success. The amount to be raised was $2,500, exclusive of whatever may be the value of the present parsonage. The collection amounted to $2,330. The additional amount to be raised can easily be secured. The new parsonage will be commenced at an early date.—Webster's Weekly.

—Rev. E. G. Kilgore has just returned from a visit to Texas, Oklahoma and Arkansas. He left here on the last day of December and arrived on the return February 15th. He reports a very pleasant visit to old friends in all these states, and left among them many copies of his autobiography, "Trials and Triumphs of a Young Preacher." For a while now he will engage in revival work in this section. Any preacher needing his services should correspond with him at Greensboro.

—A dispatch sent out from Baltimore on the 14th conveys disquieting news, as follows: "Bishop E. E. Hoss, of the Methodist Episcopal Church, South, who came to Baltimore from Nashville, Tenn., early last week for medical treatment, was taken to Johns Hopkins hospital today. It is expected that he will be operated upon tomorrow. Bishop Hoss faces the ordeal he is to undergo courageously, despite its seriousness, and as he possesses a good constitution, strong hopes are expressed for his complete recovery."

—The sermon of Rev. E. K. McLarty at West Market Street church last Sunday morning was one of unusual interest. Such a sermon entitles any man to a place among the foremost men of the pulpit in the state. His subject was the Relation of Thought to the Formation of Character. Text, Ephesians, 4, 8. We do not remember to have heard a sermon more apt in its conception and delivered with more telling effect. Brother McLarty is, in the best sense, winning a high place in the esteem of his congregation.

—We deeply sympathize with Mr. J. M. Allred and family, of Granite Falls, in the sad affliction which has befallen them. On Saturday evening, February 6th, Louis, the youngest son, as reported in the Lenoir Topic, was accidentally and suddenly killed by the discharge of a shot gun in the hands of Paul, an older brother. The boys, aged near eight and twelve, were shooting at a target, when it seems that something got wrong with the gun, and in attempting to fixe it, the handling was such as to cause the accidental discharge of a twelve-guage gun, the shot terribly lacerating his neck, resulting in the tragic death of this bright boy, the pet of the family. Later we learn that other members of the family are seriously sick. May the Lord deal tenderly with them.

—A conspicuous figure in the history of Statesville Methodism for fifty years, passes away in the death of Mr. T. C. Anderson, who died at his home in that place last Saturday evening. He was 86 years old, and had been in feeble health for two or three years. Brother Anderson was a man of much more than ordinary force of character, having, by the assistance of a good wife, distinguished himself for having reared a large family of children—mostly boys—conspicuous for their high moral character. He was justly proud of his boys and loved to talk of them. Six sons and one daughter survive. The Charlotte Observer, giving account of his death, says: "Mr. Anderson was one of the best known citizens of Statesville. In early manhood he went to that place from his native town, Hillsboro, and cast in his lot with the sturdy folk of Iredell. A Methodist of the old school, deep-grounded in the faith of the fathers, none surpassed him in the firmness of his religious convictions, in loyalty to the church his childhood or in devotional piety. Of unusual strength of character, his strong and robust personality made him one of the town's prominent citizens, especially in the days of his physical vigor. His passing is that of a landmark which will be long missed. Surviving Mr. Anderson are Mr. William E. Anderson, Dr. Thomas E. Anderson, Messrs. David H., James F., George and Louis Anderson, and Mrs. J. S. McRorie." His wife, who was a Miss Ramseur, passed away some years ago.

A NOTE OF THANKS.

We have no words that can ever express to our dear friends and neighbors our loving appreciation of their great kindness to us since coming into their midst, and being disabled from work. To the brethren and sisters of West Market Street Church, who have done so much for us, to the W. H. M. Society, who have helped to keep our larder filled and cheered our hearts with their loving words of encouragement; to the brethren of Greensboro, the many noble hearts who responded with financial aid in my need of a horse, making a gift of a good horse to me; to the membership of Pisgah church, and to the community at large whose many gifts and deeds of kindness have been a constant blessing to us; to each and all we offer our sincere and heartfelt thanks.

We would like to mention the name of each one who has been thus kind to us, but it would require too much space, as they would number by the scores. May our heavenly Father bestow on each and every one His richest blessings, is our prayer.

We have felt much depressed at times since being obliged to give up work, and with little hope of regaining health sufficient to take up work again right soon; but we are so thankful that, while we have been unfortunate in breaking down, we have fallen among such a people. This is, most assuredly, the "garden spot" of our country—a good place to live, and good place to die.

May the Great Giver of all good, who has promised that no good thing will He withhold from those who walk uprightly enable us to live so as to be worthy to claim His great promises.

Sincerely,

PASCHAL C. & BETTIE BATTLE.

A CORRECTION.

In the notice of J. D. Lineberger, president of the Conference Church Sxtension Board last week we printed Monday, March 3rd, for Wednesday, March 3rd. The Executive Committee will meet at Mooresville on Wednesday, March 3rd.

THE CHILDREN'S HOME.

Treasurer's Report.

Fifth Sunday in January:

Hickory	$ 2.45
West Hickory, Hickory circuit	1.86
Houck's chapel, Hickory circuit	1.27
South Lenoir	2.42
Lenoir	5.00
Balm Grove	3.10
Franklinville	3.86
Statesville, Race Street	4.08
Statesville, Broad Street	11.02
King's Mountain	2.31
Concord, Bessemer City Circuit	1.00
Zion, Pleasant Garden circuit	1.74
Rocky Ridge, Concord circuit	3.50
Winston, Burkhead	6.66
Dallas	1.85
Muir's Chapel	.50
Walkertown	2.45
Oak Hill, Sulphur Springs circuit	4.08
Bethel	2.00
Morganton	8.36
Bethlehem, Pleasant Garden circuit	.48
Thermal City	1.00
Cleveland, Woodleaf circuit	1.50
Tates Chapel, Bessemer City circuit	.40
Winston, West Salem	5.00
Valle Crucis, Watauga circuit	7.50
Marshall	.30
Bethel station	.65
Pleasant Garden	2.27
Biltmore	1.73
Unity, Kannapolis	2.31
Mt. Olivet	4.70
Rutherfordton	1.52
Greensboro, West Market	12.08
Spencer	2.90
Concord, Forest Hill	8.30
Monroe, Central	16.00
Moravian Falls	1.16
Gastonia, Ozark	1.80
Ramseur	11.20
Spray	2.55
Total	$ 154.86
J. P. Rodgers, Agent	117.00
Total for January	$ 271.86

G. F. IVEY, Treas.

Hickory, N. C.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to February 16th, 1909.

ASHEVILLE DISTRICT.

Riverside, A. E. Harrison	1	
Weaverville, T. E. Smiley	10	
		11

CHARLOTTE DISTRICT.

Dilworth, A. L. Coburn	1	
Wadesboro, J. H. West	1	
Tryon Street, G. H. Detwiler	2	
Trinity, E. L. Bain	9	
Belmont Park, L. A. Falls	2	
Monroe, H. F. Chreitzberg	2	
Chadwick, J. P. Hipps	2	
North Charlotte, W. O. Goode	8	
Morven, W. P. McGhee	6	
		33

GREENSBORO DISTRICT.

Coleridge, R. L. Fruit	3	
Pleasant Garden, R. A. Taylor	1	
Washington Street, J. Ed. Thompson	2	
South Main Street, O. P. Ader	3	
East Greensboro, A. S. Raper	1	
		10

MORGANTON DISTRICT.

Cliffside, S. E. Richardson	2	
Rutherford College, W. E. Poovey	3½	
Morganto, W. F. Womble	3	
		8½

SALISBURY DISTRICT.

Albemarle Circuit, J. T. Stover	1	
First Church, S. B. Turrentine	1	
Woodleaf, E. G. Pusey	9	
Jackson Hill, E. M. Avett	5	
Linwood circuit, W. C. Willson	1	
Salem station, G. A. Stamper	12	
Bethel, S. S. Higgins	4	
		29

SHELBY DISTRICT.

Cherryville Circuit, A. C. Swofford	1½	
King's Mountain, D. F. Carver	1	
Main St., Gastonia, G. D. Hermon	20	
West End, Gastonia, J. C. Harmon	13	
		35½

STATESVILLE DISTRICT.

Lenoir Circuit, J. O. Erwin	13	
Rock Spring, W. F. Elliott	1	
Hickory, Phoenecia Britten	1	
Troutman, J. J. Edwards	2	
		17

WINSTON DISTRICT.

Summerfield Circuit, C. P. Goode	1	
Walnut Cove, C. H. Clyde	11	
		12

WAYNESVILLE DISTRICT.

Waynesville, J. H. Barnhardt	1	
Jonathan Circuit, J. B. Hyder	11	
Sulphur Springs, J. W. Campell	12	
Bethel, C. A. Swift	9	
West Asheville, R. E. Atkinson	1	
Leicester circuit, C. H. Curtis.	13	
		47

MT. AIRY DISTRICT.

Rockford Circuit, T. J. Houck	13	
Wilkes, W. L. Dawson	4	
Mt. Airy ct., J. W. Kennedy	2	
		19
Grand total		222

Roll of Honor.

J. O. Ervin, T. J. Houck, J. W. Campbell, C.H. Curtis, T. E. Smiley, G. D. Hermon, J. C. Harmon, G. A. Stamper.

Contributions.

BACK DOOR EVANGELISM.

By Rev. W. M. Biles.

Often we are made to rejoice by noticing accounts of large ingatherings into the church, while very little is being said of the crowd that is constantly going out at the back door. I agree in part with my brethren who have recently written; opposing the "cleaning up of church rolls," and dropping names "lost sight of." I believe that many of these could be saved if we preachers or Christian laymen were to go to their homes or places of business real often and just keep our hands on them.

But this argument is merely touching the surface of the "Back Door" question. Very few members living conveniently near our churches are "lost sight of." Those moving from place to place and especially from the country to town, are the ones we are losing. Of the latter class often they are the smart young men and women in the country who secure positions in the city. Do they take their certificates with them? In most cases they are encouraged by the pastor and officials of the old "church at home" not to move their membership. Do they continue loyal to the "dear old church?" For some years after moving away they go back on big meeting occasions not especially to hear the gospel but merely to meet old acquaintances.

The financial support of the old church grows less each year after moving away and is most always reluctantly given. Close investigation has shown that seveneen families or parts of families living in a certain town, contributed only nine dollars to the old church that retains their membership. And that seven dollars and a half was given by one family, showing that sixteen families contributed only one dollar and a half. You may call on these same ecclesiastical "hobos" to support the church of the neighborhood in which they live and they will at once tell you how the old church at home is dependent on their support—which it never gets. You may criticise pastors for dropping such names if you please, but I want to ask why are they under obligations to retain them? It is very rare that the children of such parents ever become attached to any church. While the father and mother may occasionally go to church here or there in the city, the children are going to the devil.

We pastors are largely responsible for this leakage. A partial investigation has shown that there are between 300 and 500 Methodists in Winston-Salem who hold their membership elsewhere. Methodism is confronting this condition in almost every city. The Methodist Ministers' Association authorized its secretary to write pastors most likely to have members here for a list of names. Those pastors who had none or only a few members answered promptly.

Methodism is not an individual, but a collective body—the stronger helping the weaker. If some country church, for instance, becomes financially weaker because her members take with them their certificate to the city, the domestic mission board has and will continue to come to their rescue. When I became a Christian I did not especially promise to be loyal to the little church at home but to Methodism as a whole. We are not in the world to build up some particular church, but the kingdom of our Lord on earth. Time is too precious and laborers too few for any Methodist to refuse to work simply because he is not so situated that he can work in some particular neighborhood. If we will work together in an unselfish way we will largely prevent this back door leakage and our net gain for 1909 will exceed that of previous years.

THE LOST PRINCE—AN ALLEGORY.

By Rev. N. H. D. Wilson.

Optimus was of all kings the greatest. Unto him was born Humanus, a son of highest lineage and of vast expectations. But ere the consciousness of his kingship came to him, the child was stolen and carried away by Adversarius, his father's enemy. Adversarius hated with unquenchable hatred the great king. He therefore set himself to no less task than to break the father's heart by the utter degradation of the son. He summoned into his corrupt conspiracy his malign minions, gave them command that they should blot out all thought of his sonship from the child's mind, and that he might be unworthy of restitution even if found, commanded them to lead him into the most degrading affections and lusts.

Under such influences the boy Humanus grew to manhood. The faint memory of something higher which sometimes came to him was soon swallowed up in voluptuous indulgence. It seemed at last that the hellish design of Adversarius was well nigh accomplished. He retained scarcely any knowledge of his father or of his father's house. Ignorant, depraved, lustful, he was almost lost to hope. Clothed in rags, covered with filth, an outcast, he pursued the vain effort to satisfy his inherent noble nature with the food of swine.

But Optimus had not been idle, could not be idle. He sent messenger after messenger to seek his lost son. But so closely was Humanus guarded that few of them reached him at all. Some Adversarius beat, some he cast out, some he even killed. And when they succeeded in reaching the lost Prince, so thoroughly had he been corrupted that he would not hear or receive their message. At the right hand of Optimus, upon an equal throne, sat Benignus, the king's first born son, the fairest among ten thousand. Between him and his father there had ever been the closest tie. Joy, unutterable, infinite, filled the heart of each because of this companionship. But the light of both lives had died because of lost Humanus. No longer able to refrain, love-driven, Benignus laid aside his royal robe, turned his back upon the Palace of light, and went forth to find and reclaim his lost brother.

The way was long and bitter. A pitched battle with Adversarius on the very threshhold of the country assured him of the dire power of that conscienceless prince. Yet he dared all for his brother. Instead of purple he became clothed in rags. Instead of princes and nobles he consorted with harlots and thieves. Every hour of his journey he faced the death of shame. Despite all, he at last found Humanus. But degraded, corrupt, ignorant, the young man would not believe the glad tidings which his brother brought. He could not believe himself what he was. Yet Benignus ceased not. For the love of his brother he was faithful unto death. The cruel servants of Adversarius seized him, stripped him, beat him, placed upon him every indignity, and at last killed him.

But malice had overstepped the mark. Humanus in the death-defying love of Benignus saw the proof of his long refused message. If he loved me so, surely I am the king's son, I am his brother. I will arise and go to my father. The journey was long and toilsome. The minions of Adversarius dogged his every footstep. It seemed at times that he could never reach the goal. But within him was ever ringing: "I am the child of a king, the heir of a throne." "The great king is my father." "Benignus is my brother." Higher thoughts rose daily within him. He looked upon his rags and said these are not worthy of the son of Optimus, of the brother of Benignus. He plunged into a flowing river to wash away the grime from his body. Though it cost him much sorrow, he resolutely turned from the pursuits of his former life. For he said, "I am the son of a king, and must live as such. My father's honor is in my keeping." "I am seeking my father's house and must prepare for entrance therein."

Thus inspired Humanus struggled. Often discouraged but never defeated, he pressed toward his father's house. And as he went, behold a miracle! The tatters were replaced with royal raiment. The soil of body and soul was washed away. The sin-lines faded from face and spirit. And as he neared the borders of his father's land those who met him oft mistook him for his brother Benignus; whereof he was glad. At last amid the tumultuous joy of a great nation, the Prince, lost, but found, was borne across the last river to enter upon his inheritance, and purchase, but also a son by the power of a transformed life.

Reader, attend. Optimus, the good, is God. Humanus, the lost prince, is Man, a man, thyself. Adversarius, God's enemy and thine. Benignus, the kind, is Christ, God's first-born, beloved Son and man's elder brother. For your sake he lived a man's life and died a slave's death. Thou art the child of God. Wandering for a season within the territory of the Prince of this world, thau art destined for an eternal throne. Cast off thy garments of sin; put on the beautiful robe of righteousness. Wash thee, and make thee clean from the world's defilement. Foul passions and ignoble pursuits are not for such as thou art, neither are the low and trifling employments of those who perish as the beasts. Know thyself, who thou art, whose love begot thee, whose death redeemed thee, and with whom thou art to abide. Noblesse oblige. Nothing low befits a king's son, and surely not the son of the King. Seek thou the highest.

GEORGIA LETTER.

By Rev. George G. Smith.

What a fine paper you are giving the North Carolina people. Your paper and the Raleigh seem to be running a race as to which can give the North Carolinians the handsomest journal. The only danger I see seems to be in both cases you are giving too much for two little money, and will fall behind in your finances.

I fear sometimes that as is the case in Nashville, some of our editors are publishing papers for a constituency which does not support them. They are metropolitan and scholarly, instead of remembering that the people who are to be relied on to pay the expenses, are often rural and comparartively uneducated, and want a paper which deals with their affairs and helps their religion. They try to meet the demands of the highly cultured.

Pretentiousness and pedantry are the curses of purvenues in the literary world. If we did not know who these folks were, and whence they came, we might really suppose they were born in libraries and had been fed on literature all their days. The plain people of this land are the people, and yet the men who write and even publish conference papers seem to forget it, and the value placed upon an article is oftentimes in proportion to its amazing pretense to learning. Of all men who are easy to be understood, I put John Wesley at the head. He came as near being born in a library and fed on literature as any man who ever lived, but he knew the use of words. and the needs of unlearned people. You may not agree with him but you can understand him.

If our correspondence school succeeds in making pedants, it will be a curse instead of a blessing. The highest art is to conceal art, and the greatest good for the greatest number should be the aim of all writers. Hannah Moore, the gifted young English woman, who began her literary life as a friend of Garrick and his set, but who was afterward converted, in her Repository tracts and her devotional books, did the world a lasting service such as no merely literary woman has ever done. Compare her with that not more gifted woman, George Eliot, who gave her splendid talents entirely to culture. I said what will provoke from any profressor of English literature a sneer that Hannah Moore was as gifted a woman as Marian Evans, but I am ready to stand by it, inasmuch as I rate gifts by the standard of usefulness and consider one of higher gifts who can direct the conscience and comfort the heart, than one who can merely minister to the sense of artistic beauty.

To me the most painful of the present time is the apparent want of sympathy which men of culture seem to have for plain poor people. When John Wesley and Charles Wesley and George Whitefield, Oxford men, and two of them classical to the core, went after the masses they did what good John Nelson, the stonemason, and Alexander Mathew, the baker, and even John Bunyan, the tinker, could not have done. But in these days when a man is a B. D., much less a D. D., he seems to think butchers and bakers and candlestick makers must stand aside when he discusses modern science, and keeps abreast with advanced thought. I am not a sour old man, but I think I can read the signs of the times. We are now apparently in our golden age, but we got where we are by caring for little things, and ministering to the humble. In my over fifty years of ministry I never knew a really rich man converted. I have known not a few converted rich men, but no rich man saved after he was rich. The rich men of Methodism wer econverted as children, or as poor boys, and, alas, the children of our rich men, who have inherited wealth are often the leaders of a Godless society.

The harvest field of the church is where the children are, but unless the children are really converted, they will slip from us irrecoverably. They will never be converted by modern methods. The Decision day fad, is a delusion and a snare. It is really worse than the confirmation classes of the Catholic church (Anglo and Roman) and the Lutheran church. Children must be converted by seeing themselves sinners and realizing the love

in their hearts of a Savior, and then theye must be repeatedly re-coverted. To get religion over and over again is not an absurdity. There is a sad bent in all of us to backsliding, and do the best you can, all boys and girls will have many slips before they learn to walk steadily.

To study great books, to think great thoughts, to preach great sermons, is a work not to be despised, but after all very much of our most useful work is of a very homely, humdrum kind. We will not save this world by elegant churches or pipe organs. They will reach after all but a few. These few are important and should not be neglected but they are not all and not the most. The poor in slums ought not to be there, but as they are there they must be sought for, but the true harvest field is among the rural people, the working classes, and the children.

It is all nonsense to say that times have changed. Men and women are the same now as they were in the days of the apostles. A pastor whose heart is warm and who has the Holy Spirit to help him can have a good meeting without a chorus choir, or an evangelist if he will do as his fathers in the ministry did. It will not make so much noise, but it will give greater results. I know Brother Betts will agree with me, and we old fellows ought to know.

WANTED—MORE LABORERS FOR THE HARVEST.

"One thing that will impress the reader on a comparison of these journals is the fact that the North Carolina Conference has not multiplied pastoral charges by cutting up and dividing as we have. This explains largely the fact that the average salary paid the pastors in that conference is so much larger than ours. We are suffering in many places because we have had too much division. The result is that we have not the men to supply so many charges, while many of the men we have are suffering because of too meager support. It is cruel to our men to require them to go to a field and remain there when there is no hope of adequate support."

Whether we have made too many circuits is not mine to decide, and I am not now discussing that question. I will say, however, that so long as 74,548 members pay 181 preachers an amount larger in the aggregate than 86,543 members pay 220 preachers there is another explanation for larger salaries paid in the North Carolina Conference than their larger circuits.

But there is another effect besides the comfort of the preachers that should at least have consideration. Is the salvation of the people to wait upon our comfort and convenience? If we are to have with Christ "fellowship in furtherance of the gospel" we must have fellowship with his labor and suffering. And this applies to the people as well as to the preachers. Perhaps the fact that the Western North Carolina Conference has 86,543 members while the North Carolina Conference has only 74,548 may be partly due to these same small circuits. They had more members than we when we were set off.

Our greatest growth has not been due to the greater destitution of our field. The writer on one occasion took two women into the church on profession of faith who had never heard a Methodist preacher till they were more than thirty years old. They were reared within the bounds of the North Carolina Conference.

The late Rev. R. B. Clarke told the writer that while he was serving a circuit in the eastern part of this state he visited a family of father, mother, and eight children. The oldest was a girl of 20 years of age. She told him that she had never been to Sunday school and had never heard a sermon in her life, and neither had any of the other children. Brother Clarke persuaded them to start to Sunday school and before the end of the year he took several of them into the church. The strangest part of this story was that the father of this family had in his youth attended a Methodist college.

In answer to a request for incidents illustrating home mission work sent all the preachers serving mission charges in our conference, the following letter was sent me by a preacher who traveled for some years in the eastern part of the state, and the incident it describes happened while he was in charge of a work in the suburbs of one of the best old towns in North Carolina, and the river mentioned is one of our largest rivers.

"The fishermen on this river are desperately wicked men, and Uncle Billy had been a fisherman all his life. I went frequently to the river to buy a shad and talk to the fishermen. In this way I became acquainted with Uncle Billy. One day I missed him and on inquiring where he was I was told that he was sick. When I said I would go to see him I was advised not to do so, as he had no use for preachers and would curse me if I went about him.

"I insisted on going, however, and was pointed to a little house close to the river, built of pine poles with a roof made of scraps of metal he had picked up where some stores had burned. The chimney was made of sticks and dirt, and there was no floor at all, simply the native dirt.

"When I got to the door he was lying on a bed of rotten rags, very sick with pneumonia. I suppose that all the furniture in the house would not have brought twenty-five cents at auction. I stopped at the door for him to curse me before entering. But the old man held out his hand to me and I stepped over the door sill and took hold of his hand.

"He said, 'I am mighty sick.'

"I said, "Yes. I am very sorry for you. Can I help you.'

" 'No.'

" 'Are you a Christian?' I asked.

" 'No.'

" 'Do you want me to pray for you?' I then asked.

" 'Yes.'

" 'When?'

" 'Right now,' he replied.

"So I knelt down by his bed in the dirt, and while I prayed with all the earnestness of my soul the poor old man held on to my hand all the time. When I got up from my knees he said: 'You are the first one that ever preached for me.'

"Although he was between 80 and 90 years old he told me that he had never been in church, never had a Bible or a Testament, had never heard a sermon or prayer. And he said he wanted me to come back to see him again. He had no family except a wife. And they had nothing to eat. So I went to a store where the merchant gave me fifty cents for them. I added fifty cents to that and got them something to eat.

"When I went back I told him he could not live. and told him he must pray for himself. He said: 'I can't pray, for I can't read.'

" 'You want to go to heaven, don't you?' I asked.

" 'Yes,' he replied.

" 'Tell God what you want for He understands the desires of the heart and will hear and help you.' I also told him that I must be away from home from Saturday till Monday and urged him to pray for himself till I came back, and he said he would. After praying with him again I left.

When I got back Monday I went straight to his cabin. I found him dying. He gave me his hand but could not speak above a whisper. Putting my ear to his mouth, I heard him gasp, 'Trusting, praise.'

"The next day he quietly passed away. There were more people at his burial the next day than had ever been together in that part of the city before.

"I believe when I get to heaven—for by the grace of God I am going—I shall see Uncle Billy there, clothed in garments of white. If I had the money that is spent for tobacco and strong drink in the United States I could evangelize the world."

Cases like these given are not numerous, but that there are any is sufficient evidence that our work at home is not all done yet. And even if these particular instances cannot be matched in the territory of the Western North Carolina Conference there is still more work for us to do than some people imagine. Of the more than 1,000,000 people in our territory it is doubtful if 250,000 are members of any church. Of the 750,000 unchurched at least 450,000 of them are more than 10 years old. And I venture to say that there are as many of these who do not attend church four times a year as there are church members. For every member of the church you can find a person who does not attend church.

We may not need more circuits, but we surely need more Christian men and women who will search out the neglected ones and find the bliss of leading some of them to "the Lamb which taketh away the sin of the world." And the work is too important to wait for our comfort and convenience. It may seem cruel to the preachers to send them to an insufficient support, but is there no cruelty in denying the bread of life to them that perish? The way out is not to retrench or retreat, but to go forward in the faith "that the sufferings of this present time are not to be compared with the glory which shall be revealed in us."

But where is the need of our preachers suffering for the necessities of life on even the smallest circuit? Our people are abundantly able to provide the gospel to our own state and will do it when they see the needs of the field. We have been deluding ourselves with the idea that there is very little left to be done. But there is still enough work to engage every preacher who can be found. There is need for much larger gifts of money for domestic missions than we have ever dared to ask for. There is opportunity for every man or woman in North Carolina who will offer himself to God for all the personal work he can do.

Last year our additions on profession of faith were 4,416. Were they never to fall below 10,000 a year any more we would never catch up with the increase of population in our territory. For at that rate it would require at least 75 years to reach those now living. And at that rate it will require 30 years to reach our proportion of those now living. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

CHARLES A. WOOD,
Conference Missionary Secretary.

THE NEEDS OF THE HOME MISSION WORK.

Besides the prayers and the gifts of our congregations, our work needs men who are ready to make sacrifices, if need be. We are at present in the position of an army which has taken some important strategic points, but has not the men properly to occupy and defend these places. Where shall we look for men? Some may say, "You should call men of experience." That is more easily said than done. Men of experience have places, they have families which need school and church facilities, they need a sufficient salary to support their families. We can call comparatively few of that kind of men, much as we might wish to do so. We must call young men from our seminaries. They have evidently been honored by the Lord with this prerogative. They are so situated that they can go and bring the saving truth to those of our brethren who have it not, but who need it, if they are to be saved. As in the days of old, the Lord is asking you young brethren, "Whom shall I send, and who will go for us?" Isaiah 6, 8. Shall the answer be, "Here am I, send me?" If this be the resolve which is found in your hearts, then will our Home Mission work prosper as never before. Then will souls be gathered into the garner of God. Then will the number that was slaain be enlarged.

THE MORAL OF ABSALOM'S LIFE.

To all young men and for all time Absalom stands as a most striking warning. The rich young man, who is pampered in luxury and is inflated with vanity, the wild young man who toys with pleasure and plunges into dissipation, the dishonest young man who robs his employer, the idle young man who wastes his opportunity, all of them unsafe young men, have a doom as certain and as deep as had Absalom, unless they change. No young man is safe who trifles with any of these things. Only that young man is safe who honors his father and his mother, stands like a stone wall against temptation and does his duty as he finds opportunity. The wild young man is a delusion and a snare, a humbug and a fraud. The world abhors him. The meritorious young man all the world seeks and honors, is the delight of his generation and the hope of the generations to come.—E. W. Stephens.

Have you ever noticed that there is usually a derth of good and kind words for the absent one when his name is mentioned in conversation? There may be words of criticism and fault-finding, but how few the words of commendation! The golden rule suggests that we speak of the absent one as we would have others speak of us. It will have a wholesome influence on those with whom we come in contact if we cultivate a spirit of thoughtfulness and charity in speaking of absent ones. "Excuse him, speak well of him, and put the best construction on everything." We will all do well, no doubt, to learn the eighth commandment a little better.—Dr. Loy.

In any family circle the gentle influence of one loving soul is sufficient to breathe around it an unspeakable calm; it has a soothing power like the shining of sunlight, or the voice of doves heard at evening.—Selected.

From The Field.

Table Rock.

Last year at Spray, while a year of hard work, was a real pleasant one, and we left those good people with regret and real love in our hearts for them every one. We came here to our new field on Friday before the first Snuday in December. The parsonage is on a beautiful 6-acre lot of fertile and timbered land, on the Table Rock road, three miles northwest from Morganton, N. C.

Brethren J. A. Lackey, Charles and John Harbinson met us at town with carriage, buggies and wagons, and took us out home in comfort and when we arrived there were some of the good ladies there, with Brother L. A. Crawley, and had warm fires and a good dinner. They left us well supplied with necessary things and we at once went to housekeeping and felt at home. The good people have kept doing nice things ever since we came.

I have made one round and half way again, and like my work very much. The country is beautiful, the people intelligent, and kind, and the prospect for doing good real fine.

The kindness of the people reached a climax last Wednesday a week ago—the 6th of January—when a crowd of the good Oak Hill people came to the parsonage and filled the dining-room with the biggest pounding this preacher ever got. May God bless each one who gave so freely and bountifully.

ALBERT SHERRILL.

Yadkinville Circuit.

During the past three weeks Rev. Z. E. Barnhardt,, our district evangelist, has been with me. On January 26th, we closed a glorious meeting of ten days at Boonville, resulting in about thirty conversions and reclamations and the church greatly revived. One pleasing feature in this meeting was that denominational lines were forgotten and Methodist and Baptist worked together for the one great object of soul-saving. On the morning of the 4th Sunday in January we used the Baptist Church, it being larger than ours. A number of the converts joined our church, but the majority will go to other denominations owing to the fact that a large majority of the families, perhaps five or six to one, are in other denominations. The religious life of the community has been stirred and quickened as it had not been for many years.

On January 28th we began at Center and closed February 7th. Center is the stronghold of Methodism in the county, but a good revival was badly needed and God gave it. During the first five days there was little encouragement. The weather was cold, the church members were cold and few came, and we were almost ready to give up. Then the tide turned and God gave us a great victory. There were, according to the best estimates about 60 or 70 conversions and reclamations, and a great awakening among the Christians. It was indeed glorious to see the children, young people, fathers and granfathers as they knelt together at the mercy seat, and to see them rise and praise God for the sweetness and power of the "Old-time Religion." It was truly a visitation of the Spirit of power upon the church.

As for Brother Barnhardt, who did the preaching, he won all hearts, not by fawning and flattery, but by his large-hearted, genial Christian spirit, and by his powerful, and fearless preaching. Eloquent, brilliant, graceful, scholarly, consecrated, he is, in the hands of God, a great power, and holds his audience in rapt attention throughout.

In our humble judgment no mistake was made in his appointment.

The second year finds us falling more in love with this good people, and we confidently expect a good year.

W. T. ALBRIGHT.

Franklin Circuit.

Something has happened to day. Today's paper—North Carolina Christian Advocate—was printed, left the City of Greensboro, sped down through the state, through South Carolina, and part of Georgia, back into the hills of North Carolina to the town of Franklin, has been read through by two persons, and is now lying peacefully on my desk, none the worse in appearance, though it is four miles from town, and the roads bad.

March is my communion and church conference month. These services are held on Wednesdays and Thursdays. I shall give the Advocate a show at these services.

There has been an awful lot of sickness here this winter. Grip and pneumonia has prevailed. Some deaths have occurred. Our beloved presiding elder has not escaped grip, causing him to miss two of his appointments, the first since he has been on the district, and he is now in his fourth year. I think this district as hard as the Mt. Airy. He has planned for a laymen's rally at all the second quarterly meetings. Our plans are being matured for a long-to-be-remembered rally at the second quarterly meeting on this charge in April. Good strong speakers are being selected, a program will be prepared. Results hoped for are, all collections in full; good revivals in all the churches.

Poor health and weak throat have kept us out of revivals this winter. We have our hands and hearts full. No time for pleasure as the world looks at it. Did not have a single rest day last year, and no prospect of one this.

W. I. HUGHES, P. C.

The Brotherhood Again.

Just a few words more about the brotherhood. I do not wish a conrtoversy with Dr. Chreitzberg, or any one else. But there are a few points in the Doctor's last contribution to which I wish to call attention. He gives us some nice calculations about investments and incomes from the same. All his calculations are based on the supposition that we live. If we could eliminate the uncertainty of human life, we would invest our money in other things and life insurance would be unnecessary. But because of this uncertainty, we hire others to take the risk for us. Yes, if I could be sure of living ten years, or twenty years, I should not take out any life insurance policies. So his calculations are not fair.

The Doctor says he cannot afford to keep up his assessments. I cannot afford not to have some insurance, and I have no other. So I must keep it up.

Again the Doctor says: "Remember the re-organization of the association is on a business and not a benevolent plan. Its purpose now is to create a large sinking fund." Some of us prefer a business basis. It still has the benevolent feature, and is now on a business and stable foundation, which it never was before. It was going to the wall and it was absolutely necessary to change from a sentimental to a business basis, or fail. To fail involved a loss of all to every member. To re-organize on a business basis would enable many if not all to continue with the association, thus securing the benefit at death.

All the Doctor says applies with equal force against all insurance. It seems to be simply a question of insurance. If so, this is the plan I prefer, because it will give us stable insurance at cost. I am not able to carry insurance in an old-line company. I certainly have no "money to burn." It is better to have it as it is than on the tottering basis it occupied before the re-organization.

As to the re-organization of the conference brotherhood, I certainly do not oppose it and will be glad to fall into it just as soon as I can. It will doubtless do good, and I am in favor of it. It will enable some men to carry a little insurance which they could not do in a more expensive concern.

R. M. TAYLOR.

Winston District.

The following Missionary Institutes for the Winston District will be held in connection with the second round of quarterly conferences:

Fair Grove, March 20-21, embracing North Thomasville and Thomasville charges.

Walnut Cove, March 25-27, embracing Walnut Cove, Walkertown, Madison, Stoneville, Leaksville, Spray, Stokesdale and Summerfield charges.

Advance April 1-2, embracing Centenary, Burkhead, Grace, Southside, Kernersville, Lewisville, Davidson, Forsyth, Advance, Farmington, Davie, Cooleemee and Mocksville charges.

Following these Institutes one will be held for each pastoral charge in the district at such time and place as the pastor and his people may select. In all these meetings emphasis will be placed on the laymen's movement. The work for the first quarter has been very gratifying indeed.

Stokesdale has bought a parsonage and the preacher is now living in it. The frame work of the North Thomasville parsonage is up and it will be completed this spring. The Thomasville church is nearing completion. I konw of no man in the conference who has done more heroic work than Brother Holmes has in building this splendid house of worship. It will be one of the very best in the conference and Thomasville now comes to the front as one of our best charges.

Brother Hiatt of the Forsyth circuit, has lumber on the ground for a parsonage and will have it ready by conference either for himself or his successor. It is to be built in West Winston.

The plans for the institutional church in North Winston have been completed and more than half the money secured. The growth of this work has surpassed our fondest expectations. The Sunday school and all the other organizations of the church have more than doubled in attendance. We now have in operation a sewing school with 105 in attendency. Also a basketry class for boys. A six-room cottage adjoining the church lot has been purchased and arrangements will soon be completed for a day nursery.

Brother Clyde has repaired and furnished the Walnut Cove parsonage and now has one of the nicest homes in the district. The stewards started him off with a salary of $700.00.

Brother Robertson is just completing a splendid new church at Stoneville. Brother Ratledge is putting up a good brick church at Doubs chapel. Southside, under the pastorate of Brother Wolfe, is coming rapidly to the front. Grace has outgrown her quarters, and will have to enlarge her building in the near future. Our people are charmed with Brother Rodgers and believe him to be the right man in the right place. Centenary was never in better condition or making more rapid progress than at present. Smith and his people are moving for a new church at Advance.

All the preachers are in favor with their people and doing good work, but space forbids that I should give special mention to each one in this article.

T. F. MARR.

From the Haywood to the Mount Airy Circuit.—The Old and the New.

Three pleasant and we trust not unprofitable years were spent on the Haywood circuit. And now as we look back over those years, it is with profound gratitude to Almighty God and to his kind hand that ever leads us aright that I can now realize more than ever before that his watchful care is never withheld from us and even in the midst of disappointments and under the hand of affliction he is ever near. Little did we think of being read out to the Mount Airy circuit when at the conference at Asheville. This is an entirely new field to us, for when our conference met at this place two years ago this writer was in bed with typhoid fever. And again we are reminded here of the kind hands and thoughtful generosity that never lacked in thoughtful care of this sick preacher that was in their midst. We see something occasionally of the different orders and societies that bind their members together in mutual helpfulness one to the other, but I know no bond that binds like the Holy Spirit. Those good people of the Haywood circuit will ever have a warm and large place in this writer's life. For six long months their prayers and loving tender patience were manifest in the interest of this unworthy and sick minister. We are positively sure that their petitions went daily to a throne of grace for us. And should I not remember them with an unfailing fondness for all their care and thought and love?

But the new circuit! We reached this place after several days of hard travel over rough and muddy roads, but were kindly received by this good people, both town and country folk; and already feel ourselves in the hands of friends, and a good people, all the appointments have been met since getting to the work, and at our first quartely meeting we had a fairly good report on all lines. We are trusting in these good people and earnestly ask our heavenly Father that we may be a real help to them this year.

Rev. D. V. Price is in great favor with his people. We need a great spiritual awakening in all these parts One good meeting has been held on this circuit, the pastor was assisted by Brother Snow, a local preacher of this town, a good preacher and a good man.

J. W. KENNEDY.

A Growing Success.

A very interesting exercise was held at the First Methodist church last night immediately after the prayer service. The program had been arranged by the ladies of the church. Mr. W. B. Smoot spoke in behalf of the official board of the church, their past, present and future work. His remarks were well chosen and well received. Prof. A. L. Smoot followed

and held out the Baraca feature of the church. Mr. Smoot was at home on this subject and charmed the audience with his earnest statements.

Mr. W. B. Summersett, superintendent of the Sunday school, next spoke, his subject being Sunday School Work. Like Mr. Smoot, the speaker was full of his work and delighted the audience with his remarks. Mrs. J. D. Gaskill next spoke in behalf of the Ladies Aid Society. She referred to what the society has done in the past, is now doing and its purposes for the future. Mrs. Gaskill showed deep earnestness in the cause she upheld.

Mrs. P. N. Peacock followed, her theme being the Missionary Society. She was happy in her statements and added an impetus to the work.

Last but not least, Mr. J. M. Spencer, a drummer of Philadelphia, who casually dropped in made a talk. His remarks were general, consisiting in the main of his experience during his travels. He found and deprecated the inevitable cigarette among the boys wherever he went. At one place he addressed 39 boys and asked how many smoked them, more than thirty-five raised their hands. He found the boys on the streets, the depots, the hotel lobbies, everywhere except the home. He made some startling statements, and it is believed none of them were exaggerated.

After this exercise was concluded light refreshments were served in the Sunday school room. This to the work.

The efforts of the ladies were a crowning success and all who were privileged to attend hope for a repetition of the occasion real soon.—Salisbury Evening Post, Feb. 11th.

Trinity College Notes.

The Trinity College Historical Society will hold its regular monthly meeting on Friday evening. The meeting promises to be an interesting one. The features of the meeting will be a Lincoln program, as follows: "Lincoln and Southern Problems", by Dr. W. K. Boyd, president of the Society; and "Lincoln's Place in American Literature," by W. P. Few, dean of the college, and Professor of English.

Professor Brooks, of the department of Education is this year giving a special course to students who are not taking the regular work of his department. This course is designed to give prospective teachers some preparation for their work.

Mr. C. N. Fulford, of Georgia, has been elected associate editor of the Chronicle, to succeed Mr. W. B. West, who was compelled to give up the position on account of other work.

At a meeting of the Debate Council held a few days ago, definite arrangements were made for the preliminary to select representatives for the debate with the University of the South on February 20. Several students have entered this preliminary.

During the past week a large number of alumn have been on the campus. They came to be present at the initiation exercises of the different fraternities.

Professor Brooks, of the department of education, will leave this afternoon for Hertford, where he will deliver an address Friday under the auspices of the graded school of which Mr. U. S. B. Underwood, of the class of 1906, is superintendent. On Saturday he will speak at a meeting of the County Teachers' Association.

Last evening the Trinity College basket ball team played a game with the Davidson College team in the Angier Duke Gymnasium. The resulting score was, Trinity 23, Davidson 8. This is the first time these teams have met in this form of sport.

Dr. W. H. Glasson, of the Department of Economics, is at Wake Forest as a representative of Trinity at the celebration of the seventy-first anniversary of the founding of Wake Forest College.

Mr. and Mrs. J. S. Wannamaker, of Saint Matthews, S. C., have been on a short visit to Professor W. H. Wannamaker. Mr. Wannamaker is president of the Saint Matthews Savings Bank, which during the past few years, has enjoyed phenominal success under his management, and he is also one of the owners of a large mercantile corporation doing business under the name of Banks & Wimberly.

Revival at Trinity College.

At the close of the mid-year examinations at the college, a time is set apart every year for evangelistic meetings. These have always brought great blessings, and the one this year, under the president's own leadership and preaching, was especially helpful. It began Sunday afternoon, January 31st, in an old-time Methodist class meeting, and continued eight days.

Dr. Kilgo's years of experience with student life and his faith in God enabled him to present sympatheitically and yet forcefully, the claims of Jesus Christ in every student.

It is impossible to tabulate the results of the meeting. It was a great spiritual awakening. Several men were converted and even more reclaimed,—not in a formal way, but with great heart searchings and in many instances, with tremendous feeling. From the beginning the sermons struck deep, and they grew both in depth and in power. Challenge after challenge on the claims of Christ and the great subject of eternal life brought men to think, to surrender, and at last to consecrate themselves definitely to His service.

He who has in charge the education of young men and women, has not touched his most important work until he helps them to decide what they will do with Jesus. Fortunate is that institution whose leader places the Christ above all other teachers and who does what he can to enthrone Him in every student's life.

The closing day, last Sunday, was especially joyous. In the morning the Spirit was present in great power and many men re-consecrated themselves to Christ. The afternoon service was a love feast. There is nothing like a love feast of college students. Here one feels sure of the work of the Holy Spirit in the lives of men, for he realizes the same wonedrful workings in the hearts of students from widely different places and circumstances. The young man testifying for the first time, another called to the ministry, the Japanese who quit his idol because it did not answer the call of God in his soul, the orphan from the mountains, who had found God, and in doing so had found also a way to prepare for a life of service to the Master, all these told the same wonderful story of Christ's love and power to save.

There are no institutions which need evangelizing work more than our schools. They are places where men turn from church and God, sometimes forever, or where their hearts are won to eternal allegience to Jesus Christ. I myself am but one of the numbers of men who are grateful because their lives have been brought in closer touch with the Christ through the ministry of Dr. Kilgo.

J. C. WOOTEN.

Trinity College, N. C.

DEATH CAN BE AVOIDED

in many instances by having in the home a bottle of GOWAN'S PNEUMONIA PREPARATION. It reduces inflammation, scatters congestion and is valuable wherever there are pneumonia, croup, colds, coughs, pains and soreness. External, quickly absorbed. Sold by all druggists from $1.00 to 25c. Buy it today and keep it in the home for emergencies.

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The large capital and conservative management of this bank afford absolute security for all money entrusted to its care

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Epworth Leagues at Leaksville.

On Sunday afternoon, January 17, a chapter of the Junior Epworth League was organized at Leaksville, in the Methodist church. The following officers were elected: President, Annie Ivie; first vice-president, Lucy Harris; second vice-president, Ruth Bowman; third vice-president, Edison Ould; fourth vice-president, Orene Fagg; secretary, Maggie Burton. There are twenty members in the League, who are becoming very much interested in the work.

On Friday evening, February 5th, a public meeting was held in the church at which a most entertaining program was rendered, and an address was delivered by the pastor, explanatory of League work. At the close of the meeting, twenty-six names were enrolled as members of a Senior League. Friday, February 12, the members met and effected the organization, and elected the following officers: President, F. C. Sharp. first vice-president, T. W. Field; second vice-president, Mrs. Rodgers; third vice-president, Miss Laura Scott; fourth vice-president, Mrs. Bettie Field; secretary, Miss Nannie Harris; treasurer, C. K. Wright; superintendent of Junior League, Mrs. J. E. Richardson.

THE SOURCE OF A NATION'S GREATNESS RUINED BY DRINK.

The Very Reverend Father Hays, addressing a great gathering in St. Gregory's Roman Catholic Church, Sileby, Leicester, England, recently said:

"A nation's greatness and strength depends upon its homes. One of the primary objects of religion and of civilization is to preserve, to cherish and to foster the child-life and the home-life of the nation. These are its most precious assets. Intemperance ruins and destroys all these.

"The most pernicious effect of the drinking habits of society is not so much the drunkenness caused thereby, as the terribly demoralizing and brutalizing influence of drink upon those who habitually use it. It is the prolific source of immorality and of every form of vulgarity and impurity and the avowed enemy to all religion. Unless we have a sober and self-respecting community all efforts toward the social and moral uplifting of the people must be in vain."—Alliance News and Temperance Reformer, January 12th, 1909.

EUREKA FISH NETS.

Mf'd by Eureka Fish Net Co., Griffin, Ga.-Dallas, Texas.

Eureka Fish Nets are a new patented article made of galvanized steel wire, and will last from twelve to eighteen months.

They catch all varieties of fish that inhabit our rivers, creeks, and ponds. The fish go into them at times until they are in a perfect jam. They are the finest things in the world for eels, and will soon clear a stream of that menace to gill-net fishermen, the musk rat.

They only require being baited with a few pieces of corn bread and dropped into the water. Full printed directions are sent with each net for the benefit of persons who have no experience in this way of fishing. They tell where to fish for certain kinds of fish, and where to put the nets, etc.

See their advertisement in this issue and write them for a booklet of prices and testimonials.

NEW ZEALAND VOTING NO-LICENSE.

According to the International Good Templar for January, 1909, the latest election returns in New Zealand show that another sweeping victory has been won there for "no license". A substantial majority for "no-license" has been carried throughout the whole Dominion. This is unqeustionably the beginning of the end in New Zealand, says the report, and at the next triennial vote the temperance electors expect to sweep out every saloon from the country. At least 150 bars will be closed and a number of wholesale licenses cancelled as a result of the present voting.

PROGRESS OF A SEVERE CASE OF TETTER.

Guntersville, Ala., July 14, 1908.
Dr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—I am glad to say that three or four boxes of Tetterine I ordered of you, I have personally used, have given me more relief and seemingly a permanent cure of Tetter and Eczema than I have had for 25 years, for which time I have been tortured and tormented, with some dreadful skin disease on my thighs and in my groins, also on my left hand, and as I thought destroyed the natural growth of two of my finger nails. I now have one of them absolutely cured and looking as natural as I could ask for The other one very much improved. I also had it on my feet and they are cured. In the twenty-five to thirty years I have been embarrassed and tortured with skin trouble I have consulted and taken medicine from many doctors, and bought and used many different kinds of ointments, but none gave me relief and satisfaction as your Tetterine has given me. I would not have had my two finger nails just as they were for $100.00. Respectfully,

J. D. Chandler.

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of skin disease. Tetterine 50c.; Tetterine Soap, 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savanaah, Ga.

As good almost kill a man as kill a good book. who kills a man kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself.—Areopagitica.

The Christian Life.

"OUT OF THE MOUTHS OF BABES."

"At your work again, like the faithful man you are," and the minister laid a kindly hand on Dr. Mitchell's shoulder, as the latter left his carriage with his medicine case in his hand.

"It is my duty, Mr. Armstrong," the doctor answered, summoning a brave smile. Then a wave of pain swept his face as he added: "I have saved, or helped to save many a child's life, but I could not save my own child."

"Yes," responded the minister. "The comparison is not perfect of course, but you know there was One of whom it was said, 'He saved others, Himself He could not save.' He knows."

"Thank you. The words are good for me. He knows, and the mockery was true. He could not because He would not. Otherwise He could never have borne our griefs and carried our sorrows,"

"How is the wife bearing up?" the minister asked, and was sorry a minute after, because the cloud came once more into the doctor's eyes.

"Not as well as I could wish," he replied, with a certain reserve; "but perhaps time will better that." He forced a brave smile again, saying: "However, my patients need cheer, and their physician must not draw too much on their sympathy. Good morning."

The minister went on his way with a feeling of reverential admiration for this man. The day before he had buried Dr. Mitchell's little daughter, her father's favorite child—if such a man could show favoritism—and today, resolutely putting his grief one side, the doctor was resuming his daily round.

There was little in his home to warrant this courage. His wife abandoned herself to sorrow; she almost reproached him for taking up the everyday threads of life. Time, which he hoped would work its healing power, was at least very slow in accomplishing any visible result. As days went on, Mrs. Mitchell permitted herself no cheerfulness, and took to heart as a personal offense any approach to it on the part of others. She nevers went into a neighbor' house and refused to see those who called. There were three other children—a boy and two girls—Edna having been next to the youngest. Life became very dull for them. If they played in the house they were liable to hear the mother's "Hush"! and they tip-toed about. Dr. Mitchell did not wish Edna to fade out of their meroy. He longed to speak of her, and have the children think of her, not as dead, but as living in a happy home, and not forgetting them. Mrs. Mitchell's eyes at once overflowed, and perhaps she left the table, as if unable to bear any mention of her dear little daughter.

Gloom settled on the house. Dr. Mitchell almost despaired of any brightness coming; but the heavenly Father had a way prepared to meet this earthly father's needs.

One summer afternoon Mrs. Mitchell lay resting in her darkened room. She always drew the shutters together now, but as the day was warm, the window was left open to its full extent. The children, heedless of the fact, happened to be talking just outside. She was about to send them away when a sentence arrested her, and involuntarily she listened.

"Fathers is fathers," the boy Richard was saying stoutly, if with little regard to grammar, "as much as mothers is mothers. Father cares just exactly as much as mother does about Edna, but men must work and go out, and," he hesitated, " and pay the bills. And father keeps a lot of folks from feeling bad, 'cause he cures them. I heard a man say," the boy could scarcely control his emotions, yet there was a proud ring in his voice, "I did hear a man say that Dr. Mitchell was a lots better doctor since he lost his little girl, 'cause he knew what 'twas to lose and he felt for folks."

Then Anna's voice was heard: "Do you 'pose, Dickie, that mother really thinks Edna is up in Heaven with Jesus? 'Cause I should think 'twould make her glad sometimes. How I do wish we could play and have good times as we used to. I think it would be real nice to play just as if Edna were here—just pretend, you know, and talk to her. I shouldn't wonder a bit if Jesus would let her look on and listen. He's so nice to little children. Maybe we can some day, if mother ever forgives God."

"I wish mudder'd hurry up and do it," piped in Elizabeth's lisping tones.

The mother listened, spellbound. She could not have torn herself away. And what a revelation was in the children's words! How true that fathers must go out and bear the brunt, grief or no grief. Family life would go to pieces if fathers shut themselves into hopeless sorrow. Did she believe that Edna was safe and happy in the heavenly fold, and could she not be thankful for that, however much she missed the dear, sweet presence? Forgives God!" That cut to the quick. The unwitting wisdom of a childr had touched the secret spot and she realized that the hardest part of any trouble was to be at war with God about it. Then and there she fought out the battle of her rebellion, and after a severe struggle, arose from her knees with resignation in her face.

"Mark!" She called her husband in as soon as she heard his step. It was his due to receive her first word of the new peace which filled her being. "I have been so selfish!" and she told him all the children's sayings. "The sorrow was yours as much as it was mine, and I acted as if you had no share in it. I've made everything so hard for you all."

The strong man quivered with the keen joy of this change. He took his wife in his arms. "It is so good to have your true self back again," he whispered. "We can bear our bereavement so long as we bear it together."

Not much was said to the children directly, but when tea-time came Mrs. Mitchell appeared at the table with a bright face.

"Mother is much better now, my dears, and does not need to quiet any longer. After tea we will have that pretty march Edna used to like so well, and mother will play for you."

It was bravely done, and her husband's glance repaid her. Not once had the piano been opened since Edna's illness began.

That night, as the mother took Elizabeth in her arms for a long-omitted rock-a-by, the little one reached up and stroked her cheek.

"Did you forgive Dod, mudder?" she asked.

"Yes, darling," drawing the cuddling form closer.

"'Lizabeth so glad, mudder," the child said, sleepily.—Helen A. Hawley.

FASHIONABLE MOURNING.

Turning the leaves of a popular and widely read journal, the eye caught this headline: What is Proper Mourning?"

Examination revealed the fact that it was a special fashion department, conducted by a special editor. In this particular number the editor was enlightening the readers as to the latest fashion in mourning. Explicit directions were given as to what to wear when your child dies, what when husband, wife, parent, brother or sister and so on, just how long to wear this and that, what to wear on this occasion and on that. We were forcibly struck by the absurdity and incongruousness of the thing. The very idea of a mere designer of fashions from the standpoint of a fashion maker, on absolutely arbitrary grounds, dictating the kind, cut and color of the garment to be worn by those who mourn the loss of friends. and on what occasions and for what length of time the same shall be worn. But this is not so strange as that people should defer to this dictation without protest or hesitation, and obey as unquestionably and precisely as a slave would a master. We have always felt and have sometimes said, that if there is in this world one thing too sacred to be advertised and paraded before the world, it is the heart's grief. To go before men with anything designed to mean, "I am mourning," would seem to violate the most chaste and sacred propriety. To turn, in the hour of gloom and grief, to the fashion plate, the most seems not according to the mind's best reason and the heart's finest feelings. Grief is no less genuine because unobtrusive.—Word and Way.

THE WORLD WATCHES.

Just as surely as the earth moves unremittingly in her orbit, just so surely will the world watch our sphere of action. And it will concern the world but little how regular we are in church attendance or how much work we do in the church, or how often we serve on committees, how much we give, or how anxious we are to save souls,, if our daily living does not exactly co-incide with our profession. There is no lasting personal power in any sphere of oction, unless the heart is separated from the world and bound with loving links to the great heart of the universe. The world is not slow in finding out whether our lives are actuated by heavenly or worldly motives. We may deceive ourselves, but not humanity.—Ida Q. Moulton.

LET PRACTICE TALLY WITH PROFESSION.

As a laborer was laying an asphalt walk, some one began to talk to him of his employer. "Yes," said the laborer, " Mr. A. is a great church worker, and a pretty nice man, but he doesn't put tar enough into his walks." Christ demands something more than religious profession. He demands consistency. Plodding along with a brave heart, whether the church is hot or cold whether alone or with others, whether you feel like it or not raising your living to your professing, being honest in your dealings, loving in your zeal, striving to make every act of your life an honor to the name of the One whose name you bear, this is consistent living, and "taking part in meeting" all the week through.—Ida Q. Moulton.

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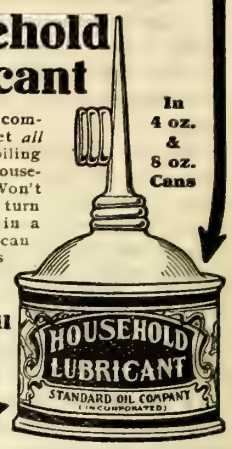
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Our Little Folks.

A WASHINGTON'S BIRTHDAY WISH.

By Rose Mills Powers.

The little young George Washington,
Our country's best beloved son,
I fear no holiday he had,
Upon his birtday, as a lad,
For times were somewhat sterner then,
And boys worked harder, more like men,
While festal days, to us so dear,
Were rare in homesteads pioneer.
Oh, how surprised he would have been
If, looking forward, he had seen
The multitude of little folks
With gleeful mein and merry jokes
And hatchets, flag, and cherry bough
His birthday celebrating now!
I wish he might have shared our fun—
The little young George Washington.
—Selected.

WHAT NAOMI'S BIRTHDAY WAS FOR.

The 22d was about as bad a day outside as it could manage to be: cold, and wet, blowing and sleeting—everything wet, and all wetness turning to ice. My! but it was horrid.

Inside of our house it was very different. Busy hands had put everything in order. Bright, open fires made the rooms look cheerful; and then, it was our little Naomi's birthday. She sat in the midst of her pile of birthday presents, hearing for the first time of somebody else having a birthday on the "22d"—the little George Washington, born more than a hundred years ago down in Virginia.

"Did he have a birthday party?" asked our five-year-old, who was counting the hours until her party should begin.

"No," we told her; we had never heard of his having a birthday party.

"Not even a tea set?" regarding lovingly the small blue-and-white-chinas.

No, we were sure George had never had a tea set, nor a doll, nor a toy baby carriage, nor a parti-colored ball.

Our little girl thought this was a pretty sober old story so she quit listening and went busily to work to take off the new doll's clothes and wrap her up in an old piece of silk that she "played" was a dress she had made herself. But George Washington seemed to stick in her little mind.

"Didn't that po' little boy have any nice times?" she asked, coming over to lean her dimpled elbow on the mother's knee.

"Who? George Washington? O yes, indeed; besides he was a brave soldier, and did a great deal for his country. The more we do for others, the happier we are."

"My birthday is to get birthday presents," said Naomi positively, going back to her playthings.

The next question struck nearer home: "Little girls like me can't be soldiers," she said making a question mark of her dark eyebrows.

"Little girls can do something to make people happy, as George Washington did," was the answer.

"Fwat people?" asked Naomi, suspiciously; "those people out in the rain?"

We turned our eyes to the blurred window pane, on which the storm had been beating all the morning There was a string of shivering little folks with buckets and pails going to the soup house round the corner. It was open every day at twelve, and a pint of good, hot soup was given to each child, with a large piece of bread. They must have been hungry to go out in such a storm for a plate of soup.

Before we could think just what answer to make, our Naomi had darted out to the front door and hailed a little girl about as large as herself, who, with an old shawl over her head and a cracked pitcher held tight in her hands was trying to walk without falling on the slippery streets. Naomi's positive assurance that she was to "tum in" brought her, dripping wet, into our cozy sitting room and into the very midst of Naomi's birthday.

We put dry clothes on the little stranger, brushed out her wet hair, gave her a pair of last summer's slippers, and made her comfortable and happy, while one of us grown ups went out in artic overshoes and waterproof cloak to find her home according to her directions and ask leave for her to stay.

But if Maggie Pool was happy in this unexpected entertainment, it was nothing to Naomi's happiness. She found out more in fifteen minutes about the happiness of giving other people pleasure than all our lectures on George Washington could teach her; and if you ask her now what birthdays are for, I think you will find that she is looking forward to a George Washington kind of birthday for the next 22d.—Selected.

NEEDLEWORK FOR SCHOOLGIRLS

The ability of a girl to do, without teaching, anything she is called on to do is pretty generally taken for granted. She imitates the countryman who, being asked if he could play the violen, replied: "I guess so; I never tried!"

Thousands of girls marry and set up housekeeping whose experience in cooking consists in making "fudge" and concocting a Welsh rarebit on a chafing dish—pleasant eating in their place, but inadequate for the daily food of a hard working husband.

So also the girl is supposed to know by instinct how to mend and sew. A certain young wife became on her marriage the stepmother of three small children. The first week's mending basket was a revelation to her of her own helplessness. "I was tempted to stop the holes with court-plaster," she confessed afterwards, "and I dare say it would have been as effective as what I managed to do."

Two generations ago in a famous school for girls in an eastern city sewing was an important part of the curriculum. The first task of a new student was the making of a shirt for father or brother. Every stitch in that shirt was set by a thread. If a seam had to be ripped a dozen times it must fit for the cloest inspection. This zeal on the part of the school was sometimes excelled in the home. A tradition lingers in one family of a daughter who went to that school when she was six years old. So well did she sew at that age that she was excused from making the shirt and set at once to a bit of fine needlework, a wide muslin collar covered with embroidery as exquisite as lace.

The promise of the six-year-old child was richly fulfilled, and her needle was for a long lifetime a high satisfaction to herself and a joy to her fortunate family and friends. Sewing was never a slavery to her, but always a fascinating, creative occupation. The patch on a jacket, the darn of a stocking, and the embroidery of a gown or a napkin were alike welcome calls upon her capable fingers. When people spoke of her ability to turn off sewing, she used to say: "That's because I know how to sew. I know how because I was taught. Skillful hands, even better than many hands, make light work." —The Youth's Companion.

SOWING SEEDS.

Mabel dropped a few flower seeds into the ground, and little leaves soon began to peep up and grow; they liked the air and sunshine so well that they were very big in a month or two. Then came buds and beautiful fowers; and the flowers blossomed all summer long, and the old ladies over the way had a bunch to brighten their room every day.

Mabel's mother kept dropping kind word seeds into everybody's heart. Mabel watched these seeds grow. They blossomed into comfort and love bright faces and smiles and thanks.

"I'll plant kind word seeds, too; see if I don't," said Mabel, "I think the flowers are perfectly lovely!"—The Young Evangelist.

A CHILD'S SAYINGS.

Mary Helen, four years old, is very brave, and is usually perfectly willing for her mother to leave her after she has put her to bed and has given her her favorite doll. But one night after she had been left a short while she called loudly for her mother.

"Why, Mary Helen!" her mother asked, "what is the matter with you?"

"I'm tired of staying up here with nobody but God and my dolly. I want somebody with skin on," she sobbed. —Interior.

A LESSON IN ARITHMETIC.

The boy that by addition grows,
And suffers no subtraction,
Who multiplies the things he knows,
And carries every fraction,
Who well divides his precious time,
The due proportion giving,
To sure success, aloft will climb,
Interest compound receiving.
—Ray Palmer.

AN IRON TIP.

Teacher—Johnny, can you tell me how iron was first discovered?

Johnny—Yes, sir.

"Well, just tell the class what your information is on that point."

"I heard pa say yesterday that they smelt it."

"I don't see why you always want to play with Johnny Jones. The little Smith boy seems nicer," said a mother, wondering at her small son's persistent choice of a shabby little neighbor for a playmate. "You wouldn't think so if you had to play with him," answered the small son, loyal to his companion. "Johnny can jump right over the fence, and begin in the middle of things without having to have 'em all 'splained or started over again." It was not a bad definition of valuable friendship. One who can take things as he finds them and begin where we are without too many explanations or concessions is the companion we welcome.—Forward.

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Dissolve the contents of one package Lemon Jell-O in one pint boiling water. Pour a little more than half of it into a square quart dish or mould and set away to harden. Let the other half stand in a cool place till it just begins to set, then beat it until it is light and pour it into the mould when the Jell-O already in it is cold and hard. Next take a package of Strawberry Jell-O and prepare and divide in exactly the same way. When half is too cool to melt Jell-O already in the mould, pour it in, beating the rest same as Lemon and adding it when Jell-O in mould is hard.

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Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THE ALTERED QUESTION.

Voices, sad with sin and suffering,
From the lands beyond the sea,
Ever come in pleading accents,
Till they seemed a call to me;
But I strove to answer, "No,"
As I questioned "Must I go?"

Still I mused till growing pity
Touched and filled my inmost soul,
I could tell the "old, old Story"
Of the Love that maketh whole;
Yet I wavered to and fro,
Pondering always, "Shall I go?"

Then I saw as in a vision,
One who stood with outstretched hands,
And a face of tender yearning
Turned towards those heathen lands;
At his feet I bent me low,
Whispering softly, "May I go?"

There I leave it—anxious questions
Are forever more at rest,
Here or there, or work or waiting,
His the choice, and that is best,
For I know that day by day
He Himself will show the way.

—Alice J. Janvrin.

AN OPEN LETTER FROM THE PRESIDENT OF THE WOMAN'S BOARD.

Dear Fellow Workers:—At the midyear meeting of the Executive Committee, the report of the general treasurer of the Woman's Foreign Missionary Society, M. E. Church, South, showed such fine returns in spite of the financial depression incident to a presidential election year, and in the face of increased expense of living that devout thanksgiving was offered to God for the fidelity of our earnest and consecrated fellow workers.

Believing that our gratitude for your loyalty and liberality should find expression, I desire in behalf of the officers and mangers of the board to give utterance to our appreciation of the efforts of the conference secretaries and their associates in office, and our gratitude to the members of every auxiliary that has redeemed its pledge or that has made an advance over last year's receipts.

The work of our society in foreign lands is increasing with such start ling rapidity that the demand for new buildings and an increased equipment for our missionaries is far in excess of our ability to supply. The debt which has encumbered our board this year has distressed some of our workers and yet looking at it from a business standpoint it will in the end prove an advantage. It is easily explained: "At its last session the faith of the board "dared the peril of an unprecedented advance", and thus incurred a debt to the banks of Nashville for property and buildings which were needed and the purchase of which was approved by the bishops in charge. The debt represents real estate in Brazil, Cuba, Korea, Mexico, and China which is now the property of the Board and which could not have been purchased so advantageously later. The interest on the money advanced by the banks is probably less than the amount that must have been expended for the property had the purchase been delayed.

It is a matter for congratulation that the debt is being paid and that through the heroic exertions of our missionary women there is fair prospect that we shall enter upon the new year with the debt greatly lessened if not cancelled. The realization of your sympathy, prayer and effort has lightened the burdens of the women on whom you have placed the responsibility of office. and we believe that the receipts of the last quarter and the response to the appeal of the Treasurer will be equal to our expectation and commensurate with our needs.

We have great faith in you, fellow-workers, for w know your patient, persistent steadiness in the discharge of duty, your loyal response to every call that the board has made upon you, your enlarged vision as to the needs of the great cause of missions as well as to your share in the privilege of making Jesus Christ known to the nations of the world; also your increased capacity and willingness to give large gifts to our Lord in service and in money. We depend upon you to make this year memorable because of your liberality. The salutation of Paul to the Corinthian brethren as written in verse three to nine of the first chapter in his first epistle is our greeting to you and our hope for you.

Yours in fellowship and service,
M. L. GIBSON,
President.

At a recent missionary convention that magnificent Hindu woman, Lilaviti Singh, made a most interesting address. Among other things she said:

"You sometimes look on your missionaries as your heroines and they are; but on your part you seem heroes for the way you work for the unseen. You do not see the people for whom you work and there is to be a great reward, for your work is as great, if not greater, for you have worked without sight.

"I want the young people of this country to choose the things worth while.

"Some years ago I went one morning to a mountain peak between eight and nine thousand feet high, to watch the sun rise. I stood there quietly with my Bible for hours and saw the sun touch peak after peak. There was an awful stillness full of purity, until two-thirds or more of my horizon was a mass of clustering diamonds and some one seemed to whisper: 'I have loved thee with an everlasting love.'

"The message God gave me that morning was that the women of India will stand redeemed and beautiful with the beauty of holiness that God can give them, and be his in a wonderful way."

We have in China as a church forty-seven missionaries—men and women, teachers, doctors, and all. Add twenty-three missionaries' wives, and you have a total of seventy. These seventy are given the fearful task of evangelizing 20,000,000 people. This gives 285,000 souls to every worker. We have in this country one itinerant preacher to every 300 members, and for the 8,000,000 to whom we are suppose to minister one to every 1,300. We do not include in this reckoning Christian teachers, doctors, deaconesses, local preachers, lay evangelists, and the vast army of Sunday school teachers and other Christian workers, which are for the most part entirely lacking in China; but even if the above comparison were just and

(Concluded on Page 15)

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GREENSBORO, N. C.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

"When prayer delights thee least, then learn to say:
Soul, now is greatest need that thou shouldst pray.
"Say what is prayer when it is prayer indeed?
The mighty utterance of a mighty need.
"The man is praying who doth press with might
Out of his darkness into God's own light.
"All things that live from God their sustenance wait,
And sun and moon are beggars at his gate."

We are hoping that the editor will be able to resume her work after this week. Your patience with my "filling-in", as evidenced in your kindly letters has done much to enable me to keep trying under multiplicity of duties.

These thoughts I do desire to leave with you. Plan your home work and your pleasure so that some time is reserved for the Missionary Society and duties incident thereto. I fear we do forget that our time is not all ours to dispose of for personal use. And look ahead to Home Mission Day and never make a social engagement for that afternoon.

Do not refuse any office without careful, prayerful thought as to whether you are called to or not. And never, never accept an office unless you are going to fulfill its duties as unto Him. Hold your office as a commission from the King. And beware how you refuse a commission from Him. Be loyal in thought and word and deed to your officers. Oh! That means more than you think. Do not contribute of your time or your money as if it were a task done for them. it is not their work, it is your Lord's and 'tis between you and Him.

Let us combine our social and church interests. The heathen abroad or helpless at home need not be a death's head at our feast or an invariable accompaniment to our social afternoons, and yet if we are genuinely interested and talk it tactfully we will find others the same and surely it would not lower the tone of social conversation.

I wish you could all enjoy the encouraging items ietters from the different auxiliaries bring me. A letter from Lenoir reports that in addition to other benevolent work they have fitted up a girl and are looking after her in the graded school. How do we know but that a Margaret Fuller or Phoebe Coffin may be the result!

One auxiliary president has bought 10 books bearing on home mission work, and placed them in the hands of a librarian for use of auxiliary members. Think of the broadened vision this means to that group of women. One auxiliary appoints two collectors whose duty it is to help the treasurer collect dues, etc., and pay up quarterly. These collectors are recognized officers in the society. One auxiliary purposes to divide members into groups of five and the church membership of women into groups of five. The five home mission members to get the five church member lists given them to become members of the Home Mission Society, each group of five to work under a chairman appointed by the Executive Committee and become in this way groups of ten. This seems to me a fine plan and capable of adaptation to any auxiliary. One auxiliary meets occasionally in the homes of the members instead of at the church and especially with aged or shut-in members, a very lovely custom for a small auxiliary.

MRS. T. J. COPELAND.

We are so glad to have this message from our Third Vice-President. Let the auxiliary third vice-president heed this call and thus aid Mrs. Griffith in forwarding her work.

MRS. COPELAND.

My dear Mrs. Nicholson:—I feel it such a privilege that we, as a body of sister mission workers can commune with each other through the Advocate. Do we realize the fact that the conference year is fast drawing to a close, ano do we all feel that we have done our duty in the work? Do we not feel that we could have accomplished more, if we had put forth a greater effort than we have? Dear sisters, let us work these remaining weeks with greater zeal than ever before and have better reports than we have had during the year.

I would be glad if the auxiliary third vice-presidents will send me a full list of names of their Baby Roll, also the names of all on the Brigade list. I feel that our shortage must come from the failure to report new names received each quarter, and if there is any auxiliary that has no Brigade nor Baby Roll may they go to work right away. It is but little work, and I am sure they will enjoy it as it is the most beautiful work in our society. I have been mangaer of the Baby Roll in our auxiliary for some years and I have enjoyed it very much. Hope we will have a very successful year in all branches of our work.

Sincerely,
MRS. J. F. GRIFFITH.
524 Spring St., Winston, N. C.

THE COUNCIL OF WOMEN FOR HOME MISSIONS.

In New York, November 20, 1908, representatives from nine national Women's Home Mission Boards or Societies met to consider the organization of a Council of Women for Home Missions.

This was the outcome of the fact that two committees for interdenominational work were already in existence and were the cause of more or less confusion—namely, the Interdenominational Committee on Home Mission Study Course, which had been doing splendid work for six years, and the Interdenominational Committee of Women for Home Mission Conferences for the East, which had already held two conferences, one at Silver Bay, Lake George, N. Y., in 1907, and one at Northfield, Mass., in 1908.

It was also evident that there were other matters needing interdenominational action and oversight which rendered such a Council advisable.

After much consultation and careful weighing of the questions involved the Council is now fully organied.

The lines of work already undertaken by the Council are indicated by the following outline of the duties of the Standing Committees as stated in the constitution:

1. It shall be the duty of the Committee of Home Mission Study Course to plan, as far as possible, for two years in advance the interdenominational course of Home Mission Study for women's societies and affiliated organizations (including the selection of authors for text-books); and the plans shall be presented for approval at the annual meeting of the Council. This committee shall have power to act in emergencies without concurrence of the Council.

2. It shall be the duty of the Committee on Home Mission Summer Conferences, through various sub-committees, to plan for Women's Home Mission Summer Conferences at such centers as shall have been approved by the Council at its annual meeting.

3. It shall be the duty of the Committee on Home Mission Interests in Schools, Colleges, and Young People's Conferences to secure, as far as possible, the presentation of home missions in the various schools, colleges and conferences other than those specifically organized for home mission work, and especially to promote therein the establishment of Home Mission Study Classes.

4. It shall be the duty of the Committee on Home Mission Literature to examine and pass on manuscript with reference to its value for interdenominational use, and to authorize the use of the Council imprint on such literature as may be approved.

5. It shall be the duty of the Committee on Home Mission Comity and Co-operation to strengthen interdenominational fellowship and co-operation, and to assist Women's Home Mission Boards and Societies in their efforts to avoid overlapping on the home mission fields.

6. It shall be the duty of the Committee on Home Mission Day of Prayer to arrange for an annual interdenominational service of prayer for home missions, and to publish for it a suitable program with the Council imprint.

The officers and chairmen of the standing committees, who together constitute the Executive Committee of the Council are as follows: President, Mrs. George W. Coleman; Vice-Presidents, Mrs. Fred Smith Bennett, Mrs. John Nuveen, Mrs. May Leonard Woodruff, Mrs. Emeline Trible Rummell, Miss Mary Helm; Recording Secretary, Elizabeth B. Vermilye; Corresponding Secretary, Mrs. George L. Brownell. Chairmen of the Standing Committees: Mrs. D. E. Waid, Home Mission Study Course; Mrs. John S. Allen, Home Mission Summer Conferences; Miss Miriam L. Woodberry, Home Mission Interests in Schools, Colleges and Young People's Conference; Mrs. H. N. Lathrop, Home Mission Literature; Mrs. Fred Smith Bennett, Home Mission Comity and Co-operation; Miss Alice M. Guernsey, Home Mission Day of Prayer.

A member from each of the nine affiliated Home Mission Boards or Societies serves on each standing committee, thus giving a fair representation in the Council to all. Each of these Boards has a committee of its own through whom it appoints its representatives and receives reports. Committee of the M. E. Church, South Mrs. R. W. MacDonell, Miss Babel Head, Miss Mary Helm.

HENRY VAN DYKE GEMS.

The one ideal that is pure and permanent and satisfying, the one ideal that actually has had power to keep itself alive and prove itself victorious over the disintegrating forces of sin and death, is the ideal in Jesus Christ. The men and women who have built upon that foundation have been the best men and women, and have left behind them the most enduring and glorious work, even in the very domain where the human ideals have been erected as supreme.

* * *

There is no gate into heaven except at the end of the path of duty. There is not even an honored and peaceful grave for us until we can say with the Master, "I have glorified thee on the earth, I have finished the work thou gavest me to do."

* * *

Happy and strong and brave shall we be—able to endure all things, and to do all things—if we believe that every day, every hour, every moment of our life is in His hands.

* * *

There is something finer than to do right against inclination; and that is to have an inclination to do right. There is something nobler than reluctant obedience; and that is joyful obedience. The rank of virtue is not measured by its disagreeableness, but by its sweetness to the heart that loves it. The real test of character is joy. For what you rejoice in, that you love. And what you love, that you are like.

* * *

There is no less virtue, but rather more, in events, tasks, duties, obligations, than there is in books. Work itself has a singular power to unfold and develop our nature. The difference is not between working people and thinking people, but between people who work without thinking and people who think while they work.

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"Measure thy life by loss instead of gain,
For love's strength standeth in love's sacrifice,
And whoso suffers most has most to give."

The Sunday School Lesson.

LESSON VIII.—FEBRUARY 21, 1909.

Stephen, the First Christian Martyr.
(Acts 6, 8-15; 7, 14; 8,3.)

Golden Text.—They stoned Stephen, calling upon the Lord and saying, Lord Jesus, receive my spirit.—Acts 7, 59.

First Charity Organization.

The early church began its philanthropic career in spontaneous and lavish fashion. It was share and share alike with everybody. None of them claimed any of his possessions as his own, but everything they had was common property (4, 32). This was as it should be. And the church kept daily adding to its membership such as had embraced the cardinal article of the Apostles' Creed, the risen Jesus as Lord of Life and of their life. Then it was found that spontaneous and lavish, if haphazard, giving was working injustice and provoking just complaint. The apostles tried to serve as almongers, and even then there was friction. Two classes of Jews were represented in the church: (1) the Hebrews who maintained the national tongue, used the Hebrew Bible, and refused to adopt non-Jewish manners and customs; (2) the Hellenistic Jews (Grecians of v. 1), who lived for the most part outside of Palestine, spoke the Greek tongue, used the Greek Bible (the Septuagint as we know it) and conformed in many minor matters to the manners and customs of the people among whom they lived. The two classes were always at enmity, and jealousy soon showed itself. A general council of the church was called. For the apostles one of their number said: "Brethren, it is not fitting that we apostles should neglect God's message and minister at tables; therefore pick out from among you seven men of good repute, full of the Spirit and wisdom, and we will appoint them to undertake this duty; but as for us we will devote ourselves to prayer and to the delivery of the message." The suggestion was approved. Seven men were selected, and publicly set apart for this work.

It would be easy and altogether beside the mark to reason from this procedure that if a minister were only to give himself to prayer and the delivery of the message, he might be excused from personal ministry among the needy. The only safe deduction from the incident is that new conditions may require new method's and that it is a pastor's prerogative to note the change in conditions and to devise and set in operation the required methods.

Stephen.

Stephen is one of the most attractive of the minor characters in the New Testament narrative. We know little about him, but the little points to rare spirituality of temper and the elevation of character. Luke loves to linger upon the outstanding virtues of the man. He was full of faith and of the Holy Spirit (v. 5); he was full of grace and power (v. 8); he was more than a match for his antagonists who were "quite unable to resist the wisdom and the Spirit with which he spoke" (v. 10); and his very appearance when on trial challenged the attention of the Sanhedrim, who saw his "face looking just like the face of an angel" (v. 15). His address is given in unusual detail and the striking particulars of his last hours are given as from vivid and precious memory. When the Sanhedrim turn upon him in fury, Luke notes that being "full of the Holy Spirit and looking up to heaven Stephen saw the glory of God and Jesus standing at God's right hand" '7, 55); as he is dragged out to a cruel and ignominious death his last words are an echo of the last words from the Cross, "Lord Jesus, receive my spirit." "Lord, do not reckon this sin against them" (7, 60). Even the scene at the burial is recalled, "A party of devout men, heedless of danger to themselves, buried Stephen, and made loud lamentation over him" (8, 2).

Here is a singularly beautiful combination of goodness and power. His sympathies were sound and reliable; he could be trusted to do justice to the Hebrew while equally considerate of the Greek. His firmness could not be imposed upon, and the ardor of his disputings shows how completely the spirit of the gospel possessed him.

The Spirit and Life.

The men selected to "minister at tables" were to be "men of good repute, full of the Spirit and of wisdom." For the business aspect of church work the apostolic idea is that none but the best workmen should be employed. A steward or trustee should be pious; but he should also be above reproach as a business man, and sagacious as to means and ends. Our church suffers not a little for want of adequate enterprise and management in its temporal affairs. There is no lack of money or of men; but enthusiasm, direction, vision are not fortcoming. Nor will they be until the conviction obtains that in business as in worship, at the desk as at the altar, a man is helped to his best work by being full of the Spirit.

The Spirit and Vision.

We would see Jesus. Well, Stephen saw him. That, too, because he was a man full of wisdom, grace, faith, power and the Holy Spirit. It is not at all likely that Stephen ever saw Jesus "after the flesh." How then did he come to recognize Him in heaven? Very simply. He had loved Him with the whole heart here; and it is love after all, and not the senses, which determines vision.

Moreover, Stephen saw Jesus "standing" at the right hand of God. Ordinarily the Son of Man is "seated" on the throne. Why standing now? Was it because of eager solicitude for his suffering servant? It is perhaps a daring, but surely not irreverent thought. It is of unmeasurable comfort, nay, more, it is the spring of courage and of the most daring resolution, to have a conviction that when "this poor man cries the Lord will hear and save him out of all his troubles" (Psa. 34, 6). We are sometimes tempted to think that the stilling of the tempest is a miracle past belief. But the wonder of it is not nearly so great as that faith should keep Stephen, and with him many another martyr, serene and loving in a tumult of hate and of murderous violence. Stephen "looked up steadfastly." Nothing could better describe Stephen's insensibility to material trouble in the ecstacy of the beatific vision. "Amid all the whriling panic Stephen alone was quiet and self-possessed, his soul full of the vision of the risen Lord." There is no elevation of character comparable to this. The man who in our day would seek truth and practice righteousness will not secape persecution, but he may gloriously rise above it and find both adequate compensation and inalienable peace through intimate fellowship with the spirit of God.—N. Y. Christian Advocate.

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LIVE MORE AND HATE LESS.

Let us clasp hands and cover one another's faults. Let us sympathize more and criticize less; let us love more and hate less, let us bear more and smite less; and by and by, as we stand disenthralled from our petty prejudices and our little narrowness we shall pity ourselves for every stone we threw, but we shall never be sorry for any tear that we shed, or any hour of patient endurance that we experienced for another. Not the songs you sang and not the verses you wrote, not the monuments you raised and not the wealth you amassed, but what you did for those who needed your help will be your supremest joy in that hour.—Jewish Progress.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

THE PARENT LOVE OF GOD.

Do we know the parent love of God? We think we do. The natural world suggests it—flower and grass and tree, river and sea and mountain, the flashing sunlight of morning coming through the tremulous air and the quiet twilight of evening transforming into golden fleeces the approaching shadows of night; man in his aspirations and history declares it; prophets, disciples and pre-eminently Christ reveal it. But no one begins to appreciate the love of God, until that love is shed abroad in his own heart; until, like Christ, it brings him into communion with God and into a companionship of suffering and serving with humanity.—Selected.

The Farm and Garden.

FEBRUARY CARE OF STOCK.

February is generally a busy month with stock farmers. The weather in the South is usually as disagreeable as any we have during the winter, and the stock needs special attention during the month.

If stock cattle and dry cows are not given a little better feed than usual they are more than apt to fall off in flesh; the older breeding cows get weak and become a prey to any one of a half dozen troubles, and if one or two animals are lost, the loss sustained will amount to enough to have paid for twice the extra feed that would have been needed to keep the animals in good heart. Good shelter is especially needed during this month. The sleet storms which are very apt to come are about the worst punishment that can be given to cattle. Good shelter need not be expensive, as cold will not injure cattle to any great extent, but the shelter must be dry and wind proof.

The cold rain and hail is driving across the country tonight whlie this is being written, and the Sunny Home man feels better pleased with himself, knowing that every animal on the farm is completely sheltered, than he would were his friends out hugging the fences trying not to freeze. Sheet lumber is too cheap yet for us to neglect our animals even if we have no feeling for them.

Neglect Now Means Loss of Lambs.

The sheep need especial care at this time when the lambs are due. See that the flock is completely housed in dry open sheds every night, no matter what the weather is in the evening. The weather has an uncomfortable way of changing its mind during the night and if a cold sleety rain catches new-born lambs in the pasture it is generally good-bye to them. Remember that lamb means the greater part of the income from its dam for the year. You cannot afford to lose 80 per cent. of your profit on a sheep for the lack of a few minutes's work just at the right time. I know you will be busy plowing, digging ditches, getting out stumps, or something of the sort, but stop in time each night to get the ewes up and made comfortable for the night. Keep close watch of each ewe as soon as she lambs, and if there are any locks of wool that will interfere with the little fellow's first meal, take them off close up to the udder with the sheep shears. Let him have a square deal; he is right young, you know.

Take Care of the Sows Too.

If your record shows that any of the sows are due to farrow within ten days see that they are separated from the herd and given a warm, dry, comfortable house of their own where they will not be disturbed by anything. Their feed may well consist very largely of silage, pea hay (the finer particles) and a thin slop of shipstuff. I know the shipstuff is very expensive, but we find it almost a necessity at this time. Then if possible to do so let the sow continue her exercise on grass. At these times we come to realize that it pays to keep our sows gentle so we are able to drive them quietly anywhere we wish. When I see a man rearing and pitching, to say nothing of the language being used, while endeavoring to get a sow into her house, I conclude that he has something yet to learn in the hog business. Our sows are wintering very nicely on a good feed of rich ensilage twice per day, and what pea leaves they will clean up along with a very thin slop of shipstuff. Of course they have their permanent pasture to run in where they secure some grass, some grubs, cutworms, and anything they relish that lives within a foot of the surface.

Don't forget that the horse that works steadily through February and March will be able to do good work in April when the time presses, so keep the team at work.—A. L. French, in Progressive Farmer.

FARM WORK FOR FEBRUARY.

If you failed to sow oats in the fall and wish to grow them, you should lose no time now in getting them in the ground as soon as the soil is in condition to plow well. Sow winter oats even now, for they will always do better in the South than the Northern spring oats.

But do not plow the land when too wet. If after corn, then a disking of the soil to make the surface fine will be better than plowing deeply. But run the disk or cutaway both ways to fine the surface effectually, and sow not less than two bushels per acre.

If land has a crop of crimson clover on it, as it should have, do not be in too great haste to turn it under. If for corn, I would let the clover ripen and dry before plowing it under. For cotton, plow it as soon as blooms show.

At every opportunity when the ground ns dry enough, get out the manure and spread it with a manure spreader. There is hardly any loss when spread on the ground and let lie there, but there is a good deal of loss in the barnyard. All that you can not spread at once, keep it tramped down in the stable, and never throw manure out in piles to heat.

A manure spreader makes but one handling of the manure, and is a great labor-saver. I have seen farmers haul out manure and fork it off in little piles all over the field to be spread later, making thus three handlings of the manure, which will not pay.

The land that is to go in corn is the place for the manure. It will make the corn cheaply, and a crop of small grain after the corn and peas after the small grain with some acid phosphate and potash will give you the best possible chance for cotton.

See that all tools that will be needed in the working season, and all plows and machinery, are clean and in good order so that no time will be lost when work begins. I assume that none of the readers of the Progressive Farmer have allowed their mowers or binders to lie out doors all winter. Many farmers are very extravagant with machinery, and a machine let stay out in the weather and remain clogged with dirt will not last its proper lifetime, and these things cost money and should be taken care of.

Select a plot right now for that seed corn patch and seed cotton patch this year. This will help toward that $500 more.—Progressive Farmer.

FARM RESOLUTIONS.

(1) I will map out and follow a plan for the improvement of my soil.

(2) I will enlarge and make more regular my fields by clearing out the brush, filling the gullies and blinding the ditches.

(3) I will endeavor to plan the proper drainage of my farm and begin this year by draining at least a few acres.

(4) I will endeavor to plan some way by which I can make my idle lands earn me something each year.

(5) I will plan to use more horse and machine labor in order that each hand may do more work and enable me to meet the scarcity of labor.

(6) I will endeavor to study up a crop rotation for my entire farm in order that I may not only produce my money crop cheaper, but at the same time raise a fair share of other crops.

(7) I will begin the systematic adding of humus to my soil.

(8) I will begin the growing of winter cover crops for at least a portion of my land—for all, if possible.

(9) I will as nearly as possible keep an accurate account of my receipts and expenses.

(10) I will study the experiences of other farmers and the counsel of agricultural scientists, and will profit by their labors.

(11) I will try home mixing of fertilizers, and if I do not now know how I will write the Progressive Farmer or my Experiment Station for the necessary information.

(12) I will thoroughly prepare my land before planting a crop and before and immediately after the corn, cotton, and peanuts are up I will use a weeder in cultivating them.

(13) I will try shallow and level cultivation on a few acres at least, and will not lay by my corn with a plow.

(14) I will not lay by my crops if the weather is dry, and my crops are suffering for water.

(15) I will test at least one new variety of cotton and corn seed that my Experiment Station says is better than what I am using.

(16) I will select in the field before or at crop gathering time all my corn and cotton seed for next year's planting.—Progressive Farmer.

When you come to considering the implements needed on the farm, don't forget that the little conveniences about the house and barn are worth as much as the more expensive tools for the fields. Every farmer should have a kit of tools for doing the endless odd jobs that must be done on the farm. Such things as a hammer, hatchet, hand saw, brace and bits, jack and smoothing plane, wood and cold chisels, large and small punch, riveter, monkey-wrench, S wrench, file, pliers and grindstone are necessities on any well-regulated farm. There are other tools just as useful, perhaps, but these you certainly need. —Progressive Farmer.

The paper that seeks admission to your home while reeking with whiskey advertising ought to be treated just as you would treat any other drunken rowdy seeking to corrupt the morals of your household. And the paper that admits patent medicine frauds into its advertising columns deserves the same reception that you would give a man coming to your house in the company of crooks and fakirs. A man is known by the company he keeps, and so is a paper.—Progressive Farmer.

PLANTED BIRDS.

Out in California small Tommy beheld his first ostrich farm. The word "farm" puzzled him for a while until he chanced to see some of the huge birds with their heads deep in the sand.

"Oh, auntie!" he exclaimed, suddenly, "Now I know why they call them ostrich farms."

"Why, Tommy," asked his aunt.

"Because they plant them in the ground. There's a lot of planted birds now."

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The above also applies to Tributes of Respect.

Hartsell.—Francis M. Hartsell was born April 29, 1840, and died January 25, 1909, aged 68 years, 8 months and 26 days.

Another Confederate verteran has answered to the last roll call. He was among the first to respond to his country's call for volunteers, enlisting in Company B, of the Seventh North Carolina Regiment, he served until the close of the war.

He was first married October 22, 1865, to Miss Bernice Elvira Sprinkle, who lived only a few weeks. On the 18th of June, 1866, he married Delilah Isabelle Sprinkle. To them were born nine children.

The wife, two sons and six daughters survive to mourn their loss. He was a liberal provider for his family. At a young age he joined the M. E. Church, South, and was a consistent member until his death. Bro. Hartsell was a liberal and zealous supporter of his pastor, and church. We miss his presence and prayers. May his mantle fall on some one.

After services conducted from his home by his pastor, we took his mortal remains to Bethel and committed his body to mother earth to await the resurrection of the just. Confederate veterans acted as pall bearers.

S. S. HIGGINS.

Passmore.—W. F. Passmore was born March 11, 1843, and died January 12, 1909.

He was married February 22, 1873, to Adeline Coffee. To this union were born five children, three boys and two girls, all of whom are still living, and with the mother, and six grandchildren, mourn their loss.

He lived in Jackson county, until after the war, then he moved to Clay county, where he lived ever since.

He professed religion early in life, and joined the Methodist church, in which he lived a consistent Christian life until his death. During his last sickness he suffered much. But through it all he kept his faith in Christ, and several times while he was so weak he could hardly talk, he shouted praises to God. In his last hours when he could not speak, he pointed and beckoned as if to some one on the other shore. He passed away as a child going to sleep.

His funeral was conducted by Rev. W. E. Abernethy at Sweetwater church, where his body was laid, to await the resurrection. A good man is gone. A wife has lost her companion, the children are left without a father's love. His motherless grandchildren, who lived with him, are without grandpa's loving care. But we believe that he is waiting for us in a better land, and if we are faithful we shall see him again where partings never come.

ONE OF THE FAMILY.

Kirkpatrick.—Brother Benjamin H. Kirkpatirc, a good man, has gone to his home in the sky. He suffered much with his throat and his lungs, but all is over now and he is with his Father above.

He was a noble son, a kind husband, and tender and loving father. We are reminded here that in life we are in the midst of death, for this brother had just started a successful and useful life. He was indeed a true friend, a generous and model citizen. Everybody who knew him loved him. He may have been sometimes misjudged on account of his zeal, but when we found the way into his inner life we only found there the motives that prompted an honest and sincere manhood. He was easily and naturally a leader of men. He loved his church and his Savior. When asked a few days before the end came how it was with him, he replied that he loved and trusted his Lord. On November 6, 1908, brother Ben took his leave of a loving wife and two bright and much-loved children and many, many relatives and friends. The great crowd that witnessed his burial on Crabtree is an attestation of the esteem in which his countrymen held him. I would say to all concerned, look up for him.

PASTOR.

Adkins.—John Summerfield Davis Adkins was born August 14, 1871, near Pilot Mountain, Surry county, N. C. His parents moved to their home at Red Shoals, before he was ten years old. He joined the Methodist church at Davis chapel, when he was seven years of age, under the ministry of Rev. T. H. Pegram. He was married in High Point, Decem- 29, 1904, to Miss Della Martin, of Pine Hall. On Monday February 1, he was thrown from his mule while on his way to Danbury and fatally injured so that he never regained consciousness. He was carried to his home and all that loving hands could do or loving hearts suggest, was done for him, but to no avail. Once he arose and sat on a chair, but soon again became entirely unconscious.

He lingered until near noon Wednesday, February 3, when he calmly passed to the home above. It would doubtless have been a source of comfort to the bereaved ones, could our dear brother have spoken some words of dying testimony to lighten their sorrow. But his humble, faithful, Christian life, his bright testimony, of faith and love to God are a source of great comfort to the bereaved ones. He lived the life of the righteous; he could but die the death of the same. He was much impressed by a sermon by Rev. W. M. Bagby in October last, 1 John 3, 2, of which he frequently spoke. He was such a true, faithful Christian we know he is now in heaven awaiting the reunion he loved to think and speak about

He leaves a young wife and two little children; a widowed mother, Mrs. Emily Adkins; three sisters, Mrs. M. T. Chilton, Misses Lizzie and Susie Adkins, of Red Shoals; Messrs. W. Jay, Henry and Edward Adkins, of Red Shoals, and Mr. Charles Adkins, of Dickinson, N. D., and Mr. James Adkins, of Winston.

How the aged mother and brothers and sisters will miss his daily coming. How we all will miss him, for he always filled his place at church. His funeral was attended by a large concourse of sorrowing relatives and friends, testifying to the universal esteem in which he and the family are held, and the fountains of brotherly love in every heart seemed to rise to overflowing.

It was indeed an impressive scene, and our hearts have never felt nearer breaking with sympathetic grief than on this occasion. We laid his body to rest in the Davis graveyard, overlooking Dan river, to await the resurrection.

Our sympathy goes out to the bereaved young widow in her helpless grief, and to the mother and brothers and sisters of his boyhood home.

Let us continue to trust in Him "who doeth all things well," and be ready when the call shall come to us.

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Messrs. Lucas & Jackson of Kelsey County, Tenn., used Virginia-Carolina Fertilizer on about 55 acres planted with cotton, and say: "We have the finest crop of cotton we ever saw, and all the people around here think the same. We actually counted 447 bolls on one stalk. Another stalk had by actual count 409 bolls, forms, squares and blossoms. On about 8 acres we expect to make about 2 bales to the acre, and an estimate of adjoining farms not so fertilized and under other cultural methods, will yield only 1 bale to five acres."

An interesting picture of the cotton plants referred to will be found in the new 1909 Virginia-Carolina Farmers' Year Book, copy of which may be had from your fertilizer dealer, or will be sent free, if you write our nearest sales office.

Virginia-Carolina Chemical Co.

Sales Offices
Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.

Fertilizers
Virginia-Carolina
Chemical Co.

Sales Offices
Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.

Quarterly Meetings.

ASHEVILLE DISTRICT.—2d Round.
D. Atkins, P. E., Weaverville, N. C.

Biltmore and Mt. Pleasant	Feb.	20-21
Tryon and Saluda, Saluda	"	27-28
Weaverville	Mar.	6-7
Bethel	"	21
Weaverville ct, Alexander cha.,	"	13-14
Riverside, Elk Mountain	"	20-21
Haywood Street	"	21
Central	"	28
Swannanoa, Bethesda	April	3-4
Hendersonville, Hillgirt	"	9-11
Hendersonville	"	11
Burnsville, South Tow	"	17-18
Bald Creek, Bald Creek	"	24-25
North Asheville	May	2
Fairview, Pattys chapel	"	8-9
Hot Springs	"	13-14
Marshall	"	15-16

CHARLOTTE DISTRICT.—2d Round.
H. K. Boyer, P. E., Charlotte, N. C.

Unionville, Grace chapel	Feb.	6
Polkton, Hopewell	"	20-21
Morven, Union	"	27-28
Prospect, Carmel	Mar.	6
North Monroe and Icemorlee, Center	"	7-8
Ansonville, Cedar Hill	"	13-14
Wadesboro	"	14-15
Weddington, Weddington	"	20-21
Waxhaw, Bonds Grove	"	27-28
Pineville, Harrison	April	3-4
Calvary	"	4-5
Derita, Hickory Grove	"	10-11
Tryon Street	"	18
Mount Zion	"	25-26
Trinity	May	2
Chadwick	"	2-3
Matthews	"	15-16

GREENSBORO DISTRICT.—1st Round.
W. R. Ware, P. E., Greensboro, N. C.

Asheboro station	Jan. 31-Feb	1
Randolph, Trinity	"	6-7
Wentworth, Salem	"	13-14
Reidsville	"	14-15
Uwharrie, Concord	"	20-21
Denton, Denton	"	22
Ruffin, Lowe's	Feb.	14-15
Randleman and Naomi	"	27-28

MT. AIRY DISTRICT.
Second Round, in part
W. M. Bagby, P. E., Mt. Airy, N. C.

Wilkesboro	Feb.	14-15
Yadkinville at Booneville	"	17-18
Jonesville, Ebenezer	"	20-21
Elkin	"	21-22
Rockford, Siloam	"	24-25
East Bend, Prospect	"	27-28
Rural Hall, Germanton	Mar.	3-4
Danbury, Davis Chapel	"	6-7
Pilot Mountain at Chestnut Grove	"	10-11
Mt. Airy circuit at Salem	"	13-14
Mt. Airy	"	14-15

MORGANTON DISTRICT—2d Round.
R. M. Hoyle, Presiding Elder.

N. Catawba, Green Mountain	Feb.	20-21
McDowell, Glenwood	"	27-28
Rutherford College, at night	March	5-7
Connelly Springs, Friendships	"	6-7
Marion, at night	"	12-14
Old Fort, at Providence	"	13-14
Rutherfordton, Gilboa	"	18
Forest City, Pleasant Grove	"	19
Henrietta and Caroleen, at night	"	19-21
Cliffside, Hollis	"	20-21
Green River, Bethlehem	"	24-25
Broad River, Union	"	27-28
Thermal City, Pleasant Grove	April	3-4
Elk Park, Cranberry	"	10-11
Bakersville, Bakersville	"	14-15
Spruce Pine	"	17-18
Hartland	"	22
Morganton Station, at night	"	23-25
Table Rock	"	24-25
Morganton Circuit	May	1-2

District Conference at Glenalpine April 29th to May 2d.

SHELBY DISTRICT.—1st Round.
C. F. Sherrill, P. E., Shelby, N. C.

Lowesville, Hill's Chapel	Feb.	6-7
Mt. Holly	"	7-8
Polkville, Rehobeth	"	13-14
Belwood, Palm Tree	"	20-21
Second Round, in Part		
El Bethel, Salem	Feb.	27-28
Shelby	"	28-29
Cherryville, St. Paul's	Mar.	6-7
Crouse, Pleasant Grove	"	7-8
Gastonia, Main St.	"	13-14
Gastonia, Ozark	"	13-14
Lincoln circuit, McKendree	"	20-21
Lincolnton station	"	19-21
King's Mountain	"	27-28
Shelby circuit, Earl	April	3-4
Dallas	"	4-5
Lowell, South Point	"	10-11
McAdenville	"	10-11
Bessemer City	"	17-18
West End and Franklin Ave.	"	17-18

SALISBURY DISTRICT—2d Round.
J. C. Rowe, Presiding Elder.

Epworth	Feb.	7-8
West Concord, Kerr Street	"	7
Forest Hill	"	6-7
Woodleaf, Cleveland	"	13-14
Holmes Memorial	"	14-15
Albemarle Circuit	"	20-21
West Albemarle	"	21
Albemarle	"	21-22
Salisbury Circuit, Providence	"	27-28
First Church	"	28
Linwood, Ebenezer	March	6-7
Lexington	"	7-8
China Grove, Landis	"	13-14
South Main	"	14-15
Mt. Pleasant, St. Paul	"	20-21
Bethel	"	21-22
Corncord Circuit, Center	"	27-28
Central	"	28-29
Salem	April	2
Cottonville, Rehobeth	"	3-4
Norwood	"	4-5
Gold Hill, Wesley	"	10-11
New London, Palmerville	"	17-18
Jackson Hill, Macedonia	"	24-25
Kannapolis, Unity	May	1-2
Big Lick, Loves	"	8-9

STATEVILLE DISTRICT.—2d Round.

Clarksbury at Macedonia	Feb.	20-21
Davidson	"	26-28
Broad street	"	28
Mooresville at Triplett	Mar.	6-7
Mooresville	"	5-7
Troutman at Wesley	"	13-14
Race Street	"	14
Statesville at Providence	"	20-21
Iredell at Turnersburg	"	21-22
Stoney Point at Pisgah	"	27-28
Alexander at Hiddenite	April	10-11
Granite Falls	"	16-18
Caldwell at Ebenezer	"	17-18
Rock Springs at Marvin	"	24-25
Catawba at Mountain View	May	1-2
Maiden at Mays	"	8-9
Newton	"	9-10
Lenoir station	"	14-16
Lenoir ct., at South Lenoir	"	15-16
Hickory circuit	"	22-23
Hickory station	"	21-23

WAYNESVILLE DISTRICT—2d Round.
W. H. Willis, Presiding Elder.

Waynesville	Feb.	20-21
Clyde, Clarks	"	27-28
Canton	March	6-7
Jonathan, Shady Grove	"	13-14
Mills River, Shaw's Creek	"	20.21
Bethel, Liberty	"	27-28
Leicester	April	3-4
North Haywood, Laurel Hill	"	10-11
Spring Creek, Balm Grove	"	17-18
Sulphur Springs, Oak Hill	"	24-25
West Asheville	"	24-25
Haywood	May	1-2
Brevard Circuit	"	8-9
Brevard Station	"	15-16

AS YEARS ROLL ON.

The poetry of all growing life consists in carrying an oldness into a newness, a past into a future, always. So only can our days be possibly bound "each to each by natural piety." I would not for the world think that twenty years hence I should have ceased to see the things which I see now, and love them still. It would make life wearisome beyond expression if I thought that twenty years hence I should see them just as I see them now, and love them with no deeper love because of other visions of their lovableness. And so there comes this deep and simple rule for any man as he crosses the line dividing one period of his life from another, the same rule which he may use also as he passes through any critical occurrence of his life: Make it a time in which you shall realize your faith, and also in which you shall expect of your faith new and greater things. Take what you believe and are and hold it in your hand with new firmness as you go forward; but as you go, holding it, look on it with continual and confident expectation to see it open into something greater and truer.—Phillips Brooks.

THE HEART OF THE GOSPEL.

The spirit of missions is the spirit of Christ, and evangelism is the essence of the Gospel. True, there is something else in the gospel than the mere proclamation of the truth; yet all that is done or required is for the end of saving and establishing souls in Jesus Christ. And other teaching is not Christian. Jesus said that He came to "seek and to save that which was lost;" "not to call the righteous but sinners to repentance." If He "went about doing good," it was for this ultimate purpose—or winning those helped to Himself to His service. He was a great preacher, and He sent His disciples out to preach and finally commissioned them to carry the gospel "unto the uttermost parts of the earth." To stop short of this work is to stop short of the gospel message—it is to eliminate from the gospel that which is characteristic of it and vital to it.—Selected.

PARENTS' RESPONSIBILITY.

If all parents could but realize that their boys are but miniature representative men and that the world is waiting for their proper development and progress, what valued assets these boys would become, how parents would strive to attain the very best ideal manhood for their boys and bring them to the highest standards; but alas! the push of life outweighs duty and wipes out the memory of responsibility, and boys continue to grow into irresponsible, uncouth, and many of them into worthless men. The parents too often trust to outside influences and depend too much upon a misunderstood environment to bring out the fine instincts and best traits of their boys when in reality what a boy attains in life is due principally to home influence and example. Undoubtedly there are some few exceptions, but this is the rule.—The American Boy.

CAPUDINE CURES HEADACHES.

There isn't any headache remedy that does the work like Hick's Capudine. For sick or nervous headache, headaches from heat, cold, grip, or stomach troubles—it gives immediate relief. Liquid, easy to take. Sold by druggists.

A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life.—Ibid.

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F. S. ROYSTER GUANO CO. NORFOLK, VA.

Woman's F. M. Society

(Continued From Page 10)

fair, we still have 219 times as many preachers in this country in proportion to population as we have in China. To furnish one missionary to every 25,000 inhabitants it would be necessary to increase our force in China to 800 missionaries.—Go Forward.

Pray the largest prayers. You cannot think a prayer so large that God in answering it, will not wish you had made it larger. Pray not for crutches but for wings! Oh, do not pray just that God will keep you from breaking down and somehow, anyhow, help you to stagger and stumble through—pray for his life and light to come and fill you, that you may live like him.—Phillips Brooks.

It is aptly said: "It requires an imperial thinker to realize how great educational reforms in China must be, for the necessity for a call of 30,000 teachers to that country. The religious awakening, and the emancipation of women in the east, is responsible for this great call. A tremendous opportunity."

Dr. Walter Lambeth quotes Mr. Chamberlain of the British Parliament as saying "The time has come when we must do some imperial thinking; we learned long ago that we must do some imperial praying."

Sweeter than the perfume of roses is the possession of a kind, charitable, unselfish nature; a ready disposition to do for others any good turn in one's power.—Ex.

To do our own thinking, listening quietly to the opinions of others, but to be sufficiently men and women to act always upon our own convictions. —Ralph Waldo Trine.

O God, whose gift is length of days, help us to make the noblest use of mind and body in our advancing years.—Ex.

Truth is as impossible to be soiled by any outward touch as the sunbeam.—Doctrine and Discipline of Divorce.

Opportunities are very sensitive things; if you slight them on their first visit, you seldom see them again. —Selected.

CAROLINA & NORTH-WESTERN RY. CO. AND CALDWELL & NORTHERN RAILROAD CO.

SCHEDULE EFFECTIVE FEB. 7, 1909

NORTHBOUND	Pass. No. 10	Mixed No. 60	Mixed No. 62	Mixed No. 50
Chester.....Lv.	8.15 a. m.	1.15 p. m.	.....	.....
Yorkville.....	9.00	2.40	.....	.....
Gastonia.....	9.47	4.30‡	8.00 a. m.	.....
Lincolnton.....	10.42	.....	11.02	.....
Newton.....	11.20	.....	11.55	.....
Hickory.....	12.05 p. m.	.....	1.10	11.30 p. m.
Lenoir.....	1.22	.....	4.15 p. m.	1.55 a. m.
Mortimer.....Ar.	.....	.....	6.35	.....
SOUTHBOUND	No. 9	No. 61	No. 63	No. 51
Mortimer.....Lv.	.....	.....	5.40 a. m.	.....
Lenoir.....	2.00 p. m.	.....	*8.40	*6.30 a. m.
Hickory.....	2.55	.....	10.50‡	‡9.00
Newton.....	3.25	.....	12.40	.....
Lincolnton.....	4.02	.....	1.45	.....
Gastonia.....	4.55	8.00 a. m.	4.30‡	.....
Yorkville.....	5.49	9.30	.....	.....
Chester.....Ar.	6.35	11.00	.....	.....

* Leave ‡ Arrive

CONNECTIONS

Chester—Southern Ry., S. A. L. and L. C.
Yorkville—Southern Railway
Gastonia—Southern Railway
Lincolnton—S. A. L.
Newton and Hickory—Southern Railway
Lenoir—Blowing Rock Stage Line and C. & N.

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Odell Hardware Company,

GREENSBORO, N. C.

In old age there is a peculiar joy which we young people do not taste. You have got to the bottom of the cup and it is not with God's wine as it is with man's. Man's wine becomes dregs at the last, but God's wine is sweeter the deeper you drink of it.—Charles H. Spurgeon.

Poverty is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself.—James A. Garfield.

Sunshine made for other heats will surely warm our own.—Ex.

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of a piano is very much like the choice of friends.

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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation, and club cars to New York.

3:45 a. m.—No. 45, daily, Local for Charlotte, connecting for Atlanta and points south.

4:10 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

7:10 a. m.—No. 8, daily, for Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem and daily except Sunday for Wilkesboro.

7:50 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:50 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:25 a. m.—No. 144, daily, for Durham, Raleigh, and Goldsboro.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, Local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:55 p. m.—No. 131, daily, for Mt. Airy.

6:15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleeper for Richmond.

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I will send it to you **absolutely free,** to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to **prove** my faith by sending out these **fifty-cent boxes** free. So, my reader, irrespective of your past experience, write to me **at once—today**—and I will send you the treatment **entirely free** by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the **very best test** of anything is a **personal trial** of it, and I know a fifty-cent box of Balm of Figs will **convince you** of its merit. Nothing is as **convincing** as the **actual test** of the article itself. Will **you** give Balm of Figs this test? Write to me today, and remember I will gladly send you **a fifty-cent box of Balm of Figs for the asking.** Address

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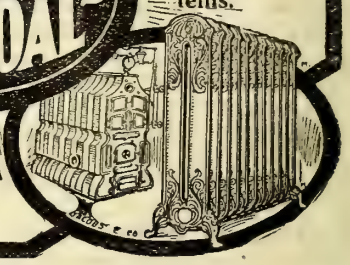


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If you are going to do anything permanent for the average man you have got to begin before he is a man. The chance of success lies in working with the boy and not with the man. That applies peculiarly to those boys who tend to drift into courses which mean that unless they are checked they will be formidable additions to the criminal population when they grow older. No nation is safe unless in the average family there are healthy, happy children. If these children are not brought up well, they are not merely a curse to themselves and their parents, but they mean the ruin of the state in the future.—Theodore Roosevelt.

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North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

$1.50 PER ANNUM—In Advance.

ESTABLISHED 1855. GREENSBORO, N. C., FEBRUARY 25, 1909. VOL. LIV.---NO. 8.

EDITORIAL OPINION

The movement on the part of the physicians to have the present legislature enact a law elevating the standard of intelligence among physicians, is commendable on general principles. There should, however, be no statute to debar anyone from a profession who can show on examination that he has the requisite literary training, even though he has not had the advantage of attendance on the schools. One of the glories of American freedom is the fact that a man has a chance to take his place and hold it on merit regardless of the mere technical demands of the schools.

* * * * *

The proposition to furnish books to indigent children in the public schools is just and right. The only difficulty about such a law is the endless opportunity for abuse which it would afford. Unfortunately, by a system of favoritism, it is too often the case that relief intended for the worthy poor is diverted to those who are not entitled to it. Thus a system of graft is easily substituted for a system of beneficence. It is difficult to determine whether the good accomplished by such a system would counterbalance the evil effects of graft on the one hand and the enhanced spirit of mendicancy on the other.

* * * * *

Perhaps the most conspicuous illustration of the absurdity of our jury system is afforded in the trial of the slayers of ex-Senator Carmack, of Tennessee, now in progress in Nashville. After many weeks of tiresome dilly-dallying on the part of the attorneys, if reports are correct, they are proceeding with the trial before twelve consummate ignoramuses, who are as little qualified to render an intelligent verdict as so many Hottentots would be. These men have branded themselves as unfit to sit on the case by admitting that they had not read a line of all that has been published about the case. Surely, a few more cases like this will satisfy an intelligent public that a system which leads logically to the result of placing the lives of men and the destiny of civilized society in the hands of the most incompetent men, should be changed. Can the ends of justice be met by clinging to such a system? No wonder the people are daily losing confidence in the courts, and in many cases are taking the law into their own hands.

* * * * *

There are large opportunities for the common people in North Carolina today if they will only be content and adjust themselves to the situation. The dweller in the country should address himself now to the work of making his home and all his premises as attractive and comfortable as possible, also to the improvement of church, Sunday school and all educational opportunities. A man who has a fairly good farm and is established in his country home, with his family growing up about him should be very slow to tear up and move to city or town. School opportunities of four or five months in the year, alternating with farm work and domestic duties, afford the ideal conditions for the very best education. Let not our readers, to whom this may appeal, be deceived by flattering offers to change their residence from country to town.

* * * * *

A recent number of the *World's Work* calls attention to a subject which is of such vital importance to the people of the section in which the Advocate circulates that we feel justified in re-printing it here:

"There is one form of monopoly, or of possible monopoly, that is very fast coming in fashion, and the regulattion of it is a crying necessity. That is the practical monopoly by individuals and by corporations of the water-powers of the country. The long-distance transmission of power has increased value, a value, too, that will continue to increase at a very rapid rate.

"This rapid increase of value could not have been foreseen by those who framed our statutes or shaped our customs of dealing in real property. Water-powers, therefore, of comparatively small value under existing conditions may be got cheap and so held or developed as to give monopolies to a relatively small number of people. In this way the benefits of the long-distance transmission of power may fall into a few hands and not be shared by all the people.

"Here is a chance for a real monopoly—a monopoly that at present does not seem especially obnoxious or unfair because the business of the transmission of power is yet hardly begun. But in a decade or two we shall wake up to these enormous potential values. In a large part of the country—except in the prairie states—transportation, travel, lighting, manufacturing, even the routine duties of the housewife, may all be done by electricty from water power. The country as well as the town may profit by it in ways and to a degree yet undreamed of. Within reasonable distances it is the cheapest power yet found. Once the cost of dams, dynamos, and wires is paid, there will be no other investment required, and the cost of maintenance is negligible. More new uses will be found for such power during the next generation, perhaps, than were found for steam power during the last generation. Within a few decades, hardly a water-power, big or little, will longer run to waste.

"Now if they be monopolized, and if the cost of their service be kept as high as the competition of coal-power will permit, a great wrong will be done; and this is a state of things that calls immediately for fair regulation and supervision by governments, national and local. For not another water-power can be created. We shall presently need every one that exists. It is a form of nature's bounty that ought to be shared by all the people. And there is yet no definitely fixed body of statutes and of customs that forbid the proper regulation of this sort of monopoly before we have a vast entrenched and vested interest in it. Every legislature ought to turn its attention to the subject now."

* * * * *

The cause of prohibition is steadily marching on, but is meeting with stubborn resistance. In South Carolina the House has passed a state-wide prohibition bill, but it is not thought that it will get through the Senate. It is only a question of time, however, when South Carolina will be in line. In Texas the bill to submit the question to the voters seems about to fail, but this is the result of political manipulation. The majority of the people in Texas want prohibition, and they are determined to have it. In Tennessee the state-wide prohibtion bill has passed both houses, but is not likely to have the Governor's signature. So in all these cases there is now a fine prospect of a political campaign two years hence fought out with this as the issue. There can be no doubt about the final result in all three of these states, and Virginia is nearly ready to fall in line. The South will then be the leader in a movement which means more to this country than any reformatory movement ever undertaken. Of the Texas situation, Dr. Rankin, of the Texas Christian Advocate says:

"We are blocked temporarily in our effort, but we are not discouraged. Our condition is more favorable than ever before. Had the Legislature given us the election this year the antis would have a fighting chance; but their opportunity is gone. By their high-handed outrage at Austin they have made twenty-five thousand prohibition votes. They have turned the tide of opposition to them into a wider and a deeper channel, and its volume is greater than ever before. They have only put off the evil day two years longer. Prohibitionists never retreat, and when one dies five more are raised up in his stead. The fight has just begun, and this insult to the people will only stir them to deeper depths of determination and cause them to redouble their energy and purpose to drive this enemy of God and man from the confines of the state. Multiplied thousands of people are indignant, and those who have heretofore been rather indifferent are girding themselves for the continued conflict."

* * * * *

Bishop Hoss has waged a valiant warfare on the liquor forces in Tennessee. Some of the leading papers in league with the saloon forces have tried hard to get him down, but have utterly failed. At a recent mass meeting held just before the legislature took action he was invited to speak, and we give here a short extract from his characteristic utterances: "My citizenship is a part of my inheritance. It came to me from honest and stout-hearted men who helped to build this mighty commonwealth. For the proper use of it I am responsible to no man or set of men, and will not surrender it on the clamorous demand of subsidized newspapers or impertinent politicians. * * * Crack your whips, gentlemen, as loudly as you please, but be sure to crack them over the heads of men who desire some favor that you can bestow or dread some penalty that you can inflict; but do not make the rash and foolish experiment of trying to crack them over the heads of free Tennesseans who want nothing that you hav and fear nothing that you can do."

North Carolina Christian Advocate

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EDITORIAL.

This paragraph from the last issue of the Nashville Christian Advocate is well worth passing on to our readers: "Well-to-do Christian families in our day are almost without exception too self-indulgent. They are religious after a fashion, but know nothing of the joy of sacrifice. They 'give' almost nothing—comparatively speaking—to the church. Their trips, summer and winter, their entertainments, their amusements, their dress are all on a liberal scale. They spend their thousands without thought or stint. But for the sake of Christ they do nothing. Payments to the church are made grudgingly and on a miserable scale. What wonder that the young people of such families are often irreligious?"

* * * * *

The North Carolina House of Representatives has passed a bill to abolish hanging and substitute electrocution in the state prison for all cases where the death penalty is imposed. We sincerely hope the Senate will concur and that gaping crowds about jails on the day of execution will soon be a thing of the past. Humanity and public morals will be promoted by such a measure.

* * * * *

The Catholics of Gaston county are hiring space in the Gastonia Gazette to enlighten the people of that community as to what the church teaches, endeavoring to show that they have always been misrepresented, also to show that none of the protestant churches belong to the church of Jesus Christ. The Catholics are doing some noble work of charity and we have no doubt many of the adherents of the church are consecrated and saintly in character, but there is no better evidence that the Catholic church as a body is not the church of Jesus Christ than the intolerant spirit shown by her leaders in persistently declaring that all other bodies of Christians are heretics. There is nothing clearer than that the real church of Jesus Christ consists of all who have his Spirit, whether Catholic or Protestant, and that the real sign of Apostolic succession is the possession of the Apostolic spirit.

* * * * *

"A minister is only a layman who has been appointed by the church to give his whole time to Christian work, and who feels in his heart that God has commissioned him to speak for him. The old, fictitious "sanctity" which was supposed to throw a sort of halo about the ministerial character is at last about to be relegated to the theological junk heap, where it belongs."

The foregoing from the last issue of the Christian Advocate (Nashville) is a surprising statement. According to this, there ought to be no trouble about hiring an indefinite number of men to fill up the ranks. But it won't work, for the reason that a minister is not "just a layman, etc." A minister is one called of God and moved by a great conviction to go forth to preach the gospel to dying men. Our Book of Discipline rightly requires that he shall show such signs of his divine call before being appointed, as shall give a reasonable safeguard against the appointment of "only a layman" to this great and holy office. It will be a sad day for the church when there shall pass out of the minds of men that reverence for the man of God which has always placed him in a class apart from the mere layman. In fact, we do not look for the coming of such a day, for the church will yet survive the flippant folly of an age that would lay rude hands upon the Ark of the Covenant and walk unbidden into the Holy of Holies. Nothing gives a minister such power with men as the living among them of such a life of consecration as will entitle him to the peculiar reverence which in all ages has been accorded the Lord's anointed.

ADVOCATE CAMPAIGN FOR MARCH.

February has been urged as Advocate month. A great many of the pastors have written that March will suit them better, so we urge that the work be continued right on through March. The conference pledged 2,000 new subscribers, and we are yet a good way from the goal. We shall not consider the work done in any charge till the allotted number of new subscribers is secured and the renewals carefully looked after.

All premiums will be awarded to those who win them after April 1st, when the special premium offer will be closed.

THE ENDLESS CHAIN OF PRAYER.

A brother calls our attention to the fact that "the endless chain of prayer" is still dragging its slow length along. We thought this monstrosity had long ago been so completely outlawed that it would never be heard of again. But it seems that there are some yet who are silly eneough to be passing it around.

We have no doubt that some well-meaning people are led into this, and pass it around fully believing that they are doing a pious act. But the thing is simply monstrous and we do hope our Methodist people will refuse to have anything to do with it. The whole thing is a silly appeal to the ignorant and credulous.

SOUTHERN METHODIST ASSEMBLY GROUNDS.

The daily papers this week announce that the Committee appointed to select a place for an annual assembly has virtually agreed upon a location near Waynesville. We have no official information, but presume that the committee has given out what newspaper correspondents regard as a semi-official statement. A press special from Asheville on the 21st, says:

"The committee, which was named at the meeting of the big laymen's movement at Chattanooga last summer, and of which Mr. J. R. Pepper, of Memphis, is chairman, some time ago visited in person proposed sites for the assembly grounds, including a large acreage in the Weaverville section, Waynesville, Hendersonville, Black Mountain and one or two places in Tennessee. The committee, it was stated at the time of their visit to these places, was favorably inclined to Waynesville and the semi-official announcement that the assembly grounds will be located there will cause little, if any, surprise.

"It is understood here that a great deal of property close to Waynesville has already been secured either by option or by direct purchase and that considerable more will be secured. They purpose making their assembly grounds the biggest thing in the South. It is understood that one of the features will be a magnificent lake half a mile wide and two or more miles around. An electric car system is also among the plans.

"Bishop James Atkins, whose home is at Waynesville, and who was active in securing the assembly grounds for that place, has agreed, it is understood, to put in many acres of land included in the proposed assembly grounds boundary at a very nominal price."

NOTES AND PERSONALS.

—Rev. Dr. G. H. Detwiler, pastor of Tryon Street church, Charlotte, was the speaker at the Y. M. C. A. last Sunday afternoon.

—Rev. B. A. York and family, of the Concord circuit, received a generous pounding from their Rocky Ridge congregation on the 13th inst.

—The senior editor will preach at Lee's chapel, on the Summerfield circuit next Sunday at eleven o'clock. This church is five miles north of the city on the Southern Railway.

—Rev. W. O. Rudisill is conducting a series of meetings at Rutherwood this week and asks us to withdraw his appointment in Boone for next Sunday night.—Watauga Democrat.

—The Salvation Army officers had charge of the service at Centenary church on last Sunday morning, and at Grace Methodist Protestant church at night. The Army and the churches of the city seem to work very harmoniously.

—Rev. E. K. McLarty and wife, entertained the Board of Stewards of West Market Street church on last Thursday evening. There are more than thirty members of this band and they spent an evening of great pleasure and profit.

—Rev. J. E. Underwood, of Rockingham, spent a few hours in Albemarle Tuesday on his return from a visit to his brother, A. J. Underwood, of this township. His many friends here are always glad to greet him.—Stanley Enterprise.

—We note with deep regret the death of Rev. J. H. M. Giles of the North Carolina Conference, which occurred suddenly at his home near Hertford, on Wednesday of last week. Brother Giles was fifty-four years old, and had been in the itinerancy about twenty years.

—Rev. R. A. Taylor, of the Pleasant Garden circuit, has completed his new parsonage and moved in. He is now engaged in building a barn, and will soon have everything about the preacher's home in comfortable shape. He has wrought well, and deserves the thanks of the good people whom he serves.

—It was a great pleasure to the editor of the Advocate to preach on last Sunday morning for Rev. W. O. Davis, at Carraway Memorial. This congregation is one of great promise and Brother Davis is working hard to rally the forces which were so scattered last year on account of the illness of the pastor.

—Bishop O. P. Fitzgerald and wife are spending the winter at Seabreeze, Fla. The good bishop seems to be renewing his youth, for surely he never wrote better than in his column each week in the Nashville. North Carolina Methodists rejoice in the beautiful evening time of this one of her best loved sons.

Rev. Dr. J. C. Rowe, of the Salisbury district, is preaching at Albemarle this week in a series of meetings. The Enterprise, announcing the services last week, said: "Our people, regardless of church affiliation, will be glad to avail themselves of the privilege of hearing Dr. Rowe. He has ever been a favorite with Albemarle's church-going people."

—Rev. Dr. A. D. Betts and wife went to Littleton last week to spend a month as the guest of Rev. J. M. Rhodes, at Littleton Female College. Brother Rhodes has arranged for Dr. Betts and wife to spend a month during each term for the good effect of these saintly characters upon the student body.

—The Correspondence Reporter for February is devoted entirely to the problem of ministerial supply. This is regarded now as one of the most serious problems confronting the church, and well deserves the serious attention of the whole church. To the end that all our preachers may be brought into thorough sympathy a copy of this issue of the Correspondent has been sent to each one.

—Rev. W. R. Ware, presiding elder of this district, preached a very able sermon at Main Street Methodist church Sunday night, to a large congregation. This was his first visit to this charge since he was transferred to this district last November. Mr. Ware was pastor of Main Street church some fifteen years ago and has many dear friends here who were delighted to welcome him in their midst again.—Webster's Weekly.

—No preacher in a long time has captured the people of Murphy so completely as Rev. W. E. Abernethy, pastor of the local Methodist church. Especially is this true of the boys and young men of the town. His Sunday night talks are to boys and young men principally. At both Sunday services the S. R. O. card could be displayed, as every seat is occupied. Mr. Abernethy is a polished speaker, a courtly gentleman, a cultured thinker, and a man of deep piety. As pastor he suits our people, and we do not strain our conscience when we say that he stands second to none in the conference.—Cheorkee Scout.

DAILY BREAD.

In "Daily Bread" Bishop Fitzgerald renews the best days of his editorial life when his sparkling and helpful paragraphs recalled the best days of George D. Prentice. There appeared in them, as now, the fruit of devout meditation and of a wise philosophy of life. He has done well to give this new shaking of the tree that we may enjoy some of the ripest fruit that has long clung to the topmost boughs. Like the Palm tree, he bears his best fruit in old age; for he is our solitary superannuate bishop, soon to complete his fourscore years. He has had a new lease of life since he gave us his "Sunset Views."—Bishop E. R. Hendrix, in Nashville Christian Advocate.

Roll of Honor.

J. O. Ervin, T. J. Houck, J. W. Campbell, C H. Curtis, T. E. Smiley, G. D. Hermon, J. C. Harmon, G. A. Stamper, J. F. Moser, J. H. Sellars, L. T. Hendren.

Home Mission Sketches

Chas. A. Wood, Conference Missionary Secretary.

During a meeting held in one of our home mission charges twelve years ago, at an evening service three cripples came to the altar. Two of them were converted. Each of these since that time has held an important public office—placed there by the suffrages of his fellow citizens.

The rise of one of them has been remarkable. At the time of his conversion he was an unknown poor boy, driving a star route mail, to assist in supporting a family comparatively destitute. With limited educational advantage, without social prestige, or political pull, he has risen to his present lucrative position of public trust.

His promotion has not turned his head. During the whole time he has been faithful to his church and his mother. He occupies at this time the position of steward. His church is not on the Mission Board now.

* * * * *

Misunderstood.

There is a certain section somewhere in the state populated for the most part by a non-progressive type of Baptists. Not a Methodist in the township. Moreover these people for the most part are reported to be Republicans politically. At a Methodist home mission service near by, one of the representatives of the aforesaid community happened in. In the course of the sermon the preacher referred to the moral delinquencies of the publicans who came to John the Baptist enquiring what they must do.

The hearer became very much offended. He expressed himself to a friend after the service somewhat as follows: "I'll not go to hear that man anymore. He gave us Republicans h— tonight. And if dad and Uncle Harv. had been there, they wouldn't 'a stood it either."

* * * * *

All's Well That Ends Well.

One of our Home missionaries engaged his presiding elder to assist him at a certain place in a meeting. Before the time arrived, the missionary wrote the elder somwhat as follows:

"The people at ————, I learn, do not want the meeting. They object to feeding the preachers. I have rented some rooms from a brother of another denomination, and if necessary we can occupy these. . . "

Should the elder take a frying pan along, or not? that was the question. The pastor didn't say. But he went, and with the exception of one meal, that they ordered and offered to pay for, they were not embarrassed because of lack of entertainment. Between services they went from house to house, on foot for the most part, praying where convenient. In eight days they ate in sixteen different homes.

* * * * *

An Unusual Character.

In one of the mountain counties, there lives a thrifty widow, probably forty years of age. She has houses and lands and investments that her neighbors say are worth not less than seventy-five thousand dollars. She does not, however, live the life of ease and self-indulgence. When necessity arises, she ditches, stacks hay, or does other farm work. The writer saw her plowing two horses in a strip of bottom land. This kind of employment is not unusual to her. Why does she not get married? The reason she gives for not so doing, is that she might have the man to winter.

WAYNESVILLE DISTRICT CONFERENCE AND ELSE.

The Waynesville District Conference will meet at Brevard, May 26-28. As the closing exercises of the Brevard Industrial School conclude on Tuesday, the day before, persons wishing to do so may take in both events.

Pastors will please be ready to report all conference collections secured in cash or subscription.

The first round found every preacher at his post, in good health, and great hope for a successful year. All have been cordially received. Poundings have been the rule, and better still, eight charges have advanced the salaries of their pastors. These are: Waynesville, from 1,100 to $1,200; Canton, $400 to $800; Clyde, $355 to $450; Bethel, $250 to $350; Jonathan, $360 to $400; Mills River, $400 to $450; Sulphur Springs, $500 to $600; and Brevard circuit $150 to $180.

The reports for the first quarter will show that a dozen or more churches have paid their pastors in full to date, against one at the same time last year.

The charges without exception express themselves as pleased with their preachers.

W. H. WILLIS.

SOME NEW BOOKS.

Christ's Way of Winning Souls, is a pretty little booklet just issued from our Publishing House at Nashville. The author is Rev. John Calhoun Sligh, of the Northwest Texas Conference. This little book will prove real suggestive and helpful to a multitude of preachers and laymen who wish to qualify themselves for personal work in leading souls to Christ. The price is 60 cents.

Side Lights on the Orient, will be sought for with eagerness because the author of it is Rev. Walter R. Lambuth, D. D. This book just from our Publishing House is one of 170 pages, neatly bound in cloth, and sells for 75 cents, net. The book abounds in interesting descriptions of the land and people of the Orient, and will be read with great interest by those who are working and praying for the coming of the kingdom in all that benighted region.

We are indebted to Smith and Lamar, Agents, for these volumes, also for a copy of the General Minutes for the year 1908.

FROM MOUNT AIRY DISTRICT.

If you will give a little space I would like to say to the brethren of the Mount Airy district we have recently closed two protracted meetings, one at East Bend, N. C., and the other at Huntsville, N. C., in which the good Lard came in great power of the Holy Spirit. His presence was wonderfully demonstrated in song, prayer and preaching. The church was greatly revived at each place. Many shouts of praise went up from the sanctuary, in honor of His great name, and for His goodness and mercy. Strong men and women of the church who had become somewhat careless and indifferent in regard to their church interests, came and bowed time and again, re-consecrating themselves to the service of the Lord, and the church because alive for the salvation of souls. After two weeks had thus been spent at East Bend, all went away feeling that it was good to wait upon the Lord and to sit together in heavenly places in Christ Jesus, and determined that by the grace of God they would live closer to Him. At East Bend the church was not only revived, but there were eleven professions of faith. The meeting at Huntsville was also a great one in the church, with several professions of faith. The Lord is good in his greatness and great in his goodness. We humbly ask the prayers of the conference in our behalf in the great work of soul-saving.

W. T. CARNER,
District Evangelist.

THE CHILDREN'S HOME.

Treasurer's Report.

Previously acknowledged	$154.86
Friendship	.85
Liberty	1.05
El Bethel	.80
Zion, N. Thomasville circuit	.40
Foster	1.05
Hopewell, Polkton circuit	1.00
Charlotte, Tryon Street	20.46
Wilkesboro	3.41
Prospect, East Bend circuit	2.00
Hopewell, Catawba circuit	1.29
Concord	2.54
Wadesboro	3.50
Brevard	3.02
Polkville	2.50
Welch	.58
Randleman, Naomi	3.00
Rehobeth, Rock Springs circuit	3.25
Kadesh, Belwood circuit	2.36
Webbs Chapel, Rock Springs circuit	1.00
Summerfield, Winston	1.50
Davidson	3.46
Lowell	3.25
Clarksbury	1.00
Mocksville	16.27
Delta	1.60
Woodleaf	1.00
Henrietta	1.92
Weddington	3.67
Leaksville	8.18
Palmerville, New London circuit	.60
Dobson	4.41
Derita	3.01
Snow Hill, Sulphur Springs circuit	.65
Seversville	1.00
Spring Garden	5.41
Bakersville	.85
Norwood	10.00
Charlotte	1.50
Taylorsville	8.93
Total for 5th Sunday in January	$287.13
J. P. Rodgers, Agent	137.00

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to February 23rd, 1909.

ASHEVILLE DISTRICT.		
Riverside, A. E. Harrison	1	
Weaverville, T. E. Smiley	10	
		11
CHARLOTTE DISTRICT.		
Dilworth, A. L. Coburn	1	
Wadesboro, J. H. West	1	
Tryon Street, G. H. Detwiler	2	
Trinity, E. L. Bain	9	
Belmont Park, L. A. Falls	2	
Monroe, H. F. Chreitzberg	2	
Chadwick, J. P. Hipps	2	
North Charlotte, W. O. Goode	8	
Morven, W. P. McGhee	6	
Ansonville, P. L. Terrell	6	
		39
GREENSBORO DISTRICT.		
Coleridge, R. L. Fruit	3	
Pleasant Garden, R. A. Taylor	1	
Washington Street, J. Ed. Thompson	2	
South Main Street, O. P. Ader	3	
East Greensboro, A. S. Raper	2	
Spring Garden St., N. R. Richardson	2	
Ramseur, J. E. Woosley	1	
		14
MORGANTON DISTRICT.		
Cliffside, S. E. Richardson	2	
Rutherford College, W. E. Poovey	3½	
Morganton, W. F. Womble	3	
Old Fort, W. G. Mallonee	1	
Connelly Springs, J. F. Moser	12	
		21½
SALISBURY DISTRICT.		
Albemarle Circuit, J. T. Stover	1	
First Church, S. B. Turrentine	1	
Woodleaf, E. G. Pusey	14	
Jackson Hill, E. M. Avett.	5	
Linwood circuit, W. C. Willson	1	
Salem station, G. A. Stamper	12	
Bethel, S. S. Higgins	4	
Kannapolis, J. H. Sellars	16	
		50
SHELBY DISTRICT.		
Cherryville Circuit, A. C. Swofford	1½	
King's Mountain, D. F. Carver	6	
Main St., Gastonia, G. D. Hermon	20	
West End, Gastonia, J. C. Harmon	13	
Lowesville, D. P. Watre	3	
		43½
STATESVILLE DISTRICT.		
Lenoir circuit, J. O. Erwin	23	
Rock Spring, W. F. Elliott	1	
Hickory circuit, Phoenicia Brittain	1	
Troutman, J. J. Edwards	2	
Alexander, E. Myers	8	
Hickory, J. H. Weaver	5	
		40
WINSTON DISTRICT.		
Summerfield Circuit, C. P. Goode	1	
Walnut Cove, C. H. Clyde.	11	
Davie, P. E. Parker	1	
Stokesdale, L. T. Hendren	10	
		23
WAYNESVILLE DISTRICT.		
Waynesville, J. H. Barnhardt	1	
Jonathan Circuit, J. B. Hyder	11	
Sulphur Springs, J. W. Campbell	16	
Bethel, C. A. Swift	9	
" M. L. West	4	
West Asheville, R. E. Atkinson	1	
Leicester circuit, C. H. Curtis.	13	
		55
MT. AIRY DISTRICT.		
Rockford Circuit, T. J. Houck	13	
Wilkes, W. L. Dawson	4	
Mt. Airy ct., J. W. Kennedy	2	
East Bend, E. E. Yates	6	
		25
Grand total		322

Miscellany

THE DANGERS OF GROWING OLD.

For a long time it has been in my heart to say a word to my brethren upon the dangers of growing old; and now that the editor of the Christian Advocate has offered me a little space in its columns, I shall take advantage of the opportunity to speak to them upon that subject.

Every period of life has its peculiar opportunities and temptations. To youth there is the opportunity that belongs to vitality, plasticity, development, and freedom from responsibility. When the physical and mental powers are approaching their flood dite there is much of buoyancy, aggressiveness and self-confidence. The average boy has little care. He doesn't have to concern himself for food, clothes, or tuition, and his freedom from responsibility allows him to undertake things that maturer age denies.

But there is the corresponding temptation to thoughtlessness and carelessness. That which in youth is often charged to malice or meanness is due rather to thoughtlessness. This is bad enough, for it often brings much pain and mortification to parents and teachers. The very exuberance of animal spirit often leads to passionate excesses, too, for in young manhood the blood runs riot in the arteries.

Mature life has its opportunities. When its strength has been chastened, channeled, and objectified it produces results far outstripping in importance the discursive efforts of youth. Youth is like a young chrysanthemum full of buds; middle life, the pruned plant with one or two gorgeous blossoms.

But there is the corresponding temptation to cruelty and heartlessness. In my young manhood I was a teacher and had much to do with boys and young men, but I never saw among college or university students heartlessness that approached that of men of middle life. A young man will strain every nerve to distance a rival in generous competition and sometimes exceed all bounds of fairness in hazing an under-classman; but a mature man will deliberately squeeze a business competitor to death and bring poverty and suffering to wife and children.

Again, there is the danger that in the multitudinousness of the details of active middle life the ideals of youth will be smothered. As one of the opportunities of young manhood is to see visions, one of the dangers of middle life is that the visions will fade. The hurry, bustle, tedium, and drudgery of middle life are perilous to many lofty ideals. I have stood by many open graves and felt saddened by the sound of sobs and the sullen rumble of clods on the coffin lids, but the saddest thing I ever saw was a living man with dead ideals. God pity the man who has buried the visions of his youth! God pity the man whose ideals have been submerged by the sordid and commonplace! God pity the man who is so thoroughly occupied with making a fortune that he allows his intellectual, aesthetic, and spiritual nature to atrophy!

Old age has its advantages. It should be the period of greatest wisdom, clearest judgment, and serenest hope. I have known old people with whom it was a benediction to associate, from whom it was a delight to take counsel. Having learned much by eexperience and much more by observation, they had come to know the things that are worth while. It is a great thing to have mastered and outlived the temptations of youth and middle life and come to age with a clear vision and clean conscience. What a blessing is memory to such a man! Its treasures are beyond the purchase of the world's gold. What a good companion to one's self is he who has stored his mind with gems of wisdom and laid up in his memory the treasures of kindly deeds and cheerful sacrifices! The man with the large bank deposit and broad acres is not the only rich man, however much we may envy him in our worst moments. Ripe old age should be the time of mental and spiritual opulence.

But there are the corresponding temptations. Our ebbing strength tempts us to quit work too soon. Too often the question we ask ourselves is, "Have I enough to live on?" when it should be, "Have I served all I can?" It is often a mistake to think we can husband our waning strength by quitting work. I have known some men scarcely past sixty years to commit slow suicide—and not very slow, either—by giving up their business. I do not mean that one should drudge forever. Often it is wise to turn over the hardest part of the work to younger men. But when one has done that he should not be idle. A competency should be regarded as an opportunity to devote one's self more largely to philanthropic and charitable enterprises. Idleness is worse for nerves and soul than hard service.

The old man is tempted to quit thinking. The Holy Spirit is still at work in the world, and is bringing truth to the attention of men every day; and no man can afford to close his mind till death closes his eyes. It is an easy step from shutting the mind to intolerance, and an intolerant old man is a hindrance to progress.

Old age is tempted to anxiety. When one feels his physical forces ebbing out, there is danger that he will take tighter grip upon the little material stuff that seems to him to stand between himself and want; and, fearing that he has not enough, or that some mischance may befall him, he grows anxious about what he shall eat or wherewithal he shall be clothed. Many old people, who, as far as human providence can foresee, are beyond the reach of want are afraid that they will yet die in the almshouse. Anxiety stands squarely over against trust in God, and too many of us lose faith here.

Closely related to the foregoing is the danger of covetousness. How many old people have you known that were generous? I never knew an old man to become generous. I have known some to maintain their generosity down to old age, but I never knew a man to develop generosity after he became old. I have known a greater number to grow more and more miserly as the years crept on.

There is a danger that age will bring with it a discouragement and despondency that will curdle into sourness. I have known some who, realizing that they would never be great in the world's eyes, have turned to carping, criticizing and fault-finding. They became sour-visaged, and mean-spirited. Thank God, not all are like that! But I have known some of my fellows from whom I always ran away. Sometime ago I stood by a cage of monkeys in which there were one old monkey and several younger ones. If in their play the younger ones came near the old fellow, he scolded and bit them. He was out of sympathy with them, and they could do nothing to please him. He was a gray-headed scourge to everything about him.

God save us from a sour, whining old age! God help us to grow old gracefully and beautifully! I love little children; I love youth, with its rounded form and sparkling eye; I love the energy and power of mature manhood; but the loveliest thing I ever saw is a sweet-faced old man or woman who moves about as a melowed inspiration and benediction.—Rev. Henry Stiles Bradley, D. D., in Nashville Christian Advocate.

THE POPULAR PREACHER.

To be a poular pastor and pulpiteer one must not be too plain and personal in his preaching and private counsels, nor too insistent upon sifting the conduct of his parishioners. Should he "show the people their transgressions and the house of Jacob their sins," rather than the sins of their neighbors, he will not be "unto them as a very lovely song of one that hath a pleasant voice, and can play on an instrument."

There are some things on this question of pulpit popularity that are not easily explained. For instance, Noah, who was "a just man and perfect in his generations, and walked with God," and a "preacher of righteousness," must have had scant congregations during his long, world-wide pastorate of six-score years, for it is not recorded that he won a single solitary soul to God, while Jonah, an obstinate and renegrade prophet with a message that had scarce a hint of mercy in it, had every Ninevite on his knees in sackcloth and ashes within twenty-four hours' time.

John the Baptist, whose preaching was of the severe sort, and whose rustic and reclusive habits must have rendered him unsocial—for "John came neither eating nor drinking"—had great multitudes come long distances to hear his scathing sermons on repentance. He did not address his aristocratic auditors as "beloved brethren," but as a "generation of vipers," and yet they came to hear him.

"Never man spake like this man," they said of Jesus, and multitudes hung upon the "gracious words that proceeded out of his mouth." But when at last he launched out into the deeper mysteries of redemption they were offended and "many of his disciples went back and walked no more with him." And as he saw the defection spreading, even menacing the Twelve, he was constrained to say to them: "Will ye also go away?" The world hated him because he "testified that the works thereof are evil." And for this reason he assured his disciples that they would "be hated of all men for my name's sake."

Joseph Parker, the former popular pastor of City Road Temple, London, says: "The greatest compliment that could be paid to certain ministries would be to leave them. It is an awful thing to see all the pews full, for then whom can we have offended, slashed, ripped up, broken down, confounded with judgments? There are tributes that are terrible dangers." Jesus said: "Woe unto you when all men shall speak well of you." And yet that is what most people crave both for themselves and their pastors; but we should not forget that Jesus said also: "That which is highly esteemed among men is abomination in the sight of God."

It is doubtful if any of the Old Testament prophets would have been "unanimously invited to return" to the same charge the second year. The demand for a prophet in those days was not so much for a "young man," or a "seminary graduates," to suit the "peculiar conditions," but "they said to the seers, see not; and to the prophets, prophesy not unto us right things, speak unto us smooth things." We leave the reader to judge as to how much of that spirit still lingers in the church.

It will not popularize the minister to press the matter of Christian benevolence upon the people. The writer has served sixteen charges, embracing in all forty churches, and covering a period of forty-four years, and he can recall but one charge where he felt that he had the cordial sympathy of the members and official board in taking the collections. Wise stewards have said to us: "We know how much the people are able to give, and if you emphasize the benevolences you will not get your salary." But the sequel has proved in every case that they were false prophets. When the general secretary of one of our benevolent causes rises before the conference to present his case, and sees the preachers fleeing from the conference floor, he is less surpised than chagrined; for he knows that they have learned the trick from their congregations. What cunning and stealthy traps are set to catch the people for a collection! And yet who does not know that the collection basket has done more for Christianity than the class-meeting? And all this antipathy toward our benevolences is utterly at variance with our vows to support them "according to our ability," and is contradictory to our teaching. We say, "it is more blessed to give than to receive," that "the liberal soul shall be made fat;" that "the liberal deviseth liberal things and by liberal things he shall stand"—not fall nor impoverish himself. But we neither believe nor practice what we preach on this subject. Even the preachers are liable to be carried away with the heresy that to emphasize the benevolences will jeopardize the salary. There is a lurking suspicion in the human heart, notwithstanding all our professions to the contrary, that what the Bible says on the blessedness of giving is of doubtful inspiration.

But, after all, what will the praise of men for a few fleeting years on earth avail, if one shall have to take a back seat in heaven? There will be a readjustment in the seating of the synagogues of the skies. Some who sit on lowly stools down here will occupy the "uppermost seats" in the upper sanctuary. The popularity that extends into the eternities is all that is worth coveting. "He that rebuketh a man shall afterward find more favor than he that flattereth with his tongue." The fearless and faithful get their praise after they go to the grave. It always has been that one generation would put the prophets to death, and the next generation would "garnish their sepulchers." It is wiser, then, to sacrifice the evanescent present for the everlasting future.

We have wondered if Chaplain McCabe may not be among the most famous of the redeemed in heaven. He is no doubt wearing laurels that he won, not as a bishop, but when he was at the head of the Church Extension and Missionary Societies for years. Multitudes who have been saved through his superabundant labors together with those whose heart and purse-strings were loosed by his thrilling naratives and impassioned

appeals in behalf of the frontier and mission fields will rise up and call him blessed. It was he who tapped their tills and transferred their idle treasures that lay rusting in earthly vaults to the bank of heaven. They may have cringed under the appeals they could not resist, but they will laud him forever more for having extracted from their unwilling fingers some of God's money to invest it for them in eternal "futures." We remember the visits he used to make at the conference sessions, and how we were held up and robbed of the little we had left after settling our bills. We went to our homes practically penniless, while he went his way with his satchel full of money. But those were to us enriching robberies, for he took our money and put it into "bags which wax not old," where it still remains bearing interest at a marvelous rate, while we went on "earning wages to put it into a bag with holes;" for what preacher has not been duped into some fake scheme and lost his money? But what the Chaplain got from us we have yet. And what we got from our people for "sweet charity's sake," though gotten under protest, may constitute their chief holdings in heaven; and they will thank us for it by and by, when they shall "look upon the things that are not seen." Proceed, then, brethren, and take the collections.—Rev. George Orbin, in Pittsburg Christian Advocate.

FRESH AIR AT NIGHT.

It seems a great pity that with plenty of pure air all about us, we should not make the fullest use of it. But, as a matter of fact, there are very few who, for twenty-four hours each day, breathe air that is in the best condition for purifying the blood when taken into the lungs. As a consequence, bodies of those even who consider themselves well, to say nothing of the feeble, are not in the best condition to withstand any disease that may attack them. This is undoubtedly true of all diseases, but is especially marked in the case of tuberculosis. Many of us can remember when this disease was regarded with almost patient fatalism—the one stricken with it was to be made as comfortable as possible and the end awaited.

Then came the dawning of a new idea, and the sick were hurried off to the North Woods, to Colorado, and to Florida, not apparently to obtain more air than at home, but a different kind. It is sad to think of the hardships these wanderers endured when thus deprived of home comforts, while enduring the discomforts of travel and hotel or boarding-house life in an unfamiliar country. But all this was a step in the right direction. Many steps have since been taken which have led to the present idea that the most satisfactory treatment for tuberculosis is an abundance of nourishing food, rest and freedom from care, and, above all, the breathing for twenty-four hours each day of pure, out-door air—not necessarily in Colorado or Florida, but on one's home grounds.

Common sense has even taken us a step farther, and proclaimed the idea that the breathing of pure air both day and night, will put the human body in the very best shape to resist the attacks of disease, whether it be tuberculosis or something else. Impressed with this idea, the state of Massachusetts has instituted a crusade in behalf of fresh air for each and all of its citizens. Its sanitariums for the treatment of those afflicted with tuberculosis are achieving a most gratifying success, with good food and pure air as the chief factors in the treatment; but the state is not content to stop with this result gained. It is not enough to help men and women to regain their health—it is worth while to try to prevent other men and women from becoming sick. To this end, there are being sent out through the state what are termed tuberculosis exhibits. These are not (as the name might imply) of an unpleasant nature in any way.

The exhibit simply shows appliances that any one can make, which will enable him to secure the desired fresh air during the night; models of outdoor "shacks" and cabins that, while affording protection against storms, will enable one to have practically the advantage of sleeping out of doors; models of sleeping rooms as they should and should not be, with scores of photographs that show a multitude of out-of-door plans of living in actual operation. In addition to this ocular demonstration, "popular" lectures are given each evening during the exhibition, in which the most important points in hygienic living are interestingly brought out—cleanliness, sunlight, fresh air. A great deal of attention is paid to the intsruction of those who in each town are specially in need of such instruction—the dwellers in the tenement quarters. The school children are brought to the exhibit in platoons and "personally conducted" through it with much explanatory instruction on the way. It is surprising to see what a profound interest has been manifested in these efforts to teach saner ways of living. Rich and poor alike, old and young, have flocked to the rooms occupied by this traveling exihibition, and great good has undoubtedly been done, the results of which will appear in the future.—The Country Gentleman.

THE CLAIM OF CHILDREN.

By Rev. A. W. Hamley.

Had I the power to coin into law my fixed conviction, a prospective benedict must have something more to show than the price of a license before he could be legally married. He must be able to show himself of sound mind and sound body and sound morals. He must show both the ability and the disposition to maintain a home.

The generations yet unborn have a right to protection. Every child has an inherent right to be well born. Multitudes of children are not so much "born into the world, as they are doomed into it." Their fate is sealed a hundred years before they are born. There is a tremendous miscarriage of justice in every criminal court. In many cases the father or the grandfather or the great-grandfather should have been hanged or imprisoned instead of the poor fellow who receives the sentence.

Are you a father? Then take time to be a father. Are you a mother? Then take time to be a mother. No enterprise can be so deserving, no cause can be so sacred as to justify the neglect of your children. Too busy, do you say, to have a share in the rearing of your family? Then you are to busy to have a family. You have no more moral right to be a father if you cannot find time to do the work of a father than you have to be an alderman if you cannot find time to do the work of an alderman.

Many a father spends more time on his driving horse or his automobile than he does on his boy; and yet he expects that boy to be a credit to him. That father makes a serious mistake who will not take time to be a companion to his boy. God pity the father whose boy goes away from him and to others for counsel and sympathy. And especially, God pity the boy! Do you want to save your boy, your girl? Then make home the deareest spot on earth. Make it just as attractive and cheerful as you can—not for the occasional guest, but for the boy and girl.

The child deserves more than the occasional guest. If you have one cheerful sunshiny room in the house, give it to the child. If anyone must sleep on a straw tick on a slat bed in the attic, let it be the occasional guest. And may I enter a special plea for the boy? Is it not true that if anyone is neglected in the home it is the boy? "Anything is good enough for him." I say it is not. Nothing is good enough for him but the very best home can afford. Many a boy takes to the street because there is no room for him in the home. Had he a pleasant cheery room all his own, well stocked with good reading and wholesome games, to which he might be free to invite his friends for a pleasant evening, the street would have no attraction for him. The cost of a cheery room for your boy is your best investment.

ARE NOT THE NEWSPAPERS LARGELY TO BLAME?

The responsibility of those who conduct the newspapers of the country is second only to that of those who occupy the pulpits, if indeed it be second. The press exercises a prodigious power in moulding public sentiment, and influencing individual action. We have referred in a former article to the unhappy effect of publishing all the horrible details of crime. It exerts a morbid influence upon many minds, which often induces the repetition of similar crimes, and in like manner. We may have adverted to the fact that after the publication in England of the "Life of Jack Shepherd," giving the minutest particulars of many of the robberies he had committed, there was such an increase of similar burglarious acts that the government was compelled to suppress the publication by law. The accounts published in this country some years ago of those notorious highwaymen, the James brothers were attended with the most demoralizing effects.

We read an account a few days ago of a man in one of our large cities who devoured with hungry eagerness the details of every murder and suicide contained in his daily paper. He would delay his morning meal, and sometimes deny himself of it altogether, to get possession of the gruesome facts. He would dwell upon them, and gloat over them with a sort of ghoulish satisfaction. One morning, after reading an account of a murder and a suicide by the same person, he proceeded to duplicate the double tragedy, murdering the woman with whom he was living unlawfully, the wife of another, and then turning the weapon of destruction upon himself. The case is not an isolated one; such instances occur daily. Is it not a duty which the papers owe to public morals and to the sacredness and safety of human life, to abstain from giving any encouragement to crimes so alarmingly common in our day? Let them be content with simply mentioning facts, without dwelling upon disgusting details. The good effect would soon be apparent in the marked diminution of these acts of violence.—S. K. C., in Richmond Christian Advocate.

CULTIVATE PATIENCE.

Be patient with your friends. They are neither omniscient nor omnipotent. They cannot see your heart, and may misunderstand you. They do not know what is best for you, and may select what is worst. Their arms are short, and they may not be able to reach what you ask. What if also they lack purity of purpose or tenacity of affection; do you not also lack these graces? Patience is your refuge. Endure, and in enduring conquer them, and if not them, then at least yourself. Above all, be patient with your beloved. Love is the best thing on the earth, but it is to be handled tenderly, and impatience is a nurse that kills it.

Be patient with your pains and cares. We know it is easy to say and hard to do. But you must be patient. These things are killed by enduring them, and made tsrong to bite an l sting by feeding them with frets and fears. There is no pain or care that can last long. None of them shall enter the city of God. A little while and you shall leave behind you the whole troop of howling troubles, and froget in your first sweet hour of rest that such things were on earth.—Anon

WHY THE DIFFERENCE?

Two men are in deep suffering; the same great woe has fallen upon each of them. They need, with their poor, bruised and mangled souls, they both need some healing, some strength, which they cannot make for themselves. What is the reason that one of them seems to get it, and the other fails? Why is it that one lifts up his head and goes looking at the stars, while the other bends and stoops and goes with his eyes upon the ground? Is one God's favorite more than the other? Is God near to one and far off from the other? We dream such unhealthy dreams. We fancy such unreal discriminations and favoritism. We think that one soul is held in the great warm hands, while the other is cast out on the cold ground. But then comes in our truth. "He is not far from every one of us." From every one of us! The difference, then, cannot be in God and in His willingness, it must be in the souls.—Phillips Brooks.

THE QUIET YEARS.

We complain of the slow, dull life we are forced to lead, of our humble sphere of action, of our low position in the scale of society, of our having no room to make ourselves known, of our wasted energies, of our years of patience. So do we say that we have no Father who is directing our life, so do we say that God has forgotten us; so do we boldly indulge what life is best for us; and so by our complaining do we lose the use and profit of the quiet years. O men of little faith! Because you are not sent out yet into your labor, do you think God has ceased to remember you? Because you are forced to be outwardly inactive, do you think you, also, may not be, in your years of quiet, "about your Father's business"? * * * It is a period given to us in which to mature ourselves for the work which God will give us to do. —Stopford A. Brooke.

From The Field.

Shelby Station.

A layman writing from Shelby says: "We are getting on fine. Brother Scroggs has a strong hold on our people and is doing fine work. The church is full at the Sunday services, and a good crowd at prayer meeting on Wednesday night. Our Sunday school is large, the average being over two hundred each Sunday.

Watauga Circuit.

It has not been my custom to commend the people of any chareg I have served for doing only what was their duty, but I feel like I would be worse than an ingrate if I did not acknowledge the kindness of the people of this charge to me and my family. A good part of expense and supplies for the table have been donated for the three months we have been here. We are very grateful for kindness shown in such substantial way.

The stewards fixed the salary $225 higher than last year. They have adopted the weekly assessment plan to be paid monthly.

Our first quarterly meeting has been held. Brother Bagby was with us on Saturday and preached a most excellent sermon. Reports were encouraging. Nearly one-third of salaries paid. Sunday schools in fine condition. The meeting at Henson's Chapel of only five days resulted in great good to the church. Most of the collections secured and paid. Hope to have the amount for missions in the hands of the treasurer by the close of the second quarter.

I am securing renewals and some new subscribers for the Advocate.

Fraternally,
T. E. WEAVER.

Randolph Circuit.

I beg for a little space in which to say that my first quartely meeting was held the 6th inst., and very good reports from all over the charge. All the churches were well represented except one. Presiding Elder Ware preached three excellent sermons and made a good impression on the people. We held services on until Tuesday evening, when we were rained out, and Wednesday I was called to another part of my work to hold funeral services of a departed brother, Felix H. Spence, who died the day previous after a lingering illness and entered into that rest prepared for the righteous. Some interest was manifested during the meeting, resulting in the reclamation of four or five souls. I trust some good has been effected.

I am now on the third round of my work and taking my conference collections. The people are rather slow to respond to this urgent cause, but I hope to get at least fifty per cent. of the collections by the middle of March.

My people at Mt. Vernon are working very faithfully to pay off the indebtedness on their nice new church, which has been under way of construction for some time, and is now almost completed.

I must say that the people of Old Trinity have been very kind in looking after the pastor and his family. The ladies' aid society seems untiring in their efforts to keep up the parsonage. They have been working hard to raise money and are now ready to have some repairing done on the parsonage. And last, but not least, the congregation of Trinity gave us a very severe and substantial pounding some three or four weeks ago—even pounding with big sticks of wood, bags of corn, potatoes, flour, etc., the effects of which we have not recovered from yet, and will not for some time to come. The children participated in the pounding as well as the grown-ups. We certainly appreciate such tokens of kindness more than words can tell. May the Giver of all good gifts bless and reward each and every one, and may He bless us with gracious revivals all over our work. We want precious souls for our hire. Pray for our success.

Fraternally,
B. F. FINCHER.

From Brazil.

On the 16th of December the Granberry closed the 18th year of its history. Thirty-three diplomas were given—seven in Dentistry, nine in Pharmacy, eleven B. S., five A. B., and one B. D.

Never in the history of the institution has there been anything comparable to the closing exercises of this year.

On the last two days the exercises were held in the theater. When the hour of opening had arrived there was not another seat to be had. Many were turned away for absolute lack of room. The occasion was a success from all points of view. A catholic priest in a neighboring city had a friend to represent him at the exercises. This is the first time such a thing has ever occurred in the history of our church in Brazil, so far as I know, or even in the history of Protestantism in South America. This priest is a politician and a journalist. His brother priests have begun war on him by returning his paper.

Financially this has been a successful year with the college. The last cent of our debt has been paid and $3,283.00 spent on apparatus, furniture and repairs. The accounts for the last quarter are not in yet, so that we cannot say exactly what the gain for the year will be, but the president's report, which went up to the 31st of November, showed a net profit of $8,288.00 actually received. In bills receivable we had $8,366.00. Vacation expenses may run up to $3,000.00. So that the net profit for the year will not fall far short of ten thousand dollars.

320 students were enrolled during the year distributed as follows: Dentistry and Pharmacy, 82; Seminary, 8; Gymnasium, 139; Primary School, 37; Preparatory Course, 54. The attendance in the literary department fell off a little, but in the technical it was almost doubled. The total receipts fell of a little, but the net gain will be larger. The school year was only eight months.

The board of trustees, on the recommendation of the Dean of Pharmacy and Dentistry, authorized the opening up of two new courses, Obstetrics and Trained Nursing.

Our board is now a legal person and will receive the deeds for the property as soon as they can be passed.

We feel that our Methodism has a great opportunity before her in the field of education here in Brazil, and it is one that has not come to any other evangelical church. How she will use it remains to be seen. If rich Methodists at home could see and hear what we do, there would be no doubt as to what she would do.

I suppose it seems to the mother church sometimes that her sons on the mission fields have learned well the song of the horse-leech, even if they have done nothing else; but if she will remember that we have put all that we have and are into this business, the case will look different. We are digging with all our might in this mine and have struck gold. Our cry is only for more and better implements. We cannot believe they will be denied.

There are some sixty schools in all Brazil that have government recognition. Only two of these are Protestant. About forty belong to Roman Catholic monks. Without a single exception, so far as I know, these monks are foreigners. In the last few years, expelled from France and other European countries, they have poured into Brazil. The people are waking to the fact that secondary education is largely in the hands of priests, and foreign priests at that. Bitter words are going out from all parts of the country. The story of France is likely to be repeated here, but Brazil may not be able to save herself as France has.

The Granbery, without thinking much about it, has not only offended national sentiment, as most foreigners are constantly doing, but has instilled into her boys a respect for law and a love for country that is giving her a most enviable name far and wide.

We received a letter about a month ago from Uberaba, a city about 800 miles from here, offering us a large tract of land, over 400 acres, with some buildings on it, and an annual appropriation for ten years, to come and open a school there. Two other cities in the state will give us land for the same purpose.

The president, Dr. Tarboux, and Professor Bruce went to look into the matter at Uberaba. Their reception and entertainment by the city is something to be long remembered. The resident bishop invited them to his palace, treating them with perfect hospitality, and expressed his desire to see the school opened. The city seems bent on having a branch of the Granbery there.

When Brother Tarboux told me all that took place during the visit, I could hardly keep back the tears of joy. I felt that truly the good hand of the Lord is in this thing.

In the grind of our daily work, we often feel that very little is being done for the Master's cause. Then suddenly, from some unexpected source, something turns up which shows us that we have not labored in vain.

Our boys are an argument that no man can answer. They are not like other boys, they don't even look like other boys, and ninety per cent. of them will be our friends and defenders as long as they live.

Pray for us that we may live Christ before these young men and bring them to the knowledge of His power.

W. B. LEE.

Juiz de Fora, Brazil, Jan. 25, 1909.

Trinity College Notes.

For a number of years it has been a custom at this college to hold a civic celebration on the 22d of February, which is observed here as a legal holiday. It is the intention that the occasion shall be of service in cultivating a better citizenship and more partiotic idea of government. The exercises are always held under the auspices of the "9019," a patriotic society of the college. In adition to the exercises appropriate to Washington's birhtday, it is the custom to have an address by an invited speaker. The committee on arrangements invited Mr. James H. Southgate, of Durham, and president of the board of trustees of this college, to deliver the address this year.

Among the recent gifts to the library are the first two volumes of the "South in the Making of the Nation," presented by Mr. B. N. Duke. This is a co-operation work, dealing with the historical, economic and intellectual development of the South. Among the contributors are Professor Mims, of the department of English, and Dr. W. K. Boyd, of the department of History. Since the death of Professor Henneman, of the editorial staff, Professor Mims has undertaken the editorship of the volume in Southern Fiction.

Bishop E. E. Hoss, of Nashville, Tenn., who was to deliver the Avera Bible lectures under the auspices of the Avera Department of Biblical Literature, April 4, 5, and 6, is very sick, and has been compelled to go to the Johns Hopkins hospital for treatment. Before leaving home he wrote President Kilgo that he was unable to deliver the lectures at the time set apart for them, but that he would fill the engagement just as soon as he was able to do so. His many friends here are grieved that he is ill, and hope for him a speedy recovery. The dates for the lectures will be announced later.

Professor William H. Glasson, of the department of Economics, is one of a committee of nine recently appointed by the president of the American Economic Association, to prepare a plan for the re-organization of publications of that association. This committee is under the chairmanship of Professor Kinley, of the University of Illinois. The other members are Professors Gardner, of Brown University; Hollander, of Johns Hopkins; Fetter, of Cornell; Robinson, of the University of Minnesota. Crook, of Amherst College; Hammond, of Ohio State University; and Meeker, of Princeton.

A Tribute to Mother.

Mary J. Parker (nee Bostick) was born in Richmond county, N. C., October 16, 1837, and expired at her home near Trinity, N. C., January 6, 1909. She was born again of the spirit and joined the Missionary Baptist Church, when about twelve years old, and entered heartily into the Master's service. On October 2, 1856, she was married to Anson Parker. She soon after transferred her membership to the M. E. Church, South, the church of her loving husband, who preceded her to heaven twelve years.

Four sons and three daughters survive her. One daughter having died in the Christian faith at the age of eleven years.

Her home was the home of the Methodist preacher, and in that home her children were carefully taught to love the church and do the right.



During the fifty-nine years she was a member of the church she was exemplary in conduct, prudent in speech, wise in counsel, gentle in disposition. She was a mother to the poor, sick and afflicted.

She was confined to her bed in November, 1899, and was an invalid the remainder of her days. Suffering much, but bore her suffering with Christian fortitude, always cheerful and patient. She was a member of the International Sunshine Society, and would spend many hours dictating letters and sending out something to cheer other "shutins." Spent her last Christmas holidays in such work. Hers was a beautiful Christian life. "Many daughters have done virtuously, but thou excellest them all."

The funeral service was conducted by her pastor, Rev. B. F. Fincher, January, 7, 1909. Many were the floral offerings, which expressed the loving esteem of her friends.

P. E. PARKER,
T. A. PARKER.

The Methodist Benevolent Association.

To the Members of the Methodist Benevolent Association in the Western North Carolina Conference:

Dear Brethren:—The directors of the Methodist Benevolent Association (headquarters at Nashville, Tenn.) desire to make the following report to you touching the present state of the association's affairs.

We accepted official responsibility in the association not to serve ourselves, but our brethren, and this we have tried to do with faithfulness and perfect sincerity.

We have noted a number of newspaper criticisms concerning an action recently taken by a meeting of the association's membership, changing the rates of insurance, and grading them according to the ages of the insured. As directors we are not officially responsible for that action, but as members we supported it, believing it to be the only thing that could be done, and the thing necessary to be done in the interest of all concerned. We feel that it is proper for us, as knowing all the facts, and as representing our brethren in all the conferences to make this public statement. We have waited to do this until we could hear from the membership in general. The response from our members has been of such volume and nature as to justify us in saying that we now speak the sentiments of a large majority of our policy-holders.

The recent change in rates, which has caused some dissatisfaction, became absolutely necessary not only to pay our policy claims, but to save the life of the association. The liabilities were becoming increasingly larger than its income from premiums. The rates which have been adopted were reached as the result of the advice of the best insurance actuary that could be employed. The rates are those of the cheaper old-line insurance companies, LESS the profits made by these companies, so that our members now get a perfectly safe insurance at actual cost. That is the only basis, so we are assured by the actuary, upon which we can run and pay the face value of our policies. It is our judgment that, as now constituted, we have a preachers' insurance association that can be made to stand as long as we have a ministry, paying all policies in full, and giving soon to our superannuated brethren their Living Benefits. This is, of course, put upon the hypothesis that we hold together, and the prospect is that we shall do so, as a large majority of our members have paid their premiums, and new applications for membership are constantly coming in. All our liabilities have been allowed, provided for, and will be paid, including those of the first quarter of 1909. Since January 1st, 1909, we have settled seven claims, aggregating six thousand dollars, all in full.

Since the merging of the Western North Carolina Conference Brotherhood with the association, we have paid to the familiese of our deceased brethren of the Conference, and in Living Benefits, $3,400.00 more than our brethren of the conference have paid in. The Mississippi conference has received an excess of nearly $4,000.00 above collections; and like excesses have been paid in the South Carolina, the North Mississippi, the Florida and the Louisiana Conferences. These figures will show you not only the good work the associatio has done, but also the necessity for the change of rates. Please remember that the association is still a Brotherhood, and is still benevolent, notwithstanding the change of rates. Every dollar paid in will be paid out to the families of our deceased brethren, and to our brethren who may receive Living Benefits after their superannuation. Each member of the association pays a small sum annually for expenses; out of this the association has paid its secretary only about $7,00.00 a year, the remaining amount going to defray our office expenses, which we have had to make very light because of the slender means at our command. The directors are your brethren, men whom you know; they have been, and will continue to be absolutely honest in dealing with the sacred fund put into their hands for distribution. Our plan is to secure a sufficient sum, or "surplus," to make it certain that every claim on the association shall be paid promptly and in full, and also that we may soon be able to relieve our superannuated brethren who are most needy. We have already paid a number of Living Benefits, and hope to be able at an early day to increase the number regularly to be cashed out.

The association has paid benefit claims in the Western North Carolina Conference as follows: Rev. J. W. Bowman, $500.00; Rev. J. A. Sronce, $500.00; Mrs. B. F. Fincher (ladies' class), $428.00; Rev. T. H. Pegram, $500.00; Rev. T. J. Gattis, $1,000.00; Rev. B. F. Carpenter, $500.00; Mrs. C. M. Anderson (ladies' class), $101.00; Rev. J. R. Brooks, $500.00; Rev. P. J. Carraway, $500.00; Rev. Z. Rush, $500.00; Rev. R. H. Parker, $1,000.00; Rev. L. W. Crawford, $1,000.00; Rev. M. H. Hoyle, $1,000.00; Rev. C. M. Anderson, $500.00; Rev. R. G. Barrett (Living Benefit), $600.00; Rev. T. A. Boone (Living Benefit), $500.00; Rev. J. S. Nelson, $1,000.00; making a total of $10,629.00. Against this amount the members of the association in the Western North Carolina Conference have paid $7,200.00. In addition to these payments the association has recently sent to Rev. H. F. Chreitzberg (beneficiary) of the Western North Carolina Conference, its check for $1,000.00 in settlement of his claim under the policy of his father, Rev. A. M. Chreitzberg, of the South Carolina Conference, deceased. These figures will not only be sufficient argument for the change of rates, but will correct, we are sure, many misjudgments and misapprehensions, and will also preach the value of a strong and business-like preachers' insurance association.

We believe it would be wise to provide for a fund in your conference to help the older, poorer, and superannuated brethren to keep up their policies in the Methodist Benevolent Association, where they have a certain guarantee, and in which we believe they can in a few years cash out their policies in Living Benefits; some of the conferences have already entered upon this plan with good results.

We suppose you understand the plan by which each policyholder may have 35 per cent. of his premium charged to his policy, so we need not enlarge upon that. This will greatly lighten the burden on the older men, with whom we deeply sympathize, and in whose interest we held out against the change of rates until it became absolutely necessary. This change was made in an open meeting of members to which every one of our fourteen hundred policyholders was invited. Every member present, except one, voted in the affirmative, and this member expressed the opinion that the action taken was the only thing that could be done, but for reason, refrained from voting.

By order of the Board of Directors.

H. M. DUBOSE,
President.
J. H. SHUMAKER,
Secretary.

Nashville, Tenn., Feb. 18, 1909.

Charlotte District Notice.

The Charlotte District Conference will be held in Tryon Street church, Charlotte, May 6-9, inclusive. Brother W. B. Stubbs, of Nashville, Tenn., will be present to represent the interests of the Laymen's Missionary Movement. The names of other prominent speakers representing vital interests of the church will be mentioned later. The editor of the North Carolina Christian Advocate and representatives of our schools are of course invited and expected to be present. We expect every session and every hour of the conference to be full of interest, life, profit and pleasure.

H. K. BOYER.

Winston-Salem.

The Twin-City Sentinel says: "For some months the Twin-City Ministerial Association, which is composed of the pastors of the various city churches, has had under consideration the advisability of holding a series of special meetings, under the united direction of the churches sometime during the year.

These meetings will be held in the largest auditorium available and addressed by a speaker of national reputation for spiritual force and effectiveness. In fact, the whole plan will mark an epoch in the religious history of this community—nothing like it since the Rev. Mr. Pearson's visit some years ago.

One of the special features will be the daily attendance of a large and well-trained chorus.

The following have been appointed a committee to carry out this important undertaking: Rev. E. S. Crosland, chairman; Dr. H. A. Brown, Dr. Neal L. Anderson, Rev. J. E. Abernethy and Rev. E. A. Schenck.

Shelby District.

Mr. J. S. Martin, accompanied Rev. C. F. Sherrill to the quarterly meeting last Saturday, at Rehobeth, on the Polkville circuit, and made a fine talk to the laymen in the afternoon. A large crowd was present, a fine dinner was served on the grounds, and much good was done. Mr. Martin is president of the Laymen's Movement,

(Continued on Page 15.)

Like Legal Tender

A package of Uneeda Biscuit is always a fair exchange for its cost, because Uneeda Biscuit are the best of all soda crackers. They are not expensive; on the contrary, Uneeda Biscuit is one of the least expensive of foods. There is no waste. There is most nourishment. Always fresh and crisp. Never stale. No broken crackers. Always whole and inviting. There can be no better soda crackers than

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The Christian Life.

THE REST WE NEED.

The rest which Christ gives is rest in the soul—not external ease. One may have it in all its sweetness and fullness, and yet have to toil unceasingly, and endure continual suffering and pain. Some of the best Christians the world has ever known have been the greatest sufferers, but meanwhile nothing has been able to break their rest.

Christ's call is not a call to less earnest living; rather it is a call to still greater activity, to more wholehearted service, to work which will count for more. They only can do their work well who have this rest in their hearts. The restless mind is unfitted for the best work.

The prophet says: "In quietness and in confidence shall be your strength." The man who accomplishes most is the man who has calmness in his heart. The prophet says again: "He that believeth shall not be in haste." Some people are always in feverish haste; they rush restlessly from morning till night. This makes them excited, flustered, fretted. The commentaries tell us that the words may the translated: "He that believeth shall not fuss." He who has his mind set on God is not in haste. He has the quietness of God in his soul. He is complete master of himself, and never becomes excited. Nothing hinders more in life than hurry. Schiller's lines teach the lesson well:

"'Without haste, without rest;'
Bind the motto to thy breast;
Bear it with thee as a spell;
Storm or sunshine, guard it well;
Heed not flowers that round thee bloom—
Bear it onward to the tomb.

'Haste not; let no reckless deed
Mar for aye the spirit's speed;
Ponder well, and know the right;
Forward, then, with all thy might!
Haste not, years can not atone
For one reckless action done.

"Rest not; time is sweeping by;
Do and dare before you die;
Something mighty and sublime
Leave behind to conquer time;
Glorious 'tis to live for aye,
When these forms have passed away.

"Haste not—rest not; calmly wait,
Meekly bear the storms of fate;
Duty be thy polar guide.
Do the right whate'er betide.
Haste not—rest not; conflicts past,
God shall crown thy work at last."

It is Christ's rest we need in order to make our lives calm and strong. Restlessness makes us weak. It unnerves our hand, so that our work is not well done. It disquiets our mind, so that we can not think clearly. It disturbs our faith, so that we lose our best work in any sphere only when we are at peace with God. This rest of Christ, instead of sapping our energy and making us less active and enthusiastic in our Master's service, will give us a new secret of strength, and put into our hearts a new impulse to work. Our work lacks power because we are not at rest. Our spiritual life lacks depth—it is too much like the noisy, fussy stream which splutters down the hillside, and too little like the quiet lake which is noiseless and still, its peaceful depths undisturbed by the surface storms. One day of quiet work with the rest of Christ in the heart will do more for the kingdom of God than a whole month of nervous, restless, fretted activity.—From "A Heart Garden."

THE PERSONAL PENTECOST.

Life's Pentecosts are both general and personal. We do not mean that the promise of our Lord and Savior is fulfilled in masses as it is not in persons; for the Spirit is given to masses only by giving him to the persons composing the masses. However, there are outpourings in the presence of the multitude when the prayers and the expectations of all help the faith of each. We know that. And of that we hear when men speak of Pentecosts—they mean collective results.

Are there not personal Pentecosts, blessings which distill as the dew, but none the less fill the rich goblet of the soul as certainly as when the downpour comes with the sudden mighty wind? Yes, we know that too. And the prayer of the Christian should be that not only in the collective body, when many are gathered together with one accord in one place, and the sound of the going is heard, and the coming of the Spirit upon the waiting host, he may receive the Holy Ghost; but also his prayer should be that in his closet, when the door is closed, when the noise of earth's traffic is hushed and the contentious claims upon his time and sympathies for the moment are shut out of his thoughts, that there in his closet he may have from his Savior a personal Pentecost, a personal touch, a personal infilling, which will show him the loveliness and the power of God.

Somewhere we have read of it as though it were a parable, of a beautiful but quiet guest-room wherein no one is. And into that room comes the sweet-voiced dove, symbol of the Holy Ghost, and in that room the dove makes its sweet note, so beautiful, so quieting, so strengthening, so lifting to heaven and God. There, in that place, one may find his personal Pentecost. Not in the roaring whirlwind, shaking the very roots of the mountains; not in the blast of fire scorching as if in a fiery furnace the very elements; no, not in them; but in the still, cool, beautiful room of the soul, the dove, like that which came on Jesus' head, making its sweet notes of the Divine presence, revealing and imparting the Divine benedictions.—Selected.

"WENT AND TOLD JESUS."

"And his disciples came, and took up the body (of John the Baptist) and buried it, and went and told Jesus." Then the disciples of John went and told Jesus. What the Master said to them, we do not know. There are many sacred conferences between Christ and his own over which the Bible narrative gently but inexorably draws the veil; and surely this was one of them, when John's bereaved disciples turned to the Master for comfort. Perhaps it was in this hour that their former jealousy died, and they passed through the gate of sorrow into deep communion with the compassionate Christ.

It was the wisest thing they ever did, when they went to tell Jesus. He is always waiting to hear. The sacred trysting place with Christ is always open to the heart that seeks him, and each one of us may go beyond the veil, into the peace of his Presence. The old, old promise of the Psalms still holds true: "Thou shalt hide them in the secret of thy presence."

How many heavy hearts in the Bible went to tell Jesus all their woe? And not a one did he ever turn away empty! This is the secret of all strength, of all grace, of all consolation—the meeting place with Christ. Go to him alone, for "the one thing needful" is "Jesus only." Go to him often, for the one thing you need constantly is Jesus always. Oh, weary and heavy-laden, turn to him for rest. Whatever it may be that is breaking your heart, go and tell Jesus, and in the communion with the Savior you will receive strength beyond the telling.—Selected.

PRAYER.

Our Father in Heaven, Thou hast not left us to find out by oft-repeated experiment and failure the true pathway in life, but thou hast made the way so plain that none need err therein. We have the life chart in our hands in which we are taught by precept and by example, and the teachings of which are confirmed by all the centuries. Forbid that we should be untrue to the light, or that we should turn a deaf ear to the voice that calls us. We praise Thee for Him who tabernacled among men and left us an example that we should follow in His steps and whose sweet word to us is, "Follow me." Amid all the alluring sounds may we hear His voice only, and amid the flickering lights that would lead us aside may we see none but Jesus only and follow Him in joyous and single-hearted service into the ever ascending heights. Amen.

HOW TO FOLLOW CHRIST.

"Peter followed afar off," and Caleb "followed fully." Which of these men do we as disciples immitate? To follow afar off as Peter did is quite unsatisfactory, as all can testify who have tried it; and it is full of danger. If we take a walk with a friend, it is but little pleasure unless we keep close by his side. So if we walk with Jesus. If we walk through a forest behind a guide who carries a lantern, the light furnished is of but little use to us if we lag far behind in the gloom of the shadows which gather about us; and we are liable to fall or stumble, and hurt ourselves. To follow fully is not only pleasanter and safer than the way of Peter, but it is much easier in the long run. The after results tell the story: Peter went out and wept bitterly. Caleb out of a good conscience made a good report, and stood by it.—Zion's Herald.

RELIGION OF THE FUTURE.

Men continue to talk about the religion of the future when the old gospel is the only saving hope of coming generations, as it has been in the past. Rightly preached and exemplified, it will ever proved adapted to man's varying needs, whatever his situation or his development. It has a promise for both worlds, and is intended for humanity unto the end of time. Human well being follows the application of its principles to all of earth's relations and the enjoyment of its life under all conditions.—The Presbyterian.

Between the great things that we cannot do and the small things we will not do, the danger is that we shall do nothing.—Ex.

Make people happy and there will not be half the quarreling or a tenth part of the wickedness there is."

"Joy is well in its way, but a few flashes of joy are trifles in comparison with a life of peace."

Courtesy is one of the cheapest exercises of virtue; it costs less than rudeness.—Selected.

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Our Little Folks.

DID YOU MEET THEM?

Two little tempers went their way
Through town and country, one winter day.
One, like a queen, wore a golden crown,
And the fairy sunshine, had spun her gown;
And she gayly tossed, as she danced along,
A largess of smiles, good cheer, and song.

The other wore on her brow a cloud,
And her voice was fretful, and cross, and loud;
And people pulled up their mufflers high,
And said, "There's an east wind passing by."
And she scattered about in the frosty air,
Quarrels and bickerings, everywhere.

Both had followers in their train,
Earning their wages, pleasure and pain,
And time took snapshots of each and all,
And hung the picture's on memory's wall.
Sunshine and shadow, gloom and cheer;
Which did you walk with today, my dear?

—Pauline Frances Camp.

BUNNY BUN'S ADVENTURE.

Bunny Bun was a small rabbit that lived with his mother in a warm nest of grass in a hole in the ground under a big brush pile. One day while his mother was out he was feeling rather independent and proud of himself; so he stretched up his neck, pricked up his ears, and looked out of the hole. He was surprised to see the light of the sun shining through the brush, and when the bright rays struck him squarely in the face, he thought: "How nice and pleasant it must be out there in the sunlight! I'm tired of staying in this dark place. I'd like to get away and find a better home to live in. I don't care what my mother says, I'm going, too."

At once Bunny Bun crawled out of the dark hole in the ground and sat in the sunshine for a moment. He liked it so well that he took a notion he would see beyond the brush pile. He found a path his mother had made, and followed it until he came forth into the beautiful world.

"Ain't this grand?" he thought to himself as he stood on his hind legs and looked about him on the sunny field of grass. "It beats living in that hole in the ground under the bush."

Then he nibbled the juicy stems of grass until his appetite was fully satisfied. Now he felt himself in a playful mood, so he found a path the farmer had made through the field. Soon he was happy as could be making tracks in the dust.

But alas! Two great big dogs came running down the path toward him. He was terribly frightened, and tried to run away; but before he knew it one of the dogs caught him in his mouth. Bunny Bun began to cry piteously for his mother, but she was not near. It happened just at this moment that the other dog pounced upon the one that held him, and Bunny Bun was dropped to the ground while the two dogs engaged in a fight. Bunny Bun, though crippled in one hind leg, ran as fast as his others could carry him to the brush pile and shot under it and to his nest in the ground. The big dogs came and barked around the brush pile, but Bunny Bun was safe.

That evening when Bunny Bun's mother came home she found him suffering terribly from his wound. She soothed him as best she could, and in a few days he was well and sound again. Bunny Bun has reached the conclusion that his home is the best place for him, after all and that it is better not to be so independent, but to follow mother's advice about venturing out into the world.—Selected.

NOT BIG ENOUGH TO DIVIDE.

The bright-faced lad who had applied for the position of office boy stood anxiously waiting while the proprietor pondered. The latter surveyed the young applicant with a gaze half humorous, half doubtful. He had had much experience, and was not very hopeful of really valuable services.

"I wonder whether you expect to engage as a whole or half boy—half boy, most likely," he said, musingly. The gray eyes in the freckled face flashed inquiringly wide, and he explained: "O, I don't mean to question your having the requisite number of arms and legs. Your body is all right; it is your mind I am talking about—your thoughts, wits, memory. I suppose you have a host of schemes and employments of your own that will be a great deal more important than anything here. You are interested in ball games and"—

"Yes, sir; I like ball first-rate. But when I am here, I'll be all here; and when I am through here, I'll be all there. I'll play for all I'm worth in both places, but I ain't big enough to divide."

He gained the place, and he is true to his word; but his opinion of himself is one that might well be widely adopted. Few of us are "big enough to divide" in the sense of giving only half of our mind to the duty in hand. This is the reason so many people fail to do acceptable work—The Young Evangelist.

FEEDING THE BIRDS.

In cold snowy weather it is often hard for the birds to find anything to eat. Then is the time when the boys and girls can show their kindness to these little feathered creatures. A crust of bread will help to feed a great many hungry little birds, and almost every boy and girl can find something to give them.

Even in the city it is worth while to try feeding the birds, for when once they are fed, they seem to be more friendly, and sometimes they become very tame with those who show them this kindness.

Our Heavenly Father shows his loving care over all the birds, and we, too, should care for these creatures which He has made, and which are among the best friends which we have in the world of nature.—Apples of Gold.

AN IRREPARABLE LOSS.

The teacher of the primary school, in looking round the room after the children had taken their seats, saw a new face. It pertained to a boy. She called him to her desk. "What is your name, dear?" she asked.

"Tommy Hunter, ma'am," he answered.

"How old are you, Tommy?"

"Six, going on seven."

"You don't look over five," she said, after a careful scrutiny. "I shall ask you to bring me a certificate of your age."

"Bring you what, ma'am?"

"A statement from your parents. You may stay here this morning, but when you go home at noon ask your mother to write me a note, telling me when and where you were born. Don't forget it, Tommy. You may go back to your seat."

After the recess was over and the children had re-assembled in the schoolroom, Tommy presented himself at her desk, flushed with triumph.

The glow soon faded from his little face, however, as he felt in his pockets, one after another, and failed to find the note his mother had written. He began to cry.

"What is the matter, dear?" asked the teacher.

"I—I've lost my—my excuse for bein' born!" sobbed Tommy.—Ex.

We take care of our health, we lay up money, we make our roof tight and our clothing sufficient, but who provides wisely that he shall not be wanting in the best property of all—friends?—Emerson.

The religion of utility is the religion that tells.—Rev. Vallence Cook.

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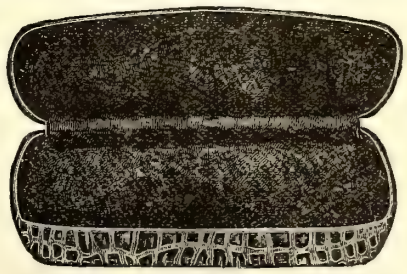
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Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THE TRUE MEASURE.

Who gives and hides the giving hand,
Nor counts on favor, fame or praise,
Shall find his smallest gift outweighs
The burden of the sea and land.
Who gives to whom naught hath been given,
His gift in need, though small indeed,
As is the grass blade's wind-blown seed,
Is large as earth and rich as heaven.

—From Tinnevaluva, a Hindu Poet of the Third century. Verse by John G. Whittier.

ITEMS FROM MRS. TRUEHEART.

In view of the fact that a change has been made in the date of the annual session of the Home Mission Society, our board will meet on Thursday, April 29, instead of May 1st. The Workers' Conference will be held on Thursday p. m., April 29, at three o'clock and at 8 o'clock. Brief report by officers of the board will be given showing the work of the past and the promise of the future. Bishop Ward will preach the annual sermon on Sunday, May 2, 11 a. m. Dr. H. M. Moore will deliver an address on Monday, 8 p. m., on Missions in the Orient.

Mrs. C. B. Chappell and Miss Daisy Davies will represent the board at the conference of Woman's Boards of Foreign Missions in the United States and Canada, in Boston on the 24th and 25th of this month.

The executive committee met yesterday to consider the papers of Miss Mary Hood, of Brownsville, Tenn., that she might be sent at once to Dr. Polk's assistance in the Mary Black hospital in Soochow, China. Her papers were satisfactory, and her six years in the hospital department of Scarritt Bible and Training School left no doubt as to her qualifications. She was recommended for appointment as a trained nurse, and will at once repair to China.

AN APPEAL FROM OUR CONFERENCE TREASURER.

The treasurer sent out last week her blanks for the fourth quarterly report, and with each a fervent prayer that the report might come back showing all collections "in full."

The collections for the first three quarters amount to $6,558.81. This last quarter must bring in $8,450, else we fail in paying our $15,000.00 pledge. And, oh women of the Western North Carolina, we must not fail. The time is short, we must of necessity work the harder.

From the bottom of my heart I appreciate the difficulties of the auxiliary treasurers. A great deal depends upon their faithfulness to the work; but in the last analysis the auxiliary members are responsible for the redemption of their pledge. The treasurer may plead for her cause and urge the necessity for larger contributions, but, oh, ye high privates in the ranks, unless you bring your tithes into the store-house, her work is in vain.

The conference treasurer's books will be kept open this quarter until March 12th to afford every society as long an opportunity as possible to get up the entire pledge, though earlier reports will be greatly appreciated.

MRS. P. N. PEACOCB, Treas.

Recently there was held in Peking, China, an annual meeting of Mission ary and Native workers to which an old Chinese brother gave the name, "The Lord's Great Conference at Peking." From a most interesting account of this meeting the following extract is taken:

"Every missionary woman at home would have been thrilled by the afternoon given up to the Chinese Woman's Foreign Missionary Society. Delegates from the various auxiliaries told of women who raised hens and wove cloth for a living and had money to give. One woman, bitterly persecuted by her family, worked at night to earn a little money for her offering. A blind woman had eaten but one meal a day all the year long, and yet was rich toward God. Mrs. Wang, the pastor's wife at Pen Ch'en, said: 'When a woman becomes a Christian I ask her if she will give to missions. I explain that missionaries are sent to us by the church in America and much money given there, and I ask them if they, too, do not want to help others. They are very glad to do so. They have no land or money, but they weave taitzu (garters) for a living, so they give the money from the sale of two, four or eight pairs.' Do you wonder that such a leader has a son who has recently graduated with honor from Yale?

The total of $160 gold for the year does not seem much to the women of America, but it is graciously accepted by Him who stands over against the treasury and sees the hearts of the givers.

In the intervals of the session we folk from the country tried to see the wonderful old city of Peking. One sight seems a part of the conference. Outside the West Gate stands the Temple of the Great Bell. More than five hundred years ago, Yung-lo of the Ming dynasty, commanded the high official, Kovan-Yu, to make a bell of such size and tone as had never been cast before. He was to 'sweeten it with silver, deepen it with gold, and strengthen it with brass," so that the sound might be heard one hundred li. All the renowned bellsmiths toiled day and night to fulfill the behest. But the metals rebelled and when the bell was cast the tone was thin and harsh. A second time, more carefully than ever, the bell was molded, but the result was even worse, for the sides cracked and the lips split. Then the great emperor was furious and wrote the official, "Twice thou hast betrayed the trust we have deigned graciously to place in thee. If thou fail a third time thy head shall be severed from thy neck. Tremble and obey!"

When the letter was read, the official's beautiful and only daughter fainted, for she loved her father devotedly and for him had refused a hundred suitors. Then she hastened to the astrologer and he announced, "Gold and brass will never meet in wedlock, silver and iron never embrace until the flesh of a maiden be melted in the crucible, until her blood be mixed with the metals in their fusion."

The great day came. As Kovan-Yu gave the signal to cast, a sweet, clear cry was heard above the roar of the fires, "For thy sake, O my father!" and the maiden leaped into the molten lake. The bell was hung and the tones were sweeter, deeper, mightier than of any other bell, and they seemed to speak the maiden's name, Ko-Ngai, Ko-Ngai!

(Concluded on Page 15

ORDERS BY MAIL

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We are prepared to take care of any job from a visiting card to the largest poster or pamphlet. We have just installed one of the very latest, up-to-date two-revolution presses, which is equipped for the most delicate half-tone work. In addition we have a full supply of the latest faces of type. Our presses and type being new we can assure neat and attractive display.

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Christian Advocate Pub. Co.

GREENSBORO, N. C.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

WHAT DO THEY SAY?

"Oh, what do you think the angels say?"
Said the angels up in Heaven.
"There's a dear little girl coming here today,
She's almost ready to fly away.
From the earth we used to live in.
Let's go and open the gates of pearl,
Open them wide for this dear little girl,"
Said the children up in heaven.

"For on earth do you hear them weep?"
Said the children up in heaven.
"The shadows fall, and the night clouds sweep,
O'er the earth we used to live in.
But go and open the gates of pearl.
O, why do they weep for the little girl?"
Said the children up in heaven.

"God wanted her here where the little ones meet,"
Said the children up in heaven.
"She shall play with us in the golden street;
She had grown too fair, she had grown too sweet,
For the earth we used to live in.
She needs the sunshine, this dear little girl,
That gilds this side of the gates of pearl,"
Said the children up in heaven.

"Fly with her quickly, O angels dear!"
Said the children up in heaven,
"See! she is coming! look there! look there!
At the jasper light on her sunny hair,
Where the veiling clouds are riven.
O, hush! hush! hush! The swift wings furl,
For the King Himself at the gates of pearl,
Is taking her hand, dear tired little girl,
And leading her into heaven!"
—Unidentified.

My dear Sisiters:—As your faces, one by one, rise before me this morning they look wondrously kind. And my own heart feels so desolate, for since I last penned a message to you before the New Year dawned, a great sorrow has come to me—a sorrow whose anguish is understood alone by those who have lost an only child—a sorrow that can be borne only in the strength of Him who bade little children come unto Him.

But the heart longs also for human words and human sympathy. This you have given me and I want to tell you, dear sisters, that you have helped me bear this grief and have shown us how really full of tenderness and sympathy the hearts of home mission women are. To the individuals and auxiliaries who have sent me words of sympathy and cheer and in many ways expressed a loving interest I wish to express gratitude To dear Sister Copeland, who was willing to add my duties to her own already heavy official duties, I wish to make grateful acknowledgement. The simple words, "I thank you," do not convey half the gratitude I feel; but words do not come easily. I can only commend you to Him who keeps a record of every kindly deed and word and none of them are unrewarded.

And now I ask your patience if I seem slow in responding to your letters; for I am scarcely able to take up work yet. Your forbearance also I ask, for it is difficult to see anything clearly when the eyes are blinded by the remembrance of the little girl who gave me inspiration for many tasks, but whose presence I miss so sadly now. Will you not pray for me that the "Holy Comforter" may abide with me until "the night is gone, and with the morn those angel faces smile, which I have loved long since and lost awhile?"

Your friend and co-worker,
EFFIE SQUIRES NICHOLSON.
Charlotte, N. C.

CALL FOR REPORTS.

With the close of each quarter comes a call from every officer asking for the regular quarterly reports—that these often go unheeded is patent to all. That this neglect of duty is hard on the officials all along the line is equally patent. Will not the Home Mission women of the W. N. C. Conference Society set an example for others in the matter of promptness and accuracy? With this week the fiscal year closes. Let all auxiliary officers see that their reports are in the hands of the conference officers by the first of March.

TO THE AUXILIARY PRESS SUPERINTENDENTS.

Upon you I depend for the information which makes my reports to the General Press Superintendent. Very few of the blank report cards sent out the third quarter were filled out, and returned to me at the end of the quarter. Others will be mailed to you in a few days. Will you not, auxiliary press superintendents, fill these out and mail so that they will reach me not later than the first of March?

MRS. W. L. NICHOLSON,
Conf. Press Supt.

AN IMPORTANT CALL.

The General Press Superintendent has written to me asking for some interesting items concerning the work for insertion in the April Bulletin, which goes to press the fifteenth of March. I wish every auxiliary would send me some interesting item. These can be summed up into one short paragraph. I am sure all of you will be glad to see mention of our conference society in the Bulletin.

MRS. W. L. NICHOLSON.

News of the death of Mrs. S. H. Babcock, corresponding secretary of the Woman's Home Mission Society of the White River Conference reached us early in January, but we have not had opportunity to make mention of it hitherto. She was a sister of Mrs. Frank Siler, who was formely president of this Conference Society. and to her we extend loving sympathy. She has been doubly bereaved, having lost her mother in November. Both mother and sister were great in life and service and were highly esteemed. We take occasion here to give the present address of Mrs. Siler—281 Capitol Avenue, Atlanta, Ga. Not one of her co-workers here but that follows her with love and interest in her new field of labor.

VASHTI NOTES.

Vashti Industrial School has at present a body of students that would be hard to surpass in conduct and aspirations—the school and industrial work both being excellent.

The purpose of the institution is to give home and school advantages to homeless and friendless girls of good character. (The work is preventive.)

The woman's board supports fifty free scholarships. The enrollment at present is sixty-five, representing nearly all Southern States. The number of applicants knocking at our door for admittance is about one hundred and fifty. We have room for one hundred more girls, and equipment for about forty more, but we have not the means at present for supporting additional students, although the cost is only $25 per quarter. It seems wrong that any girl should be an outcast, deprived of any opportunity to live a respectable life because perchance she is bereft of parental protection and thrown out at a tender age on the mercies of a selfish world. Is God unjust, or does the responsibility for this wrong to childhood rest with you and me?

One thing is certain, and should be made plain to all: Besides the shame of the matter, it is wasteful policy for any community or state to allow homeless girls to be neglected. Spend a hundred dollars a year on her training and she is likely to become a useful citizen. Let her go astray through neglect, and she costs your town a thousand dollars a year in money, and a million in morals.

My dear Mrs. Nicholson:—I will give you a few encouraging words about our auxiliary at Pinnacle. Our entertainment on Thanksgiving was quite a success, and also our box supper at Christmas. Some of the boxes brought $4.10, and altogether we received $27.65. Pray for us that we may receive more members. I hope we may be able yet to get a press superintendent. I am almost ready to say that I will be one, then it seems that I can not fill the place as I have so many things on my mind.

I wish you and the little daughter a happy and prosperous New Year. My dear Mrs. Nicholson, I feel that the Home Mission Society owes you much love and many thanks for your kindness and your loving words so full of help and encouragement.

Your sister in Christ,
MISS ELIZA EDWARDS,
Pres. W. H. M. S.
Pinnacle, N. C.

THE ANNUAL MEETING.

Begin now to plan for it and make it the best yet held. It is to embrace the second Sunday in May. The official notice will appear later.

CHURCH CARPETS



WE MAKE A SPECIALTY OF FURNISHING NEW CHURCHES.

We have expert men in this Department that we send out to make and lay carpets complete in church. Samples and estimates sent free for the asking.

Largest Dealers in Furniture, Carpets, Pianos and Organs in the State. Write us for our Catalogues.

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CAPUDINE CURES HEADACHES.

There isn't any headache remedy that does the work like Hick's Capudine. For sick or nervous headache, headaches from heat, cold, grip, or stomach troubles—it gives immediate relief. Liquid, easy to take. Sold by druggists.

LIFE A BURDEN

Pains, from which women suffer, often make living unendurable.

If you are a victim, do not remain one. No need. Most of such pains are preventable, curable.

Others have obtained relief, through Cardui. Why not you?

At least it can do no harm to give Cardui a fair trial.

It *may* be the *very* medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering.

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought $5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."

Try Cardui.

When You Put the Life Insurance Agent Off

with the promise of next week, next month, or next year do you ever reflect how very uncertain it is whether he can do you any good then?

If You Are Alive

when the time comese around and want the COMPANY, the Company may not want YOU. Any one of a dozen things may turn up to disqualify you for insurance.

That cough may return, or your weight may increase or decrease beyond the limits or added to a none too good family record some of your near relatives may have been carried off by a prejudiced malady.

IT IS A GOOD DAY WHEN THE MAN AND COMPANY BOTH CONCLUDE THEY WANT EACH OTHER.

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YATES APPLE is the Great Southern Winter Apple. Keiffer Pear and Abundance Plums are the great money makers. We have grown too many of these knowing them to be the best. Land must be cleared and will sell at one-half price while they last.

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Greensboro, N. C.

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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

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The Sunday School Lesson.

LESSON IX.—FEBRUARY 28, 1909.

The Gospel in Samaria.

(Acts 8, 4-25.)

Golden Text.—The multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did.—Acts 8, 6.

The Gospel Abroad.

It was a notable day when the Christian faith broke over the confines of Jerusalem. Like Ezekiel's river, it was to rise at the Temple to flow ever wider and deeper. "The blood of the martyrs is the seed of the church." The persecution which arose about Stephen scattered the faith, as a wind scatters seeds, and began its appointed expansion to become a world-power. The times were restless. The Emperor Tiberius had died, and Pilate was before the new one, on trial for misgovernment. The Jews had quite a respite from Roman rule, and they used it to stamp out "the faith;" but their stamping spread it as live coals.

Samaria.

"Ye shall be witnesses for me in Samaria," and here outside witnesses began. Where Jesus first declared himself Messiah—to the woman at the well—is today a community of two hundred, holding the Pentateuch, with a priest descended from Aaron. Jesus, when here ten years earlier, said of these fields, "They are white already to the harvest;" and a reaper is now sent into the harvest. The people were slightly kindred with the Jews, but there was not love between the two. Jesus tenderly dealt with them, and now their "salvation is of the Jews."

Philip.

A preaching deacon, as were probably all the deacons. He is called an evangelist, as he had not the authority of the apostolic office, that having been conferred on the Twelve by the choosing and appointing of Christ himself, and transferable to no successor. As evangelist, he declared and explained the evangel, the Glad Tidings; but his was with power, and we shall read of him beyond the limits of this lesson. His daughters had the gift of tuneful gospel utterance. So the Samaritans had "the water that I shall give, whosoever drinketh shall never thirst."

Seeing the Miracles Which He Did.

"Come see a man which told me all the things that ever I did;" was the woman's call. "Is not this the Christ?" In like manner it is with Philip—"seeing the miracles which he did." What miracles served for in all those early days was to arouse attention, and prove the presence of divine power, "No man can do these miracles that thou doest except God be with him." Thus miracles served, but were not long needed.

The Word.

These people had once said, "Now we believe . . . we have heard him ourselves—that he is the Savior." Jesus has committed to Philip "the word of reconciliation," and it comes with assurance. It tells of barriers broken down, and if they worship in spirit and in truth, they will come into the light of the Father's countenance. They "gave heed" to the Glad Tidings, the Messiah's presence restored all things and light and love came to them. "There was great joy" in Samaria, such as its old prophets and kings had never seen.

Simon Magus.

In lands and ages before science began its work—and even since—men of acute mind got hold of arts mysterious to the average people. They claimed to have, and perhaps really had, aid from the spiritual world. This was strangely frequent among the Jews, and renegade Jews practiced these arts at Rome and elsewhere. Noble Romans often kept a Jewish soothsayer, and the Sybilline Books, said to tell Rome's destiny, are reputed of Jewish origin. Some of us have seen a modern community stirred and astonished at such arts. What the simple people did not understand they thought divine—"the great power of God."

Something Better.

"When a stronger than he cometh, then he will spoil the house." Under Philip's labors men turned from these vanities to the Way, the Truth and the Life. Simon's doings vanished in this dawn of the Light of the world. Those who believed Philip found rest and peace. Simon's occupation goes. He seems to drop it because convinced of something better. So at Ephesus, those "who used curious arts" had from Paul something better than "their books." Simon frankly accepts, as far as he understands it, the gospel, and casts his fortune into it.

His Offer of Money.

Like the Half-Way Covenanters of early New England, he believed the gospel—the "Half-Ways" paid toward its support—but had no spiritual experience. Often it happens that men help build a church because they rightly count it a good thing. They serve as scaffoldings, which are no part of the completed structure. Simon thinks Philip's system is like his own, though vastly better. The Holy Ghost gives the welcoming heart such peace and sovereign joy! He thinks it must be an asset secret but transferable.

The Work Followed Up.

When the second Temple was dedicated, Samaria heard the joy of Jerusalem; now Jerusalem learns the joy of Samaria and the glad church wish the faith of the new believers made perfect. The Holy Ghost was then coming by none but apostolic hands, and Peter, as Primus, admits the Samaritans, as afterwards the Gentiles, to the full experience of grace. To believe in Christianity with no experience of its spiritual nature is so far well; but Christian doctrines "are spirit and life." Simon's offer is frank and honest, and Peter's sharp rebuke is for all time to show that receiving the Gift of God as a little child is the divine plan. Simon sees clearly that, not by purchase but by prayer, the spirit is given, and he at once humbly seeks freedom from the iniquitous bonds of worldliness.

The Beginning of Missions.

"The law shall go forth from Jerusalem." It had stayed there now some three years, and its errand to go into all the world" begins in sight of Jerusalem, begins with a "Grecian" deacon, sent by the explosion about Stephen. This humble man proves the Master's promise, "I am with you!" He baffles and break's the sorcerer's strange power and brings the sorcerer to a better mind. Then comes the full development of the precious faith. How often has this primal process been repeated! How is it today bringing its saving health to all lands and nations!—A. B. Hyde, D. D., in Pittsburg Christian Advocate.

Look out for the beginnings of sin.

Broken Down

Over-work, worry, mental effort, sickness or any strain upon the nervous system affects the whole body. All the organs depend upon the nerves for strength. If they don't get it they can't do the work demanded of them. Dr. Miles' Nervine restores nervous energy, and builds up the broken down system.

"Two years ago my wife was almost at the point of death with nervous prostration. I shall never forget how she suffered, it was night and day, until we commenced to use Dr. Miles' Nervine and she speedily began to recover. Today she is enjoying as good health as she ever did.

REV. J. H. HERSHEY, Lititz, Pa.

If first bottle fails to benefit, money back.

MILES MEDICAL CO., Elkhart, Ind.



LOOK FOR THE BEST.

Thus even knowledge depends upon love. We cannot kn w any person truly unless we love him. Mere knowledge sees people critically, sees the faults and blemishes in them, the mistakes they make, the evil things they do, but sees not the good. It takes love, mingled with knowledge, to see people as they really are. We should have patience with all men. We should have the charity which covers the multitude of sins. Our Lord's own teaching is, "Judge not, that ye be not judged." If only we would see people through eyes of love we should find beauty where now we find only blemishes. An old legend of Jesus says that as he and the disciples walked one day, they saw a dead dog by the wayside. The disciples turned with loathing from the dead beast, but Jesus remarked, "What beautiful teeth this creature had!" He saw beauty even amid the loathsomeness of death. An eye for the beautiful and good in others is a mark of a large nature. We never can be of great use in the world until we learn this lesson.—J. R. Miller, D. D.

COURAGE.

How often do we hear the admonition: "Keep your head above the water." The best way to fulfill the injunction is to keep the spirit above. Courage, hope, what can a man not do with these? What is he able to do without them? Courage is an elixir of life, giving power both to mind and body. It strengthens the sinews, it revivifies the spirit. It makes life, indeed, worth living.

"But," it may be asked, "how can a person gain courage who is not 'born with it'?" There are two requisites: 1. He believes that what he is doing is worth doing. 2. He must feel that of all the things in the world it is the thing that calls him. With these convictions, he is equipped with weapons that shall level every obstacle, make a path through every maze—for of these are born courage and faith.—Selected.

Lives that do not express something are of very little service in the world. —Rev. Valentine W. Pearson, M. A.

The Farm and Garden.

HAVING A GARDEN TWELVE MONTHS IN THE YEAR.

Few farmers in the South realize fully the advantages of their climate for the production of vegetables for family use every day in the year. It is perfectly possible to get some kind of fresh vegetables from the garden all the time. Now, in January, I am getting fresh lettuce, spinach, kale, celery, parsley, and have onions from fall-planted sets nearly ready for use, and have also onions from fall-grown seed coming in for later use.

But go all over the South and we find the gardens over-run with dead weeds and grass, and the dead corn stalks still standing where the one crop of roasting ears was gathered last summer.

Most farmers consider the garden only a springtime matter. They make garden in spring, get some vegetables, and then leave it to weeds for the cut-worm moths to lay their eggs on and give them an abundance of cut-worms to bother them in spring, when if the garden was kept at work and clean all summer, there would be few worms.

Have a Bed of Asparagus.

There is no vegetable better for early spring than asparagus, and it is easily produced. Most people imagine that it takes a great deal of trouble and a long time to get asparagus, and that they must send off to a nursery and buy roots. This is all needless. You can get asparagus a year sooner from seed than you can from planting the dug roots, which are checked by the digging. Prepare a bed by deep digging or plowing and work into it all the rotten manure you can—for the soil must be heavily manured. Then mark out furrows six inches deep and four feet apart. Sow the seed as early in spring as you can work the land in good order, and cover them an inch or more. Then, as they grow, work the soil to them till level. Thin out the plants stand two feet apart in the row, and cultivate clean all summer. In the fall apply kainit at the rate of 500 pounds per acre, and as growth starts in spring apply 150 pounds of nitrate of soda along the rows and this first spring you can cut some good shots but should not cut too long. Give a good dressing of manure. Follow this year after year and you will get fine asparagus.

How to Grow Beans.

Everyone wants snaps, but most farmers content themselves with one planting. The Refugee bean is best for early planting as it is a little more hardy than others. Later, plant Valentine. Plant just enough for temporary supply, and as soon as those are well up, plant more and keep this up till September. Then, if you have a lot of green pods when frost threatens, gather them and put them in stone jars in strong brine, and you can take them out all winter and soak over night, in fresh water and they are juts as good next day as fresh ones, and you can have them all winter.

For Lima beans, plant Henderson's Bush Lima in rows like snaps and gather the green beans as fast as ready. Do not let them ripen for they will stop bearing, but if regularly gathered clean as fast as ready, they will bear all summer. Any surplus of green beans can be dried for winter use and will be better than ripe ones.

Beets and Other Root Crops.

Sow in February the Early Egyptian and Eclipse beets. If they escape frost as they come up they will stand a good deal of frost after they get the second leaf. Use corn fertilizer in the rows and bed on it. Flatten the beds and plant very thinly. Thin to three inches in the rows. Make a later sowing in March. Then in late July sow some seed of the Blood Turnip and Long Blood beets. Cultivate once, and as the weather gets cold, pull the soil well over the beets on each side, and you can find them all winter in good condition.

Few Southern farmers grow carrots, and yet aside from the carrots used on the table, they can grow a late crop for winter to feed to horses to keep them in good winter condition, and they will need no "stock food." For early use, sow seed of Extra Early Horn carrot in a cold frame in February. Late carrots are sown in July and protected with soil on each side of the rows in winter like beets.

We use radishes for early sowing in February in frames and outside. Sow a few in beet rows to mark the rows before beets come up and you can pull them before the beets use the room. The early sorts are the red olive-shaped and the round rooted ones. Then in late September sow some Chinese Rose-colored winter radishes, and as the weather gets cold mulch them with manure between the rows and you can pull them all winter. I have sold these all winter in Raleigh, and made money at 5 cents a dozen turnips.

Of course, you grow turnips in fall. But the most profitable crop I ever grew was of the Strapleaf Early Milan turnip, sown broadcast on heavily fertilized soil in late February. I shipped these to Philadelphia and got $3 a barrel for them. Fresh, sweet turnips will sell readily anywhere in spring.

Two Neglected Delicacies.

No plant of the cabbage family is equal in delicacy to the cauliflower, and yet one seldom sees it in a Southern garden. In the warmer sections the plants can be set in the fall like cabbages. But the best way is to have a frame and regular hot-bed sashes and set in plants to each sash and set lettuce between. The cauliflower plants will get up to the glass in late February and can then be hardened off and the sashes used on another frame for early plants. The cauliflower will then head in April and early May and they must be headed before hot weather or they will fail. Fall cauliflowers can be grown North, but not in the South, as we cannot carry the plants through hot weather.

Eggplant is another vegetable seldom seen in the farmer's garden. You can have early plants by sowing a few seed of the New York Improved in a shallow box in a sunny window in late February. As soon as large enough to handle, set them in small flower pots and set out in May three feet apart each way. You can get the potted plants from the large seedmen at planting time. They need heavy manuring and good cultivation. The late fruits can be boiled and canned for winter.

Cucumbers and Canteloupes.

If you have frame and sashes you con plant cucumber seed in flower pots early and knock the plants out in boxes and set in well manured hills when the soil is warm. I saw ten acres planted last summer with plants in bloom.

Otherwise, manure furrows well and thin them to three feet apart in 6-foot rows, or in gardens a little closer rows. Plant for pickles in July. For early use, plant White Spine and for pickles Long Green. Canteloupes are planted in the same way.

Keep Up the Roasting Ear Supply.

The extra early sugar corn of the North is useless in the South. The earliest we can grow is the Country Gentleman. Plant at same time Stowell's Evergreen to follow. Then every year plant a little scratch to ripen, and you will be able to have greater success with sugar corn; the seed sold is nearly all grown in Nebraska and is not suited to our climate. But get it acclimated by growing your own seed, and you can grow sweet corn in the South. The earliest garden corn we can use is Adams' Early, which is not a sugar corn, but comes in very nicely in June from March planting, while sugar corn should not be planted before the middle of April. Keep up a succession of planting until August, and can some for winter.

Lettuce Out Doors and Under Glass.

Of course we can have lettuce leaves for a short time in spring by sowing seed on a warm sunny border. But to get good head lettuce, we must either sow seed in late fall and winter the plants outdoors for setting in spring, or have a cold frame with glass or cloth for heading in fall and winter. I have a frame, which is heavily manured. This lettuce is headed in December, and then after sterilizing the soil with a 2 per cent. solution of formalin to destroy fungus, I re-plant with plants from outside for late winter and spring use, at the same time sow some seed in a corner of the frame of the Shellum or Wonderful lettuce to have plants for setting out in March for heading outside. In this way I have white head lettuce all winter and till warm weather comes, when we cannot have good lettuce. Seeds sown outside in spring will give you lettuce leaves, but no good heads for the hot weather catches it.

Any farmer near a prosperous town can add materially to his profits by having some glass sashes and cold frames. From my own garden in Raleigh with sixty-four sashes, I have sold to the grocers in one winter $150 worth of lettuce, and then grew tomato and other plants that brought the sales up to near $250 from an actual space of about one-tenth of an acre of ground. So you can see that glass pays. I used these sashes for sixteen years, then sold them on moving from Raleigh for about the first cost and they were far cheaper than the cotton cloth that has to be renewed every two years, and grow better plants.—W. F. Massey, in Progressive Farmer.

Cabbages, Early and Late.

Early cabbage seed should be sown the middle of September in North Carolina, and later southward. Get strong plants, and in November set them on the north side of sharp ridges running east and west. Set the whole stem in the ground. It is not the cold that hurts them but the morning sun shining on them when frozen, and they will be sheltered at the north side from the sun.

Most farmers in the South think that they cannot grow late winter cabbages and content themselves with collards. But we can grow as fine winter cabbage as anywhere if we observe the proper conditions for our climate. Sow the seed convenient to water in early August. Never let the plants suffer f r water.

Set strong plants on very rich soil heavily manured early in September. Cultivate thoroughly and make them grow so fast that the green worms cannot catch up. To keep the worms down dust the plants with air-slacked lime in which a little salt is mixed. You can kill them with Paris green, but I do not like to use it after heading. These cabbages will head early in December. Then turn them down with head to the north and pile earth over the stem and lower part of the head, for these are the tender spots and the open top of head will be shaded from the sun. Treat collards in the same way in winter and you will have well-bleached heads.

Promise little and do much.—Selected.

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Our Dead.

..."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Best.—Mrs. Althea Caldonia Best, daughter of D. L. and Althea Williams, was born January 12, 1877. She professed religion at the age of 13, and united with the M. E. Church, South, in 1895, at Andrews, N. C. She was married to D. J. Best November 15, 1896, and was the mother of four children; two of these had gone before her to the spirit world.

Sister Best had been living in Canton for the past two years, and during the greater part of this time, had been a patient sufferer. For weeks during the last of the year she had seen the end, and was quietly awaiting God's call to the rest that awaiteth His own. So on December 15th, 1908, in the full assurance of faith, she peacefully fell on sleep. With mind clear up to the very hour of her departure, she spoke of the event without fear. Her courage was born of that sweet trust in Christ that brings perfect peace.

She was buried at Arnold Plains by her pastor, assisted by Rev. Dennis, superintendent of the Methodist Episcopal church.

Thomas.—Brother Henry Thomas departed this life February 4th, 1909, at the age of 71 years.

Brother Thomas was married to Miss Lydia Weisner, to which union six children were born, one of which died in childhood. The other five are Miss Ella Thomas, Mrs. S. J. Thorp, wife of J. F. Thorp, Brothers J. I., C. H. and W. M. Thomas.

Brother Thomas was converted and joined the M. E. Church, South, in early life, of which he has been a consistent and faithful member, serving in the capacity of steward and Sunday school superintendent for a number of years..

Brother Thomas belonged to Company H, Fourth North Carolina regiment of state troops, in the war between the states and was a good soldier.

The funeral service was conducted by the writer at his home after which the burial was at Mosses. The Lord bless and comfort the bereaved.

His pastor,

O. P. ROUTH.

Weir.—Sarah C. Weir died January 25th, 1909, at the age of 75 years and six months.

She was a daughter of John Walker and was married twice. Her first marriage was to Noah Cline April 5th, 1854. To this marriage two children were given, one of whom, Mrs. Lucretia Marshall, survives her. The second marriage was to George W. Weir, to which union five children were born, three of whom, Mrs. Minnie Hundley, James Weir and Junius Weir, are living.

Sister Weir was converted and joined the M. E. Church, South, at Snow Creek in her teens. Her membership was transferred to Olin, where she was a faithful member until death.

May the Lord bless the bereaved children.

Her pastor,

O. P. ROUTH.

RESOLUTIONS.

The following resolutions of respect were passed by the Sunday school of Central M. E. Church, South, Concord, N. C.:

On last Saturday, February 6th, the tender Shepherd took from our midst one of His lambs to place her in His fold above, Lucyle Dayvault, who has been a member of our Sunday school ever since she was old enough to be brought to the church.

She was always faithful, young as she was, both in attendance and lessons.

We as a school will miss her bright face and mourn her loss, but bow in humble submission to Him "who doeth all things well."

Resolved 1. That we extend to her father and mother, brothers and sisters our heartfelt sympathy and love, praying that the God of all comfort may grant them His consolation and bind up their broken hearts.

Resolved 2. That a copy of these resolutions be sent to the family, a copy to the Christian Advocate and one to the Concord Times, and be spread on the pages of our minutes.

MRS. Jno. K. PATTERSON,
R. S. WHEELER,
MISS JOSIE HILL,
Committee.

Quarterly Meetings.

ASHEVILLE DISTRICT.—2d Round.
D. Atkins, P. E., Weaverville, N. C.

Biltmore and Mt. Pleasant	Feb.	20-21
Tryon and Saluda, Saluda	"	27-28
Weaverville	Mar.	6-7
Bethel	"	21
Weaverville ct, Alexander cha.,	"	13-14
Riverside, Elk Mountain	"	20-21
Haywood Street	"	21
Central	"	28
Swannanoa, Bethesda	April	3-4
Hendersonville, Hillgirt	"	9-11
Hendersonville	"	11
Burnsville, South Tow	"	17-18
Bald Creek, Bald Creek	"	24-25
North Asheville	May	2
Fairview, Pattys chapel	"	8-9
Hot Springs	"	13-14
Marshall	"	15-16

CHARLOTTE DISTRICT.—2d Round.
H. K. Boyer, P. E., Charlotte, N. C.

Unionville, Grace chapel	Feb.	6
Morven, Union	"	27-28
Prospect, Carmel	Mar.	6
North Monroe and Icemorlee, Center	"	7-8
Ansonville, Cedar Hill	"	13-14
Wadesboro	"	14-15
Weddington, Weddington	"	20-21
Waxhaw, Bonds Grove	"	27-28
Pineville, Harrison	April	3-4
Calvary	"	4-5
Derita, Hickory Grove	"	10-11
Tryon Street	"	18
Mount Zion	"	25-26
Trinity	May	2
Chadwick	"	2-3
Matthews	"	15-16

GREENSBORO DISTRICT.—1st Round.
W. R. Ware, P. E., Greensboro, N. C.

Ruffin, Lowe's	Feb.	14-15
Randleman and Naomi	"	27-28

GREENSBORO DISTRICT.—2d Round.

Greensboro, Walnut St.	Mar.	7-8
Greensboro, Centenary	"	7
West Greensboro, Friendship	"	13-14
Greensboro, West Market St.	"	14
Greensboro, Spring Garden St.,	"	21
Pleasant Garden circuit, Zion	"	20-21
Greensboro, Carraway Memorial (night)	"	21-22
High Point, Washington St.	"	28
High Point, South Main St.	"	28
Liberty circuit, Old Randolph	Apr.	2-3
Asheboro circuit, Cedar Falls	"	3-4
Ramseur and Franklinville, at Franklinville	"	4-5
Randleman and Naomi	"	10
Asheboro station	"	11-12
Coleridge circuit, Mount Olive,	"	17-18
East Greensboro, Whitsett,	"	24-25
Ruffin circuit, Ruffin	May	1-2
Randolph circuit, Hopewell	"	8-9
Reidsville station	"	16-17
Wentworth circuit, Carmel	"	22-23
Uwharrie circuit	"	29-30
Denton circuit	"	30-31

FRANKLIN DISTRICT.—2d Round.
R. M. Taylor, P. E., Franklin, N. C.

Macon circuit, Mulberry	Feb.	27-28
Franklin station	"	28-29
Bryson City, Judson	Mar.	6-7
Glenville, Cashiers	"	13-14
Dillsboro and Sylva, Sylva	"	20-21
Murphy circuit, Peach Tree	"	27-28
Andrews station	Apr.	3-4
Franklin circuit, Salem	"	10-11
Webster circuit, Wesleyana	"	17-18
Hiawassee ct, Martin's Creek,	"	24--25
Murphy station	"	25-26
Hayesville circuit	May	1-2
Robbinsville	"	8-9
Whittier circuit	"	15-16

WINSTON DISTRICT.—2d Round.
T. F. Marr, P. E., Winston-Salem, N. C.

Centenary	Feb.	21
Southside, Salem	"	21
Madison, Mayodan	"	27-28
Stoneville, Stoneville	28-Mar.	1
Leaksville	Mar.	7-8
Spray	"	6-7
Kernersville, Oak Ridge	"	13-14
Grace	"	14-15
N. Thomasville, Fair Grove	"	20-21
Thomasville	"	21-22
Walnut Cove, Stokesburg	"	27-28
Walkertown	"	28
Advance, Advance	Apr.	1-2
Farmington, Wesley Chapel	"	3-4
Mocksville	"	4-5
Forsyth, Bethel	"	10-11
Burkhead	"	11-12
Davie	"	17-18
Cooleemee	"	18
Lewisville, Union	"	17-18
Davidson, Centenary	"	24-25
Summerfield, Summerfield	May	1
Stokesdale, Zion	"	2-3

MT. AIRY DISTRICT.—2d Round.
W. M. Bagby, P. E., Mt. Airy, N. C.

Wilkesboro	Feb.	14-15
Rockford, Siloam	"	24-25
East Bend, Prospect	"	27-28
Rural Hall, Germanton	Mar.	3-4
Danbury, Davis Chapel	"	6-7
Pilot Mountain at Chestnut Grove	"	10-11
Mt. Airy circuit at Salem	"	13-14
Mt. Airy	"	14-15
Sparta, at Sparta	"	17
Laurel Springs, Chestnut Hill	"	18
Jefferson, Bethany	"	20-21
Helton, Helton	"	27-28
Creston, Mill Creek	Apr.	10-11
Boone, Blackburn Chapel	"	17-18
Watauga, Henson Chapel	"	24-25
Wilkes, at Miller's Creek	May	1-2
Wilkesboro	"	2-3
N. Wilkesboro	"	2-3

MORGANTON DISTRICT—2d Round.
R M. Hoyle, Presiding Elder.

N. Catawba, Green Mountain	Feb.	20-21
McDowell, Glenwood	"	27-28
Rutherford College, at night	March	5-7
Connelly Springs, Friendships	"	6-7
Marion, at night	"	12-14
Old Fort, at Providence	"	13-14
Rutherfordton, Gilboa	"	18
Forest City, Pleasant Grove	"	19
Henrietta and Caroleen, at night	"	19-21
Cliffside, Hollis	"	20-21
Green River, Bethlehem	"	24-25
Broad River, Union	"	27-28
Thermal City, Pleasant Grove	April	3-4
Elk Park, Cranberry	"	10-11
Bakersville, Bakersville	"	14-15
Spruce Pine	"	17-18
Hartland	"	22
Morganton Station, at night	"	23-25
Table Rock	"	24-25
Morganton Circuit	May	1-2

District Conference at Glenalpine April 29th to May 2d.

SHELBY DISTRICT.—2d Round.
C. F. Sherrill, P. E., Shelby, N. C.

El Bethel, Salem	Feb.	27-28
Shelby	"	28-29
Cherryville, St. Paul's	Mar.	6-7
Crouse, Pleasant Grove	"	7-8
Gastonia, Main St.	"	13-14
Gastonia, Ozark	"	13-14
Lincoln circuit, McKendree	"	20-21
Lincolnton station	"	19-21
King's Mountain	"	27-28
Shelby circuit, Earl	April	3-4
Dallas	"	4-5
Lowell, South Point	"	10-11
McAdenville	"	10-11
Bessemer City	"	17-18
West End and Franklin Ave.	"	17-18

SALISBURY DISTRICT—2d Round.
J. C. Rowe, Presiding Elder.

Epworth	Feb.	7-8
Salisbury Circuit, Providence	"	27-28
First Church	"	28
Linwood, Ebenezer	March	6-7
Lexington	"	7-8
China Grove, Landis	"	13-14
South Main	"	14-15
Mt. Pleasant, St. Paul	"	20-21
Bethel	"	21-22
Corncord Circuit, Center	"	27-28
Central	"	28-29
Salem	April	2
Cottonville, Rehobeth	"	3-4
Norwood	"	4-5
Gold Hill, Wesley	"	10-11
New London, Palmerville	"	17-18
Jackson Hill, Macedonia	"	24-25
Kannapolis, Unity	May	1-2
Big Lick, Loves	"	8-9

STATEVILLE DISTRICT.—2d Round.
J. N. Huggins, P. E., Statesville, N. C.

Clarksbury at Macedonia	Feb.	20-21
Davidson	"	26-28
Broad street	"	28
Mooresville at Triplett	Mar.	6-7
Mooresville	"	5-7
Troutman at Wesley	"	13-14
Race Street	"	14
Statesville at Providence	"	20-21
Iredell at Turnersburg	"	21-22
Stoney Point at Pisgah	"	27-28
Alexander at Hiddenite	April	10-11
Granite Falls	"	16-18
Caldwell at Ebenezer	"	17-18
Rock Springs at Marvin	"	24-25
Catawba at Mountain View	May	1-2
Maiden at Mays	"	8-9
Newton	"	9-10
Lenoir station	"	14-16
Lenoir ct., at South Lenoir	"	15-16
Hickory circuit	"	22-23
Hickory station	"	21-23

WAYNESVILLE DISTRICT—2d Round.
W. H. Willis, Presiding Elder.

Waynesville	Feb.	20-21
Clyde, Clarks	"	27-28
Canton	March	6-7
Jonathan, Shady Grove	"	13-14
Mills River, Shaw's Creek	"	20.21
Bethel, Liberty	"	27-28
Leicester	April	3-4
North Haywood, Laurel Hill	"	10-11
Spring Creek, Balm Grove	"	17-18
Sulphur Springs, Oak Hill	"	24-25
West Asheville	"	24-25
Haywood	May	1-2
Brevard Circuit	"	8-9
Brevard Station	"	15-16

How to Increase the Yield of Fruit

Increased fruit crops are more often the result of good management than of good luck. Fruit trees and fruit plants need a liberal supply of

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Edgar Springs, Mo., July 15, 1908.
Shuptrine Company, Savannah, Ga.

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Respectfully, Elsie M. Judevine.

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It is in the living presence of the Spirit that the power of Christianity lies.—Rev. S. Chadwick.

We make more mistakes in going down too low to people than in going too high.—Rev. W. A. Labrum.

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Woman's F. M. Society

(Continued From Page 10)

The last session of the conference came, and about the communion table knelt foreigners and Chinese. Side by side with the school girls, Bible women and pastors' wives, knelt their foreign sisters, beloved teachers and physicians. These are women whose lives are being cast into the crucible, and out of the fire comes the pure gold of Christly character reflecting his image. Life bells, so sadly jangled and out of tune, ring out sweet music in the ear of God. "For thy sake, O Christ!" these say, and count it joy to fill up what is lacking of his sufferings. So many an old Chinese street in city and hamlet resounds with a woman's name—women like Mary Porter Gamewell who held nothing back as too good for Christ, but gave themselves a living sacrifice. Why this waste? Not waste, but the ransom for many.

In that last memorable melting together of hearts made one by the blood of Jesus and one by other life blood poured out in service we whisper in the hush, "The old brother is right. Surely this is the Lord's great Conference."

RESOLUTIONS.

"Blessed are the dead who die in the Lord." This thought dwells in the heart of every one who knew Mrs. C. C. Williams, who entered the promised rest in January, 1909, at the age of forty-two.

Just as there had been prepared for her a new earthly home, God called her to her heavenly home, that "house not made with hands, eternal in the heavens." Realizing that God's ways are not our ways, we humbly submit to his will. Therefore be it

Resolved 1. That in the death of Mrs. Williams, we, the Womans' Missionary Societies of the Elkin Methodist church, have lost one of our most faithful and most consecrated members whose memory we will always cherish.

Resolved 2. That we tender our condolence and deepest sympathy to the bereaved husband and children, who are deprived of her devoted love.

Resolved 3. That we commend them to the only source of comfort, the all-merciful Father, who loves while He afflicts, and pray that He will speak peace to their burdened hearts and enable them to say in the midst of their sorrow: "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Resolved 4. That a copy of these resolutions be sent to the bereaved family, published in the town paper, the North Carolina Christian Advocate, and that they be recorded upon the minutes of the Woman's Home and Foreign Missionary Societies of our church.

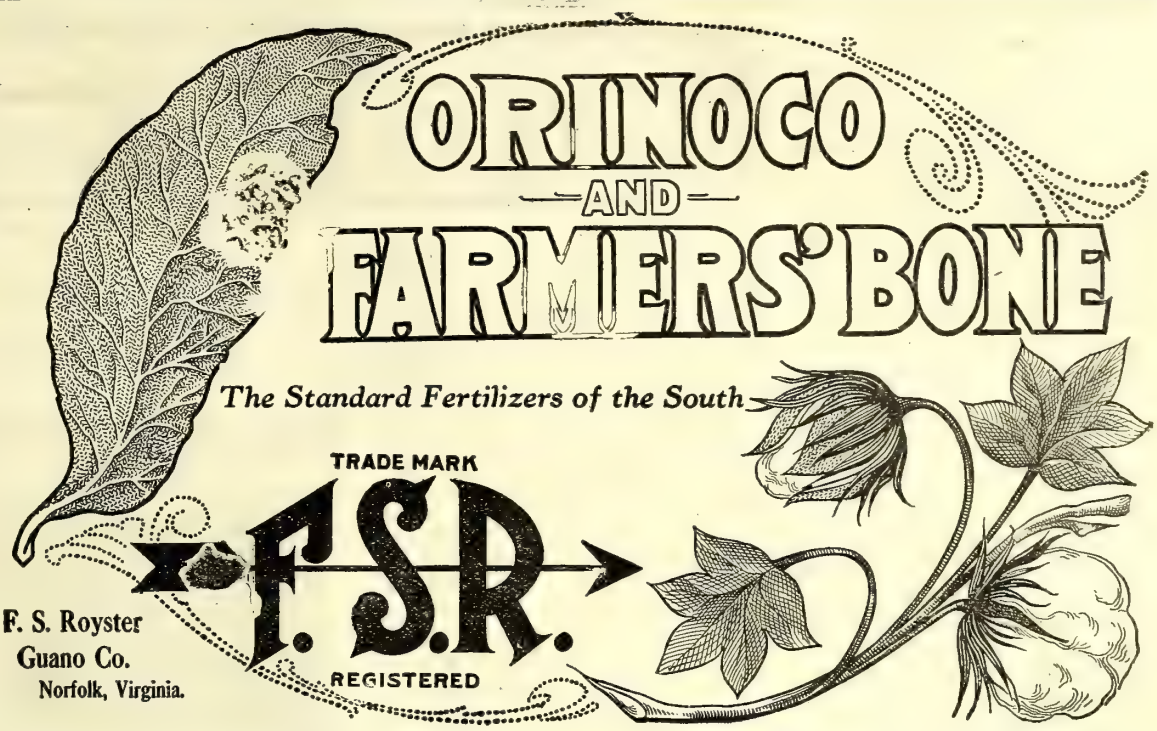
MRS. R. L. HUBBARD,
MRS. JOHN ROTH,
MRS. MASON LILLARD,
MRS. D. M. LITAKER,
Committee.

ATTRACTIVE RATES FOR PRESIDENTIAL INAUGURATION.

$9.20—Greensboro, N. C., to Washington, D. C., and return, on account of Presidential Inauguration. Tickets will be sold February 28th, March 1, 2, and 3, and will be good to leave Washington up to March 8th, returning. All tickets limited to continuous passage in both directions.

R. H. DeBUTTS,
Passenger and Ticket Agent.

A man may be a great student of scripture without being a great saint.



From the Field

Continued from Page 7.)

on the Shelby district, and his visits to the quarterly meetings are highly appreciated. Rev. W. M. Boring is the popular pastor in the Polkville circuit.

Rev. C. F. Sherrill will hold a quarterly meeting at Palm Tree next Saturday and Sunday, February 20th and 21st, preaching both days at 11 a. m.

Rev. J. M. Terrell, a returned missionary from Brazil, will address the people of Sharon church next Tuesday at 2:30 p. m. He spoke in the Methodist church in Shelby Thursday night. Mr. Terrell is a native of North Carolina. The presiding elder, Rev. C. F. Sherrill, has secured the services of Mr. Terrell for all this week for the Shelby district, beginning Monday at Lowesville and closing Sunday night at Gastonia.—Cleveland Star.

Newton.

The presiding elder, Rev. J. M. Huggins, of Statesville, preached at the morning and evening services at the Methodist church on Sunday.

The sermon at the morning hour was one of force and spiritual power. The discourse was one setting forth the strife that goes on in man with the desire of man to do good. The speaker showed how men may overcome the evil and live the life that God would have them live. He showed that in the final analysis of man's sin, and his burdens with these, that the cause of it all is selfishness.

Mr. Huggins is a man who lives close to his Master and is doing a good work in the Statesville district as presiding elder.

On Monday morning the first quarterly conference of the year was held, and the usual business connected with such meetings was transacted.—Catawba County News.

SOME SOUTHERN METHODIST NOTES.

Rev. S. A. Link, long time one of the leading instructors in the State of Tennessee and well known to the readers of this journal as a master of beautiful English and a faithful student of literature and life, passed into rest on Friday, February 12, at his home in Thomasville, Tenn. In his youth he was a gallant Confederate soldier, and carried through life physical disabilities caused by wounds received on the field of battle.——— Mrs. Collins Denny is planning a visit to her daughter, Mrs. Elizabeth Denny Vann, who is ill in Rio de Janeiro, Brazil. She will not be able to get a steamer for Rio until March 4. While Mrs. Vann is quite ill, yet her condition is not critical. She went to Brazil the early part of last summer, very soon after her marriage. The church will pray that this young missionary, the daughter of one of our most respected leaders, will be speedily restored to full health.———Dr. Lambuth and Dr. Denny did not announce the dates of the meetings of the Board of Missions and the Book Committee, as we said last week by the slip of pen or type. The Board of Missions will meet May 5 in Nashville, and the Book Committee May 7th in Dallas. Dr. J. M. Mason died February 3, and not February 4. The pastor at Mexia is Rev. J. C. Mims, and not Rev. J. C. Sims. How these errors were made we cannot say, as the man who wrote the notes had the correct information.—Nashville Christian Advocate.

Rev. J. M. Mason, D. D., of the Alabama Conference, and presiding elder of the Montgomery district, died suddenly in Opeleika on the morning of the 3d inst.. Dr. Mason has been for years a prominent member of his conference, and has by them been repeatedly honored with a seat in their delegation to the General Conference sessions. He was sixty-three years of age. The remains were taken to Auburn, Ala., for interment.—Wesleyan Christian Advocate.

RESOLUTIONS.

The following preamble and resolutions were passed by the first quarterly conference for the year by Winston district, Davie circuit, Dr. Marr, the presiding elder, in the chair:

Whereas, in the inscrutable wisdom of Divine Providence the spirit of our venerated and venerable brother, Vincent Walker, has been removed from the church militant to the church triumphant, and

Whereas, during his long life, nearly 93 years, 74 of which he was a faithful, and at all times, a scrupulously consisitent member of the Methodist church, and for 68 years, an earnest and efficient minister of the gospel, exerting himself faithfully for the salvation of men and the glory of God, and

Whereas, in this long life of Christian service he has been an ever-present inspiration to a higher religious walk in the home, in the community, and in the church, and

Whereas, reckoned by the length and evident results of his labors he was by far the greatest and best among us, therefore be it

Resolved 1. That we bow with humble submsission to the will of Him who doeth all things so well.

Resolved 2. That we cherish the memory of our deceased brother, and strive to emulate his high Christian character, his holy living and his faithful service.

Resolved 3. That a copy of this memorial be spread upon the minutes of this Quarterly Conference, and that a copy be sent to the family of the deceased, and that a copy each be forwarded to the county papers and the Christian Advocate for publication.

"Over the hills and valleys of dreaming,
Slowly we take our way;
Life is the night with its dream visions teeming,
Death is the waking at day."

C. C. CRAVEN,
W. S. WELLMAN,
J. D. HODGES.

Marriages.

At Bethel station parsonage, January 24th, 1909, at 6:30 p. m., Mr. Stacy C. Carriker, of No. 10 Township, Cabarrus county, and Miss Maud Green, of Stanly county, N. C. Rev. S. S. Higgins, officiating.

At the Methodist parsonage, on February 11, 1909, 11:30 a. m., Mr. O. L. Black, of No. 10 Township, Cabarrus county, and Mrs. M. Alice Kluttz, of Union county, N. C. Rev. S. S. Higgins, officiating.

A REAL COLD AND GRIP REMEDY.

The new scientific remedy for Colds and Grip, the most effective ever brought out, is Hick's Capudine. Relieves the aching and feverishness—restores normal conditions. It's liquid—pleasant to take—affects immediately.

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DEVOTION PREPARES FOR DUTY.

Devotion is not all. Peter wished to stay on the mount of transfiguration, to go back no more to the cold, sin-stricken world below; but not so; down at the mountain's base, human suffering and sorrow were waiting for the coming of the Healer, and the Master and his disciples must leave the rapture of heavenly communion and hasten down to carry healing and comfort. It is always so. While we enjoy the blessedness of fellowship with God in the closet, there come in at our closed doors, and break upon our ears the cries of human need and sorrow outside.

The truest religious life is one whose devotion gives food and strength for service. The way to spiritual health lies in the paths of consecrated activity. It is related in the monastic legends of St. Francesca that although she was unwearied in her devotion, yet if, during her prayers, she was summoned away by a domestic duty, she would close her book cheerfully, saying that a wife and a mother, when called upon, must quit her God at the altar, to find him in her domestic affairs.—Rev. J. R. Miller.

Truth is the apostle before whom every cowardly Felix trembles.—Ex.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation, and club cars to New York.

3:45 a. m.—No. 45, daily, Local for Charlotte, connecting for Atlanta and points south.

4:10 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

7:10 a. m.—No. 8, daily, for Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem and daily except Sunday for Wilkesboro.

7:50 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:50 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:25 a. m.—No. 144, daily, for Durham, Raleigh, and Goldsboro.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, Local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:55 p. m.—No. 131, daily, for Mt. Airy.

6:15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleeper for Richmond.

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C. M. GIBSON, Box 44, Young's Island, S. C.

BLESSED MINISTRIES.

There is a sphere continually around man in which he must sow freely if he would reap joyfully; in which he must give largely if he would receive bountifully; in which he must serve patiently if he would be treated lovingly, and in which he must bear bravely the burdens of others if he would move lightly under the pressure of his own. Unspeakably wonderful and beautiful are the ways of God in having bound man by such tender cords to such blessed ministries; by having established on earth an institution which constantly and mightily draws forth and trains to their full tension those unselfish affections, sympathies, and passions by which human communities are helped, blessed, and saved.—Baldwin Brown.

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SCHEDULE EFFECTIVE FEB. 7, 1909

NORTHBOUND	Pass. No. 10	Mixed No. 60	Mixed No. 62	Mixed No. 50
Chester.....Lv.	8.15 a. m.	1.15 p. m.	----------	----------
Yorkville.....	9.00	2.40	----------	----------
Gastonia.....	9.47	4.30‡	8.00 a. m.	----------
Lincolnton.....	10.42	----------	11.02	----------
Newton	11.20	----------	11.55	----------
Hickory.....	12.05 p. m.	----------	1.10	11.30 p. m.
Lenoir	1.22	----------	4.15 p. m.	1.55 a. m.
Mortimer .....Ar.	----------	----------	6.35	----------

SOUTHBOUND	No. 9	No. 61	No. 63	No. 51
Mortimer.....Lv.	----------	----------	5.40 a. m.	----------
Lenoir	2.00 p. m.	----------	*8.40	*6.30 a. m.
Hickory	2.55	----------	10.50‡	‡9.00
Newton	3.25	----------	12.40	----------
Lincolnton.....	4.02	----------	1.45	----------
Gastonia.....	4.55	8.00 a. m.	4.30‡	----------
Yorkville	5.49	9.30	----------	----------
Chester.....Ar.	6.35	11.00	----------	----------

* Leave ‡ Arrive

CONNECTIONS

Chester—Southern Ry., S. A. L. and L. C.
Yorkville—Southern Railway
Gastonia—Southern Railway
Lincolnton—S. A. L.
Newton and Hickory—Southern Railway
Lenoir—Blowing Rock Stage Line and C. & N.

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To take and to live always in the attitude of mind that compels gladness, looking for and thus drawing to us continually the best in all people and all things, being thereby the creators of our own good fortunes.—Ralph Waldo Trine.

Happiness, content, and right satisfaction, all doubts answered, all dark places lighted up, heaven begun here—this is the reward of loving God. In this world, tribulation; yes, but good cheer in spite of that.—Geo. Hodges, D. D.

TRINITY COLLEGE

North Carolina Christian Advocate

Reading Room
Trinity College
Durham N C

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

$1.50 PER ANNUM—In Advance.

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EDITORIAL.

ANOTHER MILE POST.

Today marks the passing of another mile post in our National history. Mr. Theodore Roosevelt, of New York, having completed his term as President of the United States, steps aside, and Mr. William H. Taft, of Ohio, assumes the obligations of Chief Executive of the most powerful nation on the face of the earth. The brief history of the United States, as an independent nation, makes a thrilling story, and one cannot give it thoughtful study without becoming convinced that a wonderful providence is manifest in it all. From the year 1776, when our independence was formally declared, till 1789, when George Washington was inaugurated as the first President, there were many stormy scenes, but these were the birth throes of a great nation. From Washington to Taft there have been many upheavals, social and otherwise, but out of them all we have come stronger and better prepared to work out a great destiny as a nation.

With all our enlargement as a nation, however, there has come greater responsibilities and every day of progress makes our relation to all other nations more and more delicate. Social and political problems become more and more complicated, and there is nothing that can give us hope for the future but a continued reliance upon the providential guidance that has brought us into so large a place as a nation. As we could not have come into this inheritance without the guidance and goodness of Almighty God, neither can we expect to maintain our place of influence and power without the continuance of His leadership.

It is not so much our form of government as the predominant forces of righteousness that has made us great as a nation. The circuit rider and other ministers of the gospel have done more to exalt our nation than the statesman or politician. Without the moral influence of these men it would have been impossible to have shaped the policy of the state so as to have made this country the refuge of the oppressed, and the abiding place of prosperity.

Let the devout everywhere today pray that the mantle of wisdom and discretion may fall upon Mr. Taft and that the God of nations may guide him to an administration of peace and happiness.

RANDOM NOTES.

The Hickory Methodists are going to have every thing in proper shape by conference time. Our progressive people there have bought the handsome home on the corner next to the church for a parsonage and by securing this lot have adjoining ground in sufficient quantity to make needed enlargement of the church building. When completed ten years ago the church was large enough they thought to meet all the demands for many years to come, but the rapid growth of the town and the corresponding increase of Methodists there proves that they were mistaken in their estimates.

Plans are now being made for the enlargement of the Sunday school room, and when completed, the capacity of the church will be nearly doubled, and the class rooms to be added will give the Sunday school the opportunity for larger usefulness. Dr. J. H. Weaver is a wise leader, and the church will be ready by fall to give as good entertainment to the conference as any of the larger city churches have rendered.

Some public-spirited citizens have organized a company and begun the erection of a large modern hotel which will be completed before the summer ends, so that all visitors to conference next fall may be assured that ample room will be at their command.

* * * * *

Rev. J. H. West, the pastor at Wadesboro, now occupies as a permanent home one of the very best houses in Wadesboro. Last year almost as soon as he went there he undertook to raise the money to build a good parsonage in place of the old one, and his people rallied to his supoort and before conference he moved in. The house is near the church, and only two blocks from the center of the town. The picture of the parsonage will appear in an early issue of the Advocate.

Brother West has a loyal and appreciative people to serve, and this year they have increased the salary to $1,500.00, and it is one of the most attractive appointments in the conference.

* * * * *

Rev. Dr. H. F. Chreitzberg has a strong hold on not only his congregation at Monroe, but on the whole community. He has his congregation well organized and this year the salary has been raised to $2,000.00. Large congregations attend upon his ministry and many were the words of praise I heard spoken of him during a recent visit there.

Monroe church is a beautiful building, architecturally perfect, and well situated. Visitors to the conference of 1902 held there will remember the splendid choir, which deserves high praise for the service in song itrenders still.

Dr. Chreitzberg is not only a preacher of superior gifts, but possessed of rare mechanical insight and has discovered a way for preventing the accidents so common on railroads because of defective switches. A patent has been applied for, and it will not be long until the railroads will have installed a system which will safeguard all this danger.

* * * * *

The Polkton circuit, in charge of Rev. L. T. Cordell, is growing rapidly into one of the best of appointments. Brother Cordell is doing a fine work and the church is growing materially and spiritually under his ministry.

He has moved from Polkton to Marshville for the school advantages and I am told he preaches at about 13 places. Plans are on foot to build a church at Wingate, and improvements are being made at other places.

Brother Cordell is a faithful pastor and one of our very best preachers. A sermon he preached at the district conference at Wadesboro last summer would have done credit to any man.

* * * * *

There is no preacher in the conference who appreciates his people more and who is more loved by them than Rev. F. L. Townsend, of Lincolnton. From the first service he held on reaching his charge, he has been growing in favor and this promises to be a year of great things with the church there.

* * * * *

The death last week of Mr. Marshal E. Shell, of Lenoir, removes to the Church above one of the most faithful members of the Lenoir congregation. Brother Shell had, for many years, been an officer of the Sabbath school and a steward, always in his place and faithful to every duty. He leaves a wife and several sons and daughters to mourn their loss.

* * * * *

Mr. D. H. Covington, of Monroe, who died two weeks ago of typhoid fever in a Chicago hospital, was a son of the late Hon. D. A. Covington (who was a brilliant lawyer) and a brother of Mrs. J. B. Craven, of Salisbury.

Mr. Covington was only 25 years old, a very bright Greek scholar and a student in the Chicago University, leading his class and would have earned his Doctor's degree at the end of this school year. The president of the University appreciating so well his accomplishments had already presented him for a full professorship in that great institution to begin after his graduation next June. But alas, dread disease took hold upon him and he passed to the other world. He was a noble young fellow, brilliant in mind and consecrated in heart. The body was taken to his old home at Monroe and there laid to rest.

S—.

A QUESTION OF PERSONAL PRIVILEGE.

Dear Editor:—Kindly let me call attention to a statement in circuilar letter of Revs. H. M. DuBose and J. H. Shumaker (Methodist Benevolent Association in this week's Advocate, which is very misleading to every one not acquainted with the facts. The writers of the statement were in possession of the facts. The statement to which I call attention is this: "In addition to these payments the Association has recently sent Rev. H. F. Chreitzberg (beneficiary), of the Western North Carolina Conference, its check for $1,000.00, in settlement of his claim under the policy of his father, Rev. A. M. Chreitzberg, of the South Carolina Conference, deceased."

Why was this statement injected into the "circular letter" sent to the Western Norh Carolina Conference, and left out of same letter, with local colorings, published in the Southern Christian Advocate for the information of the members of the Association in that conference? If it had place any where it should have been for the information of the brethren of that conference. Why was my name put in connection with the matter at all, especially in connection with "(beneficiary)" and "his claim"? The writers knew that I was connected with this transaction as executor of this particular part of my father's estate, for I so wrote them before the check was sent. This check was in my hands only a few hours when it was made payable to Rev. J. E. Carlisle, of the South Carolina Conference, agent of the "Belin Fund," to settle three notes aggregating $1,000.00 borrowed years ago by my father to meet current expenses, and to pay for the publication of "Methodism in the Carolinas." For reasons best known to my father he had the policy made payable to me, and gave me particular instructions how it should be applied, which instructions have been carried out.

I regret exceedingly to be thus forced to ventilate private matters to explain a statement injected unnecessarily into information given the members of said association in this conference.

Yours truly,

H. F. CHREITZBERG.

Home Mission Sketches

Chas. A. Wood, Conference Missionary Secretary

MISSIONARY EXPERIENCES.

The following extracts from letters written to the conference missionary secretary explain themselves:

"For nearly five years I have been doing Home mission work, and in that time I have had some rich and rare experiences—and some otherwise. My work has been in the Piedmont and Blue Ridge section. In these fields I have found some of the "salt of the earth," and some very intelligent people, mixed in with others not so intelligent, and some not interested in religion—on the whole with an average people. These fields are not missions because the people are ignorant heathens, but for various other reasons.

In some instances the charges have been divided too much and made so weak they cannot support a preacher. In other communities the people have been mistaught concerning the support of the ministry. Ministers of other denominations work their farms, or other business, making their own support, and preach for almost nothing. It will take time and effort to overcome this influence. Many stewards have the idea that the preacher should make his own living and preach for pastime, and of course such stewards are about worthless. But still they are the best that can be had in some congregations.

When these stewards come together to fix the allowance for the preacher, what a time they do have! The only movement some of them have is a backward movement. One will say, 'I am ag'in allowing the preacher any more than he has been gittin'. It is dangerous to try to git more. It hurts the work.'

After a long struggle a bare majority will agree to a little advance. Then comes the second pull in getting the various churches to take their part of the increase. It is almost enough to make the angels weep to see them kick against having any part or lot in this increase.

Another trouble is to get stewards to collect during the year. Not long ago my whole board of stewards had not collected from others as much as thirty dollars up to two weeks of conference. To say the least, the pastor and his family were ill at ease. We have been forced to practice very humiliating economies, and have been hindered from giving the best possible service to the church. A peep into the

home life of a home missionary would reveal such economy as is not always pleasant—things we do not care to speak of to the public. If hardships and privations mean hardihood and happiness, then the Home missionary and his family will surely be hardy and happy. And if suffering here brings joy hereafter then they will surely have untold joys hereafter.

But with all the unpleasant things there are many that are pleasant. We have the company of many consecrated children of God to cheer us on the way; we have seen many happily born into the family of God; we have heard God's children shout praises to His name; we have seen the church advance her work in every way; we have seen charges more than double their liberality in one year and then advance again the next; we have seen a deepening of grace in the heart's of God's children; we have seen saints pass in triumph over to be with God; we have comforted the distressed; we are so glad He has given us even an humble place to labor for Him."

Here is a quotation from another preacher which reads almost like a postscript to the other, but in fact it came from another part of the conference altogether:

"Some years ago I preached four years at a place and received for my work five cents. At another place I preached eighteen months and built a nice little church, for this service I received $2.90 in money and a one-horse load of pumpkins. At still another place I preached every Sunday morning and night for a year, receiving $110. During this year I rode every first and third Sunday afternoon to an appointment ten miles away. For this ride of twenty miles and preaching twice a month I got $1.36 for the collections and $5.25 salary. To reach this appointment I paid for horse hire $7.50, and others paid about the same amount. I lost a few dollars on that appointment, but when conference came I had money enough to move sixty miles.

I served one charge at the time we had eight in the family on a salary of $245. That they might help all they could my wife and daughter took in washing and ironing. Another charge of six churches I served four years. During these four years we built another church, paid $77 debt on another church, built and paid for a parsonage. In no year did I receive more than $291, and yet when my term was out I did not have to borrow money to get away. The good Lord has never been better to any preacher and his family than to this writer and his family."

And yet some people say that preachers are out for the money. Another missionary writing of the difficulties of his charges pauses to say that although some believe in the "blighting doctrine that people ought not support to the ministry, which is clogging the work of our church considerably," he has some as noble and loyal Christians and Methodists as can be found anywhere. He says further:

"Some of our officials do very little unless they can make money by being in the church. They oppose good roads and good schools, and care very little about their church if it happens to mean money out of their pockets. I find the religon of numbers consists in demonstration or excitement and little fruit. I believe in Godly zeal, but not in bodily excitement as a means of grace. Bodily excitement seems to be the forte of many Methodists here."

The reason these things can be written is because we do not raise enough money for domestic missions to decently support the missionaries we send out. Shall this reproach continue?

NOTES AND PERSONALS.

—Rev. J. P. Rodgers secured $645.00 in subscriptions for the Children's Home at Randleman on a late visit there.

—Rev. E. G. Kilgore, of this city, leaves today for Miller's Tavern, Va., to assist Rev. A. N. Lewis, of the Vrginia Conference, in a ten day's meeting.

—The Christian Home, formerly the Messenger, published at Wilson, N. C., by Rev. John T. Jenkins, is on our table in new dress. It is now published at Charlotte, and Rev. J A. Baldwin and Roby C. Day are added to the editorial staff.

—The congregation of West Market Street Methodist church is planning to erect a Sunday school building on the vacant lot in the rear of the church. The structure is expected to cost $20,000. A very enthusiastic meeting was held at the church on Wednesday night of last week to consider this.

—We sympathize with Brother C. C. Cornwell and wife, of Dallas, in the great shadow that has fallen upon their household in the death of their five-year-old son, Wilbur, which occurred at their home in Dallas last week. May they realize as never before that heaven is not far away.

—The people about Walnut Cove refer to their new pastor, Rev. C. H. Clyde, as a hustler. The church is situated a little inconvenient to many of the congregation and the walk is very muddy. Brother Clyde has solved the problem by having a good gravel walk constructed. Clyde will always get there.

—Rev. L. L. Nash, D. D., of the North Carolina Conference, is at St. Leo's hospital, this city, suffering from an attack of acute indigestion. He has had to give up work temporarily. He is in charge of Gibson station in the Rockingham district. We trust that Brother Nash will soon be able to resume his loved employ. He has had a long career of remarkable success as an itinerant Methodist preacher, but with prudence and care should have many more years of usefulness.

—The second quarterly conference for West Greensboro circuit will be held at Friendship ten miles west of Greensboro on Saturday, March 20th. Preaching on Saturday at 11 a. m., after which dinner will be served on the grounds. The quarterly confer nce will be held in the afternoon. There will be preaching at 11 a. m., Sunday, concluding with the sacrament of the Lord's Supper. Rev. W. R. Ware, the presiding elder, will preach Saturday and Sunday. He wll also preach at Muir's Chapel in the afternoon at 3 o'clock.

—Dr. R. E. Ware, of Shelby, is a good Methodist and a great chicken man. Now and then he loves to pluck a yellow-leg and have the preacher share it at his hospitable board. This editor's mouth waters now at the thought of accepting his invitation to do so, if we ever get a brief emancipation from the slavery of the office. At the recent poultry show in Charlotte Dr. Ware won the first prize for the best display, being a silver cup, valued at $25.00 and awarded by the Rhode Island Red Club of America, which was hotly contested. See his advertisement in anther column.

—The news of the death of Mr. Marshall E. Shell, which occurred at his home in Lenoir on Sunday morning, February 21st, brought sadness to many hearts. The news reached us a little too late for our issue of last week. Brother Shell was always a good man, and filled a conspicuous place in the history of his church and community for nearly fifty years. He was sixty years old and had been a member of the Sunday school for 55 years. He had filled many prominent positions in his town and county, having been Clerk of the Superior Court for twelve years. He was also a trustee of Davenport College, having always taken great interest in the work of this institution. May great comfort and grace rest upon the bereaved wife and children. They sorrow not as those who have no hope.

BREVARD SCHOOL DAY.

By resolution of the Asheville Conference, March 7, 1909, was made Brevard School Day, and all the pastors were urged to use part of that day for taking a collection to aid in giving an education to those needy girls in the state who cannot attend the other schools. All pastors are hereby urged not to forget this occasion, but to take the offering and forward it to Mrs. F. E. Ross, Greensboro, N. C., treasurer of Brevard Institute.

Very truly yours,
C. H. TROWBRIDGE.

FOR BREVARD INSTITUTE.

Those who made pledges in the Greensboro district for the support of a girl at the Brevard Institute, will please send same as early as possible to Rev. A. G Kirkman, Greensboro, N. C.

There is some power we have not yet discovered, some secret as yet unknown—but O, what a marvelous power! what a blessed secret! that can make the Christian life of love, and trust, and bright serenity. something different from the duty-life, which, though real, does not satisfy; having all the activity and earnestness of the duty-life, but having with it the peace and joy which many and many a soul is craving.—Rev. William R. Huntington.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to March 2nd 1909.

ASHEVILLE DISTRICT.		
Riverside, A. E. Harrison	1	
Weaverville, T. E. Smiley	10	
		11
CHARLOTTE DISTRICT.		
Dilworth, A. L. Coburn	1	
Wadesboro, J. H. West	8	
Tryon Street, G. H. Detwiler	2	
Trinity, E. L. Bain	9	
Belmont Park, L. A. Falls	2	
Monroe, H. F. Chreitzberg	6	
Chadwick, J. P. Hipps	2	
North Charlotte, W. O. Goode	8	
Morven, W. P. McGhee	6	
Ansonville, P. L. Terrell	6	
Davidson, R. S. Howie	2	
Mt. Zion, S. T. Barber	5	
North Monroe, M. T. Steele	1	
		58
FRANKLIN DISTRICT.		
Robbinsville, T. J. Folger	10	
		10
GREENSBORO DISTRICT.		
Coleridge, R. L. Fruit	3	
Pleasant Garden, R. A. Taylor	1	
Washington Street, J. Ed. Thompson	2	
South Main Street, O. P. Ader	3	
East Greensboro, A. S. Raper	2	
Spring Garden St., N. R. Richardson	2	
Ramseur, J. E. Woosley	1	
Carraway Memorial, W. O. Davis	1	
		15
MORGANTON DISTRICT.		
Cliffside, S. E. Richardson	3	
Rutherford College, W. E. Poovey	3½	
Morganton, W. F. Womble	3	
Old Fort, W. G. Mallonee	1	
Connelly Springs, J. F. Moser	12	
		22½
SALISBURY DISTRICT.		
Albemarle Circuit, J. T. Stover	1	
First Church, S. B. Turrentine	1	
Woodleaf, E. G. Pusey	14	
Jackson Hill, E. M. Avett.	5	
Linwood circuit, W. C. Willson	1	
Salem station, G. A. Stamper	12	
Bethel, S. S. Higgins	4	
Kannapolis, J. H. Sellars	16	
		50
SHELBY DISTRICT.		
Cherryville Circuit, A. C. Swofford	1½	
King's Mountain, D. F. Carver	6	
Main St., Gastonia, G. D. Hermon	20	
West End, Gastonia, J. C. Harmon	13	
Lowesville, D. P. Watre	3	
Crouse, M. B. Clegg	5	
Lincolnton, F. L. Townsend	1	
		49½
STATESVILLE DISTRICT.		
Lenoir circuit, J. O. Ervin.	24	
Rock Spring, W. F. Elliott	2	
Hickory circuit, Phoenicia Brittain	1	
Troutman, J. J. Edwards	2	
Alexander, E. Myers	8	
Hickory, J. H. Weaver	5	
Race Street, H. H. Robbins	1	
		43
WINSTON DISTRICT.		
Summerfield Circuit, C. P. Goode	1	
Walnut Cove, C. H. Clyde	14	
Davie, P. E. Parker	1	
Stokesdale, L. T. Hendren	10	
		26
WAYNESVILLE DISTRICT.		
Waynesville, J. H. Barnhardt	1	
Jonathan Circuit, J. B. Hyder	11	
Sulphur Springs, J. W. Campbell	16	
Bethel, C. A. Swift	9	
" M. L. West	4	
West Asheville, R. E. Atkinson	1	
Leicester circuit, C. H. Curtis.	14	
		56
MT. AIRY DISTRICT.		
Rockford Circuit, T. J. Houck	13	
Wilkes, W. L. Dawson	4	
Mt. Airy ct., J. W. Kennedy	2	
East Bend, E. E. Yates	6	
Rural Hall, J. D. Gibson	2	
		27
Grand total		369

Roll of Honor.

J. O. Ervin, T. J. Houck, J. W. Campbell, C H. Curtis, T. E. Smiley, G. D. Hermon, J. C. Harmon, G. A. Stamper, J. F. Moser, J. H. Sellars, L. T. Hendren, T. J. Folger.

Miscellany

THE SUNDAY SCHOOL AND RELIGIOUS TRAINING.

A sunless land is a land void of bloom and flower and fruit. It is a land dark, damp, chill, usually a region of ice and snow, with meager and cramped activities. The sun creates the condition in which man does his best work. At the rising of the sun the birds sing, animals bestir themselves and take on an air of satisfaction and anticipation, and man goes forth to his task with heart and hope. The first and most important thing in the spiritual life of a school for children is the generation of a spiritual atmosphere. Without this all plans and schemes are merely plans and schemes; they become mechanical and stereotyped and the child readily recognizes them as such and estimates them at their true value. No one is so susceptible to atmospheric conditions as a child. The susceptibility is instinctive. The child does not stop to reason, he feels the difference between the mechanical and vital. From the very first moment of the session, then until its close, the scholars should instinctively feel that the main business of the school is Christlikeness in thought, word, work, and influence. Of course, no specific rules can be set for the generation of this atmosphere. Here eminently "the letter killeth but the spirit giveth life." The Master said of a certain type of evil spirit that it went not out save by prayer. Of this spiritual atmosphere it may be said that it cometh not into any school save by prayer. Intimate and vital communion with God through the spirit on the part of pastor, superintendent, officers, and teachers is the absolute prerequisite. Where the school is the subject or object of much prayer and meditation, privately, in little groups, in public gatherings—a joyous burden on the heart of the workers, where this is so, one may expect an atmosphere in which all spiritual achievements are possible.

* * *

Perhaps the next thing in importance in the school's spiritual life is the attitude of the teacher. How does the teacher regard the scholar spiritually? Of course, the attitude must vary with varying ages and conditions in the scholars, but thinking now of the average scholar in the junior department—between the gase, let us say, of nine and thirteen, what is he? Is he a moral reprobate so in the grip of sin and Satan that if he should die he would be forever shut away from God; or is he to be considered as a being with latent but as yet largely undiscovered and undeveloped spiritual possibilities—a child of the Father who has not yet come to spiritual consciousness, even as he may not yet have come to physical or intellectual consciousness? If the latter, then of course, the only right attitude for the teacher is the attitude of expectancy, hopefulness, and helpfulness. That is to say, he will be expecting that any day the latent and undeveloped spiritual life of the child will burst into beautiful and fragrant bloom—a bloom that bears in its heart the fruitage of the swiftly coming adult years. Not only so but all his teaching will be to that end. No matter what the lesson, his aim will be to so relate it to the scholar's spiritual possibility that it will be to that possibility just what sun and dew and air and rain are to the germinal possibilities in bulbs and tubers. The teaching will fertilize and nourish and quicken the latent spiritual germ until the moment of the hour when it shall become apparent and personal, and express itself in a positive commitment of the young life to Christ and a conscious acceptance of him as Savior and Lord. The teacher need not wait for the coming of any set time or any special service or any spectacular worker. In the ordinary work of the class he may have the joy of noting the development and ripening of Christian principles. To touch a young life vitally in these formative years, to help in calling into conscious experience and definite expression the spiritual aspirations and yearnings of youth is the chief joy as it should be the constant purpose of every wise and faithful teacher.

* * *

When the latent spiritual life has been brought to birth, made to stand out definite and clear in personal consciousness the work of the school is only well begun. There still remain the training and guiding, the deepening and strengthening of the spiritual experience just begun. This work is no less important and in some respects is even more delicate and difficult than that of which we have just been speaking. One of the defects of the past and indeed of the present is that the religious life has been too much a matter of the Sabbath and of the sanctuary. The subjective and introspective aspects of religion have frequently been overemphasized and young people acquire the notion that spirituality is merely a thing of sentiment and of song, of prayer and praise, of feeling and the expression of experience. Out of this has come the feeling that all this religious life was a thing apart; something separate and distinct from the realities of the ordinary work and the common way of life. If the religious life of youth is to be valuable to the world, if it is to be deep and strong it must be carried over from the subjective to the objective, from the realm of feeling to the realm of action, from singing and speaking to planning and doing.

* * *

More and more the youth in our Sunday schools should be taught that the field where Christianity is to evidence itself, the gynasium for its strengthening and development is not the narrow confines of the church and its services, but the vast and varied world of life outside of the church. It is this world with its complex organizations, with its manifold activities, with its bewildering mazes—this world of life and letters, of society and science, of politics and trade, that Christianity is yet to redeem so that of a truth the kingdoms of the world shall also be the kingdom of the Christ. And in this redemption, this fulfilling of the meaning and purpose of Calvary, the youth of this and coming generations are to play the important part. What an opportunity this offers to a really live and energetic superintendent! How he can inspire the young people under his care with the vision of a world redeemed and responding to the ideal that is in the mind of God! What a chance here to inspire our idealistic and generous youth with a vision of the world as it ought to be, may be, and please God, will yet become; and with a vision too of the part that this very youth may play in the great game of life. Let us believe in our young people and confidently call upon them to rise to the level of those moments on the mount in which they really see who they are and what they may become.—Northwestern Christian Advocate.

GEORGIA LETTER.

By Rev. George G. Smith.

I am afraid my last to the Advocate seemed a little harsh in its judgment of the modern pulpit. I complained of a want of sympathy with humble people on the part of many of the highly cultivated preachers of the finer churches. If this censure had been intended for the North Carolina preachers, and for those of the M. E. Church, South, universally, it would have been very unjust. I was surveying the whole American field, as it was worked by all classes of educated seminary-trained incumbents. I know no more faithful men than many, and most, of our college men in the South, who are in charge of our city churches, but no man can read our church papers, or make himself acquainted with the work in all the churches who cannot see that firstclass charges filled by firstclass preachers are too often concerned chiefly about meeting the demands of the rich and fashionable, and even those who try to get the ear of the masses, as popular evangelists in all the churches seem too much concerned about a worldly return in the shape of money or glory. I have not found ambitious people always among the cultured, but those who try to get distinction as "Sam," or "Joe," or "Bud," or "Wild Bill," or "Billy Sunday," or "Tom, the Cowboy," do not seem to be at all oblivious of self-glorification and self-emolument. These cowboy evangelists, drummer evangelists, these fun-making evangelists who make their chief commodity vulgar abuse of those hard working pastors or of cultured people, whom they do not know, are as objectionable as the dilettants who dance attendance of Miss Flora McFlimsey, and whose chief asset is a vested choir and a short service.

I have been reading today the story of the greatest evangelist the world ever knew, and of his work in one of the great cities of the far East. When one reads of how Paul came to Ephesus; of how he worked there; of what difficulties he met, and of what success atended his labors, he will not be surprised that when Richard Baxter wished to push forward the work of evangelism by instructing pastors, he should choose as a text for a portly book, "Paul's address to the Ephesian elders; nor when John Wesley wanted to give his helpers the best guidance as pastors, he should have commended that book of Baxters as the best book he knew.

I am no pessimist. I do not believe the world is growing worse. I do not believe Christianity is a failure, and that the only way to save a few is to burn up and destroy the wicked world by fire at Christ's second coming. I do not believe God's soldiers shall know defeat, but that

"His saints in all this glorious war,
Shall conquer, though they die.
They see the triumph from afar,
By faith they bring it nigh."

I do not believe it is necessary to come out and form a new sect of Methodists, Baptists, or Presbyterians to save the world, but I do believe there is now, and there has always been, a need of constant vigilance lest grievous wolves should come, not sparing the flock, and that the fear of being called a censor of his brethren, should not deter one from warning against a coming danger. I believe it is wise to study the past and see what kind of men have been there who have succeeded in bringing great religious awakenings, or what we call now, revivals, and how they worked.

Paul, when he came to Ephesus, found that Apollos had been before him, and that Acquilla and Priscilla were there to receive him into their home and give him work in their tent-making shop. He was not a man of fine presence, as was Apollos. His bodily presence was weak; nor of eloquent tongue, for his speech was contemptible. He was a very lowly mechanic, who worked diligently with his hands, that he might not be charged with selfish motives. He was a man of great earnestness and dillgence. He held the largest protracted meeting of any man of whom I have read in his day. In the schoolhouse of Tyrannus he disputed daily for three years. His one great theme was Repentance toward God, and Faith in our Lord Jesus Christ. He gave much attention to the work of the Holy Spirit, telling those who heard him that mere change of life from immorality to morality was not sufficient, that they must receive the Holy Spirit, who should come upon them through faith in Jesus as the ascended Savior.

He was very pathetic and with many tears he urged those who loved him to secure the great blessinfs God had promised, and Jesus had purchased with his own blood. Such a ministry called for much direct teaching. The Ephesians worshipped the best of the heathen godesses, Diana, but Paul so preached the truth of God's unity that the people threw away their images and threatened the prosperity of the artisans who made them, but was so free from any vulgar abuse of even a heathen god, that there could be no charge of blasphemy against her laid to his charge, even through Demetrius gathered a mob because his craft was in danger. He went from house to house and gave his admonitions and his testimony. The result was marvelous. He led hundreds to burn their books teaching witchcraft and sorcery, and turn to God. He of course made quite a stir and raised quite a storm. His life was imperilled, and he despaired even of it, but his time had not come, and he escaped prison and death.

Ephesus was no more hopeful a place than Charlotte, or Wilmington, or Atlanta, nor more hopeless. These Southern cities are no more entirely evangelized than was Ephesus, although there are more Christians, and the same kind of a minister and the same kind of a ministry will produce the same effect now as it did then. In one of our Georgia cities in an elegant church, whose pulpit was filled by a famous preacher, the whole return in membership in one year was fifteen. How long would some of our city churches live if the country did not send them re-enforcements? To galvanize a church by a special effort with a cowboy evangelist and a great chorus choir, and to secure a revival as Paul did at Ephesus, are different things, but such work as he did, done by a man like him, never fails.

ANOTHER GEORGIA LETTER.

North Carolina is interested in Georgia. She has so many sons here—among them Hoke Smith, Governor; Rev. S. R. Belk, pastor St Mark's Methodist church; Dr. L. G. Broughton, pastor Baptist Tabernacle; Rev. W. L. Lingle, pastor First

Presbyterian church; Rev. A. A. Little, pastor of Westminster Presbyterian church; Dr. John E. White, pastor Second Baptist church; Rev. W. C. Schaeffer, pastor Luteran church; R. M. Clayton, City Engineer; C. W. Hunnycutt, capitalist; F. B. Dorsey, manager Virginia-Carolina Chemical Company; W. L. Fain, Wholesale Grocer; W. N. Hawkes, Insurance adjuster. Dr. C. F. Hoke, Physician specialist; Burton Smith, attorney at law; Walter P. Andrews, attorney at law; Sheppard Bryan, attorney at law; C. L. Pettigrew, attorney at law; B. F. Bennett, Bennett Printing House; W. R. Heston, Insurance agent; H. P. Scales, manaager Georgia Vehicle Manufacturing Company; George Crater and Leonard Graves, with the "Georgian;" Paul Henry, with Retail Credit Company, J. T. Henry, with Mr. Rich, and many others. As I sit at my desk at the Wesley Memorial hospital, I see among the great standard medical books "Practical Fever Nursing," by my friend, Dr. Register, of Charlotte, N. C., which the superintendent here, who is competent to judge, pronounces a great work. So you see I feel very much at home in Georgia. Dr. J. S. French at the First Methodist church, was my college friend at Emory and Henry in the '80's. Dr. Lee at Trinity I knew while in Missouri. I meet almost weekly those I have known either in Charlotte, Asheville or Statesville. Some of them I have received into Wesley Memorial church. One publicly remarked that since coming to Atlanta I had looked up every North Carolinian in the city. My reply was that they did what every Georgian, South Carolinian and all the rest ought to do when coming to the city—looked up to the preacher.

The preachers of all of the denominations have given me a royal welcome the Methodist preachers especially—they are a royal set of men. The Atlanta district as you well know is numerically and financially the strongest district in our connection. Dr. Joel T. Daves, the cultured and aggressive presiding elder, visits thirty charges, whose membership aggregates 16,500. The following are the strongest churches, with their members and salaries: Trinity and Mission, 1,651 members, $3,500 salary; First church, 1,500 members, $3,000 salary; St. Paul, 1,508 members, $2,000 salary; St. Mark's, 530 members, $2,600 salary; Grace church, 1,010 members, $2,000 salary; Park Street, 1,100 members, $2,400 salary; St. John, 962 members, $1,650 salary; Walker Street, 1,003 members, $1,500 salary; Inman Park, 241 members, $1,500 salary; Payne's Memorial, 808 members, $1,400 salary; Wesley Memorial, 500 members, $3,000 salary, $1,200 of this is paid by the board of missions of the North Georgia Conference. Both conferences in Georgia are backing the Wesley Memorial enterprises which nclude the $200,000 church now in process of erection, the Wesley Memorial hospital, valued at $61,000, which is now in operation, with an average of 33 patients daily, and the girl's dormitory which we hope to erect at a cost of $50,000. I find plenty of work to do as the pastor of the church and hospital. I have received into the church since coming to Atlanta 135 persons, practically all adults. The work of visiting the growing membership and the patients in the hospital, with the numerous calls from the strangers that tarong our boarding houses, and preparation for pulpit, Bible lectures before hospital nurses and worker's council fills my hands. I have the assurance of all necessary help as the work develops.

I am favorably impressed with the institutional church. It meets an imperative demand in the changed conditions which confront us in our growing cities. North Carolina Methodism will doubtless feel called on in the near future to take hold of this kind of work in some such center as Charlotte. We have with us tonight our own North Carolina ex-Governor Glenn, who comes with such men as Josiah Strong and others to conduct a Home Mission publicity campaign in Atlanta this week.

FRANK SILER.

A TAINTED DOLLAR.

(A sermon preached by Bob Burdette in the Temple Baptist church, Los Angeles, Cal. Text: "The gold of that land is good."—Gen. 2, 12.)

What is tainted money anyhow? Here is a dollar bill that has found its way to church this morning, and presents itself at the altar of worship with the offering. Look at it! Dirty, grimy, smelly, old and wrinkled, and many stains. Where have you been all last week, old dollar bill? "Well, I've been going about doing good, for the most part. I've bought food for the hungry, and helped pay rent for the poor. I came to town Monday with a poultry rancher and got a smell of live poultry on me. He bought some commercial fertilizer with me, and I took on a new taint of phosphates and acids. The man paid his butcher with me and I got a suggestion of ham rind added to me.

"The butcher bought kerosene with me and I enriched my breath with a new complication. The oil man bought some tobacco with me. The tobacconist paid his taxes with me, and I got paid out to a street sweeper. He got a drink with me, and that night while you people were at prayer meeting, I sat at a poker game, changed hands a dozen times, and the bartender got me in the morning. He paid his fare with me and the conductor turned me in to the company and I was paid out to a machinist, who was a good Catholic and bought fish with me on Friday. The fish man paid me to a cobbler for mending his seaboots, and the cobbler paid me to a plumber, who repaired a sewer connection for him. The plumber bought a beautiful little book with me for a birthday present for his little daughter, and the bookseller brought me here. Ain't I welcome?"

"Well, old dollar bill, part of your record is rather shady, isn't it?"

"Well, yes; I have mingled with publicans and sinners. I've walked in the dirt and tried to keep clean. Don't you want me?"

"Poor old dollar bill, I've seen men just like you. Men who stained their names, and shamed their lives and smeared their characters with the dirt of evil ways—men a hundred times dirtier than yourself. And I've known them to find their way to the church just as you've done—brought here by some one else. I've seen them down at the altar of grace and mercy on their knees; their eyes blinded with tears, their hearts broken with penitence. And we received them gladly. Only the angels in heaven, holy and sinless, were gladder than I—only Christ, the Savior, and the loving all-Father were gladder than the angels. It is the mission of the church, not to turn away the defiled, but to gird herself, kneel down and wash the travel-worn and dust-stained feet of the wayfarer. Poor old dollar bill. You have been in the devil's service once or twice, or thrice, last week. But it is Sunday morning. You have found your way to the church; you have made your way to the altar —you offer yourself to the service of righteousness, standing right between the offering of one of the best and honestest deacons on earth, and that of a pure, sweet mother in Israel, who is a living saint. What will be your pleasure, brethren? Is this grimy old dollar bill, with all its dirt and smells, "tainted money?" or is it good as the "gold of Havilah?" Shall one of the ushers bring a pair of tongs and drop it out of the window, or shall we receive it into the offering in "good standing and full fellowship?"

ACCURSED.

By Ebenezer Rees.

"Leave me go!"

"I cannot."

"Let the devil take me!"

"You are too good for him."

It was but a small room, humble, but homely, in which one saw and felt the presence of a gentler nature than this massive ruin of the sacred image standing there beside the fire with the eerie light of madness in his eye, his tangled and disheveled hair swaying to and fro six feet from the floor. There he trembled like a tower shivered by a flash of lightning—like it, did I say? He was that tower, and the lightning was still there, as some accursed touch of Hinnom burning and branding and reveling within him with Satanic glee. But I had seen him on his knees, and heard his soul cry out in prayer in one of those rare hours of contrition, when a purer ray pours in upon the heart, humbling its possessor, yea, torturing its possessor as in its light he sees himself. Yet with the pain there came peace, and as he rose I saw another vision in those eyes, a restful calm upon that fevered face.

But it was terrible today.

"Let me go—let the dev—"

"You must not say that."

"What am I to you?"

"My brother; that is all."

We eyed each other in silence. Someone crept into the room, on whose face Patience had laid her laurel. In the movement of her hands. in the calmness of her voice, one saw and heard the word, "submission." A little child clung to her gown, with long hair and cherub countenance, happy in that ignorance which gives childhood much of its joy. And when he saw them, he wept.

I took his hand. "Try once more. Be true to the best that is in you, and lean hard on Him to whom we have so often called. He pities us ilke as a father, and forgives. He gives us grace to help in time of need."

The little one stretched out its arms and nestled to his side, and I left them together.

* * * * * *

On a balmy morn in April I walked in a grove where God was clothing His world with grandeur. Two trees grew side by side, the one a sycamore, crowned with a thousand buds, glad and wonderful to see; the other an ash, I think a weeping-ash, one of those trees whose branches bend toward the earth, as if loth to leave the soil from which they spring, and this ash was dark and barren, and dead. The contrast was pathetic. They grew in the same ground, the same morning beamed upon them, the same sweet night dews christened their brows, and yet—! And I thought of the two I have pictured to you. Then I broke a twig of the barren tree and found it soft and green and full of sap. And I said to the tree: "Take heart, poor tree, there is life in thee; little by little the sun is finding thee out, and ere long thou too shalt be garlanded with green." And again I remembered him with whose soul it was wintertide, yet he like us all has his roots in the one Great Heart, in whom we live and move and have our being. Oh! were he but to open his windows to the dawn, would he, too, not be clothed with the resurrection glory?

Sometimes it seems that his winter is over and that the singing of birds is at hand; a new light illumines his face, and the new face illumines his home. But anon its light burns low, and the perilous dark returns. Then I remember the patient figure and the little cherub face, and see the self-inflicted scar which disfigures a troubled and tortured soul that longs to be clean and cannot. So he stands and falls, surrounded by snares and perilous pitfalls prepared for him by his brethren, while governments trifle and worldly ones wax fat on the accursed thing. Lord of the whirlwind and the fire, have mercy on us!—Christian World (London).

THE LIFE WORTH LIVING.

Is life worth the living? What young person ever lived but heard that question with a strange surprise when first it fell upon his ears! Is life worth living? Does it pay to try to live? You and recall the hour when we went to our father and asked for an interpretation of it. We can still see the wise, sad look upon his face when he said: "I do not know that I can explain to you, my boy." There we stood with our skates on our arms, and the happy boys shouting to us from the foot of the stairs to hurry, and we reiterated the question, "Father, what could the teacher have meant by that question? Why, one who could ask such a question as that could not have been natural; he must be insane." "Not insane, my son, but mayhap fearing that he was going to be." "How so, father?" "Through troubles, disappointments, bereavements, feeling that he had suffered more than he was capable of." And then again the shout from the foot of the stair to hurry, and we, leaving our skates upon the desk, telling them to go on to the lake and we would meet them there, looking into father's face, say, "Father, I have no doubt manhood is graver in its cares than childhood and youth, but, father, I have pictured to myself that when I reach your years of today (and I have) that I should be as happy as you are. You have some dark days." "O, yes, my son," "But you always go about singing your hymns." "Yes." And he says, "I enjoy my life, my lad. To live is Christ."—Rev. Emory J. Haynes, D. D.

Beauty of achievement, whether in overcoming a hasty temper, a habit of exaggeration, in exploring a continet with Stanley, or guiding well the ship of state with Gladstone, is always fascinating, and whether known in a circle large as the equator, or only in the family circle at home, those who are in this fashion beautiful are never desolate, and some one always loves them.—Frances E. Willard.

He who is always regretting yesterday is not making preparation for tomorrow.—Exchange.

From The Field.

Anxious Mothers.

Hundreds of mothers in North Carolina are troubled when they see preachers smoking in the presence of their boys. I want each of those anxious mothers to write me a card and join us in prayer for all the preachers. This is a serious matter. Hundreds of boys are ruining their health and shortening their lives. An intelligent, pious mother begged me to write what I am writing. We will not publish their names or their cards, but wish to know how many mothers will join us in prayer.

A. D. BETTS.

Greensboro, N. C.

Revival at Rutherford College.

As was announced through your columns, Jno. W. Moore, of Hendersonville, was with us in a meeting the 15th-21st. His series of sermons was of a high order both intellectually and spiritually. The Spirit was in him and in the congregation as a result of prayer, and through them the school and community were mightily revived. About forty were converted and reclaimed. Seven have joined the church already and others desire to join at our next service.

Brother Moore is a man who lives close to God, and hence a man of power. He won the love of all—even those whom he did not win to Christ. May God bless his labors, and keep those who were saved through his ministry.

W. E. POOVEY.

A Reminder of Brevard Day.

In 1906-7 Brevard Institute received through the Board of Education of our conference $425. The board believed that Brevard deserved to fare better and that if its claims were presented to our people from the pulpit it would fare better. It took action accordingly, with the result that last year Brevard received something like $550. This large increase was made despite the facts that Easter was unfortunately selected as Brevard day, that it was the first year the new plan had a trial, and that many of the brethren overlooked the action of the conference and failed to take the collection. We will do better this year than last by two or three times, if all the congregations are permitted to help. All Brevard needs is simply to have its merits known and the people will do the rest. Professor Trowbridge and his fine faculty are doing the master's work, and Brevard is a center of Christian light. Let us, therefore, magnify Brevard Day.

E. L. BAIN, Chmn.,
Board of Education.

The Alumnae of Greensboro Female College.

No accurate record of the Alumnae and students of Greensboro Female College having been kept during the sixty-three past years of its history, the Alumnae Association is now making an effort to gather as much material as possible for a permanent record of each student. In order to accomplish this, the co-operation of every former student and friend of the institution is earnestly solicited. We request the readers of this paper who may be in possession of any information which would be of value in making this record to kindly send us such information as early as possible.

We would like for every former student to write us, giving her maiden name and present name and address; also what profession or work she has been or is now engaged in, and any other facts of interests.

Why not write at once before you forget it to

MRS. W. M. CURTIS,
Recorder Alum. Asso. G. F. C.
Greensboro, N. C.

West Asheville.

We are with hopeful interest, looking steadily toward the future. The attendance in every department of the church, is good.

The Sunday school has pledged ten dollars for Brevard, and the Golden Link Mission Society will support a Bible woman in Mexico.

We have recently organized the Woman's Home Mission Society. "We have all the delicacies of the season" now.

We are certainly grateful to our good brother of Oak Hill Sunday school, Sulphur Springs circuit, who has so kindly called our attention to the passage in St. Luke's gospel. We take this opportunity to thank him for his care and candor.

He has a splendid Sunday school. The report he makes is first class. But there is a vast difference between one boy attending Sunday school five years without missing a Sunday and two boys attending, one eight years, and the other twelve, without missing a Sunday. We repeat, Who's second?

We are looking forward, planning and praying for a great revival. We solicit the prayers of the conference.

Best wishes to the editors,

R. E. ATKINSON.

Trinity College Notes.

The preliminary debate for selecting speakers for the debate between Trinity and the University of the South was held in the Y. M. C. A. hall last evening. Messrs. G. M. Daniel, of Roanoke Rapids, and G. W. Vick, of Glover, were chosen, with A. M. Proctor, of Huntsville, Ala., as alternate. This debate will be held in Durham, April 12th, and is looked forward to with a great deal of interest by the college community. This is the first of a series of debates with this institution.

The Fortnightly Club held the first regular meeting for this term in the Hesperian hall last Friday evening, and the meeting proved to be one of the most enjoyable and profitable of the year. The two papers presented were: George Bernard Shaw, by M. A. Briggs, of the Senior Class, and Mrs. Olive Tilford Dargan, by W. M. Marr, of the Junior Class.

The librarian's report for the coming catalogue shows that from February, 1908, to February, 1909, there have been added to the library collection 1,923 bound volumes, and 2,320 pamphlets.

President Charles W. Eliot, of Harvard University, will reach the college March 25, and will remain until the 27th. On the evening of the 25th he will deliver an address in the Memorial hall at 8 o'clock.

Friday evening, March 27th, the Harvard Alumni Association of the state will give a banquet in his honor at the Corcoran Hotel. The president of the Association is A. L. Cox, of Raleigh, Secretary, R. N. Wilson, of Guilford College. The executive committee is composed of W. A. Blair, Winston-Salem; George Rountree, of Wilmington, and R. M. Odell, of Concord. It is expected that a large number of the Harvard men will be present on this occasion.

A large numbere of workingmen have been employed on the campus during the past several days. Several portions of the grounds have been prepared for the planting of shrubbery and grass. The ground between the Epworth Inn and the main building and Crowell Science Hall, has been greatly improved.

The commencement this year will be held June 6-9. The program has been completed and the invitations for commencement ordered. The list of speakers will be announced later.

No Going Backward.

It was and has been freely predicted by many (of course, not pro-temperance people) that "prohibition wouldn't prohibit" even if passed by the people as law. "There always was and there always will be, whiskey sold," say such. I grant that nothing save death will absolve the old topers from their beloved bottle. This class is so far gone in years, and the chain-bound and fettered habit that they will and do find a means to get the ardent ruin.

But, thank God, the new law steps in to the salvation of the youth—those whose bodies and brains (and shall I say souls?) have not been ruined and soddened and permeated and blackened by this long-time curse of hell.

It is a tenet of wisdom that wherever and whenever a person or principality or state, taken individually or collectively, cannot be absolved from what is known to be a ruin and curse, then and there a way should be sought by the "powers that be" to ameliorate, mitigate or wipe out that curse—that which always works to detriment and ruin. It has taken North Carolina decades and decades to learn and put in practice what wisdom has all along dictated. For which knowledge, at last, thank God!

Another thing: The powerful sentiment behind prohibition means something. The passing of the new law was not a phantasmagoria. It was a settled determination by the very best people of the state. And it is to be said that when, at any time, the yeomanry of this or any other state, wish and ask for and rightly desire any reform, then and there they will get it. The people get what they want. They wanted whiskey banned from North Carolina. And let me say that the fiat has gone forth, and our rulers will see to it that it means just what it says.

For which things thousands of people of all ages and sexes are glad, glad!

W. M. SHERRILL.

Denver, N. C.

Back Door Evangelism.

I heartily agree with Brother Biles in some of his statements in regard to the leakage of the church today. In one of my churches I found enrolled nearly 300 members, yet we have not found more than 100 active members, if that many, that we can find.

Quite a number have moved to town, and left their names with the old church. Some have gone west, or somewhere else and left their names with their religion behind, we fear.

A brother minister applied for a certificate for a member of one of our churches who had been absent for several years. Did we know their standing? Could we give them a recommendation? and yet we are asked to contribute a certain amount to the benevolent causes, or bring up a blank report at conference, which no minister wishes to do. Now there is something wrong, some way. Either we have too many collections to take, or we get credit for more members than we have, or our members are not all loyal. First: That we have a great many calls for money is true. A brother remarked to me the other day that there was so many calls or collections to take that he intended to stay away from church.

Second: We have a number of church members who give as little as possible at home, and when they go abroad, they leave their certificate at home and do nothing at either place.

Third: A lack of loyalty to church. Methodists as a body not being an individual concern, must feel their obligations to the whole church.

Rev. G. G. Smith in his Geoergia letter, in the Advocate says: "Children will never be converted by modern methods.. Pronounces it a delusion, a fad, worse than Catholic or Lutheran confirmation. This is true, for I verily believe that we as Methodists are far behind the Lutherans in holding our children in the church from a lacking of confirmation and baptism. Baptising the child puts the parents under obligations to train the child aright, and the church to receive them if they pass examination.

An inherited religion is worth as much if properly instilled into the child as an embraced religion suddenly accepted without consideration.

And here, I fear, is one great cause of our loss of membership and falling from grace. A lack on our part as parents to train and baptise our children, and the church to confirm them. We cannot doubt our Lutheran or Presbyterian brother's religion. Their children are the most loyal to their paternal church. They bring forth fruits for their repentance by being the most liberal people and do it with the least demonstration, and stick the closest to their faith. Their morals are good, and I have seen them die as happy as anyone.

Brother minister, catechise your Sunday school class. Have your people to see the necessity of having their infants baptised; see that they understand what religion is, and how to accept Christ, and we will have fewer losses to the church and more loyal members.

J. P. BRANTLEY.

Harmony, N. C.

Revival at Pilot Mountain.

I want to tell you and the Advocate readers something about the grand revival our pastor, Dr. Brendal, closed last night. It had been going on for three weeks or more, services held only at night. There have been 40 accessions to the Methodist church already, with others to follow soon, while many will join the other churches of the town.

We can't begin to estimate the good accomplished by giving you figures, so we are at a loss to know just how to tell what we feel God has done.

In the house to house visits, numbers testified that God had saved and blessed them at home. Many who had not attended church at all. God just poured out his spirit on the entire town and we feel unable to begin to sum up the good, but feel that eternity alone can and will reveal what has been done by the Holy Ghost in our midst. Dr. Brendall preached the word with power, proving to his attentive hearers that he had indeed been with God. He is a great

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R. E. WARE, :-: SHELBY, N. C.

man, used of God in pointing men and women to the "Lamb of God that taketh away the sins of the world." They heard him too, and at the after services they came to the altar as in good old camp meeting days, kneeling, crying for mercy. God heard and wonderfully saved, for the hallelujah's were heard on many occasions.

We feel our great conference made no mistake when they sent us Dr. Brendall and his consecrated, good wife, for they are already getting a hold of the people and moving forward along all lines and the membership rallying around them.

At the close of the service yesterday the missionary collection for this church was overpaid. The preacher's salary has been doubled and our membership increased. So we feel that God hath wrought wonderfully in our midst, whereof we are glad. We hope the revival fire kindled here will reach all over the charge and we believe it will, and this will be a good year for this entire charge.

The interest didn't die at all, but one soul was saved at the closing service, and as the evangelist and all his co-workers are to remain we shall still trust God to save others at all the services we are to have and on. If he will, we will give him all the glory and honor as we do in this. Pray for us.

Yours truly,

A MEMBER.

Notes and Comments from Holston.

For about one hundred years East Tennessee, Southwest Virginia, and Western North Carolina were linked together by the Methodists in pastoral service and episcopal supervision. Methodist preachers were expected to learn how to sing and to ride on horseback, as a prerequisite for entering the itinerancy.

The original "Holston circuit" was formed in 1783-4 by Jeremiah Lambert. It covered the territory of Greene, Washington and Sullivan counties in Tennessee, also that of Wythe, Smythe and Washington counties in Virginia. The early settlers on the Holston, Watauga and Nollichucky rivers were not long without the preaching of the gospel and classical schools for the young people. Presbyterian teachers, after working in the school room five days in the week, mounted their horses and made a circuit of rural churches for preaching on Sunday. Methodist preachers with two or three services on Sunday made a whirlwind trip to new settlements and appointments for preaching on week days, where a few people could be gathered The Baptist preacher, whether a hunter, a farmer, or a blacksmith, ministered the gospel to neighbors of that faith, on Sunday as best he could, and the success of these humble efforts are well known even to the present day.

Two Methodist Churches.—This old-time Methodist territory in Tennessee and Virginia has in the twentieth century two "Holston conferences." Methodists, North and South, seem to be dwelling together in peace with each other, though there is some crowding by occupying the same ground. A little comparison of statistics will be interesting to your readers. In 1908 the Holston Conference of the Methodist Episcopal Church, South, reported 260 traveling preachers, 211 local preachers, 684 houses of worship and 62,528 church members. There were 201 pastoral charges, with 71 of these aided from the mission funds.

The Holston Conference of the Methodist Episcopal Church had 155 traveling preachers, 192 local preachers, 439 houses of worship, 32,052 full members. The number of pastoral charges was 135, of which 59 received aid as missions. Taking both together, there are 415 traveling preachers 403 local preachers, 336 pastoral charges and 94,580 church members.

The Sunday schools in these churches are quite numerous, both conferences having 1,191 Sunday schools, and 92,692 scholars enrolled.

Baptist and Presbyterian churches all have Sunday schools in the same territory, with many union schools besides. One missionary of American Sunday School Union reported the organization of eleven new schools mainly in Southwest Virginia.

A History of Sunday Schools.—It would be an interesting bit of history to know when the Methodists began organizing Sunday schools in Holston territory. Dr. R. N. Price, in his third volume of "Holston Methodism," says "The first tabulation of numbers in society and Sunday school statistics in the conference minutes is to be found in the journal of 1835. That table shows 274 local preachers, and 21,301 white, and 2,264 colored members.

The Sunday schools reported were 55, with 1,397 scholars. The Sunday school report was undoubtedly incomplete, as so many charges did not report.

The first Sunday school Agent was appointed in 1845. In the list of appointments of the preachers for 1846 is found this item: "W. H. Rogers agent of the conference for the promotion of Sunday schools." Just how the conference Sunday school agents promoted the Sunday schools at that day we are not informed.

Not until 1866 does the General Minutes of the Methodist Episcopal Church, South, record the number of Sunday schools. In that year the Holston Conference had 222 schools and 7,821 scholars. The number of schools for the entire church was 3,203, and scholars 139,604. In the Georgia Conference there were 2,858, and in the South Varolina Conference 3,024 colored scholars. This item as to colored or negro scholars in Southern Methodist Sunday schools may seem strange to some readers. It was stated in a periodical of recent date that a negro Sunday school was reported as existing in Knoxville, Tenn., in 1825. Whether the colored scholars in Georgia and South Carolina schools were included with the whites, or in separate schools could no doubt b determined by your veteran correspondent, Rev. George G. Smith. It would be a great favor to one reader, at least, to have one chapter from him on the history of Sunday schools in Georgia and in South Carolina also. It looks very much like neglect in the church, when no report of the Sunday school membership is included with the membership in the General Minutes. There is need for the extension of Sunday school work in the churches of Methodism.

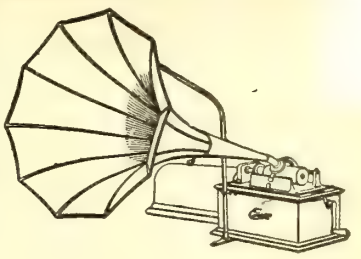
Legislation in Tennessee.—In Tennessee heroic work is being done by the legislature in regard to prohibition, public schools and election laws. The extension of the four-mile law, which swept the liquor saloons from the country districts, to the large cities of the state, makes prohibition complete. The saloons will all close July 1, 1909, and the manufactories or distilleries January 1, 1910. Larger appropriations to the public free schools and provision for a system of county high schools over the state indicate a new era in the combat with illiteracy.

Some Revivals.—It is a great pleasure to report several revivals in Holston. At Johnson City in this old county of Washington, a new and elegant church house has been completed and set apart for religious services. It is named "Munsey Memorial," in honor of Holston's famous orator and preacher, Dr. W. E. Munsey. Quite recently and soon after the dedication the Spirit came down in a gracious baptism and many souls were brought into the kingdom of God. Other churches in town and country have enjoyed seasons of revival power and blessing.

J. R. PAYNE.

Washington College, Tenn.

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entertainment

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You work in the country and it is usually long hours. The time you have for entertainment is short, or at least made up of short intervals.

At night, for instance, there is an hour or two between supper and bedtime. You can go out; you can go to a neighbor's or you can go to town.

But you generally go to bed; not that you need this extra hour or two of sleep, but because there is nothing entertaining, diverting or informing that you can enjoy without more effort than you care to exert.

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Our Washington Letter.

Lenten season is upon us and those of Episcopal and Catholic faith are abstaining from social functions, but still there is plenty of stir about the capital city just now. As there are only a few days remaining of the present congress, much interest is centered in the final outcome of a number of important questions still pending. There is much conjecture as to the policy of the incoming administration and what action will be taken at the extraordinary session of congress in carrying out the pledges made during the last campaign.

This city is making great preparations to entertain a large crowd at the quadrennial inauguration, which takes place next Thursday, March 4th. It is expected that an unusually large number will be here from the South. including the Governors and their guards, and the state troops and bands. Following the oath of office and speechmaking on the east front of the capitol, will be the parade on the broad and historic Pennsylvania avenue from the capitol to the White House—a distance of two miles It usually requires about six hours for the procession to pass a given point on these occasions, and regardless of weather conditions there is always present such a mass of humanity that standing room goes at a premium.

President Roosevelt and many public and private citizens of Washington, numbering about 10,000, went to Hampton Roads, near Norfolk, on the 23d inst., to witness the return of the government fleet of 26 vessels from their memorable cruise around the world, which included a voyage of 45,000 miles. The Atlantic fleet, which is composed of 15,000 men, will remain at Hampton Roads for one week, and in order to help supply the local market with provisions to supply this great army of Uncle Sam's men while on Southern waters, the supply ship, "Culgoa," sailed from Washington a few days since loaded with tons upon tons of fresh meats, canned goods, vegetables and fruits,

(Continued on Page 15.)

The Christian Life.

THE BEST SERVICE WE CAN GIVE

There is a very precious comfort in the assurance that if we bring the best service we can to God, however humble it may seem, in the light of God's life it will be glorified. There is a simple old Eastern legend which very beautifully illustrates this thought. This Oriental legend tells of a king who on his birthday sat on his throne among his subjects, while his subjects brought their presents to him, to show how much they loved him. The merchant brought his pearls from the sea, and the man who had great possessions brought tithes of his possessions, and laid them at his feet. The rich came to bring him their wealth, and the scholar came and brought the first fruits of his learning. And all made their tribute offering to the king. But there was one poor woman who had nothing in the world to give. All she had was but a farthing, and she said: "I can not take him that." Then she thought: "Yes, I will take him that, for he is wise; he will not think I love him only a farthing's worth." So she went to the king sitting on his throne, and he held out his hand; she dropped in her farthing, and turned her head away, and went on. But she had not gone far before she felt a hand on her shoulder; and she saw it was the king, who held out his hand. There was a gold coin in it, and he said: "You gave me this?" "No," she said, "I did not give you that; I have not seen one of those for ever so long." "Oh," he said, "but you did; I have held it in my hand ever since." "No," she answered, "I did not give you that." "Well, take it in your hand." And she took it in her hand, and it was nothing but a farthing. Then she put it in the king's hand, and it was a gold coin again!

That old legend is full of beautiful meaning as illustrating our theme. Our lives sometimes seem very valueless when we keep them for ourselves selfishly; but when we put them in the King's hand, and see what he does with them, and how they are tranfigured and transformed, we are amazed at what we behold. Let us put ourselves completely in the hand of God. If we will do that, he will multiply us a hundred fold. Let us not hold back that which it is within our power to give, to carry the gospel to the heathen, or lift the burden from the shoulders of God's poor. Though it seem little in our hands, if with loving purpose we put it in the hands of God, it shall be multiplied under his touch of infinite love. The word of sympathy it is our chance to speak, though it be as humble as the "cup of cold water" that Jesus blesses, becomes a great thing when the loving countenace of God shines upon it.—From "Sermons Which Have Won Souls."

THE RIGHT KIND OF RELIGION.

"Depart from evil and do good. seek peace, and pursue it."—Pslam 34, 15.

There are numberless forget-me-nots in Scripture, common thoughts which retain their beauty and fragrance for all time, and make the Old Book new and stimulating in every age. For directness and force, however, this text can neither be surpassed nor outgrown. It has an air of finality, as well as of authority.

One can readily imagine the scene suggested by the Psalmist. A wandering teacher who preaches in parables in the oriental fashion one day assembles the young, and exclaims: "Come children, I will teach you the fear of the Lord. Who of you desires life and prosperity?" And, as the people, old and young, full of curiosity, gaze at him for the answer, he utters the words: "Keep thy tongue from evil, and thy lips from speaking guile. Seek peace and pursue it."

That is, after all, the best kind of religion, for it means righteous conduct. It has no distinctive name, no symbols, no litanies, no traditions. It is simple, intelligible, universal, true. It goes to the root of things. It touches the essentials. It is for all classes and conditions. There can be no religiousness if the Psalmist's utterances are despised. For without them there may be respectibility and formalism the outward shell and glitter, but no fragrance, life, reality. You may have the bare walls, but no home; empty profession, but no character or genuineness.

Some people like a negative kind of religion—they avoid evil, but fail to do good. They will do nothing actually base, but they will never exert themselves to promote goodness. In their fear of evil, in their desire to walk the strait path, they get into a selfish kind of religion without strength or vision. Like the vestal virgins, they produce no fruit. They are eminently proper, but they never emerge from the monumental propriety, and their life takes its color from the moonlight, not the sun. It is possible for such people to pride themselves on their conduct, for they never commit crimes on the statute-book. Yet often sinners in motley array may stand a better chance of salvation than saints in broadcloth.

The right kind of religion, however, must be positive. It must do something. It must "seek" out goodness, and not only love peace, but "pursue it," with scorn of consequences. It must not only avoid evil, but do good and promote goodness. It must possess force, grit, activity. It must show results. There must be performance, as well as inspiration. It must have a passion for right living, and, regarding the world as seed-ground for high endeavor, make the daily life the test and mirror of one's faith.—Christian Register.

ON KEEPING OUR FRIENDS.

We lose our friends oftenest, perhaps, through plain laziness. We are like Martha, cumbered with service. We are busy in the household, busy with the children; worried, it may be, over the income; tired when night comes with the toil of the day. We ought to have dressed in the afternoon and gone out to make calls, but we could not get up the necessary courage, and so we deferred this agreeable duty until a more convenient season. There is a friend of whom you and I can think, who lives only at an hour's distance and to whom we owe a visit, but four seasons have slipped by, from snowflakes to lilies, from bird-songs to silence, and the visit has not been paid. Once we were ready to make it, but we thought we would wait for a new gown or a new pair of shoes. Aagain our plans were all completed, and the ceiling fell, and that necessitated a period of strenuous housekeeping. Which of us has not had the experience of suddenly realizing that a yea or two or three may be stretching between the time when we last saw a friend to whom a short journey by rail or steamer would easily have carried us? This is all wrong, and it is a wretched way of losing friends.

If we want to keep our friends, we must be hospitable to them in our homes, visit them from time to time, write to them and answer their letters. Our friends should be in every station, of every age, in every part of our country and the globe. Life narrows perceptibly when we have few friendships and few interests.

"A man that hath friends must show himself friendly." Our Lord gave us a blessed assurance when he said, 'I have called you friends.'—Margaret E. Sangster, in Christian Herald.

SPIRITUAL FOES.

It is quite true, no doubt, that the days of discovery and of conquest lie largely in the past. It is true that these are easy times in which to live, if one wills to live easily; but heroes are always most needed just in those times when on the surface, there seems to be the least call for the heroic. Mark Hopkins was right when he said, a few years ago, "Never was there a time in the history of the world, when moral heroes were more needed." Such times as these in which we live do not inspire to heroism but conspire against it—all the more reason for the call for men who shall perseveringly resist and resolutely overcome the tendencies to ease and selfishness by which we are environed. It may be that there is no call to suffer martyrdom or persecution, no call to wrestle against flesh and blood; but there is a loud call for men who will wrestle earnestly, courageously and persistentl against "principalities and powers," against "spiritual wickedness in high places." "Spiritual wickedness!" Mark the term! It is not against physical forces but against spiritual forces that the man of the future will have to contend.—Cumberland Presbyterian.

GOD AND WEALTH.

One of the greatest fallacies of the day is that man is the maker of his own money. Men who can understand how God governs worlds cannot see Him arranging their own business. Let young people especially know today that God gives the power to get wealth. Remember that and you feel at once that God and you are in copartnership. God and wealth will ever be associated. We are ready to give back to God as He has prospered. The giving of the Old Testament was arithemetical; the giving of the New Testament is moral. The old law prescribed the tenth, the fifth or the twentieth; the new law, as God hath prospered. When the church asks for finaniacl help the men who grumble are not the ones who systematically store a portion for God. If you complain and find it a trouble, to give a portion each week, stop and think, do you find it trouble to receive a porton every week? Sow to the Lord abundantly and He will give baundantly. "He which soweth sparingly shall reap sparingly."—W. B. Lower, D. D.

THE SET OF THE SAIL.

"I stood on the beach," said the Rev. T. De Witt Talmage, "looking over the sea, and there was a strong wind blowing; and noticing that some vessels were going one way and other vessels were going another way, I said to myself: 'How is it that the same wind sends one vessel in one direction, and another vessel in another direction?' And I found out, by looking, that it was the difference in the way they had their sails set.

"And so does trouble come into this world. Some men it drives into the harbor of heaven, and other men it drives on the rocks. It depends on the way they have their sails set. All the Atlantic and Pacific Oceans of surging sorrow can not sink a soul that has asked for God's pilotage."—Selected.

PREPARE FOR TEMPTATION.

The reason why so many fail in the battle is because they wait until the hour of battle. The reason why others succeed is because they have gained their victory on their knees long before the battle came. Jesus conquered in the awful battle of Pilate's judgment hall and of the cross because He had the night before in prayer anticipated the battle and gained the victory before the struggle really came. He had told His disciples to do the same. He had bidden them "Pray that ye enter not into temptation," but they had slept when they ought to have prayed, and when the hour of temptation came they fell. Anticipate your battles; fight them on your knees before temptation comes and you will always have victory.—R. A. Torrey.

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Our Little Folks.

THE HIDDEN PLAYTHINGS.

"What are you children doing?" asked mamma, in surprise, as she saw Ned and Florence packing things in the woodshed. "You know Fred and Helen will be here today, and you will want all your things."

"That's the reason we are putting them away, mamma. They have the loveliest playthings, and we don't want them to see our old things," explained Ned while Florence wrapped her cherished rag doll in its scarlet cloak before it went into the trunk. "They would laugh at our playthings so we are not going to show them."

"Nobody shall laugh at you, Polly, dear," said Florence, giving the rag baby a last hug. "Helen has a doll that came from Paris, but she isn't a bit nicer than my Polly."

"Why do you think they will laugh at your playthings?" asked mamma, trying to keep back a smile. "Don't you think you are doing a foolish thing?"

"They will laugh if they see them," said both children, positively, though they could give no reason for saying it. "Please don't tell them we hid our things."

So, Mrs. Gray promised, and the only things left in the corner of the sitting room when Fred and Helen came were Florence's best doll and the train Santa Claus had brought to Ned the Christmas before. The two children from the city thought these very few playthings, but they were too polite to say anything, so Ned and Florence got along very well that first evening.

"Oh, corn-cobs! Goody!" screamed Helen next morning, when they went with Aunt Rose, to feed the chickens. "Our kindergarten teacher showed us how to make the loveliest cob houses you ever saw when we were in the country once before. Do you remember how, Fred? I wish I could take a whole trunkful home with me."

"Course I remember," said Fred, erecting a wonderful house out of the clean red and white cobs. "Now, if we just had some buckeyes, we could make a field with sheep and cows in it."

Florence started to say, "We have plenty of Buckeyes," but she suddenly remembered they were in the old trunk, so she closed her lips. Fred had to take grains of corn for the animals, so they had to pretend they were all tiny pigs, lambs and calves, instead of horses and cattle. All the children went to building houses and churches and schools until the granary floor looked like a prosperous village.

"Isn't it lovely to have such nice playthings?" said Fred, when they had to leave the village and go in to dinner. "I wish I could have little boats and things, but there is no room in our flat."

"Mamma told us how she used to make rag dolls when she was a little girl, auntie," said Florence. "I'm going to try it this afternoon if you don't mind."

"I'm going to get Polly out," said Florence, suddenly. "I'm sorry she's been shut up all this time."

"I don't care," said her brother. "I want my shells and jackstones anyway, so let's open the trunk."

"And you hid all these lovely things," said the city children, when the rag dolls and the home-made furniture and the little tools came to light once more. "Were you afraid we'd break them?"

"We thought you'd laugh at them," faltered two little voices, "You have such nice ones, and these looked so ugly."

"I wish we had something like them," said Helen, hugging Polly. "I'm going to make a dolly just exactly like this one, anyway."

"And I am going to have some buckeyes for cows and sheep if there are any more on the trees. Just think! We've lost a whole morning when we might have been playing with these nice things. If you hide your playthings the next time we come, we won't stay a minute," said Fred.

"We never will again," said Ned and Florence, and they kept their word.—Northwestern Christian Advocate.

TEDDY BEAR'S HISTORY.

Every year in the month of March there is held in Leipsig a toy fair the like of which cannot be found anywhere else in any land and to which buyers of toys come from all over the world.

At the fair in 1905 two young Americans—one from a Boston department store, the other from a Washington house—each bought a modest order of little plush bears which they had found displayed among the toys made by a crippled old lady from the little town of Giengen Brenz, in Wurtemberg. They had seen her toys before—always animals, always peculiarly well made, with an excellent choice of material for the particular animal in question, and much skill in modeling.

But the bears were new. As they sat up, exposing the pink soles of their feet and stretching out a pair of appealing arms to possible customers, they struck the two young Americans as delightfully human and funny. So they placed orders for some.

On the way back to America they found that they were alone in their faith. The other buyers had seen the bears, but had not been tempted by them. But the little bears had hardly been placed on sale when they were snapped up by the parents of delighted children who had seen them. Some one christened them "Teddy bears," and so begun one of the most remarkable successes in the toy world that has ever been known. The Boston buyer and the Washington man at once cabled to Giengen Brenz for more bears, and buyers in other cities also cabled. The crippled old lady and her nephews, who assisted her, began to work at night. Still the order came, at first three dozen, five dozen, then a hundred, then by the hundred gross. Help had to be summoned from the village homes and the workshop enlarged.

The plush used to cover the bodies was a cheap but durable furniture covering, and made for that purpose; therefore it was supposed to be available in inexhaustible quantities. But in 1906 the demand for Teddy bears had reached such proportions that no more of the special plush could be had in Germany, and cable orders had to be sent to the United States for plush. The eyes of the bears are made of shoe buttons, and in a little while orders for these too had to be sent to America. Now bids are submitted by button companies for the Teddy bear contract, and in Germany plush factories manufactured plush especially for the bear market at Giengen Brenz.

On the site of the little shop has risen a many-storied factory, the wonder and delight of the little town, because it is built almost wholly of steel and glass—a steel frame with walls which are almost wholly glass windows. Here hundreds of men, women and children are engaged in the making of bears; and besides that, nearly every family in town takes home some part of the work and lives as it were, the year round on bear meat.

The crippled old lady and her nephews are now estimated to be millionaires, and the Teddy bear's habitat is the whole civilized portion of the earth, from British Columbia to Australia. In spite of absolute lack of protection by game laws, he has multiplied like the rabbit, and is now numbered by the million.—East and West.

THE "PLEASE" MAN.

"West 4796, please."

"Please"—that was a peculiar word to come over the wire from the business district, and the tired girl's face lit up with a look of real pleasure at the sound. "Please"—it was so different. Usually they just pulled down the receiver and jangled the hook and if the connection wasn't completed at once they sometimes swore. But "please"—never.

Yet, why not "please" thought the girl. Why are nearly all men thoughtless of the telephone girl? They don't speak so to their wives or their daughters or their stenographers. Why "thank you" and "please" to all other women and only harsh language to her?

And still wondering, she hastened to make the connection for the "please man," for the man who says please deserves a reward in haste. And so she got in the habit of looking forward to the "please man's" calls and taking care that they should be answered promptly and in a pleasant voice.

And the "please man," knowing only that his 'prone always worked while his neighbors so often had trouble, traveled on through life and all unconscious that he was loved by a wornout little girl who had never seen him but had heard only his "thank you" and "please."—Home Herald.

Christ delivered men by rekindilng their hope. That is how we must deliver them, following humbly in his steps. By tenderness, by patience, by sympathy—that is how sinners are converted and the faithless made faithful.—East and West.

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Sister Woman!

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This fifty-cent box of Balm of Figs will not cost you one cent

I will send it to you **absolutely free,** to prove to you its splendid qualities and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to **prove** my faith by sending out these **fifty-cent boxes** free. So, my reader, irrespective of your past experience, write to me **at once—today**—and I will send you the treatment **entirely free** by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the **very best test** of anything is a **personal trial** of it, and I know a fifty-cent box of Balm of Figs will **convince you** of its merit. Nothing is **so convincing** as the **actual test** of the article itself. Will **you** give Balm of Figs this test? Write to me today, and remember I will gladly send you **a fifty-cent box of Balm of Figs for the asking.** Address

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Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THE PRAYER OF SELF.

By Priscilla Leonard.

One knelt within a world of care
And sin, and lifted up his prayer;
"I ask Thee, Lord, for health and power
To meet the duties of each hour;
For peace from care, for daily food,
For life prolonged and filled with good;
I praise Thee for thy gifts received,
For sins forgiven, for pains relieved,
For near and dear ones spared and blessed,
For prospered toil and promised rest.
This prayer I make in His great name,
Who for my soul's salvation came."

But, as he prayed, lo! at his side
Stood the thorn-crowned Christ and sighed,
"O blind disciple,—came I then
To bless the selfishness of men?
Thou askest health amid the cry
Of human strain and agony;
Thou askest peace, while all around
Trouble bows thousands to the ground;
Thou askest life for thine and thee,
While others die; thou thankest me
For gifts, for pardon, for success,
For thine own narrow happiness.

"Nay rather bow thy head and pray
That while thy brother starves today
Thou mayest not eat, thy head at ease;
Pray that no health or wealth or peace
May lull thy soul while the world lies
Suffering and claims thy sacrifice;
Praise not, while others weep, that thou
Hast never groaned with anguished brow.
Praise not thy sins have pardon found
While others sink, in darkness drowned.
Canst thou give thanks while others nigh
Outcast and lost, curse God and die?

"Not in my name thy prayer was made
Not for my sake thy praises paid.
My gift is sacrifice; My blood
Was shed for human brotherhood,
And still thy brother's woe is thine
Thy heart-beat knows no throb of mine.
Come, let thy selfish hopes and see
Thy birthright of humanity!
Shun sorrow not; be brave to bear
The world's dark weight of sin and care;
Spend and be spent, yearn, suffer, give,
And in thy brethren learn to live."

—Selected.

THE COMMONPLACE.

Adapted.

The earth is not all mountain peaks, the sky is not all sun, the trees are not all giant redwoods, the people are not not all Apollos or Hebes. The world is full of ordinary, commonplace people and things. But woe to the man or woman who finds them uninteresting; for by that very verdict he proclaims his blindness. The commonplace is full of charm and radiant with beauty—to the artist's eye. This only means that he sees; and the rest of us are blind. What we need to make life beautiful and full of keenest interest is not usually a change of scene but the gift of sight. To the man who can see, the world is still peopled with heroes and saints, with Hectors and Bayards, Caesars and Cids, with Savonarolas and Wesleys; and heaven is just as near and just as visible today to us as it was to Moses on Pisgah or Stephen in his hour of triump—if our eyes are only open. The eternal realities never fade nor disappear; but to see them we must bring eyes.

Yes, if our eyes are only open—open to the grand opportunity that is now ours to do in these last days of grace, the little commonplace duties of gathering in the little mites here and there; the dues here, the mite box there; the Christmas gift for the King possibly, the neglected pledge money—all to go into the King's treasury. And out of these seemingly little services will come the grand total over which we shall shout, "Victory!" on our Pisgah at Mt. Airy in June. $15,000—$2,000 on the debt! Is that a commonplace matter to lay at the Master's feet? Yet, after all, it is not so much the gift that pleases the Master as the every-day faith that makes it possible, and the many sacrifices and widow's mites which it contains, and the prayers that go with it. And this, too, is why it will carry such blessing from all parts of our conference to the remotest parts of the earth and the commonplace will become the heroic. Let us open our eyes to see.

A CHILD'S PRAYER.

I wish to tell you a little about the caste school children. The other day they had a holiday because of a feast, but they had to fast for half a day before feasting. Five little girls got into the schoolroom while fasting and had a little prayer meeting. On seeing the schoolroom door open I entered and heard one of the little girls pray, a Brahmin girl about seven years old, a very smart child. She prayed: "Oh, Jesus, bless all the madam sahibs that are working for thee; the ones that come here and tell us about thee, as well as the ones who are far away over the water, who want us to know thee and are sending plenty of money for this. Oh Jesus, bless them and give them plenty more money, like the widow's meal, that they may use it for thee. Thank you, Jesus, for all the nice presents. We would have been glad to have gotten all alike. Some of the girls are not grateful but make them grateful. I like mine very much, because you put it into the hearts of those living so far away to send the presents to us, and what a lot of trouble they must have taken. Oh Jesus, you say thank you to them for us, for we are all thankful, and perhaps there are some more girls thankful. I don't know, Jesus, but you know, so say thank you for them. God bless all our parents, relations, friends, and everybody in the world, and make them to love Jesus."—Selected.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

"To forget a wrong is the best revenge."

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Christian Advocate Pub. Co.

GREENSBORO, N. C.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

MY SAVIOR'S SMILE.

I had a dream last night,
That I was sad and worn and weary,
And that I was alone,
And far from home.
No friend nor kindred near,
And I was full of fear,
And knew not where to go.
And then I thought my Savior came,
And smiled on me, and O that smile!
Tho' I was sad, it made me glad the while.

And then I dreamed how weak I was,
How very tired, and how I tried to climb
The hill, and still could go no further on.
And then the Savior came again,
With loving smile, and looked on me.
And, O that smile!
It rested me the while.

Once more alone I felt,
And knew not where to go, nor what to do,
Nor where to roam,
To find my home.
Then Jesus came and smiled again,
And heaven was in the smile,
And heaven was home!

MRS. E. M. ANDERSON.
Greensboro, N. C.

Contributions both in prose and verse from our own women are always welcomed. We are especially glad to have the above verses from our fellow-worker, Mrs. Anderson, of Greensboro, and feel sure that the sentiment expressed was born in her own Christian experience. Ah! how many, many worn, sad and weary ones have been rested and strengthened for the conflicts of life by that smile of our Savior.

LITERATURE FOR THIS QUARTER

We have received from the corresponding secretary the leaflets for this quarter. When we have read them with care we hope to comment a little. They are worthy our painstaking study. As we grow in numbers let us increase in knowledge also.

FOURTH QUARTERLY REPORTS.

We have nothing further to add about these save that there be no delay in sending them to the proper officials. There is now no further opportunity to redeem unfulfilled promises, pledges, etc. The record is already made, and so it must abide, but be sure to send it so that you may get credit for all that has been accomplished.

My dear Mrs. Nicholson:—I guess the people of the conference are wondering what has become of their superintendent of supplies they elected at Winston last March, as I've never written anything for the Advocate. Of course some of the Home Mission members have heard from me personally, but not all. I will endeavor to tell you all something of my work during the year.

When elected I was perfectly at sea as to my duty, having known nothing at all, ever, of this part of our work. But before leaving Winston I got a few suggestions from Mrs. Branner and all the way home my thoughts were occupied with my new duties and how to begin. The first thing I did was to write Mrs. Yarborough and tell her how green I was and ask her to give me advice as to what to do, and how to do, telling her I would try to be teachable.

Well, she was kind and gave me instructions and I went to work writing presiding elders and auxiliaries. All the presiding elders responded, giving me the desired information and qute a number of auxiliaries told me if called upon they would make up boxes. We have had a good year in some respects in our supply department, but must say our conference does not do what it might in sending boxes to orphanages and our schools. Of course we are going to do better when we get our own orphanage at Winston.

Our needy preachers on hard fields I think about all got a fine box this year, for which I feel truly grateful to Mrs. Yarborough. I have found my year's work, as a co-worker with such a sweet Christly spirited woman as Mrs. Yarborough indeed pleasant. She is always considerate of the needs, wise in her conclusions, yet kind and gentle, using her good judgment and experience of years in this part of the work to the best advantage. She is indeed the right woman in the right place.

I hope all the auxiliaries will not fail to report to me by the 10th of March all boxes not previously reported, as my final report to Mrs. Yarborough must go off by then.

Yours truly,
MRS. J. L. WOLTZ,
Supt. of Supplies.

(A most excellent report truly! My dear sister, you have wrought well. That you have always a teachable spirit your comrades can testify, likewise a heart touched with sympathy for the needy. Would that you could know our beloved Mrs. Yarbrough! Your love for her would be increased by a personal acquaintance. Love and sympathy radiate from her. We are grateful that you can show such an excellent report for your first year. You do not seem so "green' in regard to your duties as you would have us believe. To be sure the orphanage at Winston will induce many auxiliaries to learn liberality, and we rather suspect that the heart of our Superintendent of Supplies strengthened for services by the breezes from the top of Pilot Mountain will induce others by her persuasive voice to help these needy ones also.—Editor.)

FROM CENTRAL AUXILIARY, CONCORD.

My dear Mrs. Nicholson:—The W. H. M. Society of Central Church, Concord, has just rounded up its first year's work. While we have not accomplished all we could wish, yet we feel that it has not been a failure by any means.

We have increased in membership from eleven to thirty, which I think, shows growth. About eighteen or twenty of this number read "Our Homes." We have not taken up all the departments of work yet, but hope to later. After the annual meeting in May we hope to do better in every way. We made a few changes in officers at our last meeting and I'll send you the names. Mrs. Montgomery, our president, declined re-election and Mrs. W. R. Harris was chosen in her stead. I am sure you know her well enough to realize that Mrs. Montgomery has a worthy successor. The other officers are as follows:

First Vice-President, Mrs. W. D. Pemberton.

Second Vice-President, Mrs. J. F. Dayvault.

Third Vice-President, Mrs. A. S. Webb.

Recording Secretary, Mrs. M. L. Marsh.

Corresponding Secretary, Mrs. J. E. Smoot.

Treasurer, Mrs. J. B. Sherrill.

Press Superintendent, Mrs. Plato Durham.

Agent for "Our Homes," Mrs. J. E. Smoot.

Trusting that you have entirely recovered from your recent illness, I am,
Cordially,
MRS. J. E. SMOOT.

(That you have done a most excellent year's work we think is evidenced in many ways. Unquestionably you have made steady and substantial growth. A majority of your members read "Our Homes", and we still expect you to be able to report the number of subscribers to that valuable paper equal to the number of members when we meet with you in May. Nothing else would be a greater incentive to other auxiliaries than this. And you may be sure we are already anticipating great things when we really see you face to face. No doubt your activity will stimulate us to greater things and your wholehearted hospitality make us all your debtors evermore. Many, many good wishes to this auxiliary. Remembraces of its organization when we were permitted to be with you abide with us.—Editor.)

COUNTING THE COST.

This is the topic for March, the first month of the fiscal year. All the readers are familiar with the Savior's words where he shows the necessity of counting the cost in any undertaking. If one has not sufficient means for finishing a building, he is liable to receive the jeers of his neighbors if he begins. The same is true of warfare or any other undertaking. Christ concludes the lesson with these words: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Could anything be more forcible? How many of us have taken an inventory of our spiritual assets as we enter upon the work of the new year? Are we able in the strength of Him who has promised to supply our needs to do the work lying out before us? Or do we enter upon the work in a half-hearted manner, ready to give up at the first obstacle? We cannot believe that the Home Mission workers of Western North Carolina are faint-hearted; nay, rather we believe them ready to heed the command "Go Forward."

The beautiful work to which Christ invites us to be fellow-workers with Him furnishes opportunity for the exercise and development of every gift and grace. Let them be workers with Him indeed and in truth.

Let our Lord's sweet hand square us, and hammer us, and strike off the knots of pride, self-love, and world-worship, and infidelity that he may make us stones and pillars in his Father's house.—Samuel Rutherford.

We need not be surprised if men and women who are much with Christ come to be Christlike.—Rev. J. G. Beauchamp.

If we were on the alert for faults, peace and satisfaction of soul are impossible.

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The Sunday School Lesson.

LESSON X.—MARCH 7, 1909.
Philip and the Ethiopian.
(Acts 8, 26-40.)

Golden Text.—Ye search the scriptures because ye think that in them ye have eternal life; and these are they which bear witness of me.—John 5, 39.

A Case of Emergency.

Every opportunity is emergent, vanishing like a snowflake in a stream. The Eye that watches the rolling stars looks on human coincidences as on eclipses, and sees the day and hour. Our lesson's elements combine with astronomical precision. The distances, the speed of each party, the place of meeting, the interview for once and never again, all tell of a plan for giving an opportunity. Such opportunities come to us. Do we use them? That is our part. Phllip acts promptly; the eunuch does not lose his chance. Seventy miles from Samaria, fifty from Jerusalem, various modes of travel, yet all concur in perfect accuracy. Ethiopia (Abysinnia today) as large as West Virginia, and of all African states the richest. Menelik, its able ruler, claims descent from the dynasty of Candance. The land of old was ruled by queens far oftener than by kings. The people are very black; active and wealthy, their trade is mostly by Greeks and Armenians, as of old by Jews. In morals and religion they are low, vile and cruel. Italy covets the country, but has failed to get it.

The Eunuch.

Early outrage denied him the joys of domestic life, and if he was a Jew it excluded him from the congregation of Israel. Yet, like the Roman Narses, he was a man of great ability. his high office shows it, for the kingdom was large and rich, defying Roman legions. Chiefly he appears to us, like the Greek Herodotus or Plato, a truth-seeker, who was impressed by the Jewish literature, and reverently visited Jerusalem to own his preference for Jewish faith. He was not a Jew, but purely foreign, of wide and noble mind, seeking truth as the pearl of great price, and willing to buy it with costly journeys. He ranks with Cornelius, the first Roman convert.

The Reading.

He was seeking for hidden treasures, and his attention was drawn to the most vital passage of Isaiah. He was, in ancient style, reading aloud, absorbed in the act, Philip is suddenly by his side,, and with frank courtesy puts this question. The eunuch answers like a gentleman. Often the tourist having a trained guide sees intelligently in a day more than in a week of blundering and staring. Philip does good service. He knows the truth as it is in Jesus, and how to him all prophets witness. Philip tested in Samaria his own understanding.

The Mystery.

The passage here read had perplexed ages and generations. "No prophecy of scripture is of private"—that is, self—"interpretation." Believing the one "man of sorrows" was to be the Messiah, the acutest Jewish teachers could not reconcile the contradictory statements. "It pleased the Lord to bruise him;" "yet have I set my king upon my holy-hill." Can this and the like be true of the same Person? So some thought there must be two Messiahs—a sufferer and a conqueror; a ruler having no dynasty family line, yet his kingdom everlasting, "taken from the earth," yet ruling "from sea to sea!" History alone can explain it.

Philip's Own Knowledge.

The eunuch at Jerusalem must have learned in outline the public mind as to the claims of the Christian faith, of which at its lowest point he was now reading. Serious and candid, he was "not far from the kingdom of God." To him thus prepared, Philip now testifies what himself has seen. In these last ten years he had known of Jesus' toil, shame and suffering. He has felt "the power of his resurrection," and the energies of the Holy Ghost subduing the hearts of men. The truth as it is in Jesus simply and earnestly told brings all into harmony. "Ought not Christ—the Messiah—to have suffered these things and so enter his glory?"

Ye Shall Know the Truth.

"He that is of the truth heareth my voice." The eunuch was honestly seeking the truth, and Jesus speaks to him by Philip's voice, and the voice has a hearing. Socrates speaks of the seeker's joy at finding truth. Here is more than intellectual gratification. "With the heart man believeth" the things of Christ; the affections rise, hope dawns, and the soul enters into peace. "I believe that Jesus Christ is the Son of God," covers all, as the sky covers the earth. The suffering and the glory come each to its place, and one feels that "as for God, his way is perfect."

The Baptism.

"See, here is water!" At Marutch, twenty-five miles from Hebron, for the new glad discourse went on towards sunset. Baptism meant devotion to the new faith at whatever cost, which included its support and promotion. Christianity has no room for fancy votaries. An earnest, able man has become obedient to the faith. There is reason to think that he established the faith at home, and that the church of Abyssinia, now sadly broken and corrupt, began with him, and men like him will restore it.

Philip's Errand Done.

Not an angel, but a plain fellow man, was sent to do it. This man may have heard excellency of speech and philosophy, but simple facts, the most intense of all facts, he had not heard, and Philip was blest in being their herald. Philip surely found a noble joy in duty, and vanished to meet other calls; and we shall hear of him yet again, still doing more than angel's work. Have we been true to our opportunities? "Whatsoever he saith unto you, do it!"

On His Way Rejoicing.

"Let him glory in this, that he knoweth me." This had changed for him the look of the world and the meaning of life. "In whom believing, ye rejoice;" and had now the peace and the harmony of the faith. He was taking to his land and queen something better than trophies of victory in war—the "saving health" of nations. And he himself was the morning star of a day now to dawn on the land of his love and home. We may be sure that he did not hide his faith and joy within his own heart. He vanishes from history, but we need not doubt that, as patriot and Christian, his record is on high.—Rev. A. B. Hyde, D. D., in Pittsburg Christian Advocate.

The economy which knows no humanity is a most unlovely thing.—Rev. W. J. Barkell.

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The Christian life is not merely ourselves getting into Heaven, but bringing the spirit of the heavenlies to bear upon the earthly conditions that surround us.—W. R. Hotchkiss.

The Farm and Garden.

HOW TO GET CALIFORNIA PRICES FOR SOUTHERN FRUITS.

I have just tried one of the famous Hood River apples from Oregon, which come wrapped in paper and packed in boxes. Like all the Pacific coast apples, it was beautiful to look at, but to eat, it was about as good as a mealy turnip and really tasted as much like a turnip as an apple.

And yet, these handsome apples bring a big price, for I had to pay five cents for the one I ate. Hereafter I will eat turnips for less money. Those Pacific coast people are the best of advertisers. They have boomed their showy apples till every one wants to see them, but few want any more of them after one testing.

I am glad that the Virginia Horticultural Society is trying to get its people to pack their really fine apples in a similar way. Selected specimens of Virginia Albemarle Pippins, Winesaps, Staymans, and York Imperials would show up as well in boxes as the Oregon fruit, and would be real apples.

Years ago, when I was living in Albemarle, a fruit grower in California wrote to me that he would like to see some Albemarle Pippins grown in Virginia, and that he was growing them there and would like to exchange a few specimens. I sent him some choice specimens from the Ragged Mountains, and in return he sent me some of his. His were beautiful, a richer yellow than the Virginia apples and with a beautiful rosy cheek. They were the prettiest Pippins I ever saw. But the beauty stopped when I cut one. It was dry and mealy, as all Pacific coast apples seem to be, and utterly flavorless. In fact, it was hardly as good as an Eastern Red Dixie.

If our growers were only as smart as the Pacific people, and would put up their apples in the same way, we could run the western apples out of our markets provided we did not try to palm ours off as Oregon apples, as some suggest, but would let them stand on their own merits.

The mountain region of western North Carolina can grow apples one of which is worth more than a dozen of the showy shams for apples that the western coast sends here, if they would but grow the right sorts. But they will never top the market with the big Buff apples, nor the Gloria Mundi nor the Wolf River, big and showy as these are, for in flavor they are too much like the Oregon apples. But we can grow Stayman, Grimes' Golden, Jonathan, Winesap, York Imperial, Rome Beauty, and other apples, and in the mountain coves can grow the Albemarle Pippin. Any of these put on the market in the neat boxes the Oregon apples are packed in, and all perfect specimens through the box, would sell at even better prices than the western apples as soon as the people in the cities found out their superiority of flavor.

Then there are other fruits that we could market better if we would adopt the California method of packing. Look at the cherries that come from California. There are just as good grown in the upper Piedmont on the Brushy Mountains, but they go to market when they go at all, all tumbled and tousled into a basket, and they get mashed and do not bring anywhere near the price of the California product.

California sends east peaches of great beauty, each wrapped in tissue paper and packed neatly in boxes, and they sell, though one of our peaches is worth a dozen of them. It is lack of organization and co-operation among the growers. The California growers are organized and understand the value of neat packing and good culling.

Canada sends our cities big cantaloupes, carefully packed in soft excelsior packing, and they sell in the city fruit stores for 75 cents to $1.00 each. We jam ours into crates and get what they allow us. Even the cantaloupes would sell better if packed in an attractive way.

And so it is all through the list. There are many fruits that we could produce in extra quality in the South and get good prices for them if we would handle and pack them right.

Why Can Not We Do Such Things?

At one of the Maryland institutes the other day I was talking with an Ohio farmer who is on the lecture force there this winter. He has 290 acres, and said that he has 13 horses and colts, and feeds 1,500 lambs on alfalfa every winter for the spring market. He made last summer 100 bushels of corn per acre. His land is the flat heavy clay of Northern Ohio, and he has to underdrain it, and has laid eighteen miles of tiles on that 290 acres. But is it any wonder that he has made his land rich? He grows alfalfa and buys range lambs from the West and feeds the alfalfa to them, and has made such a reputation for his yearling lambs that he gets an extra price for them in the spring And what a pile of the finest manure he gets from 1,500 sheep and thirteen horses and colts!

When will the Southern farmers realize the value of forage growing and manure-making? The western range lambs can be as profitably, or more profitably, fed in the South than in Ohio. We can raise more hay per acre, owing to our rainfall and long season., than Ohio can. We can feed the lambs as profitably on cowpea hay as on alfalfa, and while a patch of alfalfa is valuable, we can grow more feed in the same time with less cost by using the cowpeas. There is no part of the country where stock feeding can be made more profitable than in the Cotton Belt, and there is no part of the country that needs the manure worse.

Are We "Fertilizer Crazy?"

A writer recently said that Southern farmers are "fertilizer crazy," and I am inclined to agree with him, for in the past two weeks I have received fully 200 letters, the whole burden of which has been, "Give me a formula for a fertilizer," for this, that or the other crop.

One man asks for five different formulas for tobacco on land following different crops, or none. The only encouraging feature in all this is that farmers seem to be more and more inclined to mix their own fertilizer and to stop buying sand in the low grade goods already mixed.

But what I do object to is the constant reliance on commercial fertilizers alone for the production of sale crops, and the slow progress in real farming, which would save the purchase of so m ch complete fertilizer.

Secretary Wilson recently said that one-third of the money spent for fertilizers in this country is wasted, because farmers buy what they need not buy if they farmed right. I believe that in the South one-half of the fertilizer bought is wasted, for of all the farmers in the whole country, the cotton growers have the least need for buying nitrogen.

They produce the most highly nitrogenous food material in the world in the meal from the cottonseed, and they let this go abroad and to the North for feeding and making manure to enrich the soils of other people, while they restore but a small part of what they sell off. Then they depend on fertilizers, instead of on the soil, to make a crop, and ask endless questions about what formula to use for this, that or the other crop—questions which no man who has not seen the land can possibly answer in more than a general way, and questions many of which they would not need to ask if they farmed in the right way or read the answers to similar questions which are being constantly published.—Progressive Farmer.

TWO FERTILIZER FORMULAS.

A reader asks for a formula for 8—4—4 and for one for 8—3—3 fertilizer as he wishes to mix at home.

Per cent. simply means so much for each hundred, and percentage in a fertilizer means so many pounds per hundred. To get 8 per cent. of phosphoric acid you will simply have to use 1,000 pounds of 16 per cent. acid phosphate. To get 4 per cent. of nitrogen you would have to use 540 pounds of nitrate of soda of 15 per cent. nitrogen. But it is not well to get all the nitrogen from such a quickly available source, but we should have some organic nitrogen to last through the season. We can get this from cottonseed meal, and without regarding the small percentages of phosphoric acid and potash in the meal, we can make a ton of 8—4—4 near enough by using:

1,000 pounds of 16 per cent. phosphate,
270 pounds of nitrate of soda,
570 pounds of cottonseed meal, and
160 pounds of muriate of potash.

For a mixture of 8—3—3 use:

1,000 pounds of 16 per cent. acid phosphate,
203 pounds of nitrate of soda,
427 pounds of cottonseed meal, and
120 pounds of muriate of potash.

These will not be chemically exact, as I leave out the percentages of phosphoric acid and potash in the meal, but are close enough for practical purposes. The 8—3—3, you see, will not make a ton, and to make a ton, and to make a ton weight will need 250 pounds of filler, which the farmer does not need if he mixes his his own goods, though he would insist on the manufacturer adding the sand to make weight.—Progressive Farmer.

Is it not a sad commentary on the farming conditions in the Cotton Belt that farmers need to borrow money every spring, depending on the one crop of cotton to pay the debt, and then to start in another season in the same old hopeless way, never getting ahead, never with cash, but always at the mercy of the fertilizer man, the merchant and the moneylender? No section can be permanently prosperous when her farmers are working year after year simply to pay debts contracted for the purpose of growing cotton.—Progressive Farmer.

The scarcity of manure is one great drawback in the way of better farming in the South today, and every opportunity should be taken to increase its amount or to use it where it will do the most good. The land cannot go on feeding the owner if he will not feed it.—Progressive Farmer.

One of the greatest faults in the South is the patching of the land, a plot of cultivated land here and a bunch of bushes there, with broomsedge intermingled. Here in Maryland there are broad, clean fields and not a bush to be seen, but every foot of the open ground cultivated, and worked with no terraces and no gullies, for the plow goes deep, and the farmers have a clover sod to turn when breaking for corn, and either wheat or clover on the land in the winter.—Progressive Farmer.

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The above also applies to Tributes of Respect.

Allred.—By a most peculiar and heart-rending accident was the bright and manly little son, Lewis, of Mr. and Mrs. J. M. Allred, of Granite Falls N. C., removed from this life and carried to the "Home beyond the skies." The accidental discharge of a gun was the cause.

The house is shrouded in sadness; for Lewis was the pride and pet of the entire family, the pride of the father's heart, the apple of the mother's eye, the delight of the brothers and sisters. But Heaven is brighter by his presence, and another has been added to the angelic choir who praise Him before the throne. Lewis was much beloved, and his sudden death was a shock to all. We shall miss him.

May the abiding presence of the heavenly Father comfort and sustain the bleeding hearts of the bereaved family.

W. FRANCKE SANDFORD.

Payne.—Mrs. Celia Eveline Payne, wife of Mr. Solomon Payne, was born March 28, 1852, and died January 20, 1909.

She had been a sufferer from disease for several years; but, though the body was weak, her spiritual life was strong, and she was thus enabled to bear her afflictions with a heroic Christian fortitude. Consecrating her life to God in early childhood, at about twelve years of age, she lived a life of devotion to her Lord, and to her church, the M. E. Church, South, of which she had been a member nearly forty-five years.

A good woman has crossed "over on the other side," and "rests from her labors." Her husband and seven children (all grown) are left to mourn the loss of her wise counsel and perfect walk. May the Father comfort them!

W. FRANCKE SANDFORD.
Granite Falls, N. C.

McGlamery.—A fair floweret was plucked from earth's gardens, when, on last Wednesday, February 17th, little Regina, the six-year-old daughter of Mr. and Mrs. A. M. McGlamery, was borne by the angels to the paradise above.

Regina was a bright, beautiful child, tenderly nurtured by loving parents, who cherished the fond hope, that the lovely floweret, that was filling their home with its rich fragrance and rare beauty, would abide with them to bless the home; and here develop into a fairer bloom and a richer fruitage. But the good All-Father had wiser and better plans for Regina. Having committed her, for a little while, to the care of these parents to bless them and gladden their hearts, and the hearts of the grandparents, neighbors and friends. He took her to Himself, where she will be forever safe from the chilling blasts of adversity, sin and sorrow; and, where in the light of His presence, she will more rapidly develop into the glorious character He designed.

Our hearts ache with a sense of loss and loneliness, for the fair little girl, that comes and goes among us no more here, but by His grace, we will meet her again, some glad day in one of the "many mansions" in our "Father's house."

M. M. EATON.

RESOLUTIONS OF RESPECT.

Whereas, An all-wise God, in His infinite wisdom, has seen fit to almost suddenly remove from our church our brother, William A. Yates, who departed this life January 14th, 1909, at the age of 55 years and a few months, and

Whereas, During his life among us he showed such quiet and humble traits of Christian character, such fidelity to every duty, such loyalty to the church, friends and family, therefore

Resolved 1. That while we realize that we have lost one of our most faithful members, we submit to the will of Him who knoweth what is best, and who can make no mistakes.

Resolved 2. That we extend to the grief-stricken wife and daughter our heartfelt sympathy and commend them to the comforting promises, tender mercies, and loving care of a kind heavenly Father.

Resolved 3. That a copy of these resolutions be sent to the family of our departed friend and brother, and a copy be sent to the North Carolina Christian Advocate.

N. B. SPAINHOWER,
E. W. HAUSER,
E. F. WALL,
Committee.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our heavenly Father in His divine wisdom and goodness to remove from our midst, and from labor to eternal reward our aged superintendent and co-laborer in Sunday school work, Brother Jas. M. Doub, therefore be it

Resolved 1. That, while we bow with submission to the omnipotent will of a loving and merciful providence, we deeply deplore our loss.

Resolved 2. That, while we realize our loss in his departure, and know that his place in our school will not be filled, we shall ever hold in grateful memory our departed brother.

Resolved 3. That in his death our Sunday school has lost one of its most consecrated members, the church one of its most quiet and humble supporters, the community one of its best men, his family a devoted and loving father and husband, the society in which he moved a noble Christian.

Resolved 4. That as a Sunday school we tender to the family our sincere sympathy in this dark hour of their bereavement.

Resolved 5. That a copy of these resolutions be spread upon the minutes of our Sunday school and copies be sent to the family of our deceased brother, and to the North Carolina Christian Advocate.

N. B. SPAINHOWER,
E. W. HAUSER,
E. S. WALL,
Committee.

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are compounded with the utmost care, containing only such elements of plant foods as can be taken up and properly assimilated by the plant without causing injury to its quality. Years of investigation of the cultivation and fertilization of tobacco enables the Virginia-Carolina Chemical Company to furnish fertilizers of superior quality for the production of this crop.

Mr. J. W. Rogers, R. F. D. No. 4, Durham, N. C., writes: "I have been using your fertilizers this year *and the crops are the best looking I have ever seen—especially the tobacco crop. I have never seen any other fertilizer which acted as quickly as yours does.* The leaf is large and waxy, cures bright, and I am satisfied will bring a big price. Also, my neighbors in this district use your fertilizer with the best results."

Is there any reason why you couldn't do as well? Be sure and ask your fertilizer dealer for a copy of the 1909 Virginia-Carolina Year Book or Almanac, or write our nearest sales office and a copy will be sent you free.

Virginia-Carolina Chemical Co.

Sales Offices
Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.



Sales Offices
Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.

Quarterly Meetings.

ASHEVILLE DISTRICT.—2d Round.
D. Atkins, P. E., Weaverville, N. C.

Weaverville	Mar.	6-7
Bethel	"	21
Weaverville ct, Alexander cha.,	"	13-14
Riverside, Elk Mountain	"	20-21
Haywood Street	"	21
Central	"	28
Swannanoa, Bethesda	April	3-4
Hendersonville, Hillgirt	"	9-11
Hendersonville	"	11
Burnsville, South Tow	"	17-18
Bald Creek, Bald Creek	"	24-25
North Asheville	May	2
Fairview, Pattys chapel	"	8-9
Hot Springs	"	13-14
Marshall	"	15-16

CHARLOTTE DISTRICT.—2d Round.
H. K. Boyer, P. E., Charlotte, N. C.

Prospect, Carmel	Mar.	6
North Monroe and Icemorlee, Center	"	7-8
Ansonville, Cedar Hill	"	13-14
Wadesboro	"	14-15
Weddington, Weddington	"	20-21
Waxhaw, Bonds Grove	"	27-28
Pineville, Harrison	April	3-4
Calvary	"	4-5
Derita, Hickory Grove	"	10-11
Tryon Street	"	18
Mount Zion	"	25-26
Trinity	May	2
Chadwick	"	2-3
Matthews	"	15-16

GREENSBORO DISTRICT.—2d Round.
W. R. Ware, P. E., Greensboro, N. C.

Greensboro, Walnut St.	Mar.	7-8
Greensboro, Centenary	"	7
West Greensboro, Friendship	"	13-14
Greensboro, West Market St.	"	14
Greensboro, Spring Garden St.,	"	21
Pleasant Garden circuit, Zion	"	20-21
Greensboro, Carraway Memorial (night)	"	21-22
High Point, Washington St.	"	28
High Point, South Main St.	"	28
Liberty circuit, Old Randolph	Apr.	2-3
Asheboro circuit, Cedar Falls	"	3-4
Ramseur and Franklinville, at Franklinville	"	4-5
Randleman and Naomi	"	10
Asheboro station	"	11-12
Coleridge circuit, Mount Olive,	"	17-18
East Greensboro, Whitsett,	"	24-25
Ruffin circuit, Ruffin	May	1-2
Randolph circuit, Hopewell	"	8-9
Reidsville station	"	16-17
Wentworth circuit, Carmel	"	22-23
Uwharrie circuit	"	29-30
Denton circuit	"	30-31

FRANKLIN DISTRICT.—2d Round.
R. M. Taylor, P. E., Franklin, N. C.

Bryson City, Judson	Mar.	6-7
Glenville, Cashiers	"	13-14
Dillsboro and Sylva, Sylva	"	20-21
Murphy circuit, Peach Tree	"	27-28
Andrews station	Apr.	3-4
Franklin circuit, Salem	"	10-11
Webster circuit, Wesleyana	"	17-18
Hiawassee ct, Martin's Creek,	"	24--25
Murphy station	"	25-26
Hayesville circuit	May	1-2
Robbinsville	"	8-9
Whittier circuit	"	15-16

WINSTON DISTRICT.—2d Round.
T. F. Marr, P. E., Winston-Salem, N. C.

Leaksville	Mar.	7-8
Spray	"	6-7
Kernersville, Oak Ridge	"	13-14
Grace	"	14-15
N. Thomasville, Fair Grove	"	20-21
Thomasville	"	21-22
Walnut Cove, Stokesburg	"	27-28
Walkertown	"	28
Advance, Advance	Apr.	1-2
Farmington, Wesley Chapel	"	3-4
Mocksville	"	4-5
Forsyth, Bethel	"	10-11
Burkhead	"	11-12
Davie	"	17-18
Cooleemee	"	18
Lewisville, Union	"	17-18
Davidson, Centenary	"	24-25
Summerfield, Summerfield	May	1
Stokesdale, Zion	"	2-3

MT. AIRY DISTRICT.—2d Round.
W. M. Bagby, P. E., Mt. Airy, N. C.

Rural Hall, Germanton	Mar.	3-4
Danbury, Davis Chapel	"	6-7
Pilot Mountain at Chestnut Grove	"	10-11
Mt. Airy circuit at Salem	"	13-14
Mt. Airy	"	14-15
Sparta, at Sparta	"	17
Laurel Springs, Chestnut Hill	"	18
Jefferson, Bethany	"	20-21
Helton, Helton	"	27-28
Creston, Mill Creek	April	10-11
Boone, Blackburn Chapel	"	17-18
Watauga, Henson Chapel	"	24-25
Wilkes, at Miller's Creek	May	1-2
Wilkesboro	"	2-3
N. Wilkesboro	"	2-3

MORGANTON DISTRICT—2d Round.
R M. Hoyle, Presiding Elder.

Rutherford College, at night	March	5-7
Connelly Springs, Friendships	"	6-7
Marion, at night	"	12-14
Old Fort, at Providence	"	13-14
Rutherfordton, Gilboa	"	18
Forest City, Pleasant Grove	"	19
Henrietta and Caroleen, at night	"	19-21
Cliffside, Hollis	"	20-21
Green River, Bethlehem	"	24-25
Broad River, Union	"	27-28
Thermal City, Pleasant Grove	April	3-4
Elk Park, Cranberry	"	10-11
Bakersville, Bakersville	"	14-15
Spruce Pine	"	17-18
Hartland	"	22
Morganton Station, at night	"	23-25
Table Rock	"	24-25
Morganton Circuit	May	1-2
District Conference at Glenalpine 29th to May 2d.	April	

SHELBY DISTRICT.—2d Round.
C. F. Sherrill, P. E., Shelby, N. C.

Cherryville, St. Paul's	Mar.	6-7
Crouse, Pleasant Grove	"	7-8
Gastonia, Main St.	"	13-14
Gastonia, Ozark	"	13-14
Lincoln circuit, McKendree	"	20-21
Lincolnton station	"	19-21
King's Mountain	"	27-28
Franklin Avenue,	Mar.	27-28
Shelby circuit, Earls	Apr.	3-4
Lowell, South Point	"	10-11
McAdenville	"	10-11
Bessemer City, Concord	"	17-18
Mt. Holly, Moore's Chapel	"	24-25
Lowesville, New Hope	May	1-2
Dallas	"	2-3
Belwood, St. Peters	"	8-9
South Fork, Plateau	"	15-16
Polkville	"	22-23

SALISBURY DISTRICT—2d Round.
J. C. Rowe, Presiding Elder.

Linwood, Ebenezer	March	6-7
Lexington	"	7-8
China Grove, Landis	"	13-14
South Main	"	14-15
Mt. Pleasant, St. Paul	"	20-21
Bethel	"	21-22
Corncord Circuit, Center	"	27-28
Central	"	28-29
Salem	April	2
Cottonville, Rehobeth	"	3-4
Norwood	"	4-5
Gold Hill, Wesley	"	10-11
New London, Palmerville	"	17-18
Jackson Hill, Macedonia	"	24-25
Kannapolis, Unity	May	1-2
Big Lick, Loves	"	8-9

STATEVILLE DISTRICT.—2d Round.
J. N. Huggins, P. E., Statesville, N. C.

Mooresville at Triplett	Mar.	6-7
Mooresville	"	5-7
Troutman at Wesley	"	13-14
Race Street	"	14
Statesville at Providence	"	20-21
Iredell at Turnersburg	"	21-22
Stoney Point at Pisgah	"	27-28
Alexander at Hiddenite	April	10-11
Granite Falls	"	16-18
Caldwell at Ebenezer	"	17-18
Rock Springs at Marvin	"	24-25
Catawba at Mountain View	May	1-2
Maiden at Mays	"	8-9
Newton	"	9-10
Lenoir station	"	14-16
Lenoir ct., at South Lenoir	"	15-16
Hickory circuit	"	22-23
Hickory station	"	21-23

WAYNESVILLE DISTRICT—2d Round.
W. H. Willis, Presiding Elder.

Canton	March	6-7
Jonathan, Shady Grove	"	13-14
Mills River, Shaw's Creek	"	20.21
Bethel, Liberty	"	27-28
Leicester	April	3-4
North Haywood, Laurel Hill	"	10-11
Spring Creek, Balm Grove	"	17-18
Sulphur Springs, Oak Hill	"	24-25
West Asheville	"	24-25
Haywood	May	1-2
Brevard Circuit	"	8-9
Brevard Station	"	15-16

30 Per Cent Saved
On Your Life Insurance Premiums.

Write us for full particulars, giving age and address. Agents wanted in unoccupied territory.

Philadelphia Life Ins. Co.,
Gordon Insurance and Investment Co.,
STATE AGENTS
MONROE, N. C.

From the Field

Continued from Page 7.)

The little gunboat, Yankton," carried along $800,000 in gold to pay the bluejackets for one month's services.

W. F. TOMLINSON.

The Hillside.

Notrh Carolina Anti-Saloon League.

Allow me space in the Advocate to again call to the attention of the pastors of your conference the necessity of giving financial support to the North Carolina Anti-Saloon League. The temperance report adopted by the annual conference last November provides for such a collection. A few of the pastors have observer "Field Day," with good results, and their checks encouraged us. Let others do likewise.

I don't think our law will accomplish its mission without the continued work of the Anti-Saloon League; and the League cannot continue its work without the support of the church.

Suffice it to say we are now behind with our bills and this call is urgent. Brethern, will you present this matter to your congregations, and give them an opportunity to aid? That's all I ask. Then report to the N. C. Anti-Saloon League, Wilson, N. C.

Sincerely yours,

R. L. DAVIS, Supt.
N. C. Anti-Saloon League.

Married.

At the home of Mr. and Mrs. Jones Hudson, parents of the bride, February 18, 1909, Miss Jennie Hudson and Mr. Calvin McGalliard, son of J. Harvey McGalliard, all of Connelley Springs, N. C., Rev. R. S. Abernethy, officiating.

Notice!

I want to say to my personal friends that since my name has been given to the News and Observer as a contestant in their popularity prize contest, that I will appreciate it if they will support me; that is, vote for me when they pay their subscription to the News and Observer, or if they desire to subscribe for it, to send me their names to send in. Sure, I'd like to ride in that automobile.

Sincerely,

R. L. DAVIS, Supt.,
N. C. Anti-Saloon League.

TETTERINE FOR CORN ECZEMA.

Mocksville, N. C.
Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—I have a friend in the country here who has suffered for years with eczema, and like myself has tried all the "sure cure salves" for it with no relief. I told him if he used Tetterine he would soon be relieved, for it is the only thing that I ever used that would kill it—and I ought to know for I have had it for 10 years, and never got any relief until I used your Tetterine. I told him that if he would try it, and it failed to benefit him, it would cost him nothing, I would pay for it myself; but I am not uneasy as to the results.

It will kill any corn, for my wife had one that gave her no end of misery, and I prevailed upon her to use Tetterine freely on it, and it soon disappeared. There is nothing equal to it. Yours truly,

P. S. EARLY.

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c; Tetterine Soap, 25c. Your druggist, or by mail from the manufacturer, **The Shuptrine Co., Savannah, Ga.**

OVER ONE MILLION TONS of **Royster Fertilizers** have been used on Southern Crops during the past Twenty Four Years—Because they give best results.
BEWARE OF IMITATIONS—SEE THAT TRADE MARK IS ON EVERY BAG
TRADE MARK F.S.R. REGISTERED
F.S. ROYSTER GUANO CO. NORFOLK, VA.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation, and club cars to New York.
3:45 a. m.—No. 45, daily, Local for Charlotte, connecting for Atlanta and points south.
4:10 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.
7:10 a. m.—No. 8, daily, for Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem and daily except Sunday for Wilkesboro.
7:50 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:50 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:25 a. m.—No. 144, daily, for Durham, Raleigh, and Goldsboro.
1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, Local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily, for Mt. Airy.
6:15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleeper for Richmond.

C. H| ACKERT, V. P. & G. M.
S. H. HARDWICK, P. T. M.
W. H. TAYLOE, G. P. A. Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
R. H. DeBUTTS, P. & T. A., Greensboro, N. C.

He who would not be frustrated of his hope to write well hereafter in laughable things, ought himself to be a true poem; that is, a composition and pattern of the best and honorablest things; not presuming to sing high praises of heroic men or famous cities unless he have in himself the experience and practice of all that which is praiseworthy.—Apology for Smectymnus.

To Home Builders

Whether you build a cottage or a mansion, you will be interested in our line of Hardwood Mantels, Tiles and Grates. Nothing increases the satisfaction and actual value of a house so much as a wise selection of these goods. Be sure to get our catalogue before you buy.

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JUST SEND ME ONE DOLLAR

and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent $14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

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Providence Squab Co., Dept. D, Prov., R.I.

What we think of Christ will determine what we ask of him.

AFTER ONE IS WEARY.

There is a French proverb which reads: "One can go a long way after one is weary." The truth and sadness of the saying cannot but appeal to many. Perhaps the experience has been ours, but surely we have known others whose life story seems summed up in the word. Men there are in the harness of toil whose muscles are worn, or whose brain is tired day after day, but who will know no rest until the end. There are women, mothers and sisters, who long ago were weary, weary with the aching weariness of the overstrain, with the efforts to make ends meet, to do their full duty for the children and the home. They go on and on the long way unrested, yet uncomplaining.

Yes, it is sad, but it is also beautiful, sublime. There is heroism never heralded, quite unnoticed on earth. Here are the real heroes and heroines who just keep on and on. Victoria crosses and Carnegie medals go, and well deserved they are, to those who in a moment or hour of battle or accident display noble self-devotion. No medals or diplomas or votes of approval are bestowed on the splendid exemplars of sacrifice for others who go the long way after they are weary. There could be no public recognition, for the worthy are too many, and they ask no recognition. But each soul knows its own record, and the long way will end some day.—The Advance.



Grand Sweepstakes Dairy Cow
Ohio State Fair, 1899. Exhibited by
W. B. Smith & Son, Columbus, O.

$ $ $ $

W. B. SMITH & SON
Ohio's Famous Herd of Holstein-Friesians

Columbus, Ohio, May 21, 1907.

We have lately tested Black-Draught Stock Medicine with two cows, that were as near equal as we could get them. Both had calves together; one cleaned and the other did not. They were standing side by side. We gave Black-Draught Stock Medicine to the cow that did not clean, and in about three weeks she had not only improved in health and flesh, but had increased from 33½ to 53 lbs. milk per day, while the cow that got no medicine had gone down from 52 to 50½ lbs. milk per day. The medicine has merit, as we never had a cow do that well before, especially one that failed to clean. We recommend Black-Draught Stock Medicine.

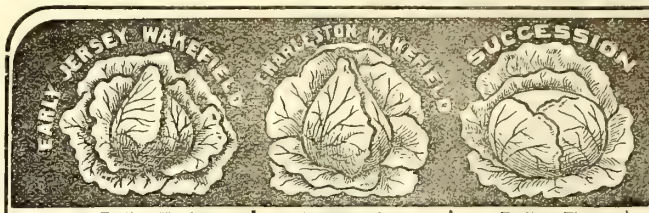
W. B. SMITH & SON.

P. S. Since writing you last, we have sold 129 of our cows for $28,805.00.

You can't make profits on your stock, unless you keep them in the best of health. Use Black-Draught Stock & Poultry Medicine. It's a "money maker."

BLACK-DRAUGHT STOCK & POULTRY MEDICINE

Sold by All Reliable Druggists and Dealers. P 5



CABBAGE PLANTS
EARLY HEADERS
MONEY MAKERS

Earliest Header. Fine, Medium Size. Excellent Shipper. Delicious for Table.

About ten days later than E. Jersey. A full size larger. A Money Maker.

Earliest Flat Cabbage A large yielder and a good shipper.

THESE ARE THE KIND THAT MADE SOUTH CAROLINA FAMOUS FOR CABBAGE GROWING

They need no introduction. We guarantee FULL COUNT, safe delivery, and satisfaction or your MONEY REFUNDED. Send money with order, othetwise plants will be shipped C. O. D. and you will have to pay return charges on the money, thus adding to the cost of your plants. Prices F. O. B. Young's Island: 500 for $1.00; 1,000 to 4,000 at $1.50 per 1,000; 5,000 to 8,000 at $1.25 per 1,000; 9,000 to 20,000 at $1.00 per 1,000. Special prices on larger quantities. Prompt attention given all orders and inquiries. Illustrated catalogue mailed free on application.

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The Selection

of a piano is very much like the choice of friends.

The more care exercised in the selection, the more certain we are of lasting friendship; and the greater one's refinement and education, the more judgment is displayed in the choice of friends.

The selection and exclusive use of Stieff Pianos in many of the greatest educational institutions in the United States is a source of gratification to us, and we feel justly proud of the fact that in about two hundred colleges we have more than one thousand Stieff pianos.

There must be a reason

INVESTIGATE!

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CHARLOTTE, S. C.

C. H. WILMOTH, Mgr.

OPPORTUNITY.

Sometimes we hear people talk as if opportunity were so rare that by dropping asleep a minute we might miss it forever. Instead, life is all opportunity. There is not a moment that does not bring us some chance to be improved; but sometimes, as we strain our eyes for the great opportunity, we miss the countless little ones all the time passing.—The Young Evangelist.

CAPUDINE CURES HEADACHES.

There isn't any headache remedy that does the work like Hick's Capudine. For sick or nervous headache, headaches from heat, cold, grip, or stomach troubles—it gives immediate relief. Liquid, easy to take. Sold by druggists.

There are three great principles in life which weave its warp and woof, apparently incompatible with each other, yet they harmonize, and in their blending create this strange life of ours. The first is our fate is in our own hands, and our blessedness and misery the exact result of our own acts. The second is, "There is a divinity that shapes our ends, rough, hew them how we will." The third is, "The race is not to the swift, nor the battle to the strong; but time and chance happeneth to them all." Accident, human will, the shaping will of deity—these things make up life. —Frederick W. Robertson.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

Jesus Christ has never reduced his requirements from us. He claims not a part, but all.—Rev. J. Henry Greeves.

CAROLINA & NORTH-WESTERN RY. CO. AND CALDWELL & NORTHERN RAILROAD CO.

SCHEDULE EFFECTIVE FEB. 7, 1909

NORTHBOUND	Pass. No. 10	Mixed No. 60	Mixed No. 62	Mixed No. 50
Chester.....Lv.	8.15 a. m.	1.15 p. m.	.....	.....
Yorkville.....	9.00	2.40	.....	.....
Gastonia.....	9.47	4.30‡	8.00 a. m.	.....
Lincolnton.....	10.42	.....	11.02	.....
Newton	11.20	.....	11.55	.....
Hickory.....	12.05 p. m.	.....	1.10	11.30 p. m.
Lenoir	1.22	.....	4.15 p. m.	1.55 a. m.
Mortimer .....Ar.	.....	.....	6.35	.....
SOUTHBOUND	No. 9	No. 61	No. 63	No. 51
Mortimer.....Lv.	.....	.....	5.40 a. m.	.....
Lenoir	2.00 p. m.	.....	*8.40	*6.30 a. m.
Hickory	2.55	.....	10.50‡	‡9.00
Newton	3.25	.....	12.40	.....
Lincolnton.....	4.02	.....	1.45	.....
Gastonia.....	4.55	8.00 a. m.	4.30‡	.....
Yorkville	5.49	9.30	.....	.....
Chester.....Ar.	6.35	11.00	.....	.....

* Leave ‡ Arrive

CONNECTIONS

Chester—Southern Ry., S. A. L. and L. C.
Yorkville—Southern Railway
Gastonia—Southern Railway
Lincolnton—S. A. L.
Newton and Hickory—Southern Railway
Lenoir—Blowing Rock Stage Line and C. & N.

E. F. REID, G. P. Agt., Chester, S. C.

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Durham N C

North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

$1.50 PER ANNUM—In Advance.

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EDITORIAL VIEWS

One of our valued exchanges says: "Out of an abundance of the heart the mouth speaketh." Preachers should remember this Bible truth when they are studying up "smart" language for their sermons."

* * * * *

Those who shed tears over the "unhappy divisions" of the church in their pleas for unity and contend for a closed pulpit in the next harangue, will find it hard to convince the world of their sincerity. Only recently sixty-one of the bishops of the Protestant Episcopal Church had a long debate on the open pulpit question.

* * * * *

The vigorous agitation of the liquor question has put the brewers and distillers of the country to lecturing afresh on the relation of Church and State and on the sphere of religion. They think the Christian should spend his time in holy meditations and his energy in praying, church-going, etc. They view with genuine alarm the mixing of politics and religion and fear for the future influence of the pulpit since ministers are thus dabbling in politics. It is remarkable what genuine solicitude they manifest in behalf of religion.

* * * * *

With Chapman and Alexander organizing the religious forces and swaying the great multitudes in Eastern cities, and Gipsey Smith stirring the great cities of the middle west as they have not been for years. there is reason for devout thanksgiving It is significant that every decade seems to be provided with men who manifest extraordinary evidences of a special divine commission for such work. All hearts should be in sympathy with these men and should devoutly pray for larger openings and a multiplying of willing workers. This great country of ours needs nothing so much as a widespread revival of evangelical religion.

* * * * *

If the Laymen's Movement will only get the church services out of a strait-jacket it will justify its claim to a large place in the history of the twentieth century. Bishop Key discussing the Laymen's Place in the Church, says:

"Every pastor ought to have a list of laymen of his church and he ought to study that list and pray over it and ask of God what this one is best fitted for, and if the laymen found out that the pastor was engaged in that careful study whenever he laid his hand on a brother and said, "Lead a meeting at such a place and visit a sick man and do this and that 'work," that brother would feel that the message came from God and that he ought to heed it."

* * * * *

There is entirely too much tendency at the present time to eliminate all feeling from religion. The reaction from an age of emotion has given us an age of cold formalism which is next to an age of skepticism. The fanaticism which often results from excessive emotion in religious life, is less hurtful than the skepticism which results from cold formality. How many whose religion is not somewhat emotional really believe that God is our father, and that He answers our prayers? The doctrine of the personal ministry of the Holy Spirit should have greater emphasis in our pulpits. This is the day of the manifestation of God to the world in the person of the Holy Spirit, and it is not possible for one to come into the fullness of the blessing of the gospel of Christ without the personal ministry of the Spirit. The Holy Spirit is given to all who ask in faith, for the Savior says: "If ye, then, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him?"

* * * * *

When the congregation comes together for the regular hour of worship, how many can be said to have any definite aim? Is it not a fact that even the preacher himself may be betrayed into an aimless sort of service that has neither point nor force in it? If he would make up his mind during the week to look for the spiritual awakening of some one and pray to be guided to such an end in his preaching, there is no estimating the point and power it would give to his message. Then suppose the members of the congregation were likewise praying to the same end, what a pentecost would be realized! There is no good reason why such a state of things should not exist in every congregation.

* * * * *

Speaking of the importance of moral discipline, Bishop Key is reported as saying: "Let me say that the moral discipline of the church can only be enforced by the laymen. The pastor can not do it unless the laymen stand up and for him. Now what is discipline? It is not turning people out of the church. That is the failure of discipline. That is the confession that discipline has failed. Discipline means training, development. We talk of the discipline of the army. We mean the training that makes soldiers, that develops them physically and heroically and intellectually. It is the discipline of our home that brings our children under law and control. We need that discipline in the church. It is the greatest need in our church today—discipline that will bring every man to stand in his place as a representative of Christ, that will impress upon the heart and conscience the idea, 'I stand for Christ. I am his representative. I belong to him. He has the right to my services.' That is the discipline we want exercised and that is the training we want to see developed in our church. Only the laymen can do it, and they can do it."

* * * * *

The carping pessimist would make us believe that the church is losing ground, but statistics show that the church in the United States is growing faster than is the population. In 1890, there were 20,618,307 church members; in 1908 the number was 34,282,543. While the church in those 18 years increased about 66 per cent., the population of the country increased about 30 per cent. In 1890 one-third of the people were in the churches; in 1908, two-fifths were church members. While the membership was making that increase of 66 per cent.' the number of ministers and churches was also advancing, though not at quite so rapid a rate, but still faster than the population, the percentage of increase being 49 per cent.

* * * * *

On the subject of "Manners in the Minister," the Homiletic Review quotes Henry F. Colby, D.D., as saying:

"The pastor has much to do with social life. We do not live in a land of barbarians; we rejoice in the dissemination of culture and refinement. Churches want their pastors to be gentlemen. They want them to manifest at least ordinary politeness, and a thoughtful attention to the usages of good society. Some church-members may carry their taste for etiquette to an excess and become overfastidious. But sensible people recognize the value of certain rules in social intercourse, rules which are founded upon that regard for the comfort and pleasure of others which is one fruit of Christianity.

"Men who have been obliged to struggle in life for 'the main chance,' as it is called ,and who have a natural admiration for great independence of character, coupled with a good deal of boldness and conceit, sometimes delight to trample on social usages. They call it 'defying the absurd dictates of fashion.' It seems to them unnecessary and fussy to be neat in their personal appearance to cultivate good manners at the table, to be courteous to ladies and children. They have none of that delicate sense of fitness which is so desirable. In speech and in conduct they seem to glory in doing the startling rather than the appropriate thing. They annoy sensitive natures by their lack of respect, if not of reverence; and make their best friends ashamed of their boorishness. If favors are shown to them they take no pains to express appreciation or gratitude; and spoil by their clumsy bluntness in conversation and by their rude jokes and personal criticism during the week all the spiritual appeals of their sermons. Indeed, if refinement of manners is not cultivated by the minister in social life, the lack of it will soon appear in the way he conducts the services of God's house, where a delicate appropriateness is the true expression of reverence."

* * * * *

We are always anxious to get the complete reports for the year so as to determine whether there has been any progress. Rev. Dr. Thomas N. Ivey, editor of the Southern Methodist Handbook, gives out the following advance figures:

Foreign Missions, $373,941—a decrease of $13,262.

Domestic Missions, $285,948—an increase of $15,376.

Church Extension, $148,580—an increase of $24,404.

Preachers-in-Charge, $3,609,011—an increase of $61,749.

Conference Claimants, $241,087—a loss of $5,331.

Members and Local Preachers, 1,761,669—gain, 52,647.

Traveling Preachers, 6,334—gain, 129.

Local Preachers, 4,887—gain, 109.

Sunday School Scholars, 1,203,235—gain, 65,393.

Epworth League Members, 138,573—gain, 9,458.

Infants Baptized, 29,979—gain, 2,083.

It is disappointing to see that there is a decrease in the amount contributed for Foreign Missions, but this may be accounted for in the fact that for a number of years extraordinary stress had been laid on this collection. Last year there was an effort made to give special emphasis to Home Missions and Church Extension, both of which show an increase, which is far in excess of the decrease in the Foreign Mission collection. The increase of 52,647 in the membership shows that there is life in the church.

* * * * *

The editor of the Western Christian Advocate presents this sane view of the great doctrine of holiness:

"Holiness can never come as the result of a training in any line of special theological terms. It does not consist in accepting any peculiar and technical definitions, invented and set forth by would-be specialists who vainly imagine that the proclaimed belief in some specific statements, phraseologies, and distinctions will bring men at once into this grace. Dogmatic affirmations concerning it can never take the place of actual holy living. It is far more a life than a "profession," an experience rather than a formal creed, a character than a "testimony." The secret of it lies not in abstractions, not in metaphysics, but in aspiration toward God daily and in the imitation of Christ. It is to be won, if at all, through every day's discipline and trial; through work, suffering, patience, self-denial, helpfulness, and prayer; through careful study of the Word and profound meditation upon its truths; through the Church and its organized religious activities and philanthropies; through the ordinary "means of grace"—the public worship where every truly practical or spiritual Gospel sermon is in verity a holiness sermon; through the prayer meeting, the class meeting, and every other form of service."

It is the valleys which lay their bosoms open to the sun that rejoice in the light and warmth; the narrow clefts in the rocks that shut themselves grudgingly up against the light are all dank and dark and dismal. And it is the men that come and avow their discipleship that will have the truest communion with their Lord.—Alexander Maclaren.

North Carolina Christian Advocate

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EDITORIAL.

OUR ADVOCATE CAMPAIGN.

Referring to our report it will be seen that much is yet to be done in order to make good the pledge of 2,000 new subscribers. These were to be secured by April 1st. If each pastor will see to it that his charge comes up with the number apportioned the work will be done, and after all, this would be a small matter. Good work has been done during the past week. The report shows that Charlotte and Salisbury districts are tied, and leading with 72 each, while Waynesville is second with 62, and Statesville and Shelby following close behind with 51 and 50 respectively, and Mount Airy with 43. Let all hands give a hard push next week and see if some district can not pull through. It will be easy if all will join hands in the effort. Our prize offer to those who secure their quota extends only to April 1st. All prizes will be sent out after April 1st.

"TRIALS AND TRIUMPHS OF A YOUNG PREACHER.

Referring to the autobiography recently published by Rev. E. G. Kilgore, Rev. Mr. Bachman, of Mississippi, writes:

"You have written well and made a very entertaining and worthy book, one that is well calculated to be helpful to many a boy or young man starting in life and especially in the ministry. It will interest any one, young or old, who will read it. May it have a wide circulation and prove to be stimulating and encouraging to many struggling and desponding souls."

PRESIDENT TAFT.

The inaugural of our new president is a rather pleasing document to the whole country and particularly so to the South. Reading this, one would never suspect that the war is not entirely over. It is cause for congratulation that Mr. Taft dared to speak out on the question of the State's right to save itself and the whole country from the baleful effects of an ignorant and vicious electorate. There is no danger that the new suffrage laws of Southern States will be interfered with during his administration.

There is a general feeling that President Taft will have a hard time dealing with the financial situation, a bond issue being inevitable unless Congress can quickly agree upon a revision of the tariff that will give much more revenue than is afforded under the present schedule This being very uncertain, we need not be surprised to see another bond issue and Mr. Taft will be fortunate if he does not get entangled with factions as Cleveland did before his term ends.

The make-up of the Cabinet seems to indicate that Mr. Taft feels that he is to be president of the whole country. The list of Cabinet officers is as follows:

Secretary of State—Philander C. Knox, of Pennsylvania.

Secretary of the Treasury—Franklin McVeagh, of Illinois.

Attorney General—George W. Wickersham, of New York.

Secretary of War—J. M. Dickinson, of Tennessee.

Secretary of the Navy—George Von L. Meyer, of Massachusetts.

Secretary of Commerce and Labor—Charles Nagel, of Missouri.

Secretary of the Interior—R. A. Ballinger, of Washington.

Postmaster General—Frank H. Hitchcock, of Massachusetts.

Secretary of Agriculture—James Wilson, of Iowa.

DECISION DAY.

This is coming more and more into prominence and favor as a fixed institution of the Sunday school. There is much to be said in favor of its observance and some things that may be said against it.

There can be no controversy as to the importance of making all our work in the Sunday school look toward the personal salvation of each scholar, and to this end there must be occasions when they are to be urged to make the decision which all must make before they can enter into a conscious experience of salvation. It would seem, however, that every Sunday should be regarded as a decision day, and no teacher should allow a Sabbath to pass without looking for and expecting some visible fruit of his efforts to lead his scholars to Christ.

The formal observance of Decision Day furnishes the opportunity for the bringing of multitudes into the church without any serious conviction and consequently no conscious experience of a change of heart. It is capable of almost infinite and irremediable abuse. For children are easily persuaded to take this step, and if once taken without proper deliberation and preparation of heart it is difficult to get them to go back and do the first works in after years.

Decision Day is all right, but there should be careful and heart-searching preparation for it, and as suggested by Dr. Chappel in the current number of the Sunday School Magazine, it would be better to call this set day the day of Confession. Then the pastor should have charge of the whole school in a series of heart-searching services preceding the day of Confession and he should see that they are fully instructed in the way of salvation. If superintendent, teachers, and pastor will work together there is no greater opportunity for promoting a genuine work of saving grace than that afforded by the Sunday school, and it is next to criminal for us to neglect to use such an opportunity to the uttermost.

EDUCATION NEEDED.

In an address before the Southern Commercial Congress held recently in the city of Washington, Mr. Clarence H. Poe, is reported as saying:

"But without disparaging the college or the university, I would say that first of all, we must give greater attention to the public schools. It is in them that the farmer, the average man, gets his education. We cannot make our Southern farmers adopt Iowa methods so long as in the average Southern State there are five times as many white farmers who can't read a farm paper or fertilizer formula, as there are in Iowa. We connot improve our farming until we educate our farmers; we cannot develop the South until we develop our Southerners. Nor is it enough that we have longer public school terms; we must have better schools. And we must make them train for life, for practical things."

What Mr. Poe here points out with reference to the development of agriculture is equally true of the development of the church. Every one who has had experience with the work of an average church, especially in country charges, knows that one great obstacle in the way of all our work is the fact that so many do not read and many of them for the reason that they cannot read.

There is no hope of bringing conditions in the country up to anything like the ideal with an ignorant constituency, and there is no hope of intelligence till something better is provided for the common school. Many of our country churches are today just as they were forty years ago, little or no improvement has been made. The Sunday school drags through a sort of lifeless existence for six or eight months of the year, the congregation is satisfied with one service a month, and has no ambition to provide for more. A congregation of one to two hundred members will dole out fifty or seventy-five dollars per year for all purposes, and complain that they are over-taxed.

It is discouraging that with such a state of things, many of our educational leaders are advocating a bonded debt of a million dollars to educate a few of the sons and daughters of the well-to-do, while they propose to make no provision for turning on the light in these dark corners where ignorance, vice and crime have their stronghold. The state institutions for higher education will be more and more a burden unless something is done for the enlightenment of the rank and file.

GREENSBORO FEMALE COLLEGE

The Baccalaureate Sermon of Greensboro Female College will be preached by Rev. James W. Lee, D. D., pastor of Trinity church, Atlanta, Ga., on Tuesday morning, May 18th, and the Literary Address will be delivered by Dr. G. B. Winton, editor of the Nashville Christian Advocate, on Wednesday morning, May 19th.

NOTES AND PERSONALS.

—Mr. B. S. Womble, son of Rev. W. F. Womble, of Morganton, has been elected solicitor for the city court of Winston-Salem.

The first service in the new church at Icemorlee, Monroe, was held by the presiding elder, Rev. H. K. Boyer, last Sunday afternoon.

—The Methodist congregation of Lexington, has given a contract for the decoration of the walls of the church, and will otherwise improve the building.

—The Methodist parsonage on Main street has been sold to Mr. Hugh Hamlin and will be moved to the rear of the Court's lot on Lindsey street. —Webster's Weekly.

—Rev. T. B. Johnson, of the Stony Point circuit, has been quite sick for some time and unable to look after his work. We trust that he may soon be entirely well again.

—Mr. B. D. Graham, of Mocksville, called at the Advocate office last week. He is a "Knight of the Grip," and always an enthusiastic church-goer no matter whether at home or abroad.

—A letter from Dr. Ivey brings the information that his son, Vincent, who underwent an operation last week in a hospital in Rochester, Minn., is rapidly improving.—Lenoir Topic.

—Rev. E. K. McLarty, pastor of West Market Street church, deleivered a Sunday school address at Pleasant Garden last Sunday afternoon.

—Dr. T. F. Marr, of Winston-Salem, will preach the annual sermon of the Woman's Foreign Missionary Society before their conference which will be held in Mt. Airy on the first Sunday in June.

—Rev. W. M. Biles will begin a series of meetings at Burkhead M. E. Church, this city, the third Sunday in March. Evangelist L. P. Bransford, of Danville, Va., will assist him.—Twin City Daily Sentinel.

—We regret to learn that Rev. Dr. W.W. Pharr, of the Presbyterian Church and for many years pastor at Mooresville where he resides, suffered a stroke of paralysis a few days ago. Dr. Pharr has had a long and successful career in the ministry and a host of friends will sympathize with him in his sickness.

—Today's Charlotte Observer contains a poem by Rev. Plato Durham, of Concord, and the Observer says of it: "America Suppliant," on this page, by Rev. Plato Durham, will command universal admiration. It is worthy to be a recessional. A man of uncommon gifts, Mr. Durham, as speaker, poet or prose writer is equally at home.—Concord Times.

—Quite large crowd heard Dr. W. W. Bays, of Charlotte, in his lecture at the Methodist church Monday night on "Love, Courtship and Marriage." The doctor handled his subject well, and it seemed to be well received by most of those present. It was entertaining, instructive and amusing, and each one present took home a lesson they should be the wiser for.—Mocksville Courier.

—We learn that there has just been completed at Kannapolis, a membership campaign for the Y. M. C. A., which resulted in increasing the number of members of that splendid organization there to over 300. There are 840 operatives at Kannapolis, over half of whom are women, and it will thus be seen that nearly all the men belong to the Y. M. C. A. The daily attendance at the building, the David Franklin Cannon Memorial Hall, is over 200. On last Thursday and Saturday 120 baths were given. Fifty men per day use the pool tables while over 100 games are frequently played on the bowling alleys in a day. Baths, including towels and soap, are free to members. Every Friday night is ladies' night, and this evening is becoming more and more popular. On Saturday

nights an entertainment is given at a small cost, and on Sunday services are held.—Concord Times.

—There is a movement on foot to invite Gypsey Smith to hold a series of meetings in the auditorium.

—Rev. E. G. Kilgore, is at Miller's Tavern, Va., this week assisting Rev. A. N. Lewis in revival services.

—Rev. M. A. Smith, pastor of Centenary church, preached a special sermon to the traveling men last Sunday morning.

—The Sunday school Convention for Morehead township, will meet this (Thursday) evening at 8 o'clock in Walker Avenue Christian Church.

—Rev. R. L. Fruit, of the Coleridge circuit, has moved into the parsonage at Coleridge. Since taking charge of the circuit he had been living near Liberty.

—There will be an inter-collegiate debate between Rutherford and Mars Hill Colleges, April 2d, at Mars Hill. Rutherford will be represented by Messrs. M. A. Osborne and B. L. Lunsford.

—Rev. W. L. Dawson, of the Wilkes circuit, called to see us on Tuesday morning. He and Mrs. Dawson were in the city visiting their daughter, Miss Blanche, who is a student at Greensboro Female College.

—Rev. A. W. Plyler, who has been sojourning in Oklahoma, since the meeting of our Annual Conference at Asheville, is now at the Chicago University where he will take a special course in Theology.

—Rev. H. H. Robbins, pastor of Race Street, Statesville, spent a day or two in the city last week visiting his niece, Mrs. Penny, who has been very ill. He made the Advocate office a pleasant call on Friday, and reported Methodism in Statesville in good shape.

Mr. D. D. Wilkins, sheriff of Cleveland county, made the Advocate a pleasant call last week. Sheriff Wilkins is a devoted member of the Shelby Methodist church, and always a warm personal friend of his pastor.

—Our readers will rejoice with us in the good news from Bishop Hoss. He is progressing satisfactorily on the road to recovery, and it is expected that he will entirly recover, though it will be many weeks and possibly months before he can enter upon his work again.

Mr. B. E. Atkins, of Gastonia, and for some years editor of the Gastonia Gazette, has been elected president of Logan Female College, Russellville, Ky., to succeed his father, who died recently. Mr. Atkins is quite young but well qualified to assume the work laid down by his father.

—The many friends of Mr. Cyrus B. Watson, of Winston-Salem, will be grieved to hear that he is extremely ill at his home in that city. His life has been despaired of for several days. Mr. Watson is one of the greatest lawyers ever before the bar of the state, a man of remarkable gifts, and one who made friends everywhere.

—Mr. N. L. Eure, one of our rising young attorneys, and a member of West Market Street church, also a member of our Conference Board of Publication, is prominently spoken of for judge of Greensboro's new City Court. Mr. Eure is the type of man for this office, and one in every way qualified, and we hope to see him elected.

—Rev. J. P. Rodgers, Field Agent of the Children's Home, passed through Greensboro on Thursday evening of last week and spent an hour or two with the editor. He had just returned from Charlotte where he spent the previous Sunday, and where he secured some $2,000 or more for the Home. Brother Rodgers will make the Home go if the pastors and congregations will give him half a chance.

—It is stated that the beautiful estate of Palmyra in "Happy Valley," Caldwell county, for several generations owned by the Patterson family, since the death of Mrs. S. L. Patterson, is to be given to the Episcopalians, for a training and industrial school. It is said that the will of the late Mr. Samuel L. Patterson, late State Commissioner of Agriculture, was so drawn. The couple left no children.—Ex.

—Our readers will regret to learn of the death of Rev. Theodore Cuyler, whose writings have so enriched all religious periodicals, which occurred at his home in Brooklyn, N. Y., a few days ago. He was suffering from an attack of bronchitis, which was not thought to be serious, no one being in the room with him at the time his spirit exchanged worlds. Doctor Cuyler was eighty-seven years of age, but his mind seemed as clear as when he was fifty. His death was a distinct loss to the religious life of the world.

—Last week a good many of the news notes were crowded out, and we regret that no mention was made of the death of Prof. B. E. Atkins, which occurred suddenly at his home in Russellville, Ky., on Sunday evening, February 28th. Professor Atkins spent a number of years in educational work in Western North Carolina and had many friends and admirers among our people. He was a man of fine spirit and deserves the beautiful tribute paid him by his pastor, Rev. J. T. Cherry, in another column. The Advocate joins in the many expressions of sympathy that are going to the bereaved family. He was a brother of Bishop James Atkins, of Waynesville, and the father of Messrs. E. D. and J. W. Atkins, of the Gastonia Gazette.

—Many hearts were made sad last week by the announcement of the death of Mrs. Julia Gwyn Finley, wife of Mr. J. E. Finley, of North Wilkesboro. Mrs. Finley died at Dr. Kelly's sanatorium in Baltimore, Md. Mr. Finley and her only daughter, Louise, were with her to the end. Mrs. Finley was a daughter of Captain Richard Gwyn, of Elkin, and a sister of Messrs. Charles and Walter Gwyn, of North Wilkesboro; Mrs. Tom Lillard, of Charlotte, and Mrs. Franklin, of Santa Barbara, Cal. She is also survived by her mother, Mrs. Mollie Gwyn, and one daughter, Louise, and two sons, Edward and Richard. She was a woman of beautiful Christian character and will be greatly missed in her community. The Advocate extends sincere sympathy to the bereaved family.

LET IT BE SAID AGAIN.

Let it be said again: There are many circles, both large and small, whose comfort would be greatly increased by more attention to that simple, old-fashioned virtue of punctuality.

O. P. FITZGERALD.

AN AWFUL FACT.

Rev. A. D. Betts.

It is an awful fact that those who make, manufacture, buy, sell, or use tobacco are working together to ruin the health and shorten the lives of human beings for whom Jesus gave his life.

Greensboro, N. C.

FOR BROTHER BETTS.

You say hundreds of mothers are troubled when they see preachers smoking in the presence of their boys. I want to make it a little stronger. There are many fathers and mothers troubled when they they see preachers or laymen using tobacco in any way before their children. Let us all pray for a general cleaning up along this line. A cleanly physical manhood helps greatly in developing a stalwart spiritual manhood.

J. A. STIKELEATHER.

Olin, N. C.

REV. D. H. COMANN AT CANTON.

Beginning February 21st and running through two weeks, Rev. D. H. Comann preached twice daily for the Methodism of Canton. The church was full at every service and more than could be packed into the auditorium on several nights. The preaching was of a very high order and did the entire church much good. As a direct result of the meeting, nine were received Sunday on profession of faith and five on certificate. The Canton membership is moving toward a four or five thousand dollar addition to the church building.

L. B. A.

I do the very best thing I know how—the very best I can; and I mean to keep on doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.—Lincoln.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to March 9th 1909.

ASHEVILLE DISTRICT.

Riverside, A. E. Harrison	1
Weaverville, T. E. Smiley	10
Hendersonville, J. W. Moore	11
Weaverville circuit, D. R. Proffitt	10
Fairview, Joseph Fry	1
	33

CHARLOTTE DISTRICT.

Dilworth, A. L. Coburn	3
Wadesboro, J. H. West	8
Tryon street, G. H. Detwiler	3
Trinity, E. L. Bain	9
Belmont Park, L. A. Falls	2
Monroe, H. F. Chreitzberg	6
Chadwick, J. P. Hipps	2
North Charlotte, W. O. Goode	8
Morven, W. P. McGhee	10
Ansonville P. L. Terrell	13
Davidson, R. S. Howie	2
Mt. Zion, S. T. Barber	5
North Monroe, M. T. Steele	1
	72

FRANKLIN DISTRICT.

Robbinsville, T. J. Folger	10
Macon circuit, A. W. Jacobs	11
	21

GREENSBORO DISTRICT.

Coleridge, R. L. Fruit	3
Pleasant Garden, R. A. Taylor	1
Washington Street, J. Ed. Thompson	2
South Main Street, O. P. Ader	3
East Greensboro, A. S. Raper	3
Spring Garden St., N. R. Richardson	2
Ramseur, J. E. Woosley	1
Carraway Memorial, W. O. Davis	1
Walnut Street, J. W. Ingle	4½
	20½

MORGANTON DISTRICT.

Cliffside, S. E. Richardson	3
Rutherford College, W. E. Poovey	5
Morganton, W. F. Womble	3
Old Fort, W. G. Mallonee	1
Connelly Springs, J. F. Moser	12
Marion, H. H. Jordan	3
	27

SALISBURY DISTRICT.

Albemarle Circuit, J. T. Stover	1
First Church, S. B. Turrentine	1
Woodleaf, E. G. Pusey	14
Jackson Hill, E. M. Avett	5
Linwood circuit, W. C. Willson	1
" A. R. Surratt	2
Salem station, G. A. Stamper	12
Bethel, S. S. Higgins	4
Kannapolis, J. H. Sellars	17
Cottonville, T. E. Wyche	6
West Concord, W. C. Jones	13
	72

SHELBY DISTRICT.

Cherryville Circuit, A. C. Swofford	1½
King's Mountain, D. F. Carver	6
Main St., Gastonia, G. D. Hermon	20
West End, Gastonia, J. C. Harmon	13
Lowesville, D. P. Watre	3
Crouse, M. B. Clegg	5
Lincolnton, F. L. Townsend	1
El Bethel, T. S. Ellington	½
	50

STATESVILLE DISTRICT.

Lenoir circuit, J. O. Ervin	24
Rock Spring, W. F. Elliott	8
Hickory circuit, Phoenicia Brittain	1
Troutman, J. J. Edwards	2
Alexander, E. Myers	8
Hickory, J. H. Weaver	5
Race Street, H. H. Robbins	1
Stony Point, T. B. Johnson	2
	51

WINSTON DISTRICT.

Summerfield Circuit, C. P. Goode	1
Walnut Cove, C. H. Clyde	15
Davie, P. E. Parker	1
Stokesdale, L. T. Hendren	10
	27

WAYNESVILLE DISTRICT.

Waynesville, J. H. Barnhardt	1
Jonathan Circuit, J. B. Hyder	11
Sulphur Springs, J. W. Campbell	16
Bethel, C. A. Swift	13
" M. L. West	4
West Asheville, R. E. Atkinson	1
Leicester circuit, C. H. Curtis	14
Canton, L. B. Abernethy	2
	62

MT. AIRY DISTRICT.

Rockford circuit, T. J. Houck	14
Wilkes, W. L. Dawson	4
Mt. Airy circuit, J. W. Kennedy	4
East Bend, E. E. Yates	16
Rural Hall, J. D. Gibson	2
Pilot Mountain, J. H. Brendall	3
	43
Grand total	478½

Roll of Honor.

J. O. Ervin, T. J. Houck, J. W. Campbell, C H. Curtis, T. E. Smiley, G. D. Hermon, J. C. Harmon, G. A. Stamper, J. F. Moser, J. H. Sellars, L. T. Hendren, T. J. Folger, C. H. Clyde, D. R. Proffitt, W. C. Jones, W. E. Poovey, C. A. Swift, E. E. Yates, Jno. W. Moore.

Miscellany

NOTES FROM THE GREENSBORO DISTRICT.

The first round of quarterly meetings has been made on the Greensboro district. Every preacher was well and in his place and for the most part, there was a good attendance of the official brethren The few charges where these lay brethren were deficient will make a better showing the next round. There is life and activity in the district and evidences for a good year's work are manifest.

The several churches in Greensboro are well manned, and there are substantial evidences of material and spiritual growth in every charge in this progressive city. Brother McLarty is meeting the fullest expectations at West Market Street, both in the pulpit and in the pastoral work. Great congregations wait on his ministry to their delight and profit, and numbers are turned away for lack of desirable accommodation every one of these beautiful Sunday mornings. The Sunday school under the efficient superintendency of Brother S. L. Alderman now demands larger and better accommodations. An additional room to cost $20,000 will be built this summer.

Centenary is one of our best charges, served by one of the best men in our conference. Brother Smith is happy in serving this loyal, heroic band and the best of reports is expected from this faithful pastor and devoted people.

No pastor or people is more delighted than are Brother Richardson and his flock. The 14th of February they worshipped for the first time in their elegant and commodious new church. This is a strategic point near the State Normal and Industiral College, and between this institution and our own Greensboro Female College. Spring Garden Street is destined soon to be one of the strongest and most desirable charges in our conference.

Brother Ingle and Walnut Street seem to be a happy fit. The membership is growing, the congregation and Sunday school have about doubled in attendance this year.

Carraway Memorial had a great meeting in January. Brother Davis is faithfully looking after these babes in Christ and is giving the people who wait on his ministry some of the best preaching they have ever had. The field at these two last churches is practically unlimited.

Brothers Bowles and Raper are each closing a good quadrennium on their respective charges. They will leave everything in fine shape for their successors. The church at Whitsett is nearing completion and meets a very important necessity at this popular institution of learning. Mt. Pleasant has been thoroughly overhauled, and made almost new. Our membership at Gibsonville is growing. A house of worship is a necessity in this thriving town. Brother Raper is awake to this fact. Brother Bowles has well nigh an unlimited field, and with untiring zeal and wisdom is making full proof of his ministry. New and promising points are being taken by him. The near future will tell the story for good at these places.

Pastor and people at Washington Street, High Point, seem to be growing in love for each other. Congregations are large, and finances are up to date. New gutters have been put on the church, the furnace has been reset and overhauled, the inside of the church made bright and clean. This aggressive congregation is going steadily forward under the wise and safe leading of Brother Thompson, their faithful pastor.

Brother Ader is doing a fine work at South Main Street. Perhaps no pastor has a stronger hold on his congregation than he. The parsonage is now being fitted up with complete water-works and bathroom. This enterprising congregation is forging rapidly to the front.

High Point Methodism is alive to its opportunities and new fields are entered by Sunday schools and chapels as fast as circumstances warrant in this stirring and rapidly growing young city.

Brother Taylor and his people have built a new parsonage at Pleasant Garden and all are delighted.

There is a good opportunity for us on Liberty circuit. Where the parsonage is built, and the pastor can live among his people and a little re-adjustment is made this will soon be a self-supporting charge. Brother V. E. Edwards is doing faithful and acceptable work in this inviting field.

Asheboro circuit is prospering under Brother Melton's genial ministry.

Ramseur and Franklinville dwell together in unity. Perhaps no better Sunday school can be found anywhere than here. Brother Woosley is happy in his work and his people love him very much. His is a loyal people, growing in numbers and in grace. They expect soon to improve the old or build a new parsonage.

Randleman is perhaps the largest town in Randolph county. Our church is strong there. Macadam streets and cement sidewalks are being built. We have two congregations, St. Paul and Naomi. Each has a fine Sunday school. Brother Eaves is very popular and is doing a fine service in the pulpit and out of it. His stewards virtually raised his salary $100.

Asheboro station is served by one of our most efficient preachers. Under his wise and tactful leadership his people are growing in enterprise and good works continuously. The present church while neat and substantial, does not meet the demands of the growing congregations and Sunday school. At the right time Brother Wood will suggest to them what ought to be done; and out of their love to God and to him as their spiritual adviser, I believe they will do it.

Brother Fruit is happy in his work on the Coleridge circuit. He has a great field to cultivate and a good people to serve. He had a fine meeting at Enterprise in January. A new church is being built at Rehobeth; also one at Seagrove.

Brother Hornbuckle is completing a handsome new church at Ruffin. Preacher and people are delighted with each other. They will entertain the district conference delightfully in July.

Randolph circuit is well pleased with Brother Fincher and the quarterly meeteing at Old Trinity was one of the best. Dr. F. H. Wood lives there. He is a blessing to the community and active in Sunday school and church services. The debt on the new church at Mt. Vernon has just been paid.

Brother L. T. Mann is the popular pastor and scholarly preacher of Reidsville station. With little effort and in a short time this people at one service subscribed about $2,500 to build a new parsonage. They contemplate spending not less than $3,000 on the house. The Sunday school is graded and the attendance is nearly as large as the church membership. The salary is paid promptly every month. It was a great delight for the writer to mingle again with this good people for a few days. They were kind and good to him for four years and the Christian graces still live and grow in them.

Wentworth circuit felt much aggrieved when Brother Seymour Taylor was taken away from them, but they seem equally well pleased with Brother Aycock and love him as a preacher and pastor, as well as they did Brother Taylor. They had a fine quarterly conference and there is every indication for a good year.

Uwharrie circuit embraces a fine country, filled with thrifty, intelligent people. The school and school building at Farmer would be a credit to any community. A new church is badly needed here and will be built soon. Brother Sharp is making a good start here and preacher and people are confidently expecting a good year.

Denton circuit is a new charge covering a vast territory. Two new churches are nearing completion—one at Lineberry, the other at Denton. Brother J. F. Allred is the faithful, consecrated pastor and true hero.

A conservative estimate will give not less than 20,000 white people in the bounds of this district over ten years of age, who are not members of any church. There is much to be done. The fields are white unto harvest. Seven new churches are being built, two others definitely planned, one thoroughly overhauled and one to be greatly enlarged, while there are inviting fields yet unoccupied by us.

Three definite objects are before us this year: 1st. A gracious revival in every church. 2. Enter every open door in our reach to save the unsaved—individual and community. 3. Full financial reports from every charge on salaries and conference collections. For these let us earnestly pray and ardently work. All can be accomplished. Fellow pastors and laymen, will we do it?

Your fellow laborer in Christ,

W. R. WARE.

THE CHRISTIAN'S CONFLICT.

By Rev. Theodore L. Cuyler, D. D.

Paul was no perfectionist. He understood himself as well as the Gospel quite too thoroughly to fall into such a delusion. He not only disclaimed any such pretensions when he said, "Not as though I had already attained, either were already perfect," but he describes his own life as one of constant conflict. "So fight I," he exclaims, "not as one that beateth the air." It is no sham fight, but a desperate encounter. Using the phraseology of the boxing match, he tells us—in the nineth chapter of his letter to the Corinthians—how he bruises and beats down his unruly carnal nature and "gives it a "black eye." The experience of the great apostle has been the experience of the strongest and maturest Christians ever since his day. Spurgeon, when writing to a friend about his repeated attacks of disease, said, "The tendency of my sickness to return still abides—like original sin in the regenerate."

Paul's conflict was just like ours; it was with that inside demon—or "house devil", as Rutherford calls it—of selfishness, which kept rising up in new disguises after he had smitten it down with sturdy blows. No one can become a true Christian until Jesus has been admitted into the soul. If this single process—which we call conversion—were the end of it, then the Christian life would be comparatively easy. But "self" is adroit and cunning, and persists in stealing back into the heart under all kinds of subtle disguises. We sometimes gain a victory over it and imagine that we have attended its funeral, and lo! there it is again up and lively as ever. This is the battle which we have to fight every day of our lives; it is the ceaseless conflict between self in some form and the claims of our Lord and Savoir.

For example: A church member goes off after morning prayers to his place of business. A friend comes in and offers him a chance to go into some "cornering" operation or some illegitimate speculation which promises a quick and liberal profit. It looks very much like a bit of gambling, but conscience is quieted by the promise of the big profit and the plea that "everybody else is doing these same things." In that battle self has carried the day. When evening comes this professed follower of Christ comes home richer in money, but poorer in grace, than he was when he started in the morning. He remembers that it is the evening for his church prayer meeting. It is the very place he ought to go to and offer such a prayer as David put into his Fifty-first Psalm. But self begins to plead excuses. "I am too tired to go tonight," or "The weather is too bad," or else, "My neighbor A— has an appointment to call on me." Self carries the point and there is a vacant seat that night in the meeting. A bad day's work that, and it ends with a guilty conscience that leaves its possessor in poor mood for secret prayer when he retires to his pillow. Can that man be a Christian? Yes, he is just the sort of Christian that Simon Peter was when cowardly self stammered out a falsehood in Pilate's courtyard. His besetting sin has tripped him up and he has got a terrible fall.

This contest with the "old Adam" of self is renewed at a thousand points. The sight of the Lord's contribution box on a Sunday in church arouses the irrespressible conflict. When the appeal for funds to carry forward some scheme of Christian benevolence is made, self begins to put in its cunning pleas. "These are hard times," or "My family expenses are too heavy," or else, perhaps, self mutters out, "There is no end to this eternal begging for the missionaries or something else every Sunday. Self has got hold of the purse-strings and the Lord is likely to be robbed of his dues. That accounts for the fact that, while God's church is growing richer at a rapid rate, so many institutions for the spread of his kingdom are often at starvation point.

There is another side to all this, a side that angels must delight to look upon. The victories which true grace is winning every day in human hearts are the trophies which will make the stars in the diadem of the conquering Christ. The story of self-denials and self-sacrifice runs like a thread of gold through the books of the Acts of the Apostles—it is the record that no scoffing sceptic can gainsay. Christ's people are never so exalted as when their pride is down in the dust; they are never so rich as when giving the most abundantly; they are never so full as when emptied of self; they never advance so nobly as when their ambitions of a worldly kind are set back; they never win such glorious crowns as those which are woven out of crosses borne for Christ Jesus.

Why has God ordered it that every Christian life shall be one of ceaseless conflict? Paul is sinless to day in heaven, but why was he left to do battle with inward and outward foes at every step of his heroic career? Certainly for this one reason (whatever others there may be), that this life

is only the preparatory training school for another world, and no man shall wear a crown unless he strive for it. No true child of God should be discouraged because his Christian life is an incessant conflict with self in a hundred forms, or with the assaults of the adversary, or with hard storm of afflictions. Fight without ceasing means "pray without ceasing" too.—Christian Observer.

THE REVIVAL IN BOSTON.

The evangelistic forces under the direction of Dr. J. Wilbur Chapman have had unusual success in their Boston campaign, which closed last Sunday night. A representative of the Christian Advocate sends us a sober estimate of the work accomplished:

"A ministry to the multitudes ranging from midnight meetings for chorus girls to faculty and student body of Harvard University, meeting all classes and conditions of men each on his own ground with a message suited to all and heartily welcomed by each, the Chapman meetings have been unique, comprehensive, on the whole satisfying, and, we believe, have marked an epoch and set the cause of special evangelistic movements on a high plane far in advance of the usual efforts of its kind.

"Dr. Chapman, who must stand as the type of the whole movement, has revealed a marvelously winning personality. Calm, simple, direct, poised, a'ways busy, never hurried, he has kept the movement absolutely free from 'excitement,' 'cant,' and nerve strain, always encouraging calmness and deliberation. He has neither 'set traps' nor used doubtful devices. His message has been clear, direct, convincing, uncontroversial. He never antagonizes. He has undoubtedly brought all churches and religious people nearer together than ever before in any similar movement. The community in its totality seems to have adopted the movement as its own. There seems to have been on the part of the community as a social whole the emergence of a sense of conscious need of moral treatment, and a universal desire for this movement to result in awakening people to higher and better things.

"In history the Chapman meetings must be ranked among the two or three great religious movements in New England, and in some important particulars outranking them all.

"Of the number of conversions it is not now the time to speak with safety. The Boston Journal, whose treatment of these meetings has been ideal, puts the number at 30,504, figures likely to be quoted far and wide. That there have been many conversions I do not doubt, that there have been as many as this estimate would indicate, would, I think, admit of doubt. but, be that as it may, the important fact remains that there is now, as a result of these meetings, an extraordinary opportunity before the churches. And it is to this larger opportunity that Dr. Chapman has been leading up. If the churches fail the fault will be theirs, not his. The movement has resulted in a great and widespread 'awakening.'

"The last meeing was held on Sunday evening, the striking feature of which was not that at 6.15 o'clock the great Mechanics' Hall was filled with 11,000 people, but that as many more were then waiting on the outside unable to get in. From a balcony window the writer looked down upon that great throng without and then at the immense audience within already being swayed by the magic wand of Mr. Alexander, as he led a chorus of 3,000 in song, and thought that the harvest was truly 'plenteous.' It is now a question of reapers."

From another capable witness we have this testimony:

"Some good Christian people had misgivings about this campaign. They feared the appeal of the evangelists would be entirely to the emotions, that they woul datack extra-biblical sins, that they would tithe mint, anise and cummin, neglecting the greater matter of justice and mercy, and be bent on numbering the people 'converted.' They feared the preaching of an easy-going smug rapture as a substitute for righteousness and unselfish living. These fears have proved groundless, and now we hear no criticism except an occasional word in a conservative daily concerning 'the danger of people surrendering their wills under hypnotic influence,' etc. Not since the Moody meetings in 1877 has Boston known such running after religion. More than fifty evangelists and singers have labored nearly four weeks with 150 church congregations in 550 meetings with an average attendance of more than 1,000.

"Dr. Chapman says that beyond question it is the greatest awakening he has ever known, especially characterized by deep conviction, clear-cut conversions, and the interest of all classes of people. Multitudes unable to gain entrance to a single meeting have been impressed, and all sorts of folk seem to agree with a prominent Unitarian who said, 'We heartily commend this work, for it means a better Boston.' Great credit is due the local pastors, with Congregationalists and Baptists in the lead, for the preparation that was made. The campaign was superbly planned beforehand. The churches expected great things from God, the advertising was business-like and adequate, and I think over $20,000 was raised, which more than pays expenses. I feel certain that over 1,000 adult members, mostly men, will be added to the Boston churches, as a result of this work; but if there had been no conversions among 'outsiders' the stirring up of a legion of church members to do personal evangelism, the constraining of them by the love of Christ to answer their own prayers for the 'conversion of sinners' and to be as eager for the King's business as for their own, and the reaching of hundreds of people whose church membership is in Nova Scotia or elsewhere and who have never identified themselves with any church here, these things would have repaid all the prayer and pains. Again, the churches have been drawn together and have made a big showing of religious sentiment, and an atmosphere has been created throughout New England which will make it easier hereafter for evangelical religion to win its way. Surely this 'hero year' 1909 will ever shine in the calendar of aggressive Christianity in New England's proud metropolis.

"As to the number actually and 'permanently' converted God only knows. Dr. Chapman has surely used every possible means to aid all the pastors in conserving results. A 'Covenant of Service' has been organized with a three months' pledge in all the churches, and the people know that conduct and service, not feeling, is the essence of religion, that the King's business requires everlasting diligence, and that when a soul is born anew it must not be abandoned but carefully nursed and tended. They also know that personal, prayerful service for others is the greatest safeguard and builder of Christian character. God help us to continue this good work until Boston is, indeed, a Christian city, full of righteousness from center to circumference, a city with better newspapers, better schools and better church members, a city in which there is beauty for all, honesty and unselfishness, for all, and the love of God revealed through human service in the hearts of all the people."

A New England business man, upon whose judgment we have reason to rely, writes to us a letter highly approving the tact of the evangelists and the friendly attitude of the Protestant Episcopalian Bishop and clergy and of certain Unitarian ministers. He says in conclusion:

"The pastor of one of the Methodist churches told me that letters expressing a desire to join his church, and as a result of these union services, come pouring in upon him. The aftermath is good, and only good, and no man, whatever the strength or weakness of his faith is mourning over the injudicious speeches or acts of these men who have inaugurated this era of light and blessedness for Boston and vicinity."—New York Christian Advocate.

NO CHANCE RESULT.

A little more than thirty years ago a church in one of the great evangelical communions was noted for its prosperity. It comprised four hundred communicants and few were the seats left vacant during a Sabbath service or at the mid-week prayer meeting. Of the members a majority could relate the circumstances of their conviction, and their feelings in the period between which they felt themselves helpless to effect the spiritual change described in the Gospels and their conversion. Although there was a pleasing variety in their different passages from darkness to light, they were sure that they were born of God. In addition to these were several who did not know the day of their conversion, but had passed through a period of thought, reading, and conversation on spiritual things. Though they knew not the day of deliverance, most of these distinguished the time before they began to think and pray from the period in which serenity, faith and the fruits of the Spirit developed. Some were timid, others as bold as Peter. The timid rarely prayed unless asked to do so by the pastor, but frequently they would voluntarily give testimony, when the assembly were filled with one and the same spirit. Among those who had an experience to relate (according to one of the pastors) there were at least one in four capable of conversing intelligently and sympathizingly with inquirers and were of great assistance to the devout and ever active pastor. No one was admitted to the church who was not able to give to the pastor and officers of the church an account of his conversion, or show that he was repentant for past transgressions and neglects, and earnestly seeking light. But about twenty years ago, after a change of pastors, the pastor persuaded the lay officials to admit to the church those who did not profess conversion or show any interest in the church except from a personal, social or neighborhood interest and a willingness to contribute liberally to the finances. He maintained that such a relation under the general influence of the church and congregation would bring about all that was necessary to salvation. Meanwhile he preached continuously as though all the people in the congregation were Christian, delivering sermon after sermon as though there was no distinction between the unconverted and the converted. The result was that in his pastorate hardly one person was converted. There was no power to convict non-communicant residents in the vicinity, transient attendants, or unconverted members of the congregation. During this period they formally admitted the children into the church at every communion service; many when received were very young; some being not more than six years of age. At no time did they impress children of twelve or fourteen that they must undergo a radical change, but spoke to them of doing good, being obedient to their parents, and never doing a thing that was unmanly, and asking them after the close of such conversations if they did not wish to become members of the church. Young men and women would be asked if they would "like to become connected with the church," and, if they responded affirmatively, with no definite examination a time was set. The church being favorably situated in a permanent residential part of a large city, at last accounts it had five hundred members upon its roll.

Most of the men of forty or fifty years of age have little or no spiritual interest on Sunday, they never appear at the mid-week prayer and conference meeting, or on Sabbath more than once. Several of them are automobilists and give up pleasant Sundays to that form of diversion, and a few golfers dispose of the sacred day in a similar way. The majority of the young people are given up to the theaters, cards and the opera, and to the various social pleasures of the time. The minister is very popular in the community and reports gains of membership. Men who know the day, the week, or the year of their conversion, or the fact of it, are not numerous. The men and women of thirty years have died, and those men taken in without conversion are leaders in the church; and the young people who have had no experience of any kind except the invitation of the minister, above described, have "no experience" to tell. Scarcely one in the whole church does anything to promote conversions, but all, on departing from the church Sabbath morning, shake hands with one another and say: "Was not that a lovely sermon?"

This we say is no chance result. If behaving decently, being popular and liberal are to be the conditions of religious membership, then they will attract to themselves such as are of themselves, and in thirty years the best and the most powerful of Christian churches can be transformed, without a jar, into the situation herein described.—New York Christian Advocate.

Never had the church such an opportunity. Never have the doors been so wide open. The sensation of the century is China. China is asking for Western education. Let her have it without the religion of Jesus Christ, and the Chinese awakening will be a yellow peril; let her have it with the religion of Jesus Christ, and her awakening will be the golden sunrise of the world.—Dr. Campbell Morgan.

The age in which we live tends to intensify sensitiveness, and we need constantly to be on our guard against magnifying molehills into mountains, and thistles into forests.—Rev. Dr. William L. Atkinson.

Goodness is beautiful, but holiness is the divinest thing in God.—Rev. J. Ossian Davies.

From The Field.

A Matchless Example.

Brother Nathan Coward, of Webster, died a few days ago at the age of ninety-two years.

He was for many years a steward on the Webster circuit, and for twleve years he did not miss a quarterly conference. What young layman of our conference is trying to match this record?

J. J. GRAY.

Lincolnton.

It is not too late to say a word about our new charge, Lincolnton, N. C. We had the "royal welcome," the "generous pounding," the "warm fire," the "hot dinner," and all the other tokens that go toward making a migrant preacher and his family feel happy and at home. I am prepared to say, now, after three months of experience here, that I am proud of my work and my people. I have a large and promising field, and our people are well organized and full of hope. We are planning for advanced steps in church work. Congregations are large and inspiring to the preacher. With God's help and a united church we are expecting great things.

F. L. TOWNSEND.

Danbury Circuit.

Brother Carner, one of our district evangelists, held a meeting for us at Sandy Ridge, closing March 2d. The meeting began February 12. Brother Carner did earnest, faithful preaching. The Holy Spirit was present in convicting power and we are sure that great good has been accomplished. The Christians were greatly uplifted and we are glad to learn that since the meeting, the good ladies have organized a prayer meeting. There were not many accessions to the church, only two being received so far, but the larger per cent. of the people are victims of the delusion that they have nothing to do with their salvation, but if they are to be saved, the Lord in his own good time will save them, and they are hard to move from this belief. We trust that seed has been sown that will yet bring forth a glorious harvest.

D. A. BINKLEY.

Macon Circuit.

Our second quarterly meeting was held at Mulberry 27th-28th of February. Rev. R. M. Taylor was on hand and preached two very good sermons and is indefatigable in labors and travel. As evidence he went and came 25 miles each day in order to take Sister Taylor on Sunday.

There was a goodly number of the official brethren on hand, with a very good report in the aggregate. Our new stewards (young men) with the old to encourage them, are doing well.

At our first quarterly meeting a building committee was elected and authorized to build a new church at Union, near the Macon circuit parsonage. They have with the co-operation of members and friends gone to the woods, cut the trees, hauled and sawed the lumber, and have put up the frame of a church 34x60 feet, fifteen feet high, with two Sunday school class rooms 10x11 feet each, and vestibule 10x12 feet, with tower and belfry over vestibule, and are now waiting for a car load of finished lumber, and will press the work to completion this yeaer. Mt. Zion also has framing lumber on the ground and will also finish a smaller, yet a splendid church this year. Others are planning to repaint, etc.

I am much pleased with the Macon circuit, yet there is much to do in re-organizing the Sunday schools, Epworth Leagues, Missionary Societies, which have been inactive for awhile Will all these institutions bestir themselves at once and enter the determination to make this the best and most successful year in the history of this circuit.

To the church conference secretaries, will you please bring church registers to our next appointments so that we can hold church conference and enlist every member to take some part in the work of the church. Let us secure all benevolent collections and go up to Waynesville April 15-16, and help to make the greatest Laymen's Missionary Conference yet held in their interest.

"Pray for us." The Lord be with you.

Fraternally,

A. W. JACOBS.

We Make Our Bow to Brother Litaker.

Allow me to say in behalf of the Advocate Job Department, that I am highly pleased with the letterheads you recently turned out for me, and I am rather hard to satisfy in stationery. I like a neat high-grade job always. The type used is new and of most approved style, the press work is perfect, and the stock used is select, yet the price is remarkably low, quality considered.

In the first place, many job offices cannot do the grade of work which is being done by the Advocate office. In the second place, when such work can be secured, the probabilities are that the price will be higher than that charged by the Advocate, express prepaid. In the third place, the Advocate is our own plant, and other things being equal, I would rather patronize our own than any other. I only wish that all our preachers and laymen would let you submit prices and samples before placing their orders elsewhere.

Sincerely yours,

D. M. LITAKER.

Trinity College Notes.

The commencement this year promises to be one of great interest. It has been the custom for a number of years at Trinity to secure for the commencement occasions leaders of thought from all sections of the country. The list of speakers for this year shows that the college is to be congratulated.

The commencement sermon will be preached by Rev. Hugh Black, D. D., of New York City. Dr. Black came to this country only a few years ago from Edinburgh, where he was one of the most forceful and popular preachers in that city. He preached at the commencement of Yale last year, and received the degree of Doctor of Divinity. In presenting him for the degree Dr. Perrin said: "A singular beauty of diction, a poet's vision and a rare persuasiveness of a persuasive accent, draw to him everywhere multitudes of hearers who listen gladly to his words."

The commencement address will be delivered by Hon. Jonathan Prentiss Dollivar, United States Senator from Iowa. Senator Dollivar is one of the most attractive speakers in the Senate. He has been in Congress and the Senate for a number of years. He is a man of distinguished personal appearance, and as a forceful and interesting public speaker has few superiors.

The alumni address will be delivered at the alumni dinner held by the association, by W. A. Lambeth, a member of the class of 1900. Mr. Lambeth is one of the most prominent of the young alumni of this college. He is a member of the Western North Carolina Conference and pastor of the church at Walkertown. He is a most pleasing and forceful speaker.

In addition to the invited speakers President Kilgo will deliver the Baccalaureate address on Sunday evening June 6, this being the first exercise of commencement week.

The board of trustees will hold its regular annual meeting on Monday June 7.

The Alumni Association will hold its annual dinner and business meeting Tuesday afternoon of commencement week. The officers of the Association are: President, Hon. Lee S. Overman; vice-president, Rev. M. Bradshaw; secretary and treasurer, Professor R. L. Flowers. All the arrangements for commencement week have been completed and the occasion promises to be a most interesting one.

Waynesville District Notes.

The West Asheville people contemplate the building of a $5,000 church. S. D. Hall, H. C. Hugill and S. C. Alexander compose the efficient committee.

J. Batt. Smathers, of Canton, is recommended to the coming district conference for license to preach. He is a brother of Rev. M. T. Smathers, of the Swannanoa circuit.

R. G. Tuttle has volunteered to give two services a month to points on the Brevard circuit. His work will do good, and is much appreciated.

The Canton church is the best lighted church in the district. The gasoline plant recently installed gives fine results.

Rev. C. A. Swift is living in his new parsonage. As Mrs. Swift has not put in her appearance, the pastor is boarding.

Rev. and Mrs. J. H. Green have been on an extended visit to thei relatives and friends in Ashe county. Rev. W. P. Fincher preached in his absence.

Rev. J. F. Starnes and family are comfortably domiciled at Calvert. When their parsonage is completed they will live at Rosman.

John Davis, at Mills River, and Mrs. Allie Sharp, at Greenwood, have joined the church on profession of faith.

For three weeks Waynesville has led the districts of the conference in the number of new subscribers to the Advocate. Jonathan, Sulphur Springs, Bethel and Leicester have raised their quota.

Two of our Sunday schools, Balm Grove and Oak Hill, are having a friendly contest as to which shall lead the whole annual conference in the matter of relative attendance.

Two conversions and one accession was the result of a week's meeting at Greenwood. The presiding elder assisted Pastor Starnes.

Rev. D. H. Comann, conference missionary evangelist, has dates for Canton, 21st; Clyde, March 7, and Beth-

PROGRAM FOR

MISSIONARY INSTITUTE

TO BE HELD AT

WALNUT COVE, MARCH 25-27, '09

THURSDAY.

7:30 p. m.—"The American City as a Missionary Field," address by Rev. J. F. Kirk.

FRIDAY—MORNING SESSION.

9:15—Opening Exercises and Organization.
9:30—"Purpose of This Meeeting and Winston District as a Mission Feld," address by Rev. T. F. Marr, D. D.
9:45—"A World View of Missions," paper by Rev. A. T. Bell.
10:00—"Our Church as a Missionary,' paper by B. F. McGehee.
10:10—"China as a Mission Field," paper by Prof. C. F. Snipes.
10:20—"Japan as a Mission Field," paper by Rev. C. P. Goode.
10:30—"Korea as a Mission Field," paper by Rev. W. A. Lambeth.
10:40—"Cuba as a Mission Field," paper by Prof. C. W. Rothrock.
10:50—"Mexico and Brazil as Mission Fields," paper by Rev. B. Margeson.
11:00—Individual Responsibility for Individuals," address by A. D. Ivie.
12:00 to 1:45 p. m.—Intermission, and dinner on the grounds.

AFTERNOON SESSION.

1:45—Opening Exercises.
2:00—Ladies Home Mission Society, conducted by Mrs. T. F. Marr, President Conference Society.
2:30—Ladies Foreign Mission Society, conducted by Mrs. L. H. Robertson. President Conference Society, and Mrs. Frank Martin, District Secretary.
3:00—"Our Missionary Literature," paper by Rev. C. H. Clyde.
3:10—"The Bible as a Missionary Text-Book," paper by Rev. L. T. Hendren.
3:20—"Our Rural Districts as a Mission Field," paper by Rev. J. H. Robertson.
3:35—"Our Factory Communities as a Mission Field," paper by Rev. T. C. Jordan.
7:30—"Laymen's Movement," address by C. H. Ireland.

SATURDAY.—LAYMEN'S MOVEMENT SESSION.

9:15 a. m.—Opening Exercises.
9:30—Discussion on "Our Opportunity," opened by R. B. Crawford.
10:00—"Our Obligation," discussion opened by Ben. Cahill.
10:30—"How?" discussion opened by T. R. Dillard and T. A. Crews.
11:00—"The Man of the Hour," address by Rev. Jno. C. Kilgo, D. D.

God has a right to expect every one of us to do his best.

B. MARGESON, Chairman.

J. H. ROBERTSON, Secretary.

el March 21. He is a great preacher. Hear him!

The many friends of Mr. and Mrs. M. B. Reeves, of Leicester, will sympathize with them in the loss of their eldest son, John Craig Reeves, aged 10 years.

Rev. John F. Kirk has been holding a ten days' meeting at Finchers. W. P. Fincher and the presiding elder rendered some assistance. There were some professions.

For the quarter, Waynesville, Canton and West Asheville reported for all purposes $600, $800, and $259, respectively.

Total attendance of officials at quarterly meetings first quarter last year, 108; this year, 128.

Rev. J. B. Parham has held a successful meeting at Cool Springs. There were seven accesions.

W. H. WILLIS.

Program for Sub-district Missionary Institute.

The following is the program for the Sub-district Missionary Institute, for the Winston district, to be held at Advance, N. C., March 31 to April 2, 1909:

The following pastoral charges are included: Centenary, Burkhead, Kernersville, Forsyth, Mocksville, Cooleemee, Grace, Southside, Advance, Davidson, Lewisville, Farmington and Davie.

Wednesday.

7:30 p. m.—Sermon, "The One Great Mission of the Church," by Rev. J. P. Rodgers.

Thursday.

9:00 a. m.—Devotional exercises, by Rev. T. A. Boone.

9:20 a. m.—"The Objections to Missions I have met in my pastoral work and my answer to them," by Revs. J. E. Abernethy, W. M. Robbins, W. M. Biles, T. R. Wolfe, H. C. Byrum, M. H. Vestal, J. S. Hiatt, J. T. Ratledge, L. L. Smith, A. G. Loftin, J. F. Kirk, P. E. Parker, and W. Y. Scales.

11:0 a. m.—Sermon, by Dr. T. F. Marr.

2:15 p. m.—Devotional Exercises, by Rev. A. G. Loftin.

2:30 p. m.—Address, "The Laymen's Movement," by Rev. J. E. Abernethy.

Laymen's Meeting.

3:00 p. m.—"The Laymen's Movement and Ministerial Support," by O. L. Williams and Prof. J. D. Hodges.

3:30 p. m.—A Practical way to secure salary in full," by B. D. Graham.

Laymen's Meeting—Continued.

7:30 p. m.—"The work of the Conference Lay Leader," by M. D. Stockton.

7:50 p. m.—"The work of the District Lay Leader," by Prof. T. E. Whitaker.

8:10 p. m.—"The work of the Lay Leader of the Congregation, and his Committee," by R. B. Crawford.

ENLISTING THE FORCES.

Friday.

9:30 a. m.—Devotional exercises, by Rev. J. T. Ratledge.

9:15 a. m.—"Are our people putting forth an effort to carry out the terms of the Great Commission commensurate with their ability?" Rev. T. R. Wolfe, and Prof. W. S. Snipes.

10:00 a. m.—"How to enlist the children and young people," by Rev. H. C. Byrum.

10:20 a. m.—"The Bible, the missionary text-book," Rev. P. E. Parker.

10:35 a. m.—"The best general missionary literature and how to get our people to read it." by Rev. J. F. Kirk.

10:45 a. m.—"Collections in full, and how to get them," Revs. M. H. Vestal and W. M. Robbins.

11:15 a. m.—"An institute for each pastoral charge," Rev. J. S. Hiatt and Dr. T. F. Marr, followed by open conference.

2:30 p. m.—Woman's Work, by the leaders of the work of the W. F. M. and W. H. M. Societies.

Note.—The Institute is to be composed of one lay delegate from each church within the bounds of the sub-district, one delegate from each Woman's Foreign Missionary Society, one delegate from each Woman's Home Mission Society, the speakers named on the program, and the pastors of the thirteen named charges. Each church will elect its own delegate, and each missionary society its delegate. While the institute is held primarily for the thirteen charges named, yet pastors or laymen from other charges will be gladly welcomed.

Rockford Circuit.

Please give us a little space in the Advocate to tell of our great revival meeting that we have just closed here at Dobson, Rev. Z. E. Barnhardt, our district evangelist has been with us for eleven days, and God has given us a gracious revival, 40 to 45 persons have professed religion or been reclaimed, and the Christian people greatly stirred and revived. It has indeed been a great blessing to our town. Sixteen accessions to our church.

Brother Barnhardt has preached simple, yet strong, heart-searching, soul-stirring sermons. He is a young man of promise. He knows how to denounce sin, and is bold to do it, and his sermons are full of inspiration and hope for the Christian, and he is doing a great work in this district. Our people have fallen in love with him, and we told him when he left here if he would be a good boy we might let him have Rockford circuit when we leave it.

We are thankful to God that such strong young men as Brother Barnhardt are giving their time and strength to this noble work. May God's blessings rest richly upon him is my humble prayer.

We take courage and go forward. Pray for us.

T. J. HOUCK.

Capt. J. W. Terrell.

James Wharry Terrell was born in Rutherford county December 31, 1829, and died at the home of his son-in-law, C. A. Bird, of Shoal Creek, December 26, 1908. He was 78 years, 11 months and 25 days old. He was married three times. his first wife being the daughter of W. H. and Fannie Farley; she lived about one year. His second wife was the daughter of Ulrich and Sarah Keener. Six children were born to them—three boys and three girls, four of whom are now living: Mrs. S. L. Teague, of Whittier, Mrs. C. A. Bird,, of Shoal Creek; Wm. D. Terrell in one of the western states, and Joel K. Terrell, of Shoal Creek.

His last wife was the daughter of Dr. H. G. and Eliza Woodfin. Dr. Woodfin was once a prominent physician in Jackson county. (He formerly practiced in Henderson county.) Mrs. Terrell, who is well known in church circles, and enjoys the acquaintance and friendship of many of the best people in this and adjoining counties, survives the deceased, and is at present residing in Franklin.

He professed religion and joined the M. E. Church, South, while quite a young man.

He was the eldest son of James A. and Ermina Terrell. Three brothers, Wm. I. Terrell, of Haywood county; John Terrell now in the west, and Rev. P. L. Terrell, a most faithful and consecrated Methodist minister, survive him. He is the uncle of Rev. J. W. Terrell, one of our missionaries to Brazil.

The writer knows nothing of Captain Terrell's life, other than by reputation, before about thirteen years ago. His home was known as one of reading, refinement, religion and hospitality. He was counted a loyal and active member of the Methodist church at Webster, and a leader in quarterly and district conferences.

When I came to the circuit, his house was my home. I found all for which he and his home were noted entirely true, and I am able to emphasize it all as I write out of my memory.

If he missed a quarterly or district conference he was providentially detained. He was one year during my pastorate here, a delegate to the annual conference.

He was an incessant reader, had an excellent library, took the best secular papers as well as his church papers, and was well informed on subjects generally. He has a great many manuscripts which are interesting, and valuable. He had a vast fund of information about Western North Carolina which he never committed to writing much to the regret of his friends. He assisted Dr. R. N. Price in preparing his "History of Methodism. He was an intelligent stimulus to his preacher, being a close student of the Bible.

The atmosphere of refinement prevailed in his home.

It was a home of the true Southern type, his wife sharing with him the hig ideals of a better day. Many a heart deplores its breaking up. Ever shall it be a sacred place in my memory.

The family Bible was in its place and prayers went up each night to his heavenly Father.

It was the preacher's home, the home of the struggling young men, and a gathering place for the young people.

He was superintendent of the Webster Sunday school for many years, and a great lover of children. In his early life he was a school teacher.

He served through the war between the states, undergoing all the hardships incident to soldier life and showed the characteristic bravery of the Southern soldiers on many a battlefield. Let old and young take off their hats at the hero's grave.

After the war he was engaged in many lines of business activity and showed unusual energy in them all.

In his last sickness in the home of Mr. C. A .Bird, every possible attention was given him, for which Mr. Bird has the lasting gratitude and outspoken praise of the family.

When asked about his preparation for death, he called for the Bible, picked out certain passages, and said, "These are my hope."

Through Jesus Christ he conquered the last enemy, and the laurels of heaven are his. The sins and foibles of this life are purged out of that grand character, and the company of heaven is thoroughly congenial to him.

From the summit of a little hill hard by old Shoal Creek Methodist church, the angels will bear his body in the resurrection, and on the graveless hills of God I'll meet the old saint and know him.

J. J. GRAY.

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The Christian Life.

WORK AND REST.

O Father, while I live, I pray
That I may work from day to day ,
Work with strong hand and willing mind,
At little tasks that help mankind.

And Father, when I die, I pray,
That, as I rise to greet the day,
I be not cursed with idle rest,
But with some heavenly work be blest
—John Haynes Holmes. in Isles of Shoals Hymn Book.

MAKE USE OF YOUR GIFTS.

What more gloriuos use can be made of kn wledge influence, and personal strength than to turn them to the help of the needy? If your vision is penetrating and clear, what nobler service can you render than to"be eyes" for those who may not see afar? If your hand has strength and cunning, to what better use may it be turned than lifting the burdens of the weak and teaching the unskillful how best to accomplish their task?

If you have wealth you have possession of a power for good which is nearly omnipotent, if rightly applied. What more worthy aim can lead men and women of wealth than that through their help the poor may catch visions of the highest and holiest life If we have the gift of prophecy, we must use it for the intsruction of the ignorant, if we retain it. To hesitate is ingloriously to fail; selfishly to keep for ourselves what God has intended shall serve his children, is to lose life with all its opportunities of good. Hobab's knowledge and influence never were more precious to him than when, having refused the appeal to enrich himself, he accepted the opportunity to assist others. As the new dangers arose, and he helped Moses meet and conquer them, his own mind and soul grew imperial. By the number, magnitude, and stress of the rseponsibilities which he accepted in his service of others, he was developed into his own worthiest life. When Garibaldi was defeated at Rome he issued his immortal appeal: "Soldiers, I am without money and without reward. I have nothing to offer you but cold and hunger, and rags and hardship. Let him who loves his country follow me." But with that summons to self-denial and patriotism he gathered to his side the choicest souls of his generation. The men who followed Giribaldi in response to that appeal became courageous heroes themselves. When our Lord turned and said to the multitude, "The Son of man hath not where to lay his head," and invited them to follow him, he was calling to men and women who had counted the cost, and were ready to surrender themselves to the cause of purity, truth, and human helpfulness. The way of life is narrow; the gate to it is narrow; but the narrowness of the way and the gate are its glory. Narrowness of the way demands energy, high purpose, and noble perseverance. There is no other way of success in life but the narrow way. To invite a great soul to a broad path is to invite him to smallness, to the cessation of growth, and impotence. The cry has been heard in every age, "Would God it were easier to be good!" "And would God it were easier to redeem the earth!" But that is a mistaken cry. When the ten spies returned from Canaan murmuring because of the obstacles to their conquest, their murmuring was an evidence of weakness of character; but the cry of Caleb and Joshua was, "Up, let us conquer these giants, and take their walled cities." That was the token of the greatness of the two.

Jesus did not come primarily to change the circumstances that should make life easy, but to give a new incentive and lofty inspiration that would enable men to meet life's circumstances as they are. He never promised his friends that the path of duty should be free from danger. In the spirit of the Spartan mother who charged her soldier son, "Come home with your shield or on it," Christ says to his disciples, "Take the field and save humanity, cost what it may." It is always true that the choice of the broad path of personal ease and comfort, instead of the narrow path of duty, leads to the loss of self-respect, the world's esteem, and true success. Sir Henry Stanley describes bravery as a requisite for those who push into the African forest, and says: "The bigger the work the greater the joy of doing it. The whole-hearted striving and wrestling with difficulty to lay hold with a firm grip and level head, and the calm resolution of the monster, and tugging and toiling and wrestling at it today, to-morrow, and the next, until it is done—is the soldier's creed of forward, ever forward; it is the man's faith that for this task he was born." When McKay wrote from Uganda in Africa to the home church, he said: "For our work at this station we want the best men in England; not a man who can be easily spared, but the man who cannot be spared." Christianity from the beginning has grown upon tasks that were so great as to require the consecration of all its power. "O, pray not for easy lives, pray to be stronger men; do not pray for tasks equal to your power, pray for power equal to your tasks; then the doing of your work shall be no miracle, but you shall be a miracle; every day you shall wonder at yourself, at the richness of the life which has come to you by the grace of God." —From the "Call of Today."

SOFTENED BY SORROW.

When sorrow or the sight of sorrow makes us compassionate and forgiving, we are like our Lord. A little eight-year-old newsboy was so persistent in his determination that a gentleman should buy a paper of him that the man rebuked him in a way which the moment afterwards he regretted. The child felt hurt and insulted, and answered: "Never mind, old man, I'll grow up and give you the awfulest licking." They met daily for nearly a year, and many times the man heard the little lad say: "There goes a fellow I am going to lick, if it takes me fifty years." But one day the man was surprised to receive a call from his little enemy. The boy extended his hand with the words: "Say, let's quit." "I'm agreed." "I said I'd lick you, and I meant it all along, but—but—" "What has happened to change your mind?" "Mother's dead—died Monday, and I don't want to fight anybody, for nothing. If you'll forgive me, I'll forgive you." The man took the child's hand with assurance of forgiveness, and the lad went away comforted.—Sunday School Illustrator.

SELFISHNESS IN SORROW.

Do everything you can to help brighten and beautify the lives of other people. Sorrowing people are, as a rule, intensely selfish. They consider their own grief the most important thing in the universe, and go about recklessly casting shadows on their lives. Avoid this. Remember that your sorrow is the most sacred of all in life's vast list of woes. A thousand people whom you meet in the daily walks of earth have heavier griefs to bear. A living trouble is far more than a dead one. You at least have a sweet memory to carry through life. Many others have had even memory blighted, and instead of being allowed to weep over the grave, they are obliged to gaze daily at the corpse of happiness to which they are chained.—Selected.

"STAND STILL AND SEE."

Often God seems to place his children in positions of profound difficulty—leading them into a wedge from which there is no escape; contriving a situation which no human judgment would have permitted, had it been previously consulted. The very cloud conducts them thither. You may be thus involved at this very hour. It does seem perplexing and very serious to the last degree; but it is perfectly right. The issue will more than justify Him who has brought you hither. It is a platform for the display of His almighty grace and power. He will not only deliver you, but in doing so He will give you a lesson that you will never forget; and to which, in many a psalm and song in after days, you will revert. You will never be able to thank God enough for having done just as He has.—F. B. Meyer.

GOOD THINGS IN THE CHURCH.

The choir that sings from the heart.

The folks who are sunny and sweet.

The "shut-in" saint who prays at home.

The minute-men who fill awkward gaps.

The sexton who watches the thermometer.

The parent who believes in the conversion of his children.

The young people who gladly help in house-to-house visitation.

The young man who pleads with his impenitent chums.

The treasurer who keeps plenty of meal in the parsonage flour barrel.

The brother who is willing to do small jobs out of view of the crowd.

The Sabbath school superintendent who longs for the salvation of his pupils.—The Christian Evangelist.

WALKING IN WHITE.

This, my soul, is the triumph of thy being—to be able to walk with God! Flight belongs to the young soul; it is the romance of religion. To run without weariness belongs to the lofty soul; it is the beauty of religion. But to walk and not faint belongs to the perfect soul; it is the power of religion.

Canst thou walk in white through the tainted thoroughfares of men? Canst thou touch the vile and polluted ones of earth and retain thy garments pure? Canst thou meet in contact with the sinful and be thyself undefiled? Then thou hast surpassed the flight of the eagle!—George Matheson.

ABIDING IN CHRIST.

There is but one way to know God, and that is by obedience. There is but one way to His presence, and that is the way of holiness. Without holiness no man can see the Lord. The first step in this way is to believe in Christ. The next is, to abide in Him. There are difficult things in the Bible which require the wisdom of the wise; there are very simple things which the wise never learn, which can only be learned by obedience, "If any man will do His will, he shall know of the doctrine." Holiness opens the eye not only to see God, but to understand the Bible—not only in its philosophical distinctions, nor in its history or geography, but in its spiritual truths.—Exchange.

"Chide thy soul seldom, cheer it often," says a quaint old writer. Many a fault in ourselves we see, many a mistake we make, and must regret. Much of self-blame we needs must konw if our ideals of life are high and we are honest with ourselves; nevertheless the advice of the old writer is wise. No one can thrive under constant criticism and censure from without or within, and the sensitive soul grows morbid and depressed by continued self-depreciation. We know what we meant to do, what we are sincerely trying to do and to be, despite all slips and failures and God knows also. Let us be just ourselves and give the poor, tired soul its meed of encouragement.—Great Thoughts.

The men and women, though they be poor, ignorant, blundering, who day by day are quietly setting aside their own pleasure for the sake of some other person, taste a sweetness and get in themselves a growth which makes the world a sacred place for them.—George S. Merriam.

Every gift of God is good, and given for our happiness; and we sin if we abuse it. To use our fancy to our own misery is to abuse it and to sin. The realm of the possible was given to man to hope, and not to fear in.—Charles Kingsley.

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Our Little Folks.

IN THE SCHOOL OF I'LL TRY.

Oh! there's many a smile, and there's many a sigh,
In the school of I'll try.
And there's many a wish, and there's many a why,
In the school of I'll try.
But it's Being and Doing that win, after all,
Through many a failure and many a fall;
For they never drop back very far beyond call.
In the school of I'll try.
It's the truant and dullard that never get far
In the school of I'll Try.
But the wise and the willing keep safe above par
In the school of I'll Try.
And it's Hopeful that asks just a bit of a start,
And it's Purpose that knows every line of his part.
And it's Caring and Daring that never lose heart,
In the school of I'll Try.

—The King's Own.

HOW CHARLIE CHURNED THE "THREES."

Such a lovely packing snow had fallen in the night; just the kind for snowballing and building forts. Charlie had a fine one planned out before he had finished dressing, and was trying to calculate the amount of snowball ammunition and the number of boys it would take to garrison it. Five boys would be enough, he decided; Joe Hanson and Allen Price and George Groves and Amos Whiting and himself. That would be a boy for each side and one to pack snowballs. They would need four piles of balls to begin on, about a dozen to each pile. That would be—would be—four times twelve, of course; but Charlie had not got to the fours yet. He had the threes yesterday, or thought he had until Miss Kelly had asked him how much three times nine were. He had stood up confidently and opened his mouth to say it, but the right answer would not come. It had got lost somewhere on his way to school, probably when he was chasing a brown bunny rabbit that had hopped through the fence into the road. He had it when he started from home he felt sure.

Then she asked him how much three times seven were, and then three times six, and even three times two, but he only grew redder and redder until she sent him to his seat. He must have lost them all, but he must find them again this morning, every answer, and bring them to school, Miss Kelly had said, "without fail;" and, when she spoke like that, she meant it.

If only it had not snowed last night it would be so much easier, he thought, as he went down to breakfast. After breakfast his mother said:

"I would like to have you churn for me this morning, Charlie. You will find the churn all ready for you in the pantry."

"But I've got to get the threes this morning, mother. Miss Kelly said so. She said I had to have every question—every single one!" Charlie looked distressed, but his mother laughed.

"Shall I tell you how I learned the threes and the fours and nearly all the multiplication table, Charlie? Come here and I will show you," she said, leading the way to the pantry, where the cream stood in the dash churn, waiting for Charlie to begin.

"I set my book up on a shelf before me like this, and took hold of the churn dash. Now begin: Three times one are three. Three times tow are six. Three times three are nine. There! You have made three strokes for every line. By the time you get the churning done, you will have your lesson, don't you see?"

Charlie looked interested, and his mother went out and left him beating time steadily with the churn-dash to the rhythm of "Three times one are three. Three times two are six."

It was strange how much easier it was to churn when he kept the time in this way.

His mother smiled when she heard the even, steady strokes. Not once during the next half hour did she have to say, "Come, Charlie; keep the dash going."

At eight o'clock she went into the pantry. "Have you got the butter yet?" she asked.

"I've got the threes every one, and begun on the fours, and I guess I've got the butter, too!" he said, jubilantly.

She looked into the churn. "Why, it has come and is all gathered!" she said.

"That is the nicest way to churn I ever tried, and I'm going to churn the whole multiplication table!" he told her, enthusiastically, as he ran away to school.—Selected.

RECOMMENDATIONS.

"I am going to get me a job, mother dear," annuonced Joe. "You have had to run a sewing machine a long time," he continued to keep bread, butter and clothes for us; but you will have an easier time hereafter, because your 'Joe boy' is now big enough to work and is going to get a job."

"You are not a very big boy yet, Joe," mother smilingly replied, "and you have had no experience and have no one to recommend you."

"Do not worry, mother. I shall try and keep trying until I get a job."

"Any success today, Joe?" his mother inquired one afternoon when the boy came home, warm and tired, and seated himself to rest.

"No, mother; but I am not one bit discouraged. I am going to apply in the morning at nine o'clock at an office where they have advertised for a boy, and I may get the place."

Nine o'clock next day found Joe and about forty other applicants at the office where a boy was wanted. A goodly number of them had flattering letters of recommendation, and many of them glibly told of the experience they had had as office assistants. The gentleman who wanted a boy to assist him gave searching looks at each and every applicant, then asked Joe to remain and dismissed the others.

"May I ask," said a friend who had watched the proceedings, "why you selected that boy? He has no recommendations, and is not even as well dressed as were most of the other boys."

"You are indeed mistaken if you think he has no recommendations," replied the gentleman. "He has very strong recommendations. Did you not notice that he wiped his feet ere he came into my office and closed the door after him? He took off his cap the moment he entered, and answered my questions promptly and politely. I had purposely laid a book upon the floor. All the others either tramped upon it or kicked it aside; but this boy picked it up and replaced it on my table. He waited quietly for his turn instead of pushing and crowding, proving that he is honest and orderly. I observed, too, that his clothes were carefully brushed, his hair in nice order, and his teeth clean and well cared for; and when he wrote his name, I noticed he had clean hands and well-trimmed, clean finger nails. Now, do you not call those recommendations of a high order? I do; and I would give more for what I can tell about a boy by using my own eyes a few moments than for all the fine letters of recommendation he can ever bring to me."

"He is just such a boy as I have long wanted," said a gentleman, speaking of a boy that had been in his employ but a single day.

"Why are you so pleased with him?" some one asked.

"Because he gives himself up so netirely to the task in hand. I watched him while he swkept the office; and although a procession with three or four brass bands in it went by while he was at work, he paid no attention to it, but swept on as if the sweeping of that room were the only thing of consequence on this earth at that time. Then I told him to address envelopes; and although there were a lot of picture papers and books on the desk at which he sat, he paid no attention whatever to them, but kept right on addressing those envelopes neatly until the task was finished. He will do because he is thorough and dead in earnest about everything. I have long wanted a boy with such recommendations."—Selected.

DUTY'S REWARD.

Anna's mother saw that she was affected when she came home. The little girl had returned from a very poor neighbor's, whose crippled child she had been teaching since she heard him say one day that if he could read he believed he would not be so lonely.

"I am so happy that I must—cry!" said Anna, a smile gleaming through her tears. "Johnny the cripple has learned to read very well. It was a task teaching him; but when his mother said she believed the Merciful Father had sent me to bring this blessing to her son, and when he seemed so proud of his accomplishment, I felt repaid and as if I should love to help others in the same way."

And why should she not have felt happy? It is something to start the flower mission by giving flowers to the poor city children, but to cause the flowers of the mind and heart to spring up and bloom with perpetual beauty is a far greater achievement. A noble act, a duty faithfully performed, will always bring such returns. Anna's case proves this. and it proves further, that one need not go away from home or be very great to find opportunities for helping others.—The Children's Visitor.

THE HORSE AND THE MUSIC.

Just at that moment, before any of them had begun to talk, every ear caught the pleasant musical sound of little bells ringing. It was no regular tune, but a delicious melody in that soft, sunshiny air, which was filled at the same time with the song of birds. Angela had heard all kinds of music in London, but this was unlike anything she had heard before, so soft, and sweet, and gladsome! On it came, ringing, ringing, as softly as flowing water. The boys and grandfather knew what it meant. Now it was in sight!—the farm team going to the mill with sacks of corn to be ground, each horse with a little string of bells to its harness. On they came, the handsome, well-cared for creatures, nodding their heads as they stepped along; and at every step the cheerful and cheering melody rang out.

"Do all horses down here have bells?" asked Angela.

"By no means," replied her grandfather, "they are some expense, but if we can make labor easier to a horse by giving him a little music, which he loves, he is less worn by his work, and that is a saving worth thinking of. A horse is a gentle, noble-spirited animal, and not without intellect, either; and he is capable of much enjoyment from music. We all know that music stimulates to exertion, as well as soothes the weary. Soldiers march to music. If bands of workpeople at field labor sing, the labor is lightened and the mind cheered. Buffon says that even sheep fatten better to the sound of music."—Mrs. Howitt.

THE GIRL WE ALL LIKE.

The girl who is sunny.
The girl who has a heart.
The girl who has culture.
The girl who loves music.
The girl who has conscience.
The girl who is tasteful and true.
The girl whose voice is not loud.
The girl who stands for the right.
The girl who lives for her friends.
The girl who sings from her heart.
The girl who knows how to say, "No."
The girl who belongs to no clique.
The girl who believes in her home.
The girl whose eyes are wide open.
The girl who talks to some purpose.
The girl who believes in her mother.
The girl who dislikes to be flattered.
The girl who is neither surly nor sour.
The girl who abhors people who gossip.
The girl whose religion shines in her life.—Presbyterian.

SECURITY

The large capital and conservative management of this bank afford absolute security for all money entrusted to its care

4 PER CENT INTEREST ON SAVINGS DEPOSITS
We Cordially Invite Your Patronage

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CAPITAL $300,000.00

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Mention this paper when answering advertisements.

Woman's F. M. Society

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

MY DAILY PRAYER.

By the late Evangelist, Wm. Ward Simpson.

Send me anywhere,
Only go with me;
Lay any burden upon me,
Only sustain me.
Sever any tie
Save the one that binds me
To Thy service and Thy love.

Selected.

THE NEW WOMAN IN CHINA.

By Miss Helen Davies, Hongkong, China.

In the "Girl'-Hall-Learning" on the hillside, outside of Hongkong, silence at length reigned in both the dormitories. In the far dormitory the tiny children who shared it with the elder girls, and who had been chattering away more persistently than Java sparrows, had at last fallen asleep.

The elder girls were still busily conning their lessons, and the head-teacher, whose room opened out of the near dormitory, had gone to rest with a severe headache. Suddenly the silence in the near dormitory was broken by the voice of Fung-Hin quietly propounding the startling and momentus question, "What do you think would be the best way to reform China?"

If it had been anything ordinary the teacher would at once have called out, "You know the rule; no talking after half-past eight!" But this proposition was so interesting that she had not the heart to stop the conversation.

"I think," said Ts'au-Kam, the oldest in the room, "that the very first thing should be to destroy all the idols and ancestral tablets out of the land. Do away with them. every one, and then the people will learn the Doctrine and become more enlightened."

"But," replied Fung-Hin, "I do not see that the destroying of the idols and ancestral tablets in this way would be of any lasting use. You cannot compel people to become Christians—not real Christians at heart. And if you take away their idols by force today, they will only put up fresh idols tomorrow. If the hearts of the people are not changed, they will be nothing bettered in that way."

"I think," interrupted Sau-K'iu, with the wisdom of twelve years, "I think that the first thing of all is to get rid of the Empress Dowager. It is she who troubles the people; she would not be allowed to trouble them any longer."

"It seems to me," said A-hi, "that the simplest thing would be to give the power into the hands of the reform party, and see what they can do for the country."

"The next important thing," continued Sau-K'iu, "would be to get back all the territory that we have lost; some to Japan, a piece to Germany, a piece to England, and a piece to France. China is certainly the most foolish of the kingdoms! and to think that we belong to this most foolish of kingdoms!" She sighed tragically.

"I am afraid," said Fung-Hin, "that we cannot hope to get back the territory that we have lost. That would never be allowed by the great kingdoms. But we must see to it that we do not lose any more. There is only one thing, that I can see, that can be of any lasting use to China, and that is the gospel of Jesus Christ It is only this that can change the hearts of the people and give them true light. It is only when their hearts are changed that they will love what is good and seek after righteousness. If we could only vote for an Emperor, as the Americans vote for a president, what a grand thing it would be for China!"

"What do you mean by 'voting'?" asked several voices.

"Why, my father has told us that in America, every four years, the people write down the name of the man whom they wish to govern the country; and the man whose name is put down by the greatest number of people is chosen President. Then in four years' time they vote again, and if the President has been a good ruler, and has governed the country well, they choose him again, and he rules them for four years more, until the time comes to vote afresh. If we could only have such a custom as this in China, then we would choose the best, and wisest, and most clever Chinese pastor, and make him Emperor of China! And with a Christian pastor as Emperor, and the Gospel preached all over the land, then, I think, our country would at last truly flourish!"

Small wonder that the Chinese government decided that it was inexpedient at present to open more schools for girls, feearing that the young girls of China, if too highly educated, might cease to be dutiful.—Foreign Missions Journal, London.

NEW CHINA.

The Chinese are using foreign things more and more, but sometimes their ignorance of the time and fitness of such use is quite amusing. One day when Dr. Ida Stevenson was visiting in a wealthy Chinese family, she found in the reception room quite an elaborate parlor set, with a telephone, gas fixtures, and various modern appliances, but right in the middle of the room was placed a foreign bathtub, probably for want of any other place in the house to put it, and having it, of course it must be exhibited!

Doctor Anna Gloss, of Peking, was making a professional call in a well-to-do family, recently arrived from Southern China, when she saw a lady reading—an unusual sight in this land. She exclaimed, "Why can you read?" and the woman responded, "Yes, I learned to read when a child and now enjoy it very much." Doctor Gloss examined the book and found it to be a reuglar up-to-date Chinese monthly magazine, and the article engaging her attention was, "The Best Knowledge for People." The doctor asked if she would not like to have some Christian books to read; she expressed her willingness, and said, "Oh, my little girl is reading them in your school." It is not often one gets a chance to circulate Christian literature among Chinese women so directly as this opportunity afforded.

IS YOUR LIFE WORTH A DOLLAR?

If so, why run the risk of losing it when GOWAN'S PNEUMONIA PREPARATION positively prevents and cures pneumonia, croup, colds, coughs and can be had from leading druggists everywhere from $1.00 to 25c.? Buy today and protect yourself against inflammation and congestion troubles. External and quickly absorbed.

Woman's H. M. Society

Continued from page 11

us then. In early womanhood it was her desire to become a foreign missionary, but organic heart affection made the undertaking too hazardous. So she patiently awaited a call to other specific service. This came to her and she gladly gave her young life to work in her home land. There has been abundant testimony to the value of her work and influence. We have been wondering if there is not some young woman in the Western North Carolina Conference who feels called to take the place made vacant by the summons of Miss McKenzie to join those on the other shore.

NEW AUXILIARY AT SOUTH LENOIR.

This new organization was effected on February 17th, 1909, with the following officers:

President, Mrs. J. O. Ervin.

First Vice-President, Mrs. Lucy Cobb.

Second Vice-President, Mrs. Arthur A. Speagle.

Third Vice-President, Mrs. Frank Smith.

Recording Secretary and Treasurer, Mrs. Avery Cobb.

Corresponding Secretary and Agent for "Our Homes," Miss Eva Cobb.

We gladly welcome each new recruit to our ranks and while the workers of Western North Carolina may not be able to "girdle the globe with salvation," we trust, at least, to be able to girdle a larger segment than hitherto. May this new band help in "saving America" for Christ, and thus "save the world" for Christ.

—Editor.

THE EASTER BELL.

Thousands of Steel Alloy Church Bells will ring out the coming Easter time and gladden the hearts of many, bringing to their remembrance the first Easter day. The Steel Alloy Church Bell with its mellow tone has become an ideal Bell. It would pay those churches now without a bell to write to the manufacturers of the Steel Alloy Bell for full particulars regarding their special prices and terms. Address the C. S. Bell Co., Hillsboro, Ohio. If you order a bell now it should reach you in time for the coming Easter services as the Bell company guarantees prompt shipment.

The hardest battles of life are those that wefight with ourselves.—Selected.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

Three brothers, starting for a trip around the world, will dispose of their two five-passenger automobiles, one seven-passenger car, and one 20 H. P. Model 1908 runabout, at a big bargain. Three little used, one new, all first-class condition. Address, Walker, 1605 Candler Bldg., Atlanta, Ga.

Married.

At the home of Mrs. Alice Lander, the bride's mother, Mr. Milton Tiddy and Miss Mary Lander, on February 4th, 1909, Rev. F. L. Townsend, officiating.

Orders by mail for Job Printing Receive Prompt Attention When Sent to

The Christian Advocate Publishing Co.

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GREENSBORO, N. C

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased membranes and makes a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street. Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

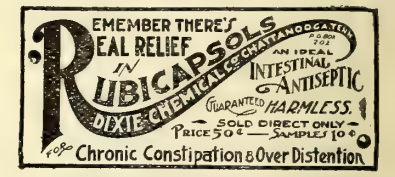


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STATE AGENTS
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WILLIG'S Folio No. 1 for Piano or Organ, just published. By the best American and European composers, printed on the best quality of paper, full music size. 5 cents extra if by mail.
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Won 1st Pen, Color Special and Silver Cup for Best Display at Charlotte, N. C., January, 1909.

I Have the Red Reds. 15 Eggs $1.50 to $3.00
Send for Circular.

R. E. WARE, :-: SHELBY, N. C.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

"AMEN!"

I cannot say,
Beneath the pressure of life's cares toady,
I joy in these;
But I can say
That I had rather walk this rugged way
If Him it please.

I cannot feel
That all is well, when dark'ning clouds conceal
The shining sun;
But then I know
God lives and loves; and say, since it is so,
"Thy will be done."

I cannot speak
In happy tones; the tear-drops on my cheek,
Show I am sad;
But I can speak,
Of grace to suffer with submission meek
Until made glad.

I do not see
Why God should e'en permit some things to be,
When He is God;
But I can see
Though often dimly through the mystery,
His hand above.

I do not know
Where falls the seed that I have tried to sow
With greatest care;
But I shall know
The meaning of each waiting hour below
Sometime, somewhere!
I do not look
Upon the present, nor in nature's book,
To read my fate;
But I do look
For promised blessings in God's Holy Book;
And I can wait.

I may not try
To keep the hot tears back, but hush that sigh,
"It might have been,"
And try to still
Each rising murmur, and to God's sweet will
Respond, "Amen!"

We had expected to make some remarks upon the topic for March and also emphasize some things in the leaflets for the quarter in this issue of the Advocate, but there are two official announcements appearing in "Our Homes" for March to which we wish to call your attention. Then there are communications and notes from various auxiliaries which we take pleasure in publishing.

CHANGE OF DATE OF THE ANNUAL MEETING OF THE WOMAN'S BOARD OF HOME MISSIONS.

At the recent midwinter meeting of the Board the review of the work showed that the appointment of Deaconnesses and city missionaries could not be met until fall in such a majority of cases as to create dissatisfaction and a loss of enthusiasm To remedy this condition the following resolution was submitted to each member of the Board with request for careful consideration and vote.

"Whereas, the class of deaconesses and city missionaries graduating from the training schools are in such a physical condition as necessitates a period of rest and recuperation, and others who may have a change of appointment will reach their new fields at the inopportune time of the summer closing of work; and

Whereas, much dissatisfaction and confusion results from the appointment of these workers from four to six months before they can go to their respective fields of labor; therefore be it

Resolved 1. That the time of the annual meeting of the Woman's Board of Home Missions, at which such appointments are made, shall be changed from April until October.

Resolved 2. If it shall be the will of the Board to make this change of time, the executive officers shall be and are hereby empowered to transact all business in the year 1909 that this change may render necessary."

In response the following vote was cast: In favor of change of date, 28; opposed to change of date, 8; unwilling to vote either way, 1; secretaries unheard from yet, 2. The large majority favoring the resolution therefore fixes the date for the annual meeting in October.

At first this change seemed to us to be unwise, but after learning the reason for this change of date it seems a very wise move indeed. We feel sure it will meet the approval of a large majority of the entire constituency. This conference society, however, will have a report of the last board meeting in Louisville, for it did not convene until after we met in annual session at Winston.—Editor.

PARSONAGE GRANTS.

The law requires that all applications for aid to parsonages shall be entered on the Calendar by April 1 in order that they may be listed before the Board meets. These applications have been submitted to a committee on parsonages in annual session, whose report is adopted by the board. The promise of grants is made contingent upon the collections during the succeeding year, never from any balance in the treasury. As a result they are rarely paid before the following January, as the spring and summer collections are insufficient to meet current expenses. The fall collections are better always, and during the third quarter it becomes possible to meet some of these promises to the parsonage. The change of date for holding the board meeting therefore will not materially affect the parsonage department. There can be no promise of help made in the spring, but those that get such a pledge in October will receive the money within ninety days. This change to the fall for holding the board meeting will therefore simplify the parsonage work, as some have found it difficult to wait nine or ten months for the money.

My dear Mrs. Copeland.—I must say you have had quite a task filling our space in the Advocate and it seems that none of the sisters during these times have given you much news from the field. But probably they have all been like myself, waiting to get something from some one to send. I hope to have a full report from each auxiliary in my district to send you next week. I feel confident our district has moved up some this year, but can't say yet how much. I know that our women seem more active and enthusiastic than in previous years. I feel real glad to report a new organization at Boone. Through the co-operation of Mrs. Coffey a Woman's Home Mission Society was organized at Boone February 5th, with the following officers and nine members:

President, Mrs. W. C. Coffey.

First vice-president, Mrs. A. J. Hardin.

Second vice-president, Mrs. James Winkler.

Recording secretary and treasurer, Mrs. R. C. Rivers.

Corresponding secretary, Mrs. W. O. Rudisill.

I am not personally acquainted with but one of these good ladies, and she is the pesident. I know her to be a good leader and having already had experience in Home Mission work while living in Elkin, I feel safe in predicting a bright future for this society. She is capable to lead all the members into a broader field of usefulness in the Master's vineyard. I think all the Boone ladies are splendid local workers from what I have learned of them. So you may expect great things of this new auxiliary.

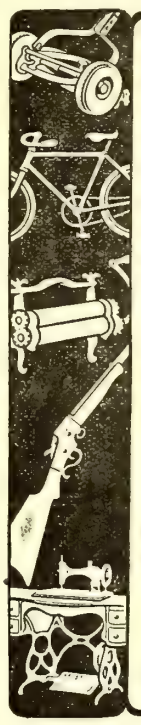
I am beginning to look around a little to see if we can't have a district meeting at Pilot Mountain on the second or third Sunday in April, and if I do, our corresponding secretary and president will both be in the program and will be expected to come. Will write you again about this a little later.

I am beginning to think about the annual meeting. As the year's work is about completed, I begin to long to meet with the workers all again, and look into their bright face, clasp their hands and hear from their lips the joys and sorrows of the year.

With best wishes to you and all the workers, I am as ever,

MRS. J. L. WOLTZ,
District Secretary.

(We hardly think Mrs. Copeland found much difficulty in filling the Advocate—in fact she did it so ably that the editor has felt loth to take it up again. We move she be made a permanent substitute. Glad to know of this new auxiliary at Boone, and extend each of these workers the hand of loving fellowship. We are personally acquainted with most of the officers and retain tender recollections of our first year in the itineracy among the people of Boone. Good wishes and long life to this auxiliary. Trust you may be successful in your efforts to have a district meeting.—Editor.)



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MRS. FRED SILER,
Corresponding Secretary.

(Mrs. W. A. Horn, Cor. Sec. for this year.)

(We are always glad to hear of this auxiliary, which has ever been one of our most faithful and efficient organizations.—Editor.)

DEATH OF MISS MAE M'KENZIE.

We read with much sorrow of the death of Miss Mae McKenzie, deaconness at Crossett, Ark. Just two years ago it was our privilege to witness her consecration at Houston, Texas, Never have we seem a young woman whose face bore deeper evidence of the peace within. We shall not soon forget the impression she made on

Continued on page ten

Anatomik FOOTWEAR

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TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

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Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus, it is a medicine especially for women, with a record of over 50 years of success, in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use.

Try Cardui.

PEARS---Keiffer
PLUMS---Abundance
APPLES---Yates

YATES APPLE is the Great Southern Winter Apple. Keiffer Pear and Abundance Plums are the great money makers. We have grown too many of these knowing them to be the best. Land must be cleared and will sell at one-half price while they last.

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Greensboro, N. C.

CHAS. W. MOSELEY, M.D.

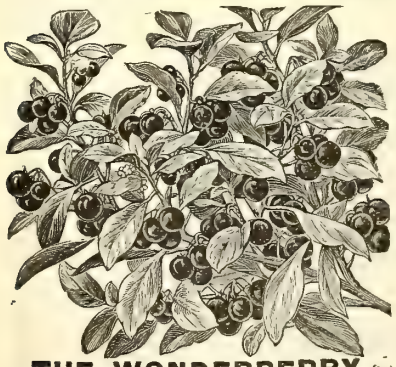
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FRUIT blue-black like an enormous rich blueberry in looks and taste. Unsurpassed for eating raw, cooked, canned or preserved in any form. The greatest garden fruit ever introduced and equally valuable in hot, dry, cold or wet climates. Easiest plant in the world to grow succeeding anywhere and yielding great masses of rich fruit all summer and fall—and all winter in pots.—(As a pot plant it is both ornamental and useful.) The greatest boon to the family garden ever known. Everybody can and will grow it. We are the sole introducers in all parts of the world and offer thousands of dollars in cash prizes for which see Catalogue.

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Also our **Great Catalogue** of Seeds, Bulbs, Plants and New Fruits for 1909, *free.*

JOHN LEWIS CHILDS, Floral Park, N. Y.

The Sunday School Lesson.

LESSON XI.—MARCH 14, 1909.

Aeneas and Dorcas.

(Acts 9, 31-43.)

Golden Text.—And Peter said unto him, Aeneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose.—Acts 9, 34.

Rest Not Idleness.

Caligula, the third Ceasar, now ruling at Rome, was reared among soldiers who called him "Little Boots," a stubborn, stupid man. He meant to have in the empire but one worship, himself its head. The Jewish synagogues of Alexandria, fine buildings, the Jews there being rich, he turned into idol temples. He ordered his own statue set up in the Temple and the Jewish religion stamped out, and altars to him actually burned in the Temple court until his early death. The horrified Jews for a brief time let the Christians alone. These made good use of the two years' lull. Saul was learning the rudiments of the faith at Jerusalem. Peter, and probably the other apostles, "passed through all quarters," and the young churches, planted and trained, were multiplied.

Aeneas.

There were many palsied in Israel in these days of Peter. Why, then, was Aeneas healed and no other? To none but Aeneas came healing. Miracles were rarely lavished; they were wrought for a purpose. To the rural folk of Lydda this cure was as the ringing of a bell. Jesus had never come to their region. Now he is there, and by Peter's voice bids Aeneas as he had bidden the man at Siloam. The same power, the same pity attends Peter's word as had come from his Master's. "The kingdom of God is come nigh unto you." Jesus, unseen, left himself not without witness that he did good and was mighty to save.

The Happy Sequel.

This miracle was not a transient wonder. The rich plain of Sharon—the Greek has no sh—not far northwest of Jerusalem, was fragrant and blushing with its simple roses, but something better has come. "The Lord hath visited his people." Peter's word and deed tell of the Presence. Gc lness and mercy appeal to people whose hopes of the Messiah were languid. Joy to the plain and its towns! The Lord is come, and they receive him.

Joppa.

The old seaport of the land, and now its railway landing. Its Old Testament interest centers in Jonah. Here the shrinking prophet, took ship for distant Spain; here, after strange adventures he humbly but bravely resumed his errand to far Nineveh. Peter now has an errand like Jonah but to Joppa itself. Greek mythology places here the scene still traced in the constellations—of Andromeda, chained to a rock to appease a seamonster which ravaged the shore; Perseus slew the monster, and delivered the fair victim, the transaction being with broken outline pictured among the stars.

Dorcas.

A personage more historical than Andromeda, and very serviceable to the world. Her name, "Bright Eyes" (Greek), was that of a Sioux maiden who effectually pleaded for her people. But her heart outdid her eyes, and she was in herself a charitable society. If not already a believer, she was in His path who "went about doing good," and her leisure was benevolent, and Peter found one ready for the faith. She is fair as a star. Her work began at home; a little later, as in our day, she would have felt needs farther off.

. . . . Her Good Deeds Surviving. . . . .

"The good that men do lives after them." It is not pleasant to see the rude, and hasty snatching of an estate left at the grave's mouth; here is benevolence embodied in the coats and garments the maker of which had been too sick to disturb them. They were fragrant with her memory far more precious than the costly purples of a cemetery. The lesson gives with charming simplicity a picture of funeral grief. Peter, nor we, need be told of her character. Many a fortune has been left whose owner gained only the outward formalities of mourning and the solemnities befitting a mortal's departure, but here are tears and remembrances such as surpass the long-drawn train and the pealing anthem.

Why Does Peter Recall Dorcas?

"He chose to seem to find them good rather than to make good," was said of a Roman general skillful in managing an army; and that is a good teacher's way. We here see a tender instance of Christian appreciation of "good works" by whomsoever done. Such charity is divine wherever it grows, a plant which our heavenly Father will not root up, and Peter comes to bear witness to this. Dorcas, a far-away disciple, not trained in the ways of Peter's church at Jerusalem, has the spirit of Christ, and is precious in his sight. This is to be added to the usual reasons for miracles; that is, a proof that the Lord visits and calls his people.

The Saints and Widows.

"Blessed are ye that weep now, for ye shall rejoice." The gathering was of those who deeply felt the loss. To the saints Dorcas was one who made the rudiments of "the faith" beautiful by our good works, after the example of Him who "came not to be ministered unto, but to minister." In the day of small things such persons count largely. The widows, always a class forlorn, but comforted in the sympathy and companionship of Christians, lose a loving helper. When Peter, alone with his Master and the dead, bids Dorcas return, joy fills those weeping eyes. She returns to service and shows that Jesus works by Peter's voice and hand as by his own.

Life's Affairs Resumed.

The complete miracle means that she came back to life as she left it. "She arose and ministered unto them." was the parallel in the gospel narrative. She has not in her brief stay in the world beyond lost her love of service. She takes up what she laid down, and this throws some suggestion on the employment of believers after death. Of what special sort their service may be is matter of conjecture, but it will be something harmonious with their service here. Let us, then, be faithful in our now appointed ways, as in training for the service which is heavenly! "And his servants shall serve him."

The Value of the Miracle.

Its effect came at once upon Joppa, but not to stay there. "A thing of beauty is a joy forever." Had the affair of Dorcas been given by a Greek dramatist, it would have been admired through all the literary ages. It is very like the drama of Alcestis, whom Hercules rescued from death's arms, and restored to her family. Simple, clear and elevating, told in a few master strokes, the Dorcas incident adorns for all time our Christian history. So was the Divine approval set upon the first-named worker in charity.—Rev. A. B. Hyde, D. D., in Pittsburg Christian Advocate.

Aches

Are in the nerves—all feeling is. Headache, toothache, neuralgia, sciatica, rheumatic pains, backache, etc.—they're all there, but in different parts. It's nerve irritation. Dr. Miles' Anti-Pain Pills relieve nerve irritation, and pain subsides. They do not derange the stomach, or leave disagreeable after-effects. Your druggist can tell you that many use them, and would not be without them.

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One who has never learned to lead in public prayer asked recently for advice how to fit himself for this duty. Private prayer is the primary preparation for public prayer. Bible study is scarcely second to it in importance. Familiarity with Scripture furnishes phrases that express fittingly the longings of human hearts. Such Scripture language enlists the sympathy of those who are being led in prayer much more readily and effectively than elaborate and ornate efforts to utter striking phrases. Care should be had to avoid as much as possible commonplace expressions. But after all, the earnestness and sincerity of the one who prays is the best assurance of the successful leading in prayer.—Christian Observer.

Be patient, mothers, with your little children who lisp of Jesus and a desire to be good, and yet are so full of childish faults and shortcomings. Do not despair of them. Do not taunt them with insincerity because their expressed wish to be lambs of the flock is so soon followed by far from lamb-like conduct. Let them see that you trust them and believe in their sincerity, while wou must point out to them their faults and visit them with deserved punishment. Trust them.—Sarah S. Baker.

A REAL COLD AND GRIP REMEDY.

The new scientific remedy for Colds and Grip, the most effective ever brought out, is Hick's Capudine. Relieves the aching and feverishness—restores normal conditions. It's liquid—pleasant to take—affects immediately.

The Farm and Garden.

FARM WORK FOR MARCH.

March is a busy month for the Southern cultivator. The winter so far has been so open that in nearly every section except the mountain region the spring oats should now be in the ground. But if they have not been sown, no time should now be lost, for spring-sown oats are uncertain in the South at best, and if not sown early, the hot weather usually plays the mischief with them and they amount to little.

Even for spring sowing I would always use the Southern winter oats in the South, as they always give better results than the Northern spring oats. Where one has gotten into a good rotation of crops he will rarely have any occasion for sowing spring oats, for the best results are always had from sowing early in the fall, that is in September, so as to give the crop a chance to get well started and tillered before cold weather.

In like manner the farmer who has adopted a good rotation of crops will now have a crimson clover sod on which he has been hauling and spreading manure during the winter for the corn crop. This is better than all the fertilizer formulas that were ever devised. Then do not be in too great a hurry to plow for corn. Of course it is perfectly practicable in some sections to plant corn in March, but I do not think there is anything gained by it. We have plenty of time to mature a corn crop in the South, except on the high plateaus, where an early-maturing corn is needed. But in all the warmer sections very early corn is not desirable, for the later kinds are always more productive.

Where one has a crimson clover sod it is best to let it get completely mature before turning it for planting. Last summer a friend of mine had a large field of crimson clover. He let it completely mature and get dead before turning it, and he had a fine crop of corn. There is another advantage in this, that the crop is more easily plowed under and less liable to sour the soil.

Plant the best seed attainable in your section, and then plant a corn breeding patch and breed your corn to greater productiveness and get rid barren plants. One farmer in Maryland bred his corn till there was not a barren stalk to be found in the field. If one man can do this, all of us can do it if we will.

For cotton there is no doubt of the value of a crop of crimson clover turned under. Following my advice some years ago, a farmer in upper South Carolina took up an old field and sowed crimson clover, fertilizing it with acid phosphate and potash. He had a good stand and let the crop mature and turned it under for cotton. He made 1,100 pounds of seed cotton, while the land alongside that had no clover, but was fertilized, made 500 pounds of seed cotton. Six hundred pounds of cotton pays very well for sowing fifteen pounds of clover seed and putting the fertlizer on the clover in phosphoric acid and potash rather than buying nitrogen for old dead land.

Where a good hog pasture is desired sow Essex rape this month, if not sown last month, about two pounds per acre. It needs rich land, and is good for hogs and sheep, too. Some advise planting the Jerusalem artichoke for hogs, but in my experience they had best be left alone, unless you want to get a weed in your land that you will never get rid of.

Many think that oats is a bad crop to seed clover and grass with, but in my experience when managing a stock farm and growing no fall grain, I had as good success, or better, by seeding with oats on freshly prepared land in spring as on the hard fresh soil in a wheat field. But do not be scanty with the seed. My neighbors used to laugh at me for sowing a peck of red clover seed per acre, but my clover was always enough better than theirs to pay ten times, or more, the difference in seed.

If you did not get the Irish potatoes planted in February lose no time now. That sod of crimson clover is just as useful in the making of a crop of potatoes as with the corn crop. Of course with the Irish potato crop of the South it will not have attained its full growth when the crop should be planted, but it will be well worth the growing.

An old red clover sod is still better, as it will have more organic matter. Do not use stable manure or hen manure on potatoes, as they will increase the growth of the scab fungus and you will have less marketable potatoes.

The Stock Food Humbug.

Speaking of stock foods, a veterinarian said to me lately: "All that they amount to is seasoning, and if the animals want seasoning with their food like humans, put some salt and pepper and charcoal where they can get at it, and it will not cost $1,000 a ton."

Great fortunes have been made out of these patent foods, and made out of the farmers, and it is time that the farmers were posted on the actual value of these things.

Professor Henry in his book, "Feeds and Feeding," says: "Mix three bushels of common charcoal, 8 pounds of salt, 2 quarts of air-slacked lime, 1 bushel of wood ashes. Break the charcoal small and mix well. Then take 1 1-4 pounds of copperas and dissolve in hot water and sprinkle over the mass and mix well again. Put this in boxes where the hogs of all ages can get at it and help themselves." He says that corncob charcoal is best.

You can make corncob charcoal by digging a hole in the ground and starting a fire. Then add corncobs till well started to burning and pile on more and cover the whole with a big old iron pot, and bank earth around the edges, and in twelve hours you can take out fine corncob charcoal.

Use the above mixture constantly and you can keep your pigs clear of worms and thriving.

SOME MARCH GARDENING.

The later wrinkled peas should now be planted to succeed the extra earlies planted in January and February. Nott's Excelsior is an excellent variety, and also Premium Gem. Champion of England is a late, tall growing pea of the finest quality, and some should be planted and have chicken wire to climb on, for they will grow six feet tall.

The fall set cabbage plants should now be worked down level, and a dressing of one hundred pounds of nitrate of soda alongside of them as they start off to grow will be excellent. Where the cabbage crop is heading it is good practice to run a plow deeply between the rows without a moldboard, cutting the roots somewhat to check rapid growth and throw them into heading. This is about the only crop that can be helped by root pruning.

Lettuce that has been wintered over from fall sowing should be set out in heavily fertilized beds for heading, unless set in the fall like cabbages. Seed can be sown now for loose lettuce, but it will be too late to head before hot weather.

Plant a few snaps the last of the month, and if they escape the frost, you will be in ahead of your neighbors. I have often had them come through safely from March sowing. Tomato plants should be set in frames about four inches apart each way to get stout and to harden off for setting later. Protect with sashes or cloth in cold nights. One well grown plant is worth a dozen spindling ones from a thick hot-bed.

If not already done, give the strawberry patch a dressing of high grade fertilizer, and clean out and mulch the rows to keep the fruit clean. If the patch is new and in its first crop it is best to give the heaviest fertilization just after the crop is off so as to make strong crowns for next season. But if the present crop is the second one, the patch should be plowed down after fruiting, and a new one should have been set in the fall and every fall, for it does not pay to try to keep an old patch clean.

Spray grape vines before the buds swell with Bordeaux mixture and trim and clean up all the rubbish and burn it to prevent rot. It is better in the South to prune grapes just before they start to grow, for if pruned in the fall or early winter, they are apt to start too soon and be caught by a freeze. Bleeding does not matter, as the new leaves will soon take it up.—Progressive Farmer.

CAPUDINE CURES HEADACHES.

There isn't any headache remedy that does the work like Hick's Capudine. For sick or nervous headache, headaches from heat, cold, grip, or stomach troubles—it gives immediate relief. Liquid, easy to take. Sold by druggists.

In a little schoolhouse in the north of Scotland, the schoolmaster keeps his boys grinding steadily at their desks, but sometimes gives them permission to nibble from their lunch baskets as they work.

One day while the master was instructing a class in the rule of three, he noticed that one of his pupils was paying more attention to a small tart than to his lesson.

"Tom Bain," said the master, "listen to the lesson, will ye?"

"I'm listening, sir," said the boy.

"Listening are ye?" exclaimed the master, "Then ye're listening wi' one ear an' eating pie wi' the other."—Titbits.

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The Bible will take care of itself, if all teachers, in school or in pulpit, will so use it as to let it shine by its own light.—Dr. Davison.

To be able to stand up and look God in the face is worth all the experience the world can give.—Rev. John Grimshaw.

Dread emotion as we may, it remains a fact the will is never stirred to action until one or the other of the emotions is kindled.—Rev. Thomas Cook.

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Our Dead.

.."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above also applies to Tributes of Respect.

Hawkins.—Chas. Authen Hawkins was born in West Asheville, N. C., September 25th, 1880, and died February 17, 1909, aged 28 years, four months and twenty-two days. He was converted about one year ago and joined Haywood Street church, Asheville, N. C. He had no fears, but died in the triumphs of the faith.

R. E. ATKINSON.

Alexander.—Jane Elizabeth Alexander was born in Coke county, Tenn., January 13, 1824, and died January 25, 1909, aged 85 years and 12 days.

She was converted and united with the Baptist church in which she lived till she married. After her marriage she united with the Methodist Episcopal Church, South, to be with her husband. She ever afterward remained a true member, and died in the faith.

R. E. ATKINSON.

Robinson.—Mary Alice, daughter of Charles E. and Mary Ramseur Robinson, was born May 7th, 1906, and departed this life at 1 a. m., February 17, 1909, aged two years, nine months and ten days.

For so brief a time God loaned this precious child to this home and then called his own back to his bosom again. Still she brought a ray of sunshine that can never be extinguished and kindled a hope that can never be lost. She is not dead. She lives with Jesus, and shares the bliss of the holy angels. From the battlements of glory her cherubic hands beckon to father, mother, sisters, and brothers, "Come this way!"

F. L. TOWNSEND.

Kaylor.—Mary E. Kaylor, was born February 23rd, 1824, and died in peace in Lenoir, N. C., January 26th, 1909.

Her maiden name was Duckworth, and she was married to Rev. N. H. Kaylor, June 11th, 1846.

Her husband died 1899. Since the death of her husband she has lived with her married children.

Her husband was a local preacher of great usefulness in his day, and Sister Kaylor was a model wife.

For several years before her death, she was an invalid, but manifested great fortitude and resignation to the Divine will.

She was a woman of fine sense and lovable Christian character. She was the mother of nine children, six of whom are still living.

After a long life of loving service for her Lord, she passed quietly over the border to her promised inheritance, to be united with the loved ones who had preceded her. Such a life is to the world as ointment poured forth.

A FRIEND.

Shell.—M. E. Shell was born in Lenoir, N. C., January 12, 1849, and died at his home here February 21st, 1909.

He was happily married to Miss Helen Scroggs, eldest daughter of the late Dr. A. A. Scroggs, on November 13, 1872. He leaves behind him a devoted wife, three sons and five daughters, and a large circle of relatives to mourn their loss.

In early life, for many years, he was a merchant, but later held many positions of honor and trust. He was postmaster of Lenoir, mayor for several terms, and was for three terms clerk of the Superior court of Caldwell county.

He was an honored member of the Masonic fraternity, Odd Fellows, and Knights of Pythias.

He was a life-long friend of Davenport College, and for years a valued member of its board of trustees and a staunch supporter of the institution.

He entered the Methodist Sunday school at the age of five, and for fifty-five years was a faithful attendant, and an efficient worker, being secretary and treasurer, an office which he had held for many years, at the time of his death.

At about twelve years of age, he was converted and joined the church, and at the time of his death was serving as chairman of the board of trustees and recording steward.

Brother Shell was an affectionate husband, and a kind and devoted father.

The funeral services were conducted in the Methodist church Monday afternoon at 2:30 by the pastor, assisted by Dr. J. H. Weaver, of Hickory, and Dr. C. C. Weaver, of Davenport College. The several fraternities attended in a body, and the large audience of sympathizers relatives and friends attested the high esteem in which our brother was held by the people of this community.

IRA ERWIN.

Sad Death of Benjamin Elberfield Atkins, A. M., the Beloved President of Logan Female College.

This noble Christian man, prominent and successful educator, and brother of our Bishop Atkins, was born at Cedar Springs, Tenn., on August 21, 1848. He was a son of Rev. James Atkins and Mary F. Atkins. He was educated at Riceville Academy and Emory and Henry College, where he was graduated in 1874, and where he was also converted and joined the M. E. Church, South, in his nineteenth year, and in which church he lived a consistent and useful life until his peaceful death on the evening of February 25th, 1909.

He was married to Miss Ruth Day, of Cleveland, Tenn., October 14, 1875. There were born of this union five children, Professors Emmett D. and James W. Atkins; and Misses Mary F.. Lillian J.; and Benie Weaver Atkins, all of whom survive him.

Professor Atkins was a teacher to the manner born, and during his more than forty years of professional life was either Principal or President of the following schools: Chatata, Tenn., High School; Oakland High School, Gastonia, N. C.; President Bramer Institute, Mossy Creek, Tenn.; Asheville Female College, Asheville, N. C.; Pryor Institute, Jasper, Tenn.; Athens Female College, Athens, Tenn.; Martin Female College, Pulaski, Tenn.; Logan Female College, Russellville, Ky., of which he was president from 1902 to 1909—nearly seven years.

In the death of this good and remarkable man, the cause of Chris-

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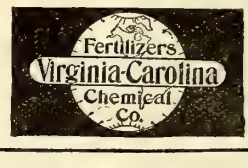
As a rule the more liberal the amount of these fertilizers used per acre, the better the results. Mr. John F. Cunningham of Cunningham, N. C., probably one of the largest tobacco growers in the world, says: "I have been using your fertilizer for twenty years. I have sold tobacco made by this fertilizer as high as 90c a lb. Virginia-Carolina Fertilizer is used by the best tobacco farmers in the Tobacco States. It stands upon its merits. There is no better fertilizer made or used in the United States. I take great pleasure in recommending it not only to the farmers of Virginia and North and South Carolina, but to all the tobacco growers in the Union."

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Quarterly Meetings.

ASHEVILLE DISTRICT.—2d Round.
D. Atkins, P. E., Weaverville, N. C.

Weaverville	Mar.	6-7
Bethel	"	21
Weaverville ct, Alexander cha.,	"	13-14
Riverside, Elk Mountain	"	20-21
Haywood Street	"	21
Central	"	28
Swannanoa, Bethesda	April	3-4
Hendersonville, Hillgirt	"	9-11
Hendersonville	"	11
Burnsville, South Tow	"	17-18
Bald Creek, Bald Creek	"	24-25
North Asheville	May	2
Fairview, Pattys chapel	"	8-9
Hot Springs	"	13-14
Marshall	"	15-16

CHARLOTTE DISTRICT.—2d Round.
H. K. Boyer, P. E., Charlotte, N. C.

Prospect, Carmel	Mar.	6
North Monroe and Icemorlee, Center	"	7-8
Ansonville, Cedar Hill	"	13-14
Wadesboro	"	14-15
Weddington, Weddington	"	20-21
Waxhaw, Bonds Grove	"	27-28
Pineville, Harrison	April	3-4
Calvary	"	4-5
Derita, Hickory Grove	"	10-11
Tryon Street	"	18
Mount Zion	"	25-26
Trinity	May	2
Chadwick	"	2-3
Matthews	"	15-16

GREENSBORO DISTRICT.—2d Round.
W. R. Ware, P. E., Greensboro, N. C.

Greensboro, Walnut St.	Mar.	7-8
Greensboro, Centenary	"	7
West Greensboro, Friendship	"	13-14
Greensboro, West Market St.	"	14
Greensboro, Spring Garden St.,	"	21
Pleasant Garden circuit, Zion	"	20-21
Greensboro, Carraway Memorial (night)	"	21-22
High Point, Washington St.	"	28
High Point, South Main St.	"	28
Liberty circuit, Old Randolph	Apr.	2-3
Asheboro circuit, Cedar Falls	"	3-4
Ramseur and Franklinville, at Franklinville	"	4-5
Randleman and Naomi	"	10
Asheboro station	"	11-12
Coleridge circuit, Mount Olive,	"	17-18
East Greensboro, Whitsett,	"	24-25
Ruffin circuit, Ruffin	May	1-2
Randolph circuit, Hopewell	"	8-9
Reidsville station	"	16-17
Wentworth circuit, Carmel	"	22-23
Uwharrie circuit	"	29-30
Denton circuit	"	30-31

FRANKLIN DISTRICT.—2d Round.
R. M. Taylor, P. E., Franklin, N. C.

Bryson City, Judson	Mar.	6-7
Glenville, Cashiers	"	13-14
Dillsboro and Sylva, Sylva	"	20-21
Murphy circuit, Peach Tree	"	27-28
Andrews station	Apr.	3-4
Franklin circuit, Salem	"	10-11
Webster circuit, Wesleyana	"	17-18
Hiawassee ct, Martin's Creek,	"	24--25
Murphy station	"	25-26
Hayesville circuit	May	1-2
Robbinsville	"	8-9
Whittier circuit	"	15-16

WINSTON DISTRICT.—2d Round.
T. F. Marr, P. E., Winston-Salem, N. C.

Leaksville	Mar.	7-8
Spray	"	6-7
Kernersville, Oak Ridge	"	13-14
Grace	"	14-15
N. Thomasville, Fair Grove	"	20-21
Thomasville	"	21-22
Walnut Cove, Stokesburg	"	27-28
Walkertown	"	28
Advance, Advance	Apr.	1-2
Farmington, Wesley Chapel	"	3-4
Mocksville	"	4-5
Forsyth, Bethel	"	10-11
Burkhead	"	11-12
Davie	"	17-18
Cooleemee	"	18
Lewisville, Union	"	17-18
Davidson, Centenary	"	24-25
Summerfield, Summerfield	May	1
Stokesdale, Zion	"	2-3

MT. AIRY DISTRICT.—2d Round.
W. M. Bagby, P. E., Mt. Airy, N. C.

Rural Hall, Germanton	Mar.	3-4
Danbury, Davis Chapel	"	6-7
Pilot Mountain at Chestnut Grove	"	10-11
Mt. Airy circuit at Salem	"	13-14
Mt. Airy	"	14-15
Sparta, at Sparta	"	17
Laurel Springs, Chestnut Hill	"	18
Jefferson, Bethany	"	20-21
Helton, Helton	"	27-28
Creston, Mill Creek	Arpil	10-11
Boone, Blackburn Chapel	"	17-18
Watauga, Henson Chapel	"	24-25
Wilkes, at Miller's Creek	May	1-2
Wilkesboro	"	2-3
N. Wilkesboro	"	2-3

MORGANTON DISTRICT—2d Round.
R M. Hoyle, Presiding Elder.

Rutherford College, at night	March	5-7
Connelly Springs, Friendships	"	6-7
Marion, at night	"	12-14
Old Fort, at Providence	"	13-14
Rutherfordton, Gilboa	"	18
Forest City, Pleasant Grove	"	19
Henrietta and Caroleen, at night	"	19-21
Cliffside, Hollis	"	20-21
Green River, Bethlehem	"	24-25
Broad River, Union	"	27-28
Thermal City, Pleasant Grove	April	3-4
Elk Park, Cranberry	"	10-11
Bakersville, Bakersville	"	14-15
Spruce Pine	"	17-18
Hartland	"	22
Morganton Station, at night	"	23-25
Table Rock	"	24-25
Morganton Circuit	May	1-2

District Conference at Glenalpine April 29th to May 2d.

SHELBY DISTRICT.—2d Round.
C. F. Sherrill, P. E., Shelby, N. C.

Cherryville, St. Paul's	Mar.	6-7
Crouse, Pleasant Grove	"	7-8
Gastonia, Main St.	"	13-14
Gastonia, Ozark	"	13-14
Lincoln circuit, McKendree	"	20-21
Lincolnton station	"	19-21
King's Mountain	"	27-28
Franklin Avenue,	Mar.	27-28
Shelby circuit, Earls	Apr.	3-4
Lowell, South Point	"	10-11
McAdenville	"	10-11
Bessemer City, Concord	"	17-18
Mt. Holly, Moore's Chapel	"	24-25
Lowesville, New Hope	May	1-2
Dallas	"	2-3
Belwood, St. Peters	"	8-9
South Fork, Plateau	"	15-16
Polkville	"	22-23

SALISBURY DISTRICT—2d Round.
J. C. Rowe, Presiding Elder.

Linwood, Ebenezer	March	6-7
Lexington	"	7-8
China Grove, Landis	"	13-14
South Main	"	14-15
Mt. Pleasant, St. Paul	"	20-21
Bethel	"	21-22
Corncord Circuit, Center	"	27-28
Central	"	28-29
Salem	April	2
Cottonville, Rehobeth	"	3-4
Norwood	"	4-5
Gold Hill, Wesley	"	10-11
New London, Palmerville	"	17-18
Jackson Hill, Macedonia	"	24-25
Kannapolis, Unity	May	1-2
Big Lick, Loves	"	8-9

STATEVILLE DISTRICT.—2d Round.
J. N. Huggins, P. E., Statesville, N. C.

Mooresville at Triplett	Mar.	6-7
Mooresville	"	5-7
Troutman at Wesley	"	13-14
Race Street	"	14
Statesville at Providence	"	20-21
Iredell at Turnersburg	"	21-22
Stoney Point at Pisgah	"	27-28
Alexander at Hiddenite	April	10-11
Granite Falls	"	16-18
Caldwell at Ebenezer	"	17-18
Rock Springs at Marvin	"	24-25
Catawba at Mountain View	May	1-2
Maiden at Mays	"	8-9
Newton	"	9-10
Lenoir station	"	14-16
Lenoir ct., at South Lenoir	"	15-16
Hickory circuit	"	22-23
Hickory station	"	21-23

WAYNESVILLE DISTRICT—2d Round.
W. H. Willis, Presiding Elder.

Canton	March	6-7
Jonathan, Shady Grove	"	13-14
Mills River, Shaw's Creek	"	20.21
Bethel, Liberty	"	27-28
Leicester	April	3-4
North Haywood, Laurel Hill	"	10-11
Spring Creek, Balm Grove	"	17-18
Sulphur Springs, Oak Hill	"	24-25
West Asheville	"	24-25
Haywood	May	1-2
Brevard Circuit	"	8-9
Brevard Station	"	15-16

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tian education has lost a champion, the church a most exemplary and useful member, and the community a citizen of a pure, and upright life.

No life ever so deeply impressed itself upon the community. The memorial services which were held at the Methodist church on Sunday evening, February 28th, 1909, were attended by a large congregation of loving friends, many of whom could not get in the church.

After the reading of the ritual in which the pastor was assisted by Dr. Browder and Brother Cushman, and following a few remarks by the pastor, a most tender and well merited tribute was read by Mrs. N. L. Keiruliff, one of the teachers of the Logan College faculty, setting forth in the most tender and appreciative terms the respect and confidence of this body of cultured womanhood in their beloved president. This was followed by a paper from the student body read by Miss Elizabeth Vaughn, in which was revealed the wonderful influence of this noble Christian teacher upon his students. The annals of eternity alone can reveal the number of indestructible monuments this Christian educator has built for himself in the imperishable minds of the thousands of young people who have come under his influence and tutelage during the forty long years of his active school life.

But his influence was not confined to the school, it pervaded every department of the church, and extended to every interest of the community. The board of stewards brought in a most appreciative testimony of his clean life, and official worth, which was read by Mr. George Merritte. This was followed by a loving appreciation of the Sunday school read by Professor Estes.

The board of education also prepared a paper which was read by Brother Joseph Chandler and spoken to by him and Dr. Browder. From this tribute by the educational board we quote the following words: "It gives the representatives of the conference board of education the greatest pleasure to be able to say that there has never been the slightest misunderstanding in any of our dealings with this good man in all these years. So consecrated and business-like were his plans and methods in the conduct of the college that we soon came to trust in his judgment implicitly, etc."

But the influence of this noble educator was appreciated by other schools and colleges. The faculty of Bethel College presented the following resolutions, read by Professor Farrar:

"Resolved 1. That in Professor Atkins' death we have lost in the cause of Christian education a co-worker always considerate and courteous to his fellow-workers.

"Resolved 2. That we have lost a citizen of pure and upright life, a stay and staff to the cause of civic righteousness.

Resolved 3. That we have lost to the cause of Christianity a worker so modest, and yet so earnest, and faithful, that of his virtues the half can never be told."

The beauty of this remarkable estimate of our Logan College President by the faculty of another college is that it is known to be without exaggeration and to be absolutely true by every man and woman in this community.

But Professor Atkins not only carried his business-like plans and methods out in his school work, but also in all his dealings with the world. Such was his Christian courtesy and solid honesty in all his dealings with the business world that the business men of the town came to the writer and asked for themselves a place in the memorial service to express their appreciation of him as an honest Christian gentleman in all his business transactions; and in a paper read by Professor Tremble they set forth the cultured, uplifting influence of his life upon them in every way. In all his secular dealings this good man was a happy illustration of the far-reaching and refining influence of an applied Christianity—one of the great needs of the day.

Professor Atkins invested every thing in the making of a life for himself, and as a Christian teacher for others. He honored his noble profession and utilized it to the utmost in making noble men and women. He ever put manhood and womanhood along with the social and moral interests of the community, above money and gain. He lived a life that speaks for itself, that was its own living epistle. In his constant, firm, gentle, modest, consistent on-going in the discharge of every duty and obligation, he often reminded the writer of the saying of George Muller, "walk is more than talk." He was one of the few men of whom you could say, the more intimately and deeply you knew him the more confidence you had in him. He was our friend and confidant, and we deeply feel our loss every way. We miss him and with his noble family mourn his death. May God bless and guide each dear one in his much bereaved family, until it reforms in an unbroken circle in the paradise restored where "God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, for the former things are passed away." —Rev. 21, 4.

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TRIBUTE OF RESPECT.

Whereas, it has pleased God to take from our midst our little friend and valued Sunday school scholar, Louis Allred, we deem it proper to place on record a testimonial of our appreciation of his faithful attendance and services. Therefore, in the name of the Granite Falls Sunday school, and especially of his class and teacher, be it

Resolved 1. That in his death the Sunday school has lost a faithful little soldier, and we have full confidence that had he lived he would have been a strong supporter of our church and Sunday school.

Resolved 2. That although his chair is vacant, we will still hold in remembrance his sweet character and example.

Resolved 3. That while it becomes us to yield in submission to the divine will, we can but do so with reluctance, and are grieved at this painful dispensation of providence.

Resolved 4. That while we feel how inadequate must be any words of condolence, to a grief so overwhelming, we tender our sympathy and mingle our tears with the family of the deceased in their sore affliction.

Resolved 5. That a copy of these resolutions be sent to the county papers and to the Christian Advocate.

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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 **p. m.**—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation, and club cars to New York.

3:45 **a. m.**—No. 45, daily, Local for Charlotte, connecting for Atlanta and points south.

4:10 **a. m.**—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 **a. m.**—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

7:10 **a. m.**—No. 8, daily, for Danville and Richmond.

8:15 **a. m.**—No. 237, daily, for Winston-Salem and daily except Sunday for Wilkesboro.

7:50 **a. m.**—No. 154, daily except Sunday, for Ramseur.

7:20 **a. m.**—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. . Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:50 **a. m.**—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:25 **a. m.**—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:25 **a. m.**—No. 144, daily, for Durham, Raleigh, and Goldsboro.

1:15 **p. m.**—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 **p. m.**—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 **p. m.**—No. 7, daily, Local train for Charlotte.

2:20 **p. m.**—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 **p. m.**—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 **p. m.**—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 **p. m.**—No. 151, daily except Sunday, for Madison.

3:30 **p. m.**—No. 230, daily except Sunday, for Ramseur.

4:55 **p. m.**—No. 131, daily, for Mt. Airy.

6:15 **p. m.**—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 **p. m.**—No. 235, daily, for Winston-Salem.

12:20 **a. m.**—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.

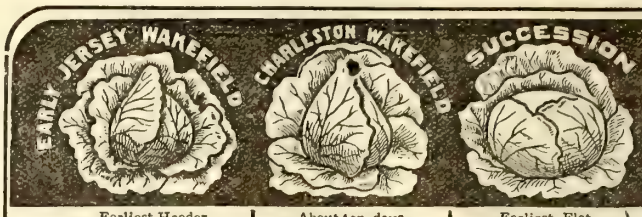
10:20 **p. m.**—No. 233, daily, for Winston-Salem.

9:35 **p. m.**—No. 12, daily, for Richmond and local points. Handles sleeper for Richmond.

C. H. ACKERT, V. P. & G. M.
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W. H. TAYLOE, G. P. A. Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
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AN EMBARRASSING SITUATION.

The secretaries of the Board of Missions have just received a communication signed by five of the leading missionaries of our mission in Korea. It is to the effect that the Native Helper Fund is overdrawn. The Secretaries say: "These helpers are doing the pioneer work in the mountain sections and along the valleys. They are conscientious, self-denying, devoted. These are the men who are witnessing for Christ everywhere and upon whom the missionaries most rely to carry the gospel safely into the regions beyond. It takes $100 a year to maintain one of these helpers. For a time the responses from individuals, churches, and Sunday schools here at home were adequate. Several of these, however, have failed to meet their pledges, and our missionaries have had to become personally responsible for their support. The only thing they can do—as they have no money—is to dispose of their household and personal effects. Surely the church will not permit this. We need at least $1,000 to meet this urgent demand. Will not fifteen churches or Sunday schools or individuals send in $100 each and tide over this emergency? The missionaries write: 'To discharge our native helpers and discontinue our itineration means the abandonment of the church which God has raised up.' This must not be. Our opportunity in Korea is simply boundless. We must measure up to the requirements of the situation. Subscriptions should be sent to J. D. Hamilton, treasurer Board of Missions, Nashville, Tenn."—Nashville Christian Advocate.



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SCHEDULE EFFECTIVE FEB. 7, 1909

NORTHBOUND	Pass. No. 10	Mixed No. 60	Mixed No. 62	Mixed No. 50
Chester Lv.	8.15 a. m.	1.15 p. m.		
Yorkville	9.00	2.40		
Gastonia	9.47	4.30‡	8.00 a. m.	
Lincolnton	10.42		11.02	
Newton	11.20		11.55	
Hickory	12.05 p. m.		1.10	11.30 p. m.
Lenoir	1.22		4.15 p. m.	1.55 a. m.
Mortimer Ar.			6.35	

SOUTHBOUND	No. 9	No. 61	No. 63	No. 51
Mortimer Lv.			5.40 a. m.	
Lenoir	2.00 p. m.		*8.40	*6.30 a. m.
Hickory	2.55		10.50‡	‡9.00
Newton	3.25		12.40	
Lincolnton	4.02		1.45	
Gastonia	4.55	8.00 a. m.	4.30‡	
Yorkville	5.49	9.30		
Chester Ar.	6.35	11.00		

* Leave ‡ Arrive

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ESTABLISHED 1855. GREENSBORO, N. C., MARCH 18, 1909. VOL. LIV.—NO. 11.

EDITORIAL VIEWS

The Christian world is beginning to exhibit a feeling of revolt at the immense expense of equipping great navies and standing armies. We find that our religious exchanges are echoing this sentiment in a way which can but be felt for good throughout the whole world.

* * * * *

Referring to the last great fighting machine launched by Great Britain, the Christian Guardian, of Toronto, Canada, says:

"On February 22d, at Barrow, in England, the battleship 'Vanguard' was successfully launched. This makes the seventh ship of the Dreadnaught class in the British navy. The keel of the Vanguard was laid on April 1st, 1908, and the contract calls for the completion of the ship a year hence, but it is thought that the vessel will be ready before the end of 1909. The ship will be the heaviest and most modern of her class. Her launching weight was 16,000 tons, and she will have 25,000 horse-power, and a displacement of over 19,300 tons. When completed, the new war vessel will have cost Great Britain over $9,000,000. When we consider that there are millions of men and women in England, just now, with scanty food and clothing, it does seem somewhat ironical that the country should be spending over nine million dollars upon one vessel, which is to protect these poverty-stricken citizen from a foreign foe. It would almost seem wiser to spend the money in protecting them against poverty and want. But such is the burden and curse of militarism. It ever falls heaviest upon the poor.

* * * * *

The Methodist Recorder, under the head, "Death Knell of War Sounded," says::

"This is the opinion of Henry L. Rogers, of the Yale Law School. He believes that the leading nations, like the United States, Great Britain, France, and others are open to universal arbitration, and that it is the duty of the Congress of the United States, and the Parliament of England to check the movement to increase their armaments. And yet the American Congress has just authorized two new battleships of the very largest type. Nevertheless, we believe Mr. Rogers' position is well taken. Here is an extract from his address delivered recently at a public meeting in New Haven. He said: 'The nations are today looking for some way to be rid of war. The world approves arbitration as a substitute, and the scheme by which it is to be accomplished would certainly be worked out under the ltadership of England, France and the United Staes. The leading and practical question is the limiting of armaments. We may take it for granted that England and the United States will continue their efforts to bring the nations to some agreement concerning such a limitation. But in the meantime is the United States to go steadily ahead increasing her armaments? In this country two-thirds of the national revenue is consumed either in preparation for war in the future or in the payment of pensions or interest on the war debts of the past. To go on increasing armaments while we await an international agreement for a limitation of armaaments involves a wicked squandering of the nation's treasure. There is not a nation in the world that thinks of attacking the United States. Our possessions in the Far East do not endanger our relations to any power. No nation wants them. It is high time that he peace loving people of America should call a halt on their naval expenditure.'"

* * * * *

Ever since work began on the Panama Canal there have been conflicting reports as to the feasibility of the plan on which the project was undertaken. It is plain that the public generally has not had the confidence in the wisdom, efficiency and honesty of those in charge that such an enterprise should command. All such vast undertakings are necessarily subjected to much criticism and suspicion, and they no doubt furnish almost unlimited opportunity for abuse. We trust, however, that this constant agitation will have the good effect of reducing such abuses to the minimum, for there can be no doubt of the very great importance of the early completion of the project. Referring to this, the Christian Guardian, says:

"The reports which have come to the American Republic from time to time concerning the progress of the Panama Canal have been somewhat conflicting. There was no doubt that they were 'making the dirt fly'—and the money, too— but while the official reports stated very emphatically that everything was in good shape, and that the great inter-oceanic channel between the Atlantic and the Pacific would go through as originally planned, there were not wanting those who asserted just as positively that the canal, as at present designed, was an impossibility. The great Gatum dam was the special object of attack, and some men whose names are pretty well known in the engineering world expressed very strong doubts as to the dam being able to bear the burden which it would be expected and forced to bear. Partly to satisfy himself, partly to satisfy the public, President-elect Taft, recently paid a visit to Panama, and has just returned. In a speech at New Orleans he thus expressed himself: 'The board of engineers that accompanied me have examined the whole work, and they say it is good; that it shall go on as it has gone on, that the organization on the isthmus commends itsself to them as men who understand great works of that class, and convinces them that the canal is now an immediate prospect.' He believes the canal will be finished by January 1st, 1915. This ought to set the matter at rest, but we fear there will always be a lingering doubt in the minds of many until the real test has been made in the successful operation of this great and costly enterprise."

* * * * *

What a wonderful man was Dr. Cuyler! And shall we ever see his like again? In a good sense he belonged to all the churches. In him was reflected those beautiful traits of character which make one, like our Lord, a universal character. Is not this after all the solution of the question of Christian unity? Who cares or stops to enquire to which denomination such a man belongs? In a tribute to Dr. Cuyler, the Northwestern Christian Advocate says:

"The death of Dr. Theodore L. Cuyler last week will come with all the force of a personal bereavement to numberless people who never saw him or heard his voice. For many years he was easily chief of American devotional writers and one of the most efficient and distinguished leaders of the church militant. No name was more familiar to the readers of the religious press; and papers of ever denomination and of no denomination made him equally and gladly free of their columns. There was a fine simplicity and directness in all he wrote, and a vein of blood-red humanness which attracted readers of every degree of culture. He had the gift of genius—the gift of speaking from the heart to the heart, and this gift he used constantly and assiduously through a long lifetime for the exaltation of his Master and the promotion of his kingdom. In the fifties he was prominent in the great revival in New York, and later he took up with a noble ardor the cause of temperance. One of his temperance tracts, "Somebody's Son," reached a circulation of over one hundred thousand. His devotional writings, notably the papers in 'Heart Throbs,' and 'The Cedar Christian,' went into many languages to the inestimable comfort and happiness of struggling and aspiring souls. Dr. Cuyler's active pulpit ministry covered a period of nearly fifty years, over thirty of which were spent in the pastorate of Lafayette Ave., Presbyterian Church, Brooklyn, N. Y. At the time of his death he was eighty-seven years old, and only a little time before had been receiving congratulations upon the achievement of another birthday. His was a happy and useful, and happy because useful, career. His name was 'Theodore' and he was a veritable 'gift of God' to two generations. In a rare and unique way he stood forth among the people as a herald of light and the apostle of love."

* * * * *

This editor is a hopeless moss-back on the subject of church music. There is no hope for his ever being up-to-date on this question. Some of the doings of the modern choir are to him inexplicable and the pain of enduring some performances, excruciating. So the following from a recent number of the St. Louis Christian Advocate, referring to Gipsey Smith's views on church music comes like a panacea to the soul:

"When this God-honored Gipsey evangelist was in St. Louis he said that he had not been able to hear any 'heart' music in the big and wealthy churches. He said that church music in America was the worst he ever heard, and in fact he had heard little real music in the churches here. He expressed the belief that the congregation did not need to pay large sums of money for music in church, that they would do better by 'doing' their music themselves, for then they would feel it. As it is now, with the professional quartet, he said, all the congregation has to do is to look at a stylishly dressed group of four do 'gymnastics' with the old hymns.

"On the part of the quartet he expressed the belife that if they had real music in their hearts, they would not have to be paid to get it out. I have been reared in the open and have heard the choir of the feathered throng, and I never had to pay a thrush or nightingale to sing for me, he said. God gave them the music and it just bubbled out.

"This declaration, together with the simple, clear and powerful gospel preached by this unique evangelist, is already bearing much good fruit in St. Louis. Some of the churches are beginning to realize that their extravagant investment in so-called music is but little better than the sounding brass and tinkling cymbals of pagaism. The elimination of theater-going, card-playing performers from their choir loft is a blessed result of such a revival, but a still better one will be the elimination of infidelity from the pulpit. The amount of money some people are paying for the privilege of being robbed of their faith for Marsh gas in the pulpit and empty sounds in the choir is really astounding. The prayer of all our people, of all the churches, should be for a return to the old paths. 'The old-time religion' is the only kind that can pass calmly through the 'valley of the shadow,' and stand undismayed at the final judgment!"

This is our Father's world. He loves us and is watching over our lives. This is the world in which Christ died to save us, Only our own hands can defeat the blessed purpose of God's love. Only our unbelief can turn the divine good into evil for us. We need never be defeated; we need never fail. Whatever our sorrow, our discouragement, our defeat, our failure, there is no day when we may not look into the face of Christ and say, "It is well."—Selected.

It is not by constraint or by a painful effort that we make real progress. On the contrary, it is simply a question of yielding up our will, of going from day to day whithersoever God may lead us, discouraged by nothing, satisfied with the present moment, thankful to let him do all who has made all, and to leave our own will immovable within his will.—Fenelon.

What you do every day you expect to be a means toward making you happy. This is the object sought in every choice. Then why not choose Christ as your object and be supremely happy?—Pearl F. Ankrom.

North Carolina Christian Advocate

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EDITORIAL.

ABOUT THE CAMPAIGN.

We must be allowed to explain again that no premiums will be sent out till after April 1st, when the contest closes. Then we will have our list made up and will know just what books to order. Each preacher securing the alloted number of new subscribers before April 1st, is entitled to either of the books named in our list published elsewhere in this issue, which is a copy of our original premium offer announced in December.

THE DEACONESS WORK NEEDED.

The inauguration of the work of the Deaconess seems to meet a providential need. Our cities and towns are growing more rapidly than are the organized working forces of the church. This makes a condition which demands a class of work for which no one is so well adapted as the Deaconess.

Thre are now at least one dozen towns or small cities in the bounds of the Western North Carolina Conference where one or more Deaconesses could be employed to great advantage. The matter of most importance just now is the visiting from house to house and interesting the new-comers in the Sunday school and church services, and incidentally looking after the sick among this class, especially in the outlying suburban population. We have thousands of people in such sections of these towns today, either members or adherents of the Methodist church, who are practically without a church home and pastoral care, many of them unknown to the church people of the communities. Besides there are alongside these church people now lost sight of, hundreds of people who are utterly indifferent as to religious matters. Without some agency to go among these people all will soon fall to the same level, and we will have as a result masses of population in practical heathenism.

The rallying cry in every strong city church now should be "Sunday schools in all suburban communities with evangelistic services in the afternoon or evening." The policy of trying to plant a half dozen independent churches in these communities will have to be abandoned, and we will have to learn how to work the whole field with one or two strong organizations or pastorates to work from as centers. There is no reason why the churches already organized in these towns should not work the whole field thoroughly, but in order to do so the pastors must be assisted and there is nothing now which offers this help in a more practical way than the supplementary work of the Deaconess.

Here is a call to the young women of the church. Why do not more of them offer their services? The whole Church, South, has less than fifty Deaconesses, notwithstanding the office was established in 1902. Does not the Holy Spirit lay it upon the heart of some of our readers to offer themselves for this work? Let each one answer for herself.

GREENSBORO COLLEGE ENDOWMENT.

Rev. W. M. Curtis, financial secretary of Greensboro Female College, in a note addressed to the editor, says:

"Please say in the Advocate that we now need only $4,0000.00 more to enable us to make sure of the $100,000.00 endowment for Greensboro Female College. We have the entire $100,000.00 subscribed, but are unable to collect in all of our subscriptions. We will greatly appreciate contributions from friends of the College to enable us to make up the deficit."

Surely those who have subscribed to this fund are not going to repudiate the matter here when we are just in sight of the goal? It is very strange that men will subscribe to a fund of this sort and then fail to make good, when the pinch comes. But so they will. We hope if any readers of the Advocate are in the number, they will not delay further, but come up at once with these subscriptions. Meantime, it is of the utmost importance that this whole project should not be left to the mercy of these delinquents, for in the case of the death of Mr. Carnegie, who is obligated for $25,000 of the amount, the college would lose his subscription.

The Advocate feels no interest in Greensboro Female College other than it feels in any of our institutions of learning, but the state of things demands a note of warning to the whole church, lest, for the lack of this $4,000, we should lose the labor and expense of these years of toil in securing the $96,000. Surely this state of things offers to some man of means in North Carolina the opportunity of a life-time to do that which will entitle him to the everlasting gratitude of more than one hundred and fifty thousand Methodists. Who will stand in the breach?

DEATH OF MR. FITCH TAYLOR.

A telegram from Rev. R. G. Tuttle, of Brevard, received on Tuesday morning says: "Mr. Fitch Taylor, founder of Brevard Institute, passed away this, Tuesday morning, at one twenty-five."

One by one we are passing over the river. Twelve years ago Mr. Taylor was a prominent figure in all our conferences. He was, at that time, throwing himself enthusiastically and with great self-sacrifice into the work of founding our first school for the industrial training of poor girls. He had a great conviction, and there is no doubt of his providential call to this work. But for his conviction and sense of a divine call, Brevard Institute would hardly be in existence.

Brother Taylor was a good man and the good effects of his zeal for the education of the poor girl will live as a perpetual monument to his memory. May God greatly comfort the bereaved ones.

We hope to have a full sketch for an early issue.

OUR PREMIUM LIST.

To stimulate our campaign for new subscribers and renewals, we offer the following:

To each preacher securing the number of new subscribers allotted to him, in addition to placing his name on our roll of honor we will give a copy of either of the following books, as he may choose:

"Growth in Holiness," by James Mudge.
"The Son of Man," by Gross Alexander.
"Christ's Table Talk," by Bishop Hendrix.
"The Kingdom in the Cradle," by Bishop Atkins.
"Personal Salvation," by Wilbur F. Tillett.
"Christian Nurture," by Horcae Bushnell.
"History of Methodism in North Carolina," by Rev. W. L. Grissom.
"Strategic Points of the World's Conquest," by John R. Mott.
"The Evangelization of the World in this Generation," by John R. Mott.
"The Students of North America United," by John R. Mott.
"The Pastor and Modern Missions," by John R. Mott.
"The Future Leadership of the Church," by John R. Mott.

To the one who sends in the largest number of new subscribers we will give the whole set of Mott's books as a special premium, provided the number shall not be less than thirty.

To the one sending in the largest amount of money, both on new subscribers and renewals, we will give a copy of each of the twelve books in the above list, provided the amount is not less than $75.00. This will be a library in itself.

All the subscriptions must be paid for in advance, and no amount charged on a preacher's account shall count in awarding the prizes. Nor will any new subscribers taken by our taveling representative be counted on the contest.

The contest will be closed and the prizes awarded April the first.

"The smiles that count are those that shine when it rains."

OBSERVATIONS.

Last week I made a trip to the hill country, first going to Canton, and found Rev. L. B. Abernethy, the pastor, in the midst of a great revival in his church. He was assisted by Rev. D. H. Comann, who on Monday night, preached in his own way a sermon of rare interest and deep spirituality on the subject of Christ's work in the saving of men. Large and representative audiences have steadily attended the services and a good number have professed faith and a much larger number have been strengthened in the faith. Our church at Canton is growing and the active co-operation which the congregation gives to the pastor is practical proof of the deep and enlarging spiritual life of the people.

We have a large brick church in Canton, but the increasing congregations can hardly be accommodated in it and the Sunday school has outgrown the building, so that plans are now on foot for enlargement. This is a good and healthy sign. Great responsibility rests upon the church to care for the multitudes that have moved to Canton during the past two years. There are now several thousand people there, and it is a busy and thrifty community.

The principle manufactory in Canton is the great pulp mill of the Champion Fiber Co., and it is well worth the trip to Canton to see that immense plant. As most of our readers are aware, this great industry for the manufacture of paper from wood was established some two years ago, but only within the past year has the business been under full headway. The immensity of the concern cannot be appreciated unless we consider the fact that there are one thousand car loads of machinery in the mill and that some four million dollars have been invested in the plant, and that they grind daily 450 cords of wood and convert it into paper and consume 360 tons of coal a day to generate the power needed to operate the vast system of machinery in the mill—and it takes ten freight cars to move the daily output of paper. Seven hundred men are in the employ of the company at an average daily wage of two dollars, making the daily pay rooll $1,400.00, or nearly half a million a year. The establishment of such an enterprise in any community is bound to make business boom and with this immense output Canton has gone through the panic unconscious of business depression.

North Carolina has varied and great enterprises. The great tobacco factories and furniture and cotton interests scattered over the state have given an impetus to every line of trade, but this vast mill at Canton eclipses any one establishment in our borders. This mountain town has gone forward at leaps and bounds and building lots have increased in value from 500 to 1,000 per cent.

It is plain to be seen that the church with such a large constituency needs more room than when Canton was a small village and the wide awake pastor is arranging for needed enlargement. Rev. D. H. Comann has preached to the delight and edification of the Canton people, and is now in a meeting with Rev. J. H. Green, at Clyde. Brother Comann is employed by the conference board of mission for a part of the year, and wishes all pastors who desire his help to communicate with him early in order that he may arrange to assist them.

* * * * *

Hendersonville is a good town to visit in summer or winter. With an altitude of 2,200 feet, the air is brazing and energizing, and the people are so cordial and hospitable. While Hendersonville is surrounded by mountains, still it is more level than many of the towns in the Piedmont section.

Great throngs go there in the summer and they come from all parts of the land and from across the seas. In the height of the season fully 5,000 visitors are found there. Splendid arrangements are made for their accommodation. Several fine hotels and many high-class boarding houses cater to the wants of pleasure and health seekers. Already the spring building is on, many new houses are being constructed, and a great many people are expected next summer.

Our church is flourishing and the pastor, Rev. John W. Moore, is surely doing a very fine work. His people love him and large congregations attend upon his ministry. The church, which was built in 1890, is too small for present needs and Brother Moore, backed by a loyal and generous official board, is calculating to add a large Sunday school room, together with numerous classrooms, which will more than double the present capacity of the building. We have a very attractive corner

lot containing perhaps one and a half acres, and the church and parsonage are located on it. It was my pleasure to worship with the good people there on Wednesday evening, and to lead the prayer meeting. Though the night was very cold and windy a goodly number of the faithful attended the service. Rev. Dr. R. A. Child, of the South Carolina Conference, and financial agent of Wofford College, lives in Hendersonville, and spends his leisure days there with his family.

Rev. J. W. Moore has recently assisted Rev. W. E. Poovey in a revival meeting at Rutherford College, and a large number of converts were the fruit of it.

* * * * *

Marion is taking on new life and the people are charged with the spirit of progress. Two things have been clearly demonstrated since the whiskey business has been outlawed there. First, that the removal of the barroom does not paralyze business; and second, that prohibition does prohibit. The whiskey advocates have always plead that the free whiskey traffic was a blessing and a commercial benefit to any town, and that the removal of the saloon would make business poor. There is no reason on earth upon which to base so ludicrous a claim, for all sin in the end leads to poverty, and the prosperity that has blessed such towns as Gastonia, Concord and High Point, without the aid of saloons is proof that temperance tendeth to wealth. Business has not been curtailed in Greensboro, Charlotte, Asheville, and other towns since the saloons were banished, but on the contrary, it is the general testimony that they have never seen such prosperity as that which has come to them under the reign of prohibition.

And higher and above the commercial advantages, surely the drinking men who have under prohibition become sober men, are gentler and sweeter to their discouraged and patient wives and dependent children who see far more that is worthy and commendable in a sober than in a drunken husband or father. Surely these wear better clothes and have better food and more of comfort and happiness where there is no saloon to drain from them the money they need far worse than the father needs strong drink.

Then the whiskey advocates persist in claiming that prohibition does not prohibit. In answer we can truly say that no law prohibits absolutely, for men will now and then steal and rob banks and kill and do all manner of evil, when they well know that punishment is as sure as taxes or death, but because lawless men show contempt for all law is certainly no reason why the state should surrender completely to lawlessness.

But prohibition does prohibit as much as any other law prohibts, and this is true in Marion as elsewhere. Sometime after Marion went dry I met my friend, Mr. Kistler, at Connelly Springs, and asked him if he was still on the police force in Marion, and he said that since the saloons were closed, there was nothing for the police to do in Marion, and that he resigned. The mayor, Mr. Frank Wood, told me sometime since that when the saloons were open in Marion, his fees in the police court averaged from $60.00 to $75.00 a month, but after the saloons closed the fees dropped to from $5.00 to $10.00 a month. That proves that whiskey breeds crime and that temperance leads to peeace and order. But Marion is free from the saloon and the changed conditions there have convinced even the opposition that it is all for the better.

Marion is going forward and has before her a bright future. The new railroad to Johnston City makes her as much a railroad center as Asheville, and opens up for trade a rich and fertile field. The church in Marion is not asleep. Rev. H. H. Jordan, the diligent and active pastor, is awake to every interest, and is one of our best all-round preachers. He is a good pastor who watches closely over his flock, and preaches every Sunday to large congregations. He is too a wise and systematic organizer, who, by good judgment and the active co-operation of his building committee has in spite of the panic almost completed a handsome brick church costing some $12,000.00 without incurring any debt. The new church is a beauty and is conveniently arranged to meet the demands of that growing congregation.

Our misfortunes are often blessings in disguise. The destruction of Greensboro Female College by fire seemed at the time a great calamity, but it took so great a catastrophe to arouse our Methodism to the importance of that great school. It opened the way to liberal and general giving, and brought to the support of the school by their gifts a much larger constituency of friends and patrons. Eighteen months ago the old church in Marion was destroyed by fire. It seemed at the time a great loss. The old church was not well situated, however, and the building was antiquated, and not of great value, yet it was a place for worship. The fire swept it away. Brother Jordan rallied the forces to action. A well situated lot was secured, and within sixty days our people there will be worshipping in one of the handsomest churches in that section of the state.

* * * * *

The building of new churches and the improvement of old ones is a very encouraging condition. It proves that the demands upon the church are increasing with the growth of membership and of general material development, and that the church is measuring up to these demands.

The miser, who is always a pessimist, throws his full weight against all progressive policies and the miser in the church is like his brother elsewhere, ever opposed to any forward step because it takes money to go forward. But the church in this good day stands ready to heed the call of the spirit and reach out to save the multitudes, first by preparing room for them in the sanctuary, and then by going out and compelling them to come in.

Everywhere over our conference the congregations are feeling the need for better Sunday school equipment, of larger and better class rooms, and in the growing towns the old churches are too small to house the people. The desire to meet these demands is a sign of life and interest. The more of sacrifice our people make to advance the Master's kingdom, by building churches, by laboring among the needy, by contributing to missions, the more our interest will increase in every phase of Christian work and thus more and more will our own experiences meeasure up to the Christly standard.

* * * * *

The death of Mrs. Julia Gwyn Finley, of North Wilkesboro, will be heard with sorrow by her many friends all over the land. She was the wife of Mr. J. E. Finley, a prominent citizen of Wilkes, and the oldest daughter of the late Mr. Richard R. Gwyn, of Elkin.

She leaves a husabnd and three children, also her mother, Mrs. Mary C. Gwyn, two brothers, Chas. H., and R. W. Gwyn; and two sisters, Mrs. Thos. J. Lillard, of Charlotte, and Mrs. G. E. Franklin, of California. Mrs. Finley was a woman of superior gifts of mind and heart, and was loved by all who knew her. Dedicated to God in infancy, brought up in a model Christian home, she led a beautiful Christian life, was faithful and true in every relation, and when she died passed in triumph to her eternal reward.

That sustaining grace may be supplied to the grief-stricken friends is the earnest prayer of this writer. W. L. S.

NOTES AND PERSONALS.

—A bell has been purchased for the church at Stony Point.

—Rev. T. B. Johnson, of Stony Point circuit, is reported as improving.

—Rev. J. Ed. Thompson, of Washington Street, High Point, called on Tuesday afternoon.

—The new Baptist church at White Oak was dedicated last Sunday afternoon by Rev. Livingston Johnson, of Raleigh.

—Rev. J. S. Hiatt, of the Forsyth circuit, is having an attractive new church built at Oak Summit, this county.—Winston Republican.

—Rev. J. A. Linn, of Rockwell, Rowan county, and pastor of the Lutheran Church at that place, is in the city with Mrs. Linn, who is under treatment at St. Leo's hospital. Mrs. Linn is getting on nicely.

—We extend the sympathy of the Advocate to the relations of Mrs. E. B. Brower, who died at her home in Concord on Monday of last week. Mrs. Brower was the mother of Mrs. W. R. Harris, of Concord.

—Mr. C. H. Ireland, of this city, has his whole soul in the Laymen's Movement, and is finding his hands full of work. Last Sunday evening he delivered an address in the First Baptist church, of High Point.

—The church bell of the Methodist church was moved from the old building Tuesday and placed in the tower of the new church. We understand that work will shortly begin on the church again. — Mooresville Enterprise.

—The new Methodist church, at Trinity, Buford township, is completed, the finishing touches of painting having been given within the past day or two. It is a good building in a splendid community.—Monroe Enquirer.

—The members of Dr. J. S. Betts' Baraca class of West Market Street Methodist Sunday school, gave a delightful reception at the church last Friday night in honor of the members of Mrs. S. L. Alderman's Philathea class.

—The Guilford County Sunday School Convention will be held in West Market Street church on Friday, March 19th, beginning at 10 a. m. There will be a very interesting program, closing Friday night with an address by Mr. N. B. Broughton, of Raleigh.

—Our brethren of the Baptist church had a joint service at Forest Avenue church, in this city, last Sunday. It was the occasion of the dedication of Forest Avenue church, and the sermon was preached by Rev. Livingston Johnson, State Secretary of Missions.

—Mr. A. H. Merritt, of Mount Airy, called to see us on Friday of last week. We regret very much that we were absent from the office and missed the call. Brother Merrittt is one of our veterans and has a large place in the hearts of North Carolina Methodists.

—A press dispatch on last Monday from Salisbury says: "The First Methodist church is making progress in the matter of a new house of worship. Nothing definite, however, as to plans has been decided upon. Several thousand dollars have already been offered towards a building fund."

—Bishop James Atkins went Monday to Washington City, where he consulted with President Finley, of the Southern Railway, relative to locating the Southern Assembly of the Methodist church in Waynesville. Mr. J. R. Pepper, of Chattanooga, Tenn., accompanied him.—Waynesville Courier.

—Miss Pearl Marsh, of Trinity, and Mr. D. N. Welborn, of High Point, were united in marriage at the residence of Mrs. T. J. Copeland, sister of the bride, in this city on Tuesday of this week. Rev. J. Ed. Thompson officiated. The Advocate joins a host of friends in well wishes for the happy couple.

—Mr. Robert L. Snow and Miss Achsa Burrus were married at the home of the bride at Rockford Monday, March 8th. Mr. and Mrs. Snow came to Taylorsville last night and will make this place their home. Mr. Snow is the postal clerk between here and Charlotte. We extend congratulations and welcome the newly married couple to our midst.—Mountain Scout.

—Mrs. Mebane Lamb, a faithful and devout member of West Market Street church, died at her home in this city on last Sunday evening. Mrs. Lamb had been ill of typhoid pneumonia for about ten days. She leaves an aged husband in an extremely feeble condition. She is also survived by two sons and a daughter. May the grace of comfort rest upon the bereaved ones.

—A special from Thomasville, N. C., on the 15th, says: "Work on the new Methodist church is now nearing completion and every effort possible is being put forth to have it ready by Easter so that the Easter service will be held in it. The edifice is a credit to the town and is one of the best in the entire state, modern throughout, stately in appearance, and the pride of every citizen in the entire community".

—Mr. Azor Shell, for some years a resident of this city, and a deacon in the First Baptist church, but recently removed to Asheville, died at his home in that place on Friday of last week. The remains were brought to this city on Monday afternoon and after a funeral service at the First Baptist Church, were interred in Greene Hill cemertery. Mr. Shell was a native of Caldwell county, brought up in the same community with the editor of the Advocate. From a boy he was noted for his superb moral character and his life has been exemplary in the best sense. May God comfort the bereaved ones.

SOUTHERN METHODIST NOTES.

—Miss Augusta Virginia Wilson, sister of Bishop Alpheus W. Wilson, died at the home of her sister at Wheeling, W. Va., on Wednesday, March 10th.

Rev. Junius B. DeBerry, of the Virginia Conference, and a native of Northampton county, N. C., and a graduate of the University of North Carolina, passed away at Saluda, Middlesex county, Va., March 1st.

Miscellany

MISSIONARY AND LAYMEN'S CONFERENCES.

In April there will be held in our conference three missionary and laymen' conferences, each to last two days. One of these conference will be held for the Asheville, Franklin and Waynesville districts, at Waynesville April 15th and 16th. This is Group 1. Group 2 embraces the Charlotte, Morganton Shelby and Statesville districts, and will be held at ———————— April 22d and 23d. While Group 3, includes the Greensboro, Mount Airy and Salisbury and Winston districts. This group conference will meet at Lexington, April 20th and 21st.

The executive committee of the board of missions has secured two or three speakers of national reputation for each of these conferences and Miss Mabel Head will represent the Woman's Missionary Societies.

District committees have been appointed in each group who are to work with the group chairman for the efficiency of these conferences, while the local committees will advertise the meetings and endeavor to secure the best possible attendance of the people where they are held. It is desired to have at some one of these conferences every member of the Western North Carolina Conference, every local preacher, every Sunday school superintendent, every lay leader, one or more delegates from every Woman's Missionary Society and Young People's Missionary Society as well, and every man and his wife who can be induced to come.

The object of the meeting is to increase the missionary information and enthusiasm of our people, so that they will pray and give more to this cause. Both the domestic and foreign mission phases of this great work will be duly considered.

The services of Revs. Drs. W. R. Lambuth and John M. Moore, of Nashville, have been secured, also Rev. Dr. Rawlings, Richmond, Va.

Mr. W. B. Stubbs, Secretary of the Laymen's Movement, and Miss Mabel Head, of the Woman's Home Mission Society, Nashville, Tenn., will be present. These and other speakers of equal note will be distributed among these three conferences and give those who attend them a bill of intellectual and spiritual fare unsurpassed.

For further information address Rev. Charles A. Wood, Asheboro, N. C.

W. R. WARE, Chairman,
Board of Missions.

GEORGIA LETTER.

By Rev. George G. Smith, D. D.

I wrote sometime since of the absurdity of the position of our advanced thinkers, that because their environments had changed men had changed. They look upon the Bible as a somewhat antiquated book which ought to be treated with some decent respect because of its past services, but as no longer a guide book for humanity. The Apostle Paul is very much in the way of these thinkers, and they have fossilized him. When, however, one reads his epistles and gathers from them a knowledge of the kind of people to whom he wrote, he finds exactly the same classes one meets with every day in his own community.

I have just been reading the epistle to the Romans. If it had been the Epistle to New Yorkers or Londoners, and even to Atlantians or Charlottonians, the description he gives incidentally of the Roman people, could not be more fitting if it was applied to them.

It is a painful thing to admit that after nearly 2,000 years, no land nor no part of a land has been entirely transformed. There is much good now that there was not then, but alas, there was no evil then that a thoughtful observer cannot find now. It is encouraging to know that the evils of this time are not new forms, but have existed from of old, and Christianity has won its way despite their existence. These last times are bad enough, but these last times are the best times the world has known. The Glad Tidings of which Paul spage are as much needed now as they were in Rome in the days of Nero, and if the teachers were not ashamed of a gospel which includes a universal atonement, and a supernatural conversion, it would still be the power of God and the wisdom of God.

Paul found in Rome many who, not being willing to retain God in their knowledge, had had the God instinct removed, and were pronounced atheists. This enemy of Christianity sometimes hides its head, but it is freafully present in every leading community. It is not avowed often—God is simply ignored. Mr. Darwin, whom the editor of the Raleigh says taught him much about God, said to the Duke of Argyle, who asked him how one could see such evidences of design, and doubt God's existence; that sometimes he thought he saw it, and then it glided from him; that he was an agnostic. Mr. Spencer simply said, "I don't know God may be. I can't say He is not, but I don't know." So said Matthew Arnold, and John Stuart Mill and Harriet Martineau, and George Eliot, and all over the land, even in Christian colleges I fear there are those who not liking to retain God in their knowledge, have lost all sense of His presence. Idolatry is not dead. Men make gods now as men did then. The god made by Mrs. Eddy, or Joe Smith, or the spiritualists, is as much a manufactured god as one made of wood. God reveals himself to babes, and the pure in heart see him, but when men persist in ignoring Him he leaves them to the darkness of their own unbelief. The result of godlessness is found in a life of animalism in very many cases. It was the "Thou shalt not" of God which led to an endeavor to get rid of Him, and getting rid of God, they have said to imperious nature, "Rule," and a gross animalism has been enthroned. There are a class of fastidius clergymen taken up with ecclesiastical haberdashery, or spectacular rituals, or pipe organs and classic music, who are so delicate in their sensibilities that they refuse to see what sensible men are obliged to see, and deny what they are not trying to remedy.

This country is becoming rapidly as licentious as was Rome or Pompeii, or as Paris is now. Our picture galleries, our sculptured figures, our literature, our vaudeville shows, our theaters and operas, are purveyors to lust. The White Slave trade goes on. Houses on our thoroughfares do not even conceal the character of their inhabitants. God is ignored; morality disappears. We congratulate ourselves on the reformation Christianity has wrought, and we have a right to do so. What was once universal, is now only partial, but it is fearful enough now. The cure—the only cure—for licentiousness is vital Godliness. "Thou God seest me," has been the protecting thought when vile passions have demanded submission.

There are, however, many other ills beside those of gross animal indulgence which alas, being more decent, escape rebuke. The whole list as found in the first chapter of Romans, can be found reproduced in every community, I am sorry to say, without any exceptions. It is too long to be presented here, but there are certain forms of these ills enumerated by the apostle that impress us as being the most prominent, in everyday life. Unrighteousness, the want of uprightness in dealing, is too common to need mention. How many men are unfaithful to their obligations? They take every advantage, and cannot be trusted any farther than they are forced by law to be honest. The tricks of trade are many, and are often cruel. When one remembers that Daniel Drew, in stock gambling, ruined his own brother; that W. C. Whitney, an officer in Cleveland's Cabinet, with Thos. F. Ryan, the Irish Catholic, made a count by the Pope for his many benevolences; that Jay Gould; that Harrington; that Rockefeller, and his crowd, have all been charged publicly with shameful frauds upon the public, we have little ground to point the finger of scorn to that nest of robbers, the city of Rome, but in every community how much of this unrighteousness is found? It is born of covetousness, of which I wrote some time since, a vice which does not even meet with condemnation. "Grind on and grind up, until there is nothing to grind," is the motto. No wonder the socialists are talking of changing places. As far as I can see they simply mean to be the grinder themselves. I spoke some time since of the Saturday Evening Post, which is the most completely God-ignoring paper I ever saw, and of the pictures it presented in the stories and other articles of its columns, of what is the business sentiment of this land, which shows the unrestricted sale of fraud and trickery.

The haugtiness, pride, love of show, which Isaiah rebuked in his day, which Paul found in Rome, we cannot fail to see if we open our eyes. The society columns of every paper gives an extract of those who are insolent, haughty, boastful among our women. Alas, for us when the women exploit their hospitality and tell of their gowns and their refreshments, and keep themselves constantly prominent, with their bridge parties, and their theater parties, and where insolence and haughtiness are matters of everyday remark. Then these insolent men who dash along in their automobiles regardless of the frightened mule of the poor cracker, are getting things ready for an overturning. The want of natural affection, shown by fathers who spend no time with their families, but spend long hours at clubrooms, and of women who give their children in charge of servants, while they attend their many clubs. Of the children who are disrepectful and disobedient to parents. Of boys saddening the last days of a parent's life. Of girls selfish enough to indulge all their wishes, without reference to the tired mothers. Of neighbors at strife, of slanders dividing very friends. Of self-righteous Pharisees, who condemn others and do the same things. All these were in Rome, and they are all here. There is much here that was not in Rome. There are multitudes of pure people whose lives are unspotted; of honest, hard-working men, who never wronged any man; of God-fearing, God-loving people, to whom Christ the Lord is ever present and whose hearts are glad because of a sense of his favor, and of retiring, God-serving mothers, whose lives are a benediction. There are a thousand benevolences which were not in Rome, and there is much to cheer in the prospect. There is much good, but alas, much evil also, and the power of God found in the gospel is as much needed now as it was then.

REV. JESSE S. NELSON.

Please give a little space in our dear Advocate for a small tribute to the memory of our dear brother, Jesse S. Nelson, who was called on December 28th, 1908, from his labors in the Lord's vineyard and from suffering, to his eternal rest in that celestial land where

"Age has no power on the fadeless frame,
Where the eye is fire, and heart is flame."

I read with deep sorrow the notice of his death, and the tribute of his life and faithful work for the Lord written by Miss Mamie Bays. Brother Jesse S. Nelson and myself were nearly of the same age. We were both born near the same time in August, 1832, he in South Carolina and I in Georgia. I was brought to North Carolina in infancy. We spoke of the nearness of ages at the conference at Charlotte four years ago. I was in the North Carolina Conference at the same time he was. We were young men at the same time in his early ministry, while he was in the South Carolina Conference.

I first met him in 1857, if I remember the date correctly. He was sent to the Rutherford circuit, and was my pastor for two years. I believe it was in 1858 and 1859 that he was on the Rutherford circuit, and I was a class leader and an exhorter when he was my pastor, and I was with him often at his appointments and around the fireside, going with him often in his pastoral visits among his members, for I was acquainted with many of them. I had class meetings and appointments to exhort at four and sometimes five of his churches. I loved him dearly as a pastor and a brother in Christ. He would take me sometimes in his buggy to some of his appointments often give me kind instructions, which were great blessings to me. I have often thought of them. I knew his first wife. She was a great help to him in his early ministry by her prayers and encouraging counsel. He told me she always prayed for him at the hour of his preaching at all of his churches. I was with Brother Nelson in camp meetings and protracted meetings, and we have rejoiced together in our prospects of heaven. He has gone before me, but I will meet him soon by the help of our great Redeemer.

A. M. LONG.

Pinnacle, N. C.

GREY DAYS IN A MINISTER'S LIFE.

By Exeter Hall.

There are times when the shade and shadow become a sacrament, and when we are forced to abandon the reckless speed of our modern living for a season, to waylay a willing God. A storm at sea has driven many a ship to safe anchorage, and compelled an overhaulage, and thus has proved a benediction. And the grey days have their place and their remedial qualities in our lives. The sun does not always shine upon the parsonage, and this is well; the pastor does not always touch the C major in his preaching, and this is also well. The sun upon the front of the house continually would cause many searchings of heart in the Ladies' Aid, where carpets and furniture are dis-

cussed; and the preacher who always preached in the superlative degree is not to be thought upon. The shade which sometimes strikes across the home and the heart is a minister of God. These are fretful days, and the pressures are great upon those who do the King's business; the passions and fires of life are more intense than hitherto; men work continuously too near to the breaking strain, and often with their load line out of sight. It is a pathetic fact that the men who respond to present-day needs with all their strength, will find a twenty-year endowment policy about the limit, and useful to close their estate with decency. The gravity of modern ethics has to be shifted, and the moral base-line adjusted to the plumb and square of the gospels. Until this colossal work is accomplisred, a man in the ministry must offer some good apology for not dying early.

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Nature suggests a reasonable amount of diversion. The earth turns from the glare of the sun to find the no less necessary ministry of the night; the electrical energy of the atmosphere is somewhat reduced, and tired mortals are invited to rest themselves against the coming of the morrow. To attempt to cheat any law is but to reckon defeat with both hands. It is never always high tide at any place along the stretching foreshore of the world. And why, then, should any man expect to be ever on the summit of things? To realize our limitations is often the beginning of true success. A very ordinary individual can move with the crowd, and can set all sail under the fickle winds of popularity, but no great results are to be expected from such conditions. Cross currents and head winds are more likely to give birth to strong character, and that which is truly worth the name of success. But no man must sail at all times against wind and tide; he must perforce drop anchor in some sheltered roadstead and outride the gale. And who has not experienced these grey days? Days when the work has dragged heavily, when the petty details have irritated, and the numerous calls and claims upon the multiplex office of the ministry have wearied the heart, and for a brief moment made us question the fitness of our title and place? The people to whom we minister sometimes forget that the man who is ever ready to sympathize and help those committed to his charge wears no proof armor against the cares and sorrows of life. The sermon has not gone quite like it seemed capable of going in the preliminary effort in the study; the attendance was not what the visitations of the week suggested. the attitude and demeanor of certain members betoken a suspension of the principles of the Sermon on the Mount, and—well, other trivial matters which in themselves are worth the notice, and yet, combined with the foregoing, produce a grey day. And even this is well.

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And what is the remedy? The remedy is simple, and within the reach of all. It is work—but a change of work. Ministers, as a rule, are too constantly at one thing. The C. P. R. have a greater regard for their locomotives than we display toward many a preacher. The engine runs a certain distance, and then is turned over to the hands of those who will give it the necessary attention. Everything must ring true, or it will not be allowed to leave the shops. Thus mercy is shown toward boilers and bearings. The preacher needs particularly during the grey day a radical change. He needs to drop everything and seize a spade or a muck rake and get busy. If he has no garden, his neighbor has, and there is virtue in vicarious perspiration. He will do well to become severely mundane at such times; to kill a pig, or dig a well, in short, to get out and do something strenuous. His mind needs to be driven to fresh considerations; a change in the objective will be medicine indeed. Cattle too long confined will break down a strong fence. All great bodies itinerate—the earth, the other planets and Methodism; let us govern ourselves accordingly, and keep in touch with natural science, and the promptings of the best within us. After some such extraordinary effort and mental adventuring, we return to the study and the work generally with a new force. We have had a view of God impossible in the study chair, and certainly not suggested in the discipline—in short, we have got over the fence, and, returning, have felt better for the excursion. The grey day is nothing more than our consciousness of the lack of reserve force; we have really overdrawn our account, and we need funds. It is well for us to heed the gentle warning, and go forth to our reviving with the sure knowledge that the clouds will pass, and that we shall one day stand upon the mountain top again with even a larger outlook than before.

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The minister, like his Master, is sometimes left alone. He has, of course, many who are in a general way interested in the work in which he is engaged, but he often hungers for a strong man, with a broad outlook, who is unafraid. He finds at times that it is difficult to strike a common basis with the majority of men around him. This is not altogether the fault of the men in question; in fact, there is probably no fault at all, as such, in the case. It is simply the result of the fact that the minister has thought for a long time on the great problems with which the church is confronted; his reading has been in this direction, and as he sees the need for greater activities for the Kingdom, he is appalled by the seeming indifference with which the matter is treated by those who have never realized fully its importance. In this sense, he is often isolated, and it will only be by slow process of education that men will be led to share in the burdens which the Christian church lays across the shoulders of the true minister of the Word of life. Happily there are those who have looked upon the face of God, and who are willing, gladly willing to stand side by side with us in the storm and stress. It may be the delight of some to hear fine words at the close of their ministry on the circuit, and the silver teapot and the purse may offer a valedictory salve for the moment; but above these temporalities, and in preference, I crave but the handgrasp of a man strong and true through all the grey days and difficulties of my ministry, and perchance a few flowers grown in his garden, and my cup runneth over. In our grey days we not only discover ourselves, but we discover our friends.—Christian Guardian.

COAL, HEAT AND POWER.

A writer in Lippincott's for March expresses the unavowed desire of very many people, who would like to get rid of the weight, dust, soot and clumsiness of coal as a means of producing heat and power. It was feared at one time that the rate of coal consumption would soon outgrow the rate of production, and there was talk of curtailing the use of coal in many industries. But the inventor proceeded to make coal-mining machinery which lessened the labor of extracting the raw product from the earth and increased the output tenfold. England today bases her hope of extending the peiod of her profitable coal mining upon the invention of machinery that will compensate for the added cost of deeper mining. In America coal-mining machinery has doubled and tripled the output. A coal digger cuts and extracts the coal from its bed as fast as three or four skilled miners could formerly do; it falls automatically upon cars, which swing upward like elevators to the light of day, and deposits their contents into chutes. Down the sooty mass it tumbles to the breakers, where it is pounded and broken into sizes suitable for commerce. Thence it slides on to the washery, and comes out at the other end to be dumped on cars. The cars quickly cross the country to some river or bay where canal boats are waiting. The transference from the cars to the boats, and from the boats to the wholesale and retail dealers' coal-yards, is performed automatically. Even when the coal comes into our homes it is shot down chutes into the cellar, and not carried there in buckets and baskets as of old.

And yet for all this simplifying of labor, this invention of machines to reduce the dust and ashes; nobody likes coal, and we all pray for the time to come when its use may be abolished. It is not a popular article of commerce; it is a clumsy and dirty fuel, and in this age of invention and discovery it seems woefully out of date. It is not new machinery to increase the output that we are longing for, but the discovery of some new method of obtaining heat and power.—St. Louis Christian Advocate.

THE FLEET AT HOME.

The feet of sixteen warships which steamed from Hampton Roads fourteen months ago, after circumnavigating the globe, steamed again into Hampton Roads on the morning of Washington's birthday. And a most remarkable feature was that though it performed an itinerary of more than forty-two thousand miles, it was on schedule time to a minute. Nothing of the kind has ever occurred before in the history of the navies of the world. President Roosevelt in his address of welcome to the fleet voiced the sentiment of pride at the achievement as well described in graphic and fitting words the feat that was accomplished. He said: "Over a year has passed since you steamed out of the harbor and over the world's rim, and this morning the hearts of all who saw you thrilled with pride as the hulls of the migty warships lifted above the horizon. You have been in the Northern and the Southern hemispheres; four times you have crossed the line; you have steamed through all the great oceans; you have touched the coast of every continent. Ever your general course has been westward, and now you come back to the port from which you set sail. This is the first battle fleet that has ever circumnavigated the globe. Those that perform the feat again can but follow in your footsteps." Now all this was accomplished without any accident to the fleet worth mentioning, and the arrival of the fleet at its ancorage in better condition than when it set out. It may be asked what are the advantages or the benefits of the cruise. The advantages of the voyage are many. In the first place it is a great thing to demonstrate that such a large fleet of battleships could make such a voyage in safety. Dire disaster was freely predicted when the fleet set out. Every prediction has been falsified. Then the Oriental nations needed an ocular demonstration of the power and the greatness of the navy of this western world. It afforded an opportunity of testing the fleet and the men under every variety of condition except that of actual warfare which could come up should it be necessary to dispatch a fleet to meet the exigencies of actual war. It demonstrated the further fact that the fleet could not only make the voyage in safety, but could arrive at the end in good fighting trim. It has demonstrated that our ships are well built and well managed, and has acquired a skill in gunnery that is not surpassed by any of the navies of the world. The voyage has given the ships and men and officers, in short, the confidence of the whole country, silenced the criticisms of the croakers and welded the separate units and battleships into a fleet.—Methodist Recorder.

THE PASTOR'S SALARY.

About this time many boards of deacons are engaged in discussing the means to pay the salary of the pastor. Suffer us to suggest that at the same time they discuss the question whether the salary is what it ought to be.

The farmer is apt to say: "I get only six hundred dollars a year for my crop, and we pay our pastor eight hundred; surely he has enough." But pause. The farmer has his six hundred dollars in cash, but he has also, and uses, a hundred dollars' worth of feed for his horses, and as much more for his cows. He has his milk and butter, fifty or a hundred dollars' worth, without paying out any money. The pastor's vegetables cost him fifty or a hundred dollars a year; and the necessity of wearing his better garments while at work in the pulpit makes his bill for clothing quite large. It is possible that a salary of twelve hundred dollars would give no more comforts than does the farmer's six hundred.

There is another aspect of the matter. If we want fresh, inspiring thoughts on the Sabbath, the mind of the pastor must be well fed during the week. He must feed on commentaries and standard books; he must amalgamate the best thoughts of the best men. He should have such a supply of church literature that he can keep abreast of the thought of the age. If he have not these things, he is likely to fall into a beaten track, and the hearers are the sufferers. On a limited salary he can not pay for the literature he needs. We have knowledge of minister after minister who is unwillingly denying himself literature which he needs—of whose need he is painfully conscious—simply from want of money. The congregation do not know it; therefore, we tell them that in many pastorates this is the case, and bid them enquire whether it is so in their own church.

The Lord provides for his undershepherds, but he does it by stimulating his people to a high plane of privilege.—Southern resbyterian.

Sympathy is the mother of patience and the inventor of devices. Its touch never chills, its resources never fail. If the study of the child does not quicken affection and interest for it, you are not called to its service, either as parent or teacher.—A. R. Taylor.

From The Field.

Mount Airy District.

We are aware of the fact that the Board of Missions has its eye upon Mount Airy district since the Board at the last session of the Annual Conference appropriated to it $800.00 more than it did the previous year. The question comes up, is Mount Airy district making good? The following facts answer the question. There is an increase in salaries over that of two years ago of thirty-seven per cent. as is seen in the following:

Creston, increase	$100.00
Danbury, increase	61.25
East Bend, increase	170.00
Elkin, increase	300.00
Helton, increase	195.00
Jefferson, increase	100.00
Jonesville, increase	125.00
North Wilkesboro, increase	325.00
Pilot Mountain, increase	120.00
Rockford, increase	110.00
Rural Hall, increase	70.00
Sparta, increase	134.00
Watauga, increase	245.00
Wilkesboro, increase	110.00
Wilkes circuit, increase	20.00
Yadkinville, increase	50.00
District, increase	185.00
District Evangelist's increase,	1,200.00
Total increase	$3,620.25

It is seen from this statement that North Wilkesboro has made the greatest increase in pastor's salary and that Elkin stands second. These two stations in the Yadkin valley are making fine records.

Not only has Elkin one of the most beautiful new church buildings in the conference, and North Wilkesboro is expecting soon to have one equally as good, a building committee has been appointed, and not only are they making much larger contributions to missions and benevolent collections—Elkin paying $400.00 of the salary of the district evangelist—, but they are also taking good care of their pastors. North Wilkesboro now pays Rev. Z. Paris a salary of $1,000.00, and Elkin put the salary of Rev. D. M. Litaker at $1,100.00, with the assurance that they hope to pay $1,200.00. It is needless to say that the pastors and people of these live and rapidly growing churches are happy in their work. The next greatest increase in pastor's salary is made by Watauga. This charge made the salary of Rev. T. E. Weaver $720.00, and has more than paid it in full up to date. Two churches, Valle Crucis and Henson Chapel, are expecting to become a station next year, and pay a salary of $800.00 or $1,000.00.

Mount Airy station did well to retain the pastor's salary at $1,500.00, and it and all collections in full, for this place suffered more from the panic than any other place in the district.

All the preachers are living within the bounds of their respective charges, with one exception, and all of them are giving their individual time to the work of the ministry.

The district evangelists are making good. Brother Barnhardt is "making full proof of his ministry," and has already shown himself the right man for the place. I don't see how any one of no more experience could do better. Brother Carner was employed since the last session of our conference, and has entered upon his work with great zeal and energy. The district evangelists are not supposed to release the pastors from holding their own revival meetings, or to put a discount on the ability of the pastors to successfully do this work, but to help them in their work since there is much more to be done in this district than the twenty pastors can possibly do.

Parsonages. Last year under the ministry of Dr. J. H. Brendall, Boone circuit greatly improved their parsonage. Helton, by the aid of the Woman's Home Mission Society, freed their parsonage of debt. North Wilkesboro enlarged and made more attractive their pastor's home. At the last quarterly meeting of Jonesville charge a building committee was elected with instructions to build a six-room house on an elegant lot owned by our church. Rural Hall elected a building committee with instructions to purchase a suitable lot and house for their pastor at once. When present plans are matured Mt. Airy district will have but one charge without a parsonage.

The Woman's Home Mission Society has been a great help to us. Let all the pastors encourage and help these elect women.

Prospective. We are praying and working for the conversion of a thousand souls this year. We expect the payment of salaries and missionary assessment in full. With this in view will all the pastors secure in full by cash and subscription, at the earliest opportunity the benevolences required of us? Will the stewards settle with their pastors in full at least quarterly? Will the laymen's movement keep in touch with the weaker charges and give them the necessary encouragement? Will we be more active in the circulation of the North Carolina Christian Advocate? This will help us in all our work. Will we have a united Episcopal Methodism in Western North Carolina? Let us say "All this I steadfastly believe," and for all of this let us work and pray. A united Episcopal Methodism would lift from the Board of Missions seven pastoral charges in this district to self-supporting charges paying salaries from $600.00 to $700.00.

There is a brighter day for us. Let everybody take courage.

W. M. BAGBY.

Bessemer City.

I suppose no department of our very excellent paper is read more eagerly or by a larger proportion of its subscribers than "Letters From the Field." All of us want to know what the other man is doing. Hear then a brief message from this part of the field.

We have covered nearly one-third of the distance over which time proposes to carry us during 1909. The chief incidents of the journey have been a specially fine Christmas service; an inspiring and helpful official visit from our genial presiding elder; an important missionary mass meeting addressed by Terrell, the live man of Porto Alegra, Brazil; the installation of electric lights in the parsonage by the Ladies' Aid Society; the purchase of an organ for Tates Chapel, with carpet and paint to follow; and finally, the sensational charge of assault brought by the pastor and wife against fifty of the best people in Bessemer City, and community (the prosecutors are about to change the charge of assault to the more serious one of conspiracy). The defendants take the matter philosophically, their main concern being not for themselves, but for the occupants of the parsonage, who, they fear, may spend too much time in the dining-room for the next few weeks. On the other hand the victims of what looks like a community-wide conspiracy are desperately determined and have declared that kindness, a dangerous and effective weapon shall do its worst. Some interesting developments may be looked for in the not very distant future.

Speaking plainly and soberly, the unusually heavy pounding yesterday afternoon which was brought over by one of our good draymen and followed last night by such a large number of men, women, and children, all carrying fruits of every available kind, which surrounded the big juicy ham

CAMPAIGN FOR NEW SUBSCRIBERS

REPORT TO MARCH 16, 1909

ASHEVILLE DISTRICT:—			
Riverside	A. E. Harrison	1	
Weaverville	T. E. Smiley	10	
Hendersonville	J. W. Moore	11	
Weaverville circuit	D. R. Proffitt	10	
Fairview	Joseph Fry	1	
Swannanoa circuit	M. T. Smathers	8	
			41
CHARLOTTE DISTRICT—			
Dilworth	A. L. Coburn	3	
Wadesboro	J. H. West	8	
Tryon Street	G. H. Detwiler	3	
Trinity	E. L. Bain	9	
Belmont Park	L. A. Falls	2	
Monroe	H. F. Chrietzberg	6	
Chadwick	J. P. Hipps	2	
North Charlotte	W. O. Goode	8	
Morven	W. P. McGhee	10	
Ansonville	P. L. Terrell	13	
Davidson	R. S. Howie	2	
Mt. Zion	S. T. Barber	5	
North Monroe	M. T. Steele	1	
Unionville	A. J. Burrus	3	
Prospect circuit	G. C. Brinkman	2	
			77
FANKLIN DISTRICT—			
Robbinsville	T. J. Folger	10	
Macon circuit	A. W. Jacobs	11	
			21
GREENSBORO DISTRICT—			
Coleridge	R. L. Fruit	3	
Pleasant Garden	R. A. Taylor	1	
Washington St., High Point	J. Ed. Thompson	2	
South Main St., High Point	O. P. Ader	3	
East Greensboro	A. S. Raper	3	
Spring Garden St., Greensboro	N. R. Richardson	2	
Ramseur	J. E. Woosley	1	
Carraway Memorial, Greensboro	W. O. Davis	1	
Walnut St., Greensboro	J. W. Ingle	4½	
			20½
MORGANTON DISTRICT—			
Cliffside	S. E. Richardson	3	
Rutherford College	W. E. Poovey	5	
Morganton	W. F. Womble	3	
Old Fort	W. G. Mallonee	1	
Connelly Springs	J. F. Moser	12	
Marion	H. H. Jordan	3	
Bakersville	J. F. Shelton	15	
Broad River	J. L. McNeer	13	
			55
SALISBURY DISTRICT—			
Albemarle circuit	J. T. Stover	4	
First Church, Salisbury	S. B. Turrentine	1	
Woodleaf	E. G. Pusey	14	
Jackson Hill	E. M. Avett	5	
Linwood circuit	W. C. Willson	1	
Linwood	A. R. Surratt	2	
Salem station	G. A. Stamper	12	
Bethel	S. S. Higgins	4	
Kannapolis	J. H. Sellars	17	
Cottonville	T. E. Wyche	6	
West Concord	W. C. Jones	13	
Spencer	R. D. Sherrill	1	
Albemarle	H. C. Sprinkle	6	
			82
SHELBY DISTRICT—			
Cherryville circuit	A. C. Swofford	5⅛	
King's Mountain	D. F. Carver	6	
Main Street, Gastonia	G. D. Hermon	20	
West End, Gastonia	J. C. Harmon	13	
Lowesville	D. P. Waters	3	
Crouse	M. B. Clegg	5	
Lincolnton	F. L. Townsend	1	
El Bethel	T. S. Ellington	1½	
			55
STATESVILLE DISTRICT—			
Lenoir circuit	J. O. Ervin	24	
Rock Spring	W. F. Elliott	8	
Hickory circuit	Phoenicia Brittain	1	
Troutman circuit	J. J. Edwards	2	
Alexander	E. Myers	8	
Hickory station	J. H. Weaver	5	
Race Street, Statesville	H. H. Robbins	1	
Stony Point	T. B. Johnson	2	
Mooresville	R. M. Courtney	8	
Iredell circuit	O. P. Routh	1	
Maiden circuit	T. S. Coble	5	
			65
WINSTON DISTRICT—			
Summerfield circuit	C. P. Goode	1	
Walnut Cove	C. H. Clyde	15	
Davie circuit	P. E. Parker	6	
Advance	L. L. Smith	1	
Stokesdale	L. T. Hendren	10	
			33
WAYNESVILLE DISTRICT—			
Waynesville	J. H. Barnhardt	1	
Jonathan circuit	J. B. Hyder	11	
Sulphur Springs circuit	J. W. Campbell	20	
Bethel	C. A. Swift	13	
Bethel	M. L. West	4	
West Asheville	R. E. Atkinson	1	
Leicester circuit	C. H. Curtis	14	
Canton	L. B. Abernethy	2	
Haywood circuit	R. C. Kirk	1	
			67
MOUNT AIRY DISTRICT—			
Rockford circuit	T. J. Houck	14	
Wilkes circuit	W. L. Dawson	4	
Mount Airy circuit	J. W. Kennedy	4	
East Bend circuit	E. E. Yates	24	
Rural Hall	J. D. Gibson	2	
Pilot Mountain	J. H. Brendall	3	
			51
Grand total			567½

ROLL OF HONOR.

J. O. Ervin, T. J. Houck, J. W. Campbell, C. H. Curtis, T. E. Smiley, G. D. Hermon, J. C. Harmon, G. A. Stamper, J. F. Moser, J. H. Sellars, L. T. Hendren, T. J. Folger, C. H. Clyde, D. R. Proffitt, W. C. Jones, W. E. Poovey, C. A. Swift, E. E. Yates, Jno. W. Moore, J. F. Shelton, J. L. McNeer.

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GREENSBORO, N. C

in the center of the dining-room table, was a thing to be appreciated. A lawyer once said sneeringly of the great Lincoln: "He hasn't anything but friends." Verily, this kind of wealth is more to be desired than gold; yea, than much fine gold. The possession of such riches ought to bring out the very best that is in us. May it be so!

J. FRANK ARMSTRONG.

Wentworth Circuit.

Just a little space in the paper from Wentworth circuit. We came here December 11th, was kindly received, fround Brother and Sister Summers here waiting on us with a good warm supper, and everything in fine shape. There had been a good many more here but our train was late and the others went home, but returned soon with a good pounding, and have kept it up almost daily since. We have as loyal, and as kind a people as any man ever saw.

Our first quarterly conference has been passed for some time. We enjoyed Brother Ware's preaching, and so far as we can learn everyone else did. And as a presiding elder he is hard to equal.

We have good neighbors always wanting to do something for us. And as a whole have bound us very close to them indeed. To be short we are very fond of our people, and pray that we may be able by the help of the good Lord to minister unto them in spiritual things, as they have so abundantly ministered unto us of their carnal things.

We have now over half of our missionary assessment in hand, and will have it all we think by April the first. We are trying to observe all the special collection days, and have our work organized for work, and think before long we shall be able to turn out some product.

We have a young lady at part, and soon will have at all of our churches, looking after the Advocate. To be sure we are looking after the ladies, and it will not be long before we shall be able to make some showing for the paper. Our motto is the Advocate in every home, and a real stirring revival, one that goes back and burns all the brush and rights all the wrongs, this is what we are expecting in every church this year. And before we forget it we want to say that we have a brand new baby at our house only a week old tomorrow, a real live girl, too.

Well, I have taken enough space for this time.

Fraternally,

A. L. AYCOCK.

Reidsville, N. C.

The Children's Home.

The board of trustees of the Children's Home met in Winston-Salem, Thursday, March 11th. Every member of the Board was present, and the proceedings were marked by enthusiasm and harmony throughout. The nain item of business was the selection of an architect. Four different firms submitted plans for the several buildings to be erected, and the scheme for the general arrangement of these buildings on the campus. After careful deliberation, Hook and Rogers, of Charlotte, were employed as the permanent architects.

The buildings necessary to complete a working plant for the institution are an administration building, chapel, school room, laundry and printing office, with cottages. Of these buildings, the board determined to erect first the administration building. This building will cost about $25,000.00. It will include offices, apartments for the superintendent, dormitory rooms for employes, and a general sitting room for the children. It is so planned that for a time, until the other buildings can be erected, it can be used for the general purposes of the orphanage, and will accommodate some thirty children. This will enable the board to open the institution as soon as this building is erected, and to develop the work while the other buildings are in process of construction.

A building committee, consisting of J. K. Norfleet, P. H. Hanes, Mayor Eaton, C. H. Ireland, and Walter Thompson, were instructed to proceed with the architects and prepare plans at once for the erection of the first building. This will require several weeks, and it is hoped that as soon as they are ready to report, the board will have sufficient funds in hand to proceed at once with the work.

The board also determined that in the management of the institution, they would follow a combination of the boarding and placing-out systems. Also the age limit downward was removed, which will enable them to receive infants. In both these particulars a new departure has been made, and the institution places itself in harmony with the most conservatively advanced movements in the orphanage work. With reference to the details of the working of these two features, I will write more at length in the near future, but I may say here that in adopting the plan to receive infants the board, which is composed of practical and experienced but warm-hearted business men, was most enthusiastic.

The report of the financial agent, Rev. J. P. Rodgers, revealed the fact that since conference he has secured in reliable subscriptions $10,000..00. This was considered by the board a most excellent report, in view of the fact that since conference the agent has had to move into new quarters, devise plans for his campaign, and has been hindered by sickness in his family. With the success already achieved in this direction, the board feels sure the conference at large is ready to respond freely and liberally to this great work. Upon the whole, the outlook is most encouraging, and the church may feel assured that in the near future the institution will be pushed to a rapid completion.

G. H. DETWILER.

Henrietta-Caroleen.

The Philathea Class recently organized at Henrietta has almost doubled its enrollment and attendance. The members are enthusiastic. A nice class room has been fitted up for them in the Sunday school annex. Mrs. D. B. Johnston is the president, and Miss Ida Wood is the secretary.

A laymen's banquet is being planned for this place in the spring. Mr. C. H. Ireland, of Greensboro, is expected to speak.

The pastor had the official members of the charge at the parsonage for supper on the evening of the 1st. Quite an enjoyable time was had.

Rev. J. M. Terrell, of Brazil, spoke to a large audience at Caroleen a few nights ago. The address was full of information concerning our Brazilian work.

The ladies aid society of Henrietta, under the efficient leadership of Mrs. A. S. Tanner, has furnished the parsonage with some elegant dining-room chairs and other necessary things. This society is a very live institution.

Cradle rolls and home departments have been organized in both Sunday schools.

(Continued on Page 15.)

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The Christian Life.

MARTHA OR MARY?

I cannot choose; I should have liked so much
To sit at Jesus' feet,—to feel the touch
Of his kind, gentle hand upon my head
While drinking in the gracious words He said.

And yet—to serve Him! Oh, divine employ!
To minister and give the Master joy!
To bathe in coolest spring His weary feet
And wait upon Him while He sits at meat!

Worship or service—which? Ah, that is best
To which He calls me, be it toil or rest.
To labor for Him in life's busy stir,
Or seek His feet a silent worshipper.

So let him choose for us. We are not strong
To make the choice. Perhaps we should go wrong,
Mistaking zeal for service,—sinful sloth
For loving worship, and so fail of both.

—Selected.

INFLUENCE.

Probably those whose influence is most beneficent are the least to suspect how much they are worth to those around them. Just as one cannot imagine a lily proud of its whiteness or vain of its fragrance, one cannot entertain the idea of a girl of her charm or a man pluming himself upon his magnetism. You are attractive in the right direction because there is something in you that is a gift from heaven.

Not long ago a young girl who had taken a thorough course in music at a famous conservatory returned with her priceless dower of an exquisite voice and trained ability to her home in a small country village. She loved music, she had studied it for years, and it was in her soul and at her finger's ends. Without any definite purpose beyond that of diffusing happiness, she presently gathered about her the young people from the farms and village homes, and asked them to meet with her once a week for an evening song. There was no differences of caste, there was no recognition of cliques in her invitations, and she welcomed all alike into the fellowship of her musical club. Her one desire was to impart as simply and freely as she might that which had enriched and delighted her, and she did it in a simple, sweet, full-hearted fashion that brought gladness into dull households and new inspiration and stimulus into young lives that were falling into wearisome routine. She builded better than she knew. Her influence elevated the entire community, started many of her friends on new avenues of study, and gave others new standards and new incentives. Without her intention, without any planning, the evenings of music and of friendly social intercourse transformed much of the home life of a region remote from musical centers and from the multiform privileges of the town.

Whether or not we attempt to influence our neighbors and companions, we continually and inevitably affect them either for good or evil. If our lives are in touch with the perfect life of the Master, we constantly make it manifest not by our preaching, but by our practicing. No one can resist the influence of a pure, consistent, and unselfish life that has caught the spirit of Jesus Christ and is keyed to the note of his matchless love. A little candle in a little window may shed a light over a dark road and save a wayworn traveler from disaster. Let your influence be like the little candle.—Forward.

"ETERNITY VERY NEAR."

A life-long friend of President Lincoln's, now an old man, tells of accompanying Lincoln, while he was a young lawyer, to the bedside of a woman who wished to make her will. He found his client more seriously ill than he expected, with but few hours of life before her.

When Lincoln had written the will and it had been signed and witnessed the woman said to him: "Now I have my affairs for this world arranged satisfactorily. I am thankful to say that, long before this, I have made preparation for the other life, I am soon to enter. I sought and found Christ as my Savior, who has been my stay and comfort through the years and is now near to me to carry me over the river of death." Lincoln said to her: "Your faith in Christ is wise and strong, your hope of a future is blessed. You are to be congratulated on passing through this life so usefully and into the future so happily." She asked him if he would not read a few verses out of the Bible to her. They offered him the Book; he did not take it, but began reciting from memory the Twenty-third Psalm. Then, without the Book, he took up the first part of the fourteenth of John. After he had given these and other quotations from the scriptures, he recited several hymns, closing with "Rock of Ages, Cleft for Me." I thought at the time I had never heard anyone speak with such ease or power as he did. I am an old man now, but my heart melts as it did then in that death-chamber, as I remember how with what pathos he spoke the first stanza:

"While I draw this fleeting breath,
When my eyes shall close in death,
When I soar to worlds unknown,
And behold Thee on thy throne,
Rock of ages, cleft for me,
Let me hide myself in Thee."

A little while after the woman passed to her reward. As we rode home, in the buggy, I expressed surprise that he should have acted pastor as well as attorney so perfectly, and he replied: "God and eternity were very near to me today."—Selected.

THE VISION OF ATTAINMENT.

In a little mountain village of Germany a young artist lived, whose skill in working with gold was marvelous. Beneath his magic fingers grew beautiful things which, in grace and fragility, were to be compared only to the dewy cobwebs of autumn or to the frosty creations on the windows in winter.

His simple village friends used to watch him with wondering eyes; but one day one of them said: "It is all very well, Adolph, for you to spend all your time on this sort of thing, but I, for my part, should soon grow weary of it. I should become disgusted with the common tools and the lumps of gold without shape and the long drudgery."

Adolph's quiet blue eyes were lifted from his work for a moment. "When I work, my Karl," he said, "it is not the tools or the drudgery that I see—it is the beauty of the thing that I have in my mind, the beauty that is in the lumps of gold, and that I must release from them. To release that beautiful thing I work, work—and the work and the common tools are not distasteful.

And if they had but known it, each one of the villagers who stood thoughtfully around the artist might have found—as indeed may every toiler everywhere—his most irksome duty transformed by the vision of the finished beauty of the commonest task.—East and West.

THE LIFE WORTH LIVING.

The only life worth living in the long run is a life of love and service to others. St. Paul said that those he had helped were his hope and joy and crown of glory. It is so of all who live for Christ. They do their part of the world's work, but the real harvest they look for is not in material things, but in the things of life and love. Even in this world the true glory of life is in the good we do to others. Work we do in stone will crumble, but when we teach a great lesson to a child, its influence will last forever; when we put courage into a fainting heart, we may change a destiny; or when we lead a soul to Christ, we save one from death for life. Then the sweetest of earth is that which comes from the consciousness of doing good—comforting sorrow, relieving distress, healing a broken heart, forcing a life from the power of sin, or the bondage of evil habit. In the heavenly life, also, those we have helped on earth will be our crown and joy.—Dr. J. R. Miller.

THE LADDER OF LIFE.

Every man living can help his fellowman in the hard battle of life. I would sum it all up in one word: If you are well up the ladder, turn and give a hand as you rest a moment to those below you; and if you have your feet as yet only on the lower rungs, take the hand offered to you, but do not pull those above you down. For life is a ladder—because God made it so, and the man who would convert it into a moving staircase, upon which men have merely to stand and the machinery will do the rest, has a degraded notion of life's possibilities and duties. God would not take from His children, as some men are striving to do, the pleasure of climbing, the earnest hopes, the healthy fatigue, the wholesome yearning to go up, which is the greatest human joy in life. I pity, honestly and sincerely pity, the man who, because everything was done for him, never knew the glorious exhilaration which comes from his own hard striving. I honestly and sincerely compassionate the man whose inherited wealth has stifled the vigor and the love of hard labor.—The Brotherhood Star.

A PRAYING CHURCH.

A prosperous church is a church which prays. It is written, "My house shall be called a house of prayer." We must never lose faith in prayer. We must never abandon prayer. We must never lose the spirit of prayer. A church can go for a considerable time without singing and can go on indefinitely with indifferent singing, A church may do well with poor preaching, and even without preaching of any kind. But a church without prayer is no church at all. We might as well expect a man to live without breathing as to expect a church to live without praying. Pray for the minister. Pray for the sick and afflicted. Pray for the children. Pray for the lost. Pray for the community. Pray for one another. Pray ye the Lord of the harvest that He may send forth laborers into His harvest. Pray without ceasing. Pray everywhere. Let the church be characterized by prayer, filled with the atmosphere of prayer, and crowded with the trophies of prayer.—Selected.

A **Jell-O Dessert**

PINEAPPLE TRIFLE.

One-half can grated pineapple, two-thirds cup sugar. Cook up together. Dissolve one-half package Orange Jell-O in one-half pint boiling water. Add the pineapple and juice of half an orange to the Jell-O and set away to harden. When it begins to thicken, add one-half pint cream whipped stiff. Stir thoroughly and turn into a mould to harden.

Recollect that these elaborate desserts are not the rule, and that delicious Jell-O desserts can be made from any one of the seven flavors without the addition of anything else except boiling water, and that recipes for these special dishes are given simply because "variety is the spice of life," and many cooks and housewives delight in preparing them.

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THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

We live too much in the outward, in driving toil without spiritual renewal. We need to learn the wisdom of reinforcing the inner vitality by nourishing the roots of faith of principle. Our souls need rest, that in secret prayers divine communion shall nourish the inner life of the spirit.—Rush R. Shippen.

A REAL COLD AND GRIP REMEDY.

The new scientific remedy for Colds and Grip, the most effective ever brought out, is Hick's Capudine. Relieves the aching and feverishness—restores normal conditions. It's liquid—pleasant to take—affects immediately.

Between the Here and Hereafter there is no gap nor chasm nor gulf, but continuity of progress and perfect sequence. There is no end to life. Life changes its form, its embodiment, the location of its residence; but life is the breath of God, and when once breathed into the universe, and it has taken form and made for itself expression, who may annihilate it? who may strike it out of existence? No, there is no end to life. Death is an enlightenment and a discovery.—W. H. H. Murray.

Our Little Folks.

GOD WOULD KNOW.

Annie and Lily were going home from school together one afternoon, and Annie was teasing Lily to go off somewhere and play with her.

"But mother told me to come right home from school" said Lily.

"Well, she has gone away, and she would never know," replied Annie.

"But God has gone away; He would know," replied Lily.

HOW SUSIE'S "HAPPY" SPREAD.

By Mrs. Belle V. Chisholm.

"Look how it spreads," said Susie, watching Norah as she tried to mop up a great blot of ink that someone had dropped on the snowy tablecloth.

"It is not the only thing that spreads," snapped Norah, vexed at being hindered in her work. "Children's 'naughty' spreads, too, making everybody round them a deal of trouble." Then, jerking the blinds down, she whisked out of the room, leaving Susie alone in the darkness.

Through a pinhole in the dark shade a tiny sunbeam struggled in, widening and widening until, falling on the carpet at the other side of the room, its brightness spread through the threads of the carpet, leaving a spot of sunshine larger many fold than where it entered.

"Sunshine spreads, too," said Susie aloud, "and why not happiness as well as naughtiness," and then she followed into the hot kitchen just in time to hear her grumble, "And I've got the berries to pick, besides."

The day was hot and Norah was tired and cross, so taking the basket out of her hand, Susie said, "Let me pick the berries, Norah, I love to hunt them hiding among the green leaves," and before Norah could protest or consent Susie was gone. Soon she was back with the basket brimmed over, and as she capped them—perched on a high seat on the cool porch, she heard Norah tell Lizzie that she would prepare the vegetables and let her go to the laundry to help Mrs. Loke get out the washing, so as to get back to her sick boy by dinner time.

"Thank you, Norah," said Lizzie. "I am glad to be able to give the poor woman a lift, for her little Dan does so hate to stay alone, and it will be such a relief to his mother to get home an hour earlier."

"It is the 'happy' spreading," thought Susie as she put the heaping dish of delicious berries into Norah's big red hand. "Now for a swing under the nice, cool trees," she said to herself, running through the hall and down the piazza steps to the hammock.

Back and forth, back and forth, she went, a delightful sense of drowsiness stealing over her. She was almost asleep when, roused by the click of the gate, she looked up to see her brother Ben, hot and dusty, pushing Baby Donald's carriage before. Nurse was away, mamma was not well, and Ben had been pressed into service early in the morning. He was very tired and a little cross, which accounted for his surly answer when Susie called him to wheel the baby over to her. He did it, however, and was surprised to hear her propose to exchange places with him awhile.

Both Ben and the baby were pleased with the change, and mamma was, too, as Susie succeeded in getting her little charge to sleep, thus insuring the weary mother two hours of uninterrupted rest and consequent relief from her headache when she arose.

Mamma came down to dinner looking so fresh and sunshiny that papa's face brightened perceptibly. "You are feeling better, my dear," he said.

"Very much better, indeed, thanks to Ben's kindness in relieving me of the care of the baby," she replied, with a bright smile for Ben.

"It was Susie who coaxed him to sleep," Ben spoke up manfully. "He just fretted and whined, and I was bringing him in when that little midget of a Susie offered to exchange her cool place in the hammock for my warm one at the wheel. She must be some kind of a fairy, for if you will believe it, in less than ten minutes, she has charmed him to sleep."

"It was only the happy spreading," said Susie, nodding her curly little head, and then she told them about the ink and the sunshine spreading, and how the 'happy,' starting from her kindness to Norah, had spread out to brighten so many lives.

"And your 'happy' starting with your care of baby will not end with the good cheer around the table here today," said papa, and Susie understood what he meant, when in the cool of the evening he said, that since mamma was so much better, he would take them all on a drive out to grandma's in the country, as he wished some of Susie's "happy" to spread to grandma and Aunt Lucia.—Exchange.

LITTLE BOYS AND LITTLE SHEEP

Joe came home with his clothes, and even his curls, all wringing wet. "Just knew the ice wasn't strong 'nough!" he grumbled.

"Then why did you slide?" asked auntie.

"'Cause all the other boys did," said Joe, "so I had to, or they'd laugh."

His aunt gave him dry clothes, set him down by the fire, and made him drink hot ginger tea. Then she told him a story.

"When I was a little girl, Joe, my father had a great flock of sheep. They were queer things; where one went, all the rest followed. One day the big ram found a gap in the fence, and he thought it would be fun to see what was in the other field. So in he jumped, without looking where he was going, and down he tumbled to the bottom of an old dry well where father used to throw stones and rubbish. The next sheep never stopped to see what had become of him, but jumped right after, and the next, and the next, although father tried to drive them back, and Watch, the old sheep-dog, barked his loudest. But they just kept on jumping and jumping, till the well was full of sheep. Then father had to pull them out as best he could, and the sheep at the bottom of the well were almost smothered to death."

"My! what silly fellows!" exclaimed Joe. Then he looked up at his aunt, and laughed.—London Sunday School Times.

ST. PATRICK'S DAY.

St. Patrick, whose festival is celebrated March 17 by Irishmen wherever they happen to be, is the patron saint of Ireland, and there is no other saint in the Catholic hagiology about whom so much uncertainty exists. It is not even known whether March 17 is the date of his birth or his death, although it is sometimes said to be both. He was a statesman as well as a priest, and addressed himself first of all to the chiefs, and through them reached the people. His work may be summed up by saying that he founded 365 churches and planted a school by the side of each; that he organized at least one archiepiscopal see, that of Armagh, consecrated two colleges and civilized the people generally.

St. Patrick died at Saul, a place not far from Downpatrick, and in the abbey of the latter town his body was buried amid the sorrow of the whole people. He had long looked forward to death as a release from care and as a reward for his labors and trials. He had become blind and feeble. The saint's age at the time of his death has been the subject of very many intricate and ingenious calculations, and the estimates have run anywhere from 88 to 121 years.

It is impossible to say when March 17 in each year began to be set apart as St. Patrick's Day and observed as a popular holiday in Ireland, but it is observed with much enthusiasm and it is believed that it renews and intensifies the patriotism of the people. In most of the cities of America it is celebrated by a parade through the streets of the Irish national societies and other citizens of Irish birth or blood.—Selected.

THE WONDERFUL WINDPIPE.

"Georgie, Georgie, you mustn't act so when you are eating," said mamma at the breakfast table, one day last week. "If you do, you will surely get something in your windpipe."

"Windpipe! Hm! What's my windpipe?"

"Don't you know what your windpipe is?" broke in the six-year-old brother. "Why, that's where your smoke comes from on cold days!"

"What is a phenomenon?" asked the little boy after Uncle Joe, the negro butler, had finished the story. "Why chile, don't you know what dat word is? Well, I'll 'splain it to you. If you see—if you see a cow, why, that ain't one; and if you see—if you see a thistle, why, that ain't one; and if you see a bird, why that ain't one, either. But I tell you chile, if you see a cow sitting on a thistle, a-singing like a bird, why, then, that's a phenomenon."

Little six-year-old Harry was asked by his Sunday school teacher: "And, Harry, what are you going to give your darling little brother for Christmas this year?" "I dunno," said Harry; "I gave him the measles last year."

Little Dot—"Our minister prays ever so much louder than yours does."

Little Bub—"I don't care if he does. Our minister jumps the highest when he preaches. So, there now!"

A parent who evidently disapproved of corporal punishment wrote the teacher: "Dear Miss—Don't hit our Johnnie. We never do it at home except in self-defense."—Sacred Heart Review.

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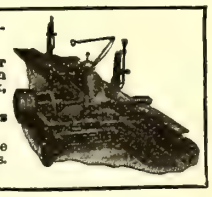
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Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

"I know of a land that is sunk in shame,
Of hearts that faint and tire;
And I know of a name, a name, a name,
Can set this land on fire.
Its sound is a brand, its letters flame;
I know of a name, a name, a name,
Will set this land on fire."

"What, in a word, is the real need of our foreign missions? To be taken into the great heart of the church, and have in fullest measure the church's love and confidence, manifested in the utmost of brotherly sympathy, unceasing agonizing intercession, and consecration of heart and soul, service and substance to the winning of the world for its divine Redeemer."

ONE WAY TO AROUSE INTEREST IN MISSIONS.

The following is clipped from a Greensboro paper:

"Missionary Reception.

"A Wednesday evening prayer service with unusual features was that held last night at West Market St. Methodist church for "Missions in the Moslem World."

The program was under the auspices of the Mission Study class of the Epworth League and the large number present were impressed with the thoroughness of the work of this class and also with the fact that the study of missions has grown to be peculiarly fascinating work.

The meeting was presided over by Mr. Fred Odell, assisted by Mr. N. L. Eure. A prayer and praise service preceded an excellent paper prepared and read by Mrs. G. W. Whitsett on "The Encouraging Features of Missionary Work in the Moslem World." This paper was of more than passing interest bringing as it did before the mind's eye a picture of the Moslem missionary field, facts about the workers, historical facts all grouped in such a way that the interest of the listeners could not lag. This was a special feature of the evening and was calculated to inspire every missionary worker with the desire to view personally the mission fields of the Moslem world.

"Upon the walls of the room illustrating the points made by Mrs. Whitsett in her paper, the portrait of Mohammed, mounted maps of the countries over which 'Moslem' is written, pictures of the missionary posts, schools colleges, and every obtainable feature of missionary interest in these lands were hung, and were inspected by the audience after the program had been rendered.

"On one side of the room was noticed a large card bearing these words, 'Two Thirds of the Moslem World is Under Christian Rule,' and above this card were draped the flags of the countries that had Christianized this area.

"An informal reception followed the prayer service and the entire congregation were invited to remain. Rev. and Mrs. E. K. McLarty, Mrs. E. L. Piper and Mrs. Lula B. Carr stood in the vestibule to greet every person present.

"Throughout the rooms used for the reception, red and white, the national colors of the Moslem world, figured in the decorations and other appointments.

"Several class rooms were thrown together and Misses Grace Andrews, Hattie Watlington, Nan Wood and Annie Sparger, wearing the Persian costume of red and white, with red fez caps, assisted Mrs. Haywood Alderman in serving coffee and doughnuts.

"In Mr. Ireland's class rooms a large center table was loaded with missionary literature for all who cared for it and Mrs. Blanch B. Carr and Miss Irene Boyles gave each guest a tiny Arabian flag. This flag is red with a white crescent and star and those given as souvenirs last night bore the inscription 'Every stronghold of Islam for Christ.'

"There were a large number of the congregation present last night who had their interest in foreign missions fanned to fever heat, others who had grown luke-warm for the cause, felt their interest revive while others who never before had an interest in their brother 'across the sea and desert sand' felt a glow of enthusiasm in their hearts as they heard the echo of their cry, 'Come over and help us.'"

ONLY A WOMAN.

These are pictures of Mohammedam life as given by a missionary in Northern Africa:

"Only a woman! a poor, worn-out, broken-hearted woman—old before her time—in the eyes of her Mohammedan husband a slave, married to be the mother of his children, a part of his possessions, to be cast off at his pleasure, to be shut up from year's end to year's end with very little change to break the dull monotony of her life; only a household drudge! And yet she is our sister; with the same powers, if only they had been exercised; with a heart just as capable of strong, warm affection. Poor Foona! it was that that killed her! for, in spite of the fact that she was married to a cold, selfish man, whom she had never seen till the day of her marriage, she loved her husband dearly; almost all her affection was spent on that one man; she watched him and waited on him like a slave, and when he took another wife her heart was almost broken. We knew her well, and each time we went to see her she seemed weaker and sadder; at last they called in a doctor, but what could he do? There was only one Physician who could heal her, and with Him she would have nothing to do. We could not blame her—only pity her; she had been educated to think that Mohammed alone could save her, and had grown strong in the belief that if she accepted our words she would be lost eternally. We had come too late for her! Day after day, as she lay in pain and weakness, she muttered over and over again, "There is no God but God, and Mohammed is His prophet!" her hope of salvation lying in this formula. She died as she had lived, a Mohammedan, and our hearts were sad and heavy as we heard the death cries' and listened to the sad, submissive words as the relatives said, "We must be patient—it is the will of God!"

"But oh! can it be His will that hundreds of these Mohammedan women should thus die? Broken-hearted—killed by the cruelty of their husbands; for this is not a solitary case but a typical one.

"Do you want to know the truth of this? There are countries where our sisters are treated like beasts rather than women—left without education, shut in, married one day, divorced the next; living loveless lives, without any present Savior, only a dim, false hope in the future, but oh! so willing to learn and listen, if only they are reached in time."

The doors are open everywhere. They want the light. We have it. Shall we give it to them?"

(From the New Orleans Picayune.)

IS BALDNESS DOOMED?

Baltimore Specialist Says It Is Unnecessary, and Proves It.

The intense interest in the wonderful work that is being accomplished in Baltmore and other cities by William Chas. Keene, president of the Lorrimer Institute, continues unabated. Many cases of baldness and faded hair of year's standing have been remedied by the remarkable preparation being distributed from Mr. Keene's laboratory and its fame is spreading far and wide and thousands of persons are using this remarkable hair food with gratifying results.

What makes this treatment more popular is the fact that free trial outfits are sent by mail prepaid. Those who wish to try are strongly advised to write to Mr. Keene, at the Lorrimer Institute, Branch 290, Baltimore, Md. They will receive the full trial outfit free of charge and much useful information about the hair which will put them on the road to a rapid and certain improvement.

MOTHER'S DAY.

Second Sunday in May.

About three years ago an appreciative daughter desired to commemorate the anniversary of her mother's death. It was not only the thought of laying some fowers on mother's grave, but it occurred to her that it would be a beautifudl tribute to all mothers, the living as well as the dead, if their children, on a given day, would unite in the simple wearing of a white flower and thus make mother's day universal. The papers everywhere caught up the idea and in two years it swept over not only all of North America, but was heartily welcomed in other lands. The purpose of Mother's Day, as conceived by Miss Anna Jarvis, of Philadelphia, Pa., U. S. A., with whom it originted, is a day in which all lands as one nation may unite in honor of mother.

The second Sunday in May of each year is proposed as the day when mother is to be specially remembered and universal motherhood exalted in the esteem of every man, woman and child. The plan is to make it not only a sentimental observance, but as far as possible to clothe it with the sanctity and dynamic power that comes from concerted action. The wearing of a white carnation or other white flower, the beautiful emblem of truth and purity, will be filial evidence that the wearer loves to honor his mother living, or her memory if dead.

If away from home on this day, write mother a love letter, send her a telegram, use the long distance 'phone, or the special delivery of the postoffice.

The white carnation stands for purity; its form, beauty; its fragrance, love; its wide field of growth, charity. its lasting qualities, faithfulness—all virtues of true motherhood.

In several American cities the mayors in past years, have issued special proclamations, endorsing the purpose, and recommending the general celebration of the day. The day has also been marked by the special singing of mother's hymns in the home, and by special services and distribution of white flowers in the Sunday school and at the church, and in other places.

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WHAT YOU SHOULD KNOW

is the combination of the lock of today. It reads, "Buy a bottle of GOWAN'S PNEUMONIA PREPARATION and be prepared against sudden attacks of pneumonia, croup, colds inflammation and congestion troubles." Pains and soreness in chest and throat are relieved quickly. External, rapidly absorbed. All druggists. 25c. to $1.00.



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Send 10c for 8 high grade Gold and Silver Embossed Post Cards. We send quality cards, not quantity. Twenty-four cards for 25 cents. KANSAS POST CARD CO., 453 W. 7th Ave., TOPEKA, KAN.

SUMMER CONFERENCES FOR 1909.

The training of leaders who can take the initiative in missionary education in Sunday schools young people's socicties, and other church organizations, is occupying the attention of the mission boards of the United States and Canada. One of the chief means to secure and train these leaders is the summer conference. Five of these gatherings will be held in 1909:

Whitby, Ontario, July 2-9.

Lake Geneva, Wisconsin, July 2-11.

Asheville, North Carolina, July 2 11.

Silver Bay, Lake George, New York, July 23-August 1.

Sunday School and Missions, Silver Bay, Lake George, New York, July 15-22.

The special features to be noted are as follows:

1. Mission study, in small groups under experienced leaders.

2. Conferences on methods, under men and women in actual contact with conditions in local churches.

3. Platform meetings, on devotional themes for the deepening of the spiritual life.

4. A survey of world-wide missions in a series of addresses by mision aries fresh from their fields of labor

5. Rest and recreation during each afternoon, with ample provisions for every form of outdoor exercise under careful supervision.

For information concerning any of these conferences, address the secretary of either the Home or Foreign Mission Board or Society of your denomination, or the Young People's Missionary Movement, 156 Fifth Avenue, New York City.

A DEAD SHOT ON RING WORMS.

Wysacking, N. C., June 2, 1908.

Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—Enclosed you will find $1.00 for which please send me at once Tetterine. It is a dead shot on ringworms.

Yours truly, W. S. Dudley.

Tetterine cures Eczema, Tetter, Ringworm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c.; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

TAKING AND GIVING.

"Shall I take and take and never give?"
The robin chirped. "No, that would be wrong."
So he picked at the berries and flew away,
And poured out his soul in a beautiful song.

"Shall I take and take and never give??"
The bee in the cover buzzed. No, No!"
So he gathered the honey and filled his cell;
But 'twas not for himself that he labored so.

"Shall I take and take and never give?"
What answer will you make, my weary one?
Like the blossom, the bird, and the bee do you say,
"I will not live for myself alone."

Let the same eager hands that are ready to take,
The things that our fathers so freely has given,
Be ever as ready to do a kind deed,
Till love to each other makes earth seem like heaven.

—World-Wide.

FROM THE EDITOR'S DESK.

Many letters come to my desk not intended for publication, which nevertheless contain lessons that would do us all good.

In writing of other things, Mrs. J. W. Clay, the progressive president of Hickory auxiliary, says: "For our auxiliary I will say we have some things to give encouragement for the new year and some difficulties to overcome. We hope to have a live delegate at our meeting in Concord." We have not made use of space in our lacol paper, but I expect to do so.

From Mrs. F. L. Clarke, president of the auxiliary at Concord church on the Ansonville circuit comes a letter telling of difficulties overcome that should give hope to the most faint-hearted. Among other things she says: "We have a small society numbering seven members. We live in the country, where distance, bad roads, bad weather, and often no spare horse for one to drive in spring and summer, all combine to prevent us from accomplishing what we would like to. Our society was organized last May and we have struggled along always sending in our dues, but not doing much beside. This afternoon the society met in my house. All the members were present. We read some extracts from 'Our Homes.' The Bible Study was used, we also read our page in the Advocate and some leaflets. All of us are timid about doing things in public, so I asked each one to read in turn. Contrary to expectation all complied with the request, and I think were profited by so doing. I hope we will so improve along this line until soon all our members will lead in prayer."

"We appointed a committee to visit the sick and will keep a record of the visits in future. The work is new to me and I long to learn all I can, so that we may increase our membership and accomplish more good in our church. The country women need to do more church work. Hitherto the men have been the workers. In most cases the lack of some one to lead is the cause. I often get discouraged over my work, it is necessarily so imperfect. I have seven children and am far from strong. At first I was the only one who would serve as president, now, however, I believe there are others who would undertake it."

(No better plea for the ministry of lay women in the country has ever been made.—Editor.)

THE SIGNS OF THE TIMES.

Never before in the history of the Western North Carolina Home Mission Society have there been such favorable signs of growth and interest. From almost every quarter come reports of progress, of interest increasing, of activity quickened. From new organizations come requests for literature and an eagerness for information is manifested that speaks volumes. From wide-awake presidents and press superintendents come messages of cheer, accompanied by a yearning for larger knowledge. From these and many other hopeful indications those of us who have been dreaming dreams and seeing visions, expect soon to come into the realization of them. During some of the earlier years as we wrought to make hopes and visions realities, there was often little to encourage and much to dishearten. Thank God for the faith which enables one to believe when the evidence is not seen. It is out of faith which held on and staggered not that we are coming into realities and are seeing larger visions of things yet to be.

MARRIAGE OF MISS PEARL MARSH.

On next Tuesday noon, at the home of Mr. and Mrs. T. J. Copeland, in Greensboro, Miss Marsh is to be united in marriage to Mr. D. M. Welborn, of High Point. We hasten to send our best wishes in advance, although when the paper reaches our readers the happy event will have been consummated. Miss Marsh is a sister of Mrs. Copeland, and for a time was secretary of the Greensboro district. Most efficient too did she prove herself. Her resignation became necessary by reason of a long illness, but during her incumbency of that office she so endeared herself to her fellow-workers by her fine personal qualities as well as by her service that we voice the sentiments of all in expressing to her the best wishes of all as well as our own personal ones. We cannot claim acquaintance with the groom, but we extend to both the wish of long life and a full measure of happiness.

AUXILIARY AT CANTON, WAYNESVILLE DISTRICT.

Mrs. W. P. Fincher reports this new band starting with eleven members, and sends the following notice of the organization, taken from the Canton Vindicator:

"The ladies of the M. E. Church, South, met at the church one day last week and organized a missionary society, by electing the following officers: Mrs. L. B. Abernethy, president; Mrs. A. N. Fisher, vice-president; Mrs. A. E. Brown, first vice-president; Mrs. R. S. Comann, second vice-president; Mrs. R. R. Mease, third vice-president; Mrs. H. D. Secrest, recording secretary; Mrs. H. E. Walter, corresponding secretary; Mrs. R. L. Hoke, treasurer. The outlook for a strong society is very encouraging. The women of all churches are far ahead of the men in mission work and deserve great praise for their unselfish devotion to this great department of church work. May unbounded success attend all their efforts."

AUXILIARY AT MORTIMER, STATESVILLE DISTRICT.

The district secretary, Mrs. J. F. England, writes to the editor as follows: "I am just from Mortimer where we organized a Woman's Home Mission Society yesterday with eight members. The women are all interested in the work and we expect good results. The officers are as follows: President, Mrs. E. M. Coleman, Mortimer, N. C.; first vice-president, Mrs. Emma W. Mortimer, Mortimer, N. C.; second vice-president, Mrs. W. E. Buchanan, Mortimer, N. C.. third vice-president, Mrs. E. L. Smalling, Mortimer, N. C.; recording secretary, Mrs. W. E. Buchanan, Mortimer, N. C.; corresponding secretary, Mrs. E. L. Smalling, Mortimer, N. C.; treasurer, Mrs. L. Bailey, Mortimer, N. C.; agent for "Our Homes," Charles Whitlow, Mortimer, N. C.

BALM GROVE AUXILIARY, WEST ASHEVILLE.

On the 23d of February, this organization was effected, with a goodly number present. Mrs. J. D. Penland was elected president; Miss Clara Brown, recording secretary, and Mrs. J. S. Fullam, corresponding secretary. Other officers were not given. So deep an interest does the pastor feel in the work of the women that he writes bespeaking the fostering care of the conference officers.

NEW AUXILIARIES.

To the three auxiliaries we report this week we gladly say "welcome." We are increasing in numbers. May there be a corresponding increase in power and usefulness. To many other women in Western North Carolina we extend an invitation saying, "Come thou with us, and we will do thee good." To these new ones who have entered our ranks we say, "Since thou hast come with us may mutual good be done."

A PERSONAL WORD.

The editor wishes to make public acknowledgement of the many kind expressions which have come to her about her work. We feel deeply grateful for all words of cheer and encouragement.

Orders by mail for Job Printing receive prompt attention at this office.

CHURCH CARPETS



WE MAKE A SPECIALTY OF FURNISHING NEW CHURCHES.

We have expert men in this Department that we send out to make and lay carpets complete in church. Samples and estimates sent free for the asking.

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Drop us a card and we will put you on to something with which you can turn your neighbor green with envy by catching dead loads of them in streams where he has become disgusted trying to catch them the old fashioned way. It's something new and cheap. It catches at all seasons—something no other tackle will do. It will tickle you to see it catch house and musk rats. Illustrated catalogue of prices and testimonials for the asking.

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Won 1st Pen, Color Special and Silver Cup for Best Display at Charlotte, N. C., January, 1909.

I Have the Red Reds. 15 Eggs $1.50 to $3.00 Send for Circular.

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25 GRAND EASTER POST CARDS for 10c Gold Embossed Angels, brightly colored Crosses and Flowers with Easter Greetings, Easter Chickens, Easter Rabbits, Easter Eggs, etc. All printed in 3 or more colors and guaranteed to please or money refunded. Silk Cord Co., Dept. 764, 1941, Harrison St., Chicago.

TEACHING PURITY.

By Rev. Theodore L. Cuyler, D. D.

There are some things that parents ought to teach their sons and daughters as thoroughly as they ought to teach them not to lie, and swear, or steal, or desecrate the Sabbath. One of the things to be taught is the wickedness of secret impure practices. Another is the sin of either sex trifling with the affections of the other; what is called "flirting" is more than a folly, it is often a cruel and wanton tampering with that sacred thing, a human heart and its most cherished hopes.

Another thing to be taught is the awful peril of any illicit alliance; and these are more common than is suspected. Marriage ought to be set before our children as not only in itself desirable, but as a most pure, sacred, holy, and binding relation. And unless the marriage tie is held in this deep heart-reverence, and based on conscience as well as on love, there will be no end of reckless marriages and of disgraceful divorces.

MIGHTY FINE DOCTOR

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die.

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

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BLACK MFG. CO., 124 E. Ohio St., Chicago, Ill.

The Sunday School Lesson.

LESSON XII.—MARCH 21, 1909.

REVIEW.

Golden Text.—They therefore that were scatered abroad went about preaching the word.—Acts 8, 4.

The Origin of a Great Institution.

In Rome's greatest day it was a favorite theme of public discourse, and was assigned even to schoolboys as a task, to present Rome's beginnings and trace its earliest movements, showing from what it had come to be so great. There is a tree with the record of a thousand years; it burst the ground in Alfred's time, was thriving under Edward the Elder, and is green and growing under Edward the Seventh. Like it is the Christian church, now shedding perfume and saving health on all the earth. Our lesson gives in simple story the planting and training of the world's greatest growth, under the shadow of which the nations sit with delight, and in whose welfare is their greatest prosperity. Such a review should be charming.

The Ascension.

The Son of Man ascended "up where he was before," that like the sun "he might fill all things." "Great is the mystery of godliness;" that is, of the divine system; but as scientists show that all energy of growth, even dews and showers are wrought by the sunbeams, so the church is sustained, enriched and furnished by Christ's universal presence. This begun with his ascension.. "He shall come in like manner;" not in form, but in fact. This assured support gladdened all. "They were continually praising God."

Pentecost.

Now came that flow of life which corresponds to Huxley's "unchanging energy in the universe." The work of the Holy Ghost is upon the understanding and the affections, the unseen but energizing part of our human nature. He appeals to us as the "life principle" as this appeals to trees to begin their growth. He brings the Savior's love and human wrongness so vividly to mind that men in pain cry out, and come for pardon and cure of their wrong. These great events, Ascension and Pentecost, give the church its primal impulse and movement.

A Rapid Growth.

Mohammed, noble and wealthy, won in three years fourteen disciples. If, as many think, the interval be ten years—29-39 A. D.—still Mohammed gained in that time only three men and eighteen women. The apostles "unlearned and ignorant," soon gained thousands. The dates in Acts are obscure, but our quarter seems to cover the chronology of the Acts, and from Ascension to Dorcas—29-32 A. D.—scholars count but three years. The dates may err, but the growth of was enormous. A Burmah missionary told of a bamboo growing six inches a day for eighty days. The church grew like Jonah's gourd, but not to be stung and wither. "The number of the disciples was multiplied;" "many believed;" "a great number of priests were obedient to the faith." In Samaria along the sea, and even in far-away Abysinnia, the Name had believers and adherents.

Stephen.

Some may remember what energy of purpose seized the North when the first Union soldier fell in Baltimore. Ananias and Sapphira met death for fraud; Stephen for faith. How different!—A soldier shot by courtmartial, or in the front of battle! His wide and glowing speech, the splendor of his vision, and welcome to his Lord, touched Paul's heart wildly; and the persecution that arose about him fell quickly out for the furtherance of the gospel. The prisons filled with believers, but none gave up their faith; they there sang songs new to those walls.

The Dispersion.

The Babylonian Exile scattered Israel far and wide, and "the Jews of the Dispersion" took to many lands the true worship and the Mosaic ordinances. Now comes a dispersion, not of captives, but of evangelists. They bring Glad Tidings, not weeping when they remember Zion, but carrying Zion with them. "Now Jacob's well was there," in Samaria. to Samaria is first carried the water of life, and "there was great joy in that city," for the Jews now had Christian dealings with the Samaritans. To distant Damascus east, and to Joppa west, went the gospel forth from Jerusalem, and this hundred miles diameter meant a large circumference within which Christ was by many received as Messiah and Savior of them that believed.

Philip's Work.

He is as a minuteman, ready to serve at call, and employed chiefly on the frontier. He received power to do in Samaria works greater than those of Christ, who did here no miracle, while Philip both preached and wrought. He saw the strong man's house spoiled, and Simon himself made a believer. Even more impressive is the simple story of his errand to the eunuch, that man of devout temper and open mind, nobly seeking the purest truth. The man with childlike vision saw truth as it is in Jesus, and "went on his way rejoicing" in "the pearl of great price," the "kingdom of heaven within" him, worth more than all Candace's treasure.

The Labor of Love.

Christianity has material fixtures and appliances, and people have boldily as well as spiritual needs. The Marthas are accepted in their good works. Here is Dorcas, like Florence Nightingale, and her bright train following, like deaconesses and nurses, ministering to the suffering and needy. She is named with apostles and evangelists, the first recorded in Christian charity. Not all the gems that crested Fortune wears are for all time so radiant as the alms-deeds which she did. Her name, like a star, is gone out into all the earth wherever the gospel shall be preached among all nations.

Expansion.

Within a few years the most advanced nations—our own among them, have become world-powers, eagerly gaining foothold on every continent. Their ambition has certainly sprinkled light among darkened peoples, and awakened stirring reforms. We have seen the true religion spreading over the land of its origin in the heart of the ancient world. It has sent a beam of its light even to Ethiopia; and though its preachers have preached the gospel to Jews only, it seems already known even at Rome, probably by "strangers from Rome" at Pentecost. It has certainly—in spite of persecution, or by it, fairly secured its base in Palestine.

The Joy of Springtime.

"The time of the singing of birds is come." "I am come that they might have life." When in our latiture the season awakes and love sweet voices call, the heart is du that does not respond in joyous syn pathy. Our quarter's lessons ha shown us the gospel arousing th world as spring awakens the eart As storm and sun have worked t gether, so persecution and rest ha each furthered the unfolding growt For two thousand years the divi Annus Mirabilis, the Wondrous Yea has blended seed-time and harves In our time the joy of the reaper h overtaken that of the sower. A we working in this divine husban ry?—A. B. Hyde, D. D., in Pittsbu Christian Advocate.

Our success in life depends not on where we are, but on what we are.

Broken Down

Over-work, worry, mental effort, sickness or any strain upon the nervous system affects the whole body. All the organs depend upon the nerves for strength. If they don't get it they can't do the work demanded of them. Dr. Miles' Nervine restores nervous energy, and builds up the broken down system.

"Two years ago my wife was almost at the point of death with nervous prostration. I shall never forget how she suffered, it was night and day, until we commenced to use Dr. Miles' Nervine and she speedily began to recover. To-day she is enjoying as good health as she ever did.

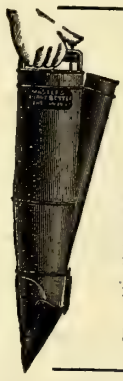
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The Farm and Garden.

SPRING DESTRUCTION OF TERRAPIN BUGS.

The anual loss caused by terrapin bugs sucking the life out of collards, cabbages, turnips and allied plants is difficult to estimate accurately, but certainly amounts to thousands of dollars in North Carolina. A large proportion of this loss may be prevented if farmers, gardeners and truckers will take the trouble to collect or in some way destroy the bugs that first appear this spring. We have conclusive evidence that such work may be made a paying investment. We cannot, however, continue to wati, as is usually done, until the bugs become so numerous as to cause very noticeable injury in gardens or fields, but on the contrary they must be destroyed before they commence to lay eggs: otherwise the annual loss will remain the same or will increase.

In November last this station published a press bulletin urging farmers to immediately collect and kill the terrapin bugs, then in their fields, to prevent their living in such numbers through the winter. Now it seems advisable to urge the equally important work of destroying those individuals that escaped last fall, and which will soon commence to come out from their winter hiding quarters.

Only Adult Bugs Survive the Winter.

Eggs and young bugs do not live through the winter in this state; hence it is only full grown, strong, adult males and females which survive by finding favorable hibernating quarters under rubbish around the gardens, under stones, in fence corners, and similar places, where they are protected from the weather. As this has been a mild winter, they are liable to appear in greater numbers than usual this spring.

When Egg Laying Commences.

We could not consistently urge the task of destroying the overwintering bugs if they commenced to lay eggs upon their first appearance. Careful observation has shown that at least two weeks' time elapses after the bugs appear before the first eggs are deposited. During this period they are very actively feeding and mating, and the majority will congregate on the few old plants left from last season's crop. Wild mustard and turnips are favorite food plants, and collards, with their broad leaves, often harbor a large number of them.

The prime object of this article is to emphasize the fact that the farmer or gardener who watches closely for the first terrapin bugs to appear has about two weeks' time to kill them and still prevent the majority from laying eggs for the first generation.

Rate of Increase.

Have you ever considered the actual benefits that result from killing one female terrapin bug when she first appears in spring? Observe the following statements: The average number of eggs laid by each bug varies from eighty-four to ninety-six—that is, seven or eight masses of twelve eggs each, deposited over a period of from four to eight weeks. There are three full generations each year. Suppose we kill a single terrapin bug and thus prevent ninety-six young for the first generation, of which one-half might be females. If these forty-eight females reproduced at the same rates, the second generation would number 4,608 individuals. Counting only one-half as females, each capable of producing ninety-six young, the third generation would reach the enormous number of 221,184, the progeny of one single female in a single year. We can divide this number by one hundred and still have over 2,200 as the number of bugs prevented by killing one individual when she first appears.

During the warm summer months, parasite in the form of a tiny black fly destroys a large percentage of the eggs, but as a general thing these parasites do not become abundant until the first generation is well developed; so that the destruction of the bugs that produce the first generation is more essential than the death of bugs later in the year. Another point in favor of early destruction!

Are not the above facts sufficient to impress farmers with the importance of spring destruction of terrapin bugs?

How to Destroy Them.

Hand Picking.—This is probably the most valuable method of killing terrapin bugs at any season of the year. The work can be done rapidly by children. The bugs are inclined to hide on cold, windy or dark days; so that warm, sunny days should be selected for this task. We cannot expect to find all the bugs in one day, or even the majority of them. A good plan would be to collect two or three times a week, but be certain to commence within a few days after the bugs first appear. They may be killed by crushing or by dropping in a little kerosene.

Spray With Pure Kerosene.—When the bugs are abundant on worthless plants they may be killed with pure kerosene. With the aid of a small spray pump a large number of bugs may be killed in a few hours.

Arsenical poisons are not effective against this insect, which feeds by sucking the plant juice.

Kerosene emulsion of 15 or 20 per cent concentration is used with success for killing small or half-grown bugs, but this treatment will not kill many adults. By following the suggestions made above, the young bugs will not become numerous, but whenever spraying does become necessary kerosene emulsion is the best remedy to use.

R. I. SMITH,
Entomologist.

CAPUDINE CURES HEADACHES.

There isn't any headache remedy that does the work like Hick's Capudine. For sick or nervous headache, headaches from heat, cold, grip, or stomach troubles—it gives immediate relief. Liquid, easy to take. Sold by druggists.

"She makes a beautiful climate for me," said a mother of her attentive daughter. That is what should be said with truth of every Christian. They should temper the moral climate of this world—warming its coldness, cooling its excessive heat, soothing its sorrows and cheering its discouragements.—Selected.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

For the dissatisfied man, all life is unsatisfactory; and, for one that is contented, the world is full of comforts. And, for the cheerful man, even the easterly wind is musical in the window crevices, and it makes solemn anthems for him in the woods. —William Mountford.

No Land So Rich That Fertilizer Cannot Make It Better

You use fertilizers for the profit you get out of them—and the better the land the more profitably a good fertilizer can be used on it. Do not imagine because land will produce a fair crop without

Virginia-Carolina Fertilizers

that these fertilizers cannot be profitably used on it, or that they were made only for land too poor to produce without them. If poor land will show a normal increase when fertilizer is used, good land will show at least double the increase. Use Virginia-Carolina Fertilizers to increase the *quality*, as well as the *quantity* of the crop—and you will increase the profits from your land.

"I have been using your fertilizers for a number of years" says Mr. William Fraiser, of Glasburg, La., "*and find that it not only pays to fertilize, but to do plenty of it, and use the best fertilizers to be had, such as your brands.* I have used a number of them and found them to be as recommended and to give better results than any other fertilizers that I have ever used."

Every planter and farmer should have a copy of the new 1909 Virginia-Carolina Farmers' Year-Book. Get a free copy from your fertilizer dealer, or write our nearest sales office.

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IS IT SO WITH YOU?

It was said of one that as he prayed he spoke as if God was near, and talked with Him so really and confidingly that those who were beside him found themselves almost looking around to see where God was.—Taylor.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

No parent whose daily prayer is actual communion with God ever failed to teach prayer to the youngest of baby lips. If religion is life, it belongs to the children. If it is only theory, it is of little use to teach it to them, whether in their teens or in their twenties. "The life of God in the soul of man," is the most fundamental heritage of the race, and it was the Great Teacher who said, "Suffer little children to come unto Me."—From "Theory or Life?" in The Ooutlook.

Let the weakest, let the humblest, remember that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding man's sensitiveness—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blessed, by small kindnesses.—F. W. Robertson.

God made no mistake in casting the lot of His chosen in such a world as this. It is the best possible for the end He had in view. When we consider the sufferings of this present time, our struggles with sin, and the agonies of Gethsemane and Calvary, we get a new and richer conception of the glory which will be revealed to us.—Ex.

"There is some show for us gaining peace in Heaven if we are doing the best we can to make peace on earth. Blessed are the peacemakers here, as well as hereafter."

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A SNAP For LIVE AGENTS

Our Dead.

.."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Cranford.—Mr. Charles E. Cranford was born August 2d, 1881, and died March 7th, 1909.

He has been a sufferer for about two years from consumpition. He consecrated his heart to God in early life, entered the strait gate and walked the narrow way, by the help of God, ever looking unto Jesus the author and finisher of his faith. Just before he crossed over the river he called all his friends and loved ones to his side and asked them to meet him in heaven; and then the angels bore him safely to his home beyond the skies. May the Lord help them all to meet that request.

A good man has crossed over the river to rest in the arms of Jesus his Savior. He leaves a wife and two children to mourn his loss.

May the Father comfort the bereaved family.

R. A. TAYLOR.

Smith.—Fisher B. Smith departed this life February 22d, 1909, at the age of 48 years, two monhs and 20 days.

Brother Smith had been a sufferer from disease for more than a year. He bore it all with patience and never ceased to sing praises to God. Just before he laid his armor down to meet the saints in glory, he sang that beautiful hymn, "Shall we meet beyond the river?"

Brother Smith was converted and joined the M. E. Church, South, at Pleasant Garden in 1907, and since that time has lived a consistent Christian life.

He left a wife and five children. The mother and two children have been very ill—the children are improving rapidly and the mother is gaining slowly.

May the Lord bless and comfort them.

R. A. TAYLOR.

Fitzgerald.—Mrs. Mary Elizabeth Fitzgerald, eldest daughter of the late Rev. W. D. Meacham, peacefully passed away at her home near Linwood, N. C., February 7, 1909, in the forty-second year of her age.

She joined the Methodist Episcopal Church, South, at Wesley's chapel, at a very early age, and lived an exemplary Christian life till the summons came.

August 23, 1881, she was happily married to Charles F. Fitzgerald, which union was blessed with ten children, all of whom with the husband, survive to mourn their loss.

Sister Fitzgerald, in her quiet and unpretentious way, was deeply devoted to her church. To fill her place in the sanctuary and listen to the gracious words of the gospel was to her a peculiar pleasure.

Her cheerful and unselfish disposition won her a host of friends. Her thoughtful interest in, and unfailing devotion to, the needs of others often led her to put a severe tax upon her strength. In this respect she was so like her blessed Master.

In the home her virtues shone the brightest. She was a model homemaker. Hers was the preachers' home. Under her roof the tired itinerant found rest, sympathy and encouragement. Many heralds of the cross, who shared her hospitality, will rise up and call her blessed.

Though dead, she still lives—in the influence of a useful life, and in the hearts of those who knew her best. May God comfort the bereaved ones and grant them all a happy meeting beyond the river.

J. W. CLEGG.

Loftin.—Mrs. Laura Cranford Loftin was born January 2d, 1855, and died March 5th, 1909, being 54 years, two months and three days old.

She was married to Mr. W. A. Loftin about 33 years ago, with whom she lived happily during these years. She leaves a husband, seven children, an aged mother and a number of relatives in sorrow; but they weep not as those who have no hope, for she left evidence that all was well with her soul.

When about twelve years old she was converted at Ball's Creek camp meeting, and soon after joined the church in which she lived a worthy Christian. She loved her children devotedly, and was willing to make any sacrifice in their behalf. She is reaping her eternal reward. May the grace of God sustain those who are sorely bereaved and may they realize that He is "a present help in trouble."

HER PASTOR.

RESOULTIONS OF RESPECT.

Whereas, an all-wise God has in his infinite wisdom, seen fit to remove from our midst our sister, Daisy G. Blackwood, who departed this life on February 28th, 1909, aged 27 years, and

Whereas, during her life among us she showed such quiet and humble fidelity to every duty, such loyalty to the church, friends and family, therefore be it

Resolved 1. That while we realize that we have lost one of our most faithful members, we submit to the will of Him who knoweth what is best, and who can make no mistakes.

Resolved 2. That we extend to the grief-stricken husband, mother and sisters our heartfelt sympathy and commend them to the comforting promises, tender mercies, and loving care of a kind heavenly Father.

Resolved 3. That a copy of these resolutions be sent to the family of our friend and sister, and a copy be sent to the North Carolina Christian Advocate.

MRS. G. A. MISENHEIMER,
MRS. M. A. HUCKABEE,
MRS. L. N. M'FARLAND,
Committee.

RESOLUTIONS OF THE QUARTERLY CONFERENCE OF THE WENTWORTH CIRCUIT.

Whereas, our heavenly Father in his all-wise providence, has called from among us, our brother and co-laborer, Thomas P. Burton, our circuit has lost one of its most loyal members, therefore be it

Resolved 1. That we, the members of the quarterly conference, do deeply feel the loss of this member of our board, and realize that his place will be hard to fill, yet we bow submissively to Him and say "Thy will be done."

Resolved 2. We extend to the bereaved family our deepest sympathy, and commend them in our prayers to a loving heavenly Father, who doeth all things well.

Resolved 3. That a copy of these resolutions be recorded in our church register, a copy sent to the North Carolina Christian Advocate, and to the county papers with a request to publish, and a copy be sent to the family of our deceased brother.

JOHN R. MOORE,
J. T. STRADER,
W. T. WILLIAMS,

Quarterly Meetings.

ASHEVILLE DISTRICT.—2d Round.
D. Atkins, P. E., Weaverville, N. C.

Weaverville	Mar.	6-7
Bethel	"	21
Weaverville ct, Alexander cha.,	"	13-14
Riverside, Elk Mountain	"	20-21
Haywood Street	"	21
Central	"	28
Swannanoa, Bethesda	April	3-4
Hendersonville, Hillgirt	"	9-11
Hendersonville	"	11
Burnsville, South Tow	"	17-18
Bald Creek, Bald Creek	"	24-25
North Asheville	May	2
Fairview, Pattys chapel	"	8-9
Hot Springs	"	13-14
Marshall	"	15-16

CHARLOTTE DISTRICT.—2d Round.
H. K. Boyer, P. E., Charlotte, N. C.

Prospect, Carmel	Mar.	6
North Monroe and Icemorlee, Center	"	7-8
Ansonville, Cedar Hill	"	13-14
Wadesboro	"	14-15
Weddington, Weddington	"	20-21
Waxhaw, Bonds Grove	"	27-28
Pineville, Harrison	April	3-4
Calvary	"	4-5
Derita, Hickory Grove	"	10-11
Tryon Street	"	18
Mount Zion	"	25-26
Trinity	May	2
Chadwick	"	2-3
Matthews	"	15-16

GREENSBORO DISTRICT.—2d Round.
W. R. Ware, P. E., Greensboro, N. C.

Greensboro, Walnut St.	Mar.	7-8
Greensboro, Centenary	"	7
West Greensboro, Friendship	"	13-14
Greensboro, West Market St.	"	14
Greensboro, Spring Garden St.,	"	21
Pleasant Garden circuit, Zion	"	20-21
Greensboro, Carraway Memorial (night)	"	21-22
High Point, Washington St.	"	28
High Point, South Main St.	"	28
Liberty circuit, Old Randolph	Apr.	2-3
Asheboro circuit, Cedar Falls	"	3-4
Ramseur and Franklinville, at Franklinville	"	4-5
Randleman and Naomi	"	10
Asheboro station	"	11-12
Coleridge circuit, Mount Olive,	"	17-18
East Greensboro, Whitsett,	"	24-25
Ruffin circuit, Ruffin	May	1-2
Randolph circuit, Hopewell	"	8-9
Reidsville station	"	16-17
Wentworth circuit, Carmel	"	22-23
Uwharrie circuit	"	29-30
Denton circuit	"	30-31

FRANKLIN DISTRICT.—2d Round.
R. M. Taylor, P. E., Franklin, N. C.

Bryson City, Judson	Mar.	6-7
Glenville, Cashiers	"	13-14
Dillsboro and Sylva, Sylva	"	20-21
Murphy circuit, Peach Tree	"	27-28
Andrews station	Apr.	3-4
Franklin circuit, Salem	"	10-11
Webster circuit, Wesleyana	"	17-18
Hiawassee ct, Martin's Creek,	"	24--25
Murphy station	"	25-26
Hayesville circuit	May	1-2
Robbinsville	"	8-9
Whittier circuit	"	15-16

WINSTON DISTRICT.—2d Round.
T. F. Marr, P. E., Winston-Salem, N. C.

Leaksville	Mar.	7-8
Spray	"	6-7
Kernersville, Oak Ridge	"	13-14
Grace	"	14-15
N. Thomasville, Fair Grove	"	20-21
Thomasville	"	21-22
Walnut Cove, Stokesburg	"	27-28
Walkertown	"	28
Advance, Advance	Apr.	1-2
Farmington, Wesley Chapel	"	3-4
Mocksville	"	4-5
Forsyth, Bethel	"	10-11
Burkhead	"	11-12
Davie	"	17-18
Cooleemee	"	18
Lewisville, Union	"	17-18
Davidson, Centenary	"	24-25
Summerfield, Summerfield	May	1
Stokesdale, Zion	"	2-3

MT. AIRY DISTRICT.—2d Round.
W. M. Bagby, P. E., Mt. Airy, N. C.

Rural Hall, Germanton	Mar.	3-4
Danbury, Davis Chapel	"	6-7
Pilot Mountain at Chestnut Grove	"	10-11
Mt. Airy circuit at Salem	"	13-14
Mt. Airy	"	14-15
Sparta, at Sparta	"	17
Laurel Springs, Chestnut Hill	"	18
Jefferson, Bethany	"	20-21
Helton, Helton	"	27-28
Creston, Mill Creek	April	10-11
Boone, Blackburn Chapel	"	17-18
Watauga, Henson Chapel	"	24-25
Wilkes, at Miller's Creek	May	1-2
Wilkesboro	"	2-3
N. Wilkesboro	"	2-3

MORGANTON DISTRICT—2d Round.
R M. Hoyle, Presiding Elder.

Rutherford College, at night	March	5-7
Connelly Springs, Friendships	"	6-7
Marion, at night	"	12-14
Old Fort, at Providence	"	13-14
Rutherfordton, Gilboa	"	18
Forest City, Pleasant Grove	"	19
Henrietta and Caroleen, at night	"	19-21
Cliffside, Hollis	"	20-21
Green River, Bethlehem	"	24-25
Broad River, Union	"	27-28
Thermal City, Pleasant Grove	April	3-4
Elk Park, Cranberry	"	10-11
Bakersville, Bakersville	"	14-15
Spruce Pine	"	17-18
Hartland	"	22
Morganton Station, at night	"	23-25
Table Rock	"	24-25
Morganton Circuit	May	1-2
District Conference at Glenalpine 29th to May 2d.		April

SHELBY DISTRICT.—2d Round.
C. F. Sherrill, P. E., Shelby, N. C.

Cherryville, St. Paul's	Mar.	6-7
Crouse, Pleasant Grove	"	7-8
Gastonia, Main St.	"	13-14
Gastonia, Ozark	"	13-14
Lincoln circuit, McKendree	"	20-21
Lincolnton station	"	19-21
King's Mountain	"	27-28
Franklin Avenue	Mar.	27-28
Shelby circuit, Earls	Apr.	3-4
Lowell, South Point	"	10-11
McAdenville	"	10-11
Bessemer City, Concord	"	17-18
Mt. Holly, Moore's Chapel	"	24-25
Lowesville, New Hope	May	1-2
Dallas	"	2-3
Belwood, St. Peters	"	8-9
South Fork, Plateau	"	15-16
Polkville	"	22-23

SALISBURY DISTRICT—2d Round.
J. C. Rowe, Presiding Elder.

Linwood, Ebenezer	March	6-7
Lexington	"	7-8
China Grove, Landis	"	13-14
South Main	"	14-15
Mt. Pleasant, St. Paul	"	20-21
Bethel	"	21-22
Corncord Circuit, Center	"	27-28
Central	"	28-29
Salem	April	2
Cottonville, Rehobeth	"	3-4
Norwood	"	4-5
Gold Hill, Wesley	"	10-11
New London, Palmerville	"	17-18
Jackson Hill, Macedonia	"	24-25
Kannapolis, Unity	May	1-2
Big Lick, Loves	"	8-9

STATEVILLE DISTRICT.—2d Round.
J. N. Huggins, P. E., Statesville, N. C.

Mooresville at Triplett	Mar.	6-7
Mooresville	"	5-7
Troutman at Wesley	"	13-14
Race Street	"	14
Statesville at Providence	"	20-21
Iredell at Turnersburg	"	21-22
Stoney Point at Pisgah	"	27-28
Alexander at Hiddenite	April	10-11
Granite Falls	"	16-18
Caldwell at Ebenezer	"	17-18
Rock Springs at Marvin	"	24-25
Catawba at Mountain View	Mar.	1-2
Maiden at Mays	"	8-9
Newton	"	9-10
Lenoir station	"	14-16
Lenoir ct., at South Lenoir	"	15-16
Hickory circuit	"	22-23
Hickory station	"	21-23

WAYNESVILLE DISTRICT—2d Round.
W. H. Willis, Presiding Elder.

Canton	March	6-7
Jonathan, Shady Grove	"	13-14
Mills River, Shaw's Creek	"	20.21
Bethel, Liberty	"	27-28
Leicester	April	3-4
North Haywood, Laurel Hill	"	10-11
Spring Creek, Balm Grove	"	17-18
Sulphur Springs, Oak Hill	"	24-25
West Asheville	"	24-25
Haywood	May	1-2
Brevard Circuit	"	8-9
Brevard Station	"	15-16

Five Points

1st. La Grippe kills and those who survive it bear its scar for years.

2d. Johnson's Chill and Fever Tonic cures La Grippe.

3d. Nothing else will.

Did you know that ten thousand men will believe a lie while one man believes the truth? A lie is always dressed up and looks plausible. The truh is often naked. Johnson's Tonic will cure La Grippe. That is a naked truth.

RIGHT ATTITUDE OF SOUL.

Prayer is above everything else the waiting of the soul before its God; it is adoration—worship. The sweetest experience of soul oft is when one comes to the Father with only the unutterable yearning of heart after communion with Him. Sweet is the companionship of those we love. Just to be with them—just to feel the fellowship of their presence—this is delightful. So the highest reach of prayer is when the soul longs for companionship with the Father of spirits. This longing of soul we must believe was supreme in the heart of Jesus. With a far more spiritual consciousness of its blessedness than we can possibly know, His sinless being must have been thrilled as He waited in communion with God. And they who are most spiritually-minded, most like Jesus, find most delight in prayer. Like Peter on the transfiguration mount the soul voices itself, "Lord, it is good to be here." "We kneel how weak, we rise how full of power!"—Selected.

ALL SAFETY RAZOR BLADES 2½c

We resharpen Gillette and other safety razor blades for only 2½c. each. You can't afford to throw away old blades when we will sterilize, resharpen and make them better than new at this trifling price. We return your own particular blades. One trial will convince you of the merits of our service. Stamps taken in payment. State number and make of blades and we will send a convenient mailing package free. Write now. **Keenedge Co., 250 Keenedge Bldg., Chicago.**

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TRADE MARK F.S.R. REGISTERED
F. S. ROYSTER GUANO CO.
NORFOLK, VA.

FROM THE FIELD

Continued from page 7

The prayer meetings are more largely attended than heretofore.

The health of our honered superannuate, Rev. S. M. Davis, who lives here, has been very poor this winter, but he keeps on the sunny side of life all the time. His sunny disposition is a benediction to all.

CORRESPONDENT.

Swannanoa.

Trusting it may not be amiss, I will say in behalf of Swannanoa circuit, that we are not dead yet. Though it has been a desperate struggle for one or two of our Sunday schools to keep off the "winter quarters" list. They are all going and doing fairly well—some extra well.

All the preaching services have been regular and mostly well attended. The collections ordered by the Annual Conference have all been pledged in full. The last cent of indebtedness has been paid up. The new church will be dedicated in May—the anniversary of the organization of the class.

Should nothing happen we shall have full reports in all departments at our second quarterly meeting the 3d of April.

Steps have been taken to add two rooms to the parsonage. We are also casting about for a location for a new church in Swannanoa. The location—or lack of it—seems to be the hindering cause.

M. T. SMATHERS, P. C.

Burnsville Circuit.

Burnsville circuit is among those who are moving "Forward." We have been generously pounded and have received many other tokens of appreciation and respect. Thanks be to God and our good friends.

We have been blessed with about ninety conversions since conference. A majority of these being already church members, the number of additions to the church have been somewhat small. Nevertheless, they still come. The church is falling into line and getting out on the "firing line."

The Sunday schools are being resurrected and a revival in attendance and interest in general. Burnsville has passed through a season of revival meetings and the town is completely transformed. Union services are held every Sunday evening in one of the churches, which consists of prayer services of 30 minutes in length, followed with preaching by one of the pastors, each preaching in turn. Large audiences attend. The world is beginning to say, "Behold, how these Christians love each other!"

Your affectionate brother in Christ,

C. E. HYPES.

To the Preachers of the Winston District.

Just a word to you all, by way of exhortation, in behalf of the Epworth League work in our district. The conference minutes show that we have fourteen League chapters with 526 members, several of these having been organized since the district conference last summer.

And to this extent the Winston district makes a fine showing, but when we look at the possibilities in the district, there is not so much ground for congratulation. We still have fourteen pastoral charges which report no senior League, and fifteen without a junior League. Further there are twelve charges which have not part in this most important work for the children and young people of our church.

I feel sure of this, that any of us, who will make up our minds to it, and determine that it shall be done, can operate a junior League, at least, and in most places a senior League will be easily possible.

Let us all try to make a good League report when we meet at Kernersville in our district conference. We have a great district, and a great opportunity; a fine people to serve, and a responsive people to lead, who will readily follow if we lead the way.

Will every preacher who has organized a League (senior or junior) since conference, kindly send me a card, reporting such organization; and as new chapters are formed, let me have the information.

A. T. BELL,
Pres. Conf. League Board.

A Campaign Echo.

Rev. J. W. Campbell, pastor of Sulphur Springs circuit, writes: "The paper helps me in my work. I would like to see all the homes in the bounds of my work looking for the Advocate each week." Brother Campbell has done heroic work already this year, and it looks as if he will yet have the ideal of an Advocate in each home.

Married.

At the home of Mrs. Catherine Hogue, near Centennial church, in Rutherford county, March 3, 1909, Mr. B. F. Logan, of Blacksburg, S. C., to Miss Lillian Hogue, Rev. V. L. Marsh, the bride's pastor, officiating.

THE DIFFERENT KINDS OF CHILDREN.

By Eleanor E. Cutler.

Parents engaging in eighty-six different occupations send their boys and girls to my care, but there are not eighty-six different kinds of boys and girls. There are children in whom are bred the traits of twenty nations; but there are not as many as twenty different kinds of pupils. In fact, as I look them over, I think well of what the little Roosevelt boy said when a lady expressed surprise at the President's sending his son to a public school; she asked him if he didn't meet all sorts of boys there, and he replied: "My father says there's tall boys and short boys, and good boys and bad boys, and there ain't any other kind of boys."

That classification of boys I heartily accept; for girls I should say: "There are tall girls and short girls, and silly girls and girls with sense, and there aren't any other kind of girls." Even this simple analysis, however, furnishes enough elements of danger in the various associations to which children are thrown in public schools, at the time when they are first "out of hand," as the expression is, and begin to take their own places in the social organization. Their whole training ought to be directed with reference to their ability to maintain themselves in the world as it is organized at the present time. To do this, as Dr. Washington Gladden says in speaking on the education of the people, they "must be fitted to become social integers, not social ciphers, each one trained to be a somebody with a strong personality and opinions of his own, and each able to maintain himself in the struggle for existence." Morally every one is as much a part of society as physically he is part of the world's fame, and the earlier a child learns to adapt himself to the social order, to hold fast the good that comes with his fellows and to repudiate the evil, the sooner he can live successfully the community life we are forced to live in our present evolutionary stage.

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A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased membranes and makes a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street. Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

But try, I urge, the trying shall suffice. The aim, if reached or not, makes great the life.—Browning.

In every line of duty we rob God if we are content with less than the best we can do.—J. R. Miller, D. D.

The Selection

of a piano is very much like the choice of friends.

The more care exercised in the selection, the more certain we are of lasting friendship; and the greater one's refinement and education, the more judgment is displayed in the choice of friends.

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C. H. WILMOTH, Mgr.

Hospitality is one of the first Christian duties. The beast retires to his shelter, and the bird flies to his nest, but helpless man can only find refuge from his fellow creatures. The greatest stranger in the world was He that came to save it. He never had a house, as if willing to see what hospitality was left remaining among us. —Oliver Goldsmith.

I do the very best thing I know—the very best I can; and I mean to keep on doing so until the end. If the end brings me out all right what is said against me won't amount to anything. If the end brings me out wrong ten angels swearing I was right would make no difference.—Lincoln.

Every promise is built upon four pillars: God's justice which will not suffer Him to deceive; His grace, which will not suffer Him to forget; His truth, which will not suffer Him to change; and His power, which makes Him able to accomplish.—Salter.

Write your name in kindness, love and mercy on the hearts of those who come in contact with you, and you will never be forgotten.—Chalmers.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation, and club cars to New York.

3:45 a. m.—No. 45, daily, Local for Charlotte, connecting for Atlanta and points south.

4:10 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

7:10 a. m.—No. 8, daily, for Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem and daily except Sunday for Wilkesboro.

7:50 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:50 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:25 a. m.—No. 144, daily, for Durham, Raleigh, and Goldsboro.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, Local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:55 p. m.—No. 131, daily, for Mt. Airy.

6:15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleeper for Richmond.

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SCHEDULE EFFECTIVE FEB. 7, 1909

NORTHBOUND	Pass. No. 10	Mixed No. 60	Mixed No. 62	Mixed No. 50
Chester Lv.	8.15 a. m.	1.15 p. m.		
Yorkville	9.00	2.40		
Gastonia	9.47	4.30‡	8.00 a. m.	
Lincolnton	10.42		11.02	
Newton	11.20		11.55	
Hickory	12.05 p. m.		1.10	11.30 p. m.
Lenoir	1.22		4.15 p. m.	1.55 a. m.
Mortimer Ar.			6.35	
SOUTHBOUND	**No. 9**	**No. 61**	**No. 63**	**No. 51**
Mortimer Lv.			5.40 a. m.	
Lenoir	2.00 p. m.		*8.40	*6.30 a. m.
Hickory	2.55		10.50‡	‡9.00
Newton	3.25		12.40	
Lincolnton	4.02		1.45	
Gastonia	4.55	8.00 a. m.	4.30‡	
Yorkville	5.49	9.30		
Chester Ar.	6.35	11.00		

* Leave ‡ Arrive

CONNECTIONS

Chester—Southern Ry., S. A. L. and L. C.
Yorkville—Southern Railway
Gastonia—Southern Railway
Lincolnton—S. A. L.
Newton and Hickory—Southern Railway
Lenoir—Blowing Rock Stage Line and C. & N.

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North Carolina Christian Advocate

H. M. BLAIR, Editor.
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ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

$1.50 PER ANNUM—In Advance.

ESTABLISHED 1855. GREENSBORO, N. C., MARCH 25, 1909. VOL. LIV.---NO. 12.

EDITORIAL.

THE CHURCH PAPER.

We cannot afford to publish a paper without doing our utmost to give it the widest possible circulation within the limited trerritory included in the conference. The object of publishing the paper is to give to our people such information about the work of the church as they need in order that they may be intelligent members of the same. It is clear, therefore, that if, by any method of proceedure or by any lack of zeal or loyalty, we fail to get the paper into the homes of our people, to that extent we contribute to the failure of our own undertaking. "The church paper in every home" is not an Utopian dream, as some may have fancied, but an undertaking easily within the range of the practicable. The superb organization of which our church has the advantage, placing the preacher in charge at the head of an official body composed of local preachers, stewards, class leaders, Sunday school superintendents, etc., together with the women's organizations, co-operating in the good work, we cannot conceive of failure where the matter is seriously taken in hand. It ought to be, and must be ultimately, that each church will take the matter in hand and see that a copy of the paper goes weekly into every home represented in the membership. It will be so when we learn the wisdom of intensive methods in church work as well as we are learning the wisdom of intensive methods of farm work. No wise farmer even now thinks it a waste of money to fertilize his soil. He gladly puts large expenditure into the preparation of soil because he knows that otherwise the seed will be wasted on sterile ground. So the church, as an organization, must, sooner or later, discover that they can afford to spend something in providing the means of intellectual and spiritual quickening where otherwise the seed of gospel truth would fall on hard-beaten soil, among thorns, or on stony places. The individual church is the unit to enlist as the prime factor in a campaign of education through the church paper. Here is the place to begin, continue and end the campaign for the achievement of the ideal condition of the church paper in every home.

* * * * *

The church paper must not be run to make money. Nevertheless, it cannot run without sufficient income to meet all necessary expenses, with sufficient margin of profit to keep up the plant and secure the permanency of the undertaking as a business enterprise. The church paper is subjected to many disadvantages unknown to the secular paper: (1). There is a sort of aesthetic taste which demands that it shall be printed in more attractive style and on costlier material. (2) It is required in the nature of things that the advertising columns be subjected to stricter censorship. (3). The church paper, as a rule, carries a heavy charity list, including ministers, widows of deceased preachers, and others, who, for various reasons, are furnished the paper at a reduced price. Knowing this it would seem that intelligent church people in easy circumstances would gladly pay $1.50 or even $2.00 per year in order that some poor widow's family might be furnished the paper at a merely nominal rate. Our well-to-do people must learn to be broader in their attitude toward the church paper.

* * * * *

The conference paper must be used as the medium of official communication in the conference. Perhaps some one will be inclined to regard this proposition as altogether superfluous, if not absurd. Nevertheless, we regret to say that to this day we have not fully appreciated our church paper as a medium of official communication. The North Carolina Christian Advocate is now the sole property of the Western North Carolina Conference, owned and managed solely by the conference, yet we are not using it as such. The editors are compelled from week to week to fill space with selected matter that ought to be used in printing news items fresh from all parts of the field, and in printing bulletins for the districts. The fact that we have not filled more space with such matter is not owing to the editors' dislike for such things, but to the fact that without co-operation he has no way of getting hold of it. Effort after effort has been made to secure news reports from various sections of the conference, but there has been meager response, we presume for the reason that we have never been in a position to offer remuneration for such service. It ought not to be necessary for the office management to spend money for such reports. Every Methodist center should see that provision is made for the prompt report to the Advocate of anything of importance occurring in Methodist circles. Perhaps the presiding elder is in better position than any one to inaugurate such a church news service. It ought to be done, and thus eliminate from the paper much of the feature which has made it dry and uninteresting to many.

* * * * *

May we not be allowed to exhort presiding elders and pastors and officials to regard seriously the pledge of the conference to secure at least 2,000 new subscribers to the North Carolina Christian Advocate during the early part of the year? As we find ourselves still far from the goal we suggest that the special canvass be continued during April, especially in all the charges that have failed to furnish their quota. The apportionment in almost all the charges is exceedingly small, no charge being asked for more than 20 and the majority for from 5 to 10. Is there a charge in which these cannot be secured? Surely not; and we must urge that presiding elders, preachers and laymen rally to the call and let us not break the good record which we have heretofore made. There will be ample opportunity during the month of April to redeem the situation and we trust that our report during April will show that the conference pledge has been made good.

We have no apology to offer for these suggestions and this appeal, other than that we feel that we are not making the most of our opportunity. There is no good reason why we should allow our circulation to decrease, and yet it will be so if the conference should fail to make good the pledge of at least 2,000 new subscribers.

AN ANACHRONISM

Is a weekly newspaper for a world-wide church in the Twentieth Century? While Jack Binns is speaking to the winds, and farmers are talking to each other across the continent through telephones, and the islands and continents are whispering to each other over submarine cables every hour of the night and every minute of the day, Doctor John M. Moore is succeeding marvelously in focalizing the freshest news at Nashville, which he places at once into the hands of the printer, but before said news starts out of Nashville the sunlight has passed twice around the whole world. And before it reaches the boundaries of our cosmopolitan church, the freshest news has become ancient history. Bishop Wallace Duncan, here in our own land used to call the Nashville Advocate "The Weekly Reminder." In foreign lands it is the "Monthly Reminder." And in some of the remote regions of foreign lands it is the "Quarterly Reminder".

In the splendid series of letters which Doctor Moore wrote from the Orient, Egypt and Asia Minor, there was a constant smile at the antiquated implements, plows and customs of those lands; but they are no more absurd than the weekly newspaper for a world-wide church in the twentieth century.

The Nashville Advocate, in all of its history, never had a brighter and more successful newsgatherer than Doctor Moore, but gathering the news in Nashville and giving the same to a world-wide church are different problems entirely. The fabulous expense of the Fung Shui to the Chinese people seems absolutely incomprehensible and incredible in the twentieth century. Is it, however, any more remarkable than that we who are sending teachers and missionaries to China, should be still extending our impossible and expensive experiment so far into the twentieth century?

It is not only an impossible experiment, but it is displacing and making impracticable the conference organs that could give the weekly news fresh to the local conferences immediately around them. This process of displacing the conference organs is now going on very rapidly. The patrons of the conference organs are now offered the Nashville Advocate ten months for $1.00. The great majority of our people refuse to take more than one church paper. So away goes the conference organs! We of the whole church are investing ten thousand dollars a year for contributions and editors of the Nashville Advocate, which makes it utterly impossible for any conference organ to continue long in competition with a paper spending $10,000 annually in its editorial columns and selling for ten cents a month.—St. Louis Christian Advocate.

THE PROHIBITION FLOOD.

The political protection of the saloon gradually aroused public sentiment, and arrayed against the saloon thousands of men who had no prejudice against the moderate use of liquor. Patriotic citizens regarded the whole system as the greatest stumbling block in the path of honest government. No matter what plan might be proposed for the reform and advancement of the city, the allied liquor and criminal elements stood beside the machine politicians, musket in hand, to defend the old system. Liberal-minded men came to believe that the saloon, as a social and political institution, must be wiped from the face of the earth before anything whatsoever could be accomplished. After the saloon is destroyed it will be easy to uproot the weaker evils which have found shelter behind it. Thousands can not understand why the liquor business should go hand in hand with every form of vice and crime. If this antagonism to law and decency be necessary for the success of the liquor business, then there must be some inherent wrong in the trade itself, and that trade should be stopped. Such reasons as these have drawn into the prohibition ranks thousands who did not really mean to be prohibitionists.—Circle Magazine.

SOMETHING BETTER THAN GOOD MOTIVES.

It is possible to make such a god of our motives that our duty to God gets shoved into the background. There are people who pride themselves more on their motives than on their duty doing. With them, duty does not often get done. Such persons, for example, say with evident pride that they won't go to church unless they feel a strong desire to worship, or to get some special help; that to go merely from habit is too perfunctory for them, and would destroy the real purpose of the church service. So they stay away. If they feel like giving to a good cause, and can give from a conscious motive, or desire, to help that cause, they will give; but under no other circumstances. At other times, when their motive happens to be exactly in the line of their duty, they will actually refrain from doing it lest people should think their motive was an unworthy one.

There must be a way of taking worry rightly, so that it shall do us good and not harm. Worry, rightly taken, should train to quietness, humility, patience, gentleness, sympathy. It ought not to eventuate (though it naturally does) in making others suffer because we are uncomfortable; in making us a source of painful worry to others becaust we are worried ourselves.—A. H. K. Boyd.

North Carolina Christian Advocate

Entered according to the Postal Laws and Regulations in the Postoffice in Greensboro, N. C., as mail matter of the second class.

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One year $1.50
Six months ..... .75
To all preachers of the Gospel at $1.00 a year.

Office: 110 East Gaston Street, Greensboro, N. C.

This paper will be continued to subscribers at the expiration of the time paid for unless the office is notified to the contrary. Watch your label, and unless you intend to pay for the paper, do not allow it to be delivered to you over the time.. If you wish your paper discontinued, notify us by postal card.

IMPORTANT NOTICE.

Have you taken your Foreign Missionary Collection?

The General Board is about to close the year with a deficit. The Western North Carolina Conference is responsible for nearly $1,200 of this. Will you not collect all you can for foreign missions at once and send all you can get, whether much or little to Rev. J. E. Gay, treasurer, that he may forward it to Nashville March 31st?

CHAS. A. WOOD, Sec'y,
Conf. Board of Missions.

WEDDINGTON ACADEMY.

The closing exercises of Weddington Academy will take place on Sunday, March 28th, and on Thursday and Friday, April 1st and 2d. Rev. Dr. W .M. Kincaid, of the First Presbyterian Church, Charlotte, will preach the sermon on Sunday, March 28th, at 11 a. m., and Hon. J. D. McCall, of Charlotte, will deliver the address no Friday, April 2d, at 2 p. m.

THE COOPERS CONVICTED.

In the long and tedious trial of the murderers of ex-Senator Carmack, at Nashville, Tenn., a verdict was reached on Saturday, the jury agreeing on acquittal in the case of Sharpe, and on a verdict of murder in the second degree in the case of the Coopers, with a sentence of twenty years in the State prison. Pending a motion for appeal, the defendants are out on bail, the bond being fixed at $25,000 in each case.

The jury about which so much has been said, must have wobbled on to a verdict very near the right thing, as the press generally expresses approval. We trust this verdict may have a sobering effect on our Tennessee neighbors, and that they may quiet down and start into an era of better things.

THE REVISION OF THE TARIFF.

The Advocate does not discuss political questions save as they touch questions of morals. It is, however, entirely within the province of a religious paper to advocate any measure which looks to the improvement of economic conditions and which holds out the hope of improving the material condition of the masses. Nothing can possibly contribute more to the improvement of morals, religion, and the general education of the masses than a chance for the average man, and especially for the home builder.

The great majority of American people are consumers and it is evident that all political parties are coming more to reocgnize that our tariff laws heretofore have not been framed with the view of giving the consumer cheap articles of food and clothing. On the other hand the industries of the country develop slowly when thrown in open competition with those of all other countries where sometimes articles are produced at the expense of grinding the poor laborer under a system of pauper wages. So there is the constant necessity of being fair with both labor and capital.

It is thought that the bill now pending in Congress will go a long way toward striking the golden mean, if all parties, or even the party in power, can agree upon its provisions, although it is far from what a free trader would demand. Referring to the question in its bearing on the rights of the consumer, an exchange says:

"We are now at the point of beginning in the recognition of the principle that the consumer has some rights in any framing of tariffs and fixing of costs. We had practically reached the point, when President McKinley delivered his memorable address at Buffalo, seven yeaers ago. The events which followed, in picturesque variety, the sad ending of McKinley's life, have had different meanings for different minds. But upon one point all are agreed. No step has been taken —until now—toward lightening the burden of the American consumer. During these seven years of vehement preaching of the square deal the consumer has been the prey of every tariff-fed combination that could get its claws on him. It will probably be a long time yet before he comes fully into his own; but the thought that his rights are being even considered at Washington is enough to give him hope and courage."

OBSERVATIONS.

Rev. M. T. Steele, who is in charge of North Monroe and Icemorlee, is bringing things to pass in his work there. He is just completing a spacious and handsome church near the Icemorlee Mills, and the prospects are good for a steady growth in that congregation. Brother Steele is a good preacher and pastor, and we rejoice at his success.

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On a recent visit to Wadesboro I was the guest of Rev. J. H. West, in the new and handsome parsonage which was built last year. It is one of the very best residences in Wadesboro and our Methodist people are to be commended for their generosity and good judgment in providing such a comfortable home for their pastor. It cost about $4,000.00, and is well situated and well appointed. Reference was made to the building in a recent issue, with the promise that a picture of it would soon appear, and here it is.



WADESBORO STATION PARSONAGE.

Our church in Stanly county has made rapid strides in the last decade. Up to recent years there were but two pastoral charges in the county, viz: Norwood and Albemarle circuits. These two points are now good and growing stations, and in addition we have New London, Big Lick, Salem station, Cottonville, West Albemarle and Albemarle circuit, served by eight pastors.

Norwood is going forward under the pastorate of Rev. J. E. Gay, and this year the salary has been raised to $1,100.00. This is a splendid community and our church has there a fine type of membership, who are giving loyal support to their pastor.

Albemarle Methodism has undertaken a great work in attempting to build a $25,000.00 church. It is a beauty and a credit to the county. It is well under way and when completed will seat 1,000 people. The walls are of red pressed brick, and the roof is slate. It is situated on the old church lot in the center of the town. The old church was rolled back to make place for the new one, and will continue as a place of worship, till the new church is ready, so our people have a place to worship until the building is complete.

Rev. H. C. Sprinkle, the capable and popular pastor, deserves much credit for this great enterprise. The people have rallied to the movement and given generously and will continue to until the task is finished.

The erection of a great church is a great work, and a congregation needs to be congratulated in the midst of such an undertaking. Generous giving to the Lord's cause brings large blessings back to the givers and they learn indeed that more of blessing come by giving than by receiving. And then a great church is a material expression of the faith of the people and a monument to the cause of Christianity.

Brother Sprinkle built the elegant church in Elkin during his pastorate there, and as soon as he went to Albemarle, entered upon another campaign of church building.

Rev. O. J. Jones has New London for his first pastoral charge. He has been in the conference for several years, but was assigned to a chair in Rutherford College until this year, but he has entered upon the work like a veteran and is doing substantial service both in and out of the pulpit.

The New London Academy is flourishing under the management of Rev. J. D. Rankin, and a large number of young people are in attendance there. One evening last week I had the pleasure of hearing Dr. W. W. Bays deliver his lecture there on "Courtship," and the doctor was at his best, despite a deep cold which troubled him.

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The Methodists of Statesville, like those in Albemarle, are straining every nerve to finish the magnificent church on Broad street. For two years or more the Broad street congregation has been worshipping in the country courthouse, but they hope within ninety days to finish the Sunday school room of the new church so that it may be used for the preaching services until the main auditorium is completed later.

Rev. Harold Turner, the pastor, backed by a loyal official board and building committee, has arranged for an immediate resumption of work and the people are hopeful for a year of substantial progress in the life of the church. Brother Turner has a strong hold on the people already, and is giving great satisfaction both as a pastor and preacher.

Rev. H. H. Robbins, of Race street, is in his fourth year, and the congregation has grown in numbers and in grace and liberality under his ministry. He, too, is something of a builder, as the Race street church has been built during his term there. He is now planning for a great revival this spring, and I feel that great results are to follow this special effort.

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Last Friday I stopped over at Mocksville for a day with Rev. J. F. Kirk. There are no finer folks in the world than those who dwell in Mocksville, and it was a special pleasure to visit there again. though I was so rushed for time that I failed to see many of my old friends. There as elsewhere the people want to build more to the church. The Sunday schools everywhere seem to be clamoring for room to teach the children, and Brother Kirk and his people are agitating the matter of a spacious Sunday school room in the rear of the church The matter is to be pushed at once, and the Mocksville friends are not slow to carry out a worthy plan once it is undertaken.

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Mr. A. H. Courtney died at his home in Caldwell county, last week after a brief illness. He was one of Caldwell's best citizens and a life-long Methodist. He was a veteran of the civil war, and for many years treasurer of the county. Stricken with pneumonia, he was not able at the advanced age of 72 to withstand the disease and passed into the other world. Rev. R. M. Courtney, of Mooresville, is his son, and was with him when the end came.

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Miss Annie E. Claywell, after a long and painful illness died in Elkin on March 7th, in her 70th year.

Miss Claywell was born in Iredell county, the daughter of the late Mr. Peter Claywell, but spent the major part of her life in Jonesville, N. C., where she was a faithful and devout member of the Methodist church. She nor her brother, Mr. James S. Claywell (recently deceased) ever married, but lived in the old home at Jonesville, where many a weary itinerant found rest, for in their home the preacher was always a welcome visitor. Her days were spent in service for others, and well did she serve her day and generation. Two of her sisters were wives of the late Rev. Dr. W. M. Robey and after his death, Dr. Robey's children lived with Miss Claywell until they were grown. His youngest child, Miss Mollie Robey, was with her aunt when she died. Many friends scattered over the state will be grieved to learn of the death of this good woman. A suitable obituary will appear later.

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We were shocked to hear of the tragic death last week of Mr. Wm. E. Paul, of Elkin. He was a good man, an active member of our church, a public spirited citizen, and for 20 years the railroad agent in Elkin. He leaves a wife (who was Miss Etta Ring) and seven children. The sympathy of all the people goes out to the bereaved ones.

W. L. S.

NOTES AND PERSONALS.

—Rev. W. Y. Scales, our pastor at Cooleemee, will begin a protracted meeting on the first Sunday in April.

—Rev. E. J. Poe and his people on the Lilesville circuit are preparing to make needed repairs on the parsonage. They have the shingles on the ground for a new roof.

—The meeting recently conducted at Clyde by Rev. D. H. Comann must have been one of unusual power and effect. One of the blessed results is that the congregation is now ready to build a new church.

—Rev. M. A. Smith, of Centenary church, this city, has been quite indisposed for a few days and was unable to fill his pulpit last Sunday. Rev. A. D. Betts preached for them at the morning hour and Rev. W. M. Curtis at the evening service.

—It is pleasing to see that Mr. A. L. Smoot, of Salisbury, will likely be chosen mayor of the city of Salisbury, at the approaching election. Mr. Smoot is a good man and his administration would certainly bring great credit to Salisbury's municipal affairs.

—Rev. D. H. Comann requests us to say that if any of the brethren wish his services at any time during this year it will be well for them to write him at once. We sincerely hope the brethren will keep Brother Comann as busy as his strength will allow for his work is a great blessing to any community.

—Bishop Hoss is reported as recovering satisfactorily from his recent relapse.

—Prof. Robert N. Wilson, of Guilford College, who has been enjoying a vacation, spending the winter in Florida, is expected home this week. Professor Wilson is taking a year off, but will resume his duties next year, while Professor Meredith will be granted a leave of absence.

—Rev. J. W. Ingle, pastor of Walnut street church, Proximity, closed a meeting of unusual interest in his church last week. There were some 35 or 40 received into the church at the morning service last Sunday, and others are expected to join. Brother Ingle did the preaching himself, and has thus secured a very strong hold upon his people.

—President Eliot, of Harvard University, is the guest of our city at this writing, and is making visits to the various educational institutions of the vcinity. He visits Durham on Thursday, being the guest of the faculty of Trinity College. President Eliot is regarded as one of the greatest educators of our time, and his visit is an event of much more than ordinary interest.

—Rev. Jno. F. Price, of Catawba circuit, writes: "On last Friday night, the 19tht inst., a large number of the members of our congregation in Catawba come quietly and unexepectedly into the parsonage bringing four, bundles, packages, canned goods, etc. It was the proverbial pounding. We appreciate these tokens of kindness and friend ship more than tongue or pen can express; not only for the intrinsic value of the things received, but for the spirit manifested by those who are so considerate. All, from the little boys and girls to the old people, remained for awhile in social conversation. We have been shown many favors by this kind people since we have been among them. The work is moving along nicely and the people seem to appreciate the gospel. Our desire is to render better and more faithful service in the future. May the blessings of God abide with all."

—Rev. A. C. Swofford, pastor at Cherryville, writes: "The good people of the circuit received us very kindly upon our return after conference. They have demonstrated their good will in many ways. We have been recipients of two liberal poundings. The first was given by the Bethlehem congregation, and the other by the good people of Cherryville, some members of other denominations joining in the general "assault." May the Lord's richest blessings be upon them! Our work here is steadily moving forward. The pastor's salary was handsomely increased this year. We have added fourteen members by certificate and one by profession of faith this year. We will build a new church at Bethlehem during the year. Our second quarterly meeting has just geen held and our presiding elder did not fail to give us two very excellent sermons, but those who know him, know that is but natural with him. Brother Sherrill is an ideal presiding elder. We look forward to his coming with pleasure. Wish he could visit us more often. We are expecting a good revival at each church. Pray for us that God may use us as instrumental in bringing many souls to Christ."

—A special to the Charlotte Observer on the 20th says: "The new North Thomasville parsonage has just been completed and is now ready for its coat of paint. It is a beautiful parsonage and a credit to the congregation. Pastor Bell and family have moved into the parsonage and are cosily situated. The finishing touches are being made on the large and handsome new Methodist church and it is the desire of the congregation to have it ready to worship in by Easter if possible. The church is certainly a credit to the town."

ITEMS FROM GREENSBORO CHURCHES.

—Ground has been broken for the new Sunday school building of West Market street church.

—The West Market street Sunday school is growing weekly—the attendance is about 500, with 652 on the roll. The average attendance for February was 466½.

—Rev. J. W. Ingle, closed a successful revival meeting in his church March 17, which resulted in 55 professions of faith, and a genuine spiritual awakening in the church. He has received 38 members as a result of the meeting and has seven



New Methodist Church at Albemarle, Rev. H. C. Sprinkle, Pastor

—We are sorry to know that the Crews Manufacturing Company, of Kernersville, manufacturers of blankets, met with a heavy loss last week by the destruction of their factory by fire. This was a valuable industry, and gave employment to many people. Mr. T. A. Crews, of Walkertown, is one of the principal stockholders.

—Russell, son of Dr. Wm. C. Kiser, of Reepsville, died March 14th, after a brief illness. He had been in school at Rutherford College, and a representative from the faculty and student body attended the funeral services, which were conducted from the new Methodist church at Reepsville, Russell's chapel, named for the deceased.

—The death of Mr. W. E. Paul, of Elkin, on Wednesday of last week, was peculiarly sad. He was a steward in the Methodist church, and had always been one of the most faithful members. That he should have taken his own life is inexplicable on any theory except that of a nervous disorder which for the time being dethroned reason. Among the many with whom we have had intimate acquaintance during our ministry, we regarded him as one of the choice spirits. May the Lord greatly comfort the bereaved wife and little ones.

—Rev. E. K. McLarty, of West Market Street church, was called to Monroe Wednesday on account of the illness of his father. We have no particulars.

—Rev. W. R. Ware preached an impressive sermon at Spring Garden last Sunday morning, after which the sacrament of the Lord's Supper was administered. The second quarterly conference held Wednesday night, shows that 29 new members have been added to the church since the last annual conference.

—Rev. M. A. Smith, pastor of Centenary church, has been sick for several days. Dr. A. D. Betts preached for him last Sunday morning, and Rev. W. M. Curtis preached at night.

MARRIED.

On March 11, 1909, at the home of the bride's father, Mr. Henry Cline, near Lincolnton, N. C., Mr. Julius A. Anthony and Miss M. Lou Cline, Rev. F. L. Townsend, officiating.

Correspondence

A DOWNEASTER IN THE MOUNTAINS.

By Rev. Charles C. Brothers.

This is the first time I have attempted to write for your Advocate in quite a while, so I hope you will not turn it down.

As you may know, I am now in my second year as a superannuate of the North Carolina Conference, not on account of age, but by reason of very poor health, not able to do any work. God's ways are best, but I had hoped I would be permitted to have an unbroken line of work, in the harness, until I was called to the City of Rest.

We joined conference together with as noble a class of men as ever knocked at its doors, and all but two are still active. Brother R. P. Troy left us in 1899 for the high courts, and I superannuated in 1907, at Newbern, N. C.

Finding my health did not improve much in the east, I came to the "Land of the Sky," December 31st, and am still in this beautiful country. I never tire looking at these blue peaks and mountains; they are an inspiration to me. I have been up on them, and as I look around and view the scene of mountain beyond mountain, my thought shoots far above these mighty towers, for

"Above the bright blue, the beautiful blue,
Heaven is there not far from our sight,
Beautiful city of light,"

and God reigns eternal in the heavens. I cried out with the Psalmist, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." I was also reminded of the Master who went up into the mountain to pray; and there upon bended knees I poured out my soul unto Jehovah.

Dr. Ben. Dixon says, "up here is God's country," and I believe it firmly; but when I stand upon the sands of the deep blue sea so like the grace of God, so great and deep and wide, I can but exclaim, this, too, is the manifestation of God's power, and it is marvelous! I love the mountains, and I love the sea, and never tire looking at them; but above the mountains, and beyond the sea, there is a home prepared for me, and I am waiting the summons.

I am a long time telling you where I am. Well, I am at Fairview, Buncombe county, N. C., 2,288 feet above the level of the sea, I am informed. This is in the bounds of Rev. Joseph A. Fry's bailiwick, and I am, by his kindness, and brotherly sympathy, an occupant of the parsonage. He and his good wife make me feel at home with them, and they are constantly placing me under obligations to them.

Brother Fry is doing fine work on the Fairview circuit, and is in favor with his people. The people here, irrespective of denomination, have been very kind to me, and I pray God's blessings upon them. I am indeed among friends and brethren in Buncombe. There is a fine type of civilization here, and harmony prevails among them. The Christian spirit of these people is equal to that of any I have ever known. But, like every other section, we have found, all is not what we, or they desire. There is still need for the preachers, and the teachers to do faithful and continuous work. But with their best efforts ever so signally crowned with success, there will still be found work to do, and so on to the end. We will never find a place this side of glory where God's work can be suspended.

I cannot but feel that the hand of a divine providence has led me here, as I recount the incidents that have occurred both before and since I came to this place. I have much to thank God for.

Brother Fry takes the North Carolina Christian Advocate and I the Raleigh Christian Advocate, and we are both anxious for their arrival every week. They are simply indispensible; they were never better than now, and getting better all the time. Ivey in the east, and Blair in the west, both products of the red hills, show a fine spirit of rivalry in making each his paper the best, and both are succeeding. These papers should be in the home of every Methodist family within their conference.

I close by praying God's blessings upon you in your great work. No set of men are doing more for the advancement of the kingdom of God than the editors of the religious press. Let us pray for the eidtors.

Fairview, N. C.

OUR GEORGIA LETTER.

By Rev. George G. Smith.

The advanced thinkers of the present day have, like those of a century ago, found Paul much in their way. Dr. Priestly used to call him, what these folks think he is, the "corrupter of Christianity." They have discovered an irreconcilable difference between Paul's and John's teachings. The great central thought of Paul that religion was free grace and that faith alone secures our reconciliation with God is as objectionable to them as it is to the Sacramentarians at the other end of the line. There is a conviction on their part that the old bottles cannot hold the new wine, and that the old evangelicalism has had its day, and that now comes the new era of sociology. The evolution which turned a tadpole into a man, has gone on and is going on, and we are evoluting all the time, getting better and better till he is an angel, having long since left Paul behind.

The fact that after 2,000 years there are so many in Christian lands who know nothing of vital godliness, makes a thoughtful man pause, and ask "whether after all, the religious system of Paul is to be the prevailing one." "Whether like Gnosticism, Montanism, Sacramentarianism, and even Calvinism and Lutheranism of the Sixteenth century, the Pauline teaching is not condemned by modern science both physical and metaphysical, and a new Theism and a new Philosophy is not now called for." Can I be right, the Conservative Evangelical asks, when I find so many opposed to me?

These questions I have honestly tried to answer to myself. The result is that the more I study Paul, the more I am sure there is and there can be no better system of religion, than the one which he presents in his epistles, and that the rejection of this system is no proof of its frailty. That when it is subjected to every scientific test, it proves itself true. Its basal rock is the sinfulness of man, and the need he has for our Savior. It is simply a question of fact as to whether men are good naturally, or bad. Let any man read the extract from one of the Psalms, which Paul uses and ask in what community, apart from those who are transformed by God's grace, is not this very state of things found. Let him look into his own heart and say whether that is not a picture of his own heart to a sad degree. Is it not a truth that now as in all time, all have sinned and come short of the glory of God, some more grievously than others, some under bondage to one kind of sin, and some to another, but all have sinned? Is it not a fact that men have neither the will nor the power to change this state of things. No more now than in David's day or in Paul's day. That by obedience to a perfect law, no flesh can be now declared innocent!

Paul declares certain historical facts as true. They are that while we were sinners God loved us; that He sent forth His Son Jesus Christ, who redeemed us; that we can believe on his name, and then we shall have peace with God,, and the love of God shed abroad in our hearts. Here is a revelation which ends in the promise of an experience. It can be verified and to consciousness can bear its testimony as clearly as to one's existence. Has it done so? Have men, realizing their sinfulness, ever trusted in Christ and found conscious peace with God, and the love of God shed abroad in their hearts as the end of trust? Here the scientist finds himself confronted with such an array of facts, that he tries to account for them in some other way than by admitting supernatural influence. The experience of Paul, of Luther, of Latimer, of Knox, of Bunyan, of Wesley, of Olin, of Pierce, of men and women of all ages, attest that this faith inn their hearts has produced this result upon their sensations, and not only on their sensations, and affections, but upon their lives. Ether will produce anasthesia, alcohol will produce intoxication, prussic acid will bring about instant death, fire will give warmth, but these facts are not so patent as that faith in Jesus Christ as a Savior brings joy and peace. I have met some men who said faith was impossible to them. I suppose it is to the devil. I know long persistence in deliberate sin will make any man a faithless being, but if faith is possible as it is to many it certainly brings about this new condition. As a results of this new faith and new experience, there is such a transformation that any thing which makes it more real and steadfast is a blessing to him who has it and recognizes it as such.

That we glory in tribulation because tribulation makes our faith more steadfast, and the heart glows with a living hope of an inheritance which will never fade away as an experience. The logical result from the world's standpoint of this full pardon and this life of assurance, woud be that it would lead men to a life of reckless self-indulgence; that feeling secure they would plunge into all kinds of excess; that they would throw off all restraint, and become antinomians, that they would abound in sin that grace might abound. That this would result seemed to the world then and seems to it as positively certain, but the fact is it did not come then, it does not come now. Strangely enough strictness of life and abhorrence of sin is found more generally when there is the fullest confidence in God's love through Jesus. Paul said it would be, and Paul explains why it is. It is because love to God and goodness is enthroned in the heart, where faith in a dying Savior, the gift of God's love is found, and we have become so identified with Christ that we have died on the cross with Him, have been buried and risen again unto newness of life. "Sin shall not have dominion over us. We are not under law, but under grace." When will you look for what men call Puritanic morals, if not to those who most loudly proclaim the doctrines of grace? Where wlil you find the most selfish godlessness unless among those whose standard of morals leads them to denounce these doctrines most fiercely? We are only freef rom the power of unbelief, the power of sin, when our eyes are fixed on Jesus. This is a truth of experience. The man who loves Jesus most, and trusts him most, is the man who lives a life of greatest holiness, and self-abnegation. He is not a servant but a son.

I have written no new thing. The pulpit was a power when it dwelt on these themes, it will be a power again, when it turns to them once more. Paul was of the 20th century, and we have not yet reached him, much less passed beyond him.

THE DAY AND SUNDAY SCHOOL.

By Rev. James I. Vance, D. D.

Because positive religious instruction has been eliminated from the day school and is neglected in the home, the need of the Sunday school where such instruction is given was never greater. In addition to this there are children who come from homes which are not even nominally Christian. They rarely hear God's name, save in a profane oath. The Bible is an unknown book to their paertns, from whom they receive neither encouragement nor instruction for the Christian life. To keep them out of mischief, or to get something the parents feel the home cannot give them, or to comply with the request of some earnest teacher who has gone out "into the highways and hedges to compel them to come in," such children are sent to the Sunday school.

There in the Sunday school we get our opportunity to make an impression for God, to lead the neglected soul to Christ. It is a great opportunity. There is no such mission field.

It is not only needy but promising. We get the children at the time when an impression is most easily made, and once made, is most lasting. It is easier to win a child's heart to Christ than that of an adult. The great majority of the people who become Christians do so under twenty-five years of age. One Sunday afternoon after speaking to an audience of about 2,000 men in the LaFayette Theater in Washington City, all those who had been converted under twenty years of age were asked to stand, and it looked as if nearly the entire audience arose. Of those converted between twenty and thirty, there were about 150; between thirty and forty about 65; between forty and fifty less than 20; and over sixty, if I remember correctly, but three. Of course these figures may not accurately and exactly denote the conditions in all cases, but they are approximately accurate. The chances are against the individual who passes the twenty-fifth year without becoming a Christian.

Let us not discredit the genuineness of a child's conversion, nor belittle its experience of Christ. The age of personal accountability comes early. It was the age of twelve that Christ astonished the sages in the temple with His spiritual insight. Nor is there anything in the record to indicate that the lad Christ was drawing on His supernatural powers for information.

To put a hindrance in the way of a child's becoming a Christian is to assume a fearful respon-

ibility. It is sacrilege!

The Sunday School is a Missionary Force.

The Sunday school is a missionary force as well as a mission field. There is no better way of increasing missionary interest than by teaching missions in the Sunday school. It is a very difficult thing to convert to a cosmopolitan view of Christianity the man or woman who has passed middle life holding to a provincial or hermit view. It is not hard to convert a child. Children take naturally to missions. Do something for others appeals to them with a compelling charm. When Christ says: "Go ye into all the world and preach the gospel to every creature," the child does not stop to raise imaginary difficulties, to ask if the thing will succeed, to wonder at the luxurious extravagances of the missionary on a salary less than his father pays to the driver of his automobile. Without stopping to reason why or make reply, the child accepts Christ's doctrine of missions and lends a hand.

Because of the mission study classes now teaching in our churches and Sunday schools I look to see the next generation of church members show a great improvement over the present in missionary intelligence and interest.

Not only so, but the Sunday school creates missionaries. The day is not past of which it may be said, "A little child shall lead them." Many a child from an irreligious home has gone back from the Sunday school with a light which has not only transfigured the child's life, but transformed the child's home. The church is recruited from the Sunday school. A large proportion of the additions to church membership come in this way, and they are among the most valuable additions to the church. It is there that future church officers are trained, and leaders in all kinds of Christian work equipped.

In addition to all this, the Sunday school as an organization is one of the most effieicnt and fruitful evangelizing agencies. One of the best ways to Christianize a community is to start with a Sunday school.

A man in Chicago seventeen years ago died leaving $50,000 to the American Sunday School Union, stipulating that only the interest was to be used in its missionary work. During eleven years in which the Union has had the income from this fund, it has through it, started 819 Sunday schools, with 3,086 teaechers and 29,784 scholars; 97,559 visits have been paid to the homes of the people; 8,577 meetings have been held; 6,149 Bibles and Testaments and $6,676 worth of religious literature distributed; 3,676 persons have been converted, and 61 churches have been organized.

It would be difficult to find a field of investment anywhere yielding returns at once so precious and satisfactory.

Yes, whatever his gifts, however pressing his other duties, however busy he may be, however weary from his secular duties, however halting his efforts and meager the visible results of his labors, it is well worth anyone's while to be a Sunday school worker. Few things mortals are permitted to engage in this side of eternity are so much worth while.—St. Louis Christian Advocate.

A LAYMAN'S SUGGESTION.

There is one thing which I think the approaching session of the General Conference, which meets in Asheville during the month of May, 1910, should do, and that is to enact a law for our church to the effect that pastor's and presiding elder's salaries, conference collections and the incidental expenses of the church for the current year be put into a budget and the same be equitably apportioned among the church members and paid weekly, or as nearly as possible, through the envelop system.

I sincerely believe that if this method was generally adopted it would revolutionize our church work and work wonders in advancing the kingdom of God on earth.

The Apostles were eternally right when they told the people it was not reason for them to leave the word of God and serve tables, and for them to look out a sufficient number of brethren of good repute to attend to these matters, so that they themselves might give their whole time to ministrations of the Word.

Quite a number of our churches have already adopted this plan, and find that it works splendidly. We have recently adopted it in our church here in Wadesboro, and we can already see the good effects of it. The people like it because they pay their apportionments so regularly and systematically that they do not miss the amounts at all, and at the end of the year it is all paid before they know it, whereas, if the conference collections are separate from the other items, and they are called upon for all of it at one time, just before conference, as has heretofore been the custom, it seems burdensome to some, and they cannot or will not pay their proportion of the assessment. It will certainly relieve the already overworked pastors of great anxiety and give them an opportunity to do much better and more effective work for the church.

I think the district conferences all over the Western North Carolina Conference should, this year, pass resolutions memorializing the 1909 session of our conference to adopt a resolution memorializing the General Conference, which meets at Asheville in the month of May, 1910, to enact such a law as above referred to.

While we laymen are aroused to a sense of our duty and responsibility to God and our fellowmen, I feel like it is an opportune time to place this responsibility upon us. I am thoroughly convinced that if this plan is adopted, it will greatly accelerate the coming of the kingdom of our Lord, and His Christ to this sin-cursed world, and do much toward evangelizing the world in this generation.

JNO. W. GULLEDGE.

Wadesboro, N. C.

OMNIUM GATHERUM.

By Itinerant.

If the time ever comes in North Carolina, when we have a great daily newspaper that will publish the local news from all parts of the state, and give the parts of the Associated Press reports that are most wholesome, leaving out of its columns, the details of crime, the morbidly sensational matter, support of the liquor traffic, liquor advertisements, and other things degrading to the morals of the rising generation, then the good people of the state will patronize such a paper as no one at present is patronized, it is verily believed.

* * *

If there is anything more absurd than the ever-changing "fads and fashions" which originate in Paris, this scribbler would like for some one to rise and show what it is. One year they will try to get the ladies to assume the form of a "sway-backed" animal, the next to imitate the wasp; then they will so modify the "human form divine" as that waist and hips are blended in one, and we have the slim witch variety. What is coming next? It may be an old fogy idea, but I have never been able to see any good reason for laying aside a becoming hat or dress (or even making it over) after it has been worn but once, just because it has ceased to be the "latest agony." If some heroine will start a reform "along this line," she will "immortalize her name and send it ringing down the ages," to be blessed and held in grateful remembrance by unborn generations.

* * *

There seems to be a tendency in the musical and literary entertainments of these times, that is to be regretted. That is to make every thing imitate the theater or opera house. Every crossroads, hamlet, or village school that attempts to entertain the public seems to think that nothing will do but a "play." The old-fashioned exhibition with its songs, recitations, declamations, and orations, seems about to be supplanted by those who have a desire to make a display of histrionic talent, when they can scarcely attain unto the position of amateurs on the stage.

* * *

Some of our leading stations, and many country churches, have not even yet supplied themselves with the new Methodist Hymnal. This is greatly to be deplored. There is no other book of songs in use on the American continent that contains so valuable a collection of sacred hymns as this book. The committee who compiled this book, contained some of the finest scholars and the best judges of sacred hymns in the United States, and they labored long and patiently to give to the six millions of Methodists in our whole country the very best, and they did it. They may have left out some few hymns that some of us would have retained, but in providing for so large a constituency this was inevitable. They made some verbal changes that seem to some to be not an improvement, but after all that may be said, it is the book that should be used in the regular services of every Methodist church in North America.

* * *

One serious defect in the obituaries written by many pastors, is that they fail to state where the person lived. How can former friends and acquaintances tell whether it is the same person whom they have known or not when you say John Smith or William Jones, and fail to state where he lived, died or was buried. There may be scores, yea hundreds, of persons of the same name in the bounds of the conference, as the one you are writing about, who have all the good traits of character, and all the virtues of life which he has. Then, be sure to give the location so that all may know who it is.

* * *

Have you noticed how difficult it is to get any one to sit in the "amen corner" of the church? One of the reasons for it may be that so much abuse and tirade has been made against the one who sits in this corner, and leads an inconsistent life. The "amen corner" hypocrite has been denounced so much that everybody has been run out of that corner. Even those who are not guilty of any hypocrisy, do not wish to have the searchlight continually turned on them. Let us see if we cannot quit this sort of thing for a while, long enough to toll the saints, and sinners too, up near enough so that we can preach to them without having to fire at long range.

* * *

It may be seriously questioned whether it does more harm than good, to send out a lot of small children on the streets of a town or city to raise money for the church. It is annoying to a great many people to be continually accosted by a swarm of little ones. Better for the official members to take a subscription book and present the matter in a business-like way—first to all the members of the church, then to the friends among the outsiders. This will usually bring in ten times as much as the small coin collected by the little ones. When the church house is in need of repair it is the duty of the trustees to raise the money and do it. Do not make a pack-horse out of the little ones of the League, Missionary Society, or Sunday school, to carry the financial burdens which belong to the whole church.

THE MARTYR'S BIBLE.

Young people who neglect the reading of God's Word or give it hasty and superficial attention, do not realize how their privilege was prized by Christians of an earlier time. The story of the "Martyr's Bible" may help them to appreciate their privileges.

Two centuries and a half ago a crowd had gathered in the market place of a little country town on the sea-coast of England. A barrel was being filled with pitch-fagots, and into it a large old Bible was thrown. It belonged to a man named Derrick Carver. He was on his knees in the "Star Inn," close by, while the sheriff was making preparations for his burning, because he persisted in reading and treasuring this Bible, contrary to orders.

"Turn or burn," was the text in those days, and this man chose the latter.

It was a sunny day in July, with a breeze blowing off the high downs. His friends tried to comfort him as best they could, and some tried to persuade him to turn.

After the fagots were lighted, and he himself placed with his feet upon them, he spied his Bible and seizing it from the burning mass, he threw it out into the crowd. Someone caught it and hid it, and, although the sheriff ordered it destroyed, it was carefully taken care of in a safe hiding place till such time as it was safe to bring it out again. It has become a precious relic, and visitors to Lewes, can now, when they visit the stone cell in which Carver was imprisoned, see and touch the martyr's Bible.

It is not very well bound; it has no gilt edges. we should call it very heavy; and the printing looks very queer to us. There is the mark of the martyr's fire on some of its yellow pages.—Selected.

It is with rivers as it is with people, the greatest are not always the most agreeable, nor the best to live with.—Henry Van Dyke.

Sin admitted into our hearts becomes a grim sojourner there, and works havoc amid our spiritual powers and possibilities.—Rev. Trevor H. Davies.

From The Field.

The Schofield Reference Bible.

Let me call the attention of the preachers to "The Schofield Reference Bible." It has a new system of connected topical references with annotations, revised marginal readings, definitions, index, etc., too numerous to mention. I regard it as more helpful to the average preacher than any commentary I know of. It is the best Bible I ever saw.

Our old system of references is unscientific and often misleading, based upon the accident of the English word. The text is the Authorized version. It is gotten out by the Oxford University Press, American branch. You can order through Stone & Barringer, Charlotte, or through the Publication Office, No. 80 Second St., New York City. The Bible will cost from $2.00 to $10, according to material used.

D. H. COMANN.

Revival at Clyde.

At the request of our pastor, the Rev. J. H. Green, evangelist David H. Comann came to Clyde to hold a ten-days' meeting. I knew Brother Comann over in the Holston Conference, where he commenced his ministerial work, and though he was a promising young preacher, it never occurred to me that he would develop into such a master builder. He is eminently a Biblical preacher. He takes his arrows from God's quiver. When the Bishop ordained him, he said: "Take thou authority to preach the word of God," as a dutiful son he has obeyed that fatherly admonition, and this is the keynote of his ministry and the secret of his success. He is a devout student of the holy scriptures, and firmly believes without mental reservation that the sacred oracles are inspired of God.

He discoursed the other morning on the 17th chapter of St. John's gospel. It was not a dry commentary sermon, but a luminous, helpful, restful exposition of that sublime chapter He preached a most masterly sermon Monday, the 15th, on Sanctification, which deeply and profoundly impressed the congregation. An unction from the Holy One seemed to rest upon the preacher and people.

When you hear this brother, you get the impression that he believes that exegesis, and not eisegesis, is the province of the Christian minister. And that witness is true. Brother Comann renewed old friendships formed several years ago when he traveled a circuit in Haywood.

T. F. GLENN.

A Bit of History.

Seeing in the Sunday school lesson for Sunday the 21st, a running sketch of the life of our great Missionary, Dr. Young J. Allen, in which the writer says, "There was no money in the treasury of the Board of Missions to send him, our young missionary, Allen, went through the charges of the conference and raised the money. In less than a year he and his noble young wife were ready for the long voyage." Is there not an error in that part of the history? At the commencement exercises at Old Trinity College, in Randolph county, N. C., in 1859, when M. L. Wood graduated; announcement having been made that a special effort would be made to raise money sufficient to pay the expenses of our young missionary, M. L. Wood, and his proposed wife, for the first year in China, at the appointed time there was an immense crowd present, including our Brother Wood, and Young J. Allen, of the Georgia Conference, and our governor, John W. Ellis. Several distinguished speakers addressed the meeting, among them both the young missionaries; and in twenty minutes one thousand dollars was raised. The next week a similar meeting was held at Emory College, Oxford, Ga., which M. L. Wood attended, and, as I have always understood, the same amount was raised for Allen and wife.

The usual time then for sail vessels to make the trip was six months, but on account of stormy weather, they were seven months. Our civil war came on in 1861, which cut us of the South off from our missionary field. Our Northern brethren, the M. E. Church, appropriated for the support of our missionaries ($32,000) thirty-two thousand dollars, during the war, and after the war was over, offered to take half, or $16,000 ,after we had refused to re-unite with them, as prior to the separation in 1844. Both offers were rejected by our M. E. Church, South, and we paid the entire debt; and in our straightened circumstances undertook to care for the spiritual condition of our former slaves; gave them the churches occupied exclusively by them during the war (as for instance, one in Newbern, N. C., and others of other Southern States); other denominational gifts, and general taxation in all the South for nearly half a century, amounting to many millions of dollars; which, in addition to the billions lost by the war (to say nothing of millions of valuable lives on both sides), made it the most wonderful fratricidal conflict the world ever experienced. And yet the so called peace of 43 years has been more oppressive and ruinous than the original conflict! But, blessed be God! We have weathered the storm, and are ready to help save the world.

JNO. F. FOARD.



Old Methodist Church at Albemarle

Trinity College Notes.

The coming of President Eliot to Trinity College, March 25-27, is being looked forward to with intense interest by the students and faculty of the college, and by the citizens of Durham. Correspondence will indicate that a large numbere of people from outside thecity will come to hear him, especially teachers in the schools and colleges. President Eliot will lecture to the teachers of Durham and Durham county on Thursday afternoon, March 25, at 3:30 o'clock at the Durham High School. Teachers of other North Carolina towns are invited to this special lecture to teachers. In the evening at 8:00 oc'clock in Craven Memorial hall, Dr. Eliot will give a public address to which everybody is cordially invited. It is hoped that many people from all parts of the state will avail themselves of the opportunity to hear this distinguished educator. On Friday evening at 8:00 o'clock, in the new Corcoran Hotel in Durham a banquet will be given in honor of President Eliot by the Trustees and faculty of Trinity Collgee. Some of the most distinguished men of the state have accepted invitations to be present at this banquet.

It is no wonder that President Eliot's visit to the South has excited such keen interest. Everywhere he has gone he has been greeted with enthusiasm by Harvard clubs, by colleges, universities and communities. The South has long looked for the opportunity to know and hear President Eliot. Now that he is making his visit to this section—the last official act of his administration—the interest in his coming is greatly enhanced. There could be no better indication of the better feeling of the people of the North toward the people of the South than President Eliot's intelligent interest in the Southern people and especially in Southern institutions of learning. Aside from his desire to come in closer touch with Harvard men scattered throughout the Southern States, he has taken this opportunity to study at first hand Southern conditions. In his public utterances he has given abundant evidence of the fact that he holds the sameposition with regard to Southern problems that all liberal men of this time hold.

The South in turn has much to learn from him. The contemplation of his career and his personality, as emphasized by his present visit will give Southerners a new idea of this remarkable man, who for forty years has been president of Harvard, and for twenty years has been recognized as the prime minister of our educational realm. Not because of his seniroity of service, not because he has been president of America's greatest university, but because he, by reason of his untiring energy, his remarkable patience and his mature wisdom, has done more than any other man to reconstruct our educational system from top to bottom, he is universally admired and esteemed. His supremacy as an educator has been recognized at all notable academic celebrations for the past few years. Seldom has it been given to any man in history to see such far-reaching results flow from his work, or to reap the reward of such universal recognition.

He is a man of marked executive ability and an educational expert. To all problems of education he has brought the wisdom that comes from a combination of common sense and a study of the best ideas and plans of other institutions and other nations. Joined with this expert knowledge of education, he has extraordinary patience. He has had to wait years—sometimes even as many as twenty—for the reforms he has inaugurated. He has had to do his work in the face of outspoken criticism and opposition, and yet in the midst of criticism and opposition he has been patient in waiting for his cause to triumph. With tireless energy, he has wrought out the changes in administration and curriculum. While he has revolutionized Harvard in every department he has also recognized his obligations to all other institutions of the country. As chairman of a committee of ten, appointed by the National Educational Association, and later as president of the Association, he has touched in a vital way every problem of secondary and higher education in the country. His book on "Educational Reform" may be said to be epoch-making.

But President Eliot is noted not only for his services in his so largely reconstructing America's educational system. In recent years he has been recognized as one of the greatest private citizens of the country. His words on social, economic and political questions have had more weight than those of any other man not engaged in public life. The recognition of his representative character is seen in the suggestion that he may be appointed ambassador to England as the worthy successor of James Russell Lowell and John Hay.

TODAY AND NO REGRETS

Delay has filled many a home with sorrow. Death comes and then regret. Pneumonia comes in the night same as croup. GOWAN'S PNEUMONIA PREPARATION knocks the first symptoms. Colds, coughs, pains and soreness and ailments coming from inflammation and congestion are quickly relieved. External—absorbed. All druggists. $1.00 to 25c.

Tribute of Respect.

Whereas, God in his infinite wisdom has been pleased to remove from our midst to life eternal our friend and school-mate, Russell Kiser, and

Whereas, he was a most loyal and earnest member of our society, we, the members of the Platonic Literary Society, of Rutherford College, desire to place on record a testimonial of our appreciation of his faithful services and of the uplifting influence of his sincere and upright character as a member of our society, therefore be it

Resolved 1. That, while it is painful to us for one so young and full of promise to be taken away, yet we bow in humble submission to the divine will.

Resolved 2. That in the death of Russell Kiser we feel that we have lost a most valuable member, one so modest yet so faithful and earnest that the extent of his virtues was probably never known, and a sincere friend, always considerate, courteous,

and unselfish; that, while his seat in our hall is vacant, and we shall miss his bright face and cheerful words, we shall ever cherish the memory of his beautiful and manly character.

Resolved 3. That we send Mr. H. C. Smith, a fellow-member, to be present at the interment, and that we set apart Tuesday evening, March 16th, for a memorial meeting.

Resolved 4. That we tender to the bereaved family our deepest and most heartfelt sympathies.

Resolved 5. That a copy of these resolutions be placed on the record of our society, that a copy be sent to the family of the deceased, and that copies be sent to the North Carolina Christian Advocate and the Lincoln County News with requests to publish.

C. FULTON STARNES,
FRANK O. STEELE,
FRED. W. TERRELL,
Committee.

Adopted March 15, 1909.

Memoir of Annie Auleno Flynt-Kerner.

Our departed sister, Annie Auleno Flynt-Kerner, was born May 5, 1842, and died March 17, 1909, at break of dawn.

She was the daughter of the late Stephen and Nancy Hilton Flynt. Her childhood was spent in the country home of her parents near Walkertown. Her education was received in the public schools of the community, and later in the Kernersville Academy. When about sixteen years of age, she professed her saving faith in Jesus Christ and became a member of Love's M. E. Church, Walkertown. In later years her membership was transferred to the M. E. Church at this place.

On the 16th day of November, 1865, she became the wife of Richard P. Kerner, of this place. Nine children blessed this union. Six of them, with the devoted husband and father are alive and remain to mourn their loss, three of them having gone before her to her beautiful home above.

By nature she was modest and retiring. Not so easy as some to form acquaintance with, but always easy to understand. She was of deeply religious nature and always formed her opinions intelligently upon the great questions which pertain to the eternal life. She read her Bible studiously and devotionally, and was heard to compare its message to her soul as beautiful music. She loved her church, and believed in its doctrines. She loved the cause of Christ, and though not a public worker, she yearned to see people saved from sin. In her church life, she lived above reproach. Her ideals were high, and she labored to reach them. Her life in her home was pure and wholesome. Always the devoted wife, she was at the same time a wise counsellor, proving herself indeed a valuable helpmeet, careful in her discipline, yet always kind, self-sacrificing for her children. For many years her kingdom was her home, and more and more as the years passed by was she bound to it. She had done her full part in building that home, and she loved it with a tenderness which is rarely, if ever, excelled. The mother instinct in her was developed to a high degree. And she gave freely and lavishly the life and energies with which God the Father had so richly endowed her. She was not demonstrative. In sorrow, she seemed to prefer to suffer alone, depending upon the unseen power for her strength. She had a large number of friends and was true to them. She appreciated and responded to wholesome sympathy, but she did not go to the world with her troubles.

She had lived 66 years, ten months and eighteen days when the end came, but she was not old. She was young. Though there were grand children in the home, there was no grandmother—it was always mamma Kerner, and the idea always pleased her, because she recognized it as an effort on the part of her children to keep her always young.

As the spirit of mamma Kerner goes forth from the home she loved so much here, to the home which the Christ had prepared there, we thank God for the legacy of her rich wholesome life. She will be missed, because she was the bond of the home. She was its light and its life. She was its center and its source of inspiration. May the God of all grace bind up the broken hearts, and may He grant that as one by one we shall pass out to the great beyond, we may find Mamma Kerner, no longer fettered with that which is mortal, but clothed upon with the beautiful garments of immortality.

A FRIEND.

Kernersville, N. C.

Our Washington Letter.

The inauguration and the great crowds incident to these quadrennial ceremonies have come and gone and now our people have a new president and the government officials of the nation a new chief. During Mr. Taft's brief occupancy of the White House he has received and shaken the hand of 1,500 to 2,000 persons daily—allowing him but little time for his official duties. The weather of March 4th was about the most severe ever known on such occasions, and as a result the attendance was unusually small, but the worst feature was the many deaths resulting directly therefrom on account of exposure, especially among the soldiers who were compelled to stand or march during the greater part of the day in snow and water six or eight inches deep with a terrific gale of snow and wind and the temperature below the freezing point.

The Sixty-first Congress, which convened in extraordinary session seems favorably disposed to a change in the date of the inauguration to the latter part of April, and it is hoped that the several states will also register their approval and insure an amendment to the constitution to this effect.

The greatest problem now confronting our national solons is the adjustment of the revenue laws so as to meet the $130,000,000 deficit and at the same time reduce the tariff in compliance with the campaign promises of last fall. The several industries of the country claim that to increase the tax on their respective products would work a hardship and therefore suggest that others bear this burden, as in the case of the brewery association when before the tariff commission objected to any increased tax on beer, but advised that the deficiency be met by placing an extra duty on tea and coffee. It looks now as if an inheritance tax might be imposed to help meet the deficiency.

The Baltimore Southern Methodist Conference convenes in Baltimore the first of next month, and simultaneously with the meeting of our conference the annual conferences of the Methodist Episcopal and Protestant conferences will be in session in the "Oriole City." The pastors of the half a dozen churches of our faith and order in the Capital City are prepared to make excellent reports of their past year's work, and it is expected that all of them will be returned to their respective charges.

The Epworth League union of this city and vicinity meets at Mount Vernon church on the 22d inst., at which time Dr. DuBose, of the Era, is expected to make an address.

Mrs. Judge George A. Shuford, son and daughter, of Asheville, N. C., are spending a few days with friends in Washington on their way to New York, where Judge Shuford has been undergoing special treatment for several months, but who is much improved, and will soon return home.

W. F. TOMLINSON.

The Hillside.

At Church in Chicago.

There is a popular impression abroad, if one may judge by remarks frequently heard, that almost anything has a place in Chicago pulpits except the gospel of Jesus Christ. Frequent telegraphic reports to the daily papers of sensational utterances made by ministers of the city and stories of irresponsible reporters are responsible for this. Is such an impression true to the facts? I give below a brief account of one day at two churches.

A Baptist Talks About Methodist.

The papers announced the subject of Rev. A. C. Dixon's morning sermon to be "What the world owes Methodism." Since the Moody church is only seven miles away, which is not far, as distance goes in Chicago, and as I wished to hear this distinguished son of North Carolina, particularly upon the subject announced, I decided to attend. At the conclusion of the organ voluntary, Dr. Dixon arose and in a clear strong voice said, "Let us sing one of Charles Wesley's great hymns, 'Come thou Almighty King.'" It was inspiring to hear that congregation sing that hymn.

Before the preacher had proceeded far with his sermon, it was evident that he did not intend to enter upon a comprehensive discussion of Methodism in any sense, nor was it his purpose to present even a summary of the results of the Wesleyan movement. But his aim was practical—to get truth out of Methodist history for the people before him.

He dwelt upon the following: Methodism brought apostolic Christianity to an age of formalism and corruption. Wesley taught with emphasis repentance, instantaneous conversion, sanctification, witness of the spirit. Methodism has given to woman her modern commission to Christian service; the early Methodist preachers were men of conviction and courage, who feared not civil or ecclesiastical authority, the world or the devil. They were heroes of the Almighty.

The above may serve to indicate the trend of the discourse. With grace of delivery and elegance of diction, but with words that burned, the preacher talked of heavenly things. His message was puntuated by "Amens" not a few. Whether they came from Baptists or from Methodists who chanced to be present, it sounded very much like a Methodist meeting house of the older type.

Dr. Dixon with his long sojourn in the North has not lost his Southern accent, and he speaks with the old fervor of the Southern orator or of an old Methodist itinerant. At the close of the sermon when the invitation was given for all who would accept Christ to come forward, one fine looking young man accepted the invitation.

St. James Methodist Church.

This is said to be one of the wealthiest churches in all Methodism. Gift-

(Continued on Page 15.)

More Than Soda Crackers

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The Christian Life.

YOUR MISSION.

In the later days of the civil war, Philip Phillips, the "Singing Pilgrim," who had a wonderfully sweet tenor voice, was invited to sing at a great meeting of the Christian Commission in the Senate Chamber at Washington, February, 1865. President Lincoln and Secretary Seward—who was then president of the commission—were present, and the hall was crowded with leading statesmen, army generals, and friends of the Union. The song selected by Mr. Phillips was the one here printed:

If you cannot on the ocean,
  Sail among the swiftest fleet,
Rocking on the highest billows,
  Laughing at the storms you meet;
You can stand among the sailors.
  Anchored yet within the bay,
You can lend a hand to hedlp them,
  As they launch their boats away.

If you are too weak to journey
  Up the mountain steep and high,
You can stand within the valley,
  While the multitudes go by;
You can chant in happy measure,
  As they slowly pass along;
Though they may forget the singer,
  They will not forget the song.

If you have not gold and silver
  Ever ready to command,
If you cannot to the needy
  Reach an ever open hand;
You can visit the afflicted,
  O'er the erring you can weep,
You can be a true disciple,
  Sitting at the Savior's feet.

If you cannot in the conflict
  Prove yourself a soldier true,
If, where fire and smoke are thickest,
  There's no work for you to do;
When the battle-field is silent,
  You can go with silent tread,
You can bear away the wounded,
  You can cover up the dead.

Do not, then, stand idly waiting
  For some greater work to do;
Fortune is a lazy goddess,
  She will never come to you.
Go and toil in any vineyard,
  Do not fear to do or dare;
If you want a field of labor,
  You can find it anywhere.

The hushed audience listened spellbound as the sweet singer went on from stanza to stanza, their interest growing to feverish eagerness until the climax was reached in the fifth stanza. In the storm of enthusiasm which followed, President Lincoln handed a hastily scribbled line on a bit of paper to the chairman: "Near the close let us have 'Your Mission' repated. A. Lincoln."—Selected.

HIS TENDER CARE OF US.

Just as God sent his angel of life, in the guise of the babe, to create the family and to found the home on earth fair and full of promise, may we not believe that the child has a mission in leading our reluctant feet toward the eternal home in heaven, and fitting us for the higher life that dwells therein? Are we not entitled to the comfort of the poet's calm trust:

"Thus Life is ever lord of Death,
And Love can never lose its own!"

For we cannot rest in thought of broken lines of progress. All these great world-processes, leading over to higher and yet higher life, come to a pitiful anticlimax if they terminate at the tomb. It is the reassuring message of our time, as it has been the burden of the gospel from the beginning, that death serves the end of life. And when we remember that our Lord, comforting his disciples in prospect of their coming bereavement said, "It is expedient for you that I go away," may not that same loving purpose be fulfilled in other losses? If the Christ could do no more for his loved ones by departing than by longer walking at their side, may it not be true that the little child's ministry of blessing is continued after it passes through the gates?

This has been the blessed lesson many have been taught in tears and loneliness. The little child comes to the home, and love stands at the door with its welcome. It touches hearts with a heavenly magic. Hosts of pure and mighty affections spring into being. Love guards the cradle and happiness sits at the fireside. But another day and the little minitser returns to "the service of the inner shrine." But, thank God, the babes cannot go back to heaven and leave us as though they have never come into our lives. The new-born affections do not die. There are no cemeteries where sorrowing mothers and fathers bury love under withering flowers. Then comes a new ministry. The darling in the home adds to our peace and contentment here; but the little one in heaven becomes a magnet drawing its lovers upward. Those who have thought of heaven as a foreign country now sit to hear what the faithful witness reveals of its glories. The Christ has a claim upon our devotion as we think of him as taking our own into his tender care. We grope in the darkness of sorrow along the way the little feet have passed. Of many pilgrims with their faces toward the city of God it might be written: "A little child shall lead them." May the Father give all bereaved parent's the poet's vision:

"Here at the portal thou dost stand,
  And with thy little hand
Thou openest the mysterious gate
Into the future's undiscovered land."
  —From the Higher Ritualism.

WE MUST HAVE FAITH.

What we are needing today is to have faith in human kind. The general must have faith in the soldier, and the soldiere must have faith in the general. If the soldier has faith in his commander, he will obey any command. Life runs by faith. You cannot succeed in business except you have faith. To get on with folks, to enter into their confidence, to become co-operative with their enterprises, you must have faith; and I call you to witness still, that without faith it is not strange that "it is impossible to please God."

It is impossible to please God without faith because religion is deeper than what you do. Religion is much deeper than the things you say. Your hand does this, or refrains; your lips say these words, or refrain; but your words are not you; your hands' doings are not you; the echoings of your voice are not you—life is deeper than that; life is faith. What your faith is, you are; what your faith achieves, you achieve. If faith be strong, magnetic, puissant as the angels of God, it will have a wonderful hand, it will have a quick eye, it will make the sky clean, and drive the fogs and smoke away. The great quality God sets store by is, have you faith? Do you lean God's way? If you fall, would you fall toward him? If you went into battle, would you fight for him? O beloved, hear me! "Without faith it is impossible to please God." Faith that is in the character gives virility which by and by ultimates in conduct. Without it you can not live a loyal life; without it you can not do your work, or pray your prayer, or serve your day, or live with high fidelity to every supreme issue of life. I plead for faith in God, because without faith, you cannot please him.—Bishop W. A. Quayle.

PATIENCE.

Christian patience is Christ's patience. It does not come of weakness or of lack of zeal. Let no man think that he is patient because he can look upon crime with indifference or upon its victims without pity. Christian patience and Christian meekness and Christian love are akin to the wrath of God. No wrong is so trivial that it does not stir Christian blood, especially when the wrong is endured by the helpless; but no Christian who knows what spirit he is of wishes to call down fire from Heaven. He knows that God controls forces that are stronger than fire, and he knows that the conqueror that only burns and slays gains but half a victory. It was a small victory, indeed, when Ananias fell at the feet of Peter; but it was a great victory when Saul of Tarsus fell prostrate at the feet of Jesus, a conquered enemy, but a devoted and faithful servant, who asked nothing better than the privilege of giving his life to the service of Him he had persecuted.—Selected.

TWO KINDS OF PEOPLE.

There are only two kinds of people in the world—the people who live in the shadow and glaoom and those who live on the sunny side of the street. These shadowed ones are sometimes called pessimists; sometimes they are called disagreeable people; but, wherever they go, their characteristic is this—their shadow always travels before them. . . . These people never bear their own burden, but expose all their wounds to others. They are all so busy looking down for pitfalls and sharp stones and thorns on which to step that they do not even know that there are any stars in the sky. These folks live on the wrong side of the street. And yet it is only twenty feet across to the other sidewalk, where the sunshine always lies.—Newell Dwight Hillis.

CHRISTIAN POWER.

Power in the Christian life is not attained by the development of some native gift, but is through the indwelling and the outworking of the Holy Spirit. And if there be any defect or weakness or failure in the life it is because the Spirit has been grieved and has withdrawn his presence. It was because the Psalmist dreaded to think what he might become if left to himself that he prayed, "Take not thy Holy Spirit from me." This precious gift is bestowed upon those who obey Jesus Christ, so if any one have not the Spirit of Christ it is because he has been living in disobedience, and he can never have the fullness of power until he shall conform his life to the commandments of Christ.—Selected.

CLOTHED IN CHRIST.

No man need fear sin when he is fully protected against it. And we may always have such protection. It is only when we choose to be unprotected that sin works its destruction with us. The insulation of safety to the man who must handle live wire of death-dealing voltage is his rubber glove. Clothed in that, his hand has nothing to fear. Our insulation is even more sure. "Put on the armor of light," says St. Paul; and a moment later adds, "Put ye on Christ." Christ Himself is our insulation against the currents of death. We may put Him on, we may be literally clothed in Him. Evil cannot touch Him; therefore, it cannot reach one who is in Him. No one was ever contaminated by sin except after having broken away from the protecting power and person of the Savior.—Sunday School Times.

"Do your best loyally and cheerfully, and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned you to your place. He will direct your paths. He will accept your efforts if they be faithful. He will bless bless your aims if they be for your soul's good."—Farrar.

PUDDING,

pie, floating islands, custards—they all grow monotonous, and no wonder the head of the house is sometimes out of sorts at dinner when the dessert comes on—the same old thing year after year! He and the whole family welcome



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Our Little Folks.

A SWEET LITTLE SINGER.

Brushing and sweeping and dusting, a little Swedish girl was busily cleaning a big school room in Stockholm. She warbled and sang as she worked, like a bird in springtime. A lady, riding past in her carriage, heard the song and stopped to listen to the sweet voice, then entered the building and hunted about until she found the little singer. The child was shy and not at all pretty, but her manner was so courteous that the lady was charmed.

"I must take your daughter to Craelius, the famous music master," she said to the mother. who was the janitress of the school building. "She has a voice that will make her a fortune."

So the lady took the little girl away with her to see the music master. The great man was delighted with her voice. "I must take her to Count Puche," he said. "He is a great judge of music."

But Count Puche looked coldly at the young singer and gruffly asked the music master what he expected him to do with the child.

"Only to hear her sing," answered Craelius.

This the count consented to do, and when she had finished he cried out, in delight, "She shall have all the advantages of the Stockholm academy."

At the academy the child sang and studied, and studied and sang. She was not yet twelve, and with all the praise and attention that was showered upon her she was almost in danger of being spoiled.

One evening at an entertainment, she was to sing a higher part than she had ever tried before. The house was filled and everybody was looking for the little favorite. She took her place before the audience, but when she tried to sing there was no sound. She tried again, but all her silvery notes were gone. The master was very angry. Her friends were surprised and grieved, and the poor little songstress drooped with sorrow. Her voice did not come back next day, nor the next. Slowly the beautiful dream of fame and fortune faded away. Yet she bore her disappointment bravely and said, "I will study."

Four years passed and the people had quite forgotten the little singer till one day some one was wanted for an unimportant part in a chorus which none of the regular singers were willing to take, and the master thought again of his poor little pupil. Would she take it? Pleased to be useful and oblige her kind master, she consented to sing.

While practicing her part, to the surprise and joy of both pupil and teacher the long-lost voice suddenly returned with all its beauty and richness. All who remembered the little nightingale received her back with a hearty welcome and she afterwards became one of the most wonderful singers the world has ever known.

Have you guessed the little Swedish girl's name? It was Jenny Lind. —Deaconess Advocate.

CLAUDE'S PLAN.

"Mamma," said Claude Devor as he came in from the Junior Society, "a missionary talked to us this afternoon; and he said there were towns and towns and towns in India and China where the people haven't ever heard about Jesus. And there are whole parts of Africa where they don't know a single thing, and think when a missionary comes he is a new kind of witch doctor. He said Jesus told his disciples more than eighteen hundred years ago to go into all the world, and they're so slow that they haven't done it yet. Say, mamma, that is slow, now, isn't it?"

"It certainly is," said Mrs. Devor, smiling at the sight of his eager face.

"People ought to ashamed to be so slow—that's what I think! Say, mamma, I've thought of a plan for getting the gospel preached to everybody right away, and it wouldn't take a single missionary."

"What is it?" asked his mother.

"Why, just let everybody tell the person next to him about Jesus. Just suppose, now, that I knew and you didn't. I'd tell you, and you'd tell papa, and papa'd tell Uncle Ned, and so on, until it went all the way around the world."

"But there would be the oceans, you see," objected his mother. "We should get to them, and then it would all stop for lack of any next persons to tell it to."

"That's so," said Claude, looking a little disappointed. "There would have to be some missionaries after all. They are the ones to cross the ocean. But, you see, if the people on land did the telling as fast as they knew what to tell, it wouldn't take so long, after all. It wouldn't take eighteen hundred years, now would it, mamma?"

His mother said she thought it wouldn't, and she promised to think about his plan. It might be a good idea for some of the rest of us to think about it, too.—The King's Builders.

A LITTLE LESSON FROM THE BIRDS.

A little chirping sparrow perched on an apple tree and chirped with all his might.

"Humph!" croaked Polly, the parrot, crossly.

Chippy didn't mind her at all, but threw back his head and chirped at his very best.

"Humph!" said Polly again, crosser than before.

Just then Goldie, the canary in the bay window, began one of his sweetest trills. Polly stopped her fretful climbing on the bars of her cage and listened attentively.

"Mother," said little Dorothy, "Polly doesn't say 'humph' when Goldie sings, as she did to the sparrow. But I think Chippy isn't to blame, if he sings the best he can."

"Very true," said mother. "The Lord only asks birds and people to do the very best they can with the talents they have."—Mayflower.

STONE BY STONE.

Tom and Robert were walking through the woods. They came to a stream of water; both stopped, deliberating what was best to be done.

"I am going to leeap it," said Tom.

"I am going to work my way over, stone by stone," said the more prudent Robert.

Tom leaped, and, missing his footing fell into the middle of the stearm; while Robert, working his way carefully from one stone to another, landed safe and dry on the other side.

Boys, learn the lesson while yet young; the shortest way often appears the longest. Do not try to leap across the stream of difficulties that separates you from the shores of success. Perseverance, diligence, and determination are all stones cast across the stream of life. A leap will bring you down among them wounded and bruised. But conquer them, stone by stone, and ultimately you will reach the other shore—the coveted land of success. Remember, do not lepa; work your way across the stream, stone by stone.—Selected.

ONLY A CENT.

Uncle Harris was a carpenter, and had a shop in the country. One day he went into the barn, where Dick and Joe were playing with two tame pigeons.

"Boys," he said, "my workshop ought to be swept up every evening. Which of you will undertake it? I am willing to pay a cent for each sweeping."

"Only a cent," said Dick. "Who would work for a cent?"

"I will," said Joe.

So every day, when Uncle Harris was done working in the shop, Joe would take an old broom and sweep it.

One day Uncle Harris took Dick and Joe to town. While he went to buy some lumber, they went to a toy shop.

"What fine kites!" said Dick. "I wish that I could buy one."

"Only ten cents," said the man.

"I haven't a cent," said Dick.

"I have fifty cents," said Joe.

"How did you get fifty cents?" asked Dick.

"By sweeping the shop," answered Joe.—Sunday Afternoon.

LOOKING ON THE BRIGHT SIDE.

"I'm kind of glad about the mumps, mamma," said Elsie, after the doctor had been and said she had the mumps and must stay home from school. "Now I can have my Cologne dolly to play with. Isn't it nice, if you can't go out of doors, you can always stay in? There's always something else!"

"Bless her little heart!" cried Aunt Mary, going to get the precious doll from over the seas that was always kept for sickness. "She has found out the secret of happiness. Some folks take a lifetime to learn it, and then go to the foot of the class.—Selected.

NO CAUSE FOR TEARS.

A little boy had gone on a visit to his grandmother. The first morning after his arrival she heard him crying when being washed by his nurse. During the day he was standing admiring a beautiful canary which his grandmother had, and at last gave vent to his admiration by saying:

"Grandma, that's a pretty bird."

Wishing to improve the occasion, she replied:

"Yes, but he never cries."

"Grandma, that's because he's never washed," he retorted.—Selected.

Every day that dawns brings something to do which can never be done as well again. We should therefore try to do it ungrudgingly and cheerfully.—Exchange.

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Woman's F. M. Society.

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Oh, ye who sigh and languish, and mourn your lack of power,
Heed ye this gentle whisper, "Could ye not watch one hour?"
To fruitfulness and blessing there is no "royal road;"
The power for holy service is intercourse with God.

—Selected.

In our respectable Christian society we almost forget that sin is real; that the natural heart cannot please God; that pardoning and regenerating grace are a necessity. God is speaking to us these last days by miracles among the heathen. This prayer breathed from the heart of that sweet, young missionary, Lois Buck, and found among her papers after she had gone to join the company of the "just made perfect," utters our own soul-need for Christian living and service:

If my lips are stained
Then the prayers they pray for you will be unclean;
So I kneel and plead;
O, hand of God, take thou a burning coal
From off the altar on the holy mount
And lay it on my lips until the whole
Impurity goes up in clouds of smoke.

If my arm is weak
Then 't will fail to raise and lift you from the ground,
So I pray and plead:
O, arm of God, reach down and take thou hold
Of my weak arm; give it the living thrill
Of thy great strength as prophets felt when held
They stretched theirs forth to lift the nations up.

If my soul is dead
Then before your face I'll be a stricken corpse;
With a cry I plead:
O, life of God, breathe Thou in me and make
Me live, that I within their midst may have
A full, rich being, so that they may take
Cognizance, say—Behold a life she lives!

CAN A MOHAMMEDAN BE CONVERTED.

A Personal Testimony.

I am not educated enough to study both my former and my present religions and judge for myself by way of argument the truth of either. But judging the teachings of both the religions by my common sense I came to this conclusion, that I am a poor sinner—nothing at all, and that Christ is the Savior.

I was never satisfied with Mohammedanism even when I was yet a Mohammedan. But never then was there a chance of getting a Bible; in fact, I never knew anything of it till I came in connection with Christian missionaries. As a Mohammedan I had a firm faith in one God and Mohammed, his prophet, but never knew anything of the Great Mediator. I knew I was a great sinner but I knew no way of escaping out of it. At last I made up my mind to read both the Koran and the Bible. I did so in my own language with much difficulty and found that the Koran often contradicts its own statements. This led me to doubt its divine origin. Then again I found that Mohammed ordered men to do many things but never directed them to the ways of salvation. His own life was full of blemishes. He was a sinner and counted his mischiefs as sanctioned by God. I found it not the religion to comfort a weary heart. All of Mohammed's deeds and words show that he was far from God. On the other hand he spoke equally forcibly about the Old and New Testaments. This made me doubt his being the only mediator and I commenced to read of Jesus. I did not forget to compare the lives of both Jesus and Mohammed to find whom I could best believe. I trusted my blameless and guiltless Teacher, who finally made me comforted by His assurance, and I am now passing my days happily in communion with him. Wonderful is his power to save.—By a student at Union Hall School, Rangoon.

Twenty-sixth Annual Convention of the North Carolina Sunday School Association.

The greatest Sunday School meeting of the year will take place in Concord, on Tuesday, Wednesday and Thursday, April 6-8, in the First Presbyterian church. The entertainment will be free and anyone interested in Sunday school work may attend.

The music will be in charge of Messrs. Tuller and Meredith, of New York City, both of whom are known and loved in our state. It will be worth a trip to Concord just to be in the song service of the convention.

The railroads have given reduced rates. The tickets will be sold on the certificate plan and the rate will be one and one-third fare, plus 25c. for the round trip.

The representative of the International Association in the convention this year will be Rev. Franklin McElfresh, D. D., Ph. D., of Chicago, Teacher Training Superintendent. Dr. McElfresh is a strong original, thoughtful and pleasing speaker. He is equal to any demand that may be made on him in presenting the Sunday school work.

The program has been prepared with great care. Among the subjects to be discussed are: "The Scope of Teacher Training," "The Week-day Work of the Sunday School," "The Passion for Service," "The Child and the Sunday School," "The Country Sunday School," "The Organized Class," "The Evangelistic Mission of the Sunday School." and others of interest to Sunday school workers.

The afternoons will be given to conference work on the organized adult class, elementary, home department, teacher training, county officers, superintendents, Baraca.

This is an interdenominational Sunday School Convention and every Sunday school in the state should have a representative in Concord.

Any one wishing to attend should send their name to Mr. B. E. Harris, Concord, and entertainment will be provided.

THE POWER OF MISSIONARY LITERATURE.

A few weeks ago a young woman in one of our churches was given a short account of the life of Fidelia Fiske to read at the next meeting. She demurred at first but finally took it. Soon after, she said with the greatest enthusiasm, "I think that is one of the most beautiful lives I ever read. It makes one ashamed of one's selfish little existence and it seems as if one must help if there is such need anywhere." At the meeting she read and talked that story with such glowing interest that she unconsciously enthused others. It is too ear ly to tell the fruit of that encounter of one life with another, but it already means a new ideal and a clearer vision of duty to that eager receptive heart; and who knows what it may mean to the cause of missions? Of such stuff missionaries are made, and of such stuff the home guard is reinforced.

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REPORT TO MARCH 23, 1909

ASHEVILLE DISTRICT:—		
Riverside	A. E. Harrison	1
Weaverville	T. E. Smiley	10
Hendersonville	J. W. Moore	11
Weaverville circuit	D. R. Proffitt	10
Fairview	Joseph Fry	1
Swannanoa circuit	M. T. Smathers	9
		42
CHARLOTTE DISTRICT—		
Dilworth	A. L. Coburn	3
Wadesboro	J. H. West	8
Tryon Street	G. H. Detwiler	3
Trinity	E. L. Bain	9
Belmont Park	L. A. Falls	2
Monroe	H. F. Chrietzberg	6
Chadwick	J. P. Hipps	2
North Charlotte	W. O. Goode	8
Morven	W. P. McGhee	10
Ansonville	P. L. Terrell	13
Davidson	R. S. Howie	2
Mt. Zion	S. T. Barber	5
North Monroe	M. T. Steele	1
Unionville	A. J. Burrus	3
Prospect circuit	G. C. Brinkman	2
		77
FANKLIN DISTRICT—		
Robbinsville	T. J. Folger	10
Macon circuit	A. W. Jacobs	11
Bryson City	J. J. Eads	2
		23
GREENSBORO DISTRICT—		
Coleridge	R. L. Fruit	3
Pleasant Garden	R. A. Taylor	1
Washington St., High Point	J. Ed. Thompson	2
South Main St., High Point	O. P. Ader	3
East Greensboro	A. S. Raper	3
Spring Garden St., Greensboro	N. R. Richardson	2
Ramseur	J. E. Woosley	1
Carraway Memorial, Greensboro	W. O. Davis	1
Walnut St., Greensboro	J. W. Ingle	4½
West Greensboro	J. A. Bowles	5
Uwharrie	J. A. Sharpe	1
		26½
MORGANTON DISTRICT—		
Cliffside	S. E. Richardson	3
Rutherford College	W. E. Poovey	5
Morganton	W. F. Womble	3
Old Fort	W. G. Mallonee	1
Connelly Springs	J. F. Moser	12
Marion	H. H. Jordan	5
Bakersville	J. F. Shelton	15
Broad River	J. L. McNeer	13
		57
MOUNT AIRY DISTRICT—		
Rockford circuit	T. J. Houck	14
Wilkes circuit	W. L. Dawson	4
Mount Airy circuit	J. W. Kennedy	8
East Bend circuit	E. E. Yates	24
Rural Hall	J. D. Gibson	2
Pilot Mountain	J. H. Brendall	3
		55
Grand total		611½
SALISBURY DISTRICT—		
Albemarle circuit	J. T. Stover	4
First Church, Salisbury	S. B. Turrentine	1
Woodleaf	E. G. Pusey	15
Jackson Hill	E. M. Avett	10
Linwood circuit	W. C. Willson	1
Linwood	A. R. Surratt	2
Salem station	G. A. Stamper	12
Bethel	S. S. Higgins	4
Kannapolis	J. H. Sellars	17
Cottonville	T. E. Wyche	6
West Concord	W. C. Jones	13
Spencer	R. D. Sherrill	1
Albemarle	H. C. Sprinkle	6
		88
SHELBY DISTRICT—		
Cherryville circuit	A. C. Swofford	5½
King's Mountain	D. F. Carver	6
Main Street, Gastonia	G. D. Hermon	20
West End, Gastonia	J. C. Harmon	13
Lowesville	D. P. Waters	3
Crouse	M. B. Clegg	5
Lincolnton	F. L. Townsend	1
El Bethel	T. S. Ellington	1½
		55
STATESVILLE DISTRICT—		
Lenoir circuit	J. O. Ervin	24
Rock Spring	W. F. Elliott	12
Hickory circuit	Phoenicia Brittain	1
Troutman circuit	J. J. Edwards	2
Alexander	E. Myers	8
Hickory station	J. H. Weaver	5
Race Street, Statesville	H. H. Robbins	9
Stony Point	T. B. Johnson	2
Mooresville	R. M. Courtney	8
Iredell circuit	O. P. Routh	1
Maiden circuit	T. S. Coble	5
		77
WINSTON DISTRICT—		
Summerfield circuit	C. P. Goode	1
Walnut Cove	C. H. Clyde	15
Davie circuit	P. E. Parker	6
Advance	L. L. Smith	1
Stokesdale	L. T. Hendren	10
Mocksville	Jno. F. Kirk	1
Danbury	D. A. Binkley	1
Cooleemee	W. Y. Scales	7
		42
WAYNESVILLE DISTRICT—		
Waynesville	J. H. Barnhardt	1
Jonathan circuit	J. B. Hyder	11
Sulphur Springs circuit	J. W. Campbell	21
Bethel	C. A. Swift	13
Bethel	M. L. West	4
West Asheville	R. E. Atkinson	1
Leicester circuit	C. H. Curtis	15
Canton	L. B. Abernethy	2
Haywood circuit	R. C. Kirk	1
		69

ROLL OF HONOR.

J. O. Ervin, T. J. Houck, J. W. Campbell, C. H. Curtis, T. E. Smiley, G. D. Hermon, J. C. Harmon, G. A. Stamper, J. F. Moser, J. H. Sellars, L. T. Hendren, T. J. Folger, C. H. Clyde, D. R. Proffitt, W. C. Jones, W. E. Poovey, C. A. Swift, E. E. Yates, Jno. W. Moore, J. F. Shelton, J. L. McNeer, E. M. Avett.

"THE ENTRANCE OF THY WORD."

Of the Bibles printed by the British and Foreign Bible Society last year, three-fourths went to the mission fields. More than 1,000,000 were circulated in China; in India 693,000; in Russia 510,000. A native Christian in Macedonia who was arrested had a copy of Matthew in his pocket and so readily did his fellow prisoners listen to him as he read that he continued all night.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

Great and marvelous are thy works,
O Lord God, the Almighty;
Righteous and true are thy ways,
thou king of the ages.
Who shall not fear, O Lord,
And glorify thy name?
For thou only art holy.
For all the nations shall come and
worship before thee;
For thy righteous acts have been
made manifest.
—Rev. 15, 4.

ADRESS OF MRS. SILER.

The address of Mrs. Frank Siler, formerly president of this conference society, is 281 Capitol Ave., Atlanta, Ga.

NOTICE TO CONTRIBUTORS.

Will all those who write letters or articles of any kind intended for publication in the Advocate remember to write only on one side of the paper? This is easily done and gives the writer no additional labor, whereas the failure to observe this simple rule entails much additional labor on the editor. Many letters come to my desk intended for publication, which have to be copied because both sides of a sheet of paper have been used.

THE ANNUAL MEETING.

But two months remain until this convenes. Already the officers are busy preparing the program, and otherwise planning for this event. Much of the success of a meeting devolves upon them, 'tis true, but did you, private in the ranks, know also that much, very much, of its success devolves upon you? Have you, too, been planning and praying for it?

There will be only two more monthly meetings held before we convene in annual session, and it is very essential then that each auxiliary elect its delegates at the April meeting. Be sure to do this. And will you allow a few suggestions in regard to this. Elect some woman who will go, to be sure, but do not send the same woman every year. Let as large a number as possible get the benefit of yearly meetings, for they furnish much needed information about the work. Then there comes inspiration at these gatherings, the touch of other lives, the incentive to greater faith and greater undertakings. Many reasons could be assigned for sending a new delegate each year. Sometimes however, it is wiser to send one who regularly goes. At any rate elect a delegate or delegates at the April meeting, and then see to it that they attend.

MONTHLY PROGRAMS IN OUR HOMES.

All those who read Our Homes are, of course, familiar with the monthly programs found there. Some, we are sorry to say, do not yet subscribe for the paper. We have been wondering how a meeting can ever be conducted without the paper. These programs are prepared by persons thoroughly informed about the work, the needs, etc., experts, so to speak, and no auxiliary can do better than to use them regularly. Occasion sometimes demands slight deviations from the established order, but no excuse can be found for the haphazard method of conducting meetings which prevails at some places. The programs as furnished in Our Homes give opportunity for consideration of both local and connectional work. In some places the local work comes in for the fullest and freest consideration, getting not only all the time, but all the money as well, while in others the connectional work is given the advantage. "These things ought not so to be," only when the claims of each are properly presented and considered can we hope to have symmetry cally developed auxiliaries. And this the monthly programs provide for.

SENSELESS PRAYERS.

Some prayers are lead. They fall directly to the earth. There is not even a hearing for them. These are the prayers made without thought or meaning. If our prayers are not worth our own attention, we can be sure they are not worth God's attention. Our national government sets a watch at its gates that no helpless, insane, or incompetent person come in at them. We need to set a watch over our lips that no senseless or insane or incompetent prayers go out through them. If we transferred some of our anxiety that the Lord should hear us into watchfulness that we hear and heed ourselves what we pray, we might often face our greatest difficulty.—Sunday School Times.

GIVING OURSELVES THE GLORY.

There is a tendency in this age of marvelous development in research and discovery for man insensibly to give himself credit for about all that comes to him. It is his own ingenuity, invention, will, energy, application which have brought to him everything good that he has. It is the spirit which once said, "Is not this great Babylon that I have built?" It is the spirit of German rationalism which used to say—
"Consider, man, how great thou art;
Thyself art thy redeemer."

In the midst of the marvels of vast cities erected by his skill, of steam leviathans traversing the deep, of Titans hurling themselves along their tracks a mile a minute, is it to be wondered at that man should begin to feel that he is lord of the univverse in fact, and neglect to ask who it is that has endowed him with these splendid powers? It may be that he does not deliberately state the matter to himself in these clear terms. Put the question to him and he will doubtless admit that God may have something to do with it. But he is so conscious of being the doer that the thought that he is but an agent of the Almighty hardly occurs to him. —Western.

SUBSCRITIONS TO OUR HOMES.

We have been wishing for the corresponding secretary's report to know the number of subscribers to this valuable periodical. This number is a good index to the intelligence of our constituency, in fact it is too often the pulse of the spiritual as weel as the intellctual life. That this is true cannot be gainsaid.

We do not feel competent to speak of the merits of this periodical. It is worthy a place among the leading journals of the country. Sometimes one feels overwhelmed by the very magnitude of its "Table of Contents." Nor does it contain a mass of undigested facts through which one patiently toils, nod is it a bare compilation of facts or of dry statistics. On the contrary, each article shows careful preparation, the truths are thoroughly assimilated. At the same time they are written so forcibly as to make them convincing and expressed so as to render them very attractive.

No member of the Woman's Home Mission Society can afford to be without this paper—we almost said no member of the M. E. Church, South, can afford to be without it. Let us see to it that no subscriptions are allowed to lapse, and that many new ones are secured. The "Agent for Our Homes should always be a thoroughly capable, intelligent woman who can and will properly present its claims. A "ne'er do well" has no business here. We fondly hope that the number of subscriptions to it in our conference society is keeping pace with the growing number of members.

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WE MAKE A SPECIALTY OF FURNISHING NEW CHURCHES.

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Dividends apportioned for payment in 1909	$ 11,199,411.56
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Total Future (assigned) Dividends	$ 28,046,411.56
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We Want a Name for Our New Townsite in
FLORIDA.

$100.00 cash will be given to the party sending us the name we decide on. A number of lots will also be awarded as consolation prizes.

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The small cost of $4.35 will be charged for recording the deed, surveying, clerical hire, &c., on consolation prizes. The townsite is situated 9 miles from Jacksonville, Fla., on the Florida East Coast Railway, 8 miles from the Ocean Resorts of Pablo Beach and Atlantic Beach. Good Hunting and Fishing. Contest Closes April 15, 1909. Send your name today to

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261 W. Forsyth St. Jacksonville, Fla.

A SEVERE CASE OF ECZEMA.

Garland, N. C.

Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—Last winter my mother had eczema all over her. Could not rest day or night for the stinging, burning, itching. She tried various kinds of salves and ointments but they did her no good at all. She happened to see Tetterine advertised. We ordered one box and tried it on her arm. It did her so much good we showed it to our doctor. He immediately ordered one-half dozen. She used it as directed twice a day. It did her so much good we ordered one dozen more. After using it several weeks she was completely cured. I can certainly recommend Tetterine as it is a sure cure for eczema. I really believe it saved my mother's life. Yours truly

Miss Minnie Cromartie.

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin disease. Tetterine 50c.; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

No principle is more noble, as there is none more holy, than that of a true obedience.—Exchange.

Every one may be measured by his capacity to see worth in others.—Ex.

Some say boldly: "Give up the second service. The times have changed and they demand it." Personally, I do not favor this. It argues of desperation and defeat. * * * There is no wisdom in erecting and maintaining costly structures, to reduce them later to conspicuous idleness in the center of needy communities. If we believe the gospel we preach, we must preach it because we believe it. Beware of concessions to the times. The world despises the church it can successfully alure. When we betray Christ in the least of these things, we speedily forfeit human sympathy.—Dr. S. Parkes Cadman.

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Eighth Session—June 22 to July 30. Largest and best Summer School for Teachers.

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P. P. CLAXTON, Superintendent

Truth, love, and honesty in a life make it beautiful.—Selected.

WOMAN'S WORK

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women are wrecks before 30 and in their graves before 50.

Too much woman's work;—too little Cardui.

Cardui is an antidote to the results of too much woman's work.

It has been found, by those who have used it, to relieve women's pains and other distressful feelings, the result of female ills, brought on by overwork.

Having cured thousands of other sick, miserable women, why should it not cure you?

Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui . Now I can wash all day and do my housework with all ease." Try Cardui.

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FITS CURED NO CURE NO PAY—In other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 249 Walnut St., Kansas City, Mo.

HAVE FAITH IN TRUTH.

Have faith in truth. Once it slept in the cradle of a creed, but now, grown, strong and vital, dynamic, it walks and works in the open. In the open you meet it face to face, and behold its form in the sunlight. It is able to stand and withstand. It speaks to you from the common thing. It proves its assertion by the present fact. It asks no favors, shuns no criticisms, dodges no doubts. It is willing to meet all, and to demonstrate its fact by its force. Whatever fails and falls is not truth—truth is invincible! Have faith in it!—Paragraph Pulpit.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

LOOK ON THE BRIGHT SIDE.

In cultivating joy as one of the fruits of the spirit, it is well to form the habit of looking on the bright side of life. We have heard of a Spaniard who always put on his spectacles when he ate cherries, for they made the fruit look so much larger, Most of us put on our spectacles only to look at life's troubles.—Northern Christian Advocate.

CAPUDINE CURES HEADACHES.

There isn't any headache remedy that does the work like Hick's Capudine. For sick or nervous headache, headaches from heat, cold, grip, or stomach troubles—it gives immediate relief. Liquid, easy to take. Sold by druggists.

Believe always that every other life has been more tempted, more tried than your own; believe that the lives higher and better than your own are so not through more ease, but more effort; that the lives lower than yours are so through less opportunity, more trial.—Mary R. S. Andrews.

The Sunday School Lesson.

LESSON XIII.—MARCH 28, 1909.

Temperance Lesson.
(Prov. 23, 29-35.)

Golden Text.—At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23, 32.

The Real Issue.

At the last! That is the case in just one phrase. At the last, the man is a wreck. At the last, society is demoralized. At the last, a nation is ruined. At the last, the world is damned. The issue with the drink traffic could not be stated better. All apologists for drink argue a present good. If it is for the individual drink promotes sociability and an intellectual quickening. But, at the last! Nothing is said about that. If it is for society, drink furnishes a larger immediate revenue and better sidewalks. But, at the last! No matter. If it is for the nation, drink promises enormous profits and immense commercial prestige. But, at the last! Well—after me—the deluge! How sodden and sordid the argument is. Man comes to his best estate only as he has respect to the end. As the familiar catechism puts it, the issue of life is comprehended in the first question. What is the chief end of man? Is it to promote sociability, to have better sidewalks, to have wealthy brewers and distillers? In the light of human destiny, how subordinate the issue of present good, how sordid the promise of immediate social popularity and commercial preeminence!

The Actual Threat.

The actual threat of drink is directed against man's physical good, man's material good, man's moral good. In a recent debate in the British parliament the claim was made that to deprive the Englishman of his beer and the Scotchman of his whisky was to seriously abridge the national gayety. It did not occur to the debater that a valid distinction might be made between conviviality and happiness. There is no such thing as a wholesome merriment with a reaction involving depleted physical forces, sullen tempers, vindictive moods. Happiness is not built up on artificial nerve excitements. The claim, too, that alcohol is a food has no adequate foundation. Sir Victor Horsley, an eminent physiologist, while admitting that alcohol, when oxidyzed in the tissues, does contribute a little to the warmth of the body, claims that even so there is such a loss of heat from the surface of the body by the dilatation of the vessels of the skin that the body, apparently warmer, is actually cooler than before. The net result, he says, is loss and not profit. Medical opinion touching the value of alcohol as a proper stimulant has been practically revolutionized during the last half century. It has been disclosed by the records of the great hospitals in London that the expenditures for alcohol in 1902 were $15,000 a year, as against $40,000 in 1862; while the expenditures for milk, which in 1862 were only $15,000 a year, in 1902 were $40,000.

The Economic Threat.

The drink habit is a source, a chief source of poverty and of high and needless taxation. No man liveth to himself. The drinking man is no exception to this law. He may think that drinking harms nobody but himself, but in this he is mistaken. All suffer with and because of him. He is actually the principal charge upon the community, the inevitable occasion for police courts and almshouses. When a great disaster fell upon San Francisco and the saloons were closed, the police had practically nothing to do. When the saloons were opened again the courts had to work overtime. Great Britain is suffering acutely at the present time from depressed labor conditions. The march of the unemployed is one of the most pathetic scenes of contemporary life. But England, which spends forty millions on corn, spends also one hundred and sixty millions on drink, none of it necessary, all of it harmful, and her artisans are without margin or capital to tide over the rainy day. Our conditions in the United States are not quite so bad, though they are bad enough. But, at the last! When the natural wealth of the country is less plethoric and the pressure of population begins to be felt, unless the temper and habits of the people show greater self-restraint than they do now the great day of our calamity has come.

A recent writer dealing with the effects of drink upon national well-being contrasts in a striking way the results in Belgium and Scandinavia. In Belgium the drink trade has flourished exceedingly until a comparatively recent date. What did her statistics show? Just as the consumption of drink increased so did crime and misery increase. It is such pitiful reading—these steadily increasing percentages of suicides, of lunacy, of poverty, of criminality. In Scandinavia, on the other hand, where three score years ago the drinking customs were barbarous, there have been, within recent years, public measures passed restricting the sale and manufacture of intoxicants, with the result that of a perceptible rise in the morals and habits of the people and a corresponding abatement of crime and immorality and poverty.

The Moral Threat.

The drink curse threatens to subvert fundamental moral distinctions. The drunkard's eyes see strangely, his heart becomes perverse. He exchanges a truth for a lie and finds the one quite as amenable and quite as serviceable as the other. He calls good evil and evil good. Of course drink is but one of the sources of moral obtuseness. Self-indulgence of other kinds is equally powerful in degrading and debasing the moral sense. The lust of the flesh, the lust of the eyes and the pride of life have as little regard for the simplest elements of righteous dealing. But drink is more openly and more generally the curse which thretens integrity. Warfare on that will help correct the other evils.

What then are we to do? The first step in any reform is the consecration of oneself to a life of self-control and if necessary to self-denial and self-sacrifice. The second step is to unite with all forces opposing the common foe. It is much to be regretted that rivalries, jealousies, needless misunderstandings, divide temperance forces in our day. Surely there is room enough for diversity of opinion as to method, while maintaining the unity of the spirit for the extermination of evil. The third step is to avail oneself of every concession offered in the way of restriction and ultimate extinction. There is an absolute idealism which has its value in giving temper to one's spirit and a noble enthusiasm to one's endeaevor; there is a practical idealism which, while reaching forward to the ideal



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end, does not disdain whatever hel may be offered in the way. Every a vance, however small, counts towa the end. Get the thing you can wh still reaching for the thing you wa God had not Samuels enough to cov all the centuries. So He used Sa son. Samson was not ideal, but was available. Last of all, have ho in God. In the fight for noble a holy things man never fights sing handed; and God is always on h side. The struggle from where are able to see may seem a bit ho less; but like the rising of the tid the end is not in doubt:

For while the tired waves, vain breaking,
Seem here no painful inch to gai
Far back, through creeks and inle making,
Comes silent, flooding in, the mai
—N. Y. Christian Advocate.

A DIRECTING POWER.

The gospel is a directing as w as an enlightening power. Chris life, death and resurrection are t center of all doctrine. No truth c be understood save in its relation these. They are the center of practical spiritual life, for the on true life is that lived by the faith the Son of God. The old fable of t philosopner who took a candle look for the sun is a fair illustrati of those who would search for t truth in regara to God and duty a the future life by unaided human w dom or science. If one can not s the light or feel the influence of t Son of Righteousness, no mere h man device will enable him to do s —Selected.

Little words, not eloquent speec es, little deeds, not miracles or ba tles, nor one great heroic or migh martyrdom, make up the Christia life.—Bonar.

Bind together your spare hours by t cord of some definite purpose, a know how much may be accomplis ed.—William H. Taylor.

Let every occasion be a great o casion; for you cannot tell when fa may be taking your measure for larger place.—Anon.

There is room and raiment at t King's wedding supper for all wh will heed the summons to attend.— Ex.

God refines and elevates and ha lows wherever he is permitted an e trance.—Rev. Trevor H. Davies.

The Farm and Garden.

PRETTY EARS OR MORE BUSHELS?

The farmer needs an ideal corn plant first; a plant of a prolific character, short jointed and leafy, with the ears borne somewhere near halfway between the tassel and the ground, and not a plant with one great ear borne out of reach and with a short top above it that is so top-heavy as to blow down easily. Then we have proved time and again that a corn plant that makes an average of two medium sized ears will always have more shelled corn than a plant that makes one big ear on a stalk. A prolific corn will always have smaller ears than a corn that makes but one ear to the stalk, for it is a law of nature that when we increase the number of fruits on a plant the receptacles of the individual fruits are smaller. The present rage for big ears is simply increasing the tendency to make but one ear on the plant and the advice to select the best ears from the crib is simply advising farmers to do what they have always been doing, and will not advance the yield per acre at all.

But the most important point in real breeding is to remove the plant from all surrounding influences that may be retrogading or harmful. I have examined many fields of corn in different sections and have never found a field in which there were not fully 10 per cent. of the stalks with no ear at all. And yet, these barren stalks make pollen, and are as strong males as any in the field, and will scatter all around them the same tendency to make male flowers and no female ones. Hence, the environment of the corn has a great influence on its value as seed.

From a field of Illinois corn some time ago was selected an ear that so completely filled the score card requirements that it was sold for $250. I had rather take corn from a nubbin that was fertilized by firstclass plants all around it than from that $250 ear, if it was surrounded by inferior plants and barren stalks.

The place for the farmer to select seed corn is in a patch grown for seed purposes, where the tassels are carefully pulled out before ripening from all barren plants, and all that do not come somewhere near the ideal plant we have formed in mind. Then select the best ears for a future seed plantation and use the remainder for the general crop. It takes years to establish a hereditary tendency to come true to type, and I would work for this, for a plant of a character that I wanted in the corn plant, and one of a prolific character. Having gotten this inheritance of prolific yield there will be plenty of time for the selection of the best formed ears.

The parentage of every grain on the cob is the important point and not whether one ear is prettier and larger than another, without regard to the plants that furnished pollen to make its grains.

We hear a great deal about planting rows from each of a number of selected ears and watching the respective prolificacy in the product of each ear, and then selecting seed from the progeny of the ear that showed the greatest yield. But what was it that made one ear from a plot of corn make more corn than other ears, but the environment and inheritance of that ear? Would it not be better to look after this environment and get all the ears to inherit the same tendency to prolificacy? Allowing only the most prolific plants to furnish the pollen, and thus insuring the parentage of all the grains to be of the best, would be far more likely to increase the yield than to assume that the great army of individuals on an ear constitute an individual. Breeding from thorough bred males is just as important in corn as in colts. A grade animal may be pretty, and so may a grade ear of corn, but neither is the best stock for breeding. Scrub males in the corn field are as bad as scrub males in the herd, though either may produce pretty progeny so far as appearances go.

A few days ago I was shown by a good farmer two lots of corn. One pile, he said, was from corn he has been selecting for years. But last year he thought to try some of one of the improved strains, and he got some seed of the Early Mastodon that had been grown in the same neighborhood for several years. The ears bought came near the score card requirements, nearer than his corn did. He planted but little of it as an experiment, and was glad that he did not plant more, for his own seed made 69 bushels pere acre, while the score card bred seed made 37 bushels per acre on the same land that was capable of making in a better season 75 bushels per acre. The Mastodon had larger ears, better shaped, deeper grains, than his, but the score card selection had not given it prolificacy and the corn that the score card men would have passed by, made nearly double the crop.—W. F. Massey, in Progressive Farmer.

FIND WHAT YOUR CORN COSTS.

To those of our friends who are enamoured of the Williamson stunting mode of growing corn, I have a proposal to make:

Measure your field exactly, so that there will be no guess-work. Then measure off one exact acre of the same quality of land in part of the field. Give this acre the same preparation as the remainder of the field and cultivate it regularly, clean and shallow, without any stunting. Then practice the Williamson method if you choose on the remainder of the field. Charge the acre, and all the other acres, with the rental value of the land, and the actual cost of the work put on it, and charge the part treated with the Williamson method with the fertilizers used at their actual cost to you on the land, hauling and application included. Put no fertilizer at all on the one measured acre. This will give you the means for finding what the land will do with good cultivation, and will give you a basis for calculating, without guess-work, what the increased crop on the Williamson parts has cost you. It would be still more instructive if you measure off another acre and treat it exactly as in the Williamson method, with the exception of the stunting. Then you can find what the stunting has done for you.

We have entirely too much guess-work in our farming, and we cannot get at the actual cost of results without some means for accurate comparison. Now, do this thoroughly, and see just what your corn actually costs you.

The value of the time of every horse or mule and man should be accurately kept day after day, and the crop weighed, both corn and fodder, from a sample acre of each. The mere getting of large crops is not always evidence of good farming. A crop of 100 bushels per acre may possibly show less actual profit than one of 50 bushels per acre. We should have the matter of profit in view in all of our farming rather than a special effort to get big crops regardless of expense. The same rule will apply to all our crops, for all farming should have the economical production of the crops constantly in view. It is easy for a rich man to spend more on the making of a big crop than the crop is worth. But that is not farming, and it is never good farming unless the work shows a profit, and the soil is growing in productiveness at the same time. This is just the difference between real farming and the dependence on big applications of fertilizers to produce sale crops without any reference to the future of the soil.

Now, I hope that farmers all over the South will make the tests indicated in the most careful manner, and let us have the results.—W. F. Massey, in the Progressive Farmer.

SUCCESS.

It used to be often insisted that real success is in being, and not in doing; but the present emphasis upon service as the true end of life tends to make impossible that sharp contrast between being and doing which this assertion implies. The church of today is inclined to look askance at the kind of goodness which does not mean efficiency. Goodness is much more than mere harmlessness. It implies somewhat that is vital, positive, aggressive. It does things. Instead, therefore of drawing a sharp contrast between being and doing, we are disposed to make expression the standard by which we estimate character. And in this we are but following the direction of our Lord. "By their fruits," he tells us, "ye shall know them." Usefulness is the only measure of success which we are able to apply.

One of the conditions of that usefulness is that one be fitted to his work; and in order that he may be fitted to his work, he must understand the times in which he lives. Every conscientious man should regard the study of the great social and economic problems of the day as an essential part of his preparation for his life-work. An iron key that fits the lock is much more valuable than a golden one that does not fit.—Adult Student.

A REAL COLD AND GRIP REMEDY.

The new scientific remedy for Colds and Grip, the most effective ever brought out, is Hick's Capudine. Relieves the aching and feverishness—restores normal conditions. It's liquid—pleasant to take—affects immediately.

Beautiful earth, beautiful climate, beautiful season—with beautiful people everywhere the whole world would be beautiful. Let us remove the blemishes and make it all beautiful.—Exchange.

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Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

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The cotton plant cannot feed on barren land. Study your soil. Find out what it lacks. Then apply the necessary fertilization and the results will surprise you.

See what Mr. W. C. Hays of Smith Station, Ala., did. He says: "I planted about 30 acres of some 'gray sandy land' that had been in cultivation for over 20 years, and used 300 pounds of Virginia-Carolina Fertilizers per acre, ***and I expect to gather 30 bales from the 30 acres.***" This is why we say it is the right kind. We have hundreds of letters like this, and even stronger, in praise of Virginia-Carolina Fertilizer for cotton.

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send for new information how to remove it easily and effectually without chemicals or instruments, (only safe way). Correspondence confidential in plain sealed envelope.
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Our Dead.

..."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Baity.—Fannie Baity was born February 23, 1884, and departed this life January 12, 1909. She was the daughter of W. H. and Jane Baity.

She was converted and joined Mock's church in September, 1905, under the ministry of Rev. C. S. Kirkpatrick, and remained a consistent member of the same until death. Nothing afforded her greater pleasure than to be within its sacred precincts leading the congregation in songs of praise to God. She was an obedient daughter, an affectionate sister and a faithful friend.

She leaves a mother, two brothers, and three sisters, besides a host of friends to mourn her loss. Her father passed away some two years ago May the God of all grace comfort and sustain those who sorrow.

L. L. SMITH.

Phelps.—John Allen Phelps, son of John T. and Annie L. Phelps, was born November 1, 1885, and fell asleep in Jesus January 15th, 1909.

He was married to Miss Emma Beauchamp September 17, 1905, and to them was born one child who with his mother survive him.

He was converted during the year 1903 and joined the Methodist church at Advance, transferring his membership to Mocks when the church was organized there.

He was a splendid young man, quiet and unassuming, and those who knew him best could most appreciate his real worth.

He leaves besides his wife and little boy, a father, mother, two brothers and six sisters.

We extend to the bereaved our deepest sympathy and pray God's blessings upon them in their sorrow.

L. L. SMITH.

Brower.—Mrs. Emily Guthrie Brower died at the home of her daughter, Mrs. W. R. Harris, Concord, N. C., on March 8th, 1909, after an illness of ten days with pnuemonia. The efforts of her skillful physician and trained nurse, and the gentle and solicitous attention of loved ones, and a host of friends were unable to check the ravages of the dread disease and after a brave battle for life she fell to sleep as peacefully and gently as a child. When the summons came, at her bedside were her children, Mrs. W. R. Harris, Mrs. W. D. Pemberton, and Mr. R. A. Brower; her sister, Mrs. Fannie Bynum, and her grandchildren.

It was fitting that the funeral of this saint in Israel should be held from the church of God to which through a long life she had been so faithful, whose service was her highest joy. The services were conducted by her pastor, and Rev. T. W. Smith, her lifelong friend. Mr. Smith spoke beautifully and appropriately of the fineness and fidelity of her life and its influence upon her family, her church and the entire community. There was a solemnity and majesty passing mere sadness as we laid her to rest; the hush of evening was upon the world; the air was redolent of the flowers brought by loving hands; the choir sang one of the old songs: "In the Sweet By and By." At such a time heaven is nearest to earth, and the wings of faith pass most easily over the abyss of death.

Sister Brower was an old-fashioned Methodist. Her home in Randolph county was a "preacher's home," and many a weary itinerant has found a welcome there. She had two brothers, four nephews, six cousins and two uncles in the Methodist ministry. Her life reached back to the heroic days of our church when a preacher was a king and the church the object of the largest love of those families upon whose fidelity and support it chiefly depended. Her pastor was always made conscious of this love and reverence in his visits to her and came away from her presence feeling that some strange benediction had been pronounced upon his life. There is no finer monument to the fidelity of her soul as woman, mother and child of God than the family that she leaves. Without exception they are enthusiastic workers in the church, and show the marks of that home training in religious things without which we would be poor indeed.

In gratitude for her gentle helpfulness her pastor lays this flower upon her grave. Such a life and such a death give wings to his faith.

PLATO DURHAM.

Douthit.—Lydia Augusta Douthit was born May 2d, 1883, and died in the full triumphs of faith January 20, 1909, at the home of her mother, Mrs. Maria Bowden, near Advance, N. C.

She was converted early in life and joined the Methodist church at Bethlehem on the Farmington circuit, and was a faithful member until death. She had great love for God and his church and strove in every laudable way to advance its interest.

She was married to Brother J. W. Douthit May 23, 1906, and together tney entered upon life's sea with every prospect of a long and happy voyage. It seems strange to us that a life so full of promise should be cut off so soon, but God knows best, and we shall know hereafter, for "God's plans like lilies pure and white unfold."

She left many evidences that all was well with her soul. She called the family one by one and bade them good-bye, telling them not to grieve for her, saying she regretted to leave them especially the little baby girl. Her last words were Glory to God.

May the grace of God sustain those who sorrow.

L. L. SMITH.

Bailey.—Sarah Chesher Bailey was born February 14, 1819, and died in peace January, 11, 1909, aged 89 years, ten months and twenty-seven days.

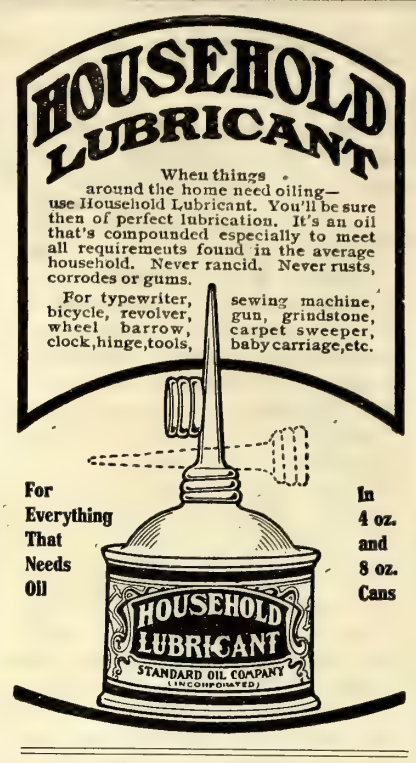
She was converted to Christ and joined the M. E. Church, South, more than fifty years ago, and was ever afterwards a faithful member of the same. She was a woman of many excellencies of character, possessed of a strong will, she commanded her household after her, coupled with her strong will, was a kind heart. Her hands were always open to the suffering and needy; no one in want ever appealed to her in vain. She loved Christ and his church, and had a holy zeal for his cause. She is survived by three children, ex-Sheriff W. A. Bailey, of Davie county. Mrs. Mary Caton and Mrs. Susanna Williams, and several grandchildren, great-grandchildren, and great-great-grandchildren. She was one of the few who lived to see the fourth generation.

Her husband and one daughter passed to their rewards many years ago. She lived long and well, and came down to life's close and met the last great enemy without a shudder. The Savior whom she had loved and served so long gave her victory over death.

The high esteem in which she was held was shown by the large number who attended the funeral, which was held from the Methodist church at Advance.

L. L. SMITH.

Wilson.—About noon on March 8, 1909, Dr. Robert Ingrham Wilson passed from this world of sorrow to that "brighter world above." He had suffered from Bright's disease for several months past, being compelled, on this account, to give up his practice the first of this year. A few weeks ago he was confined to his room. For only a few hours was he confined to his bed. He was expecting and was fully prepared for the end, which he saw coming and calmly awaited. The writer visited him frequently in his



Quarterly Meetings.

ASHEVILLE DISTRICT.—2d Round.
D. Atkins, P. E., Weaverville, N. C.

Weaverville	Mar.	6-7
Bethel	"	21
Weaverville ct, Alexander cha.,	"	13-14
Riverside, Elk Mountain	"	20-21
Haywood Street	"	21
Central	"	28
Swannanoa, Bethesda	April	3-4
Hendersonville, Hillgirt	"	9-11
Hendersonville	"	11
Burnsville, South Tow	"	17-18
Bald Creek, Bald Creek	"	24-25
North Asheville	May	2
Fairview, Pattys chapel	"	8-9
Hot Springs	"	13-14
Marshall	"	15-16

CHARLOTTE DISTRICT.—2d Round.
H. K. Boyer, P. E., Charlotte, N. C.

Prospect, Carmel	Mar.	6
North Monroe and Icemorlee, Center	"	7-8
Ansonville, Cedar Hill	"	13-14
Wadesboro	"	14-15
Weddington, Weddington	"	20-21
Waxhaw, Bonds Grove	"	27-28
Pineville, Harrison	April	3-4
Calvary	"	4-5
Derita, Hickory Grove	"	10-11
Tryon Street	"	18
Mount Zion	"	25-26
Trinity	May	2
Chadwick	"	2-3
Matthews	"	15-16

District Conference at Tryon Street church, Charlotte, May 6-9.

GREENSBORO DISTRICT.—2d Round.
W. R. Ware, P. E., Greensboro, N. C.

Greensboro, Walnut St.	Mar.	7-8
Greensboro, Centenary	"	7
West Greensboro, Friendship	"	13-14
Greensboro, West Market St.	"	14
Greensboro, Spring Garden St.,	"	21
Pleasant Garden circuit, Zion	"	20-21
Greensboro, Carraway Memorial (night)	"	21-22
High Point, Washington St.	"	28
High Point, South Main St.	"	28
Liberty circuit, Old Randolph	Apr.	2-3
Asheboro circuit, Cedar Falls	"	3-4
Ramseur and Franklinville, at Franklinville	"	4-5
Asheboro station	"	11-12
Coleridge circuit, Mount Olive,	"	17-18
East Greensboro, Whitsett,	"	24-25
Ruffin circuit, Ruffin	May	1-2
Randolph circuit, Hopewell	"	8-9
Randleman and Naomi	"	9-10
Reidsville station	"	16-17
Wentworth circuit, Carmel	"	22-23
Uwharrie circuit	"	29-30
Denton circuit	"	30-31

FRANKLIN DISTRICT.—2d Round.
R. M. Taylor, P. E., Franklin, N. C.

Bryson City, Judson	Mar.	6-7
Glenville, Cashiers	"	13-1
Dillsboro and Sylva, Sylva	"	20-2
Murphy circuit, Peach Tree	"	27-2
Andrews station	Apr.	3-4
Franklin circuit, Salem	"	10-1
Webster circuit, Wesleyana	"	17-1
Hiawassee ct, Martin's Creek,	"	24--2
Murphy station	"	25-2
Hayesville circuit	May	1-2
Robbinsville	"	8-9
Whittier circuit	"	15-1

WINSTON DISTRICT.—2d Round.
T. F. Marr, P. E., Winston-Salem, N. C

Leaksville	Mar.	7-8
Spray	"	6-7
Kernersville, Oak Ridge	"	13-1
Grace	"	14-1
N. Thomasville, Fair Grove	"	20-2
Thomasville	"	21-2
Walnut Cove, Stokesburg	"	27-2
Walkertown	"	
Advance, Advance	Apr.	1-2
Farmington, Wesley Chapel	"	3-4
Mocksville	"	4-5
Forsyth, Bethel	"	10-1
Burkhead	"	11-1
Davie	"	17-1
Cooleemee	"	1
Lewisville, Union	"	17-1
Davidson, Centenary	"	24-2
Summerfield, Summerfield	May	1
Stokesdale, Zion	"	2-3

MT. AIRY DISTRICT.—2d Round.
W. M. Bagby, P. E., Mt. Airy, N. C.

Rural Hall, Germanton	Mar.	3-4
Danbury, Davis Chapel	"	6-7
Pilot Mountain at Chestnut Grove	"	10-1
Mt. Airy circuit at Salem	"	13-1
Mt. Airy	"	14-1
Sparta, at Sparta	"	1
Laurel Springs, Chestnut Hill	"	1
Jefferson, Bethany	"	20-2
Helton, Helton	"	27-2
Creston, Mill Creek	April	10-1
Boone, Blackburn Chapel	"	17-1
Watauga, Henson Chapel	"	24-2
Wilkes, at Miller's Creek	May	1-2
Wilkesboro	"	2-3
N. Wilkesboro	"	2-3

MORGANTON DISTRICT—2d Round.
R M. Hoyle, Presiding Elder.

Rutherford College, at night	March	5-6
Connelly Springs, Friendships	"	6-7
Marion, at night	"	12-1
Old Fort, at Providence	"	13-1
Rutherfordton, Gilboa	"	18
Forest City, Pleasant Grove	"	19
Henrietta and Caroleen, at night	"	19-2
Cliffside, Hollis	"	20-2
Green River, Bethlehem	"	24-2
Broad River, Union	"	27-2
Thermal City, Pleasant Grove	April	3-4
Elk Park, Cranberry	"	10-1
Bakersville, Bakersville	"	14-1
Spruce Pine	"	17-1
Hartland	"	22
Morganton Station, at night	"	23-2
Table Rock	"	24-2
Morganton Circuit	May	1-2

District Conference at Glenalpine Apr 29th to May 2d.

SHELBY DISTRICT.—2d Round.
C. F. Sherrill, P. E., Shelby, N. C.

Cherryville, St. Paul's	Mar.	6-7
Crouse, Pleasant Grove	"	7-8
Gastonia, Main St.	"	13-1
Gastonia, Ozark	"	13-1
Lincoln circuit, McKendree	"	20-2
Lincolnton station	"	19-2
King's Mountain	"	27-2
Franklin Avenue,	Mar.	27-2
Shelby circuit, Earls	Apr.	3-4
Lowell, South Point	"	10-1
McAdenville	"	10-1
Bessemer City, Concord	"	17-1
Mt. Holly, Moore's Chapel	"	24-2
Lowesville, New Hope	May	1-2
Dallas	"	2-3
Belwood, St. Peters	"	8-9
South Fork, Plateau	"	15-1
Polkville	"	22-2

SALISBURY DISTRICT—2d Round.
J. C. Rowe, Presiding Elder.

Linwood, Ebenezer	March	6-7
Lexington	"	7-8
China Grove, Landis	"	13-1
South Main	"	14-1
Mt. Pleasant, St. Paul	"	20-2
Bethel	"	21-2
Corncord Circuit, Center	"	27-2
Central	"	28-2
Salem	April	2
Cottonville, Rehobeth	"	3-4
Norwood	"	4-5
Gold Hill, Wesley	"	10-1
New London, Palmerville	"	17-1
Jackson Hill, Macedonia	"	24-2
Kannapolis, Unity	May	1-2
Big Lick, Loves	"	8-9

STATEVILLE DISTRICT.—2d Round.
J. N. Huggins, P. E., Statesville, N. C

Mooresville at Triplett	Mar.	6-7
Mooresville	"	5-7
Troutman at Wesley	"	13-1
Race Street	"	1
Statesville at Providence	"	20-2
Iredell at Turnersburg	"	21-2
Stoney Point at Pisgah	"	27-2
Alexander at Hiddenite	April	10-1
Granite Falls	"	16-1
Caldwell at Ebenezer	"	17-1
Rock Springs at Marvin	"	24-2
Catawba at Mountain View	May	1-2
Maiden at Mays	"	8-9
Newton	"	9-1
Lenoir station	"	14-1
Lenoir ct., at South Lenoir	"	15-1
Hickory circuit	"	22-2
Hickory station	"	21-2

WAYNESVILLE DISTRICT—2d Round.
W. H. Willis, Presiding Elder.

Canton	March	6-7
Jonathan, Shady Grove	"	13-1
Mills River, Shaw's Creek	"	20.2
Bethel, Liberty	"	27-2
Leicester	April	3-4
North Haywood, Laurel Hill	"	10-1
Spring Creek, Balm Grove	"	17-1
Sulphur Springs, Oak Hill	"	24-2
West Asheville	"	24-2
Haywood	May	1-2
Brevard Circuit	"	8-9
Brevard Station	"	15-1

illness. It was like coming to a well of water in a dry and thirsty land. His sky was always clear, his hope great, his faith truly the anchor of his soul both sure and steadfast.

He said, "I shall be glad when God, in his mercy, shall see fit to release me. I am satisfied in that I can trust my future to Him as I have done my past. He has kept me till now, and I know that in my last hour He will neither 'leave me nor forsake me.' I can go in peace, even the peace of a good conscience."

We laid him away in the Piny Grove cemetery at 3 p. m., March 10, 1909, to await the sounding of the last trump. He sleeps by his first wife and their eldest son, Forrest, who passed away within a week of each other four years ago, they too going in the month of March. He leaves a pious and loving wife, to whom he was married last September, and a noble son just coming to manhood, with several brothers and a sister.

Dr. Wilson was a graduate of the medical college of New York—about 1870. Had practiced medicine in his home community for some thirty-five years with unusual success. His life was one of toil and uncomplaining sacrifice. He answered promptly every call, regardless of conditions or weather. He took not only his professional skill and restorative remedies, but in cases of destitution, carried such necessary comforts of life as food, bedding, etc. In his last months he often visited patients who were less ailing than himself. He virtually gave his life for his people, who held him in almost idoltrous confidence and esteem. The spacious church could not accommodate the people who thronged together to pay him a last tribute of respect. Among them came some aged negroes craving a last look which could not be denied them.

The Doctor was a loyal Methodist, a brilliant scholar, and a noble, earnest Christian gentleman. He passed away in his 61st year, respected, honored and loved by all who knew him.

Peace be to his memory, and grace to those who survive him.

His pastor, M. T. SMATHERS.

Lay.—Gracie Lenoa Lay, daughter of Mr. and Mrs. Richard Lay was born May 1, 1905, and met a tragic death March 13, 1909.

Gracie was a bright, lovable child; was accustomed to say her little prayer, and would close by asking God to bless mamma, papa, and little sister. Sunday, March 14th, the funeral service was held at May's chapel, where the remains were laid to rest. This was the saddest occasion I ever witnessed.

Gracie, with her mother, had gone on Saturday to her grandpa Sigmon's. Had been home 1 1-2 hours; was full of joy and childish glee. Her little uncle eight years old, picked up a gun thinking it was his old toy, a worthless gun, and without carefully looking to see which he had pulled back the hammer and fired, the discharge going through the top of her head. In five minutes she was dead. Thus ended a beautiful little life, full then as it was with joy of the return to grandpa's. Her blood cries out as a warning to any who habitually or occasionally leave loaded firearms within the reach of children. May all take due warning from this sad event. May the bereaved be sustained with all needed grace in this hour.

T. S. COBLE.

It is a profoundly true proverb that the "perseverance of the saints" is made up of ever new beginnings.—Whyte.



TWO DIFFERENT BRANDS OF LOVE.

There is a vast difference between a love that feels and a love that honors. The former is impulsive, passionate, wavering; the latter is ardent, ennobling, self-sacrificing and enduring. The former is of the kind Peter had when he defended Christ with his sword; the latter is of the kind the reconverted Peter had when he laid down his life, a willing martyr to the gospel of his Lord. Not less of the love that feels, but more of the love that honors is what the world needs today.—Selected.

In these days no well-equipped home is without a library. It may not be necessarily a large one, but if it consists of only a few shelves, it is at least the nucleus of a library which becomes a constant source of instruction and pleasure for the family and all its visitors. This can be done so cheaply that there is no excuse for not having a collection of books worthy of the name of a library.—Leslie's Weekly.

FROM THE FIELD

Continued from page 7

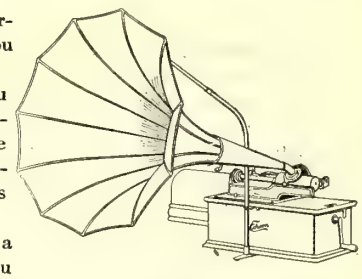
ed men have served as pastors. Before the General Conference last May elected him bishop, Dr. Quayle was pastor of this church. His predecessor had been Dr. McIntyre, who was also elected bishop by the same General Conference. These are perhaps two of the most attractive and popular pulpit and platform men in the M. E. Church today. The present pastor is Charles Bayard Mitchel. He is a plain, straightforward gospel preacher who speaks the truth with boldness.

His sermon Sunday night was upon the subject, "A Man Wanted." To those rich people he talked very plainly of how worthless is wealth as compared with character. He spoke with aptness and force of the necessity to train the young aright in order to make men. "The parents of this generation," he said, "are failing utterly as compared with a former generation as I knew it. I obeyed my father and mother, now the parents obey the children. I feared my parents, but where today is there filial fear among rich or poor? I got one whipping for throwing a bucket of water on a younger sister and that whipping helped mightily. My father used a bridle. He did not whip with the reins as might be expected, but he took hold of the head-stall and whipped me with the bits. Such was the kind of training youngsters got in my day." This personal reference was a starting point for him to speak as one having authority, and it seemed to one hearer that his knowledge of present conditions might have been gathered south of Mason and Dixon's line instead of in northern cities.

Evidently the St. James people are getting more than skimmed milk these days. P.

University of Chicago.

The next time you go shopping will you stop at a store where Edison goods are sold and hear an Edison Phonograph?



If you do you will be entertained—better entertained than you have any idea of.

Better entertained than you have been at many theatres or concert halls for the reason that here you may choose your entertainment rather than accept what has been arranged.

If you like opera selections, a star whose name is familiar to you will sing. If you prefer band or orchestra music, you can choose not only the band or orchestra from a number of celebrated aggregations, but also the music you wish to hear played.

If you like the popular music of the day—the song hits from the latest musical comedies—the singers who made those hits are there to do their best for you. Or, if you are in the mood for a good story the country's cleverest comedians will liven up the program with their fun.

Perhaps you like best the songs of an older day that have become endeared to you through long association, or you like to listen now and then to your favorite sacred selections. You can also hear those well rendered on the Edison Phonograph.

When you hear

The EDISON PHONOGRAPH

you will be impressed with a number of things.

First, that the Edison Phonograph is a wonderful entertainer; the most wonderful of the age.

Second, that what you have heard is not an imitation of something better but a reproduction of all that is best in music and songs; the actual voices of famous singers and the actual notes of celebrated bands and orchestras.

Third, that you can, for a small amount of money, transfer this all-star company to your home and witness performance after performance, each one differing from the others and all of the highest order.



Life should not be all work; neither should rest time become monotonous.

Wouldn't your family also welcome the Edison Phonograph with its new songs, good stories and bright music?

The Edison dealer will be pleased to demonstrate and explain the Edison Phonograph.

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SOUTHERN WAREROOM

5 W. Trade St.

Charlotte, - N. C.

C. H. WILMOTH,

Manager



How plentiful has the autumnal harvest been! The earth has now filled its designs for this year. Let us ask ourselves if we have been equally active; have we employed our time so as to be able to show fruits of it? The farmer now counts his sheaves; ought we not to count our virtues and good works?—Sturm.

A cheerful man is one who can present a smiling face to every turn of fortune; not one whose radiancy is skin-deep and disappears when shares are down or dinner is a trifle late.—Leigh Smith.

Let us face the future with courage and with faith, for of all the ages that have come and gone not one has such hope for humanity as the twentieth century.—Josiah Strong.

It is better to desire the things that we have, than to have the things that we desire.—Henry Van Dyke.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation, and club cars to New York.

3:45 a. m.—No. 45, daily, Local for Charlotte, connecting for Atlanta and points south.

4:10 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

7:10 a. m.—No. 8, daily, for Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem and daily except Sunday for Wilkesboro.

7:50 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. . Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:50 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:25 a. m.—No. 144, daily, for Durham, Raleigh, and Goldsboro.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, Local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:55 p. m.—No. 131, daily, for Mt. Airy.

6:15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleeper for Richmond.

C. H. ACKERT, V. P. & G. M.
S. H. HARDWICK, P. T. M.
W. H. TAYLOE, G. P. A. Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
R. H. DeBUTTS, P. & T. A., Greensboro, N. C.

Five Points

1st. La Grippe kills and those who survive it bear its scar for years.

2d. Johnson's Chill and Fever Tonic cures La Grippe.

3d. Nothing else will.

Did you know that ten thousand men will believe a lie while one man believes the truth? A lie is always dressed up and looks plausible. The truh is often naked. Johnson's Tonic will cure La Grippe. That is a naked truth.

Life must be lived on the installment plan—so many successive installments of opportunity, responsibility, duty and grace. God requires at any one time just so much duty and no more, and always gives, to those who ask for it, grace for the present need, though not for the future task. Happy is the man who knows how to work happily for God in the present, without taking undue thought for the difficulties of tomorrow.—Selected

Live well today and tomorrow may be safely left to take care of itself—for in so living you are laying strong foundations for a good tomorrow.—Ex.

CAROLINA & NORTH-WESTERN RY. CO. AND CALDWELL & NORTHERN RAILROAD CO.

SCHEDULE EFFECTIVE FEB. 7, 1909

NORTHBOUND	Pass. No. 10	Mixed No. 60	Mixed No. 62	Mixed No. 50
Chester.....Lv.	8.15 a. m.	1.15 p. m.	.....	.....
Yorkville.....	9.00	2.40	.....	.....
Gastonia.....	9.47	4.30‡	8.00 a. m.	.....
Lincolnton.....	10.42	.....	11.02	.....
Newton.....	11.20	.....	11.55	.....
Hickory.....	12.05 p. m.	.....	1.10	11.30 p. m.
Lenoir.....	1.22	.....	4.15 p. m.	1.55 a. m.
Mortimer.....Ar.	.....	.....	6.35	.....
SOUTHBOUND	**No. 9**	**No. 61**	**No. 63**	**No. 51**
Mortimer.....Lv.	.....	.....	5.40 a. m.	.....
Lenoir.....	2.00 p. m.	.....	*8.40	*6.30 a. m.
Hickory.....	2.55	.....	10.50‡	‡9.00
Newton.....	3.25	.....	12.40	.....
Lincolnton.....	4.02	.....	1.45	.....
Gastonia.....	4.55	8.00 a. m.	4.30‡	.....
Yorkville.....	5.49	9.30	.....	.....
Chester.....Ar.	6.35	11.00	.....	.....

* Leave ‡ Arrive

CONNECTIONS

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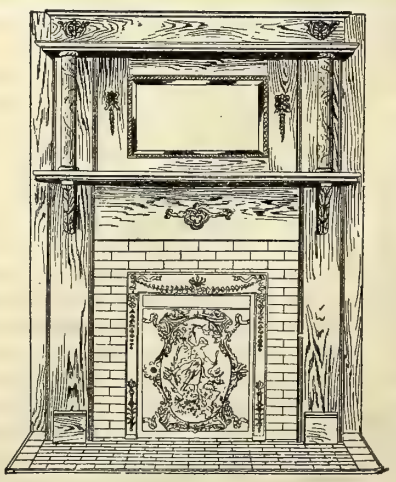
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North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

$1.50 PER ANNUM—In Advance.

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EDITORIAL VIEWS

An exchange calls attention to a remarkable coincidence in connection with the inauguration of President Taft. In taking the oath of office it is said that the passage of scripture which the lips of the president touched was that found in the first chapter of the first book of Kings and the ninth verse: "Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad, for who is able to judge this thy so great a people?" It will be well with the nation if the Chief Magistrate will live by the sentiments expressed in this prayer. But it is sad to recall that even Solomon who uttered the prayer with so much apparent sincerity, did not live up to it during all his reign. All the people should pray that our president may be kept from forgetting this prayer which either by chance or choice came to his lips in assuming the oath of office.

* * * * *

The editor of the Northwestern, commenting on Cardinal Gibbons' recent deliverance on the subject of the attitude of the Roman Catholic church to the civil power, in which the cardinal contends that Catholics are free to follow the supreme law of conscience, says: "It is not enough to reply that the Catholic regards his conscience as supreme, for he has been taught that in all matters of conscience he must look for direction from the church. To say he puts conscience supreme when he is compelled by his faith to trust implicitly the church to interpret all matters of conscience for him, is simply to argue in a circle. If the good cardinal wants to convince Protestants of the sincerity of his church touching this matter of the separation of church and state, let him persuade the authorities at Rome to proclaim freedom for South American non-Catholics in their purpose to worship according to the dictates of the conscience. Let him convince the Roman Curia that it would be well to announce that all Christians in Spain are to have the same rights before the law—let him do this—and he will have published an argument which will be unanswerable. As it is, while grateful for his personal assurances and paternal spirit, we are still unconvinced on the main question.

* * * * *

Under the head, "Indefatigable Proselyters," the New York Christian Advocate has a very sensible editorial on the work and teachings of the Seventh-Day Adventists. As this sect has gained some following in this section, we think it will interest our readers to have reproduced here what the wise Dr. Buckley has to say concerning them. He says:

"The Seventh-Day Adventists maintain that "the end of all things is at hand, and believe that the world should be warned of that event.' Forty years ago they had about 5,000 members, but they have grown considerably and boast that in the last ten years the growth of the denomination was as great as during the fifty years preceding. They are sending out missionaries, and have one at least in each of the countries of Europe, and in fact in all the important points of the non-Christian world.

"They claim that 'much of their growth is due to their publishing work.' This is a hint to other denominations. They have a large number of sanitariums in this country and twenty in foreign countries. They push their doctrines forward and have acquired considerable skill in stating them. They make much of the letter of the Bible, placing their own conclusions on such books as Ezekiel, Daniel and Revelation; and, interpreting the observations of our Lord and the Apostles on the coming of Christ in harmony with their general view, they can perplex ordinary Christians and can convince some.

"But there is one insuperable obstacle in their way: **Nearly nineteen centuries have passed since Christ ascended.** Sixty years ago William Miller, a conscientious and very able man, frightened the American people dreadfully, fixed a day of the Lord's coming, and he used largely the arguments of the Seventh-Day Adventists on this point of the nearness of Christ's coming. They do not now fix a day, but they feel certain that His coming is near at hand. Through the whole career of Christianity people have been teaching that same thing. Believing, as we do, in the gospels, and that the words and passages in the Bible which relate to the coming of Christ must be compatible with the lapse of 1900 years, though they seem in their letter to imply His speedy coming, we infer that what is compatible with 1900 years may be compatible with ten times that number. We trust that the Seventh Day Adventists, whom we respect for their energy and adherence to an unpopular doctrine, will not think us inclined to scoff when we show that St. Peter meets the case in a way which convinces us of the entire uncertainty of the time of Christ's coming, and that He may not come for thousands of years; and further, that the reason He is delaying is that more souls may be saved.

"In the third chapter of the second epistle of Peter it is written that, 'There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation.' He then draws a parallel between the people who did not believe that the flood was coming but were mistaken, and proceeds: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.' In stating that with the Lord one day is as a thousand years and a thousand years as one day, the apostle overturns the view that undertakes to determine whether He is coming soon or will long delay.

"This being so, the Christian world has but one all-comprehensive aim, namely, to do all that it possibly can to add to the number that will finally be saved.

The idea of some, that the duty of the church is to travel to and fro and tell people of the Gospel, and that Christ is about to come, and thus be a witness to all generations, whether the generations are converted or not, is a delusive conception.

"As to the coming of Christ, the church should believe in that coming and in the winding up of the present dispensation, but as no one can tell when it will come and as, according to the gospel, when a man dies his whole life is sealed up and he must sooner or later be judged according to the things done in the body, dying bears the same relation to his future that the coming of Christ would, as to his relations to God.

"Earthquakes there have been all along since Christ ascended, "wars and rumors of wars," and every possible thing that He used as an illustration. We do not deny that He will come, or scoff at the Scripture, but we do believe that the Seventh-Day Adventists are harping with undue zeal on a thing they cannot know.

"Pastors and others who find them invading their congregations, and patients who patronize their sanitariums, supplied with their literature or impressed by their existence and activity, may learn from the words of St. Peter and other Apostles that they should be prepared for Christian life and the Christian death. If then Christ should suddenly come, that which has already prepared them for a Christian life and a Christian death will certainly not leave them unprepared to welcome their Lord."

Every duty we fail to perform hides the truth we should have known.—Selected.

FAMILY PRAYER—PLACE AND POSTURE.

In 1860 I learned a lesson. It was our custom to go to the parlor for prayer just before breakfast. One morning my little boy ran before me and asked me to go to breakfast without prayer. I caught the idea. When a hungry little boy smells breakfast he does not want to stop to pray. For forty-eight years our morning worship has been at the table just after breakfast.

Posture? The Psalmist calls us to worship and bow down and kneel before the Lord our Maker. Daniel got on his knees three times a day. Jesus knelt in Gethsemane. Stephen (Acts 7, 46) knelt down and prayed for his murderers. Paul was a kneeling down man. He told the Ephesians (Eph. 3, 14) he bowed his knees before the Father for them. He knelt down and prayed with the Ephesian elders at Miletus (Acts 20, 36). He knelt on the shore and with the disciples at Tyre (Acts 21, 5).

Now, if Paul knelt and prayed at the close of the Miletus conference, I think our elders ought to kneel down at their conferences. If he "knelt on the shore" and prayed with the parents and children at Tyre, I think our Methodist elders might kneel on a clean floor, and pray with a poor man's family, as they kneel around their table.

A. D. BETTS.

Greensboro, N. C.

THE LAND THAT IS VERY FAR OFF.

The fact that not even the orange blossom itself is more beautiful than the white blooms of a nettle that grows wild in endless profusion on the sand dunes along the seacoast in Florida, reminds us that there are suggestions of beauty everywhere even in this world where sin has done its work. It is, therefore, not strange that in the glimpses given us of the higher life hereafter beauty that ravishes the responsive soul should be revealed in its perfection. The longing to get there is lawful to believers. To every one of them we would quote as a prayer and a prediction from Isaiah 33, 17: "Thine eyes shall see the King in his beauty. They shall behold the land that is very far off."

O. P. FITZGERALD.

Sea Breeze, Fla.

All along our earthly life we are shut in with God, as it were, in little spaces. We must live a day at a time. The mornings are little hilltops from which we can look down into the narrow valley of one little day. What lies over the next hill we cannot tell. Perhaps, when we come to it, it may reveal to us a lovely garden, through which our path shall go on. Or it may show us a vale of shadows, or a path of briers. No matter; we have but the one little valley of the day now in sight. Evening is our horizon. Here in this one little day's enclosure we can rest as in a refuge. Tomorrow's storms and cares cannot touch us.—J. R. Miller, D. D.

Moral ideas plus coercives will not make good men. An exacting standard plus the terrors of hell will not make Christian saints. We may frighten people out of lawlessness, and it is a good thing to do it, but when we have done it we have not made them holy.—Rev. J. H. Jowett, D.D.

From the drunkard who is wasting his own substance and the nation's substance to the sybarite who spends on himself what would keep many families in comfort, the great sin of the age is selfishness.—Rev. D. A. DeMouilpied.

Life is full of voices of God, only we lack the spiritual faculty to discern them.—Kind words.

Every one may be measured by his capacity to see worth in others.—Ex.

North Carolina Christian Advocate

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THE ADVOCATE CAMPAIGN.

With this issue the prize contest closes. The result however, will not be announced until our next issue, as this week's report includes only up to March 30th. Meantime we ask all to continue the work right along and we will extend the individual prize offer of a book to each one securing his quota of new subscribers till the first of May. It looks like we can tell from the report as it stands today (Tuesday) who has received the prize. Nevertheless, a few more hours in the month of March may change the result. Let all whose names appear on our roll of honor notify us at once what book they want, so we can order same.

In order to accommodate ourselves to some who have requested us to extend the contest we now make this

New Prize Offer for April.

In addition to giving the book to each one securing his allotted number of new subscribers by May 1st, we will give the one securing the largest number of subscribers during the month of April a copy of the**Analytical Bible,** by Roberts. This is a volume that will be found helpful to the preachver volume that will be found particularly helpful to the preacher or Sabbath school teacher. It contains over 1,000 pages, with a reference index of more than 300 pages.

Let us have an earnest campaign during April to bring up the large number still behind on our conference pledge.

OBSERVATIONS.

In order to fulfill a promise some time since made to Rev. L. T. Mann, of Reidsville, I spent last Sabbath with him and preached at both the morning and evening hours to his good people. The day was cold and dark and dreary, and the rain and wind seemed never weary, but despite the lowering elements the congregations were good, though not so large, of course, as they would have been with favorable weather. The church was comfortable, the music was inspiring and the congregation responsive, so that the preacher for his part enjoyed the service, for the Spirit of the Lord was there, and where He is there is liberty.

The Sabbath is one of the richest gifts from Heaven and when properly observed is the type of the eternal day. A day for rest, for serious thoughtfulness, for worship in the great congregation. In the rush and hurry of our work-a-day life we could not stand the strain if God in His wisdom had not set apart one day out of seven for rest and worship. Let not any man think it all sufficient to take the rest and reject the worship. The tired body needs rest, but it is needless self-indulgence for one to lounge around and sleep away the holy Sabbath. Our minds need the quickening and our souls the inspiration and our hungering hearts the nourishment which comes to every devout worshipper in the sanctuary on the Sabbath day. We should care for the body which should be a temple for the Holy Ghost to abide in, but it would be suicidal to neglect the heart life, the character in order to needlessly indulge the sensual and material side of life.

To regularly attend the Sabbath worship, to be there on time; to be there before the time, for self-examination preparatory to praise—then we can join in the song worship and follow the minister as he leads the people before the mercy seat where prayer is heard; then to listen to the gospel sermon from the Lord's messenger—this is the privilege of the Sabbath worshipper, and he who makes it the rule of his life to be thus in his place on the Sabbath day cannot be a bad man, but on the contrary must of necessity grow to be a better man. There is encouragement and hope for the man of the world who attends divine worship regularly and there is education for the ignorant who sit under the ministry of an earnest man.

* * * * *

Rev. L. T. Mann, the pastor of Main Street church, is held in high esteem not only by his own flock, but by all the people.

They say he is a very strong and logical preacher and large and appreciative congregations attend regularly upon his ministry. The church is thoroughly alive and the pastor and the people are laboring and praying for a great revival in the church which shall reach out and draw in many who are in the service of Satan. God grant that the prayers of his people may be heard and that their labors may bear fruit in great abundance.

The present parsonage is an old building not in keeping with the church or with the residences round about it, so that on a recent Sabbath the pastor laid the matter of a new parsonage before the people and right nobly did they respond to his appeal and $3,000.00 in subscriptions as good as gold were secured, and work will soon begin and the new parsonage will be a handsome, modern building located on the same ground now occupied by the old one.

* * * * *

Rev. A. L. Aycock, of Wentworth circuit, and Rev. J. P. Hornbuckle, of Ruffin circuit, both abide in Reidsville, and are getting on well with their people and making full proof of their ministry.

Reidsville is a hustling town and is growing larger every year. Her splendid graded school building is an honor to the community and is paying a generous dividend in the work done there for the promotion of education, and the beneficent results which come with it. In nearly all our towns the graded school well conducted does about all the high school work the peoeple want, but Reidsville is here an exception to that rule. Prof. H. A. Hayes is the principal of the Reidsville Seminary, and has demonstrated by his successful management that there is ample room for the great work he is doing there.

Five years ago he went to Reidsville and secured the property of the schoolfi then dilapidated, but he put it in repair, employed a faculty and began to teach, and the scholars came from all parts of the country. The buildings were enlarged and the equipment improved, and now they have forty boarding scholars besides two or three times that number of day pupils. The number of boarding pupils would have been doubled this year, but for the lack of room.

Professor Hayes is an accomplished scholar and in addition knows how to inspire youth with a zeal for knowledge. He has magnetism and is in full sympathy with young life and his scholars love him. Then he is a strict disciplinarian, a thorough organizer, who has good business judgment, which has enabled him to make his school, wholly because of merit, a financial success. The best of all he is a cultured and consecrated Christian man, with a wife who is indeed a helpmeet to him in his great work.

Not only is he the successful manager of this splendid institution, but is also the efficient superintendent of the Methodist Sunday school, and the superintendent of the public schools of Rockingham county. When the church needs a man to take charge of any of our other institutions, they could not go wrong in selecting him, for he is fitted in mind and heart for anything our conference may have for a layman to do.

W. L. S.

NOTES AND PERSONALS.

—The M. E. Church (Northern) is laying the foundation of a new church at Black Mountain.

—Dr. B. F. Dixon, state auditor, will deliver the address at Churchland commencement on the 23d of April.

—Rev. Dr. Charles C. Weaver, president of Davenport College, at Lenoir, preached at Randleman last Sunday morning and night.

—We are pleased to note that the condition of Mr. C. B. Watson, of Winston, who has been critically ill, is reported as much improved.

—Invitations have been received to the marriage in Rock Hill, S. C., on the 7th of April, of Mr. James McLelland Connelly, of Statesville, to Miss Lillian Flowers, of Rock Hill.

—Mrs. Mary M. Allred, sister of Mrs. J. A. Odell, of Greensboro, died at her home near Millboro, Randolph county, last week. The deceased was 76 years old, and is survived by three childre

—Rev. R. E. Atkinson, of West Asheville, begins an Epworth League column in the Advocate. We welcome Brother Atkinson in this capacity, bespeak for him the co-operation of all our Leaguers.

—Rev. R. L. Davis, the state secretary of the Anti-Saloon League, passed through the city last Saturday en route to Asheville where he had engagements for Sunday. While in town he called at our office.

—We sympathize with Rev. J. E. Woosley, of Ramseur, in the death of his father, which occurred recently at the family home in Davidson county. We have no particulars, but hope to have full memoir soon.

—Rev. J. H. Robertson, of Stoneville, spent last Wednesday night in the city with relatives and went on Thursday to Walnut Cove to attend the Winston district missionary institute. He reports the work in a hopeful state in his charge.

—Rev. Mr. Poovey, a Methodist minister from Rutherford College, preached at Race Street Methodist church Sunday evening. Mr. Poovey is here with Mrs. Poovey, who is undergoing treatment at Long's sanitarium.—Statesville Landmark.

—To fill a vacancy caused by the death of Rev. J. H. M. Giles, of the North Carolina Conference, several changes have been made in the Elizabeth City district, and Rev. J. H. Hall, the presiding elder, has secured Rev. M. Y. Self, who is on trial in our conference, to serve the Chowan charge till conference.

—Mrs. Virginia W. Boshamer, widow of the late Rev. A. A. Boshamer, of our conference, died suddenly at her home in Wadesboro last week. She was in usual health and her sudden taking off was a shock to her many friends not only in Wadesboro, but throughout the state. Mrs. Boshamer was a sister of Capt. J. C. Marshall, of Wadesboro, a woman of superior accomplishments and a very active and useful member of our church in Wadesboro.

—The Charlotte Observer, Monday, says: "An attentive audience of men heard Rev. E. L. Bain speak in Hanna Hall yesterday afternoon at 5 o'clock. His subject, "Did Jesus Mean what he said?" was illuminatively discussed. His address was a plea for right living, thinking and doing. ———Rev. G. H. Detwiler preached an earnest sermon yesterday morning at Tryon Street Methodist church on "Women's Work and Foreign Missions." It was a feeling presentation of the good being accomplished by the women of the church in evangelizing the Christless countries.

—Mr. E. Fitch, one of the oldest citizens of Burke county, died at his home in Rutherford College, on March 22d, in his 90th year. He came to this state in 1891 with his wife, Mrs. Sarah J. Fitch, from Ohio, and they have lived at the college ever since. His widow is left alone but has many dear friends in her adopted state who will be grieved to know of the sorrow which has come into her life. May the comforting grace which she has so many times offered to others, sustain and keep her in the midst of this great trial through which she herself is now passing.

—The death of Mr. Vincent Ivey, son of Dr. W. P. Ivey, of Lenoir, which occurred in Lenoir last Monday was a shock to those who knew and loved this noble young fellow. He was a bright and promising student in Trinity College and in some respects a genius, but his health broke down some time ago and for months all that medical skill could do proved fruitless. His father accompanied him on a journey to a specialist in the far west, and a week after their return home his frail body gave way to the disease, and he was called to his reward. A gentle, noble, promising young man just beginning to enter fully on his life work, he was required to lay it down to enter upon a wider and larger life for he fought a brave battle and died in the Christian's faith. The family have the sympathy of a wide circle of friends.

—We are sorry to learn that Mrs. Thomas B. Blackwelder died at her home in Charlotte on March 20th, after a brief illness. Mrs. Blackwelder was a daughter of Rev. B. F. Fincher, of the Randolph circuit, and leaves a husband and two children. The family had arranged to move to Alabama. Mr. Blackwelder, in fact, had already gone before to have things in readiness for the family soon to follow, and Mrs. Blackwelder was preparing to visit her father at Trinity before leaving the state. She was stricken down, how-

ever, and her death followed so unexpectedly to her family and friends. The funeral service was conducted by her pastor, the Rev. L. A. Falls, on last Monday, March 22d. The sorrowing friends have the sympathy of all who knew and appreciated the noble character of this good woman.

—The State Sunday School Convention will be held in Concord, N. C., from April 6th to 8th. All persons desiring to attend should send their names at once to Mr. B. E. Harris, of Concord, who will see that entertainment is provided for them. Mr. C. Brown Cox, of Burlington, is the president of the convention. A splendidly prepared program has been arranged and the musical feature will be specially attractive. Grant C. Tullar and J. H. Meredith, of New York, who have attended previous conventions will be in charge of the music. Among the speakers on the program we note Rev. Plato Durham, of Concord; Rev. A. L. Stanford, of Lexington. Prof. J. E. Pegram, of Durham; and Messrs. T. B Eldredge, of Raleigh, and S. L. Alderman, of Greensboro. We hope our Methodist people in large numbers may attend this convention.

NOTES FROM GREENSBORO CHURCHES.

East Greensboro.

Mr. John A. Young, the Nurseryman, has donated trees to set out on the church lot at Whitsett. They will be planted this week.

A Junior Epworth League with 21 members has been organized at Gibsonville, with Ward Boring, president, and Jessie Phillips, secretary.

Good congregations greeted the pastor, Rev. Mr. Raper, at both of these appointments last Sunday.

Spring Garden Street.

The Moravian congregation worshipped with the Spring Garden congregation last Sunday night. Bishop Rondthaler, of Salem, preaching an excellent sermon.

Messrs. E. L. Sides, J. L. Hooper, H. W. Hunt, and A. F. Lambeth have been elected by the quarterly conference as delegates to the district conference to he held at Ruffin.

Next Sunday there will be a public baptizing of infants at the opening of the eleven o'clock service.

The pastor will preach a sermon to the Sunday school children at 11 o'clock.

The pastor of Spring Garden Church has secured double the number of new subscribers apportioned to that charge.

West Market Street.

On last Sunday the West Market Street congregation subscribed $10,300 to erect the new Sunday school building between the church and the Carnegie library building. This church has more than 1,000 members. The Sunday school is steadily growing.

REPORT OF BREVARD DAY.

Money Received.

Randolph	$ 10.00
Weaverville	12.35
Brevard Street, Charlotte	6.00
Central church, Monroe	11.00
Biltmore and Mt. Pleasant	12.00
Ozark, Gastonia	1.25
Maiden	2.00
Lincolnton	6.00
Central church, Concord	9.00
Whittier	1.55
Franklin	6.00
Pilot Mountain	2.25
Elkin	6.51
Catawba circuit	5.58
Creston church	3.90
White Oak, Greensboro	1.70
Walnut Street, Greensboro	2.75
Love's chapel, Walkertown	3.00
Jonesville	1.52
Waynesville	9.22
Bethel, Harrisburg	1.00
Lenoir	21.85
West Market, Greensboro	23.37
Andrews	5.00
Horse Shoe	5.00
Pilot Mountain	1.92
Madison	7.75
Hickory circuit	7.40
Morganton	6.27
Rural Hall	5.75
Davidson	3.60
Boone	3.00
Monticello Sunday school	.54
Albemarle	5.00
Ansonville circuit	2.80
Hickory	18.35
Wilkesboro	3.75
Polkton	7.25
West End-Franklin ave., Gastonia	3.00
Bethel station, Asheville	10.00
Bethel, Canton	4.02
Franklin circuit	2.00
Glenville	.35
North Asheville	6.00
Dillsboro	5.00
Center church, North Monroe and Icemorlee	2.50
Total	$276.05

Respectfully submitted,

MRS. F. E. FOSS, Treas.

Greensboro, N. C.

PART OF THE PROGRAM FOR THE MISSIONARY AND LAYMEN'S CONFERENCE, AT LEXINGTON, N. C., APRIL 20th AND 21st, 1909.

Tuesday Morning.

F. S. Lambeth, chairman.
Opening devotions, Rev. J. E. Gay.
The Cotton Mill Problem, Rev. J. A. Baldwin.
Mountain Missions, Rev. W. M. Bagby.
Brazil, Rev. W. R. Lambuth.

Afternoon.

Opening devotions, Rev. D. M. Litaker.
Women and Missions, Miss Florence Blackwell.
Sunday Schools and Missions, Miss Mabel Head.

Night.

Opening devotions, Rev. H. C. Sprinkle.
Missions in the Orient, Rev. John W. Moore, Ph. D.

Wednesday Morning.

Opening devotions, Rev. Parker Holmes.
The Laymen's Movement Emergency Men, Rev. E. H. Rawlings.
Legion of Honor, W. B. Stubbs.

Afternoon.

Opening devotions, Rev. M. A. Smith.
How We Did It—
Experiences on the Living Link in the church and Sunday schools and Missionary Societies.

Night.

Opening devotions, Rev. D. Vance Price.
Missionary Motives, Rev. W. R. Lambuth, D. D.

AN APPRECIATION.

At Reepsville, on the South Fork circuit, a new Methodist church is nearing completion. It was named Russell's chapel, for the eldest son of Dr. W. C. Kiser, because the large hearted physician had been the most liberal contributor to the building enterprise, and because the son had endeared himself to the community and dedicated his life to God's service.

When completed the building will doubtless be formally dedicated, but on March 16th, the real dedicatory service was held. A sad but most appropriate dedication was it, when, in the presence of God and a host of friends and relatives, the last sad rites were performed over the remains of Russell Kiser, for whom the church had been named.

Russell was born June 1st, 1891. At six years of age he was converted and joined the church, and from that time he "walked with God" till "God took him" in the close of his seventeenth year. I knew him as a student at Rutherford College this year and loved him as a younger brother, and together with the faculty and students of the institution, mourn his taking away as such. As his life was a benediction to the lives it touched, so may his untimely decease be sanctified to the good of those who mourn his loss. Russell was a faithful son, rightly appreciating the sacrifices of his indulgent parents; he was a faithful student, putting conscience into the preparation of every lesson; he was a faithful Christian, and only a few weeks before his death, he sought and experienced that deeper work of grace in his heart which he believed necessary to his being a faithful minister; and because he was faithful in a few things God took him that he might minister in greater things.

Sincerely,

W. E. POOVEY.

A FINE INVESTMENT.

Davenport College at Lenoir, N. C., needs an additional dormitory building that will accommodate sixty girls. To erect and equip this building will cost about ten thousand dollars. We have a number of Methodists within the bounds of our conference who could easily supply this urgent need. Money invested here will yield sure and large returns. Before making your will, why not invest some of your money in this noble institution where you can see some of the fruits of your investment before you die?

For the past three years the college has been filled to the limit of its capacity, with Methodist girls from every part of our great conference. The institution has never been stronger in its teaching force than at present. Its departments of Art, Expression, and Music are each under the direction of a trained specialist.

Why not invest in the Christian womanhood of our great church and state? Think of the incalculable good your money would do for the years to come in giving the advantages of this excellent institution to sixty girls each year. This building should be erected at once, so that it can be used at the beginning of the session in September.

Write Dr. C. C. Weaver, president, or Mr. J. L. Nelson, chairman of the board of trustees, if you wish to make the most profitable investment of a lifetime.

IRA ERWIN.

Lenoir, N. C.

It is only when people begin to care for each other that the fineness of human nature is seen. As long as you don't love anybody much, your character is like a garden in winter, one virtue is under a glass shade, and another is covered over with straw, and all of them are pinched and sickly. Then love comes by and it is summer; and your garden rejoices and blossoms like a rose without your bothering about it.—Ellen Thornecroft Fowler.

Losing the temper takes all the sweet, pure feeling out of life. One may get up in the morning with a clean heart, full of song, and start out as happy as a bird; and the moment he is crossed and gives way to temper the clean vanishes, and a load as heavy as lead is rolled upon the heart. Be the master of your temper, and you hold the key to joy and contentment.—Selected.

Cultivate kindness of heart; think well of your fellowmen; look with charity upon the shortcomings in their lives; do a good turn for them as opportunity offers; and finally, don't forget the kind word at the right time. How much such a word of kindness, encouragement or appreciation means to others sometimes, and how little it costs us to give it!—Ex.

The faith of the heart is a stronger assurance than all the visions of the outward sense. When fortune smiles around me, I may think that I am happy; when sanctity and love breathe within me, I know it.—Selected.

Cheerfulness is a small virtue, it is true, but it sheds such a brightness around us in this life that neither dark clouds nor rain can dispel its happy influence.—E. V. B. Alexander.

Said Bishop Simpson: "The web God weaves is from everlasting to everlasting, and if I can fill a part of that web, be it ever so insignificant, it will abide forever."

She lived to serve, and the when and how were not hers to determine. So with bright face and brave heart she met her days and faced the battle. —Ralph Connor.

Take thy self-denials gayly and cheerfully, and let the sunshine of thy gladness fall on dark things and bright alike, like the sunshine of the Almighty. —Selected.

—As we go to press we regret to learn of the serious illness of Mrs. McLarty, wife of Rev. E. K. McLarty, pastor of West Market street church. She has been taken to St. Leo's hospital for treatment. Let prayers be offered for her recovery if it be the divine will.

Miscellany

NOTES AND COMMENTS FROM HOLSTON.

Sunday School History in the South.

The importance of Sunday sch ol work of the Southern Methodist churches can scarcely be estimated by a full enumeration of schools in operation, of teachers employed and of scholars in attendance. The busy presses used to furnish "Lesson Helps" and other reading matter, besides books for old and young is quite astonishing, even to us of this last century.

The General Minutes of 1907 show the number of Sunday schools in the Methodist Episcopal Church South to be 14,955, officers and teachers 113,654 and scholars enrolled, 1,127,359. Of this large number Western North Carolina reports 758 schools, 5,208 officers and teachers, with 62,492 scholars enrolled. Some other conferences give larger numbers. With some curiosity and interest to find how far back in the history of our Southern Methodist churches the Sunday school work extends, I have looked into several histories, purporting to give account of the early Methodist societies in Tennessee, North Carolina and Georgia, three great Methodist states, but was surprised to find so little bearing upon the time of adoption and the progress of this valued auxiliary of the churches.

Rev. George G. Smith, the veteran Georgia cor respondent, patron of Sunday schools and author of books for children, in his great work, "History of Methodism in Georgia and Florida, seems to have left out of his sketches of preachers, of cnurches and schools the annals of the Sunday schools in Georgia. In the last chapter, however, he speaks of the introduction of Sunday schools in Augusta, Savannah, Milledgeville and some other places.

The first Sunday school of which he could find trace was established in Milledgeville by Samuel M. Meek in 1811. The second was in Shiloh, Jackson county, and the father of Jesse Boring was its superintendent. In 1820 a school was started in the city of Savannah, and about the same time one in Augusta. These schools were all on the "union" plan. In 1831 James O. Andrew and Lovick Pierce, of the Georgia Conference, giving the Sunday school work their hearty approval, schools were established in the stations and county villages. He says that the catechism, spelling book, an abridged hymn book, with Bibles, constituted the outfit for work in these early schools.

Dr. J. B. McFerrin, the great editor and book agent of Southern Methodism in his three volumes of "History of Methodism in Tennessee," taking in a good part of Holston, seems to skip over the history of Sunday schools in the volunteer state, up to near the close of his work where he gives a brief account of the first Sunday schools in the city of Nashville.

It seems from the statement of Mr. Samuel P. Ament, who was still alive when Dr. McFerrin completed his work, that the first Sunday school in Nashville was opened in 1820 by Mrs. Grundy, wife of Hon. Felix Grundy, assisted by Nathan Ewing, Mildred Moore and Samuel P. Ament. Mrs. Grundy was a member of the Presbyterian church and a devout Christian. This first Sunday school in the capital city of Tennessee did not find much favor with the people of the churches. Mrs. Grundy and her co-workers were called "Sabbath breakers" and violators of the laws of the land and deserved punishment as disturbers of the peace. All the churches pronounced against them and when an application was made to the church authorities for the school to use some of the basement during the winter the request was refused.

Mr. Ament on going to the little school one Sunday morning saw a large pasteboard on the door of the Methodist church, with a notice in these words: "No desecration of the holy Sabbath by teaching on the Sabbath in this church." This was the view at that day of "teaching children to read" on the Sabbath.

This school was opened with prayer and singing. For text books, Webster's Spelling Book, and the New Testament were used in teaching. Each of the promoters, in turn led in prayer and became a missionary to solicit children to join.

The American Sunday school union was formed in 1824 at Philadelphia, Pa., and reported schools in East Tennessee at Greenville College, Poplar Creek, Jonesborough and at Knoxville, in 1825. In 1829 it had reports of 43 schools, with 2,942 scholars in the state of Tennessee. It claims a school was found in Knoxville, Tenn., begun in 1817, confined to the colored people and taught by them. The first Sunday school in the Presbyterian church at Jonesboro, Tenn., was organized by Rev. L. G. Bell in 1829.

The first statistics of Sunday schools in the several charges of Holston Conference were for the year 1835. At that date there were 274 local preachers, 21,301 white members, 55 Sunday schools, 245 officers and teachers, with 1,397 scholars. This table as printed in Dr. Price's third volume of "Holston Methodism," is very imperfect, owing to the failure of many of the preachers to make any report of Sunday schools. While the Greenville district, embracing the towns of Greenville, Rogersville, Blountville, and Jonesborough, reported 20 schools, 15 superintendents, 94 teachers, 567 scholars and 473 volumes in libraries, the Asheville district, with Asheville, Waynesville, Franklin and Greenville, S. C., shows only 6 schools, 4 superintendents, 18 teachers, 121 scholars, and 30 volumes in Sunday school libraries.

The French Broad circuit reported 723 white members, Reams Creek circuit 529, and Waynesville 421 members. There was a total of 252 colored members in the district, and 36 local preachers, 8 of whom were in the Reams Creek circuit, which at that time included the capital of Buncombe. Some charges made no report of Sunday schools, though all of them reported number of white and colored members, with local preachers in each charge.

With the information at hand it is not possible to bring up the Sunday school history to 1860-61, except in a very few items. By the special kindness of Dr. Price, who copied the items from the conference journal for 1853, I have the Sunday school statistics for 1853. At that date there were in Holston 371 schools, 2,204 officers and teachers, 14,212 scholars, and 27,445 volumes in libraries. Also 526 copies of the Sunday school Visitor were circulated and $893.63 was raised for Sunday school books.

It is a curious fact that much of our Sunday school history is lost in the general efforts by agencies and conventions to awaken interest in this great institution. Even the statistical tables of the General Minutes, of the annual conferences, give us no figures relating to the Sunday schools. We may do a lot of horn-blowing and shouting over various church enterprises, but if rightly promoted and developed in town or rural churches the Sunday schools of the church promise results of more value to the Master's kingdom than any other enterprise.

J. R. PAYNE.

Washington College, Tenn.

INVITATION TO STRONG MEN TO ENTER THE MINISTRY.

A pamphlet entitled The Ministry as a Profession, published by the Divinity School of Harvard University, consists of three addresses beefore the Harvard Divinity School—by Dr. Gordon, pastor of the Old South Church, Boston; Dr. Lawrence, Protestant Episcopal Bishop of the Diocese of Massachusetts; and President Eliot, of Harvard University.

Dr. Gordon's theme was "The Claims of the Ministry upon Strong Men." He based his discussion on the proposition that religion is the sovereign interest of man; that preachers are needed who are qualified to teach the ideas of Jesus; but the work of the preacher is not exhausted in the office of teacher. His great aim in the presentation of ideas is to affect the heart, and only great men, great in character, can create character of their own type. The preacher sets himself to continue in the earth the Master's work of mercy; and to bring in a great fellowship among men and between men and God in his comprehensive aim. His second reason, "Why young men of power should enter the ministry," is that strong men have been in this service from the beginning, and strong men are in it today. He says: "If I am to judge from my own observation, extending now over many years, I must conclude that on the average there is more sense and reason, more genuine piety and wholesome human feeling, more effective administration and intense devotion among American preachers than at any other period of my existence." Subsequently, he makes a statement which some will consider a paradox at least: "I sometimes think that a profession is in the healthiest condition, not when general attention is fixed upon its great names, but when the public is disposed to deny the existence in it of great names." This is the kind of reasoning generally resorted to to maintain a situation when the writer is short of facts. Turning aside from this he proceeds: "The satisfactions of the ministry are such as appeal to strong men." "There is the satisfaction of a noble service, one into which an honest man may put his entire nature." Another satisfaction is "the love that he may awaken in others for the highest things;" and another, the minister's "unique relation to his kind. He is with his people in the great crises of life; when children are born, when they are dedicated by their parents in baptism to the Highest, when they enter the glorious but perilous world of youth, when they, in turn, build homes of their own; and again in anxiety, in misfortune, in bitter grief, and in death the heart of the worthy minister of Christ is with his people." And finally he considers the satisfaction of overcoming difficulties.

Bishop Lawrence gave a familiar talk: "The minister has got to be a man of fully developed and fine character, and everything that he reads, thinks or does * * * is 'grist to his mill' and enriches his character." So that "the minister, if he be a true man, is the broadest, the largest man in the community." He "touches the deepest motives." He compares with over professions. "A lawyer may be a small character, but a very astute and successful lawyer. A surgeon may be most skillful with the knife, but at the same time an exceedingly selfish man." "The work of a surgeon is most beneficent.. He cuts off a man's leg, and saves his life. The surgeon moves on to the next patient. It is not the surgeon's business to try to change the man's character. that may remain as mean and selfish after his operation as before."

The address of President Eliot would alone demonstrate that it was made by a man of unusual grasp, penetration and candor. Its theme is "More Harvard Graduates for the Ministry." He says:

"You may read on the College Gate that the training of ministers for the churches was the prime object in view at the founding of Harvard College; but now the college sends but a masll percentage of its graduates into the ministry, although it does better in this respect than most of its neighbors. Amherst, Williams and Dartmouth have had a similar history. The Theological Department of Yale University is mainly recruited from other colleges and schools, and only to a small extent from Yale College. These facts indicate that the ministry does not hold the high place in the social organization which it used to hold, and that the other professions, learned or scientific, have stronger attractions for well-bred and well-trained young men, of force and character. Moreover, the number of serviceable professions has more than doubled, and the university prepares men for them all. Hence a smaller proportion college men go into the ministry."

Here is something which would be worth a whole book of platitudes:

"In this hall, sixty-nine years ago, Ralph Waldo Emerson said of the ministry that it was the first office in the world—a holy office, coeval with the world—and that Christianity had given us all two inestimable advantages, the Sabbath, the jubilee of the whole world, and the institution of preaching. This doctrine is just as true today as it was two generations ago."

Nothing could be better or more pertinent than a large part of this address. Here is President Eliot's description of the ministry:

"The minister can be highly serviceable. He has the great function of preaching, the weekly opportunity of setting before a group of well-disposed men and women the best ethical views on all human experiences, common or exceptional, and the highest motives for right action in all the emergencies of life. The good preacher enlightens, cheers and guides. He may sometimes denounce or condemn; but, in general, he shows men and women how to walk through this world lovingly and nobly. He may sometimes be a warning prophet, but he is chiefly an inspirer of high motives and of good ruling sentiments. * * * The minister may be infinitely serviceable through the advice he gives in private to persons anxious, bereaved, tempted or gone astray. This function of advising requires sympathy, insight, and, above all, wisdom; and these qualities are gained or perfected only through experience, so that the young minister may hope to gain more and more of this influence as his years increase. The minister may also be greatly serviceable by attending to

the social functions of a modern church.

"A well-organized, large city church has a widespread effect for social improvement through its various schools, clubs, leagues, entertainments and hospitalities. Every active church is a center of good works for the improvement of society, and offers to young people and newcomers many safeguards against evil, as well as incitements to good. When we consider that ethical progress is the only real progress in human society, material gains being chiefly good as they contribute to, or supply the necessary conditions, of moral gains, we realize how direct or immediate is the work of the church, and of the minister at the head of the church, not only for the uplifting of individual men and women, but for the progress of mankind toward nobler living."

He says that when people conceive of a highly successful minister, they ordinarily think of him as the head of a large city church; "but," says President Eliot, "it seems to me that the function of the country minister is a fine one, and latterly an improving one in New England," on account of thoughtful, cultivated families returning to dwell in the country. He says that there are but four or five towns in Massachusetts which have not access to free books. He confesses that in many instances the salary of the country minister is too small to enable him to educate his family well, etc., and appeals to "well-trained young men who possess the needed mental gifts and who also have some pecuiary resources either by inheritance or by marriage," to aspire to the occupation of the country minister.—N. Y. Christian Advocate.

THE FOURTH GENERAL CONFERENCE FOR EDUCATION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

To Be Held in Richmond, Va., April 21-23, 1909, in Connection With the Annual Meeting of The General Board of Education.

Pursuant to the action of the General Board of Education of the Methodist Episcopal Church, South, taken at the close of the last quadrennium for several years a conference for Education has been held in connection with its annual meetings —the first at Dallas, Tex., the second in St. Louis, Mo., the third at Atlanta, Ga. The fourth convention will be held in the historic city of Richmond at the date above indicated.

It is believed that a program has been prepared of general interest, and of great practical value to those interested in the advancement of Christian education, and all such are cordially invited to attend this meeting, including all pastors of churches, and other ministers, members of annual conferences, boards of education, and laymen concerned about the problems whose solution is fundamental to our civilization.

The theme for discussion is "Illiteracy"—as to its causes, its retarding influences, both in religion and civilization, and the best methods of its removal. All topics are grouped around this central theme and will be discussed by men and women especially qualified by their experience and relation to this subject to speak with authority.

The exercises will begin with a public session Wednesday evening, April 21. At this session the Rev. J. C. Kilgo, D. D., president of Trinity College, Durham, N. C., will preside, and the Hon. Claude A. Swanson, governor of Virginia, will deliver the address of welcome, to which Dr. Kilgo will make response. After these gentlemen have spoken there will an address by some distinguished publicist or educator. This will be followed by public sessions Thursday morning, afternoon, and evening, and Friday morning, afternoon, and evening. During the sessions such speakers as the following will take part in the discussion of the general theme—viz: The Hon. Lawton B. Evan, superintendent of Schools, Augusta, Ga.; Edwin Mims, Ph. D., professor of English Literature, Trinity College, Durham, N. C.; Benjamin W. Arnold, Jr., Ph. D., Professor of History and Economics, Randolph-Macon Woman's College, College Park, Va.; Gus W. Dyer, Assistant Professor of Economics and Sociology, Vanderbilt University, Nashville, Tenn.; Miss Mary N. Moore, president of Athens College, Athens, Ala.; Henry L. Snyder, LL. D,. president of Wofford College, Spartanburg, S. C.; Rev. R. G. Waterhouse, D. D., president of Emory and Henry College, Va.; Professor Bruce Payne, University of Virginia, Charlottesville, Va.; the Rev. James Atkins, bishop of the M. E. Church, South; Prof. W. R. Webb, Bellbuckle, Tenn.; Rev. J. H. Light, Front Royal, Va.; and others.

Opportunity will also be given for general discussion, open to any who may be present and desire to take part. Papers, addresses, and extemporaneous discussions will be limited according to the discretion of the conference.

Those desiring to secure accommodations at the hotels and boarding houses in advance should write to Rev. W. Asbury Christian, 1009 West Grave Street, Richmond, Va., chairman of the committee on arrangements.

It is confidently expected that the railroads within the territory of the Southeastern Passenger Association will grant a rate of one and one-third fare for the round trip. Official announcement of this will appear in our church papers.

The members of the annual conference boards of education are not only cordially invited but urged to be present at this conference. The president of such boards will act as chairman of his conference delegation.

In view of the results produced by the conferences already held, and of the growing conscience of the nation on religious education, the coming conference is expected to be of unusual interest and importance. With the attendance and co-operation of the friends of Christian education and the blessings of God it can be made of far-reaching usefulness. Let all those who note its possibilities and desire to extend its influence unite with us, even to the extent of sacrifice, in making it an event memorable in the church and in the traditions of the South.

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinsnon, West Asheville, N. C.

A FOREWORD.

On being appointed by the chairman of the League Board and granted space in the Advocate, we hope to merely begin a work that will very shortly be taken up by some sparkling Leaguer and prosecuted to great and glorious ends.

We are willing to enter upon double duty for a short while if we may but help to increase a much needed interest in League work in our conference. We feel very keenly the responsibility and have proposed to undertake the task because we love the League work and long to see it abound in our midst.

Will every pastor who has a League assist us by encouraging his Leagues to report all items of interest? Will the Leagues appoint correspondents for the League column, and ask them to send happenings and news concerning their League from time to time? Will the Junior superintendent favor us with a report of his League, at least monthly?

Will all who are interested in League work assist us in serving one of the noblest functions of our church, and in making the League column one of the most newsy?

LEAGUELETS.

Don't discourage your leader by being late.

* * *

Did your League hibernate last winter?

* * *

Not a part, but "All for Christ."

* * *

How did you conduct your devotional services?

* * *

Do not neglect your council and business meetings.

* * *

The League is the church's spiritual training school.—Handbook.

* * *

There was a loss of 15 Leagues last year in our conference.

* * *

What League will be first to send tidings for the League column?

* * *

The Senior League of West Asheville will present an attractive banner to the Sunday school.

* * *

Does your League lack interest? This is often due to a lack of system and promptitude.

* * *

Have you organized a League since the annual conference? If so, where and how many charter members?

* * *

What methods have been adopted to increase your membership? Appoint an active lookout committee if they failed.

* * *

What did your League raise for missions last year? What definite plans have you formed for this year?

* * *

Forty-six of the ninety Leagues raised nothing for missions last year. Will these permit such to occur again?

* * *

Does your League read the Epworth Era? It cannot afford to be without it. Every Leaguer should read it.

* * *

Will the superintendent of each district League of the Western North Carolina Conference send us his name and address at once?

* * *

If you have a special service, notice or suggestion, send it to us and we shall take pleasure in sending it to press.

* * *

We should like to have at once the name and address of every Junior League superintendent, also of every secretary of the Senior League in the conference.

* * *

Will there be an Epworth League conference during the spring or summer in the Western North Carolina Conference? If so, where will it convene?

* * *

The Asheville district Leagues raised last year for missions $244.28, while the Waynesville district Leagues raised only $2.00, and the Statesville district Leagues raised nothing.

* * *

In what way did the 90 Leagues of the Western North Carolina Conference aid the pastor last year? Will any be content to duplicate last year's effort?

* * *

The Winston district Leagues deserve an honorable mention. Every chartered League of 1907 was reported, plus five new ones. Every other district reported a loss of from two to four.

* * *

Is your League a chartered League? If not, you do not belong to the great Epworth League connection of the M. E. Church, South. No League is officially recognized until it is chartered.

* * *

There are 859 societies in the Western North Carolina Conference, and only ninety Leagues—sixty-three Seniors and twenty-seven Juniors. In other words, there are 9 5-9 societies for every Junior or Senior League.

* * *

The purpose of the Epworth League is: "The promotion of piety, and loyalty to our church among the young people; their education in church history, and their encouragement in works of grace and charity."

* * *

Some enthusiastic Leaguers have noted that there are no Leaguers in the following important charges: Hendersonville station; Charlotte—Brevard Street, Calvary; Murphy, High Point—Washington street; Reidsville; West Greensboro. Morganton station; Albemarle station; Concord—Central and Epworth; Lexington station; Shelby station; Lenoir station; Brevard station; Winston—Centenary, and have asked why?

* * *

We take great pleasure in introducing to the Junior Leaguers Uncle Reuben, of the mountains. Uncle Reuben loves the Junior Leaguers. He desires that they write him short letters, telling him about the League, Jr., superintendent, Sunday school, pastor, etc. He says he expects to read from week to week every word in the League column of the Advocate.

* * *

If the Junior Leaguers will write Uncle Reuben and send their letters to League editor he will have them printed in the League column of the Advocate. By this means, Uncle Reuben will read and answer every letter.

The most powerful sermon is that of a godly life. Holiness is usefulness. Christ preached by his life more than by his words.—Rev. Edward Davidson.

From The Field.

Glenville.

Rev. R. L. Andrews, pastor of Glenville circuit, writes that he has just closed a revival at Highlands, which resulted in seven conversions and seven accessions to the Methodist and Baptist churches. A notable occurrence of the revival was the conversion of an infidel of forty years standing. The prospects for success on the work are bright.

A Card of Thanks.

We desire to thank our friends and students of Rutherford College who so kindly ministered unto us during the illness and death of our little son, Irving, B., Jr. To those from afar who sent us messages of sympathy and love, to all we extend our sincere appreciation and heartfelt thanks.

MR. and MRS. IRVING B. M'KAY.
March 27th, 1909.

Copy of Minutes Wanted.

I have a copy of each one of our conference minutes since the organganization of the conference, except the first, and am very anxious to complete my file, for keeping. If any friend has a copy of the proceedings of this first session to sell, I shall be very glad to get it.

I also have odd numbers of the minutes from 1893 to 1907, which I shall be pleased to supply free of cost to any one desiring them.

Sincerely,
HAROLD TURNER.
Statesville, N. C.

Comann at Clyde.

Brother Comann preached for us ten days. His sermons were instructive, edifying, convincing and (for the most part) reasonable and scriptural. We believe much good has come to this town by his faithful service here. All the churches here were stirred, as they had not been for years before. He endeared himself to the people here.

There were several professions. Ten have joined our church, and a few others to follow. While several will join other churches here. But perhaps even more abundant good has been done among those who were already members of the churches.

J. H. G.

A Helper in Revival Services.

I write a few words with reference to Rev. Scott Owen. He is a young man brought up in a cotton mill. He was for several years pretty wild and rough. He is a little over thirty years old and married. He was converted three or four years ago, and felt called to preach. The change in his life was marked, and since his conversion his friends have been delighted with the manner of his life, and the evidences of his power. When converted he had no education, but he began to try to read the Bible with some help from his wife. Two years ago he came to our school, the Southern Industrial Institute, and began in the second reader. He has worked hard and learned well. He has the fullest confidence of teachers and pupils.

Last summer he conducted meetings at a number of places, and with marked success at nearly every point. He helped Brother W. O. Rudisill at our church at Chadwick. I heard him for ten days, and I enjoyed his preaching. I would like not to leave the inference that his English is the kind that we teach, but there is an originality, a sincerity and earnestness, and a courage about him that makes him interesting. In a cotton mill community he is peculiarly at home. His meeting with us last year did good, and so far as I know all our people were pleased. A purse of $25.00 was easily secured for him. He helped in several meetings in the country, and just the other day Brother A. J. Burrus, whom he helped was speaking of him in the most enthusiastic way. Brother L. A. Falls also knows him well. The other Methodist preachers here do not know him so intimately, but I think I can say that he has the confidence of all.

Now, he would like to help the preachers this spring and summer. I believe that some preachers have special gifts for evangelistic work, and am convinced that he has. Any brother who would like to have him should write at once. His address is Rev. Scott Owen, R. F. D. No. 6, Charlotte, N. C. There are many places where I believe he can be a great blessing.

J. A. BALDWIN.
Charlotte, N. C.

Rutherford College Commencement.

Sunday evening, May 9th, 8 o'clock, annual sermon to the Y. M. C. A. and Y. W. C. A. bv Rev. W. F. Womble.

Tuesday morning, May 11th, at 11 o'clock, Annual sermon by Dr. Jno. C. Kilgo, of Trinity College.

Tuesday aftenoon, at 3 o'clock, Declaimers' Contest, by Platonic, Newtonian and Victorian Literary Societies.

Tuesday evening, at 8 o'clock, Inter-Society Debate, Newtonian and Platonic. Query, "Resolved, That the miracles of Christ were greater evidences of His divinity than were His teachings."

Wednesday morning, May 12th, at 11 o'clock, Annual Address by Mr. D. A. Thompkins, of Charlotte.

Wednesday afternoon, at 3 o'clock, Alumni Address by Rev. Ira Erwin.

Wednesday evening at 8 o'clock, Play, by the Dramatic Club.

North Carolina Christian Endeavor Convention.

The annual convention of the North Carolina Christian Endeavor Union will be held this year in the First Presbyterian church of Wintosn-Salem, April 23-25. A very interesting and helpful programme is being prepared, and every Christian Endeavor society is urged to send as large a delegation of members as possible to the convention, and a cordial invitation is extended to pastors of all denominations to be present. Rev. Francis E. Clark, D. D., president of the United Society of Christian Endeavor, and founder of the society, will be present, and this fact will add much to the interest of the convention. "Christ and I" will be the central theme of the convention, and the importance of this companionship will be emphasized at every session. The promise is for a successful convention in the interest of Christ and the church.

MAMIE BAYS,
Supt. Press Dept. C. E. State Union.
Charlotte, N. C.

Statesville District.

Looking backward over a period of ten years, it is readily seen that this district has moved steadily forward. Looking over the field now we see no indications adverse to a continuation of the spiritual forces and efforts which make for the glory of God and his Christ. Ten years ago the present territory was distributed into 19 charges; now it is twenty-one. In the comparisons I shall make, the territory transferred last conference and the conference previous will not be taken into account. Ten years ago the average salary of preachers in charge was $467; now $748. In neither case is missionary appropriations considered. The increase of assessments on pastor's salaries during the past two years has been $2,715; and for benevolences, $1,347.

The following churches have increased salaries this year: Race St., $100; Statesville circuit, $30; Alexander, $50; Lenoir, $50; Granite Falls, $100; Rock Springs, $147; Mooresville circuit, $100; Davidson, $125.

Iredell circuit has purchased additional ground; Troutman has built a larger and better parsonage, and First church, Hickory, has purchased a better and more convenient home for its pastor. They will also enlarge the church to meet the growing demand for more room.

Brother Wagg has taken the preliminary steps towards building at Cool Springs, and will soon begin a like enterprise at Elmwood. Brother J. W. Jones is making an important addition to McKendree, and Brother J. O. Ervin is at work on a new church at Whitnell. The Broad Street and Mooresville churches will soon hear the sound of the saw and the hammer which is not to cease until the houses are completed.

Davenport College is doing the best work in its history, and is a great power for good. Brother P. H. Brittain has held two very successful meetings, which, at last report, had added forty-two to the church. Brother E. Myers has had similar cause for rejoicing in two glorious revivals. Brother Comann and Brother J. O. Ervin have been highly successful at South Lenoir.

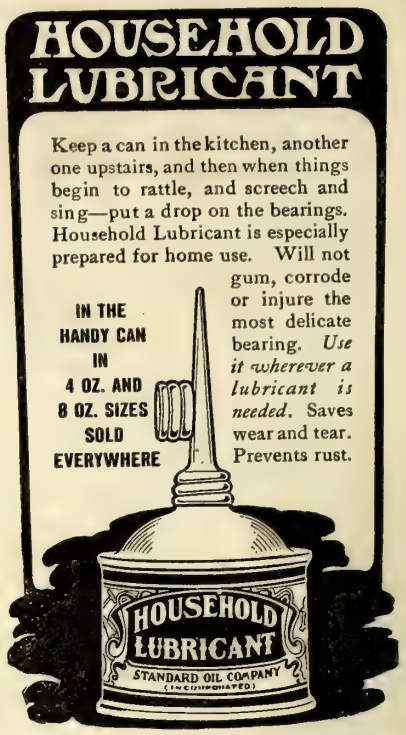
We hope that this is but a beginning of better things. Let every pastor and lay leader attend the meeting at Gastonia in April, and such other meetings in the district which shall be in the interest of a more intelligent consideration of the field open to us, and of our power to enter. While money is needed, consecrated men are more needful. Above the methods of "the people called Methodists" there must be the visitations of God, the uplifting of life, the revival fires. Let us have the collections in full, and the Holy Spirit in its fulness.

J. N. HUGGINS.

SOME METHODIST DOINGS.

Notes Gleaned From the Secular Press.

—The Twin-City Sentinel last week reported the following: "Last Sunday was the occasion of the baptizing of an infant of Mr. Thomas Saleeby, an Assyrian merchant at Lexington, and the Lexington Dispatch says it proved a highly interesting event to many Lexington friends of the Saleebys. Rev. A. L. Stanford, of the Methodist denomination, was selected as the officiating minister. Quite a number of relatives from distant cities were present, as were several Lexington people. The child, nude, was immersed three times, headfore-surrounding the tub held lighted can-surrounding the aub hel dlighted candles. The Methodist baptismal service was carried out. A dinner was served a la Syria and the strange dish es were enjoyed by the American guests. The name Saleeby is said to mean "the Sign of the Cross," and the family numbers about 7,000 people, some hundreds of whom are in the United States, and when an occasion like this arrives they gather from all parts of the country."



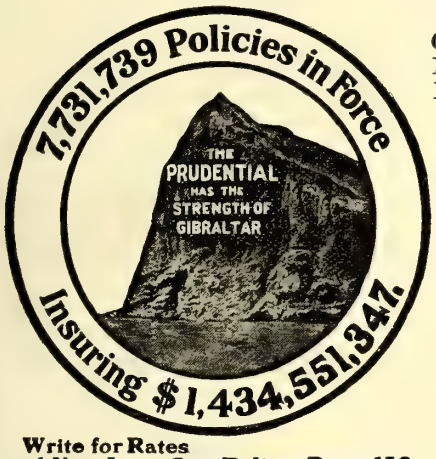
The Greensboro correspondence of the Charlotte Observer on Monday morning contains the following interesting item: "At the service at West Market Street Methodist church Sunday morning the congregation subscribed over $10,000 to a fund for the erection of a Sunday school building to occupy the vacant lot between the church and the Carnegie Library on Library Place. The new building has been made necessary by the growth of the Sunday school, which has outgrown its present quarters in the main church building, and some time ago it was decided to erect a building for the exclusive use of the Sunday school. The movement was inaugurated under the pastorate of Rev. Dr. G. H. Detwiler, now pastor of Tryon Street church in Charlotte, and has been carried forward under the pastorate of Rev. E. K. McLarty. It is proposed to erect a building at a cost of $20,000 on land already owned by the church, and the liberal response of the congregation to the appeal made Sunday morning is very encouring to those who have the enterprise in hand. Work on the new building is expected to begin in the near future. The membership of West Market Street church is over 1,000, and when the present church building was occupied, about fifteen years ago, it was thought the building and equipment would be sufficient for all needs for at least a quarter of a century. It became apparent two or three years ago that more room was needed, especially for the Sunday school, and more recently it was decided to erect a new building that is to be modern and complete in every particular."

—A Durham special on the 26th of March says: "President Eliot reached the community Thursday about noon. He had engagements to speak on three different occasions while in the city—one at the auditorium of the Durham City High School at 3:30 o'clock Thursday afternoon to teachers of the city and county; to the pupils at Craven Memorial Hall here Thursday evening at 8:00 o'clock; and at a dinner given at Corcoran hotel in the city complimentary to him by Trinity College. At this dinner there were many guests, some prominent men from all over the state being present. President Kilgo acted as presiding officer and spoke briefly for the college and community. Ex-Governor Charles B. Aycock, of Raleigh, spoke for the state; and Mr. Blair, of Winston-Salem, spoke on behalf of the Harvard Alumni Association of North Carolina. The occa-

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sion was one of much interest. To hear this distinguished man large crowds had come here from out of the city Thursday night. The address was a public affair, and Craven Memorial Hall was filled to overflowing with people anxious to hear the head of the nation's leading educational institution.

—The Twin-City Sentinel, of the 27th of March, says: "A very enthusiastic meeting of the Delta Alpha class of Centenary Sunday school was held last Thursday night. Plans for the new class-room were discussed and other matters of interest were acted upon. After the business meeting, the class held a delightful social session, during which time an elaborate salad luncheon was served by Misses Doris Miller and Sallie Teague. This class is growing rapidly in membership, and its business and social meetings are proving to be most enjoyable affairs. Mr. R. B. Crawford is the teacher of the class.

SECULAR NEWS NOTES.

—The second biennial convention of the Young Woman's Christian Association will be held in St. Paul, Minn., April 22-26.

—Dr. Charles Alphonso Smith, of the department of English, University of North Carolina, has accepted the chair of English in the University of Virginia. Virginia is drawing heavily upon North Carolina's teaching force.

—President Taft has accepted an invitation to be present at the Mecklenburg 20th of May celebration in Charlotte, on May 20th. Mrs. Taft will accompany Mr. Taft and they will be the guests of the Selwyn hotel while in the city.

—A Mooresville correspondent, writing under date of March 27th, says: "Rev. Dr. W. W. Pharr's many friends in Mooresville and surrounding country will be interested to learn that he is daily improving. He has been able to sit up several hours each day for several days past. It will be remembered that he was stricken with paralysis a month or more ago."

—A special from Lincolnton on the 28th says: "A meeting of the stockholders of the Denver & Lincoln Railway Company was held yesterday at Denver, this county, for the purpose of accepting the charter, organizing the company and electing officers and directors. About two hundred of the most representative men of the eastern part of the county, most of whom were stockholders, were present. Mr. Edward W. Shedd was elected president; Mr. D. E. Rhyne, vice-president; Mr. J. W. Mullen, secretary; Mr. R. S. Rheinhardt, treasurer, and the following were elected directors: D. E. Rhyne, E.S.Rheinnardt, J. A. Goode, John W. Keener, T. H. Proctor, W. E. Long, J. K. Cline, J. W. Mullen and Edward W. Shedd."

—A Norfolk special on the 28th says: "Thomas Fitzgerald, general manager and one of the receivers of the Norfolk & Southern Railroad, died today at the Church Home and Infirmary, of carcinoma of the stomach, in his fifty-sixth year. Prior to becoming one of the receivers of the Norfolk & Southern, Mr. Fitzgerald was for forty-two years in the employ of the Baltimore & Ohio Railroad, of which he became general manager, rising to that position from the humble place of water boy. His death had been expected momentarily for more than a week past.

—A terrible accident occurred last Saturday morning about 8:30 at the lower edge of North Wilkesboro, in which J. Frank Hutchinson was killed. Mr. Hutchinson, who lived near this place, started to cross the iron bridge overe the Yadkin with a buggy and two mules and had driven across onto the edge of the long approach on the other side when a whole span of the trestle fell from a height of thirty feet. Three men nearby saw the fall and gave the alarm. Mr. Hutchinson was taken from beneath the debris dead, but the mules were uninjured. This bridge had been condemned and closed, but some one had re-opened it.

—Raleigh has been in the throes of a sensational muinicpal campaign for some time. On Saturday of last week the climax was reached in a sensational charge of a shortage in the accounts of Chief of Police Mullins. The end is not yet.

—Cotton mill men and manufacturers generally throughout this section will be interested to learn that Mr. E. P. Wharton, of Greensboro, has concluded the deal whereby he and associates have acquired by purchase practically all the claims against the defunct Pomona Manufacturing Company, of that city. While no figures have been given either as to the amount of claims secured or the price paid for them, it is understood that little was left outstanding against the property. It is understood that Mr. Wharton and associates, who were generally believed to be some time ago the Dukes and Mr. Reynolds, but which is hardly the case, will take charge of the property and undertake its operation at once. The claims are said to have approximated $400,000. —Charlotte Observer.

—By the will of Charles O. Riddick, a retired bachelor of Norfolk, and Gates county, North Carolina, found dead last week, the sanitarium at Virginia Beach for sickly infants and indigent mothers and the Baptist Orphanage, of Thomasville, N. C., get between $25,000 and $30,000 each, and more as residuary legatees. The estate is estimated at between $75,000 and $100,000.

—A Salisbury special on Saturday the 27th, says: "The Kincaid Veneer and Lumber Company's plant, situated just outside the city limits , was totally destroyed by fire which broke out at 4 o'clock this morning, entailing a loss of $18,000, $2,000 of which was in stock on hand and the remainder was represented in the building and machinery. There was only $6,500 insurance carried on the plant and stock. It is said that the blaze originated from a spark from Southern Railway train No. 30, which was running late, and that the spark fell among some veneering lying outside the building.

—An Oxford press special on the 26th of March says: "Judge J. Crawford Biggs spent Thursday in Oxford. As the train was leaving East Durham Thursday morning the coach in which Judge Biggs was seated was struck by a cyclone, which for several minutes caused considerable excitement and alarm. According to his statement, sudden and strange loud noises were heard, evidently on the roof of the coach, and unaccountable to the conductor and all in the coach. Soon the coach commenced to leak, and it was found that the tin roof had been torn off by the cyclonic windstorm while the train was moving rapidly. No other damage was caused."

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There are those to whom sin is a burden. Penitent hearts there are who desire to forsake evil, but who fear God, and who know so well that the next hour they may fail and fall, that they hardly dare to pray for help in their weakness—whose good desires are palsied by discouragement. . . . . To such come the words of Jesus as words of life, "Be not fearful, but believing; come, follow me, and ye shall find rest for your souls." —Ephriam Peabody.

Never had the church such an opportunity. Never have the doors been so wide open. The sensation of the century is China. China is asking for western education. Let her have it without the religion of Jesus Christ, and the Chinese awakening will be a yellow peril; let her have it with the religion of Jesus Christ, and her awakening will be the golden sunrise of the world.—Dr. Campbell Morgan.

Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion.—Ex.

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The Christian Life.

A LITTLE MORE CROSS.

A little more cross and a little less creed,
A little more beauty of brotherly deed
A little more bearing of things to be borne,
With faith in the infinite triumph of morn.
A little less doubt and a little more do
Of the simple, sweet service each day brings to view;
A little more cross, with its beautiful light,
Its lesson of love and its message of right;
A little less sword and a little more rose
To soften the struggle and lighten the blows;
A little more worship, a little more prayer,
With the balm of its income to brighten the care;
A little more song and a little less sigh
And a cheery good day to the friends that go by.
A little more cross and a little more trust
In the beauty that blooms like a rose out of dust;
A little more lifting the load of another,
A little more thought for the life of a brother;
A little more dreaming, a little more laughter,
A little more childhood, and sweetness thereafter;
A little more cross and a little less hate,
With love in the hands and a rose by the gate.

—Baltimore Sun.

HONEST WORK.

Do not weary in the making of your own heaven. You, skilled workman! You are shaping it in the things you make. You, bookkeeper! You are securing it in the figures of your calculations. You, trader! You are buying it in what you buy and confirming the purpose in what you sell. You, merchant, seeking goodly pearls until you are weary in the search. Whatever you may miss or find in your earthly ventures, you will certainly, if you live by divine law, find at length a pearl of far greater price than any to be found here. You, mistress of the house, weary and worn down with children, servants, home cares! You are treading in this toilsome, although secluded path, upward to the heavenly fields. You, servant, doing your duty well, perhaps amid many difficulties! You are serving a Master who will say to you one day: "Well done—be ruler now." All work, however hard or exhausting it may be, has the grand function of preparing the worker, if he works in faith, for the heavenly rest.—Alexander Raleigh.

THE EVERY-DAY CHRISTIAN.

He sat at his desk in a great business house, the busiest man in all that wonderful hive of industry. Among the many who came to him that morning was a young man who did not even sit down, but simply grasped the hand of the cheery-faced man at the desk. For a moment they chatted, then the young man slipped on his glove as if preparing to go. Then the busy man spoke:

"I am glad you came in this morning. but there was something you wished me to do?"

"You have done it, sir," came back the reply. "I just wanted to take you by the hand a moment. I am going to tell you,though, that I am going where I may have trouble, and I felt as if it would do me good to feel your hand and hear your voice! I can't tell you how much stronger it always makes me feel. Good by!" And he was away. The kindly man sent a hearty "God bless you!" after his visitor, and went back to his books.—Baptist Union.

THE ART OF SEEING.

Let every one cultivate the art of seeing. The difference between the happiness and usefulness of individual lives depends almost entirely upon their point of view. Many pass through life, and see nothing but the the common place and prosaic, while others see "God in everything."

Remember, this is God's world we are passing through our way to eternity; and there is much beauty and goodness and things worth while, if only our eyes are open to behold them. Wordsworth went out one morning to meet the sun, and this is what he saw:

"Magnificent
The morning rose, in memorable pomp
Glorious as ere I had beheld. In front
The sea lay laughing in the distance; near
The solid mountains shone bright as the clouds. * * *
Dews, vapors, and the melody of birds,
And laborers going forth to till the fields,
Ah, need I say, dear friend, that to the brim
My heart was full? I made no vows, but vows
Were made for me; bond unknown to me
Was given, that I should be—else sinning greatly—
A dedicated spirit. On I walked
In thankful blessedness which still survives."

Thousands of men in England saw that same sunrise that Wordsworth beheld, and yet did not see it. For them it brought merely light to live on, and sin on, through another day. Their horizons were limited, and they could only see things that concerned food and labor; it did not bring to them salvation.—Selected.

SELF-CONTROL.

A recent writer tells a story of a famous horse trainer who had a particularly bad-tempered beast brought to him for subjugation. At the first act of ugly temper on the part of the brute the trainer paused, put up his whip, and said, with a deep drawing of his breath, "Now, first of all, let me get a good grip on myself!" After that his mastery of the horse came not as an accident, but a sequel. The man who can master himself can master a horse if he gives his mind to it. A great many young people are put in positions where it is of the utmost importance that they should be able to control and direct those who are in their charge, or in contact with them. Mastery is what they must learn, and the horse trainer's words show the way. "First of all, let me get a good grip on myself" Power inevitably flows from self-control. The person who can aggravate or anger us is our master just that far. We can never master the aggravator until our self-control is stronger than the power of any aggravation to overturn it. If we would be strong of will, we must practice to put the bit and bridle on ourselves.—

A LIVING CHRIST.

'Tis not simply the life of the historical Jesus, who lived and died in a far-off time and place, that we believe in; rather, our message is one of a Christ who is as much alive today as when he walked in human form among men, and who helps seeking souls, of even the smallest faith, as he did them. If it were not for Christ, God might seem far away, unknowable, unsympathetic; but Christ was sent, is sent, in Divine love, to satisfy this human longing for a revealer, so powerfully expressed in Browning's "Saul:"

"'Tis the weakness in strength, that I cry for! My flesh, that I seek
In the Godhead! I seek and I find. O Saul, it shall be
A face like my face that receives thee; a man like to me,
Thou shalt love and be loved by, forever; a hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"

Again a recent writer puts it thus: "God, in the awful and unapproachable majesty of Sinai, could not appeal to the heart of man, the finite could not grasp the infinite; but in Christ, God was focused to man's capacity."—American Friend.

WHAT WOULDST THOU HAVE ME TO DO?

For each one of us, whether on a bed of pain, in feebleness and uncertainty of purpose such as comes with ill-health or overstrained nerves, or whatever else may be our immediate condition, nothing is more urgent, nothing more behooves us than to ask, "What wouldst Thou have me to do?" For whatever our state, however helpless and incapable, however little service to God or to our neighbor seems within our power, there is no doubt at all as to His willing us to do something. Not necessarily any great thing; it may be only some little message of sympathy and comfort to carry to one even more lonely than we are; it may be some tiny pleasure to a little child, or a kindly word or glance to one whose own fault has cut him off from general kindness and pity; it may be even only in humble patience to stand and wait till He makes his will plain, abstaining the while from murmur and fretfulness; but, in some shape or other, be certain that your Master and Lord hears and will answer your question, "What wouldst Thou have me to do?"—H. L. Sidney Lear.

THE CLASP OF CHRIST'S HAND.

One of Wellington's officers, when commanded to go on some perilous duty, lingered a moment as if afraid, and then said: "Let me have one clasp of your all-conquering hand before I go; and then I can do it." Seek the clasp of Christ's hand before evry bit of work, every hard task, every battle, every good deed. . . . They are hands of blessing. Their touch will inspire you for courage and strength and all beautiful and noble living.—J. R. Miller.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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Our Little Folks.

THE FARMER BOY.

He sees the world wake up from sleep,
And the stars leave one by one;
He hears at morn the singing lark,
And greets the rising sun.

In the spring and fall he learns to plow,
Makes a furrow straight and long,
Adown the fields and straight across,
While he gayly sings his song.

The world is clean and pure to him
Who plows and tills the soil;
The air is sweet, and the birds sing out,
And his labor is not toil,

The hands are brown and the cheeks are tan,
And the feet are bare and free;
Oh, a farmer boy on the broad, wide fields,
Is the boy I'd like to be.

—Selected.

POLLY AND THE TEA PARTY.

"Remember she's a little bit skittish. She likes to have her own way. But if you're kind to Polly, I'm sure she'll be kind to you."

The Doctor stroked Polly's beautiful brown neck, and told John, the stableman, to see that she was made comfortable. Alice and Marjorie looked on, and longed to pet their father's new horse; but they were afraid—she seemed so big and proud though her eyes were gentle enough.

However, when she was safe in the stable, they took courage to go in and see her. She turned her head as they entered. Then Alice, who was larger than her sister, walked boldly into the stall and patted Polly's nose.

"Didn't papa say so?" she exclaimed gleefully to Marjorie. "She's as kind as she can be!"—and Marjorie, not to be outdone, followed slowly and stroked the mare's smooth, round side.

When the doctor's children grew to know Polly better, they found her the gentlest creature in the world. She ate lumps of sugar from their hands, and sometimes apples; but her favorite dainty was bread or cake made soft with water. Once or twice she proved her skittishness by breaking out of the stable and running around the garden, though she was careful even then. She kept always to the big broad paths, and seemed to know that the flower beds were not to be walked on. When John, the stableman, came hurrying to catch her again, she would look at him with a mischievous light in her great, brown eyes, as if to say, "I'm not so bad, after all, am I?"

One day Polly was put into her stall, and the door shut. She was not to come out that afternoon, John said, because it was Alice's birthday. She and Marjorie and the little girls from next door were to have a doll's tea party in the garden. They tried two or three places for the table, but none were so good as the little plot of grass just in front of the stable. When they had the dishes all set out there, with rich, creamy milk in the little cups, sliced apples and oranges on the plates, and in the middle a ginger pudding made on purpose for the party, a better time could not have been imagined. The little girls ate daintily and offered a part of each dish to their dollies, and they had no idea that any one was watching their banquet but themselves.

But presently Marjorie looked up and screamed. Alice looked too, and what she saw made here turn pale. The stable door had been pushed open and there stood Polly just behind their dolls' tea table.

"Oh, what shall we do?" cried Marjorie.

But Polly had not forgotten her friends. She paused one moment, with her neck arched, and her nostrils wide open. Then she jumped up into the air and over the party, without touching one of them. When they recovered from their fright, she was quite at the other end of the garden.

That night Alice and Marjorie told their father the whole story. He looked very grave and said:

"It was a very narrow escape—a very narrow escape. But you see, my dears, kindness always pays for itself in the end.—Sunday School Times.

"HAVING FUN" WITH ROVER.

One bright summer day, when Lake Michigan was almost as smooth as a mill pond, two boys were taking a row in a small boat near Jackson Park, Chicago. Their faithful house dog, old "Rover," ran along the shore, barking at them and begging, in the best language at his command, to be taken on board.

"Let's have some fun with him," said one of the boys. "We'll row close to the bank and call out to him, and give him a good swim."

They backed the boat to a distance of fifteen or twenty feet from the shore and called to the dog.

"Come, Rover! Get aboard!"

Rover dashed into the water. When he was within a few feet of them, they began rowing away from him, but encouraged him to come on. Keeping just ahead of him, they lured him out into the lake a distance of a hundred yards or more. Then the old dog, feeling his strength failing, and apparently convinced that his young masters were making game of him, turned to make feebly for the shore.

Then, for the first time, the boys realized what they were doing. As quickly as possible, they turned the boat around and rowed after the dog, whose strokes were growing feebler every moment.

"Here Rover!" they called out. "Good old doggy! Come back, we'll help you in."

Old Rover tried to obey, but even as he made the effort the last remnant of his strength failed him, and he sank before their eyes when almost within an arm's length of the boat.

The appealing yet loving look in the old dog's faithful eyes as the water closed over his head will haunt those boys to their dying day.—Our Dumb Animals.

HOW TO LIVE.

Try so to live in the light of God's love that it becomes a second nature to you; tolerate nothing adverse to it, be continually striving to please him in all things, take all that he sends patiently, resolve not to find fault, and if unhappily you are overtaken by any sin, humble yourself, and rise up speedily. You will not be always thinking of God consciously, but all your thoughts will be ruled by him, his presence will check useless or evil thoughts, and your heart will be perpetually fixed on him, ready to do his holy will.—Jean Nicholas Grou.

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J. W. CASE, Manager Savings Department.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation, and club cars to New York.
3:45 a. m.—No. 45, daily, Local for Charlotte, connecting for Atlanta and points south.
4:10 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.
7:10 a. m.—No. 8, daily, for Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem and daily except Sunday for Wilkesboro.
7:50 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:50 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:25 a. m.—No. 144, daily, for Durham, Raleigh, and Goldsboro.
1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, Local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily, for Mt. Airy.
6:15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleeper for Richmond.

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The world is made glad by sacrifice. There is no real giving but is sacrificial, a kind of sacrament, a devotion, by the dedication unto another of what we prize and could turn to account for ourselves and fain would keep fondly but that still more we have a heart to give it. But to give what, for ourselves, we need not is naught, "How can that leave a trace which has left no void?"—James Vila Blake.

Pa—"What's baby crying for, Dolly?"

Dolly—"Just 'cause I showed her how to eat her cake."—Ex.

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Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

"'Tis not for man to trifle; life is brief
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
Not many lives, but only one have we—
One, only one;
How sacred should that one life ever be,
That narrow span.
Day after day filled with blessed toil,
Hour after hour still bringing in new spoil."

"HOW MUCH OWEST THOU TO MY LORD?"

It is an old thought, but worthy of continual remembrance, that the Easter message, with its faith for the believer, its hope for the sorrowing and its love for the sinful, was first entrusted to a woman. She was not to keep the joyful tidings in the secrecy of her own heart, but was bidden, "Go, tell." Both message and privilege were new and the noble Christian womanhood of today is the result.

Bishop Oldham once eloquently paid his tribute of respect to womanhood and asserted that after due comparison with other lands, the crown of privilege is unmistakably worn by the American woman. Then in moving words he showed that the beautiful distinction of woman's kingdom is due to Christ.

Let the thought be followed up and what does our womanhood not owe to the Savior? If race representatives were to answer, the contrast between their condition under paganism and the advantages of women in Christian lands might be more clearly seen.

The Mohammedan woman might say to the Christian woman: "You owe your welcome into the world and into your father's heart to your Christ. With us the proverb is 'The threshold weeps forty days when a girl is born.' And one of our girls once said, 'The smallest thing in all the world is not so small as the joy of my father when I was born.'"

"Look at my 'golden lilies,'" says a Chinese woman, showing her three inch shoes. "As a girl, you did not have such torture. Night after night I have cried myself to sleep. It is even whispered that this cruel custom has been made to appeal to our pride, that the desire of men to keep their women folk ever housed, may be concealed."

"Life is as dear to us as to you, even though you may think it rude and wild," says a woman of the South Sea Islands; "but with us the destination of many a captive is the oven of the victor's feast."

"Think of the string of heads that adorn the rough house walls of a Dyak warrior," comes a voice from Borneo. "Do you know their scale of value? A man's head is worth the least, since it is easy to kill a man in fight or alone in the forest. A woman's head is of greater value, for women do not venture far from the village and so are difficult to surprise. The possession of a child's head is the supreme test of bravery, as to gain such a trophy a man must attack the guarded fortress of a house. That is the ideal of Dyak paganism."

Now it is the turn of the ebony-faced African to address the Christian woman, saying: "Your strength is not consumed by the coarse and heavy toil of the fields, nor need you fear the sudden attack of the slave trader and the savagery of the slave caravan."

The grave voice of an Indian mother follows: "Let not my child be a girl, for very hard is the life of a woman."

"You may choose to live your own life," sighs the low voice of a child-widow. "You are not betrothed in babyhood, nor doomed to be accursed if your husband dies."

"Is it not something to you," breaks in a Hindu, "that you may sit at the same table with your brother or your husband? Such liberty is not ours."

"You are the mistress of your home," says the sad-faced Persian. "No other is allowed to share your honors. We, poor jealous creatures, sometimes resort to poison to rid the house of a prettier wife or a rival's child."

"The wide fields of knowledge are open to you," says a South American girl. "We have a little light, enough to stumble by,' but you may walk in the sunshine and climb the heights of life."

"Pity us," sighs the multitudes of Asia, "for where the Christ-love is not known, not one woman in a hundred can read or write."

A pretty Mexican girl flashes an eager look, then blushes as she suggests: "I understand that your American girls in college find pleasant friends and comrades among men. We of Mexico are not permitted to form such friendships."

"Friendship and love are alien thoughts to a Japanese woman, to whom the sum of life was absolute obedience to the head of the household, until the western learning gave a new meaning to duty," is the comment of a graceful little creature. "But your hope of a home in heaven is better still. When my baby died I thought I should never see him again. We are taught that he plays with other child-spirits in a world of their own where we can never enter. Sometimes they leave the prints of their baby feet upon the sands of a sacred cave, but they do not return to us nor can we go to them."

"Ah, what if you believed as we do, that our children pass to be born perhaps as noisome beasts!" exclaims a Siamese.

"This, then, is the verdict of pagan womanhood: "The best of all is your Savior," and a murmur of assent echoes the words. "Mohammed has no place for woman in his mosques or his paradise; Buddha's Nirvana holds no rest for us; Brahmanism requires us to be born again with a man's soul before we can hope to earn the merit that may purchase our peace. Confucius leaves untouched the problem of the future. In every land where Christ is not known, woman's life is a burden hard to be borne, and the world to come is darkness."

Christian womanhood, "How much owest thou to my Lord?"

M. E. F.

NOT BY SPARE CASH.

"You will never win the world to Christ by your spare cash." This is a sentence from the speech before the United Kingdom Alliance by a well-known member of Parliament; and it is one that is well worth pondering. It is not what we can "spare"—i. e., what we do not ourselves want—which is due to God. "He loveth a cheerful giver"; but if we give cheerfully only what we do not require for our own needs and superfluieties, that is only the cheerfulness of good nature and not the cheerfulness of a loving heart, that gives not only out of its superabundance, but out of its necessities. What it costs us, not what it amounts to in bulk, is the measure of a true gift to God. If this standard were applied to Christian giving there would be startling developments and expansion of service as well as gifts.—London Christian.

TETTERINE CURES AN ORPHAN'S TETTER.

Bell Haven Orphan Home,
Luling, Texas.

This is to certify that I have tested the merits of Tetterine among the children of this home and find it to be a success. One little girl had a very bad case of tetter on her head which had taken most of her hair out. I could notice some improvement after using the second application, and after one week's treatment all traces were gone and her hair commenced to grow back. I can earnestly recommend Tetterine for all skin diseases. Yours respectfully,

Miss Jennie Clark, Supt.,
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THE PRUDENTIAL MAKES GREATEST GAIN IN 1908 OF ANY LIFE INSURANCE COMPANY IN THE WORLD.

Former United States Senator John F. Dryden, President of the Prudential Insurance Company, in a letter to the agency force of The Prudential, reviews that Company's achievements for 1908.

The year proved to be the most remarkable year in the history of the Prudential.

Here are some of the especially noteworthy achievements:

The company surpasstd all previous Prudential records in the volume of Industrial Insurance written.

The Total Ordinary and Industrial business written amounted to over $309,000,000.

The Prudential now has the largest assets and the largest income in its history and in 1908 it surpassed all its previous records in its payments.

The year saw a larger and more permanent agency force in the service of the Company with increased earnings.

The expense of management was also decreased.

The New Low Rate Industrial and Ordinary policies were heartily approved by the public.

The company is very proud of this record, achieved during a time of business depression.

President Dryden makes the following interesting statement and prediction:

"The richest nation on earth is only in the infancy of its prosperity, and having successfully passed a temporary and brief period of business depression, has resumed a vigorous and robust growth, auguring well for a year of splendid business development and a future unbounded in its possibilities."

Since the figures of the other big American life insurance companies have been issued, it is shown that The Prudential in 1908 made the greatest gain in life insurance in force in 1908, $97,000,000, of any life insurance company in the world. This indicates that The Prudential is going forward with greater strides than ever, and has certainly struck the popular chord with its low cost, all-guaranteed policies for all members of the family.

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I am all thine, do with me as may seem good in thine eyes. Show me what thou wilt have me to do. As the heavens are higher than the earth, so are thy ways higher than our ways. We are impatient, for our life is but for a moment. Thou art from everlasting, therefore is thy patience full of long-suffering.—Fenelon.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

MAKE THE WORLD BRIGHTER.

Make the world a little brighter,
You can do it if you try;
There are hours and days of sorrow,
That unheeded pass you by.
Let your light so shine, dear brother,
Others passing on the way,
May behold the wondrous beauty,
Of God's love, and perfect day.

For this life must tell of heaven,
And the things that are to be
Ere the soul has crossed the river,
To the broad eternity.
So let sympathy and friendship
Wear a bright and smiling face,
Full of love and hope and courage,
And of God's celestial grace.

Make the world a little brighter!
Try and laugh when things go wrong,
Help to brighten some poor mourner,
With a soul-inspiring song.
There are endless joys awaiting—
Sunshine, less, for every cloud!
There is love and warmth and gladness,
Death alone should wear the shroud.

—Adelbert Clark.

THE LOSS OF MRS. T. J. COPELAND.

It grieves us to announce that our Corresponding Secretary, Mrs. T. J. Copeland, leaves this week for Baltimore, where she will make her home in the future. We try always to be Methodistic, for the itinerant system is found in other places than the ministry, but sometimes it is a great effort to do so.

Of Mrs. Copeland's work we do not feel competent to speak. It is "an open epistle," we believe, to all our Western North Carolina Conference. It is enshrined in the hearts of her co-workers in the home mission field, to whom she had endeared herself in many ways. While we know that she will enter at once upon active work in her new home, yet her going is a distinct loss to us and the simple announcement of it will be heard with deep regret by all. Endowed with rare native ability, of deep piety and consecration, she had wrought a wonderful work in this Western North Carolina Conference Society. We can only say, May God's blessings be upon what she hath already done and upon her in all her future life. The prayers and good wishes of many will always follow her.

DELEGATES TO THE ANNUAL MEETING.

In the last issue of the Advocate, mention was made of the importance of electing the delegate at once. We wish to emphasize the necessity of giving this immediate consideration. Do not postpone this until the May meeting for many reasons. If the delegate elected be a housewife, sometimes it is impossible at the last moment to make necessary arrangements for the being away from home a few days. Then the work of a committee on entertainment is necessarily considerable, and this is lessened and expedited if names are sent in early.

AN EXCELLENT PLAN.

The president of our country auxiliaries has outlined what we consider a most excellent plan for the press department in small towns and country places. She writes that it would be an impossibility for her to fill a given space in the county paper each week, but adds that she thinks all the societies in the country working together could easily do it. We have not known a better plan suggested by any one. This would bring the auxiliaries in the county into closer touch with each other and by their united efforts would reach a larger number of those uninterested than by any other method. We suggest that the auxiliaries in other counties try this plan also.

NOTES FROM THE EDITOR'S DESK.

From the corresponding secretary of a newly organized auxiliary comes this hopeful message: "I do not know very much about the work, but I will try to do my very best. We want all the information you can possibly give us." Eagerness for instruction and strong determination to do something always brings results.

Another says: "The work is entirely new to me, but I am so glad to do it if you will tell me how. I'm so interested, so I'll try."

These and others of similar import give promise of greater things yet to be. Can we not from them make our motto indeed, "Expect great things from God, attempt great things for God?"

THE CIRCULATION OF THE ADVOCATE.

We hope that every member of the Woman's Home Mission Society reads the North Carolina Christian Advocate. At any rate we shall take it for granted, and also assume that each of you read the editorial on the front page of the last issue, March 25th. It contained some very pertinent and timely remarks on the subject of the "Church Paper." and while addressed chiefly to presiding elders, pastors and laymen, there were in it many things which the "laywomen" would do well to consider.

"It ought to be," says the editor, "and must be ultimately, that each church must take the matter in hand and see that a copy of the paper goes weekly into every home represented in the membership."

That it will be so, we do not doubt, but the point we wish to make is that the home mission women should have a hand in bringing this about. There can be no finer or more fruitful field for effort. It is of primary importance and will help to solve many vexatious problems with which we are wrestling.

Here in our own Western North Carolina Conference the home mission women should constitute themselves a committee to solicit subscriptions for the church paper. We owe this much out of gratitude to Brother Blair, who has been our friend from the beginning and espoused the causes for which we labor. But not on the ground of personal obligation alone should we do this, but because the paper itself is worthy our study and contains the very things we wish our people to read. It is doing more to promote the campaign of education which we are trying to further than any other agency.

As an organization we stand committed to the support of every medium used for the circulation of wholesome religious news. Let us then, see that we do more for the Advocate than express good wishes and long life. Let us help to make an answer to our prayers possible.

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"OUR HOMES" AGAIN.

Once more do we direct your attention to the consideration of this the official organ of the Women's Home Mission Society. If you have not already begun a campaign for securing new subscribers in your auxiliary, do so at once. No auxiliary can afford to be without it. No officer can perform well the duties of her office without the information found in it. And no private member can be thoroughly prepared to co-operate in every department of the work unless she regularly reads it.

LETTERS FROM AUXILIARIES.

My dear Mrs. Nicholson:—At the March meeting of our Woman's Home Mission Society, the treasurer, Mrs. G. T. Roth, made such a gratifying report of the year's work, that some one suggested we write and tell you about it. I was chosen scribe, and in accordance with the wishes of the society send you the enclosed report.

Dues collected	$ 30.40
Mite Boxes	46.82
Thank Offering	6.30
Parsonage at Harmony	5.31
For Mrs. Trowbridge	2.50
Scarritt Bible and Training School	12.50
Ann Browder Rescue Home	23.00
Sent Mrs. Ross for Brevard School	17.50
Money for needy in Elkin	100.00
Total	$249.33

In addition to the above, $100.00 was given by one of our honorary members to the general work of the Woman's Board.

Since the society was organized by Mrs. H. C. Sprinkle four years ago, it has paid for all purposes $935.08. The treasurer's book shows every dime of the dues paid for the entire time. She proudly exhibited here book at our last monthly meeting. Needless to say we have a faithful treasurer as well as faithful members.

It has been my privilege to be a member of the Elkin society sixteen months. During that time I have been impressed with their loyalty to the work and the willing spirit in which they meet every claim presented. It is a matter of conscience with them that they consider each claim, then act upon it. I think in the conference you would not find a more loyal, capable and cultured band of workers.

We are very fortunate in our officers. So well did they perform their duties in former years that we elected the entire force to serve again this year, feeling sure we could not improve on them.

We appreciate the work you are doing, Mrs. Nicholson, and always read with pleasure and profit your page in the Advocate.

Cordially yours,
MRS. D. M. LITAKER.

(A most gratifying report indeed is this. We seriously doubt if a similar record in regard to the payment of dues can be made by another auxiliary in the whole compass of our M. E. Church, South. By all means send that treasurer to Concord and let her tell us "how it was done." We move that you continue to "pass the characters of all your corps of officers and keep them permanently in office. Is it a Utopian dream to hope that the day is not far distant when all our societies will likewise make it a "matter of conscience" to consider each claim and then act upon it? Good wishes, and long life to this model auxiliary. Many thanks for your kind personal words.—Editor.

Mrs. W. L. Nicholson:—We haven't a very favorable report for this month, as our little society is very weak in numbers. The weather has been very unfavorable for us this quarter. There has been so much sickness we haven't been able to get all our little society together this quarter.

We only have six members in the Woman's Home Mission Society, two on the "Baby Roll," and ten in the Brigade, same as we had last quarter. No. of visits to sick, 20; amount collected from mite boxes, 79 cents; dues, $1.50.

Yours in the work,
MRS. J. C. WATKINS.

(Be not discouraged, my dear sister. Small beginnings often bring the very largest results. And after all, the success of an auxiliary can not be measured by numbers nor yet by contributions. You may be nurturing workers who shall lead us to heights yet undreamed of.—Editor.)

ANNUAL MEETING NOTICE.

In order that entertainment may be provided, all delegates expecting to attend the annual meeting of the Woman's Home Mission Society, of the Western North Carolina Conference, which convenes in Concord, N. C., the 1st of May, will please send their names at once to

MRS. J. E. SMOOT,
57 Grove St. Concord, N. C.

HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too.

Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

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Won 1st Pen, Color Special and Silver Cup for Best Display at Charlotte, N. C., January, 1909.

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We resharpen Gillette and other safety razor blades for only 2½c. each. You can't afford to throw away old blades when we will sterilize, resharpen and make them better than new at this trifling price. We return your own particular blades. One trial will convince you of the merits of our service. Stamps taken in payment. State number and make of blades and we will send a convenient mailing package free. Write now. Keenedge Co., 250 Keenedge Bldg., Chicago.

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1st. La Grippe kills and those who survive it bear its scar for years.

2d. Johnson's Chill and Fever Tonic cures La Grippe.

3d. Nothing else will.

Did you know that ten thousand men will believe a lie while one man believes the truth? A lie is always dressed up and looks plausible. The truh is often naked. Johnson's Tonic will cure La Grippe. That is a naked truth.

8 EASTER POST CARDS 10c

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The Sunday School Lesson.

LESSON XIII.—APRIL 4, 1909.

Peter and Cornelius.
(Acts 10, 1-48.)

Golden Text.—In every nation he that feareth him, and worketh righteousness, is acceptable to him.—Acts 10, 35.

A Great Event.

Columbus broke through the barrier of the Atlantic and opened a new world. Peter now does something greater; he breaks through the wall of the Jewish church, so long the close training school of the true faith, and opens its treasures to mankind. Athens and Rome had tried to bring the world to one religion, but the efforts at the Acropolis and at the Pantheon had failed. Today the gospel comes out with power and blessing for all; and "Come unto Me," from the sacred Voice sounds out to bring the human race to one fold and one Shepherd. The Abyssinian eunuch is far away. The great movement begins with the ruling nation in the very heart of the world. Our lesson tells it clearly and simply, but like ripples from a stone thrown into the water, it goes to all the ends of the earth.

Who Is Cornelius?

A captain in a battalion of men Italian born. He bore a name the noblest in Rome, and one Cornelius, the victor over the great Hannibal, "prayed to God always," spending three hours alone in Jupiter's temple before departing to a campaign. Here he is in command at Caesarea, which Herod had built, and Augustus had made the military center of Judea. His was an important place. All the four centurions of the New Testament appear to advantage, high-toned and generous, but this one most of all. He was a chosen vessel, called as of high rank and character to receive the gospel in behalf of Gentiles and kings.

Heathen Piety.

A heathen is one not knowing the true God. In Judah God was known, and all other peoples were "heathen." Yet reverence for a Supreme Being whom they "ignorantly worshipped," a desire to do his will and work righteousness, have often been found among them. Such was rudely true with Jonah's sailors, but heathen are usually "without God in the world." Here is an impressive instance. Cornelius was breathing the air of truth, and was "not far from the kingdom of God." His prayers to the Unknown had been answered by a divine fitting for a great experience. He had done his best, and it was time for him to see greater things.

The Co-Incidence.

Socrates thought it wonderful that the divine should at any moment see things far remote from one another. How lively is this instance of ours! Light and the eye are not more in accord than Peter and Cornelius. The Roman, his official day's work done, seeks refreshment in prayer; Peter waits upon the Lord to renew his strength for his gospel labor. Cornelius sees an angel; Peter in a trance—passageway, old French, as if the soul were half way between the material and the spiritual world—speaks direct with his Lord.

Clean and Unclean.

"Rabbi," said a Catholic priest at a Denver supper, "when may I serve you a ham sandwich?" "At your wedding, father." No usage of Israel persists more than that of meats. "Whatsoever divideth not the hoof neither cheweth the cud," is not be eaten; and even today the killing of animals for food is carefully done. "Kosher," pure, is on Jewish markets. Peter staying with a tanner had risks of uncleanness by touch, but to enter a Gentile's house might well require command from on high. That now comes with large, luminous assurance.

Cornelius at Home.

The Romans had many virtues, but here is "the noblest Roman of them all." A man is known by the friends that he wins and Caesarea turns to Cornelius as the sun on its center. Soldiers whom he led, Jews whom he protected, the poor whom he relieved, all give in chorus a testimony in his favor. Christianity did not always begin at the bottom of society. He had also a modest persuasion that there was beyond him what he longed to attain. He was well prepared for his great part, and with glad and glowing temper he enters upon his share in the great transaction with the angel, the apostle and the holy Ghost.

Peter's Errand.

"How beautiful are the feet of him that publisheth peace!" Peter, with "certain brethren" as witnesses, found easy those thirty miles, for "his heart did lift up his feet." He was doing what the angel could not do; an angel might announce Christmas, but "he commanded us to preach" Jesus. Who would not gladly go that distance to meet inquiring souls? The gospel, now in the air of Judea, had been wafted over the border, and these Romans were alert to know what it meant for them. Human lips must tell it to human hearts, as it is told down to our day.

The Wall Falls Down.

As the ordered tramp of Israel around Jericho weakened its walls for their overthrow, so ten years of gospel had weakened the barrier between Jew and Gentile. Cornelius knew of the gospel as a Jewish affair, but not as a Roman, and he is now told that Jesus is "Lord of all." The surprise of Peter and "as many as came with him" was startling. This moral event was greater than Jericho's material fall; it opened the world to gospel conquest, and salvation came not to Jews only, but to Gentiles also.

The Holy Ghost Descends.

"Whereby ye are sealed." It is as if a stamp were put upon the Roman's faith, certifying it to be genuine and acceptable. The Spirit sheds on their minds new light, by which they see clearly Him whom they had "ignorantly worshipped." This gives an intelligent movement to their love, and a new life energizies within them as the Sipirt shows them the things of Christ, and animates them to respond thereto. This is in all ages the true completeness of Christian experience, and as many as are led by it are the true children of God. To this fellowship of the Spirit believers are called, and thus perfected.

Henceforth One Family.

"One Lord, one faith, one baptism," Peter's Jewish companions were amazed, but they could not forbid baptism, for its fitness was so plain and convincing. Did the sun ever shine on a happier company? "That they also may be one in us." Those who had been so averse now brought nigh to each other in true brotherhood. Here was a brightness of human unity. It took years to scatter the clouds of Jewish prejudice, but the sun shone ever stronger; and today the denominations are but as regiments in the same great army. We read this clear, simple story of a great transaction, and, looking back through the perspective of ages, we see a gladdened company in a home full of light, salvation and joy.—A. B. Hyde, D. D., in Pittsburg Christian Advocate.

Weak Heart

Upon the heart action depends not only health, but life. If weak, the circulation is sluggish, and the supply of nourishment diminished. It also fails to carry off impurities. Disease follows from decay and stagnation. Dr. Miles' Heart Cure stimulates the heart action by strengthening the heart nerves and muscles.

"I had frequent sinking spells, sometimes as many as three in a day, during which my heart would seem to stop beating, necessitating the calling of a physician to resuscitate me. Before finishing the first bottle of Dr. Miles' Heart Cure the sinking spells had ceased, and I took altogether five bottles for a complete cure."
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NO FAILURE IN GOD'S SERVICE.

There is sometimes a man who, like Peter, has done a wrong deed that seems to blast his life, to cut him off from all possibilities of service; and he is going back to the fishing boats because, as Peter felt, he feels it is not worth while to try any longer. He has failed. But hear that word of the Lord to Peter, "Feed my sheep." He never forgives half way. He trusts him again, puts back into those stained hands, cleansed by his forgiveness, the work of the kingdom of God, and says: "Peter, you failed that once, but that does not mean you have got to stay down. Get up again. You will still be the leader of the church. Feed my sheep, tend my sheep, feed my lambs; do My work."—H. E. Fosdick.

Kind words are the music of the world. They have a power which seems to be beyond natural causes, as if they were some angel's song, which had lost its way and come on earth. It seems as if they could almost do what in reality God alone could do—soften the hard and angry thoughts of men. No one was ever corrected by a sarcasm; crushed, perhaps, if the sarcasm was clever enough, but drawn nearer to God—never.—Frederick W. Faber.

The Farm and Garden.

COLONY HOUSE SYSTEM.

We are breeding Barred Rocks and Single Comb Brown Leghorns. Both of these breeds are favorites with very many breeders for exhibition purposes, and it requires considerable skill in breeding them to approach standard requirements.

Brown Leghorns are classed among the very best of layers and they will certainly make good the claim if properly handled. We have at this time just about 300 Leghorn hens and from the first of February to date (February 20th) we have received from the hens 400 dozen eggs. They are now laying 14 to 15 dozen per day, and there is nothing on our farm that is paying a better profit than these "beautiful brown hens."

We have our poultry houses located at different places on the farm—in the fields and orchard, and in the edge of the woodland; some of them as far as one-third of a mile from our main building. They are located on well drained places and near water when possible and also where we can get to them with wagon. Sometimes we store enough feed at each house to feed a week or more, but often the feed is carried to them each day when making the rounds to gather the eggs. Some of these houses are only visited once a day. We keep 40 to 60 chickens at each of these colony houses, and as they are some distance apart, the chickens do not often leave their own flock. We also have several houses with lots attached so as to make special matings.

Our houses are not expensive but are built substantially of lumber which is cut from timber on the farm. We have them front toward the south with roof slanting one way, towards the north. The north side and the two ends are boarded up tight, with door generally in east end. Much of the south side is covered only with wire netting which lets in plenty of light sunshine and air. The roost poles are placed at back side of house and run the entire length of the building. Under them a few inches is the dropping board. The roost poles are hinged at back so as to raise them in order to clean the dropping boards. Acid phosphate is dusted on the boards, which makes them more easily cleaned, absorbs the dampness and adds very much to the value of of the droppings as a fertilizer, and this is used on the wheat and grass fields. (I have never seen anything used that improves the wheat and grass as much as this mixture.) The nest boxes are placed just under the front edge of the dropping boards, so as to be convenient in gathering the eggs. The floor of the house is covered with straw and the grain is fed in this litter.

At present we are feeding corn in the ear and they are allowed all of it they will shell themselves. They are also fed some wheat each day, and a dry mash consisting of wheat bran and middlings, corn meal, a little cotton seed meal and beef scraps, is kept before them all the time in self-feeding hoppers. Crushed oyster-shells and grit are also supplied them at all times. And they have a plenty of green grass. Occasionally a warm feed of cooked vegetables and table scraps is given, which they enjoy very much, and which helps, I think, to fill the egg basket.

We use incubators and brooders and we thing it pays to use them if you expect to raise several hundred chickens each year.

What eggs we do not sell for breeding purposes are neatly packed in cases and shipped to the Eastern markets. We see that none but clean, fresh eggs go in, and these eggs bring a better price than eggs usually shipped by the merchants, who buy all kinds and colors of mixed eggs; some dirty and doubtful as to age.

If we farmers would produce a better and more uniform class of eggs and be careful to market them clean and fresh, we ought to be able to get a few cents more on every dozen than we are now getting. This is something that every farmer who keeps chickens could do, and it would add several dollars to his income every year.—S. S. Smith, in Progressive Farmer.

HOW TO KEEP PORK IN WARM WEATHER.

A reader at Franklinton, N. C., has a 250 pound hog that he wishes to butcher, and asks how to save the meat at this time of the year.

I should kill the hog late in the afternoon during a cool spell of weather (but not when it is raining). Let hang until about 7 o'clock, a m. the following day, then cut it up, pack in a box or barrel, and store in a cool dry place. Use an extra amount of good pure salt, rub each piece of meat thoroughly with the salt before packing, then see that there is enough salt used so that no two pieces touch. If he wishes to smoke the hams and shoulders, it will probably be best to purchase a box of liquid smoke and use when the meat is sufficiently salt rather than smoke with common wood smoke at this time of year.—A. L. French, in Progressive Farmer.

WHY NOT LET THE GRASS MAKE MONEY FOR YOU?

One of the essentials of successful stock raising is good pasturage; and one of the greatest handicaps to successful stock raising in many sections of the south is the lack of suitable pastures.

A good pasture means, first of all, plenty of grass; but there are other things necessary to make a really good pasture. It must have water and shade as well as grass; and in any section where cultivation has succeeded range conditions it must be enclosed.

Now of shade and water there is no scarcity in the South, and we have the grass, too, if we would only realize it. But when it comes to fences we are tremndously handicapped.

It is safe to say that there are thousands of farmers in every Southern State who would grow many more and much better cattle and horses, hogs and sheep, if they had good pastures for them to run in. Yet it is easy to find all over the Cotton Belt fields grown up in Bermuda—one of the finest pasture grasses in the world—in which the owners plant corn or cotton year after year and spend all summer fighting the grass only to have a poor and very expensive crop at the season's end. We heard not long since a farmer talking of how he was going to kill out the Bermuda on a poor hillside preparatory to getting it ready to sow in grass. All that he needs to do— and all that thousands of other farmers need to do—is to put a good fence about that field and some stock on it and give it a little attention for a few years, keeping down briers and bushes and giving it an occasional harrowing, and he would have a pasture which would pay him ten times as much as he is now getting from those acres.

A good permanent pasture should be one of the setablished institutions on every farm; and in the despised and neglected Bermuda we have a grass of which Professor Spillman of the United States Department of Agriculture says that "no other grass bears pasturing better or yields more herbage in the form of pasture." With our winter-growing grasses and legumes it would be easy for us to supplement it so as to have pastures practically the whole year around.

Yet we go on fighting it to grow sorry crops of low-priced cotton and tobacco to pay for the butter and beef and lard and bacon this same grass would make for us if we would let it!

Only another one of the South's neglected opportunities.—Progressive Farmer.

RELIGION COVERS ALL.

You cannot draw any lines whatever when you are dealing with the religious life. There are no provinces outside of it. It covers the equator and the poles, and thrusts its root into the core of the world of personality. If it does not go through and through a man, it does not go into him at all. That is the nature of religion; it is as thorough-going, as permeating, as life itself. It pulses into and suffuses the least things—as the life-blood warms the very finger-tips—and says: "These are mine; these are sacred things. Make them so." Nothing is too small or remote to have a vital religious significance. If we really and truly believe that, we will make an end of drawing those futile lines between what we call secular and religious, commonplace and sacred. There are no such distinctions in the new life which the Lord Jesus Christ brought into the world. Like his own garment, that robe of life is all one piece, seamless, inseparable; and every thread that enters it runs straight through warp and woof and interwines with every other thread to form the entire fabric of character.—Selected.

The Best Fertilizers for Corn

That the yield of corn from the average farm can be greatly increased by intelligent and liberal fertilization has been repeatedly demonstrated. Large crops of good corn result from preparing the land well, using the right kind and quantity of fertilizer, good seed and proper cultivation.

Virginia-Carolina Fertilizers

will greatly "increase your yield per acre" of corn or any other crop. In some cases remarkable results have been obtained.

Mr. C. W. Caruthers of Sumpter County, Fla., writes: "Words cannot express the value of your fertilizer. It is really so far ahead of other companies' goods, that it would not pay anyone to use other brands, were they given free and put in the field. I can prove what I say to be a fact. I made a test on five acres. I used on one half the land your fertilizer and on the other half another company's fertilizer, same grade; the land received the same cultivation every time. *I kept a correct account of the amount of money I got off each half and I got $300 more from the land on which I used Virginia-Carolina Fertilizer than I did off the other half. I got four times as much corn from the land on which I used your fertilizer.*"

Write today to nearest office of the Virginia-Carolina Chemical Company for a free copy of the new 1909 Farmers' Year-Book or Almanac, full of the most valuable and unprejudiced information for planters and farmers; or ask your fertilizer dealer for a copy.

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For croup, colds and whooping cough in children—colds, soreness in chest and cold in head in adults. Physicians prescribe it and get the best of results. Guaranteed under the pure food and drug act, June 30th, 1906. Guarantee 2399. Sold by all druggists. 25c for two ounce box.

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Alcoholism, Morphine and other drug addictions cured in from four to six weeks. 28 years successful experience.

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GREENSBORO, N. C.

Our Dead.

.."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

May.—Louisa A. May was born in Nash county, N. C., February 2d, 1842. Was converted and joined the M. E. Church, South, at Louisburg, in 1873. Was united in marriage to Capt. J. A. May, July 15th, 1875, and departed this life in full assurance of faith March 18th, 1909.

No character in our community was more loved, and the children of the town of Canton were especially attracted to her. Her life was always sunny and her friendship true. She was laid to rest in Locust Field graveyard an Thursday afternoon amid a large company of friends.

L. B. A.

Varner.—James Charles Varner, son of Pleas. Varner and wife, was born June 25th, 1895, and died February 28th, 1909, aged 13 years, eight months and three days.

He was an affectionate child, obeyed his parents gladly, he was not only a favorite at home, but popular at school, loved by his playmates, and admired by his teacher, who preceded him to the spirit world only a few days. No doubt they have met in the land beyond the swelling flood. The home is saddened, but the crossing has begun, may each member of the family so live that the old ship of Zion may bear them to the sunny clime of the New Jerusalem where loved ones have gone and are waiting their coming.

E. M. AVETT.

Kiser.—Russell Kiser was born June 1st, 1891, and died March 14th, 1909.

The funeral services were held in the new church, for the first services, which bears his name. The service was conducted by Rev. W. E. Poovey, J. Frank Armstrong, and the writer. in the presence of a host of friends and relatives.

When but six years of age Russell gave his heart to God and joined the Methodist Episcopal Church, South, He loved the religion he professed till the day God took him to live with him. His sad death came as a shock to all who knew him, but Russeel lived so that he was ready for the unexpected call. He was a dutiful son, a loving brother, a kind friend, and a devoted Christian. To know him was to love him.

We commend the bereaved loved ones to God who doeth all things well and pray his richest blessings upon them in their bereavement.

G. L. KEEVER.

Hefner.—Sister Clarissa Ann Hefner was born July 19th, 1850, peacefully departed this life March 19th, 1909, aged 58 years and eight months. She leaves a husband, eight children, and thirty grandchildren living.

When a young girl she was happily converted and joined the Reformed church. Soon after her marriage, 37 years ago to William Lorenzo Hefner, she joined the M. E. Church, South. For over two years she had been a constant sufferer from dropsy. She bore this with patience, often speaking of Christ's suffering for us. Two weeks previous to her death with the family we joined her in prayer. She prayed fervently for her family, community, pastor and church. At the close of this prayer she happily rejoiced in Christ with a foretaste of the heavenly joys awaiting her. She said "my work on earth is finished. I am ready to go." Death will only be a pleasure to me. She sang a part of two songs. "Across the river of Jordan so happy, so happy in the Lord," "We'll shout together in that morning."

May the bereaved be comforted, and her church blessed with an outpouring of the Holy Spirit.

T. S. COBLE.

Badgett.—Martha Jane Adderton was born April 19th, 1847, and died February 26th, 1909, aged 61 years, ten months and seven days.

Early in life she joined the church and was a devoted member until her death. In 1867 she was happily married to C. L. Badgett. To them were born four children, all of them grown to years of maturity and bearing the stamp of a godly mother's training. They are Messrs. W. H. and S. R. Badgett, of Jackson Hill; Mrs. James Wood, of Asheboro, and S. B. Badgett, of the United States Navy.

Sister Badgett was a great sufferer for many years, being helpless much of the time, but in all this her cheerful Christian spirit was victorious. The writer called on her the day before her death when she asked that a special prayer be offered for the members of her church. On the morning of the 26th as loved ones watched by her side and as the remaining hours of darkness waited to be driven by the dawn the angels came and her closing eyes became the eyes of the immortal soul gone to join that throng, which came up through great tribulation and washed their robes and made them white in the blood of the Lamb.

May God bless the bereaved and help them to so live as to meet her when the beautiful gates unfold.

E. M. AVETT.

McKay.—Irving B. McKay, Jr., son of Professor and Mrs. McKay, of Rutherford College, died Sunday night, March 21st, 1909. He spent in this world only two years, seven months and 23 days. But the little boy brought with him a great deal of heavenly love and when he went back home he left that love in the hearts of all who knew him. And we know that the world is better for his having lived, although his days seemed too brief.

Little "Irby" could repeat from memory some passages of scripture, one of which was, "The Lord is my shepherd, I shall not want." The Good Shepherd surely loves with a special love the little ones of the flock. And He knows when it is best to take such into His inner fold where they will be shielded from all the chilling winds of this sad earth.

Since the college boys carried the little casket down the hill to the cemetery, half of the sunshine of life in the home may seem to have gone. But He who has taken the little child to Himself is the same One who gave, and with gratitude, sorrow, and resignation mysteriously mingled, the parents bless His name.

Professor Peele, assisted by Uncle Moore, conducted the funeral services at the home. The grandfather, Dr. J. L. McKay, of Kings Mountain, who was by the bedside during much of little Irving's illness, and also Professor Reynolds, of Asheville, were present to comfort the sad hearts in the time of their bereavement.

A FRIEND.

Coward.—Nathan Coward died at his home in the town of Webster, February 22d, 1909, in the 91st year of his age.

For nearly two years he was a great sufferer, but it is all over now. At two o'clock Monday the 22d day of February, death came on velvet sandals, gently touched him and carried his spirit into the august presence of the King.

Brother Coward was twice married, first to Miss Jane Rodgers. To this union were born ten children, six of whom are still living. After the death of his first wife, he was again married to Miss Sophie Headen. To this union five children were born, one of whom preceded him to heaven, so that while precious ties were severed on earth in his death, other precious ties, broken long ago, were reunited in the faraway home of the good.

In early life he was converted and joined the church. He was one of the first and oldest members of the M. E. Church, South, in Jackson county. For twelve years he served as steward and during that time did not miss a single quarterly conference. The poor and the unfortunate found in him a friend. He had no earthly treasures which he deemed too good for suffering humanity. His heart opened wide at the cry of human anguish; it responded to the touch of sorrow and suffering, and in all the relations which he sustained to his fellows he carried no arrow in his quiver for the wounding of human hearts. In his death the town of Webster has suffered a great loss, but our loss is heaven's gain. We expect to see him in the resurrection morn among the blessed.

May God bless the loved ones who survive him, and they form an unbroken family in heaven.

J. A. PEELER.

PETER'S LITTLE TALENT.

"No use," sighed Peter, "I can't think of one single thing to do that will bring me any money to put into the missionary box. Miss Porter talked to us about using our talents, but I haven't got any talent unless it is for going fishing."

Suddenly Peter struck his hands together. "My!" he exclaimed, "I never thought of that. I believe I'll try

So he went to the barn and got his fishing tackle, which wasn't very elaborate. Peter knew the mountain brooks the best of all the village boys, and that day he fished more carefully than he ever did before, because of the big purpose in his heart. He even went to the deep hole, where the foaming brook covers over the cliff, and there he caught his largest trout.

"He weighs half a pound if he weighs an ounce!" cried Peter. He kept on fishing and caught many more.

Twenty fine trout, all nicely laid on cool leaves, Peter brought back to the village. "But now the hardest part of my job is to come," he said. "Guess I'll try Mrs. Purington first.

"Oh, you delightful boy!" exclaimed Mrs. Purington, when Peter opened his basket. "Just what I want for my city boarders."

So Peter went home with his bare feet spat-spat-spatting on the sidewalk, his heart thump-thump-thumping under his jacket, and something that crack-crack-crackled in his hand.

And the next Sunday when the missionary box was passed Peter put the dollar bill, all folded tightly, into it. Miss Porter looked surprised, and then she let her hands rest on Peter's shoulders and said, "Well done, Peter."—Around the World.

Quarterly Meetings.

ASHEVILLE DISTRICT.—2d Round.
D. Atkins, P. E., Weaverville, N. C.

Swannanoa, Bethesda	April	3-4
Hendersonville, Hillgirt	"	9-11
Hendersonville	"	11
Burnsville, South Tow	"	17-18
Bald Creek, Bald Creek	"	24-25
North Asheville	May	2
Fairview, Pattys chapel	"	8-9
Hot Springs	"	13-14
Marshall	"	15-16

CHARLOTTE DISTRICT.—2d Round.
H. K. Boyer, P. E., Charlotte, N. C.

Pineville, Harrison	April	3-4
Calvary	"	4-5
Derita, Hickory Grove	"	10-11
Tryon Street	"	18
Mount Zion	"	25-26
Trinity	May	2
Chadwick	"	2-3
Matthews	"	15-16

District Conference at Tryon Street church, Charlotte, May 6-9.

GREENSBORO DISTRICT.—2d Round.
W. R. Ware, P. E., Greensboro, N. C.

Liberty circuit, Old Randolph	Apr.	2-3
Asheboro circuit, Cedar Falls	"	3-4
Ramseur and Franklinville, at Franklinville	"	4-5
Asheboro station	"	11-12
Coleridge circuit, Mount Olive,	"	17-18
East Greensboro, Whitsett,	"	24-25
Ruffin circuit, Ruffin	May	1-2
Randolph circuit, Hopewell	"	8-9
Randleman and Naomi	"	9-10
Reidsville station	"	16-17
Wentworth circuit, Carmel	"	22-23
Uwharrie circuit	"	29-30
Denton circuit	"	30-31

FRANKLIN DISTRICT.—2d Round.
R. M. Taylor, P. E., Franklin, N. C.

Andrews station	Apr.	3-4
Franklin circuit, Salem	"	10-11
Webster circuit, Wesleyana	"	17-18
Hiawassee ct, Martin's Creek,	"	24--25
Murphy station	"	25-26
Hayesville circuit	May	1-2
Robbinsville	"	8-9
Whittier circuit	"	15-16

WINSTON DISTRICT.—2d Round.
T. F. Marr, P. E., Winston-Salem, N. C.

Advance, Advance	Apr.	1-2
Farmington, Wesley Chapel	"	3-4
Mocksville	"	4-5
Forsyth, Bethel	"	10-11
Burkhead	"	11-12
Davie	"	17-18
Cooleemee	"	18
Lewisville, Union	"	17-18
Davidson, Centenary	"	24-25
Summerfield, Summerfield	May	1
Stokesdale, Zion	"	2-3

MT. AIRY DISTRICT.—2d Round.
W. M. Bagby, P. E., Mt. Airy, N. C.

Creston, Mill Creek	Arpil	10-11
Boone, Blackburn Chapel	"	17-18
Watauga, Henson Chapel	"	24-25
Wilkes, at Miller's Creek	May	1-2
Wilkesboro	"	2-3
N. Wilkesboro	"	2-3

MORGANTON DISTRICT—2d Round.
R M. Hoyle, Presiding Elder.

Thermal City, Pleasant Grove	April	3-4
Elk Park, Cranberry	"	10-11
Bakersville, Bakersville	"	14-15
Spruce Pine	"	17-18
Hartland	"	22
Morganton Station, at night	"	23-25
Table Rock	"	24-25
Morganton Circuit	May	1-2

District Conference at Glenalpine April 29th to May 2d.

SHELBY DISTRICT.—2d Round.
C. F. Sherrill, P. E., Shelby, N. C.

Franklin Avenue,	Mar.	27-28
Shelby circuit, Earls	Apr.	3-4
Lowell, South Point	"	10-11
McAdenville	"	10-11
Bessemer City, Concord	"	17-18
Mt. Holly, Moore's Chapel	"	24-25
Lowesville, New Hope	May	1-2
Dallas	"	2-3
Belwood, St. Peters	"	8-9
South Fork, Plateau	"	15-16
Polkville	"	22-23

SALISBURY DISTRICT—2d Round.
J. C. Rowe, Presiding Elder.

Salem	April	2
Cottonville, Rehobeth	"	3-4
Norwood	"	4-5
Gold Hill, Wesley	"	10-11
New London, Palmerville	"	17-18
Jackson Hill, Macedonia	"	24-25
Kannapolis, Unity	May	1-2
Big Lick, Loves	"	8-9

STATEVILLE DISTRICT.—2d Round.
J. N. Huggins, P. E., Statesville, N. C.

Alexander at Hiddenite	April	10-11
Granite Falls	"	16-18
Caldwell at Ebenezer	"	17-18
Rock Springs at Marvin	"	24-25
Catawba at Mountain View	May	1-2
Maiden at Mays	"	8-9
Newton	"	9-10
Lenoir station	"	14-16
Lenoir ct., at South Lenoir	"	15-16
Hickory circuit	"	22-23
Hickory station	"	21-23

WAYNESVILLE DISTRICT—2d Round.
W. H. Willis, Presiding Elder.

Leicester	April	3-4
North Haywood, Laurel Hill	"	10-11
Spring Creek, Balm Grove	"	17-18
Sulphur Springs, Oak Hill	"	24-25
West Asheville	"	24-25
Haywood	May	1-2
Brevard Circuit	"	8-9
Brevard Station	"	15-16

Softly there came another voice. "What of all that?" it said; "suppose nobody cares for you, or helps you here. Jesus died, you know, and he is your friend."—G. R. Alden.

CAMPAIGN FOR NEW SUBSCRIBERS

REPORT TO MARCH 30, 1909

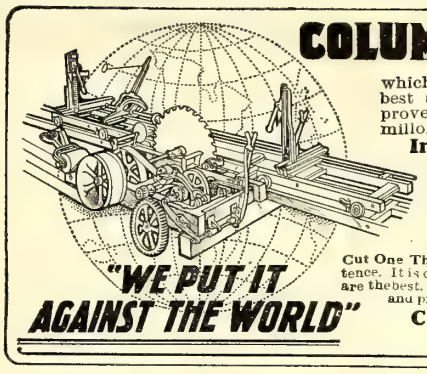
ASHEVILLE DISTRICT:—			
Riverside	A. E. Harrison	1	
Weaverville	T. E. Smiley	10	
Hendersonville	J. W. Moore	11	
Weaverville circuit	D. R. Proffitt	10	
Fairview	Joseph Fry	1	
Swannanoa circuit	M. T. Smathers	9	
			42
CHARLOTTE DISTRICT—			
Dilworth	A. L. Coburn	3	
Wadesboro	J. H. West	8	
Tryon Street	G. H. Detwiler	3	
Trinity	E. L. Bain	9	
Belmont Park	L. A. Falls	2	
Monroe	H. F. Chrietzberg	6	
Chadwick	J. P. Hipps	2	
North Charlotte	W. O. Goode	8	
Morven	W. P. McGhee	10	
Ansonville	P. L. Terrell	16	
Davidson	R. S. Howie	2	
Mt. Zion	S. T. Barber	5	
North Monroe	M. T. Steele	1	
Unionville	A. J. Burrus	3	
Prospect circuit	G. C. Brinkman	2	
Polkton	L. T. Cordell	10	
			90
FANKLIN DISTRICT—			
Robbinsville	T. J. Folger	10	
Macon circuit	A. W. Jacobs	11	
Bryson City	J. J. Eads	4	
			25
GREENSBORO DISTRICT—			
Coleridge	R. L. Fruit	3	
Pleasant Garden	R. A. Taylor	1	
Washington St., High Point	J. Ed. Thompson	2	
South Main St., High Point	O. P. Ader	3	
East Greensboro	A. S. Raper	3	
Spring Garden St., Greensboro	N. R. Richardson	19	
Ramseur	J. E. Woosley	1	
Carraway Memorial, Greensboro	W. O. Davis	1	
Walnut St., Greensboro	J. W. Ingle	4½	
West Greensboro	J. A. Bowles	5	
Uwharrie	J. A. Sharpe	1	
Ruffin circuit	J. P. Hornbuckle	7	
Reidsville	L. T. Mann	6	
Asheboro circuit	R. L. Melton	1	
			57½
MORGANTON DISTRICT—			
Cliffside	S. E. Richardson	3	
Rutherford College	W. E. Poovey	5	
Morganton	W. F. Womble	3	
Old Fort	W. G. Mallonee	1	
Connelly Springs	J. F. Moser	12	
Marion	H. H. Jordan	5	
Bakersville	J. F. Shelton	15	
Broad River	J. L. McNeer	13	
			57
MOUNT AIRY DISTRICT—			
Rockford circuit	T. J. Houck	16	
Wilkes circuit	W. L. Dawson	4	
Mount Airy circuit	J. W. Kennedy	8	
East Bend circuit	E. E. Yates	24	
Rural Hall	J. D. Gibson	2	
Pilot Mountain	J. H. Brendall	3	
			57
SALISBURY DISTRICT—			
Albemarle circuit	J. T. Stover	4	
First Church, Salisbury	S. B. Turrentine	10	
Woodleaf	E. G. Pusey	15	
Jackson Hill	E. M. Avett	10	
Linwood circuit	W. C. Willson	1	
Linwood	A. R. Surratt	2	
Salem station	G. A. Stamper	12	
Bethel	S. S. Higgins	4	
Kannapolis	J. H. Sellars	17	
Cottonville	T. E. Wyche	6	
West Concord	W. C. Jones	13	
Spencer	R. D. Sherrill	1	
Albemarle	H. C. Sprinkle	6	
Concord circuit	B. A. York	23	
New London	O. J. Jones	4	
			123
SHELBY DISTRICT—			
Cherryville circuit	A. C. Swofford	5½	
King's Mountain	D. F. Carver	6	
Main Street, Gastonia	G. D. Hermon	24	
West End, Gastonia	J. C. Harmon	13	
Lowesville	D. P. Waters	4	
Crouse	M. B. Clegg	5	
Lincolnton	F. L. Townsend	1	
El Bethel	T. S. Ellington	1½	
			60
STATESVILLE DISTRICT—			
Lenoir circuit	J. O. Ervin	24	
Rock Spring	W. F. Elliott	12	
Hickory circuit	Phoenicia Brittain	1	
Troutman circuit	J. J. Edwards	2	
Alexander	E. Myers	8	
Hickory station	J. H. Weaver	5	
Race Street, Statesville	H. H. Robbins	9	
Stony Point	T. B. Johnson	2	
Mooresville	R. M. Courtney	8	
Iredell circuit	O. P. Routh	1	
Maiden circuit	T. S. Coble	5	
			77
WINSTON DISTRICT—			
Summerfield circuit	C. P. Goode	1	
Walnut Cove	C. H. Clyde	15	
Davie circuit	P. E. Parker	6	
Advance	L. L. Smith	1	
Stokesdale	L. T. Hendren	10	
Mocksville	Jno. F. Kirk	1	
Danbury	D. A. Binkley	1	
Cooleemee	W. Y. Scales	7	
			42
WAYNESVILLE DISTRICT—			
Waynesville	J. H. Barnhardt	1	
Jonathan circuit	J. B. Hyder	11	
Sulphur Springs circuit	J. W. Campbell	21	
Bethel	C. A. Swift	13	
Bethel	M. L. West	4	
West Asheville	R. E. Atkinson	1	
Leicester circuit	C. H. Curtis	15	
Canton	L. B. Abernethy	2	
Haywood circuit	R. C. Kirk	1	
Spring Creek	J. B. Parham	6	
			75
Grand total			705½

ROLL OF HONOR.

J. O. Ervin, T. J. Houck, J. W. Campbell, C. H. Curtis, T. E. Smiley, G. D. Hermon, J. C. Harmon, G. A. Stamper, J. F. Moser, J. H. Sellars, L. T. Hendren, T. J. Folger, C. H. Clyde, D. R. Proffitt, W. C. Jones, W. E. Poovey, C. A. Swift, E. E. Yates, Jno. W. Moore, J. F. Shelton, J. L. McNeer, E. M. Avett, N. R. Richardson, P. L. Terrell, L. T. Cordell, B. A. York.

God lets men have their playthings like the children that they are, that they may learn to distinguish them from true possessions. If they are not learning that, he takes them from them, and tries the other way: for lack of them and its misery, they will perhaps seek the true

I do the very thing I know how—the very best I can; and I mean to keep on doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.



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Improved Feed, Wire Rope Drive, Quick Receding Set-Works, Automatic Triple Acting Steel Dogs, Chain Oiling Bearings.

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NORTHBOUND	Pass. No. 10	Mixed No. 60	Mixed No. 62	Mixed No. 50
Chester Lv.	8.15 a. m.	1.15 p. m.		
Yorkville	9.00	2.40		
Gastonia	9.47	4.30‡	8.00 a. m.	
Lincolnton	10.42		11.02	
Newton	11.20		11.55	
Hickory	12.05 p. m.		1.10	11.30 p. m.
Lenoir	1.22		4.15 p. m.	1.55 a. m.
Mortimer Ar.			6.35	
SOUTHBOUND	**No. 9**	**No. 61**	**No. 63**	**No. 51**
Mortimer Lv.			5.40 a. m.	
Lenoir	2.00 p. m.		*8.40	*6.30 a. m.
Hickory	2.55		10.50‡	‡9.00
Newton	3.25		12.40	
Lincolnton	4.02		1.45	
Gastonia	4.55	8.00 a. m.	4.30‡	
Yorkville	5.49	9.30		
Chester Ar.	6.35	11.00		

* Leave ‡ Arrive

CONNECTIONS

Chester—Southern Ry., S. A. L. and L. C.
Yorkville—Southern Railway
Gastonia—Southern Railway
Lincolnton—S. A. L.
Newton and Hickory—Southern Railway
Lenoir—Blowing Rock Stage Line and C. & N.

E. F. REID, G. P. Agt., Chester, S. C.

The Laymen of the Reformed Church Adopt a New Missionary Policy.

Another new and progressive missionary policy has been adopted. Over seven hundred men of the Reformed Church in the United States met in a Laymen's Missionary convention at Harrisburg, Pa., March 16-18. The church has a membership of 290,000 in this country. Their contributions to religious work of all kinds last year in America, including congregational expenses, were $2,284,000. Their contributions to Foreign Missions were just under $100,000. The Protestant churches of North America as a whole, give an even smaller proportion than this of their total offerings, to the work outside of America.

The Foreign Mission Board of the Reformed Church, Dr. Allen R. Bartholomew, secretary, presented to the convention a carefully wrought out estimate of what would be necessary if the Reformed Church does its part in the co-operative effort to evangelize the world in this generation. This statement recognized the responsibility on the part of the Reformed Church of providing for the evangelization of ten millions of people in China, Japan, and the Moslem world. They estimated that to do this work on an adequate scale, an expenditure of a million dollars annually is really needed. It was not in their minds that so great an increase could be made without taking a period of years to work up to that goal.

The convention considered this estimate and adopted it as its policy, so far as it could speak for the church. The convention further resolved to undertake this year to add $100,000 to the church's offerings of last year to foreign missionary work, bringing up to the total to $200,000 as the first step toward the ultimate goal. The temporary executive committee of the Laymen's Missionary Movement of the Reformed church, was made permanent, with power to add to its number. A general committee, representing every class in the church was also appointed. Money was raised by the convention to employ a secretary, to give his whole time to the general direction of the work. It was the universal opinion of those present that the convention was the most impressive and promising meeting ever held in the Reformed Church.

One church after another is thus adopting a missionary policy on the basis of what it is believed ought to be done. The old way was to ask for what it was hoped the church might be willing to give, even though the amount was utterly inadequate to the work to be accomplished. The right principle has at last been discovered, and the whole missionary enterprise is beginning to be regarded in its true light, as the most stupendous and important task ever attempted by the church.

LAYMEN'S MISSIONARY MOVEMENT.
1 Madison ave., New York.

Do not let us waste our time in wishing that we were like others—that we had the things God has given them; we cannot have these. Each must use what God has given to himself. Let us be content to live day by day as God leads us, making good use of every moment, without looking beyond it.—Fenelon.

School Day Influences.

There comes a period to all children, from ten to fifteen, when they begin to grow dimly aware of the mystery of life; to restlessly seek its solution, and to realize that the nursery story of the angel bringing little sister is not true. Their playmates drop bits of knowledge and the mysterious silence preserved by mamma only serves to whet their curiosity. Then come school days and associations, and after a year or two the mother would be surprised if she could just know what is being talked among her children and their playmates.

I do not wish to speak against our schools, but I know from my own experience that neither teacher nor mother can have any adequate idea of what goes on among the children during play hours. I often wonder how parents can be so blind, so careless of the little notes that pass from hand to hand, and the secrets told with elaborate precaution. Children from all sorts of homes meet and mingle freely, and the stories told and language used is a shock to a thoughtful mind.

Perhaps I have the advantage of inside knowledge, for I went, a shy, quiet girl, from a lonely country ranch to a town school. The earnest intention to study medicine and make it my life work had given me considerable knowledge at a very early age, and to me the reproduction of life was a holy of holies. Absorbed in my studies, I did not join any class or set, and soon the girls laughed and joked and told their experiences before me as if I had been deaf or blind. They were all nice girls, from the best families; but the things I heard them tell made me resolve that no daughter of mine should ever leave her mother's care without the protection of knowledge.

The girls were not to blame; they were simply the victims of perverted curiosity. They came from homes where these deeper subjects are tabooed and helpful books forbidden. Their mothers were advocates of innocence preserved by ignorance, not protected by knowledge.

What a sad mistake! It was the girls kept in ignorance by mothers who listened most eagerly to those unspeakable tales. The sweetest innocence is knowledge that closes ears and mind to all low influences.

Every mother should herself give her children, both boys and girls, this knowledge by the time they are ten years old, or twelve at the farthest. Not fully, perhaps, but by degrees. Show them the wonders of plant life, and lead up so to the higher.

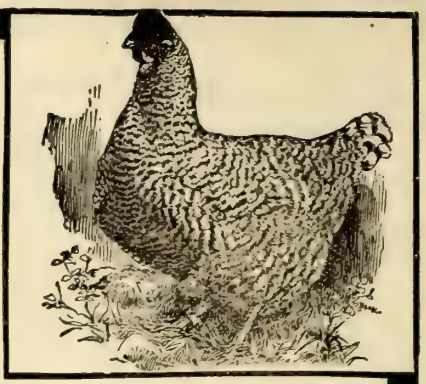
Boys need this home training far more than girls, for they come earlier in rough contact with the world, and see and hear so much that is spared their sisters. Older boys are all too ready to teach the little ones evil things, and grown men are brutally careless of their words and actions. Many a boy has ruined mind and body in his pitiful ignorance and before his parents would have believed the thing possible.—Sharlot M. Hall.

CAPUDINE CURES HEADACHES.

There isn't any headache remedy that does the work like Hick's Capudine. For sick or nervous headache, headaches from heat, cold, grip, or stomach troubles—it gives immediate relief. Liquid, easy to take. Sold by druggists.

If it should happen that you have to suffer pain some day, as most likely you will have to suffer it, you will try to think of the beautiful patience of Jesus! All pain borne with thoughts of Jesus, who suffered for you, will turn into blessing.—Emma Marshall.

Chicken Cholera



is your most dangerous foe, Mr. Poultry Breeder. If prompt action is not taken, it may result in the loss of all your poultry. However, by promptly using the proper treatment, you can not only prevent the spread of the disease through your flock, but you can also save many of the chickens already affected. If you will examine a chicken that has died of Cholera, you will find the liver enormously enlarged and discolored. The intestines also are inflamed and disordered. But if, when the cholera first appears, you will give your fowls liberal doses of *Black-Draught Stock & Poultry Medicine*, the liver will probably remain normal and the treatment will also cleanse the intestines of the cholera germs. You should also disinfect thoroughly the houses, ground, feed and everything within your poultry yards.

When you have successfully combated the disease, you should continue the use of Black-Draught Stock & Poultry Medicine in smaller doses, as a tonic to put your fowl in the best condition.

Many well-known breeders use and recommend this medicine. Try it.

BLACK-DRAUGHT STOCK & POULTRY MEDICINE

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CLOUDS TRANSFORMED.

In one of the German picture galleries is a painting called "Cloudland," It hangs at the end af a long gallery, and at first sight it looks like a huge daub of confused color, without form or comeliness. As you walk toward it the picture begins to take shape; it proves to be a mass of exquisite little cherub faces like those at the head of the canvas in Rapheal's "Madonna San Sisto." If you come close to the picture, you see only an innumerable company of little angels and cherubim.

How often the soul is frightened by trial sees nothing but a confused and repulsive mass of broken expectations and crushed hopes! But if that soul, instead of fleeing away into unbelief and despair, will only draw up near to God, it will soon discover that the cloud is full of angels of mercy. —Theodore L. Cuyler, D. D.

I never realized until a few days ago, that I was trusting myself instead of Christ. I have even felt a sort of complacency at night when thinking over the day. "I have done wrong in that thing," I said, "and in that, but in the other matter I came off conqueror. I am stronger today than I was last week. O, well, that is encouraging; I can't of course, expect to be perfect all in a minute. I can keep pressing on." Now, whose goodness is that but mine? Whom am I trusting? Who do I mean cannot make me free from my besetting sins in a minute?—G. R. Alden.

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The believer is delivered from self-despairing. He knows how to commit his very disappointments and defeats and failures to the keeping of One who redeems and retrieves them all. A soul rooted and grounded in Christ can never fail of its blossoming time—hereafter, if not here. The secret of Christian optimism dwells in the deep mystery of predestinating love.—British Weekly.

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I want you to thoroughly try them on your own eyes no matter how weak they may be, read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days you can keep them forever without a cent of pay, and

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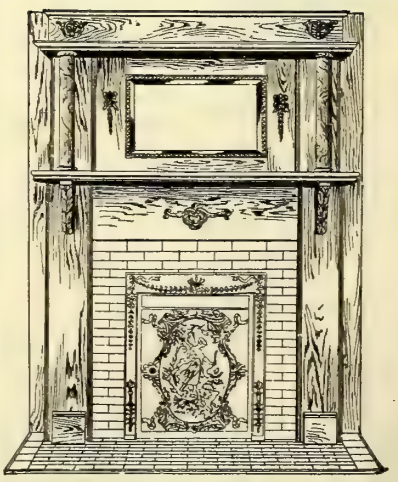
by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

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ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

$1.50 PER ANNUM—In Advance.

ESTABLISHED 1855. GREENSBORO, N. C., APRIL 8, 1909. VOL. LIV.---NO. 13.

EASTER SUNDAY

Oh, day of days! shall hearts set free
No "minstrel rapture" find for thee?
Thou art the Sun of other days,
They shine by giving back thy rays:

Enthroned in thy sovereign sphere
Thou shedd'st thy light on all the year:
Sundays by thee more glorious break,
An Easter Day in every week.

And week-days, following in their train,
The fullness of thy blessing gain,
Till all, both resting and employ,
Be one Lord's Day of holy joy.

Yet e'en the lifeless stone is dear
For thoughts of Him who late lay here;
And the base world, now Christ hath died,
Ennobled is, and glorified.

'Tis now a cell, where Angels use
To come and go with heavenly news,
And in the ears of mourners say,
"Come, see the place where Jesus lay."

'Tis now a fane, where Love can find
Christ everywhere embalm'd and shrined;
Aye gathering up memorials sweet,
Where'er she sets her duteous feet.

—JOHN KEBLE, in *Pittsburg Advocate*.

THE INFLUENCE OF THE CROSS

THERE IS NO PLACE WHERE we can learn forgiveness as well as beside the cross. The awakened conscience is no prophet of forgiveness. It is a prophet of doom. The eyes that are turned upon the guilt of the soul are not easily raised to see any tokens that there may be of a possible forgiveness. The sinful consciousness never invents its own relief; but it feels the approaching condemnation, and expects the punishment which it so well deserves. Each conviction of sin only drives the sinner deeper into his anguish and fear. His steps become more entangled in the miry clay, and each effort he makes appears to thrust him further away from hope and safety. The convinced sinner can not work out his own salvation. But when we come beneath the shadow of this cross and learn the story of God's love, a love which went to the extreme of self-sacrifice, then we pluck up courage again, and we realize that this love is strong enough to draw us out of the depths of despair, and place us on a solid rock.

Nothing has ever convinced the world of forgiveness like the cross of Christ. Nothing has so melted the hard unbelief with which fear and sin have surrounded our nature, as this sweet message of God's redemption, in giving up His only Son for us all. Like the ice upon some Alpine peak that has resisted the stormy winds of winter, but flows down in sparkling rivulets when the warm breezes of spring blow, so hearts long congealed with fear and remorse will melt and flow down in gentle grief and holy aspiration because of the warm influence of divine love. The changed spirit begins to thrill with the emotions of pardon and expectancy, as we hear of this transaction of infinite pity revealed in the Savior's death. This cross proclaims the release, which all who have fallen under the bondage of sin require. And there can be no more peaceful, no more stimulating message than that which the Church is emboldened to give because of this cross, "I believe in the forgiveness of sins."—*From "The Three Crosses," by J. W. Falconer.*

North Carolina Christian Advocate

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SPECIAL NOTICE.

Some of the preachers entitled to a prize book have so far failed to let us know what book they desire. Let each one whose name appears on the roll of honor write us at once stating what book to order for him. We cannot deliver these prizes till this information is given.

RESULT OF PRIZE CONTEST.

In the contest which closed with April 1st the grand prize was won by Rev. W. F. Elliott, of Rock Spring circuit. Brother Elliott sent in the largest amount of money, footing up $76.40. This entitles him to our grand prize of a copy each of all the books named in our list.

OUR NEW CONTEST.

Last week we annonced a contest for the month of April. By a later suggestion we have decided to extend the time to May 20th, so that all who secure their allotted number of new subscribers by May the 20th shall be entitled to a place on our Roll of Honor and to their choice of either of the books in the following list:

"Growth in Holiness," by James Mudge.
"The Son of Man," by Gross Alexander.
"Christ's Table Talk," by Bishop Hendrix.
"The Kingdom in the Cradle," by Bishop Atkins.
"Personal Salvation," by Wilbur F. Tillett.
"Christian Nurture," by Horace Bushnell.
"History of Methodism in North Carolina," by Rev. W. L. Grissom.
"Strategic Points of the World's Conquest," by John R. Mott.
"The Evangelization of the World in this Generation," by John R. Mott.
"The Students of North America United," by John R. Mott.
"The Pastor and Modern Missions," by John R. Mott.
"The Future Leadership of the Church," by John R. Mott.

In addition to giving the book to each one securing his allotted number of new subscribers by May 20th, we will give the one securing the largest number of new subscribers a copy of the **Analytical Bible,** by Roberts. This is a volume that will be found particularly helpful to the preacher or Sabbath school teacher. It contains over 1,000 pages, with a reference index of more than 300 pages.

Let the campaign go right along. Somebody will surely get the grand prize, and all who secure the allotted number will receive a book.

SOUTHERN METHODIST HANDBOOK.

By the kindness of Messrs. Smith & Lamar, of our Publishing House, also of the editor, Rev. T. N. Ivey, we find ourselves in possession of two copies of the Southern Methodist Handbook. This is the well-known annual which has been issued for several years by Rev. Dr. T. N. Ivey, editor of the Raleigh Christian Advocate. The present edition is fully up to the excellent standard of former ones and contains special new matter. The book is gotten up in very attractive style and contains more matter than heretofore, but sells for 25 cents, postpaid. This Handbook is now one of the essentials in every Methodist home, and our readers will confer a favor on themselves to send in their orders at once. Orders should be sent to Smith & Lamar, Agents, Nashville, Tennessee.

THE ALUMNAE TO THE RESCUE.

Our readers will recall the editorial of two weeks ago in which we set forth the interesting state of affairs in the matter of the Greensboro Female College endowment and urged that somebody come to the rescue at once. Last week Mrs. Alley, of this city, published in the Greensboro dailies a ringing call to the citizens of Greensboro to come to the rescue and suggested a contribution of one dollar per head till the whole four thousand be raised. Accordingly boxes have been placed at drug stores and in various localities about the city for contributions, and members of the Alumnae have begun a canvass and it is hoped by this means together with other agencies at work to secure the amount in a short while.

The Advocate still insists that this is a matter of too serious concern to be allowed to get cold. For the lack of $4,000 we are in imminent danger of losing the other $96,000 pledged, for it is all pledged on condition that the total amount of $100,000 be secured. The death of Mr. Carnegie, who is now an old man, would cut out $25,000 of this amount at one stroke.

We take occasion to appeal to the Alumnae scattered over the State to come to the rescue at once, and join in this movement to wind the matter up and save the day. This is no ordinary situation, and we urge that the ladies in every community who love the old college and the cause of Christian Education for women get together and get in communication with the president of the Alumnae Association and all co-operate in this movement to round up the $100,000. Mrs. W. H. Branson, Durham, N. C., is president of the Alumnae Association and all may rest assured that she will do her utmost to organize the forces all over the State. The Alumnae saved the day when the old Board of Directors gave up the college. Now let them come to the rescue and, by one more effort, place the college where it can be secure for all time to come and enter a larger field of usefulness than ever before. We believe they will do it.

AWAKING TO LIFE.

The season suggests a meditation upon life. Jesus said, " I am come that ye might have life and that ye might have it more abundantly." Thus he speaks of life in its broadest sense, for all life, physical, intellectual and spiritual, is assured through Him. Speaking directly upon the subject of the restoration of physical life and to comfort those who mourned for the dead, He said, "I am the resurrection and the life."

By His own resurrection He demonstrated conclusively His power over death and thus brought life and immortality to lighe. Upon a fact like this every one can base his hope securely for "if Jesus died and rose again from the dead, even those also which sleep in Jesus will God bring with him." Therefore, we may rest assured that "if a man die he shall live again." What a blessed hope is thus inspired, for the love of life is innate, and this would indeed be a dark world if it were not for this light of hope which bursts out from the world beyond.

But apart from these declarations of our Lord and His inspired apostles there is a message of life and immortality in the bursting bud and the opening flower. All nature at this season chimes in the resurrection song, and no greater miracle of power can be performed even in the resurrection of the human body than in the myriad forms of renewed life in the natural world in spring-time. Every bud and flower and butterfly is a token of that divine power which will finally restore all the dead to life.

We bid our readers enter joyfully into the observance of the glad Easter day, relying upon the presence of the Holy Spirit to make real all that has been revealed to us concerning the resurrection from the dead, for as has been aptly said by another:

Christ risen is the greatest fact in history and the most comforting theme of the Gospel. It is the keystone of the whole structure of Christianity. Christ dead demonstrates His humanity; Christ risen proves His divinity beyond question, both of which facts are essential to the plan of salvation. Christ risen is the Rock upon which our hope depends. So taught Paul by inspiration, saying: "If Christ be not risen, then is our preaching vain, and your faith is also vain. But now is Christ risen from the dead, and become the first fruits of them that slept. O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giv eth us the victory through our Lord Jesus Christ." We look back to the triumph of Christ and joyfully look forward to our own victory over the grave through Him who is the Resurrection and the Life.

I have had many things in my hands, and lost them all; but whatever I have been able to place in God's hands, I still possess.—Martin Luther.

NOTES AND PERSONALS.

—Concord is soon to have electric cars.

—Rev. J. P. Rogers, field agent of the Children's Home, preached in Newton last Sunday night.

—The postoffice address of Rev. G. A. Stamper is now Albemarle, R. F. D. No. 3, instead of Millingport.

—Rev. C. M. Short, of Holmes Memorial church, Salisbury, is out again after several days of sickness.

—We are glad to learn that Mrs. E. K. McLarty is doing well and there is good prospects of an early recovery.

—Prof. Bruce Craven, of Lancaster, S. C., will deliver the address at the close of Waxhaw Institute on April 28th.

—Rev. J. P. Rogers, agent for the Methodist orphanage at Winston, secured $4,400 in Charlotte for the institution on a recent visit.

—Prof. Clinkscales, of Wofford College, is booked for the address at the closing of the Prospect school, Union county, on April 10th.

—The Greensboro District Conference will meet in Ruffin July 14-18. First meeting for organization will be held on Wednesday evening, July 14.

—Rev. W. R. Ware, presiding elder of the Greensboro District, goes to John's Hopkins, Baltimore, next week to carry his little son Dwight for medical treatment.

—Mr. O. B. Eaton is a candidate for re-election to the office of mayor of the city of Winston. He has served in this capacity for several terms and has made a good officer.

—Rev. B. F. Hargett, pastor of our church in Wilkesboro, was pounded by his people last week. He serves one of the most devoted and loyal congregations to be found anywhere.

—We are glad to learn that Brother J. A. Claywell, of Morganton, who has been quite indisposed, is able to be out again. The church never had a truer and more loyal friend than Brother Claywell.

—The first Philathea class of West Market Street church gave an entertainment last week for the benefit of the fund for the erection of the new Sunday School room from which they realized $240.

—Mr. H. B. Varner, editor of the Davidson Dispatch, called on Saturday. Mr. Varner is greatly interested in the good roads movement and through his paper is doing great good in promoting the same in his section.

—Dr. James M. Gray, dean of the Moody Bible Institute, and Dr. A. C. Dixon, pastor of the Moody church, Chicago, have united in a call for a Conference on Summer Evangelism and Open Air Work, to be held May 12 to 14, 1909.

—The plant of the Industrial News, which lately suspended publication, was sold last Saturday to Mr. E. C. Duncan, of Raleigh, for $8,000, the amount of the mortgage on the property. It is said that Mr. Duncan proposes to revive the paper.

—Rev. E. G. Kilgore has returned from Virginia and is assisting Rev. N. R. Richardson in a meeting at Spring Garden Street church this week. Brother Kilgore is specially gifted in revival work and we confidently expect large results in this meeting.

—We regret to note that Rev. J. H. Sellars, pastor of the Kannapolis Methodist charge, is ill in a Charlotte hospital, and will be unable to meet any of his engagements made for this week. We trust he will soon recover and return to his work.—Concord Times.

—The Advocate voices the universal sentiment of the community in expressing deep regret that Mr. and Mrs. T. J. Copeland found it to their interest to remove to Baltimore. They have been closely identified with church work in Greensboro and will be greatly missed.

—Mr. R. B. Miller, of Shelby, N. C., was a recent pleasant caller at the Advocate office. Brother Miller is greatly interested in the Laymen's Movement, and claims to have drafted the first plan in a set of resolutions adopted at the South Atlantic Missionary Conference held in Asheville in May, 1905.

—We sympathize deeply with Rev. O. P. Ader, pastor of South Main Street church, High Point, in the death of his brother, Dr. W. M. Ader, which occurred at Madill, Oklahoma, on Tuesday morning of last week. The body was brought home and interred at Mt. Olivet church, in Davidson county.

—The district conference of the Salisbury district will meet at Forest Hill church here on the third Sunday in July. The following delegtes to this conference have been elected from Central church: Walter Thompson, A. S. webb, W. R. Johnson and D. B. Coltrane. Alternates: W. R. Harris, W. C. Houston, K. L. Craven and J. B. Sherrill.—Concord Times.

—Preparations for the annual conference of the young people of the South are now well under way. The conference for college women and other young women of the Woman's Christian Associations will be held at Kenilworth Inn, Asheville, N. C., June 11-20. The regular conference of the Young People's Missionary Movement will meet at Kenilworth Inn July 2-11.

—A special in the daily press from Asheville on Monday says: Definite arrangements have been made for the dedication of Central Methodist church of this place, the date for the dedicatory exercises being fixed for Sunday, May 16. Bishop Warren A. Candler, of Atlanta, has accepted an invitation to preach the dedicatory sermon, whcih will be delivered Sunday morning, May 16, at 11 o'clock. It is expected that other exercises will be held on the occasion of the dedication of the church.

—The movement for a permanent Conference and Training Plant for the young people of the South, being conducted by the Blue Ridge Association for Christian Conferences and Training, has recently received considerable impetus through the contribution of $1,000 by the students of the University of Mississippi. This amount will be given in the form of a memorial to Mr. J. Arthur Brown, a noble and well beloved young student secretary of the Young Men's Christian Association who died in active service among the University students last fall.

—Dr. DuBose, one of the buiest men we know and the most voluminous writer amongst us, and whose pen is as facile as any in Southern Methodism, is just finishing a biographical study of Francis Asbury. It will be off the press some time in the latter part of the summer, and when it comes off it will be neat in mechanical finish and readable throughout. Such characters as Francis Asbury never grow out of date, and in such hands as Dr. DuBose's will never speak a dead language. Those who have heard the Doctor's address on this great leader, preacher and organizer can form some idea of what is in store for them in this book.—Midland Methodist.

—Interesting exercises marked the laying of the corner-stone of the new Methodist church at Chadwick yesterday afternoon at 5 o'clock. This impressive ceremony was in charge of Rev. J. P. Hipps. Rev. C. M. Pickens led the gathering in prayer, after which Rev. E. E. Williamson rendered a Scripture reading. Articles characteristic of the present day were placed in the corner-stone by the trustees and the building committee. The corner-stone was then liad by Rev. J. A. Baldwin, president of the Southern Industrial Institute. Ten-minute addresses were made by Rev. H. K. Boyer, Rev. E. L. Bain and Rev. G. H. Detwiler. These expressed gratification at the rapid progress of Methodism in that neighborhood, which was characterized as almost marvelous. Rev. A. L. Coburn said the words of benediction which ended an occasion which afforded pleasure to those who attended.—Charlotte Observer, April 5th.

NOTES FROM GREENSBORO CHURCHS.

Walnut Street.

The Sunday School is growing—present last Sunday, 154.

Mr. J. S. Scurlock and Mr. A. Nance were elected delegates to attend the Sunday School Convention at Concord this week.

One person joined the church at night.

Carraway Memorial.

There is increasing interest manifested in the Sunday School at Carraway Memorial.

An interesting teachers' meeting is held each Tuesday night.

The Wednesday evening prayer services are increasing in interest and attendance.

Spring Garden.

Rev. N. R. Richardson occupied the new pastor's study attached to Spring Garden church last week. It is a cozy, convenient and pleasant room.

A meeting is in progress there this week. Rev. E. G. Kilgore is assisting the pastor, and the indications are that a gracious revival will be the result. One infant was baptized at the Sunday morning service.

West Market.

The communion service at West Market church last Sunday morning was a gracious season, and there were several hundred persons who partook of the Sacrament. Dr. A. D. Betts preached at night. Rev. E. K. McLarty received several members by certificate.

NOTES FROM THE FIELD.

The Rev. Dr. Plato Durham, pastor of Central church, Concord, spent Sunday, March 28, in Charleston, S. C., by invitation to deliver an address to men of the Y. M. C. A. of that city.

The Charleston News and Courier gives an elaborate and highly complimentary report of the address, the subject of which was "The Radiant Soul." We regret that limited space prevents a full reproduction here, but we glean from the report the closing paragraphs as follows:

"In conclusion the speaker pointed out the immense advantage of understanding the power that lies never dormant, but sometimes unappreciated, in the life of every man.

These were some of the elements of "a Radiant Soul," whose influences would be constructive, ennobling and helpful as the speaker named some of them.

The mastery of mind, for instance. Intellectual power and its practically limitless influence was pictured so as to awaken or to stimulate greater desire for self-culture and the consequent increase of influence and power to achieve.

Bravery was mentioned as another attribute. Not mere physical courage. Rather daring enough to fearlessly attempt to achieve in spite of all odds and in the face of doubt, despair and difficulty. The nerve to stand alone and if neccessary break before the winds of adversity—but never bend. Moral courage that is not only essential to leadership, but is infectious, and so becomes far-reaching in its recults.

Cheerfulness is another divine attribute. Sin, discouragement and despair stalk about us. On the streets of Charleston today are many good men and women on the verge of defeat, whom a word, a confident assurance of comraderie, a smile of genuine good cheer, or a hand clasp tainted by no sentimentality, might send on their way unafraid and indomitable if we radiated more cheerfulness.

Purity is another essential. It is one of the greatest boons. It is not so much what a man says or what he does—it is what he is. "What you are speaks so loud I cannot hear what you say," is an actual fact. Charleston knows her citizens and relies, in the last analysis, in the crisis on the men who are pure. It is not only true that men cannot mock God by professing one code and living another. The devil has us all catalogued and, what is more important still, so have our fellow men. Therein lies the secret of many a man's querulous search, for the reason of his impotence in influence and achievement.

Finally, the speaker said Christ-likeness covered it all, though cultured men of all religions or any one would differ as to the definition of that term."

While in Charleston he preached at 2nd Presbyterian church a sermon of great power, the subject being Paul, the Master Builder.

Bro. Durham is one of the best furnished and most brilliant men in Southern, or any Methodism for that matter, and his work in Concord is being felt by the whole community.

* * * * * *

Rev. J. Frank Armstrong, of Bessemer City spent last week in a meeting with Bro. O. P. Ader, at South Main, High Point. Bro. Ader on the first day of the meeting was called by telegram to Oklahoma on account of the death of his brother, Dr. Ader, but Bro. Armstrong continued the meeting alone until Saturday, when he was summoned home on account of the illness of Mrs. Armstrong.

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Rev. C. H. Caviness, of McAdenville, who has been visiting in Mt. Airy and other points, returned home Saturday.

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The junior editor spent last Sunday in Salisbury, preaching at the morning hour at Main Street church for Rev. J. B. Craven, who was visiting in Monroe. In the evening he preached at Holmes Memorial church for Rev. C. M. Short. Good congregations greeted him at both services. These churches are both in a healthy and growing condition and the pastors are in high favor.

W. L. S.

THE CHILDREN'S HOME.

Up to the close of last week Rev. J. P. Rodgers, Agent, had secured for the orphanage $11,514.80.

He has canvassed the following charges: Mocksville, $573.50; Norwood, $655; Leaksville and Spray, $1,000; Wilkesboro and Moravian Falls, $435; Spencer, $1,442; Walkertown, $346. Winston-Salem, $903; Randleman, $654.50; furniture from High Point donated, $76.

Charlotte—Tryon Street, $3,773.50; Trinity, $741; Brevard Street, $328; Church Street, $282.50; Dilworth, $213.80; Belmont, $91.

Brother Rodgers is in Newton this week. If the whole church will respond as those charges which have been canvassed have done, there will be no lack of funds to erect all the buildings needed.

Let the right of way be given Bro. Rodgers and he will raise the money needed as speedily as he can make the canvass. N. R. RICHARDSON.

Greensboro, April 6th.

PASTORS' AND LAYMEN'S MISSIONARY CONFERENCE.

Waynesville, N. C., April 14th, 15th and 16th.
W. T. Weaver, Presiding.

Wednesday, 8 P. M.

Opening:

"The Lay Movement in My District," by Geo. L. Hackney, L. L. Marr, A. C. Reynolds, District Leaders.

Address by C. H. Ireland, of Greensboro.

Business Session.

Thursday.

9:30 A. M.—Opening Devotions, John W. Moore, Hendersonville.

Business Session.

"Our Rural Missions," W. H. Willis.

"The Lay Evangelist and His Field," R. M. Taylor.

Address by Dr. W. W. Pinson, of Nashville, Tenn.

Afternoon.

2:30—Opening Devotions, M. F. Moores.

"Enlisting the Young People," Mrs. H. A. Dunham, Miss Ada Butrick.

"Enlisting the Women," Miss Mabel Head.

8:00—"Our Missions in the Orient," Dr. John M. Moore, Nashville, Tenn.

Friday.

9:30—Opening Devotions, Dr. D. Atkins.

"Brazil," Dr. J. W. Wolling, of Newberry, S. C.

"Legion of Honor," W. B. Stubbs, Savannah, Ga.

Afternoon.

2:30—Opening Devotion, C. H. Trowbridge.

"Emergency Men for Service," Dr. Gilbert T. Rowe.

"Men," W. E. Abernethy, Murphy, N. C.

Experience on foregoing topics of Conference.

8 P. M.—Address, "Missionary Motives," Dr. L. T. Lallance.

Consecration Meeting, conducted by Dr. Pinson.

Ten coming on the same ticket get reduced rates. Write J. H. Barnhardt for entertainment.

FROM LENOIR.

It has been the custom for the past several years to hold a series of special services at Davenport College some time during the spring term. This year Dr. J. H. Weaver, of Hickory, was invited to hold these services. The Doctor is never more at home than when preaching to college girls. He is peculiarly fitted for this sort of work, and while here last week was at his best. His sermons were clear-cut, Scriptural and logical. He was thoroughly Methodistic without compromise or apology. Like all Methodist preachers of intelligent observation and wide personal experience, he believes the revival as much a necessity now as at any time in the history of the church, and that no degree of intellectual culture will answer as a substitute for the religion of Christ.

Most of the students were already professing Christians and members of the church. It was beautiful to see these working for the conversion of the few who were not Christians. On Saturday morning eleven students were received into the church in the college chapel. With possibly two or three exceptions, the whole student body are now professing Christians and members of the church. The services were greatly beneficial to both faculty and students. This has been one of the best years in the history of the institution.

IRA ERWIN.

Lenoir, N. C., April 5, 1909.

"START" SOME ONE.

About thirty years ago an old woman said to me: "Bro. Betts I expect to love and thank you always for starting me to take the Advocate." Reader, "start" some one to take it and let them love and thank you always. A. D. BETTS.

Greensboro, N. C.

WANTED—The names of those who want an English education. We can help you without your leaving home.

Write us about any branch you wish to study.

PEELE SCHOOL OF ENGLISH.
757 Chestnut St., Greensboro, N. C.

Miscellany

GEORGIA LETTER.

By Rev. George G. Smith.

I long since learned to distrust logic and to question any conclusions that were reached by mere argument. When I was quite a young preacher, I became fascinated with the inductive methods of Bacon, and I have never lost my fondness for subjecting everything that could be tested by the feelings to experiment. There is much that I believe which cannot be tested directly by an appeal to experience, that must be received by faith in authority, but I must have a sure basis for my confidence in the authority. In reading Paul I find a place for both reliance on authority, and the verifying of the revelation by personal experience. In those confessedly difficult portions ot his epistle to the Romans, the latter part of the eighth and the whole of the fourteenth chapters, I find much that I would not be bold enough to attempt to explain satisfactorily, but the difficulty is in the argument, not in the final conclusion.

Paul, as all the sacred writers, Psalmists, prophets, or apostles, is confronted by the fact that trouble is universal and that God's children are not exempt, and he makes a bold effort to answer the question, why it does exist, and to show the blessing of it to God's people. That the whole creation groaneth and travaileth in pain together is freely admitted by the apostle as it has been recognized by men in all ages. Job spoke of it. The Psalmist sang of it, the Savior declared in the world we should have tribulation, and the apostles all unite in speaking of these trials of our faith. The heathen poets and philosophers of all lands deplore it, and none of us have lived so short a time as not to know by experience that there are sufferings in this present time. Only those insane people, who follow Mrs. Eddy, and those not less insane people who follow Emerson and the idealists, can fail to admit the existence of trouble. The apostle no more attempts to explain it, than to deny it. He only says a blessing shall come to God's children from it.

Here the matter is transferred to domain of personal experience. The question one may properly ask, and the question a Christian can only answer, is "Does God's Spirit sustain in these hours of deep distress? Are Christians consoled and supported in these our hours of trouble? Do they indeed find it possible to rejoice in tribulation, and when the hour of calamity comes, does faith in Jesus Christ enable us to bear the trial?" Our Lord said, "Let not your heart be troubled. Believe in God, believe also in me." Have we found it possible to heed the instruction?

Have we been able to sing:

"Though troubles assail and dangers affright,
Though friends should all fail and foes all unite,
Yet one thing secures us whatever betide,
The promise assures us the Lord will provide."

Have we found this promise true? Can we sing:

"Through many dangers, toils and snares I have already come,
'Tis grace has brought me safe thus far,
And grace will bring me home."

Did Paul find it so in Phillipi, and in the prison at Rome? Did Bunyan find the land of Beulah in the prison at Bedford? Did Wesley find it so, when he was stoned and villified abroad and tormented at his home, and misread by nearly all men? I had a friend, one of the purest and best women I knew. She had given her life to God in her youth, and when wealth and honors came, she had not forgotten God. She had a lovely boy. He was handsome, gifted, and as far as she knew, free from all immorality. But, alas! his mind gave way. She sent him to a sanitarium. He returned to her apparently well again. Then the malady returned. He was returned again to the sanitarium. The kind physician wrote the hopeful mother, "The case was hopeless." Her boy's bright mind was gone never to return.

She said to me: "I went to my room. I threw myself in agony before my Father. At last I said, "Though he slay me, I will trust in Him," and then there was a flood tide of peace swept over my soul." God does help, said the great Dr. Harper. He always helps. "I threw myself on my darling's grave, and said the Lord's prayer. I had not said it in these ofrty years, and I felt relieved."

"When through fiery trials our path way shall lie,
My grace all sufficient shall be thy supply,
The flames shall not hurt thee—I only design,
Thy dross to consume, and thy gold to refine."

Does our experience verify the declaration of the Apostle "that all things work together for good to them that love God?" Can we look back and see how every trial has brought with it a blessing? My gentle mother died fifty-five years ago. A lady born, brought up in luxury, she had married my father, a young physician. They had a happy home, and a prosperous life was before them. But alas, my father, who never had any kinship to the worldly wise man, was induced to go into a business for which he had no fitness, just at a time when there was a great financial crash. Well, he became a penniless, hopeless, bankrupt. Then with a housefull of little children, the two good people began a struggle with poverty, which lasted as long as she lived. She died a young woman, only 39 years old, and left a house full of children. From this family came three preachers, and one preachers' wife. She never knew till she went to heaven how her life, with its trials, was to be a blessing to her children. If my ministry of over fifty years has been a blessing to the world, I owe it to that Godly man, my father, and that saintly woman, my mother. John Wesley said if he had had a happy home, he might have been tempted to give up his itineracy. If John Fletcher, had not had bleeding lungs, he might never have been the saint he was.

"Trials must and will befall,
But with humble faith to see,
Love inscribed upon them all,
There is happiness for me."

All things do work together for good. The experience of every good man attests it. We say when things go well as the world calls well, we are greatly blessed. but sometimes we are much more blessed when things go against us. Our best friends have been our adversities. All things work together not to make us great, nor rich, nor strong, but to do better than all to make us good. Mr. Wesley saw and dreaded the fact that the industry sobriety and capacity of the humble people among whom he worked, would bring wealth and honor to them and he dreaded it, and well he might. He said he never knew a Methodist to become a rich man who did ont decline in piety. We do well to be on our guard and not

"To murmur or complain,
Beneath his chastening rod,
But in the hours of grief and pain,
To lean upon our God."

LETTER FROM KOREA.

It has been so long since I wrote to you that I am almost ashamed to ask you for space for a letter, but believing in your willingness to pardon, I make the venture.

These long months in which you have not heard from me have not been spent in idleness nor have I forgotten the kind friends in your circle who might be pleased to have a work from me for the work's sake. No, indeed, the last twelve months have been full of work for me even if that work has not been the sort that is most inspiring to letter writing. I have been house building. Now you understand that house building is no joke in this country.

It was about a year ago when it was decided that I should come to Choon Chun and start the work of opening up the new station here. Some of you will remember that you had the pleasure of subscribing to this fund, while I was going up and down in your country seeking whom I might induce to help in this good work. Choon Chun is sixty miles from Seoul, which is the nearest point where other missionaries live. This had been our home for all the years that we lived in Korea, and now that we had been ordered to move on there was nothing to do but be true to our Methodist training and proceed to move. There was no mistaking the marching orders which plainly read: "Choon Chun circuit, J. R. Moose." But what was Choon Chun circuit, and where was it? In other days I had passed that way and had a very vivid recollection of mountains and winding paths that tried to pass for roads. Then too when the circuit itself was looked into it was found to cover six large counties in which there is not an inch of railroad or other modern convenience for travel, not even a dozen miles of what you would call a good country road. But then I am appointed to look after people and not after roads and other matters of that sort. Well as for the people they are here in the bounds of these six counties, and so scattered in the thousands of villages that one cannot go very far in any direction without finding some of them. Well, as I said before, it is people that I am after and so I am finding them.

There were no houses in this town fit for us to live in. This is a matter of one's bringing up. Had we been brought up to live in a mud hut thatched with straw we could live in it just as well as the millions of people in this land do that know nothing better. Our plans for the new station were that Dr. J. Wilson Reed and wife should move here with me and my family, so the first thing to do was to provide house room for the two families. The money for our permanent houses was not in hand and that was not the half of it, we did not know when it would be. One thing we did know and that was that we wanted to get out and get busy with our job just as soon as possible. So we decided to take what money we could command on the field, which was not very much, and begin the work by first building a house that should be used for a dispensary or hospital. In this house we could all live till we could get our dwellings which were to come later. The Doctor had other duties and could not come with me to take part in this first building enterprise.

It was decided that the house should be a mixture of Korean and American architecture. This called for much more and much better timber than is used in ordinary Korean houses. But where was this timber to come from and how was I to get it? Now Korea is not a country without timber, though the ordinary American is so impressed with what he usually sees on a visit to this country. Here is the river within a mile of town and down this every year there go thousands of logs which furnish building material. But when I came to Choon Chun it was four months till the rainy season and no one could hope to get logs till that time, as the water in the river is too low to float them at other seasons. But there were small crooked pines in the mountains from two to five miles away. It did not take me long to decide what to do, as I wanted a house at the earliest possible time. So to these mountains we went and bargained for a lot of these trees as they stood on the steep mountain sides, the bargain having been made on our way back to the little two room house, with both rooms covering less than 8x16 feet, where I was making my home, while building; we let it be known in some of the villages that we wanted men to cut timber the next day. So next morning we went to the scene of action to see how things would go and soon were convinced that we would not be short on hands that day as we soon had forty-five swinging axes. Did I say axes? Well, yes, for lack of a better name, we will call them axes, but I am sure that were it possible for a good American axe to object, that such objection would at once be made for using the term axe in connection with this chunk of iron that I am here dignifying with the honorable name of axe.

The trees were cut down and the logs and poles, for many of them were only poles, were slid down the hill into the valley below; where the bark was peeled off and they were left to dry a few days before taking them into the place where they were to be used. But how were we to carry them, since there was not a wagon nor cart of any description in all this part of the country? Even if there had been ever so many, there was no road here over which they could have gone. There was but one thing to be done, and that was to carry it on the backs of men. I said backs; yes, that is right, for it is on the back that these people carry heavy loads. They have a sort of pack saddle, or wooden frame which they carry on the back supported from the shoulders by means of straw ropes, and on this they carry very heavy loads with comparative ease. So when the day came round to carry in the timber we had no trouble to find dozens of men and boys who were anxious to have a part in the work, not altogether for the fun of it, but for what they could make out of it; so the timber was carried in and the carpenters began their part of the work. I am sure the American carpenter would never undertake to build a house out of such a lot of timber as we had; and for the tools that the carpenters had they would not pass for tools at all if an American carpenter were the judge.

You should have seen our sawmill. It consisted of two men with a saw about six feet long and two inches wide. This made the entire outfit and all that remained was to prop up one end of a log and one man takes his stand on top of it while the other man finds his place on the ground under

the log. It is slow work, but give them time enough and they will get a line cut and then another until the entire log has been cut. One good thing about this sort of building is the fact that it does not take much lumber for them. However, this one required much more than the ordinary Korean house, since the floors are of plank instead of stone and mud, as the Koreans make them.

It was about the middle of April when we began work on the dispensary, and it was ready for us to move into the last of September, when my family moved from Seoul to this place. In the meantime we started work on the dwellings and by Christmas Dr. Reed was able to move into his, but we did not get into ours till toward the close of January. The lumber for the dwelling houses had to be cut on the same sort of mills and carried on the same sort of carts.

I am glad this house building will be over some time and I shall be able to again give my time to direct work of leading people to the Lord. Let every reader of this stop and breathe a prayer that the Lord will use us to lead men to Him.

Yours cordially,

J. ROBT. MOOSE.

The Epworth League

CONDUCTED BY

Rev. R. E. Atkinson, West Asheville, N. C.

If you want a newsy League column, send us the news.

* * *

Cultivate the social side of your League by having a social occasionally.

* * *

Each officer of the League, at least, should have the Epworth League Handbook.

* * *

The success of your devotional services depends very largely upon the time when you hold them.

* * *

The "dry and tedious" service is often due to a lack of previous preparation by the leader.

* * *

The Charity and Help Committee of one League reported last month 39 calls on the sick and strangers.

* * *

There are not many classes where Leagues cannot be organized if the pastor will encourage and assist in organizing.

* * *

Have you had an installation of officers since conference? There is no beetter way to bring your League into prominence.

* * *

Do not become discouraged because your League is small and poorly attended. We know a president and three members who continued meeting, laboring and praying for twelve months before they succeeded in interesting and reaching the young people.

* * *

If you have a special service or a plan for service, "prepray" for it. Do not wait till you fail, or all is past, and then "post-pray." It is much better at all times and for all occasions to "prepray."

* * *

We note in the Greensboro items that the Intermediate League of Walnut Street is growing and doing fine work. The same note states that Brother Ingle is doing a good work. Why, of course, it could not be expected otherwise, but with such an enthuiastic and aggressive League success is imperative.

* * *

A QUESTION MEETING.

Announce the plan of this meeting one week beforehand. Request the members to carefully study the topic of the evening in connection with the Bible references, and to come with two or three questions on the topic written on slips of paper. These questions are to be collected and distributed at random so as to give each person present one or more. The meeting will consist of answers to these questions.—Selected.

* * *

There is no League in the conference but can be improved. One splendid way is to have a suggestion or complaint box in the League room. Any one who has a suggestion can place it therein unsigned. Anything a Leaguer thinks the League should do. In this way the League will discover its needs and lacks, and will be able to see them as others do. Let this box be opened by the president of the business meeting. Here these suggestions can be discussed and adopted or rejected by a vote. Try this plan and let us hear from you.

* * *

A FRONT SEAT BRIGADE.

A certain Christian Endeavor society was deploring the vacant front seats in their services, the mid-week prayer meeting and the Sunday church services. Some one suggested that the ushers ought to coax the people to sit in those seats. "What!" exclaimed a member, "dictate to our elders? Let us fill those seats ourselves!" And so it was. The leader of the next prayer meeting stated the difficulty in twenty words, "Now," said he, abruptly, "we want all of you who will promise to fill these front seats to rise."

The Endeavorers, without a word of encouragement, rose, and that was all there was to it. No! Not at all. For those front seats have been filled ever since.—Selected.

* * *

Dear Leaguers, if you can do nothing more to assist and encourage your pastor fill the vavant front seats. Never allow them to be vacant during services.

* * *

WHY YOU WERE LATE.

1. Because you did not plan to be early.
2. Because you did not notice other Leaguers going to the meeting.
3. Because you do not own a consecrated watch.
4. Because you care more for your own ease than God's cause.
5. Because others are late and you are willing to tag with them.
6. Because you have never thought about it.
7. Because the nice adjustment of your clothes is more to you than the success of the meeting.
8. Because you put off preparation till the last minute.
9. Because tardiness has become a habit.
10. Because you do not realize the power of example.
11. Because you are a passive member and not an active one.—Selected.

A Leaguer from one of the middle states moved to Fairfax, Ill. There being no Southern Methodist League in the town he went around to the Methodist Episcopal League. He had observed on their bulletin board these words: "League at 7 p. m. Strangers are cordially invited." He went six successive weeks without being extended a cordial invitation or spoken to. After six weeks "Business meeting Tuesday night" was announced. He went. He was not a member, and had no business, but he had a grievance. When they asked for new business he asked for recognition, and got it. He said: "I've lived in this city for six weeks, and for six weeks I attended your League services—and, Mr. President, I want some member to make a motion to have the word 'cordial' stricken from your bulletin board; no one gave me a cordial invitation to come again; no one asked me to join your League—or who I was—or where I was from—or even if I was a Christian. I was not given an opportunity to speak in your meetings—you didn't ask for strangers to speak. Mr. President, this League is advertising something it is not—you are misleading the public—you do not practice what you preach; and from my viewpoint—and it's the viewpoint of the public—you are far from the true purpose of this League, and if I were to leave Fairfax today I'd say—to use my exact words—'Fairfax League is "on the bum"—don't go near; you'll have a chill if you do.'"

THE MAN FROM UP ALONG.

The Bright Side of Life.

The German has never been noted as a humorist. Not having been blessed with the flashing wit of the Irishman, nor with the dry humor of the Scotchman, he may not shine on occasions as brilliantly as those of other lands, but you may depend upon him to shine longer. There is a happy good nature and geniality that wears well and makes life decidedly agreeable to those who dwell among them. They have their own way of putting things, and it completely disarms all criticism. The following instances will illustrate my meaning:

The annual branch meeting of the Woman's Missionary Society was to be held in a certain town in the county. As many of the ladies were strangers in the place, they were met at the train by their hosts. Brother Lemuel, always foremost in every good work, was on hand, his face beaming smiles of welcome, and when the train drew in and the "elect ladies" alighted, he was the most conspicuous figure in the crowd. He was rushing everywhere, shaking hands with everybody who looked as if they might be interested in foreign missions.

Finally he found the guest who was to stay at his house. She looked as if she might be the president, but he accosted her as if she were his next-door neighbor: "Well, now, you do look some tired," said he, seizing her hand in a hearty greeting. "Where is your valise?"

"Right here," said the lady, who was forgetting the weary journey in the warmth of the welcome.

"What!" said Brother Lemuel, in mock surprise, "dat big valise yours! Why, it looks as if you were going to stay two or tree weeks instead of two days!"

Had another person said the same thing the lady might have felt that it was a chilly reception, but there was no mistaking the welcome in this case. It was so genuine and whole hearted that she could afford to cast no reflections upon it, and more delightful entertainment the "Branch" never enjoyed.

. . . . . .

It was the painful duty of the preacher to inform an old fisherman that his brother was dead. Meeting him on the road, he said, after some general remarks:

"I suppose you have not heard that your brother John died last night!"

"My brother Chon det!" exclaimed the old man in astonishment. "Dat can't be; he never notifite me!"

. . . . . .

It was about the time of the advent of the Salvation Army into the town that the minister was talking with a native by the wayside:

"I hear," said the preacher, "that the Salvation Army has come to town."

There was a look of inquiry on the old farmer's face, as if he did not just understand the remark; then his face brightened as if he had struck the meaning:

"Oh, dem tings," said he; "dat's what eat my barley last year." He evidently meant the "army worm."

. . . . . .

One of the storekeepers related the following story to me: "Old Jack, the fisherman, had gone away behind in his accounts at my store; so much so that I was compelled to say he could not have any more goods unless he brought something in exchange. A week or so after, he appeared as usual, walking up from the shore with a confident step, and accosted me thus:

"'Good day, Mister Storekeeper. What you gif me for a nice black fox skin?'

"'Is it a good one?' I asked.

"'Oh, firstrate—best I ever saw,' said Jack, hurriedly.

"'Well, it ought to be worth about three dollars," I said, for I knew it was out of season and not much good.

"'All right,' said Jack, 'I'll take dat much. Now gif me a pound of tea, some sugar, some molasses, half pound of tobacco and some beans.'

"Accordingly I tied up the various articles, and he kept carefully putting them in his bag.

"'Now,' said I, 'before I give you any more, we will go down to your boat and have a look at that skin.'

"'Oh,' said Jack, 'I did not bring it with me today. I saw him running in de woods de other night. I'm going to set a trap for him tonight,' and he quickly shouldered his bag and departed, leaving me half angry and half amused."

—J. W. Aikins, in Christian Guardian.

I pray you with all earnestness to prove and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them.—Ruskin.

"Take your needle, my child, and work at your pattern; it will come out a rose by and by." Life is like that—one stitch at a time taken patiently, and the patern will come out all right like the embroidery.—Oliver Wendell Holmes.

From The Field.

A Call From Korea.

The following letter contains an urgent call. Brother M. B. Stokes, one of the choice spirits of the church went out from our conference to Korea a little over a year ago. The Lord has wonderfully blessed his labors. Will not some person, or Sunday school, or congregationfi in the Shelby district, give $90.00 to this school? Brother Stokes calls it "a good opportunity." The Shelby district supports two missionaries, and will in addition to this raise this year over four thousand dollars for missions. We also want to help this school in Korea. Any Sunday school or church that will take theis blessed work up can count on me for ten of the ninety dollars. God lays the work on us.

C. F. SHERRILL.

Songdo, Korea, Feb. 26th, 1909.

Dear Brother Sherrill:—I am writing you this time upon a little matter in which I am much interested. Last fall we organized a girls' school at E Chun Eup, one of the largest towns in my work, about sixty miles from Songdo. A short time ago we decided to unite this school with our boys' school at that place, and run the two together upon a somewhat larger and more satisfactory scale. That is, we wish to put enough money into the school to enable us to employ three competent teachers. The people of the circuit have responded nobly and they have pledged to give $8.50 a month for the running of the school. We must have $10.00 a month, or $90.00 a year in addition to help them out at this time. One of the prominenet men of the circuit has given $45.00 for the building of a school, and that amount, together with what the rest of the people have given for this purpose, will be sufficient for the building of a nice school house. The man who gave the $45.00 has given one-fifth of his earthly substance to this work. Cannot your district or some church in the district undertake this work, and help us by giving us $90.00 a year for this school? We will give you a report of the work every quarter to help you in keeping the interest up. This is a great opportunity to give us some needed help at a time when it is most needed, and I feel sure that you will have no trouble in getting some church to undertake this work. I assure you it is a most urgent case, and some money spent here now will mean a great deal for the development of the work there in the future. I feel sure that I can depend upon you to help us at this time.

Please give mine and Mrs. Stokes' love to Sister Sherrill and the rest of the family. It is our prayer that God may greatly bless you and make this one of your most successful years.

Your brother in Christ,

M. B. STOKES.

"Something to Do."

At the beginning of 1908 there was a little lesson paper gotten out for "Our Little People." It had as a text "Something to do." At the first glance this booklet looked like something that coula not be done, but a second and careful study of the work showed that it was plain and easy and something—sure enough to do. I have a class of little boys and I talked this "Something to do," to them. I bought each one a nice scrap book and started them. First Sunday's work revealed that only one or two had done anything. I complimented these little fellows and encouraged the others. The next Sunday morning more than half of them had written and illustrated the lesson with their own drawings or cuttings from the paper or pictures gotten somewhere. I told the school what we were doing and tried to get others interested; did not get much encouragement, but I kept at it. Summer came and the boys had made good progress, but the summer vacation took some away and there was a zigzag pull and when I got under headway again, it had almost gone to pieces. Some of the boys were busy (?), little fellows now under ten years of age, doing nothing and fell out with "Something to do," so I had to abandon what I am sure is the very finest work ever yet gotten up for Sunday school work. I then made an appeal to any one in the school who would take hold of the work, to say so and I would give them a blank scrap book. I did not get takers. I wish to mention in this connection that at the outset a little girl in our school, hot in my class, asked me for a scrap book, and she kept up the work for the entire year, and it is a marvel . Beginning with the first lession of January, 1908, she kept at it every Sunday for the whole year and with her beautiful writing and appropriate pictures she has completed a simple story of the entire years' lessons. The lessons are so wonderfully impressed on a child's mind by this way of studying them and the book at once becomes a very valuable piece of one's life record.

I would give anything if today I could put my hands on such a book I did when a child. Sometimes the boy or girl may be very well trained in the home and Sunday school but may have very little to anchor them to any particular work or impression as a child in after life. Sometimes they may grow up and go away out from home and may enter, if not a sinful life, an indifferent one as to their religious living. Years may pass by and some thing may bring them to the old home when perhaps parents are dead years ago. There in amongst old books or papers this "Something to do" scrap book may be found and reread and a closer walk with God, a closer return to the old paths may be the result, who knows. Let the good work, "Something to do," go on. But who was the little girl? Oh, yes, I like to forgot. Do you remember the Rev. Thos. A. Coon? Yes; his daughter Miss Emma, married Mr. Wm. H. Charles, and to this union was born little Mary Coon Charles, and this is the little girl. You also remember that long ago Brother T. A. Coon was transferred to heaven and a few years ago Mary's mother also passed over the river, when Mary was a "wee-teeny" thing, and the widowed grandmother, Mrs. Mary C. Coon, has raised and tutored her. I am not surprised at Mary's scrap book of "Something to do" so richly endowed, like Timothy of old.

Her friend,

JAS. F. ANDERSON.

South Fork Circuit.

I trust these few lines will find place in the Advocate from South Fork circuit. We were sent to this field about the first of January. We found a kindly people. They gave us a royal welcome. Truly we are among a kind people. We have eight appointments, and I have met with encouragement at each of our churches. We have good congregations. We mean to make April mission month. We trust we may be able to secure all our collections by cash and pledges.

Last Saturday morning we noticed people at plateau from around the place, some from afar. They gathered in squads for awhile and at eleven o'clock they stormed the fort. We surrendered and they filled our dining room with many tokens of their good wishes. They even pounded us with wood, rake and numerous other things. For these tokens of love and encouragement we are truly thankful. We were then invited to the front yard, where a sumptuous dinner was enjoyed by all. There were present about 75 or 100 people. We were delighted to have these people come to our home. We get nearer each other in this way. We pray God's richest b'essings upon each of them. Such encouragements as these cause us to feel that our every effort must be used in serving this people.

Pray God's blessing upon us and ours.

G. L. KEEVER.

Mount Holly.

As this is my fourth year on this work and the year is passing rapidly by it might be of interest to some of the readers of the Advocate to hear from this part of the conference, as but few of our preachers ever write from this end of the work. I suppose they are too busy making history, to write about. We lost some of our strong and best preachers from the Shelby district last conference, but gained others in their place. We lost our faithful, brave, conscientious, presiding elder, Rev. R. M. Hoyle, but gained our genial, earnest, painstaking, C. F. Sherrill. We lost that true warm-hearted W. R. Ware, but gained that noble, fine, J. R. Scroggs. We lost that solid, systematic J. E. Gay, but gained that pleasant, sunshiny F. L. Townsend.

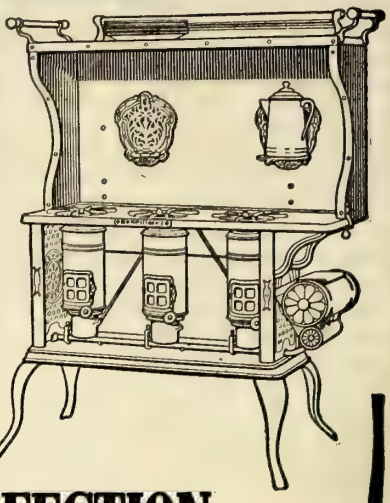
With all our losses the gain about equals the loss, and so the Shelby district is moving on to greater and nobler achievements.

The Mount Holly work is making some progress along social, intellectual, material, moral and spiritual development. We are not making much noise, but the work is moving forward. River Bend church placed in it a $75 organ. The credit is due the Ladies' Aid Society. Our next move will be to paint the church at this place. We have but 30 members at this church. About 15 belong to the church aid society and they have raised about $200 in less than three years for church improvement.

At Moore's chapel we have a live working Woman's Foreign Missionary Society, organized about six months ago. Here the church is talking of painting and otherwise improving. At Mt. Holly we have a Woman's Foreign Missionary Society, a Parsonage and Church Aid Society, a Light Bearers' Society and a Golden Link, a Young People's Society, all organized less than a year ago, and all doing good work. Is there another work in the conference with two Woman's Foreign Missionary Societies, a Juvenile or Light Bearer's Society and a Golden Link or Young People's Society? If anyone knows of such a place name the work. Is it not possible that Mr. Holly stands ahead in this particular?

We are busy getting ready for the District Conference which convenes at Mt. Holly the latter part of June. This will be the first time Mt. Holly ever entertained a District Conference. The Baptists have had their association here; the Lutherans have had their conference. the Presbyterians their Presbytery, and now the Methodists are going to have their conference. Won't that be fine? We are going to expect our editor to come and our people will have the opportunity of seeing a sure enough editor. Then we will look for our school representatives, Dr. Kilgo, president of Trinity College; Mrs. Lucy Robertson,

Put This Stove in Your Kitchen

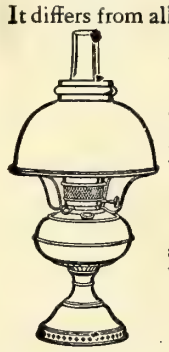


It is wonderfully convenient to do kitchen work on a stove that's ready at the instant wanted, and out of the way the moment you're done. Such a stove is the New Perfection Wick Blue Flame Oil Cook-Stove. By using it you avoid the continuous overpowering heat of a coal fire and cook with comfort, even in dog-days The

NEW PERFECTION

Wick Blue Flame Oil Cook-Stove

is so constructed that it does not add perceptibly to the heat of a room. It differs from all other oil stoves in its substantial CABINET TOP, with shelf for warming plates and keeping cooked food hot, and drop shelves for holding small cooking utensils. Has every convenience, even to bars for towels. Three sizes. With or without Cabinet Top. If not with your dealer, write our nearest agency.



The **Rayo Lamp** is the ideal lamp for family use—safe, convenient, economical, and a great light giver. If not with your dealer, write our nearest agency.

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The Price of Goodness

The goodness of Uneeda Biscuit is not a matter of cost to you. It is assured by the careful selection of the best materials for Uneeda Biscuit; by the skill of experts who bake nothing but Uneeda Biscuit; by the perfect cleanliness and appliances of great bakeries built expressly to bake Uneeda Biscuit; and, finally, by the perfect protection of a package that excludes all dust and moisture.

All this has resulted in quality out of all proportion to the price.

Uneeda Biscuit 5¢

NATIONAL BISCUIT COMPANY

president of Greensboro Female College, and also president of the Woman's Foreign Missionary Society; Dr. C. C. Weaver, president of Davenport Female College, and Prof. W. W. Peele, president of Rutherford College. These, with our own great men in our own great district with our new enterprising Presiding Elder to lead us, surely we can get along even without a bishop. We are making some necessary improvements on our church at Mt. Holly. We have had electric lights installed, weights put to the windows and the glass stained. We are now contemplating buying chairs for the choir and putting book racks on the back of the benches, and buying 75 or 80 more hymn books, so you can sing as well as preach when you come to see us.

J. B. TABOR.

Educatioal Convention Notice.

Will you do me the favor to publish, in the next issue of your paper, that the Educational Convention of the M. E. Church, South, to be held in Richmond, Va., April 21-23, will meet in the Broad Street Methodist Church, with perhaps one night meeting in the auditorium. The Board of Eucation will hold its business meetings in a room of the same church.

For further local information, inquiries should be addressed to Rev. W. Asbury Christian, 1009 West Grace St., Chairman of Committee on Arrangements.

Tanking you in advance, I am,

Fraternally,

J. D. HAMMOND.

Polkville Circuit.

Our first quarterly meeting was a success. Bro. Sherrill did some good preaching. The stewards made a fine report , the best on any circuit in the district for the first round. J. S. Martin was with us and made an earnest speech on the Laymen's Movement. He has the interest of the Kingdom of God at heart.

We have had a good revival at Polkville. Rev. E. N. Crowder, of Shelby circuit, did most of the preaching. About twelve conversions, and will receive four on profession, one by certificate. To date we have received about eighteen members.

W. M. BORING.

From Winston District.

Under the leadership of Dr. Marr, the Winston district is being awakened to a new feeling of obligation to missions. Three institutes have been held in different parts of the district within the past two weeks, and an enthusiasm has been created that should go far toward bringing up all financial obligations in full in every charge of the district. It was decided to hold, during the early months of the spring and summer, an institute in each pastoral charge. But the aim is not so much the mere getting of the assessments as the enlistment of the forces. Already several laymen have been brought forward that show the capacity for leadership, and these will be used in reaching and enlisting the laymen in other charges. The institutes held were largely laymen's meetings. The preachers were present, but the laymen had the larger part in the discussions.

At the Walnut Cove meeting, held on Friday and Saturday, March 26-27, the papers and addresses were of a very high order. The sermon by Dr. Marr on the Debt of the Strong to the Weak, the papers, one by Prof. Snipes on China, one by W. A. Lambeth on Korea, one by Bro. Morgeson on Romanism, deserve special mention. At the advance meeting, held on Thursday and Friday of last week, Dr. Marr gave us a very important discussion on the Readjustment of the Church to Suit the Needs of the Hour. J. E. Abernethy discussed the Laymen's Movement, and Bros. Stockton, Whitaker and Crawford outlined the work of the lay leader in the conference, the district and the congregation.

If the work, begun so auspiciously at the institutes, can be carried out to the great body of laymen in the Winston district, we see no reason why there should not be a great advance along all lines in this district. In fact, the advance has already begun. New church buildings or additions to present buildings are being projected all over the district, salaries have been increased on a majority of the charges this year and things seem to be "looking up."

A committee was appointed at the Advance meeting to edit and publish some of the chief addresses made at the Walnut Cove and Advance Institutes for general distribution over the district. This should prove a valuable pamphlet to all interested in the forward movement, not only to those within the bounds of the district, but to the preachers and laymen of our whole conference.

JOHN F. KIRK.

A VITAL INTEREST IN URGENT NEED.

We are again approaching the season of the great gatherings of our young people of the South in the mountains of Western North Carolina for Christian conference training. No more significant assemblies gather within the bounds of our country. That the interest of Christianity represented here is vital and fundamental has been fully recognized for years; but only recently has attention been directed to the necessity of providing adequate material equipment for the work. Immediately a number of prominent business men and church leaders were officially organized and legally incorporated to protect and develop this interest, and the movement they have inaugurated commands the consideration of intelligent Christians who have at heart the future of Christianity.

I.—The Interest.

In accepting the prime motto of the church today as "The Evangelization of the World in This Generation," do we allow the inference that we are striving to leave the church the inheritance of a finished task? The Christian man of clear vision today knows that the church is only approaching its greater task, to which the further evangelization of the world but adds. To sail the wild sea, face the dangers, and meet the problems of a heathen land would seem a task fully sufficient. But the greater task is that of personalizing religion, gaining its effectual application to the complex social and business relationships of advanced civilization, and obtaining its simple practice in the nation of tomorrow that is professedly Christian today.

Upon whom is this mightier task falling? Who, then, are to be the Christian men and women of the future?

The answer is an axiom. It is the fifty thousand college men, who, gathering in small groups with leaders from among their own number, are voluntarily studying the Bible. It is the twenty-five thousand young college women who are doing likewise. It is the two hundred thousand young men and women, in and out of college, who are voluntarily studying the work of Christian missions and the religious work of the world. It is those young men and women who are earnestly seeking the deepest possible personal consecration, and are systematically studying the religious difficulties of their associates for the purpose of bringing them to Christ. It is especially the one out of every ten from this larger number who are more qualified both by nature and also by acquired equipment and are daily training in places of leadership.

It is in our colleges that we place our hope for the future. And we renew our faith when we observe that the religious work being carried on in the colleges by the students themselves is, from a religious standpoint, the "marvel of the decade." This religious work of the college men and women of the South is the interest to whose particular and pressing need the attention of the church is now called.

II.—How This Interest Has Been Sustained.

The religious work among our colleges is like all other religious work, and like work in the business world, in that it is not done automatically. Last year about one thousand students in the Southern colleges for men alone, were set to the task of carrying forward the religious work. The magnificent results accomplished are due to three distinct qualifications which those men possessed, namely, (1) Consecration; (2) Inspiration; (3) Training.

How and where did they get these qualifications? Did they as Freshmen enter college possessing them, all ready for service? Was it possible for the college, through its curriculum or its faculty, to offer them this equipment? "Crowded curriculum" and "over-worked faculty;" what Southern institution but is attuned to this plaintive note! It was the invaluable work of the student Christian Associations that attracted and persistently led them into getting this equipment. In the State institutions no other organized body is permitted to promote its activities while in every type of institution the Christian Association has been found best adapted and most effective for organizing religious work among students.

And it is by means of the great ten-day Christian training conferences for college men and college women that the three-fold equipment is most effectively secured to the leaders. Mr. Robert E. Speer says these conferences are among the "most interesting and fruitful developments of the religious life of our times." The time—immediately after the close of the college sessions, before the students enter upon their summer vacations; the location—in the mountains of Western North Carolina; the personnel—leading students from practically every college in the South; the methods—such as have been worked out through decades of experience in training college men and women throughout North America; the leadership—the strongest speakers and workers of the church known to the college world; the atmosphere—that indescribable influence created by the uniting of this location, personnel and leadership. Such are the cardinal influences of these conferences, which unite in producing the desired result—a consecrated, inspired, trained college student. From this source come leaders for the Bible classes and Mission Study classes, personal evangelistic workers, Christian students trained to meet the personal religious problems of college life, and to exe-

Continued on Page 14

The Christian Life.

EASTER DAY.

Across the windy slopes sweet bells
were ringing;
A skylark's song came downward,
clear and gay,
And my full heart broke forth in joy
and singing,

This Easter day.
My risen Lord, I felt thy strong protection!
I saw thee stand among the graves
today;
"I am the Way, the Life, the Resurrection,"
I heard thee say.

And all the burdens I had carried sadly
Grew light as blossoms on an April
spray;
My cross became a staff; I journeyed
gladly
This Easter day.

"GO TELL MY BRETHREN."

Every Sunday is a celebration of the Savior's rising from the dead. But Easter day is the special festival of the resurrection. Jesus Christ is really living. Too often his life is but a memory to us. We recall that He did live and do many wonderful deeds but that He now lives, we are prone to forget.

The Easter celebration must revive our consciousness of His living presence. Such a consciousness will vitalize all our Christian experience. Without it duty will be drudgery, and all effort a burden. "Dr. Robert William Hale, the great English preacher, had a wonderful experience. It came to him with overwhelming reality that Christ was indeed alive. He had believed it before. This was belief illuminated, transfigured and glorified. It was one of the great experiences of his life. After that he used to ask the congregation at Carr's Lane, where he preached every Sunday morning, to sing an Easter hymn. He was determined to get his people to know that Christ was alive." He really lives and dwells with all His own.

When the risen Christ appears, He always has a message. He not only gladdens the hearts of those to whom He comes, but He also sends them forth to tell that He is risen. Peter at Pentecost, and all the disciples in their preaching, as recorded in the Book of Acts, made much of the resurrection.

They had seen him. Many knew that He had burst the bonds of death. They had heard his message, 'Go tell My brethren." And inspired by His living presence, they went forth everywhere to tell of the forgiveness of sins through the crucified and risen Christ. And that is the business of every disciple today. That is the message of Easter to us. We must tell the story till all the world knows His love and power.

The resurrection has in it the pledge of victory. The Christ whom death cannot hold is "mighty to save and able to save and able to deliver." The task of world conquest is too vast for ordinary faith. The strongholds of sin seem impregnable. The prejudices and superstitions of men seem to be so deeply rooted that they cannot be destroyed. The hosts of sin seem to be innumerable. In the face of such difficulties, the faint-hearted cower and tremble.

But when the risen Christ is really present in the soul, faith rises and with eager grasp lays hold on victory. Jesus has conquered, and for Him, and for those who trust in Him, there can be no defeat.

"Jesus shall reign where'er the sun
Doth his successive journeys run.
His kingdom spread from shore to
shore,
Till moons shall wax and wane no
more."

THE BLESSED EASTER TRUTH.

In those moments when Christ is most real to me, when he lives in the center of my desires, and I am resting most heavily upon his help—in those moments I am surest that the dead are not lost, that those in whom this Christ in whom I trust has taken he is keeping. The more he lives to me the more they live. If in the city our heart is holy with the presence of a living Christ then the dear dead will come to us and we shall know they are not dead but living, and bless him who has been their Redeemer and rejoice in the work that they are doing for him in his perfect world and press on joyously toward our own redemption, not fearing even the grave, since by its side stands he whom we know and love, who has the keys of death and hell.

A living Christ, dear friends, the old, ever new, ever blessed Easter truth! He liveth; he was dead; he is alive for evermore! O, that everything dead and formal might go out of your creed, out of your life, out of our heart today! He is alive! Do you believe it? What are you dreary for, O mourner? What are you hesitating for, O worker? What are you fearing death for, O man? O, if we could only lift up our hands and live with him—live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud and the letting of the life out to its completion! May God give us some such blessing for our Easter day.—Phillips Brooks.

LIFT UP YOUR HEARTS.

A few weeks ago a friend dug up from the woods a clod of earth, black and heavy, without a suggestion of life, and incased about the edges with ice and snow. Placed in an earthen dish, it has stood since then in my window, where the sun has poured its warmth into the heart of the cold, dark clod. I held it in my hand today, and was thrilled with the mystery of its beauty! Every part of that once cold bit of earth is covered now with greenness and flowers. Tiny blossoms so dainty and sweet as only the woods produce, varieties of grasses, little embryo bushes—the whole rich, productive forest is here in miniature. I have studied it eagerly, thrilled by its lesson. Who would have dreamed of this development when first this bit of ice-bound earth was brought to me? But the possibilities all were there, the seed of every beautiful growth was hidden within it. Dropped by the passing wind, they had lain under the winter snows waiting the touch of spring.

Thus in your heart and mine has God put wondrous possibilities. They wait only to "know the power of his resurrection" to spring into beauty and bloom. Put them where the Great Sun can reach them! Let the warmth of the light divine strike to their roots, and lo! what marvel of development we see. And after the winter of death is over, who shall foretell the possibilities of the life eternal through the power of him who was dead, but is alive forever more?—Dr. J. M. Buckley.

LIFE A DISCIPLINE.

Sooner or later we find out that life is not a holiday but a discipline. Earlier or later we all discover that the world is not a playground; it is quite clear God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school; the Master does not mind that so much for its own sake, for He likes to see His children happy, but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care, but our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education; and because He loves us, He comes into the school sometimes, and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it, like Peter, and go out at once, and weep bitterly. Sometimes the voice is like a thunder clap startling a summer night. But one thing we may be sure of—the task He sets us to is never measured by our delinquency. The discipline may seem far less than our desert, or even to our eye ten times more. But it is not measured by these; it is measured by God's love; measured solely that a scholar may be better educated when he arrives at his Father. The discipline of life is a preparation for meeting the Father. When we arrive there to "behold His beauty" we must have the educated eye; and that must be trained here. We must need much practice—that we shall "see God." That explains life—why God puts man in the crucible, and makes him pure by fire.—Exchange.

THE CROSS TO BE CARRIED.

Christ did not command his disciples to seek out a cross, or talk sentiment about it. He told them to take up the cross and carry it. They were not to choose it. It was there, in their lives, ready for them. It remains so today. Each man or woman, ready to obey Christ, will find the cross at hand in daily life waiting to be takeen up. Many Christians prefer to sing about the cross to sentimentalize about it, rather than to lift and carry it in the shape of a quarrelsome relative or uncongenial work, or strict economies and daily self-denials in home life. The cross is not pleasant, never was, and never can be so. It means crucifixion, not talk. The reason that some Christianity is so unsubstantial and cheap and unsatisfying is that it uses the cross as an emblem and nothing more.—J. R. Miller.

THE KINGDOM.

Too long have we been willing to put that kingdom He came to found away beyond the stars; to interpret all His glowing words about it is the description of some visionary state which has no relation to this world. That was not the purpose of His mission; that is not the meaning of His Gospel. In His prayer there is no intimation of a wish that we may go to heaven; it is a prayer whose sole burden is that heaven may be brought to earth.—Washington Gladden.

Easter is here again. Its return thrills with gladness every Christian's heart. In nature, alone, there is enough to be seen and heard to constitute it a season of rejoicing. Buds are swelling, flowers are blooming, birds are singing, balmy breezes are kissing into life vegetation everywhere, lambs are skipping, and happy children are romping on the fresh, green sward.

But these are the material, natural gifts of the Easter season. Over and above them all, and infinitely superior to these earthly luxuries, is the crowning factor in our Easter joy, namely, this: It is the anniversary of that morning when the angels, speaking out from the grave wherein had lain the dead body of our crucified Lord, proclaiming the news: "He is not here; he is risen!"—Selected.

A JELL-O Dessert



JELL-O MARSHMALLOW.

Dissolve one package Lemon JELL-O in one pint boiling water. Just as it begins to stiffen, drop two dozen white marshmallows into the JELL-O. Pour in a mould and when firm decorate with marshmallows and serve with whipped cream.

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THE ORIGIN OF EASTER.

The great spring festival of Easter in which all Christian nations commemorate the resurrection of Jesus Christ, takes it name from an ancient Saxon goddess variously named Eostra, and Ostara, who personified the morning or east as well as spring or the opening year. Among the ancients it was a time of joyous festivities which lasted for eight days. Sacrifices were offered to the goddess, games were played, slaves were freed, and many rites and ceremonies were performed. Among these rites was one which has survived to the present time and with which almost every boy and girl is familiar, that of the Easter egg. The eggs were dyed or stained of various colors, and it was the custom to exchange them as presents. Sometimes these eggs were looked upon as possessing miraculous powers and were kept as charms and amulets; often they were eaten. Games were also played by the young people in which the eggs were struck against one another to find out the most enduring.

Over in Scotland, among the hills and moors, the boys and girls of the country districts rose up very early on what was termed "Pasch Sunday" and searched for the eggs of the various wild fowl for their breakfast. Those who found the eggs were envied by the others as being peculiarly lucky.

The story of how the egg first came to be part of, and favored food during the Easter festivities, is that one day, long, long ago, there fell from heaven an egg of immense size. The river Euphrates was its resting place and there doves descended and hatched it, when out from it arose in splendid beauty Easter of Venus.

When the early Christians came to the land of the Saxons and saw the joyousness with which the festival was celebrated, they preserved the feast, only changing its application. "We will maintain your celebration," they said, "but it shall henceforth mean the resurrection of Christ." The change was easily effected. The people who hitherto had shown their delight at the bursting forth of spring the singing of birds, and the coming of the flowers now expressed their delight and joy at the rising of Christ from the grave and his ascension to the heavenly mansions.

In the first centuries of Christianity there was much and bitter argument between the Eastern and Western churches as to the date on which Easter should be celebrated, and so at a great meeting of churchmen brought together by the Emperor Constantine in the year 325, and which many of you boys know from your histories as the Council of Nice, it was decided that Easter should be celebrated the first Sunday after the first full moon following the vernal equinox, which always falls on March 21st.

Thus Easter may be as early as March 22, and as late as April 25. However, it must be within these dates.

During the twentieth century Easter will occur as eaerly as March 23, 1913, and in 1943 it will occur on Aril 25th.

Easter is the most significant as well as the most joyous festival held during the year, because it expresses the belief of the Christian church in the fact that Christ rose from the grave. In the Greek church on Easter morning the customary greeting of friends is: "The Lord is risen," to which the invariable answer is, "He is risen indeed."—The American Boy.

JIM'S EASTER LILY.

Jim had been "one of the boys" and a favorite because he was always so cheery and on the lookout to "help a fellow." Every newsboy in the crowd would swear by Jim. Many times when he had sold his papers he would help one of the "midgets", as he called the smaller boys, by crying his papers for him and being bright, quick and pleasant, trade usually came his way.

There were many sides to Jim's character; he was a hard worker, a good fighter if necessary, a fine story teller between working hours and in his soul was a great love for the beautiful, especially for flowers.

When he was missed from the usual corner, some one would say, "Jim? O he's likely lookin' at the posies in the flower store," and every Saturday night would find him with blossoms of some sort in his buttonhole. He longed to see the country with its stretch of hills and fields, its clear blue sky and the woods where the violets grew.

"Just think," he said to his little friend Bob, "you can pick 'em right off the ground without payin' or even askin'; mother said so."

Jim had no anticipation of seeing the outside of the busy city streets, but he did and it all came about in this way:

There was a large fire and the boys were rushing headlong after the engines, when a little fellow stumbled and fell in front of a moving car. Jim saw the danger and made a hurried leap to his rescue, fairly throwing the child from the track, but he had no time to save himself and when he opened his eyes again, it was in the hospital ward.

The weeks went by and Jim was sadly missed. He said to one of the boys, "Seems to me if I could get to the country I'd be well again." and then his voice grew husky; "but I couldn't sell papers there, could I?"

Easter was very near and Jim began to ask the boys how the flower stores looked.

"Lots of fine lilies, ain't there? My! but they're fine; I thought sure I'd have one this year all my own; been saving up for it a long while, but now I'll forget it."

There was a special meeting of the boys that night and it was decided that Jim was to go to the country, but how?

The boys had planned to buy an Easter lily for him, but it had not entered their minds that they could do more, but when the heart is in the work it usually wins, and it did this time. They decided to tell Jim's story to his old customers. they knew many of them by sight and were sure they would listen, for they had often asked for him. One old gentleman was especially interested in him, and after asking many questions he said if one of the boys would go with him he would go to the hospital to see Jim.

Bob was chosen to go, as he had been there the most often, living not far from the hospital. When Jim saw Bob and the old gentleman, his face brightened with pleasure.

"It's very kind of you, sir, to come to see me."

"I have missed you, my boy; you have sold me my evening paper for a long time."

He then talked of many things, drawing out the story of Jim's life. He promised to come again soon, and when he and Bob were alone, he said earnestly,, "Jim is a worthy fellow and I will help you to get him into the country, but you must do your best first."

The boys did their best and their fund grew steadily, nickle by nickle, and sometimes a dime found a home in the box. The day before Easter the boys again counted their money and the old man stopped on the corner.

"Well, boys, what have you by this time?"

"Five dollars—will that pay his fare do you think, sir? We could send him more after a while."

"You're a plucky lot of boys, but what about that lily you were going to buy? That will cost you something."

"Oh, we've bought it."

Inquiry told that the boys had gone without their dinners many days to buy Jim's lily.

"Well, boys, tomorrow morning if you will all come to my house and bring the lily along, I will contribute my share to the fund."

The boys were puzzled and yet they believed in the old gentleman, and Easter morning with as clean hands and faces as they could master, they wended their way to the beautiful house on Lowell Street.

A colored servant opened the door and treated them as politely "as if we was real gents," Bob said afterwards. He led them upstairs and through a long hall and opened the door into a beautiful sunny room.

"Come right in, boys," the old gentleman called cheerily, but they stood motionless in the doorway; there sat Jim in a big wheel chair.

Bob nearly dropped the lily, but Jim put out his hand and said, "Oh, boys, did you bring it to me? How good of you!" And then such a visit they had.

The old gentleman slipped out of the room and then Jim told how he had been to see him each day and finally brought him here.

"He lives alone, boys, and hasn't a child of his own in the world," and here Jim broke down, but the old gentleman was there to finish the story.

"Yes, Jim is to be my boy now, and he has you, his staunch friends to thank for what has come to him in the time of his misfortune, and the sacrifice you have made for him will some day be rewarded."

The boys' faces were radiant and no jealousy found a place in their hearts, for as I said before, they would swear by Jim.

He shook their hands warmly and some color came into his face. "You are bricks, boys, every one of you, and I thank you more than you know for the lily and all the rest."

With lighter hearts the boys went out into the world again.

Jim's lily nodded and the Easter bells rang on.—Selected.

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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation, and club cars to New York.
3:45 a. m.—No. 45, daily, Local for Charlotte, connecting for Atlanta and points south.
4:10 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.
7:10 a. m.—No. 8, daily, for Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem and daily except Sunday for Wilkesboro.
7:50 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:50 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:25 a. m.—No. 144, daily, for Durham, Raleigh, and Goldsboro.
1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, Local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily, for Mt. Airy.
6:15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleeper for Richmond.

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THE SECRET OF STRENGTH.

"'Looking unto Jesus is the secret of strength." "Looking unto Jesus" then, let us go forth to take our part in the work of building, and in the work of gathering. And though we shall have to hand on the work unfinished to our successors, yet, if we have done our part faithfully, we shall hear, at the end of our journey, the Master's "Well done, good and faithful servant, enter thou into the joy of thy Lord."—J. F. Winnington-Ingram.

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Come, see the place where the Lord lay.—Matt. xxviii, 6.

Come, see the place where Jesus lay;
Then go, transfigured, on your way,
No more by sin and sorrow bound,
Since in His tomb thy soul hath found
The path to endless day.
Come, see the place where Jesus lay;
An angel rolled the stone away.
And lo! for Death a radiant Light
That pierced the darkness of its night
And turned it into day.

Come, see the place where Jesus lay;
Then bear the tidings swift away
To all the sorrowing sons of men,
That He Who died hath risen again
To reign in endless day.

—Isabel Maury Richmond.

"Without Christ, without hope." Nowhere is this clearer than when you stand in a Moslem graveyard, and how many millions of these Christless graves dot the landscape in many lands! Around Mecca there are acres upon acres of the dead. And one never sees plants or trees or flowers in them. It is said that every Thursday many of these graveyards would present a picture of Moslem womanhood come to mourn their dead:

"Sorrowful women's faces, hungry, yearning,
Wild with despair, or dark with sin and dread,
Worn with long weeping for the unreturning
Hopeless, uncomforted."

"'Give us,' they cry, 'your cup of consolation,
Never to our outstretching hand is passed,
We long for the Desire of every nation
And, oh! we die so fast.'"

TWO PICTURES.

I.

A black-eyed baby lay moaning its young life away on the brick bed of a dreary mud house in Pekin, China. The feeble voice, growing weaker and weaker, was now and then drowned in the sobs and groans of the young mother, who gazed in despair upon her dying child. She longed to press it to her aching heart, but she had always heard that demons are all around the dying, waiting to snatch the soul away, and so because it was dying she was afraid of her own baby.

"It is almost time" said the mother-in-law, glancing at the slanting sunbeam that had stolen into the dismal room through a hole in the paper window; and she snatched up the helpless baby with a determined air. The mother shrieked "My baby is not dead! My baby is not dead yet!"

"But he has only one mouthful of breath left," said the old woman; "the cart will soon pass, and then we shall have to keep it in the house all night. There is no help for it; the gods are angry with you."

The mother dared not resist, and her baby was carried from her sight. She never saw it again.

An old black cart, drawn by a black cow, passed slowly down the street, the little body was laid among the others already gathered there, and the carter drove on through the city gate. Outside the city wall he laid them all in a common pit, buried them in lime, and drove on.

No stone marks the spot; no flower will ever blossom on that grave.

The desolate woman wails, "My baby is lost; my baby is lost; I can never find him again."

The black-eyed baby's mother is a heathen.

II.

A blue-eyed baby lay moaning on the downy pillow of its dainty crib, and it was whispered softly through the mission, "Baby is dying."

With sorrowing hearts we gathered in the stricken home, but the Comforter had come before us.

"Our baby is going home," said the mother, and, though her voice trembled, she smiled bravely and sweetly upon the little sufferer.

"We gave her to the Lord when she came to us. He has but come for His own," said the father reverently, and he threw his arms lovingly around his wife.

As we watched through our tears the little life slipping away, some one began to sing softly,

"Jesus, Lover of my Soul,
Let me to thy bosom fly."

The blue eyes opened for the last time, and with one long gaze into the loving faces above, closed again and with a gentle sigh the sweet child passed in through the gate to the heavenly fold.

"Let us pray," said a low voice. We knelt together, and heaven came so near we could see the white-robed ones and hear their songs of "welcome."

There are no baby coffins to be bought in Pekin, so a box was made; we lined it with some soft silk from a Chinese store. We dressed the baby in her snowy robes, and laid her lovingly in her last resting place. We decked the room with flowers, and strewed them over the little one.

The next day we followed the coffin to the cemetery.

With a song of hope, and words of cheer and trust, and a prayer of faith, we comforted the sorrowing hearts.

Now a white stone marks the sacred spot where we laid her, and flowers blossom on the grave that is visited often and tended with loving care.

"The Lord gave and the Lord hath taken away; blessed be the name of Lord," says the baby's father; while baby's mother answers, "Our baby is safe; we shall find her and have her again some glad day."

The blue-eyed baby's mother is a Christian.—Exchange.

ADOLESCENCE THE RELIGIOUS PERIOD.

The startling announcement that the greatest number of commitments for crime occur at 17 years of age, is counterbalanced by the statement that the greatest number of conversions occur at about the same age. This indicates the impressionableness of the adolescent, his responsiveness to his environment.

We are not apt to think that the adolescent is naturally religious, but this seems to be the case.

The years when the human being is coming into possession of the highest powers of body seem to be the years when he develops the highest powers of soul. The adolescent is sensitive to all moulding influences. He is an idealist. He is a hero-worshipper. If the ideals placed before him are of the Raffles type he endeavors to make of himself a Raffles, and so becomes a criminal. If the man Christ Jesus appeals to him as the one altogether lovely he longs to show forth the Christ-like qualities and so becomes a Christian.

Conversion seems to be but a natural part of turning from the selfish life of the child to the altruistic life of the adult. Through all the adolescent being surges the desire to be, to know, to feel all that is highest, truest, best.

He may keep his aspirations hidden from even his nearest friends, but his soul is filled with dreams of perfection, of renunciation, even of suffering that he may rise to higher levels.

It is the adolescent who longs to go forth into the world to preach the gospel to every creature. The adolescent who filled with a divine enthusiasm feels that the burden of the world is laid upon his shoulders and that if he fails in his duty the world will halt in its progress; the adolescent who even becomes the ascetic, or is overwhelmed by a sense of deepest sin; the adolescent whose longing for truth may lead him into bypaths of doubt and infidelity, doubting because longing to trust; infidel because most earnestly desiring faith.

If we could penetrate into the secret recesses of these nascent creatures we would see how deeply God is moving their souls with His divine power, and then, perhaps, with vission clarified and sympathy intensified we might be able to lead these longing natures to the true source of all peace, for which they yearn.

The Christian Church needs to study the phenomena of adolescence and to learn how to present to the young the love of God so that it will win the response of their hearts which are burning to love the truly lovely, to adore the adorable, to worship the divine.

PERSONAL PURITY.

The editor of a vigorous medical periodical, in writing of the education features of personal purity, says:

"One of the most favorable signs in the present tendency of education is the awakening interest in the vital questions pertaining to the moral training of our children. This part of the child's education has usually come from an improper source.

A feeling of false delicacy or prudery stands between most parents and their children on these vital questions. This criminal neglect is doing more to retard the moral progress of humanity than most any other thing.

If parents and teachers will unite in this important work, much will be done for the physical, moral, spiritual and intellectual advancement of the youth.

Womanhood is only safe morally where manhood is sound morally. No amount of fine theorizing, or the application of regulative experiments, can keep the sexes from rising or falling together.

Churches, Aid Societies, Etc. Do you want to raise funds easily and do missionary work at the same time? Our Lord's Prayer Book-Mark will do it. Send stamp for particulars; sample 25c. **Novelty Selling Co., Box 863, Spencer, Mass.**

While we live we must be moving on. When we stop we begin to die. Rest is necessary, but only to renew our strength that we may press on again. An anchor is needful for a ship, but anchoring is not a ship's business; it is built for sailing. A man is made for struggle and effort, not for ease and loitering.—Dr. J. R. Miller.

You are either a magnet that attracts all things bright, desirable, healthy and joyous—or one that draws all things disagreeable, gloomy, unhealthy, and destructive

Report of W. M. S., W. N. C. Conference, for Quarter Ending Feb. 28, 1909

Names of Districts.	Dues	Pledge	F. Bumpass Memorial	Bible Women	Scholarships	Circle of Thirty	Birthday Circle	Conference Ex. Fund	Debt	Total
Asheville	$ 79.60	$ 591.89	------	------	------	$ 7.00	$ 2.00	$17.50	59.85	$ 757.84
Charlotte	171 32	249 60	7.25	------	------	387.95	$ 8.00	19.75	60.65	904.52
Franklin	20.05	24.50	------	------	------	------	------	------	13.20	57.75
Greensboro	147.45	517.40	11.50	60.00	40.00	175.00	15.00	25.00	129.11	1120.46
Morganton	38.90	53.76	------	------	------	50.05	------	1.50	23.62	167.83
Mount Airy	36.15	140.20	------	------	------	62.50	------	10.01	3.25	252.11
Salisbury	91.45	669.49	.35	------	------	------	8.00	7.00	43.02	819.31
Shelby	73.25	146.04	.10	------	40.00	74.00	3.00	8.00	30.35	374.74
Statesville	52.80	45.26	------	30.50	40.00	61.95	------	6.00	39.10	275.61
Waynesville	15.85	26.87	------	------	------	------	------	2.55	14.00	59.27
Winston	82.64	269.70	3.20	------	------	38.00	9.65	9.75	58.10	471.04
Total	809.46	2734.71	22.40	90.50	120.00	856 45	45.65	107.06	474.25	5260.48
Asheville Y'ng People	20.40	69.50	------	------	------	------	------	2.65	------	101.45
Charlotte " "	56.47	305.77	------	------	------	87.50	2.00	4.75	8.90	456.49
Greensboro " "	38.55	360.54	------	62.00	------	------	------	4.00	------	476.89
Morganton " "	9.50	27.55	------	------	------	------	------	.40	11.80	37.45
	9.35	25.00	------	------	------	------	------	------	------	34.35
Salisbury " "	22.65	81.30	------	------	------	------	------	1.25	------	110.80
Shelby " "	4.40	4.20	------	------	------	------	------	------	5.60	14.90
Statesville " "	48.75	25.00	------	------	------	------	------	1.25	6.30	75.00
Waynesville " "	12.45	19.00	------	------	------	------	------	1.90	------	33.35
Winston " "	6.10	------	------	------	------	------	------	------	------	6.10
Total	228.62	917.86	------	62.00	------	87.50	2.00	16.20	32.60	1346.78
Adult	809.46	2734.71	22.40	90.50	120.00	856.45	45.65	107.06	474.25	5260.48
Young People	228.62	917.86	------	62.00	------	87.50	2.00	16.20	32.60	1346.78
Light Bearers	228.40	556.81	------	------	268.65	12.50	------	10.44	------	1076.80
Total	1266.48	4209.38	22.40	152.50	388.65	956.45	47.65	133.70	506.85	7684.06

Receipts.		Expenditures.	
Conf. Ex. in treasury	$ 2.56	Sent Gen. Treas. on Debt	$ 78.65
Debt fund in treasury	19.23	Sent Gen. Treas. by Ramseur,	7.80
F. Bumpass fund in treasury,	19.50	Salisbury district secretary	6.00
Bible Women fund in treasury,	36.75	Franklin district secretary	2.60
Scholarship fund in treasury,	34.62	Conference Treasurer	1.42
Col. for Conf. Ex.	133.70	Sent General Treas., May 17,	7,527.34
Col. for Debt	506.85	Conf. Ex. in treasury	126.24
Col. for Scholarships	338.65	Sent Miss Tommie Foster	46.67
Col. for F. Bumpass fund	22.40		
Col. Bible Women	152.50		
Col. other purposes	6,479.96		
Total	$7,796.72	Total	$7,796.72

MRS. P. N. PEACOCK, Treasurer.

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Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

EASTERTIDE.

O, rare as the splendor of lilies,
And sweet as the violet's breath,
Come the jubilant morning of Easter,
A triumph of life over death;
For fresh from the earth's quickened bosom
Full baskets of flowers we bring,
And scatter their satin-soft petals
To carpet a path for our King.

We have groped through the twilight of sorrow,
Have tasted the marah of tears;
But, lo, in the gray of the dawning
Breaks the hope of our long silent years;
And the loved and the lost we thought perished,
Who vanished afar in the night,
Will return in the beauty of springtime
To beam on our rapturous sight.

Sweet Eastertide pledges their coming,
Serene beyond trouble and toil,
As the lily upsprings in its freshness
From the warm ,throbbing heart of the soil,
And after all partings, reunion,
And after all wanderings, home—
O. here is the balm for our heartache,
As up to our Easter we come.

In the countless green blades of the meadow
The sheen of the daffodil's gold,
In the tremulous blue on the mountain,
The opaline mist on the mold,
In the tinkle of brooks through the pasture,
The river's strong sweep to the sea,
Are signs of the day that is hasting
In gladness to you and me.

So dawn in thy splendor of lilies
Thy fluttering violet breath,
O jubilant morning of Easter,
Thou triumph of life over death!
For fresh from the earth's quickened bosom
Full baskets of flowers we bring,
And scatter satin-soft petals
To carpet a path for our King.
—Margaret E. Sangster.

He is not here; for he is risen, as he said. Come, see the place where the Lord lay.—Matt. 28:6.

"If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 31-4.

THE EASTER MESSAGE.

Easter is an inspiration, rather than an argument. It is the song of hope, rather than the shout of dogma. It is not so much a demonstration of immortality worked out with mathematical exactness, as it is a morning vision of the beauty and glory of life.

St. John has put the Easter message into a picture, and oh, how beautiful the picture is! Not only the writer's, but many hearts are thrilling with rapture as they read it again this Easter of 1909. The picture is that of a woman and the time is Easter morn. First, her face is sad, and her eyes are filled with tears. She speaks with a sob in her voice. She has been to the tomb of Jesus and found it empty, and the world for her is all winter and gloom. Then some one speaks to her and calls her by name. Through the veil of tears she discerns a human form, and supposing him to be the gardner, says: "Sir, if thou have borne him hence, tell me where thou hast laid him and I will take him away." Then an old chord is struck. Jesus says "Mary." That was all—just her name; but as he said it the old look was in his face, and the old love light in his eye, and the cadence of other days in his voice. With a divine tuition Mary saw that it was Jesus. She had a vision of the risen Christ, and without argument the world changed from winter to spring, and her soul passed out of midnight into morning. In an instant all life was clothed with beauty and power and charged with activity and purpose.

And this is the message of Easter to the world. It is an inspiration, a vision, an immortal hope. It is a note of gladness and triumph. It is the exchange of the tomb where the dead Christ lay for the garden where the risen Christ speaks, and then of the garden of vision for the world of work, where the living Christ sustains.

The heart grows glad at Easter morn. The world drifts green at Eastertide. The Easter message is the expression of God's largest hope to man; and whenever and wherever human life has heard the message and caught the vision, sorrow has surrendered to joy, tears and sobs have changed into ecstacy, and the sable tomb has become the entry of life. Because the Easter message is an inspiration rather than argument, song rather than dogma, we must not conclude that the message is less true or its facts less real. Mary's world changed that morning in the garden because she saw the face of her risen Lord. Her vision was not an optical delusion, but a sober verity. "If in this life only we have hope in Christ we are of all men most miserable. Thank God tnat hope is a certainty.

EASTER MEMORIES.

These are not wholly of flowers, banked altars, nor of soul-stirring music, nor of the white-robed choristers, nor yet of the kindly face of the minister as he proclaimed again the glad story of the resurrection. But there are memories of bright colored eggs and a mother's soft voice as she told the children at her knee of Christ's childhood, his death and how he rose again. There come crowding, too, memories of the time when we first carried Easter lilies to the grave of some loved one who had departed. And then we recall other times when the turf was broken as other dear ones were laid to rest. The eyes become dim with tears, the heart is choked with sobs, the pain becomes insupportable, when lo, there comes to us as to Mary the vision of the risen Lord, and these words in tones soft and sweet, "I am the ressurection and the life."

THAT BREVARD REPORT.

Dear Mrs. Nicholson:

The report of the results of Brevard Day appearing in this week's Advocate will of course be spplemented from time to time. Tryon Street is sending in $100 I understand. Trinity's collection and subscriptions amounted to $30, which I hope to send in a few days. Others will be announced later, no doubt. I am writing this to ask you to suggest to the brethren who were prevented by a pressure of other things from observing Brevard Day to presẽnt its claims on Easter.

A contribution to this noble work is a contribution to both education and missions. Nothing could be more beautiful on Easter Sunday than a free-will offering for an institution Jesus so much loves.

Sincerely yours,
E. L. BAIN.

Charlotte, N. C., April 2, 1909.

(We feel deeply grateful for this letter from Bro. Bain. As chairman of the Conference Board of Education he is thoroughly familiar with the situation, with all the needs. We are sure then that this letter will carry with it the force and consideration it deserves. His suggestion, too, is a wise one; in fact, Christ's message means nothing to us if we fail to bring its light and warmth to those who have it not. As a pastor Bro. Bain also knows how other pastors can use these God-given opportunities to advance His kingdom on earth. And no time could be more appropriate for remembering those whose lives are stunted and dwarfed by ignorance and unfavorable environment than on the glad Easter day. The newness of life He rose to give us should stir our hearts to give new visions and larger possibilities to these girls at Brevard. —Editor.)

OFFICIAL NOTICE OF ANNUAL MEETING.

The eighth annual meeting of the Woman's Home Mission Society of the Western North Carolina Conference will be held in Concord from May 15th to 19th.

MRS PLATO T. DURHAM,
Recording Secretary.
MRS T. F. MARR,
Acting President.

NOTICE TO DELEGATES.

In order that entertainment may be provided, all delegates expecting to attend the annual meeting of the Woman's Home Mission Society of the Western North Carolina Conference, which convenes in Concord May 15-19, will please send their names at once to MRS. J. E. SMOOT,
57 Grove St., Concord, N. C.

THE CHANGE OF DATE.

As you will see from the above notice the date has been changed from the first of May to the fifteenth. This will give a little more time to prepare for it, but no auxiliary should postpone electing the delegates at the April meeting. Send all names in at once as requested. By so doing the work of the entertainment committee is greatly facilitated.

Concord has opened wide her doors to entertain these Home Mission women. From previous knowledge of her hospitality many of you know what that means. Nothing will be left undone that contributes in any way to the comfort and welfare of her guests. Instead of being a country hamlet, Concord is a great industrial center, with a rapidly growing population. A good many years ago the swaddling clothes of infancy were laid aside and she has grown to be a town of no mean proportions. Good school facilities are offered, the churches surpass those usually found in towns twice the size and she can boast of a citizenship second to none found anywhere.

The name Concord is in itself significant. We trust its meaning may be the keynote which shall mark the deliberations of our women as they assemble to take counsel together.

The people are expecting and planning for a large delegation. They want us, you see. Visitors, too, are cordially invited.

Let every auxiliary be represented. We all need the information and inspiration which comes at these annual meetings. May we go up in the spirit of prayer that as we receive daily the kindness of this people, our presence among them may be a blessing.

For COLDS and GRIP.
Hick's CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10, 25c and 50c at drug stores.

Of Interest to Free Masons and Their Friends

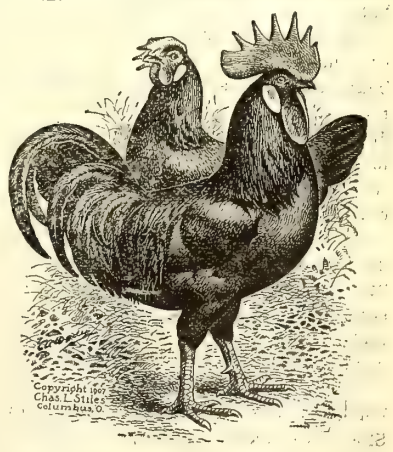
The firm of Chas. M. Stieff and their Southern Manager have donated a magnificent world renowned Steiff Piano to the Masonic Bazaar to be held in the Charlotte auditorium April 12, 13, 14, 15, 16, 1909, Charlotte, N. C.

The money derived from this Bazaar will be used in the erection of a Masonic Temple, a building that will be a pride to every Mason in the Carolinas.

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The Sunday School Lesson.

LESSON II.—APRIL 11, 1909.

Peter Delivered From Prison.
(Acts 12, 1-19.)

Golden Text.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalms 34, 7.

Persecution as a State Policy.

There have been various kinds of religious persecution. The mad bigot with a passion for the death of those who hold hated opinions represents one type. The calculating ruler who uses persecution as a means to reach personal or political ends represents another. Herod Agrippa was no religious zealot. In Rome he lived as a heathen. In Jerusalem he was as circumspect as a Jew. He was a wily politician who was quite willing to accommodate himself to people's prejudices. He did not share the religious passion he found in Jerusalem, but he knew how to use it. So he chose the persecution of the Christians as one of the methods by which he would keep popularity with the restless Jewish population over which he ruled. It was a persecution with thought behind it. He set about killing leaders of the Christian community. A few of such deaths might be a more effective blow at the existence of the young church than the slavery of hundreds of its inconspicuous members. James, the brother of John, was killed and Peter was held in prison until the Passover season had gone. Herod was careful of Jewish feeling even in choosing the time of a murder.

It is easy to shudder at such cold-blooded and calculating persecution. But the modern world is not a stranger to the temper which prompted it. When a man makes his decisions simply in the light of expediency with no thought of the claims right makes upon him, he reveals the same spirit. There are three possible attitudes toward the problems life presents. A man may say simply, "What is expedient?" Then he is Herod. He may ask simply, "What is right?" Then he is faithful. He may ask, "What is the most expedient way to do this right thing?" Then he is faithful and wise. We do not condemn Herod because he knew how to exercise diplomacy, but we condemn him because his diplomacy had no conscience in it.

Facing Death.

It was a critical time for Peter. Chains and soldiers and bolted doors held him fast. It was the last night he would spend in prison. For tomorrow Herod would bring him forth, and that meant death. We would tremble if the Peter before Pentecost thus waited for the word of doom. We would not feel sure of him. But the Peter chained in this prison is a man whose life has been transformed by the power of Christ. To him there is a sad joy in the thought that he is now to have the opportunity to die for the very Master whom he once denied. His anxiety is for those who have found the new life, who have learned to look upon him as a leeader, and who will miss his guiding hand when he is gone. Then there are the multitudes to whom it would have been his joy to have told the story of Jesus and the message of the forgiveness of sins. Who can tell how far the gospel is to go? He would have wished to share in the work of carrying it. He remembers the vision of the descending sheet and wonders what other Gentiles are waiting like Cornelius ready to open their hearts to Christ. The work seems to need him. And he would be glad to remain. But all this he must leave to his living Master. Christ will care for the church. He will send messengers to the world. Peter has learned fully to trust his Lord. So he humbly girds himself for the morrow's ordeal, sure that even there the strength of Christ will be his support.

A Great Deliverance.

The prison door is indeed to open, and Peter is to be led forth. But he is to be led forth to life and service. With a brightness that seemed dream-like, an angel stands before him. Chains and soldiers and bolted doors are no barrier now. He is led forth and stands in the cool night on one of the familiar streets of Jerusalem. The air blows upon him. He stares hard at the buildings to see if they vanish from before his eyes, but only the angel has vanished.

The street is real. The prison is left behind and Peter is free. He goes to a home where Christians are gathered in prayer. The answer to the prayers interrupts the petitions. After telling the story of his deliverance Peter seeks a place of safety from the king's wrath.

The deliverance of Peter reminds us that God is our deliverer too. What He does through the working of his providence is as much a divine act as what is done by a shining angel. God is always at hand to be our deliverer when there is danger. We must remember that God would have been just as much the helper of Peter had it been the divine plan to give him grace to endure a martyr's death as he was by setting the apostle free. Sometimes God delivers us by giving us strength to endure hard things. Sometimes he delivers us by removing us from their power.

The End of a Checkered Career.

Having put to death the soldiers who had been guarding Peter, Herod went from Jerusalem to Caesarea. Here, in the midst of a brilliant pageant, where the people hailed him as a god, Herod was suddenly stricken, and died in fearful agony. His had been a varied life. The empire had offered him many a gratification. He had received what was offered with open hand. He had known what it was to be in prison, at the order of a suspicious emperor. He had known what it was to be lifted up to lofty position by an imperial friend. He was skillful and knew how to play his part. That was just the weakness of his life. He was always playing a part. We feel no pressure of reality from his life upon the world. Brilliant powers never make a successful life when conscience is thrust from the throne.—N. Y. Christian Advocate.

Since last we placed the Easter lilies at the foot of the cross of our Redeemer, what losses earth has known, what enrichment heaven! What aged saints upon whose faces the light from beyond seemed to rest lovingly as we watched beside their dying beds. What brethren in the ministry, men of strong personality, great thoughts, and tenderest sympathies! Even amid the happiest greetings of the season, making of us are choking back the sobs as we long for "the touch of a vanished hand, the sound of a voice that is still."—The Interior.

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THINGS TO FORGET.

If you increase your happiness and prolong life, forget your neighbor's faults. Forget the slanders you have heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the pecularities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which if repeated, would seem a thousand times worse than they are. Blot out of memory, as far as possible, all the disagreeable occurrences of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness or worse still malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for today, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—Selected.

MOTHERS

be prepared for croups, colds, pneumonia. Gowan's Preparation, external, penetrates and gives instant relief. Nothing better for inflammation and congestion, burns, sprains, and bruises. At druggists. 25c. to $1.00.

What is there in all the gratifications of passion, the pomp of the world, and the enjoyments of it, to the delights of a good conscience? It is the health of the mind; it is a sweet perfume that diffuses its fragrance over everything near it, without exhausting its store; unaccompanied with this, the gay pleasures of the world are like brilliants to a diseased eye, music to a deaf ear, wine to an ardent fever, or dainties in the languor of an ague. A good conscience is, indeed, the peace of God which passeth understanding. how happy is it to lie down with such a sweet companion after a day spent in communion with God and the necessary duties of life!—Dr. Knox.

A happy man or woman is a better thing to find than aught else. He or she is a radiating focus of good will, and their entrance into a room is as though another candle had been lighted. * * * They practically demonstrate the great theorem of the livableness of life.—Anonymous.

The Farm and Garden.

WHAT THE BOYS' CORN CLUBS MEAN.

There is no more positive or significant sign that there is a growing interest in a better agriculture than the activity now being manifested in several Southern States in the organization of county boys' corn growing clubs.

Only a few years back it would have been impossible for such a movement to have assumed the proportions it has during the past eighteen months in the South, and it could not now secure the interest of the boys on the farms did it not interest and have the approval of the parents of these boys.

No force which has ever operated for the betterment of agricultural conditions in the South will exert a more potent or far-reaching influence. If these organizations merely indicate an increased interest in corn culture, or if they stopped at accomplishing the very important end of a largely increased yield of corn per acre, all the effort expended in the movement would yield an abundant reward; but the influence of this movement will not stop short of anything less than a complete revolution in the entire agriculture of the South, and with this revolution in our agriculture will also come a reorganization of the ideas and sentiment of the people towards agriculture as an occupation and the needs and possibilities of agricultural education.

We hear much about the boys leaving the farms, and the comparatively small number of farmer boys who attend agricultural colleges and the still smaller number who having attended these colleges return to the farms.

Many and diverse have been the remedies suggested for the correction of this regrettable condition, but seldom have those discussing the subject shown a very clear conception of the underlying cases; or if they have had a correct understanding of these causes they have not had the courage or frankness to state them.

The truth is, the boys have not been interested in farming because they have not been given a chance to make it profitable, and because, too many mothers have thought farming was not so high-toned an occupation as they wished their boys to aspire to. These are the plain facts, and there is nothing to be gained by denying them or shutting our eyes to the real cause of the conditions of which we have complained.

The boys have not been taught in a way which would enable them to earn sufficient money farming to furnish those pleasures and comforts they saw boys of no greater ability securing from other occupations; and back of that has been the subtle but potent influence of the mother leading to look away from the farm for those positions of honor and fancied ease which are not found on the many farms under present agricultural conditions.

The boys' corn clubs will do more than any movement yet inaugurated to interest the boys in farming and to show them how the business may be made sufficiently profitable to afford as many of the pleasures and comforts of life as other occupations, and when the farm yields the revenue needed to purchase the educational and social advantages which every ambitious mother wishes for her son, our viewpoint regarding the dignity of farming will change. But not until then, despite all our public declarations to the contrary, will farming be looked upon as sufficiently "high-toned" to satisfy the ambitions of the mothers for their sons.

What has been said about the possibilities of the boys' corn clubs for educating the boys on the farms might be said with equal force for the organization of girls' clubs for the study of home economics—home-making. The best farms will not be obtained without the best farm homes.

Every county in every Southern State should at once organize for the purpose of interesting and teaching the boys and girls in those things which alone can enable them to successfully meet farm-life problems. When this is done farming will be sufficiently profitable to maintain a rural civilization which will keep the boys on the farms.—Progressive Farmer.

SPRAY THIS YEAR! WATCH FOR SAN JOSE SCALE!

Preparations for spraying—the purchase of the pump, etc.,—should have been attended to in January and February. Now that trees are already in bloom it is late "to start to commence to get ready to begin." But better late than never, so if you are interested, hustle off a letter to any of the firms advertising in the farm journals or to the following—asking for their illustrated catalogues and price lists of spray pumps: Sydnor Pump and Well Co., Richmond, Va.; Goulds Mfg. Co., Seneca Falls, N. Y.; E. C. Brown Co., Rochester, N. Y.; Friend Mfg. Co., Gasport, N. Y.; Hurst Mfg. Co., Canton, Ohio. Study up the kinds and prices and place your order. For small orchards, would advise a bucket pump, furnished with six feet extra hose, eight foot extension pipe and Vermorel nozzle, all connections, etc., ready for use. Cost from $5 to $8. For orchards of 100 trees and upwards, would recommend a "barrel pump" with two leads of hose 15 feet long, extension rods 10 feet long, double Vermorel nozzle for each rod, rods to have stop cock at case. This is the best advice I can give you in brief space, but you should study the matter enough to know what you need.

* * *

You want to spray with the Bordeaux mixture and Paris green, and a circular which briefly but plainly describes how to make it will be sent from this office on request—that's what we are here for. The same circular shows the times at which the applications should be made to different kinds of crops. It is already too late to make the late winter applications to orchards, but the most important sprayings (especially with apples) are those which come after the blossoms fall, and you may be in time for them.

* * *

It is a great pity that many people only look over their fruit trees once a year, in late winter when they prune them. Many people at that time find that the trees are infested with some trouble, and on sending twigs to us, it proves to be San Jose scale. Thus they find out the trouble in the spring when the buds are opening, and it is then too late to treat the trees to check scale until the next winter. The remedy for San Jose scale is the lime-sulphur wash (directions sent on request) but it is a winter remedy, or if used at any time after the buds have opened, must be applied only to trunks and branches.

We are finding the scale so widespread in all parts of the state that every man who owns a fruit tree must watch for it, no matter where he purchases his trees. Look over your trees carefully from time to time, and if you notice a scruffy, grayish growth on failing limbs and twigs, cut a few samples and send them to us. Don't be afraid to write to us, and send specimens! If we can help you, you are the gainer, and if we can't help you, there is only a stamp lost.

Every year at the institutes and at fruit-growing meetings there are dozens of men who bring twigs infested with scale, wanting to know the trouble and the remedy. These people need not wait six months or a year for a meeting in their neighborhood. Write to us and send the twigs and we will help you if we can. That's what we are here for.

THE THIMBLE BISCUIT.

Once upon a time Polly's mother was making biscuit for supper.

"She sifted the flour so fine, and white,
And kneaded the dough till it was light,
And rolled it out with the rolling-pin,
And cut the biscuit round and thin."

Polly watched her do everything; and, when the last biscuit was in the biscuit pan, mamma said:

"Here is a little piece of dough left on my biscuit board. I wonder if there is a little girl in this kitchen who would like to make some biscuit?"

"Yes, yes," said Polly, clapping her hands with delight; for, of course, she knew her mamma meant her. "I'd like to make little biscuit all by myself."

So mamma tied a napkin around her waist for an apron, and Polly rolled up her sleeves just as mamma did when she cooked, and climbed into the kitchen chair so that she could reach the biscuit board. Then she was ready to begin her biscuit.

"May I sift flour, too?" she asked.

"Yes, indeed," said mamma. "You must always sift flour on your board if you want your biscuit to be smooth and nice."

"So Polly sifted the flour so fine and white,
And kneaded the bit of dough so light,
And rolled it out with a rolling-pin,
And—"

What do you think? Mamma's biscuit cutter was larger than Polly's piece of dough!

"I think you will have to borrow grandmother's thimble for a biscuit cutter," said mamma. A thimble biscuit cutter! Was there ever anything so funny as that? Polly laughed about it all the way upstairs to grandmother's room; but, when she told grandmother what she wanted, grandmother did not think it was strange at all.

"I used to make thimble biscuit when I was a little girl," she said, and she made haste to get the thimble out of her workbag for Polly.

Grandmother's thimble was made of shining gold; and, oh! what a fine buscuit cutter it made. The biscuits were as small and as round as buttons, and Polly cut enough for grandmother and papa and mamma and brother Ned and herself, each to have one for supper that night.

"I think it is fun to make thimble biscuit," she said as she handed them round in her own blue saucer; and, if you don't believe she was right make some yourself, and see.—Maud Lindsay, in Kindergarten Review.

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE
And Other Pains



TAKE ONE
of These Little Tablets
AND THE PAIN IS GONE.

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The Stolz Electrophone—A New, Scientific and Practical Invention for Those Who Are Deaf or Partially Deaf—May Now be Tested in Your Own Home

Deaf or partially deaf people may now make a month's trial of the Stolz Electrophone at home. This is unusually important news for the deaf, for by this plan the final selection of the one completely satisfactory hearing aid is made easy and inexpensive for everyone. This new invention (U. S. Patent No. 763,575) renders unnecessary such clumsy, unsightly and frequently harmful devices as trumpets, horns, tubes, ear drums, fans, etc. It is a tiny electric telephone that fits on the ear, and which, the instant it is applied, magnifies the sound waves in such manner as to cause an astonishing increase in the clearness of all sounds. It overcomes the buzzing and roaring ear noises, and also so constantly and electrically exercises the vital parts of the ear that, usually, the natural, unaided hearing itself is gradually restored.



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3d. Nothing else will.

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We resharpen Gillette and other safety razor blades for only 2½c. each. You can't afford to throw away old blades when we will sterilize, resharpen and make them better than new at this trifling price. We return your own particular blades. One trial will convince you of the merits of our service. Stamps taken in payment. State number and make of blades and we will send a convenient mailing package free. Write now. Keenedge Co., 250 Keenedge Bldg., Chicago.

Ware's Single Comb Reds

Won 1st Pen, Color Special and Silver Cup for Best Display at Charlotte, N. C., January, 1909.

I Have the Red Reds. 15 Eggs $1.50 to $3.00
Send for Circular.

R. E. WARE, :-: SHELBY, N. C.

Our Dead.

.."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Stack.—Cornelius Stack was born July 12, 1836; died March 14, 1909; age 72 years 8 months and 21 days.

Brother Stack had been a member of Rehobeth church for the past six years. When the Lord of the vineyard shall come to pay the laborers their hire, may he be blest with a reward of the faithful who entered at the eleventh hour into the vineyard.

HIS PASTOR.

Clark.—Mrs. E. J. Clark was born June 19, 1838; died March 10, 1909; aged 70 years 8 months and 21 days.

Sister Clark had been a consistent member of the M. E. Church, South, for 52 years. Her cheerful and unselfish devotion to the Master has won her many stars for her crown, and now she has passed over the river and rests under the shade.

May God comfort the bereaved ones and grant them all a happy meeting beyond the river. HER PASTOR.

Ivey.—After weeks of painful suffering in which he received the constant attention of skilled physicians, surgeons and nurses, Vincent, eldest son of Dr. and Mrs. W. P. Ivey, died at the home of his parents in Lenoir, N. C., on the morning of March 23rd, at the age of 21 years.

Baptized in infancy, he voluntarily assumed the obligations of church membership in October, 1901, and lived a faithful and consistent Christian life.

Vincent was prepared for college under the direction of Dr. C. C. Weaver in the Weaver School, and entered Trinity in the fall of 1907, where he won distinction as a student.

The funeral services were conducted at the Methodist church by the writer, assisted by Dr. J. H. Weaver, of Hickory, and Dr. C. C. Weaver, president of Davenport College. Dr. C. C. Weaver, in a few well-chosen words, paid a beautiful tribute to the intellectual honesty and moral worth of his former pupil, and gave expression to the fond hopes which he had cherished for the future of this capable young man.

The stricken family has the sympathy of the entire church and community. May his worthy example be a constant inspiration to the younger members of the household and to the larger circle of sorrowing school friends and associates.

IRA ERWIN.

RESOLUTIONS.

In the midst of life we are in death! In loving remembrance of Mrs. Mebane Lamb, who entered into rest March 14th, 1909. Shall we speak of the saddened home, the vacant chair, the tender ministry which will be so much missed by those whom she loved? Shall we speak of her place in the church, in the Sunday school, in the mid-week prayer meeting, where she loved to testify of God's goodness to her? Shall we say how we shall miss her in our work in the societies, of which she was a faithful member?

Nay, let us rather turn our thoughts to the home beyond, to the joys which are now hers, to the mansions prepared for those who love the blessed Saviour and do His will,

Resolved, 1st, That we emulate her example of Christian faith and untiring energy in the accomplishment of something for the Master's cause, and say with humble submission, "It is the Lord, let Him do that which seemeth Him good." That we rejoice in the thought that we shall meet again where unfading flowers bloom, "In everlasting gardens,
Where angels walk, and seraphs are the wardens."

2nd. That we extend our sympathy to her grief-stricken ones, commending them to the Heavenly Father's care.

3rd. That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate, to the daily papers, and a copy be recorded on the minutes of our society.

MRS. E. M. ANDERSON,
MRS. H. B. TATUM,
MRS. E. C. WATLINGTON,
Committee.

A Vital Interest in Urgent Need.

(Continued from seventh page)

cute the detail work of a Christian organization—those upon whom the church must place the mightiest task of the future.

Moreover, these conferences are helping to meet the very present crying need of the church, by enlisting strong men for the Christian callings. Says Mr. John R. Mott, in his The Future Leadership of the Church. "It may be stated confidently that more young men of college have been led to enter the ministry as a result of visions seen and obeyed on Round Top at Northfield, on the shores of Lake Geneva, Wisconsin, and on the hills about Asheville, N. C., than in any other three places in North America." At the conference for college men of the South, held at the Asheville Farm School during the summer thirty of the strongest men volunteered for the foreign field, seventeen answered the call to the Christian ministry, and four decided to enter the secretaryship of the Young Men's Christian Association. At the three regular conferences for young people held during the same summer for college men, for college women and the Young People's Missionary Movement, one hundred and twenty-five young people dedicated their lives to definite Christian service.

III.—The Particular and Pressing Need.

The conference for college men has been held regularly for fifteen years, steadily growing in size and extent of work. With a total attendance now reaching near four hundred, there are represented over seventy-five universities, colleges and preparatory schools.

For several years the most available meeting place has been found in school buildings and hotels around Asheville. A corresponding conference for college and other young women has been held near Asheville for eleven years. This past summer mere sleeping accommodations at Kenilworth Inn were insufficient for the four hundred and two young women, hardly half of whom could crowd into the assembly room. The Young People's Missionary Movement for the past five years has conducted a conference for the young people of the church not in college. This conference has also been forced to gather its more than three hundred delegates into hotels or other crowded quarters. Such conditions have precluded important accessory equipment, limited the leaders, strained the executives, and thus minimized possibilities. Organized Christianity surely will not permit this fundamental interest to be longer jeopardized.

Ignorance, indeed, may be our only plea for past inactivity. And the patient, self-sacrificing leaders have forborne until now to place this alongside so many other needs facing the people of the South. Many of us have hardly known just how the training for Christian work is annually given to more than one thousand of the logical leaders of our young people. While these conferences, without equipment and in such quarters as could be temporarily secured, have struggled quietly on with their work, supported by the fees and voluntary contributions of the young men and women themselves.

In the North and East the college men and women and other young people gather under splendid conditions at Silver Bay, on Lake George, in the magnificent conference and training plant established and equipped for them at an expenditure of $175,000, or at grand old Northfield, in New England, provided through the wisdom and gift of Mr. Moody. Lake Geneva is the delightful mecca for the young people of the middle West seeking Christian Association training. In the Rockies and on the Pacific coast permanent provision and equipment of the same kind has been made for helping to develop the church of the future in the great West.

The South now has its attention called to this unequal and inadequate provision for the training of Southern young men and women. A committee of twenty-one men, officially appointed, and incorporated as the Blue Ridge Association for Christian Conferences and Training has taken hold of the matter. Dr. W. R. Lambuth, Dr. A. L. Phillips, Mr. Chas. A. Rowland, Mr. Owen Gathwright and Dr. W. D. Weatherford are among the number, well known in their official capactities as church leaders.

After most careful investigation these conclusions were reached:

(1) Our young people, and especially those in the colleges, must be systematically trained to meet the religious conditions of the future.

(2) The type of training conference, such as those held for years around Asheville, N. C., is particularly adapted and effective; therefore is considered necessary.

(3) Permanent and separate grounds and equipment are both necessary and economical for these conferences. And such grounds and equipment will be used continuously during the summer to meet also the pressing need for several other important conferences and training schools.

IV.—Advance Step to Relief.

Looking at once to meeting the need for such a conference and training plant at the South, a splendid tract of land has been purchased in the heart of the Blue Ridge mountains fifteen miles east from Asheville, on the main line of the Southern Railway at Black Mountain, N. C. It is only four miles from Montreat, the Assembly Grounds of the Presbyterians, and a like distance from Blue Mont, the Baptist grounds. Just in front of these grounds there flows a large branch of the Swannanoa river, while out of the heart of the property and rising on the same, flow three never-failing streams of pure mountain water. From almost every point on this land can be seen Mitchell's Peak, towering 6,711 feet skyward, the highest peak east of the Rickies. Clingman's Dome, Graybeard, Big Craggy, Seven Sisters and the Pinnacle of the Blue Ridge are all in full view. It is probably the most magnificent loca-

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Quarterly Meetings.

ASHEVILLE DISTRICT.—2d Round.
D. Atkins, P. E., Weaverville, N. C.

Swannanoa, Bethesda	April	3-4
Hendersonville, Hillgirt	"	9-11
Hendersonville	"	11
Burnsville, South Tow	"	17-18
Bald Creek, Bald Creek	"	24-25
North Asheville	May	2
Fairview, Pattys chapel	"	8-9
Hot Springs	"	13-14
Marshall	"	15-16

CHARLOTTE DISTRICT.—2d Round.
H. K. Boyer, P. E., Charlotte, N. C.

Pineville, Harrison	April	3-4
Calvary	"	4-5
Derita, Hickory Grove	"	10-11
Tryon Street	"	18
Mount Zion	"	25-26
Trinity	May	2
Chadwick	"	2-3
Matthews	"	15-16

District Conference at Tryon Street church, Charlotte, May 6-9.

GREENSBORO DISTRICT.—2d Round.
W. R. Ware, P. E., Greensboro, N. C.

Liberty circuit, Old Randolph	Apr.	2-3
Asheboro circuit, Cedar Falls	"	3-4
Ramseur and Franklinville, at Franklinville	"	4-5
Asheboro station	"	11-12
Coleridge circuit, Mount Olive,	"	17-18
East Greensboro, Whitsett,	"	24-25
Ruffin circuit, Ruffin	May	1-2
Randolph circuit, Hopewell	"	8-9
Randleman and Naomi	"	9-10
Reidsville station	"	16-17
Wentworth circuit, Carmel	"	22-23
Uwharrie circuit	"	29-30
Denton circuit	"	30-31

FRANKLIN DISTRICT.—2d Round.
R. M. Taylor, P. E., Franklin, N. C.

Andrews station	Apr.	3-4
Franklin circuit, Salem	"	10-11
Webster circuit, Wesleyana	"	17-18
Hiawassee ct, Martin's Creek,	"	24--25
Murphy station	"	25-26
Hayesville circuit	May	1-2
Robbinsville	"	8-9
Whittier circuit	"	15-16

WINSTON DISTRICT.—2d Round.
T. F. Marr, P. E., Winston-Salem, N. C.

Advance, Advance	Apr.	1-2
Farmington, Wesley Chapel	"	3-4
Mocksville	"	4-5
Forsyth, Bethel	"	10-11
Burkhead	"	11-12
Davie	"	17-18
Cooleemee	"	18
Lewisville, Union	"	17-18
Davidson, Centenary	"	24-25
Summerfield, Summerfield	May	1
Stokesdale, Zion	"	2-3

MT. AIRY DISTRICT.—2d Round.
W. M. Bagby, P. E., Mt. Airy, N. C.

Creston, Mill Creek	April	10-11
Boone, Blackburn Chapel	"	17-18
Watauga, Henson Chapel	"	24-25
Wilkes, at Miller's Creek	May	1-2
Wilkesboro	"	2-3
N. Wilkesboro	"	2-3

MORGANTON DISTRICT—2d Round.
R M. Hoyle, Presiding Elder.

Thermal City, Pleasant Grove	April	3-4
Elk Park, Cranberry	"	10-11
Bakersville, Bakersville	"	14-15
Spruce Pine	"	17-18
Hartland	"	22
Morganton Station, at night	"	23-25
Table Rock	"	24-25
Morganton Circuit	May	1-2

District Conference at Glenalpine April 29th to May 2d.

SHELBY DISTRICT.—2d Round.
C. F. Sherrill, P. E., Shelby, N. C.

Franklin Avenue,	Mar.	27-28
Shelby circuit, Earls	Apr.	3-4
Lowell, South Point	"	10-11
McAdenville	"	10-11
Bessemer City, Concord	"	17-18
Mt. Holly, Moore's Chapel	"	24-25
Lowesville, New Hope	May	1-2
Dallas	"	2-3
Belwood, St. Peters	"	8-9
South Fork, Plateau	"	15-16
Polkville	"	22-23

SALISBURY DISTRICT—2d Round.
J. C. Rowe, Presiding Elder.

Salem	April	2
Cottonville, Rehobeth	"	3-4
Norwood	"	4-5
Gold Hill, Wesley	"	10-11
New London, Palmerville	"	17-18
Jackson Hill, Macedonia	"	24-25
Kannapolis, Unity	May	1-2
Big Lick, Loves	"	8-9

STATEVILLE DISTRICT.—2d Round.
J. N. Huggins, P. E., Statesville, N. C.

Alexander at Hiddenite	April	10-11
Granite Falls	"	16-18
Caldwell at Ebenezer	"	17-18
Rock Springs at Marvin	"	24-25
Catawba at Mountain View	May	1-2
Maiden at Mays	"	8-9
Newton	"	9-10
Lenoir station	"	14-16
Lenoir ct., at South Lenoir	"	15-16
Hickory circuit	"	22-23
Hickory station	"	21-23

WAYNESVILLE DISTRICT—2d Round.
W. H. Willis, Presiding Elder.

Leicester	April	3-4
North Haywood, Laurel Hill	"	10-11
Spring Creek, Balm Grove	"	17-18
Sulphur Springs, Oak Hill	"	24-25
West Asheville	"	24-25
Haywood	May	1-2
Brevard Circuit	"	8-9
Brevard Station	"	15-16

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JERSEY CALVES AT AUCTION

Great overflow sale of high bred Jersey males and females at auction

Greensboro, N. C., May 4, 1909.

My barn is now full of Jersey cows and I am for the first time offering heifers from the great bull Trevarth's General. He by General Marigold out of Trevarth's Puritan; General Marigold by Major Polo out of Mary Idagold; test, 23 pounds of butter in 7 days as a three-year-old. Major Polo by Glynllyn Boy out of Massey Polo, the Butter Queen of the Jersey Race, milked in 7 days 354 pounds of milk that made 30 pounds, 6½ ounces of butter.

Cows sired by this famous bull are now milking in my herd and every one are No. 1 cows.

SALE BEGINS AT 1 O'CLOCK P. M.

Bids by mail will be placed in the hands of competent men and treated with utmost fairness.

For particulars address,

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GREENSBORO, N. C.

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tion in all the Blue Ridge mountains.

The plant proper will consist of a dining-hall and dormitory accommodations for 500, and an auditorium having a capacity of 600, with rooms for group meetings and administrative offices. Waterworks can be operated by gravitation, and the streams will supply abundant electric power. An artificial lake and natatorium can be easily constructed near the recreation grounds.

To pay for the property and equip the plant $50,000 is needed. About $8,000 has already been secured, and the deeds to the property have been transferred to the Blue Ridge Association. The young men of Vanderbilt University have raised $1,000, several members of the faculty and alumni adding another $1,000. From Ward Seminary, Nashville, has come a large contribution, and our hearts may well be stirred at the recent contribution of $1,000 from the students of the University of Mississippi, given as a memorial to their lamented Student Secretary of the Young Men's Christian Association, J. Arthur Brown, who died in active service in their midst.

Dr. O. E. Brown, of Vanderbilt University, makes a substantial personal contribution, adding: "I believe this conference and training plant will meet one of the deepest needs of Southern student life. I know of no way in which one can do more toward Christianizing the young men and women of the South than by investing in this movement." In response to the silent challenge of the young lives recently given from these conferences to the missionary work in heathen lands and to the Christian ministry at home, mey we not have great voluntary gifts from noble men and women spared by divine Providence to the calm and happiness of their own homes? To equip such a plant as this is as great an opportunity as to endow a college, since the training plant will vitally and continuously influence practically every college and university in the entire South both for men and women, and will have a very potent influence on the development of the life of the young people in all the churches. Through this most practical and effective means will be achieved a large portion of the development of the church of the future, which shall prove the power of Christianity.

For HEADACHE—Hick's CAPUDINE.
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

CHRISTIAN EDEAVOR CONVENTION.

All delegates and visitors who expect to attend the Christian Endeavor State Convention, which is to be held in Winston-Salem, April 23-25, are requested to send their credentials of membership to Mr. Fred Sheetz, chairman of the entertainment committee, before April 14, if possible, so that enterainment may be provided. Pastors of all denominations are cordially invited, and each of these is requested to send simply his name and the name of his church to the above named gentleman. Let all who expect to attend the convention attend to this important matter at once, and thus facilitate the work of the committee in providing convention homes.

The convention will open on Friday morning, the 23rd, and at the close of the evening session of that day a reception will be held in the Sunday School room of the First Presbyterian church, the reception being tendered by the Christian Endeavor Society of that church. It is in that church that the sessions of the convention, with one exception, will be held. The session in the interest of the Junior societies will be held in Calvary Moravian church, on Fridey afternoon, the program for this session being arranged and directed by Rev. J. S. Williams, of Asheville, the capable State superintendent of Junior work.

In addition to the fact that President Clark, of the United Society of Christian Endeavor, will be present at the convention, the State Union is glad to announce that Rev. Edgar T. Read, of Baltimore, a prominent C. E. worker of the Maryland State Union, will also attend and will conduct the "Quiet Hour" services each morning. The theme of the convention will be "Christ for, in, through me," which will be the keynote of every session of the convention. Increased devotion to Christ and appreciation of interdenominational fellowship, for which Christian Endeavors stand, is the chief object of the convention.

Tetterine for Poison Oak.

J. T. Shuptrine, Savannah, Ga.

Dear Sir—I enclose 50 cents in stamps for a box of Tetterine. I have poison oak on me again, and that is all that ever has cured it. Please hurry it on to

Yours respectfully, M. E. Hamlett.

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Even popularity can be overdone. In Rome, along at first, you are full of regrets that Michael Angelo died; but by and by you only regret that you didn't see him do it.

CAMPAIGN FOR NEW SUBSCRIBERS

REPORT TO APRIL 6, 1909

ASHEVILLE DISTRICT:—		
Riverside	A. E. Harrison	1
Weaverville	T. E. Smiley	10
Hendersonville	J. W. Moore	11
Weaverville circuit	D. R. Proffitt	10
Fairview	Joseph Fry	4
Swannanoa circuit	M. T. Smathers	9
		45
CHARLOTTE DISTRICT—		
Dilworth	A. L. Coburn	3
Wadesboro	J. H. West	8
Tryon Street	G. H. Detwiler	3
Trinity	E. L. Bain	9
Belmont Park	L. A. Falls	2
Monroe	H. F. Chrietzberg	6
Chadwick	J. P. Hipps	2
North Charlotte	W. O. Goode	8
Morven	W. P. McGhee	10
Ansonville	P. L. Terrell	16
Davidson	R. S. Howie	2
Mt. Zion	S. T. Barber	5
North Monroe	M. T. Steele	1
Unionville	A. J. Burrus	3
Prospect circuit	G. C. Brinkman	2
Polkton	L. T. Cordell	10
Derita	Seymour Taylor	4
		94
FANKLIN DISTRICT—		
Robbinsville	T. J. Folger	10
Macon circuit	A. W. Jacobs	11
Bryson City	J. J. Eads	5
Whittier	D. J. Miller	3
		29
GREENSBORO DISTRICT—		
Coleridge	R. L. Fruit	3
Pleasant Garden	R. A. Taylor	1
Washington St., High Point	J. Ed. Thompson	2
South Main St., High Point	O. P. Ader	3
East Greensboro	A. S. Raper	3
Spring Garden St., Greensboro	N. R. Richardson	19
Ramseur	J. E. Woosley	1
Carraway Memorial, Greensboro	W. O. Davis	1
Walnut St., Greensboro	J. W. Ingle	4½
West Greensboro	J. A. Bowles	5
Uwharrie	J. A. Sharpe	1
Ruffin circuit	J. P. Hornbuckle	7
Reidsville	L. T. Mann	6
Asheboro circuit	R. L. Melton	1
Wentworth	Nannie B. Ratliff	5
		62½
MORGANTON DISTRICT—		
Cliffside	S. E. Richardson	3
Rutherford College	W. E. Poovey	5
Morganton	W. F. Womble	3
Old Fort	W. G. Mallonee	1
Connelly Springs	J. F. Moser	12
Marion	H. H. Jordan	5
Bakersville	J. F. Shelton	15
Broad River	J. L. McNeer	13
Green River	W. S. Cherry	1
Table Rock	Mrs. A. H. Conly	1
		59
MOUNT AIRY DISTRICT—		
Rockford circuit	T. J. Houck	16
Wilkes circuit	W. L. Dawson	4
Mount Airy circuit	J. W. Kennedy	8
East Bend circuit	E. E. Yates	24
Rural Hall	J. D. Gibson	2
Pilot Mountain	J. H. Brendall	3
		57
SALISBURY DISTRICT—		
Albemarle circuit	J. T. Stover	4
First Church, Salisbury	S. B. Turrentine	10
Woodleaf	E. G. Pusey	15
Jackson Hill	E. M. Avett	15
Linwood circuit	W. C. Willson	1
Linwood	A. R. Surratt	2
Salem station	G. A. Stamper	12
Bethel	S. S. Higgins	4
Kannapolis	J. H. Sellars	17
Cottonville	T. E. Wyche	6
West Concord	W. C. Jones	13
Spencer	R. D. Sherrill	1
Albemarle	H. C. Sprinkle	6
Concord circuit	B. A. York	23
New London	O. J. Jones	4
Central	Plato Durham	4
Forest Hill	W. L. Hutchins	5
		137
SHELBY DISTRICT—		
Cherryville circuit	A. C. Swofford	5½
King's Mountain	D. F. Carver	6
Main Street, Gastonia	G. D. Hermon	24
West End, Gastonia	J. C. Harmon	13
Lowesville	D. P. Waters.	4
Crouse	M. B. Clegg	8
Lincolnton	F. L. Townsend	1
El Bethel	T. S. Ellington	1½
		63
STATESVILLE DISTRICT—		
Lenoir circuit	J. O. Ervin	24
Rock Spring	W. F. Elliott	15
Hickory circuit	Phoenicia Brittain	1
Troutman circuit	J. J. Edwards	3
Alexander	E. Myers	8
Hickory station	J. H. Weaver	5
Race Street, Statesville	H. H. Robbins	9
Stony Point	T. B. Johnson	2
Mooresville	R. M. Courtney	8
Iredell circuit	O. P. Routh	1
Maiden circuit	T. S. Coble	10
		86
WINSTON DISTRICT—		
Summerfield circuit	C. P. Goode	1
Walnut Cove	C. H. Clyde	15
Davie circuit	P. E. Parker	7
Advance	L. L. Smith	1
Stokesdale	L. T. Hendren	10
Mocksville	Jno. F. Kirk	1
Danbury	D. A. Binkley	1
Cooleemee	W. Y. Scales	10
		46
WAYNESVILLE DISTRICT—		
Waynesville	J. H. Barnhardt	1
Jonathan circuit	J. B. Hyder	11
Sulphur Springs circuit	J. W. Campbell	21
Bethel	C. A. Swift	13
Bethel	M. L. West	4
West Asheville	R. E. Atkinson	1
Leicester circuit	C. H. Curtis	15
Canton	L. B. Abernethy	2
Haywood circuit	R. C. Kirk	1
Spring Creek	J. B. Parham	6
		75
Grand total		753½

ROLL OF HONOR.

J. O. Ervin, T. J. Houck, J. W. Campbell, C. H. Curtis, T. E. Smiley, G. D. Hermon, J. C. Harmon, G. A. Stamper, J. F. Moser, J. H. Sellars, L. T. Hendren, T. J. Folger, C. H. Clyde, D. R. Proffitt, W. C. Jones, W. E. Poovey, C. A. Swift, E. E. Yates, Jno. W. Moore, J. F. Shelton, J. L. McNeer, E. M. Avett, N. R. Richardson, P. L. Terrell, L. T. Cordell, B. A. York, W. F. Elliott, W. Y. Scales.

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Christian Advocate Pub. Co.

GREENSBORO, N. C.

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GROWTH OF COMPANY

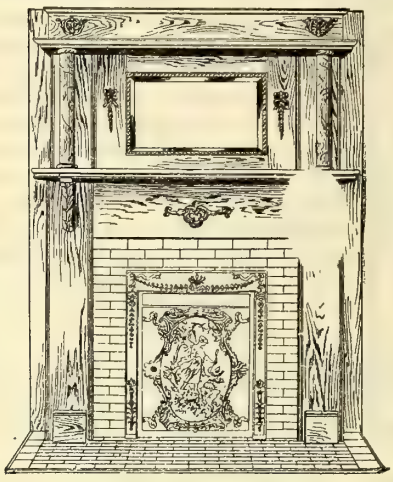
NEW BUSINESS PAID FOR. (NOT INCLUDING ADDITIONS.)

1904 Largest Year in Previous History of the Company	$ 73,876,037.00
1905 Largest Year in Previous History of the Company	$ 90,334,038.00
1906 Largest Year in Previous History of the Company	$ 93,885,273.00
1907 Largest Year in Previous History of the Company	$102,242,289.00
1908 Largest Year in Previous History of the Company	$109,773,709.00

SURPLUS ACCOUNT DECEMBER 31st, 1908.

Dividends apportioned for payment in 1909	$ 11,199,411.56
Deferred Dividends on policies maturing after 1909	$ 16,847,000.00
Total Future (assigned) Dividends	$ 28,046,411.56
Unassigned Surplus	$ 4,465,646.40
Total Surplus Funds (on basis of values furnished by New York and Massachusetts Insurance Departments	$ 32,512,057.96

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GENERAL AGENT FOR VIRGINIA AND NORTH CAROLINA.
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RICHMOND, VA.



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GREENSBORO, N. C.

We must not cease to be childlike when we begin to ask and answer questions. Pride can understand nothing about God. We may question, but it must be in faith, and trust, and love —content with half an answer when more cannot be given, and to be left without any answer at all when the heights of God's goodness soar beyond all vision but that of faith, whose prerogative it is in some sense to equal and to comprehend its Giver and its Author.—Faber.

The church is cursed with a number of Christ's followers who are warming themselves at the world's fire.—Rev. G. Campbell Morgan.

Every piece of work which is not as good as you can make it, which you have palmed off imperfect, meagerly thought, niggardly in execution, upon mankind, who is your paymaster on parole, and in a sense your pupil, every hasty or slovenly or untrue performance should rise up against you in the court of your own heart and condemn you for a thief.—R. L. Stevenson.

There are three kinds of people in the world, the wills, the won'ts, and the can'ts. The first accomplish everything, the second oppose everything, and the third fail in everything. —Selected.

Reading Room
Trinity College
Durham N C

READING ROOM
TRINITY COLLEGE

OUR MISSIONARY SPECIAL

North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

$1.50 PER ANNUM—In Advance.

ESTABLISHED 1855. GREENSBORO, N. C., APRIL 15, 1909. VOL. LIV.—NO. 14.

EDITORIAL.

THE STREAM WIDENS INTO THE SEA.

The great missionary movement of the day is the logical outcome of Wesleyan teaching. Not that the spirit of missions did not exist before Wesley's time, but that spirit had not till his time become incorporated in such organic form as to start a definite movement which should lead necessarily to the final and complete obliteration of sectarian differences and the destruction of denominational antagonisms. It was this spirit that gave form to the doctrinal expression of truth suited to a universal church, and at the same time, committed its promulgation to an ecclesiastical polity which is world-wide in its adaptation.

No candid student of church history today will contend that Christian thought for a century has not been leading toward a broader spirit of fraternity and a more tolerant attitude between the various denominations. Nor will it be denied that the Wesleyan propaganda has been the chief factor in this movement. No one could proclaim the doctrines of free grace under a universal atonement without the response of a sympathy world-wide in its reach, nor could such a message be confined to race or section. When, therefore, Mr. Wesley declared, "The World is my parish," he uttered a prophecy of the final victory of his message in bringing about the estate for which our Savior prayed when he plead with the Father that "they might all be one."

The unifying of the people of God is the result of doctrinal teaching and not of organic manipulation. No mere resolve for the sake of expediency will ever bring together the scattered forces of the church. Unification is not the result of forces from without undertaking to regulate by setting up one and putting down another. It is rather the working of a force from within which silently, though powerfully, gives form to religious sentiment and conviction and automatically sets a man in thought and feeling in right relation to God and to his fellowman. This power brings all men face to face with each other, grasping hands in common sympathy and walking together in cordial co-operation in the effort to lift all men out of the degradation of ignorance and sin.

Even in the great movement for federation and unity going on at the present time there is danger that some may have zeal beyond measure and may undertake to accomplish by mere physical force what can only be done by the silent leaven of the Spirit. If mere force or manipulation could accomplish the unifying of God's people it would have been consummated under Constantine in the fourth century. Nevertheless, the eighteenth century found them apparently more hopelessly divided than they were in the fourth. However, the leaven of a genuine unity which had continued to work in spite of confusion through all the centuries, received the most powerful impetus in the doctrinal teaching and polity of the Wesleyan movement of the eighteenth century, and this stream has been widening rapidly until now it is losing its identity in the great sea of a common brotherhood representing all the religious denominations.

The laymen's movement is the latest and largest evidence of the presence of this unifying power. Henceforth there is to be little or no distinction of denomination in the effort to give the gospel to the world. The conquering host is to be the army composed of detachments from all the churches and the glory of this movement is to be the fact that no one in order to be identified with it is to be called upon to pronounce a sectarian shibboleth. Moreover, those denominations that have persisted in their devotion to a doctrinal fettish will shed their cumbersome and useless trappings as they join the quickstep in the final march against the citadels of sin.

What if some or even all of the denominations lose their identity in this compact for universal conquests? The new estate, if there be no new name, will more than compensate the loss of such identity. Methodism can well afford to lose itself in the larger and more triumphant body which is to be the final outcome of nearly two centuries of teaching and toil. The coming together of all God's people in spirit and effort, if not in name, is that for which we have labored. Our name was no matter of choice in the beginning; why should we complain if by reason of the success of our efforts and the providential leading of this movement, there should come a time when this name should disappear. When the Bride, the Lamb's wife, shall be taken into that full and intimate fellowship with Him shall we not all have the "New Name?" And shall we not be satisfied when

"All these wastes a dreary scene,
That make us sadden as we gaze,
Shall grow with living waters green,
And lift to heaven the voice of praise?"

There will be no need of name or denominational distinction when "we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man."

FROM THE ENDS OF THE EARTH.

Rev. T. H. Haden, writing of conditions in Japan, says: "Japan stands for love of country, good government, independence, and self-respect, and enlightenment according to Western ideas and standards. These are just the things that characterize the modern movement in China, and Japan will do all in her power to aid China in attaining them. Japan also stands for the open door in commerce and freedom in religious belief, and she will stand with England and the United States in maintaining them in China. It has frequently been intimated that Japan has no moral message for the rest of the East; but this is far from true. In the ethics of good government, in loyalty and self-sacrifice, in kindness to children, and in humane treatment of the unfortunate and criminal she has much to teach her neighbors. And even in the matter of private finance, where she has been so severely criticised, and often justly so, Japan may yet have a message for other Eastern lands for she is making strenuous efforts to develop a high sense of commercial honor, and the present tendency is in the right direction."

* * *

In January, 1899, the Methodists in Cuba did not number exceeding fifty souls; now they number 3,000. They have the Bible in their homes and the living Christ in their hearts. They have their own paper, the Evangelista Cubano, published in Havana and circulating throughout the island, and carrying the good news of salvation wherever it goes. They have their own "Himnario," from which, in their own beautiful language, they sing the praises of the Father, the Son, and the Holy Ghost, the triune God. When this work began in January, 1899, the Methodists had but two feeble schools in the island. Now we have schools in Havana, Matanzas, Cienfuegos, Camaguey, and Santiago.—Bishop Candler.

* * *

We began work in Brazil in 1869. Since that time the work has grown immensely. In 1879 we had only six Brazilians in our church; now we have 5,366, almost a thousand fold growth in twenty-eight years. They are a liberal people. In 1906 they averaged almost six dollars per member in their gifts to the church. So far as Methodism is concerned, the field and the responsibility are ours. The Methodist Episcopal Church has withdrawn from the field and turned it over to us.—Go Forward.

Protestantism has been in Mexico only about fifty years. Progress, while gratifying, has not been rapid. Our own church began work in Mexico in 1873. With an insufficient number of workers and equipment utterly inadequate to our needs, commendable progress has been made. We now have in that field three annual conferences, with 6,405 members 63 Mexican preachers, and 49 missionaries, including wives. Side by side with an aggressive evangelism we have carried on our educational work. Including the excellent schools owned and conducted by the Woman's Board of Foreign Missions, there are not less than four thousand young people receiving instruction in our schools. Other churches are doing similar work. Every year an increasing number of cultured, Christian men and women are going out into the domestic and business life of Mexico.

* * *

China is the greatest mission field in the world, Her evangelization is the most important, and, in some sense, the most difficult task that now confronts the church of God. When this task is accomplished, so far as we can now see, there will be no other enterprise of like magnitude to enlist the faith and energies of the followers of our Lord. There is inspiration in the thought that Christ has no greater work for his church than that to which He sends her today.

China is today in process of transition. The sleep of centuries is passing away. The rule of age-long custom is being broken. Change is in the air—it is manifest everywhere. The forces that have aroused and moved the nations of Europe and America are now stirring in China. She could not stand still if she would.

It is less than seventy years since China's first ports were opened to the commerce of the world—opened as a result of war with England in 1840-42. We have just passed the one hundredth anniversary of the beginning of Protestant missions in China. It is within the last twenty years that almost all the visible results have been accomplished. In 1890 there were less than forty thousand Protestant communicants in all the empire. In 1906 there were more than one hundred and ninety thousand. The increase in the last sixteen years was more than four times greater than the entire growth of the first eighty years. Nearly ten thousand native local preachers and lay workers are co-operating with the missionary body. More than two and a half million Bibles and portions of Bibles were distributed in China in 1907.

Our own mission is making encouraging progress. Our men and women are at their posts, working under difficulties, but working faithfully and making real advance in the upbuilding of the kingdom. Our churches are growing; our schools are full, some of them overcrowded. Some genuine revivals were held during the past year. Our workers native and foreign are full of hope. There is every reason to be encouraged with the outlook for mission work in China. The sky gives promise of coming day. But, after all, our confidence is not based on promising conditions in that or in any field. Our faith is in Christ. He is mighty to save. China and all the nations shall be his when earth's myriad tongues shall unite in the coronation hymn and celebrate final triumphs of the Lamb.—Bishop Ward.

The will of God does not call men away from the common place of every day life, but conditions their life in those common places until the most commonplace thing flashes and gleams with the glory of the heavens.—G. Campbell Morgan.

"What can I get out of life?" is the poorest question with which to approach it. No life is worth living on that basis—which is why there are so many disappointed and cynical people.—Ex.

North Carolina Christian Advocate

Entered according to the Postal Laws and Regulations in the Postoffice in Greensboro N. C., as mail matter of the second class.

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This paper will be continued to subscribers at the expiration of the time paid for unless the office is notified to the contrary. Watch your label, and unless you intend to pay for the paper, do not allow it to be delivered to you over the time.. If you wish your paper discontinued, notify us by postal card.

OUR ADVOCATE CAMPAIGN.

Our weekly report is crowded out this week, but will appear again next week. During the past week we have entered 54 new subscribers, making a total to date of 807 1-2. This leaves nearly 1,200 of the conference pledge of 2,000 to be secured, and we insist that each presiding elder arrange to have these secured by May 20th. There is no reason why each district cannot be brought up if the presiding elder will take hold of it with determination.

Once more we ask those entitled to a premium book to send in their selection. Any one failing to notify us by the 20th of April is likely to be left off the list, as we cannot order these books till we get this information. If your name is on the honor roll, write us at once making your selection.

NOTES AND PERSONALS.

—Rev. J. B. Craven, of South Main Street, Salisbury, spent last week visiting in Monroe.

—Rev. A. R. Surratt, of Lexington, spent last week in Cooleemee assisting in a protracted meeting at the Methodist church there.

—Rev. Dr. J. C. Rowe, the presiding elder of the Salisbury district, is active in season and out of season and he is encouraged on account of the condition of the district.

—Mr. J. D. McCall, an attroney of Charlotte, and a steward in Tryon Street church, has announced himself a candidate for mayor of that city. Bro. McCall served as mayor there some years ago.

—Evangelistic services were held during last week at both Tryon Street and Brevard Street, Charlotte, and the preaching was done by the pastors, Dr. G. H. Detwiler and Rev. C. M. Pickens.

—Mr. L. J. Stillwell, a staunch layman of the Dilworth charge, Charlotte, was an appreciated called at the Advocate office on Monday afternoon. His daughter is a student at Greensboro Female College.

—Rev. C. M. Short, of Holmes Memorial, Salisbury, is laying plans for a revival meeting in his church this month. His congregation is well organized and the work is growing under the supervision of the active pastor.

—Rev. Dr. S. B. Turrentine, of the First church, Salisbury, has already gotten his work well in hand. He is a man of system and is fully informed concerning every phase of his work in this large church, and has every promise of a good year.

—Mrs. Farrington, wife of O. A. Farrington, of Proximity, died at her home last Monday morning. The funeral was conducted from Walnut Street church on Monday afternoon at 3:30, by Rev. J. W. Ingle, assisted by Rev. J. A. Bowles.

—Mr. A. L. Smoot, a prominent member of our church in Salisbury, has been chosen by the primary as a candidate for mayor and will next month be elected to that position. He is a son of the late Rev. J. F. Smoot, of Rowan, and a brother of Rev. Thos. A. Smoot, who is pastor of Grace church, Wilmington.

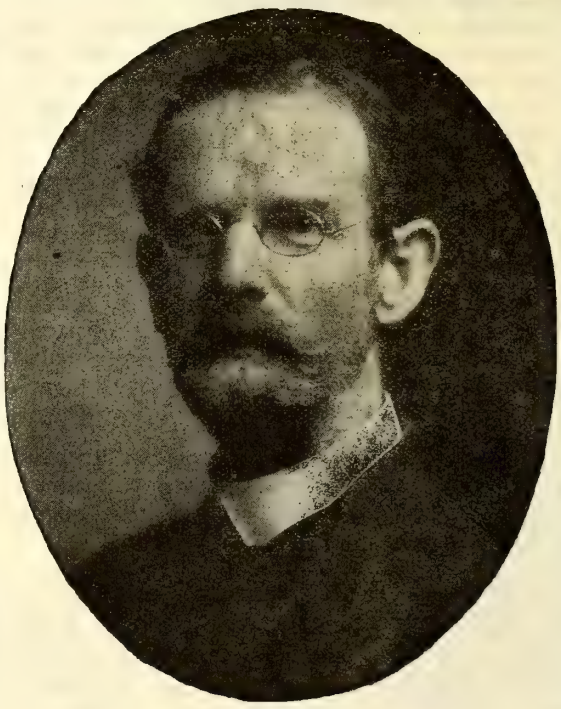
—The meeting at Spring Garden Street, this city, is still in progress. A number of young people have been converted and some have joined the church. The meeting is expected to continue through the week. Rev. E. G. Kilgore is doing the preaching.

—We are glad to hear that Bishop Hoss has returned to Nashville from the Baltimore hospital, where he has so long been a patient. He is now in a convalescent state, and it will be some months before he will be able to engage in active work. The good bishop has been very near to death's door, and the news of his recovery is cause for thankfulness. He is a great preacher and scholar and the church needs him yet for many years of service.

—Rev. Parker Holmes has done a great work in building the handsome church which is nearing completion in Thomasville. He hoped to be able to hold the Easter Sunday service in it bunt unforeseen delays kept the work behind, though it will not be many weeks before the congregation will occupy it. Brother Holmes undertook the work of building just as the panic began and some of the brethren discouraged the task at that time on account of the scarcity of money, but Brother Holmes undismayed, kept on and despite panics and failures the work on the church did not cease from its incipiency and his faith has been rewarded. When complete there will be comparatively no debt.

—The death of Mr. John F. Ward at Lexington on Saturday night, April 3d, has cast a gloom over the entire community where this good man was so favorably known and loved by all the people. He was an active member of the Methodist church, president of the Baraca class, and a steward, and our church has lost one of its very best members. His funeral was largely attended by people from all sections of the county. He was a merchant, a public spirited citizen and active in all that tended to the betterment of his community. The grief-stricken wife and children have our sympathy.

—Methodism in Charlotte has had a wonderful growth wholly out of proportion to the increase in population of that growing town. According to statistics recently furnished we find that the six leading denominations of the city contain 8,820 members. Of these 3,162 are Methodists, 2,433 are Presbyterians, 1,500 are Baptists and the remainder are Episcopalians, Lutherans, and Associate Reformed Presbyterians. From this report it will be seen that about 36 per cent. of the membership of the churches of Charlotte are Methodists. Of course these statistics do not include the colored churches. We have a vigorous set of pastors there and a live, aggressive membership, with wonderful possiblilities for good.



REV. W. R. LAMBUTH, D. D.
Corresponding Secretary Board of Missions, M. E. Church, South.

THE WORK OF THE SOUTHERN INDUSTRIAL INSTITUTE.

I have been asked by Brother Wood, secretary of the Board of Missions, to write something for this issue of the Advocate about my work, with which request I am glad to comply.

First of all, I should like to say that I am a Southerner, and am an enthusiastic admirer of the South's best traditions, and even a more enthusiastic believer in her future development, but there is one serious defect in the manner of our life and in the character of our thinking that is a tremendous handicap in all progress; that is, we have a great body of people who are untrained and we are not trying as diligently as we should to train them, though we are improving rapidly. The classes in the South have always been educated. Before the war many planters sent their sons to New England, and not a few abroad, to be educated, but the masses were not educated and I think it is our shame. Take for instance in agriculture alone North Carolina averages, I am told, less than ten bushels of corn per acre, and yet we have some of the finest corn land in the the country in this state, and we have very little land that could not produce from twenty to thirty bushels an acre as a minimum. It is not too much to say that there might be an increase of two bushels per acre simply by good selection of seed, but the masses of our farmers have been paying scarcely any attention whatever to this, and so it might be said of cotton and all the other crops.

In cotton mill work the managers have very great difficulty in getting capable overseers. Good superintendents and good overseers make it easier for everybody that works in the mill. The mill people of the South are a people of great possibilities. I believe it is true that in morals and seriousness of purpose they are not equalled by any people doing a similar work on earth, but they are untrained and their habit of moving constantly from place to place is almost the despair of every body in the business.

The question of moving is a tremendously big one, and many things are involved. One thing I think is true. Their life is monotonous. A large part of the work of most of them is simply to tie threads and the machines do the rest. They go to their homes at night and there is no diversion, no recreation. I believe that no little of the moving comes, even though they may not know it themselves, from that desire within them, as it is in everybody, to have some recreation, some diversion, some change. The immediate cause may be that they have had some trouble with the overseer, or somebody offers them ten cents a day more somewhere else which they will straightway lose in some other way; but they are just tired. They are tired of the whole business and moving offers them a diversion. Now, I don't mean to say that this explaines all of moving—I don't think it does. I think there are several other reasons for moving, but I do think this has no little to do with it.

Now a new agency for good has been inaugurated—it is not new in principle, but new in method. It is generally known by the name of welfare work. Men and women give up their lives to helping others in certain specific ways. This may be done in a number of ways. Educationally, they may have night classes and teach the elements of an English education, cooking, sewing, textile courses, and they may have lectures that are instructive, inspiring or entertaining. Socially they may get the people together in clubs to discuss the questions that come up in the community life, and they may help the young people to have wholesome amusements in the way of entertainments, sociables, musicals, picnics, baseball leagues, summer outings and all that sort of thing. There should be a special building for this sort of work, and in this should be indoor games, a reading room and library, and a gymnasium as well equipped as possible with opportunity for development of the body. There should be good shower baths in the building which are used to particularly good advantage in connection with the gymnasium. There is a large work in the way of helping to beautify homes by having flower and vegetable gardens. In religious work they can help in the Sunday school, help the pastor in his meetings, visit and nurse the sick, and do all the personal work possible. They may be especially helpful in other ways in the community. One man I know, for instance, was instrumental in sending a blind tiger off so rapidly that he has not even been heard of since. This work will be done under different auspices, but principally by four agencies: the Young Men's Christian Association, the Young Women's Christian Association, the several denominations, and by the mill companies working independently. At one place I know the King's Daughters have done some good work.

Now, our school comes in right here. We want to take bright boys and girls who have natural gifts and we want to develop these into leaders in the several lines of work, in agriculture, in manufacturing, domestic science, and as social welfare workers, and religious leaders, even though they have had no opportunities until they are nearly or quite grown. We do not propose to do college work, but to reach those who need elementary training. It is true that in the South a young negro has a much better opportunity for a thorough training than a white boy or girl with

no money and no education. He can get help after he is ready for college. But very little is being done for that vast number who are not nearly ready for college. They do not fit in the public schools, as they are too large to be put in class with little children. Then, too, they need instruction along other lines as above indicated, which the public schools cannot furnish.

It is our purpose, later, in a special summer term to give special courses for welfare workers and religious and industrial leaders. By this we hope to reach many who have received literary instruction elsewhere, but who need training for these particular lines of work. There is here a wide-open door. We cannot fail to enter.

J. A. BALDWIN.

Charlotte, N. C.

LAYMEN'S MOVEMENT—SUGGESTIONS.

As the time approaches for the holding of our district conferences, I desire to present some suggestions that I trust will be helpful in the line of arranging programs for laymen's day. I trust our brethren of the conference will try and be as active as possible and urge the membership in general to attend the district conferences and make the laymen's day a force in our church life. This is not intended in anyway whatever to supercede the work of the preachers or any one else, but to augment the work they have done and give strength and force to it by carrying it to a final end.

Before each district conference let every church have a meeting of its laymen and lay out some definite work in that individual church to be done.

See that its finances are put in good shape and report definitely through the pastor at the district conference.

Put into operation some plans for the advancement of the individual church and be ready to report upon how it is working on laymen's day. Try to enlist the services of every man in the individual congregation.

To the general leader of a pastoral charge—try to have a meeting on the charge at some point that will bring in a representative from each individual church and enlist every church in the general work of the charge.

Come to the district conference with a resolution to make the district conference a success and to aid by your counsel, advice and co-operation in every way possible.

Make a point that every charge should be represented at the district conference by at least one from each individual church if possible. If not, then at least one from each individual community, and not less than four from every charge.

At each district conference there should be plans of the work for that district for the coming year. Let each district conference elect its district leader by the vote of each lay delegate to the district conference and be sure to get a man that will lead. Do not make it an empty honor but a place for a working man. Plan the work on a broad basis for another year.

Before balloting for your district leader, the conference should engage in earnest prayer that God might direct them in choosing the right man.

A suggestion for work prior to the district conference: Each church leader to become an active canvasser for the conference Advocate in his charge and each endeavor to excel in the number of new subscribers for the Advocate this year. Disseminate missionary literature. Our people need information on this line. Let us give it to them.

We hope the presiding elders will stir the preachers and the preachers will stir up the laymen and thus arouse an interest in our district conferences and make them a force and power that they should be made.

Another suggestion: Read at least one book between this and your district conference on the greatest subject before the world today, "The Evangelization of the World in this Generation."

CHAS. H. IRELAND.

A SHORT STUDY OF THE MINUTES.

The following charges in the Western North Carolina Conference overpaid their assessments for missions last year:

Haywood Street; Hendersonville; Weaverville circuit; Ansonville circuit; Belmont; Brevard St.; Tryon St.; Derita circuit; Lilesville; Matthews; Monroe station; Morven circuit; Mt. Zion; Prospect circuit; Unionville; Wadesboro; Waxhaw; Andrews; Bryson City. Spring Garden; West Market; Washington St.; Cliffside; Elk Park; Morganton station; Rutherford College; Elkin; North Wilkesboro; Wilkes circuit; Linwood circuit; Norwood; First church, Salisbury; First church, Spencer; Main St., Gastonia; Alexander circuit; Catawba circuit; Hickory station; Canton; Lewisville; Centenary, Winston—41.

One hundred and twenty-three paid the assessments in full, making one hundred and sixty-four that paid in full or over, and leaving 57 of the 221 appointments that paid less than the assessment.

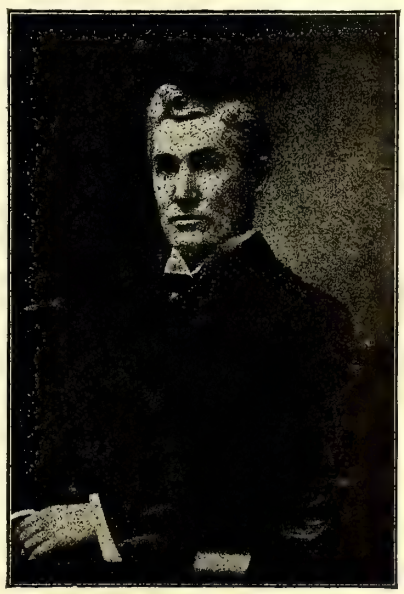
But this is a falling off from the report of two years ago. In 1906, there were sixty charges that overpaid the assessments, 19 less than two years ago. But ten charges more last year paid the assessments in full than did two years ago, so that putting the two classes together—those that overpaid and those that paid the assessment only in full—we have a falling off of nine charges. This is progress, but not in the right direction.

Of the eleven districts, eight overpaid total assessments for foreign and domestic missions, the same number that paid two years ago. The financial pressure lasting during the whole of last year and extending throughout the conference, could not but effect the collections. the wonder is that there was not a larger falling off. We can do better this year. Every charge in the conference should pay the assessments in full, while many charges can double their assessments. Begin at once. A late beginning accounts for the falling behind of many charges.

We will do better this year.

J. E. GAY, Treasurer.

Norwood, N. C.



REV. JNO. M. MOORE, D. D.,
Managing Editor Christian Advocate.

PASTOR'S AND LAYMEN'S MISSIONARY CONFERENCE.

The Pastors' and Laymen's Missionary Conferference for the Charlotte, Shelby, Morganton, and Statesville districts, will be held at Newton, N. C., on April 22d and 23d. All pastors, lay leaders, and Sunday school superintendents of these districts are urged to attend. Send in your names at once for entertainment to Rev. E. W. Fox, Newton, N. C.

A great meeting is expected, and members above mentioned cannot afford to miss it.

Program.

Thursday, April 22d.

9:30 a. m.—Opening devotions, Rev. R. M. Courtney.

10:00 a. m.—The Legion of Honor, W. B. Stubbs.

11:00 a. m.—The Lay Movement in My District, J. B. Ivey, Charlotte district. J. D. Martin, Shelby district; Prof. Avent, Morganton district; D. Matt. Thompson, Statesville district.

2:30 p. m.—Opening devotions, Rev. Ira Erwin.

3:00 p. m.—How to interest Women in Missions, Miss Mabel Head.

How to Interest Children in Missions, Rev. G. D. Hermon.

How to Interest Men in Missions, Rev. Harold Turner.

Discussion, opened by Kemp B. Nixon.

8:00 p. m.—Opening devotions, Rev. D. Frank Carver.

8:30 p. m.—Missionary Motives, Dr. W. R. Lambuth.

Friday, April 23.

9:30 a. m.—Opening devotions, Rev. J. H. West.

10:30 a. m.—Experiences on the Living Link, Rev. W. F. Womble, O. W. Kochtitzky, J. H. Separk, and other speakers.

11:00 a. m.—Missions, a sermon by Rev. R. M. Hoyle.

2:30 p. m.—Opening devotions, Rev. H. H. Jordan.

3:00 p. m.—Brazill, Rev. P. L. Terrell.

Cotton Mill Problem, Rev. J. A. Baldwin.

Open discussion.

8:00 p. m.—Opening devotions, Rev. F. L. Townsend.

8:30 p. m.—The City Problem, Rev. G. H. Detwiler.

E. A. COLE, Chmn.

HO, FOR LEXINGTON, APRIL 20th AND 21st!

This is to be the greatest meeting of the year in which four strong districts are grouped—Greensboro, Salisbury, Winston, and Mount Airy. I earnestly desire that the Greensboro district, will be largely and well represented. Let every pastor be there without failure; also every Sunday school superintendent, every lay leader, a representative from every board of stewards, and one from every Woman's Missionary Society, home and foreign.

We want our district to be fully and well represented at this missionary and laymen's conference, help to make it a great success, and bring back the largest possible benefit.

If you have not done it already, send at once your name to Rev. A. L. Stanford, Lexington, N. C., and tell him you will be there.

W. R. WARE.

REPORT OF TREASURER OF BOARD OF MISSIONS.

The following amounts have been paid since conference on the assessments for Missions:

	Dom.	For.
L. B. Abernethy	$ 94.91	$ 41.00
Jno. W. Moore	55.00	200.00
Jno. W. Jones	35.00	22.75
J. T. Ratledge		40.00
W. F. Womble		50.00
C. A. Wood		84.00
J. H. Weaver		142.00
W. L. Dawson	20.00	31.00
E. J. Poe		15.85
A. L. Coburn	10.00	15.00
S. T. Barber		100.00
W. C. Jones		10.35
N. R. Richardson		30.00
Jno. W. Ingle	15.60	41.00
C. M. Pickens		20.00
H. F. Chreitzberg	110.00	200.00
S. S. Higgins		20.00
J. R. Scroggs		50.00
W. A. Lambeth		70.00
J. E. Gay		80.00
Joseph Fry	5.00	8.00
J. E. Woosley		62.00
O. P. Ader		32.00
John M. Price	10.00	
Harold Turner	34.00	
T. C. Jordan	35.00	
Totals	$424.51	$1,368.32

J. E. GAY, Treasurer.

BREVARD REPORT.

Previously reported	$276.05
Race Street, Statesville	5.00
Franklin avenue, Gastonia	1.00
Lowell	14.80
Marshall	3.10
Central, Mt. Airy	4.25
Hickory (additional)	.50
Lenoir circuit	6.00
Hendersonville circuit	9.00
Mt. Pleasant, Salisbury district	7.31
Leaksville	10.50
Pleasant Grove church	1.60
Wadesboro	7.00
First church, Salisbury	5.00
Pleasant Garden circuit	3.90
Pineville	7.05
Murphy	9.25
Dallas	4.00
Total to date	$375.31

MRS. F. E. ROSS, Treas.

Correspondence

THE PLACE OF REAL OPPORTUNITY.

The Rev. Abraham Goodman has been a member of the conference for twenty years and has always been appointed to the weak circuits and missions where the work has been hard and the living scant. But he accepts these appointments with thankfulness that he has a place to work for God, cheerfully enduring the hardships of the itinerancy for the sake of doing a little good. A man of deep piety, he has never failed to do good even though his success has never been sufficient to give him a reputation for much ability.

A little before dark one winter day he drove up to the house of Mr. Solomon Stewart. Mr. Stewart is a plain country man without education, but his energy and shrewdness have made him a good farmer and a good liver. He is a steward in Ebenezer church, and Sunday school superintendent, and his piety is recognized by his neighbors as genuine. Altogether he is a man of influence for good in his section. His wife is a good companion for him, being a woman of good heart and sense. They have five promising children, three boys and two girls, whose ages range from eight to sixteen. When Mr. Goodman rode up all the family went out to welcome him. While the rest escorted the preacher into the house, Peter, the oldest boy, took his horse to the stable.

After supper they gathered around the big wood fire and talked for a while on various topics. Directly Mrs. Stewart said, "Brother Goodman, we are thinking of moving to town to live."

"What is that for, Sister Stewart?"

"We want to educate our children, and see no chance to do it here. Annie is almost as far in her books as our teacher can take her, and besides she wants to take lessons on the organ which she cannot do here. Then there are the other children coming along and they will soon need better advantages than they can get in the country."

"I am glad you desire to educate your children. They are bright enough to take an education. You ought to give them the best advantages you can. But are you sure that the step you are thinking of is the best you can take?"

"Oh, yes. There is nothing better. We can do as well in town as on the farm. We can do better. Then the schools and other advantages are far ahead of anything our backwoods have to offer."

"Do you know, Sister, how many temptations the town spreads before the young? The moral and spiritual interests of the children are to be considered first. If this is ruined, nothing can take its place. You know, or ought to know, that the country is safer for boys and girls than the city is."

"Yes, I know that, and we are not entirely satisfied about that point. But it will not do to let them grow up in ignorance. They must be educated—they must have the advantages Solomon and I missed."

"One of the best business men of Greensboro told me recently that about ninety per cent. of the successful men of that place were country bred, and that the same ratio would hold good in other towns of the state. Annie can tell you from her history that the country has always furnished most of the energy and brains for the world. Therefore if you want each of your children to make a worldly success it will be better to keep them in the country. And most of our preachers are also from the country. This shows that the chances for spiritual success are also greater in the country. It may be more difficult to educate them out here, but it is likely that you will make a better job of it. Sister, you had better stay where you are."

"We had not thought of the matter in the way you put it, and I suppose we will have to think it over again."

"I hope you will. But you need not take my word for it, investigate for yourselves."

Here Mr. Stewart broke into the conversation with the remark, "John Grabs has made more money in town in the last two years than he ever made on the farm, yes, more than he ever would have done. Now I can make money as well as John Grabs if I were at the right place."

"Do you want to make money like John Grabs does?"

"No, I don't. But I can make money without being dishonest, plenty of men do, and so can I. I am not making enough here to satisfy me. I want to provide better for my wife and children in case I should die. I can do nothing here."

"All men who go to town do not succeed. I knew a man who went to the city with several thousand dollars he had made on the farm and went into business. In a few years he had lost his money, his health was gone never to return, and worse than both, his boy was ruined by the temptations of the town. You are doing well here, Brother Solomon, and you had better be satisfied with that."

"I may fail. But I have got the nerve to try. If I risk nothing, I gain nothing. I think I will try to improve my condition by going to town."

"What will become of the district school and Ebenezer church when you are gone? Who will take charge of the Sunday school?"

"They will do all right. I am not much account, anyhow. There will be no difficulty in filling my place. No doubt you can get some one who will do the work better than I have been able to do. You know I haven't any learning."

"You know the community, tell me who can take your place as steward and superintendent. Tell me who?"

"Sammie Weakling is a good boy, and with practice, will get along all right. He'll do the best he can and he will listen to what you tell him. There's nothing the matter with Sammie."

"I suppose that you will leave Sammie Weakley in charge of your farm and other business."

"No, I will not."

"Why not? There is nothing the matter with him."

"He lacks judgment and vim. He's good enough, but he is no account."

"Is it easier or less important to run a church and Sunday school than it is a farm? If you think he is unfit to manage your business why do you think he is fit to manage the work of God? Why do you recommend such a man to me?"

Mr. Stewart did not answer these questions, but said, "I will pay just as much to Ebenezer as I have been paying. And if the Lord blesses me in business as I hope He will, I shall pay more. Indeed, Brother Goodman, wife and I have talked about how it would do to hire one of these trained workers we have been reading about in the Advocate to come here and live. In that way we could do much more good than we have ever been able to do. You know that Bishop W. Wise said at conference a few years ago that the talent for money making is the greatest gift from God, for a rich man could employ a hundred preachers, and in that way do more good than an ordinary man. Ever since I heard that sermon I have been determined to get rich. When I get rich I shall do much good. See if I don't."

"Yes, I heard that sermon, and like you, I have thought much about it. While I think the power to make money is a great gift I am sure that the good bishop overestimated the power of money. I am sure that no amount of money given to good causes can exempt a man from personal service. I am sure it would not be satisfactory to me, or to the Master, for me to hire a substitute—no, nor a dozen of them. I have never heard the men praised for patriotism who hired substitutes to fight for them during the war. I do not believe that if you were sick you would be pleased for your wife to go off on a pleasure trip even if she did leave the best trained nurse in the world to care for you. Now would you?"

"I couldn't have a good time if I knew he was here sick, I should come right back to be with him," broke in Mrs. Stewart.

"That is because you love him," said the preacher. "Because I love God I could not cease to serve Him even if I were able to employ a hundred more workers to help me. Nor do I think it would please Him for me to quit my task, and turn it over to some one else to do. I must do my own work, my brother, and you must do yours. And there are no substitutes to be had in the army of God. Every one has his own task and has no time to do another's work, even if he wished to.

"Besides, if everybody believed like you and Bishop W. Wise they would all be striving to get rich that they might multiply themselves, instead of going along the old-fashioned way of doing the duty nearest at hand. Nobody would be content to do the Lord's work for their keep—certainly not to work in the corners where the newspapers would never hear of them. Perhaps it is for this reason that we never hear of the hundreds of preachers that good Bishop W. Wise kept in the field at his own expense—you know that he was a rich man by marriage. Nothing in the life of General Lee appeals to me more than his refus of a splendid business opportunity in order th he might give his personal service to the you of the South. And the story of the great M Gladstone finding time from the cares of state visit and pray with the poor street-sweeper mov me much more than the account of Mr. Carnegie social secretary, whose sole work is to investiga the merits of begging causes and help all that a worthy. The Son of God did not send the highe archangel in heaven or the greatest genius earth to lift me up, but He came himself. Person work makes us more like hmi and we cannot abs don it.

"It may be that we do not hear of the hundreds preachers that rich men are sending out becau they are not sending them. The rich men I ha known have not appeared to be very eager their search for opportunities to invest the money in good works. It is possible, my broth that when you get rich you will become like t rest of them. Beware, lest while you seek aft riches you do not wander from the faith and pier yourself with many sorrows."

"Brother Goodman, do you think that a m cannot be rich and a Christian?"

"Oh, no. There is no doubt about that. B a Christian cannot set himself to get rich. Christian's business in this world is to do goo He has no time to get rich. If God sends h riches he is to use them as a trust. But when begins to do as you are proposing to do, del erately leave the place of service in which G has placed him for the purpose of getting mo money, he is preparing sorrow and trouble f himself—and perhaps for others. You have re the story of Lot. He went to town for the p pose of bettering the condition of himself and h family. While he lived in Sodom he vexed h righteous soul from day to day with the wicke ness of his neighbors, but he stayed among the Finally, when the city was destroyed, part of h family were lost, and those that escaped had be so corrupted by their evil surroundings that cannot help feeling that it would have been bett had they been destroyed also. And Lot himse for all his disapproval of the wickedness of So om, absorbed enough of the poison to kill hi But Abraham, who stayed in the country to with God inherited the promises and lives tod in the faith of millions."

"Don't you think every man ought to do t best he can for his family? I want to give mi every advantage while I live, and leave them w provided for when I die."

"'A good name is rather to be chosen th great riches,' both for our children and for o selves. You can do no better for your childr than inspire them to a godly life by your examp Money is a doubtful blessing to leave children, a very little observation will show you. As advantages, the advantage of a godly home worth more to any boy than a university edu tion. A life of self-denying usefulness on y part will do more to inspire your boys and gi than all the preachers and teachers in the wo can do. And the promises of God's word are wo more to secure their future happiness in this than all the bonds in existence."

"How about all the good men in the cities? are there any?"

"There are many good men in the cities, I glad to believe. And they stand before God j as the good men of the country do. It may harder to live a Christian in the city than in country, but it is not because God is not will to help as much—it is because the city m hasn't the opportunities to seek Him. You live a Christian in any place that God sends y and you cannot be a Christian anywhere else. God is calling you to the city you must go. don't you dare go without such a call from Hin

"The towns have built their schools on so body's faith and sacrifice. And when you pe here in the country are as ready to pull toget and make sacrifices for the sake of schools roads as the town people are, you can have th in every community. Instead of running off town to profit by the work of others, the ma the Christian thing for you to do is to stay r here and help your poor neighbors who can help themselves. You are the man to lead in neighborhood. Everybody knows and resp you. If you will lead they will follow. And you are half as eager to spend for God as would have me believe, Annie and Peter and rest can be prepared for college at home and you will have more than enough to send them

college when they are ready to go. And in caring for them you will care for a whole section of country. The place of your largest opportunity is here at home."

After a season of worship they all retired to rest. But for a long time Solomon Stewart could not sleep for thinking of the wide fields of usefulness lying before him and every country man in North Carolina. And Abraham Goodman lay dreaming of the good time coming when

"no one shall work for money,
And no one shall work for fame,
But each for the joy of working."

EDUCATION AS A MISSIONARY AGENCY.

By Rev. H. K. Boyer.

"That the time has come when our conference should do educational work as a missionary agency," is the proposition submitted for our consideration by Rev. C. A. Wood, secretary of our conference board of missions.

This is a complex question, because it involves the work of the board of education as well as that of the board of missions. That we as a conference should do educational work is no longer a question. The church, as history well establishes, has ever led and maintained her position for higher education. But to what extent the church should go in the establishing and maintenance of schools, and especially of local or neighborhood schools, is a question which has been agitating the minds of the members of both the board of education and the board of missions for a number of years.

One difficulty arises from the diversified and local interests and needs of the people. Another is the constantly depleted condition of the treasury of the two boards. While I hold an opinion upon the question I would not presume to say I have comprehended every detail of the work so thoroughly as to suggest to the boards just what should be done, and it is doubtful whether any one man is so thoroughly cognizant of all the facts as to point out any infallible course of procedure. But in the "multitude of counsellors there is safety."

The educational work must be done and in close co-operation with the Methodist itinerant plan of evangelization.

How shall we do it? We already have our high schools and colleges doing excellent work, and they must be strengthened. But suppose we give each of these an endowment of $100,000, or more, still they will not cover the territory. Schools, as a rule, do not cover or draw from an average radius of more than 70 miles.

The Neigborhood School.

It has been stoutly maintained by some that the two boards operating together should establish "Neighborhood Schools." To attempt this again is unwise for at least three reasons:

1. Our board of education has been forced to abandon this policy.

2. The demands upon the board of missions would exceed its financial ability.

3. The state is undertaking to cover this field by not only furnishing primary or common schools, but high school work as well.

Doubtless the most effective educational work for the church to do within the next few years in the mountain territory is to establish other high schools at strategic points. The northwestern section of our conference offers an opportunity for doing a large work in the kingdom of God through a good plant. No finer territory can be found for a school which would prepare boys and girls for our colleges and universities than in Ashe and Alleghany and adjoining counties. There are also other sections in the western part of the state where such schools are needed and must eventually be established—the sooner the better.

Mill Towns.

The solution of the mill problem is in sight. Having known intimately the mountain people and what they want and need I have also for a number of years been studying the work among the mill people. This situation is to be met by institutional and welfare work. An institutional church in every mill town will furnish not only the evangelical but also the needed educational features of Christianity. This fact is coming to be realized by mill owners. They understand that one of the best investments which they can make is to provide for their employes not only a church to evangelize but an institution which will also educate in hygiene, domestic science and social life. All the requirements can be easily met within the realm of institutional work. I believe mill owners are ready to invest money in such an interprise when we show them that we are ready and know how to take care of the work. This may be demonstrated in Charlotte before the end of the year. For the present, it seems to me that the establishment of one or two more well equipped high schools within the territory west of the Blue Ridge, institutional work in the mill town, where the owners will furnish the building, and let the board of missions pay better salaries to the preachers doing mission work, will engage the attention, time, prayers and money at our command for a few years.

I am cognizant of the fact that the above suggestion will not meet immediately the need of many neighborhoods, and many loyal struggling Methodists cry out from the beautiful valleys amidst the hills and say, "If you Methodists do not come to our rescue with a school, other denominations will take our boys and girls." More than once cries like this have elicited not only the sympathy of the pastors and loyal laymen who have brought the matter before the boards at the annual conference, but they have stirred the entire church, but the Methodist church nor any other church has the money to meet all these local demands.

Since the state is establishing a good public school in almost every community we should not get in the way of this work, but in every possible way lend encouragement to it. It is true ideal Christian education is not always found in public schools; there is, therefore, in addition to preaching the gospel a very large work for the pastor and such local helpers as he can gather about him —educational work in the Sunday school, Epworth Leagues, Laymen's Missionary Institutes and Woman's Work.

The preacher is still pioneer in the plan of redemption. He still plays a very large part in moulding sentiment in the community.

There is one more important point we must consider. The greatest enterprise in the world today is the missionary movement, both Home and Foreign. We have intelligent leaders and much is being accomplished. But little flames of enthusiasm here and there will prove to be but spasms of meaningless emotion unless the hearts of the people are aflame with intelligent zeal. Every profession has its school. If the carpenter wants to be ahead of his forerunners he must have a technical education in the carpenter's trade. We all realize the fact that our people must be educated in missions. If our schools, either church or state, are not giving missionary education then the means must be provided. When our preachers and people are learned in missions the problem will be solved. Education in Missions will cover the whole ground—no question about that. If the board of education can not wisely do this work now the board of missions ought to do it. This work can be done in most any community. One Christian home taking the course of study in a community radiates a marvelous light. The effects of missionary education can not be explained or estimated because it is in a large sense prophetic. The work of Christ will not, can not, be done without it.

Can the Methodist church give her people a missionary education? "We can and we will."

DOMESTIC MISSIONS AND EDUCATION

By Rev. G. H. Detwiler.

Has the time come for our conference to do educational work as a missionary agency? We would answer this question in the negative, for the following reasons:

First, for the missionary society to undertake specific educational work at this time, we think would tend to confusion because the board of education in so far as it is possible is now occupying this field. To be sure, such schools as Rutherford College and Weaverville College are not known as missionary schools, but the principle involving their support by the board of education is practically of this character. To illustrate: There are two institutions of high school grade in Guilford county that have been conducted by private parties for several years. These institutions have been not only self-supporting, but have proved a source of financial gain to those who have had charge of them. This is due to the fact that the students are of that class who are abundantly able to pay a sufficient sum for board and tuition to make it profitable but such students come from the homes of those who are comparatively wealthy. Now, the reason assigned for the fact that our own church schools referred to are not thus financially profitable, is that in order to reach the poor but deserving young men and women of our conference tution and board must be placed at the lowest possible price. This has involved two necessities: First, the exercising of severe self-denial on the part of those who have had these institutions in charge. The faculties of these schools have rendered a truly heroic missionary service the extent and value of which we have not fully realized and appreciated. It has also involved the necessity of support from the conference. The board of education has given to these institutions, not for current expenses but for permanent improvements, on an average of $1,000 a year. The question, it seems to us, is not whether the board of education is doing all that might be profitably done in this direction, but would it not ultimately tend not only to confuse but to impair the whole of this work if it were divided with the missionary society?

Again, by reference to Paragraph 452 of the Discipline, it will be seen that the General Board of Education makes an annual assessment of $50,000.00 for educational extension. Of this, $15,000 is used in the establishment and maintenance of schools in missionary districts. To be sure, they have established so far no schools within the bounds of our conference, but they have carefully surveyed the field and are considering the question of establishing such schools as soon as the funds will warrant such an expense. It seems to me that to encourage the payment of this assessment and the full payment and increase of our annual conference assessment for education, would be the best plan for occupying all this educational missionary territory.

Again, without discussing the merits of the case, the present movement in state education contemplates the establishment of free schools in all parts of the country, and wherever there is a sufficient population additional high schools. This is not only a settled policy of the state, but it is being heartily supported by the people, and these schools are being established in all parts of our commonwealth. That they have not yet reached all our people is true, but our past experience should admonish us of the need of great care in the establishment of permanent school plants, lest they be rendered useless to us in a short time by the development of the free school system.

Again, the question to be determined is not always what could be done, but among the many things that could be done, what should be done. On this principle, we believe that the missionary society has before it a field much more pressing in its demands than the educational field. We refer to the needs and opportunities afforded by our cotton mill communities. We believe the investment of money in these centers is not only more pressing in its need but will prove more remunerative in its results. If this be true, then let the work be pressed in this direction. In North Charlotte, for instance, there can be found in one mill community more people than live in three counties in one of our mountain districts. These three counties would afford a good opportunity for the establishment of a missionary school, but with far less money than would be necessary for the establishment of this same aggregation of people in the mill community referred to could be immediately and abundantly and permanently helped.

Our position then is this: Not that missionary schools might not be profitably established, but that if they are established it should be under the direction of the board of education, and that under the present circumstances it will be far wiser for the missionary board to concentrate efforts upon the very urgent needs of our mill communities.

The difference between a foreign missionary and a home missionary is only a matter of locality. One works in the regions beyond, the other labors among the destitute in the home land. Both are working to the same end that the poor may have the gospel preached to them.

There is, however, what may be termed a special call to the work of a foreign missionary. Doubtless every missionary now working in the foreign field is there because of a conviction of duty in this respect. Without this it is not likely that they would stick to the work long or have any marked degree of success.

From The Field.

District Conference Directory.

Charlotte, at Tryon street, May 6-9.
Franklin, at Hayesville, July 1-4.
Greensboro, at Ruffin, July 14-18.
Morganton, at Glen Alpine, April 29-May 2.
Shelby, Mt. Holly, June 24-27.
Salisbury, Forest Hill, July 15-18.

A Week of Missionary Agitation.

Beginning today at Waynesville the Western North Carolina Conference is to enjoy a season of special missionary meetings. The conference has been divided into three groups. The first group consists of the Asheville, Franklin and Waynesville districts, meeting at Waynesville on the 15th and 16th. The second group consists of the Charlotte, Morganton, Shelby and Statesville districts, meeting at Newton on the 22d and 23d. The third group consists of the Greensboro, Mount Airy, Salisbury and Winston districts, meeting at Lexington on the 20th and 21st.

These are expected to be popular meetings for the discussion of live missionary issues, and will be addressed by Rev. W. R. Lambuth, D. D., our Senior Missionary secretary, Rev. Jno. M. Moore, managing editor of the Christian Advocate, Nashvill·; Mr. W. B. Stubbs, secretary of the laymen's movement of the M. E. Church, South, and other representatives of the various missionary organizations. We trust the preachers and laymen will make it a point to attned and contribute to the success of these meetings.

Hayesville Charge.

We have been negligent in writing anything concerning our charge. We came to this charge about the middle of January. We found a good loyal Methodist people ready and quick to supply our needs. I believe that we are in one the best counties in Western North Carolina to its size. I believe the morals of this county are better than any I have ever seen.

We have eight appointments on this charge in splendid condition. We expect great things on the Hayesville this year. We expect sweeping revivals throughout the circuit and an ingathering of souls, and our church greatly strengthened.

Our district conference will be held in the beautiful litlle town of Hayesville, commencing July 1st. We trust this will greatly strengthen our Methodism here.

Our presiding elder is wide awake to every interest of the church and does not leave a single stone unturned. We are getting up a club of new subscribers for the Advocate and will send in money and names soon.

Success to the paper.

J. J. MATNEY.

Mooresville Circuit.

On March 23d, we commenced a meeting at Centenary church and closed on April 1st, with two services each day, except the first and last, which resulted in a great revival, both inside the church and with 21 applications for membership from outside, with possibly others to follow. There were forty professions or conversions, or reclamations, and the membership greatly revived.

Brother W. L. Dawson, of Wilkes circuit, did all the preaching, and, in fact, ran the meeting for several days, at the beginning without my presence or help, as I could not be there. He did some strong preaching and excellent work, and the Lord set his seal upon it in a marked degree. Brother Dawson was pastor of this church some seventeen years since, and the people were glad to hear him there again.

I am still impressed with the fact that the preacher who believes the Bible (all of it) to be God's inspired word, and preaches it as such and then honors the Holy Spirit in his work, has fruits in his ministry. People are genuinely convicted and converted, and the preacher who doubts God's word, does not have these fruits, I care not how learned he may be. Why is that? If the scholar (so-called) is right, and the common plain preacher is wrong in his belief, does God honor ignorance and error, and withhold his blessing from real scholarship and the truth? I don't think so. Thank God for men, preachers and laymen, who believe the "Good Old Book," and lean on the Holy Spirit for guidance and help.

JNO. W. JONES.

Lincolnton.

I feel like the work of our church here in Lincolnton in the matter of missions deserves special mention. March 16th to 20th we held a missionary Institute with our congregation. Each evening we had papers read by some of our young people, followed by a strong address by some brother previously invited. These papers were prepared mostly by members of our Epworth League who had been recently taking a course in Mission study. Right admirably did they perform their part of the service. The invited speakers were Rev. L. P. Bogle, Rev. E. L. Bain, and our presiding elder, Rev. C. F. Sherrill. The addresses of these brethren were strong, stimulating, helpful. The congregations were large, interesting, growing from night to night.

This institute was followed with a collection for missions with a visible result of securing a subscription covering all the collections ordered by conference, together with a fine advance toward a fund sufficient to support a native helper in Korea.

I feel that the work of our institute greatly stimulated and quickened the missionary spirit of our people. During the progress of the institute and afterward I heard words of encouragement on every hand. Our work here is full of encouragement from every standpoint.

F. L. TOWNSEND.

Haywood Circuit.

Our lot has fallen in pleasant places, indeed. The good people of the Haywood circuit certainly make one feel at home. There is mutual love between pastor and people. They continue to pound us with the temporal things which God has blessed them with.

We have held two revival meetings on this charge, one at Finchers' chapel, beginning February 14th and closing the 26th. We were assisted there by Revs. W. H. Willis and W. P. Fincher. These brethren did excellent preaching. The result was a spiritual quickening in the church and seven conversions. No accessions at this place.

March 21st we began a meeting at Crabtree chapel, which closed April 4th. We held 27 services at this meeting. There were 26 sermons preached, six by Rev. J. H. Barnhardt, four by Rev. W. P. Fincher, four by Dug. Davis, pastor of the Baptist church (these brethren all did good preaching), and twelve by the pastor. The result was a mighty outpouring of the Holy Spirit upon the church, and thirty-four souls were saved from sin. At some of these services Christians were praising the Lord while sinners were crying aloud to God for mercy. It was good to be there. Such a revival I have not witnessed in a long time. The secret of all this was the church got on their knees before the living God and engaged in importunate prayer for an outpouring of the spirit and for the salvation of sinners, and the Lord didn't fail to send it. Pray for us.

R. C. KIRK.

Shelby Circuit.

For the first time this year I send you a few lines from the Shelby circuit. After three years of hard work among a kind and appreciative people, on the South Fork charge, we came to this circuit December 3d, 1908.

Some of the elect ladies of the town were here and had put things in order. Our people have received us with open hearts and doors. They attend upon the preaching of the Word well, and hear it gladly. Perhaps no preacher this year has had a warmer welcome than this one has had. This is my native county. I am just twelve miles from where I was reared.

I found the parsonage not painted and some debt on it. We have built front porch and painted on the outside nicely and part of the rooms on the inside. We have paid quite a sum on the debt. Some other improvements have been made. So far this has been a very busy year with me. I have visited quite a number of my people, but am not quite round yet.

We held one protracted meeting at Sharon of about eight days, which was the best meeting they have had in years. There were eleven conversions and nine accessions. Rev. W. M. Boring, of the Polkville charge, arrived the fourth day and di some fine preaching and work. He made a good impression on our people. We have held a Sunday school and missionary mass meeting at Sulphur Springs, which will tell for time to come. The following preachers made addresses: Revs. L. L. Smith, J. R. Scroggs, J. F. Armstrong and W. L. C. Killian. Also some laymen: J. A. Anthony, Clyde Hoey and J. S. Martin. Brother Martin had his map of the district showing the financial status of the district last year.

Last Saturday and Sunday, April 3d and 4th, our second quarterly conference was held at Earls. Our beloved presiding elder was on hand and preached a fine sermon on Saturday. The amount raised for presiding elder and pastor in charge was $216.

On Sunday we dedicated the church. Rev. W. F. Womble preached the dedicatory sermon. Brother Womble built the church and hence he was invited to preach the sermon. After the sermon Brother Sherrill read the dedicatory service.

Our people are hopeful and the outlook is fine for a good year.

The Shelby station, under the leadership of Dr. Scroggs is moving on finely.

Everything in full on the Shelby district and many conversions, is our motto.

We hope to send in our quota of new subscribers to the Advocate soon.

E. N. CROWDER.

A Vision of Easter.

Good Friday's service commemorative of the suffering and death, was over.

The stoled priest and surpliced choir and worshippers devout had gone. The last notes of the sol chant had spoken love's farewell died away. The sobbing of the or pipes were hushed and silence felt holy claimed the vast cathedral her own.

One only of the throng remai and saw or seemed to see the sc that then took place. And first solid walls and stained glass wind pews and pulpits, arches and ima melted in the fervency of vis Gone was the cathedral, and inst the sinking sun shines full upo rounded hill, and on that emine show three crosses and on those t accursed three lifeless bodies dant.

Two elder men assisted by a s of slaves surround the central c and with the utmost care and ten ness lift up and lay it and its bur on the sward. And soon the r that rent the tender flesh and the body of the Crucified are dr and afterwards the corpse is upon a bier and borne upon the sh ders of the slaves into a palace.

There entering, the humble help and the two make ready for the ial. The clotted blood from th wounds on the head is washed f hair and brow, and the dead strikingly composed and beautifu its lines of love is framed again its own rippling ringlets. No tr trace of suffering remained, altho those parted lips had drained dea cup of sorrow to the dregs. Inst upon the noble countenance— large were manly might, and kin hero's face that spoke of noble de and fearlessness, and faith and t fied not of defeat and agony, bu deathless victory. The nail print the hands and feet, the spear wo in the side are cleansed and clo

The body redolent still of spiker broken on it in life one week be reannointed with myrrh and aloes wound about with burial cloths borne into a sepulcher new-h from out the rock-ribbed hillside there the dead is left and for secu a stone is rolled to bar the entra to the tomb. So, having fulfilled last sweet offices of love, slowly sadly these depart, but love is alone concerned about Him who sl in Joseph's tomb. There come hated Him in life and, hating sti death, bring guards to watch, les they say, "His friends remove body and affirm Him risen even a life He claimed He would," and the guard stolid and stern keep

And with them, though by them seen, the legions of the underw dim and shadowy, and captained the King of Terrors mighty D are watching too. Hate human infernal tents there a night and and through the earlier watche another night and then—

Why Heaven's herald comes raiment white and countenance a with glory and at the sight the mans fall as dead men faces d ward and Hell's legions flee wh they came and Death, their le foremost in the rout astride his c er pale is paler still with fear an the first time knows defeat Eden's gates were barred.

And then a mist from Heaven a veil of Samite white and wond falls covering the garden and its tents, and lifting presently re an open and an empty tomb as the narrow street the soldiers like a flock of frightened sheep. in the garden still about the Lord throng angels ministrant. is the showing forth of love ad and divine.

And Human Love?

Devoted women came at morn,
Sad and forlorn.

Laden with spices for the dead,
(They deemed Him dead.)

For they had seen Him crucified—
On riven side,
On hands and feet on thorn-pierced head
Death's seal of red.

They heard the last, long bitter cry,
They saw Christ die,
With Him expired Hope's vital spark,
Their day grew dark.

They knew His body had found room
In Joseph's tomb,
Thither at morning the repair—
No body there.

But winged ones that vigil kept
Where he had slept,
"He is not here!" the bright ones say,
"He lives today!"

"For He is risen as He said—
He is not dead,
Death claimed but could not keep his prey
Go on your way."

Hope led them on with winged feet
The Christ to greet;
Once more they found Him as they went
And were content.

O soul by doubtings tempest-tossed,
Christ is not lost.
Go forth in faith and you shall find
Him true and kind.

Living and loving, ne'er foget,
"Christ liveth yet."
This message Easter ever gives
"Christ loves and lives."

As one who has seen a vision of angels and heard the harmonies of heaven, the raptuous music of the world beyond, the lone spectator came to himself and knew that he was Christ's. Again he saw the earthly temple beautiful and it was Christ's, and slowly, as he went adown the aisle and out the door, and gazed again upon the world, he saw that world transfigured was. It, too, was Christ's.

THOMAS E. SMILEY.

Trinity College Notes.

The April number of the South Atlantic Quarterly will appear this week. The table of contents is unusually large and varied. The articles are of very great interest. The table of contents is as follows: "The passing of the solid South," Enoch Marvin Banks; "Some college graduates in public life," Edwin Mims; "The young Southerner and the negro," Carl Holliday; "The Australian ballot—why North Carolina should adopt it," William H. Glasson; "The tariff and the revenue," D. A. Tompkins; "The essays of Saumuel McChord Crothers," Edward K. Graham; "The Freedmen's bureau in North Carolina," J. G. de Roulhac Hamilton; "The service of Commissary James Blair to the colony of Virginia," Paul Micou; "Municipal government by commission," Charles W. Eliot; "President Eliot and the South" William P. Few.

On Tuesday night of this week Dr. W. H. Glasson spoke in the series of faculty lectures on the timely subject of the Australian ballot. The speaker brought out the fact that, according to the World almanac for 1909, the only states in the country that have not adopted some form of the Australian ballot are, North Carolina, South Carolina, Georgia, and the territory of New Mexico. Dr. Glasson speaks at Roxboro Friday, April 9th, under the auspices of the graded school. This is in the series of lectures arranged by the school.

The Sewanee-Trinity debate which was to have taken place here Monday evening, April 12, has been postponed until Saturday evening, April 17th. The reason for changing is the sickness of one of Sewanee's debaters, information concerning which came to the debate council some days ago. Immediately the above action was agreed to by the body and the debate council at Sewanee advised to that effect.

At the regular weekly meeting of the Columbian and Hesperian literary societies Saturday evening the preliminary debate for the purpose of selecting men to represent the two organizations in the annual debate was held. The following men were chosen as the result: Columbian—J. W. Burgess and A. M. Proctor, and R. D. Korner as alternate; Hesperian—W. G. Matton and C. O. Fisher, and J. N. Aiken as alternate. The debate will take place some time in May and is looked forward to with much interest.

President Kilgo has an engagement to preach in the Methodist church at Greenville on Easter Sunday.

Professor E. C. Brooks of the department of Education, delivered the address at the closing exercises of the graded school at Stem last week.

AN APPEAL.

Prof. Alderman Writes in Behalf of G. F. College Endowment Fund.

I ask a little space in your columns to utter my hearty sympathy with the movement but just inaugurated for raising $4,000.00 (ad libitum) from four thousand citizens of Greensboro by contributing one dollar each to the endowment fund of Greensboro Female College.

Naturally I feel a deep interest in the prosperity of the college from the fact that it was in response to a call from her that I came from "down east" to this city (then village) in the year 1860 to accept a position with her teaching corps.

I was with her in that capacity until the fateful conflagration of 1863. And when in 1873, her banner was again flung to the breeze, I was still one of her faculty, and so continued until the year 1892.

Well do I remember my arrival in the village by way of the N. C. railroad, the only track then visible. J. B. Balsley was ticket and freight agent. Squire Jim Pearce's father was the proprietor of the only "bus" in town, and young Jim, unmarried, was the conductor thereof. I was not a single man. Our family retinue, comprised myself, wife, infant child, and slave nurse. Now there are eight children and thirteen grandchildren, all with two exceptions living in the city.

The fact of my becoming a resident of this city, and especially my connection with G. F. College for so many years, I appreciate as a benediction of the highest order.

In grateful remembrance of these things, and to emphasize the dollar idea in the donations, I will give one dollar for each child and each grandchild, and also one each for self and for wife, for long years a citizen of "that better country."—W. F. Alderman in Daily Record.

HARMLESS TOBACCO AND LIQUOR CURES.

Mrs. Vine, 1045 State St., Des Moines, Iowa, discovered a harmless tobacco remedy. Also a liquor cure. It completely cured her husband in ten days. She sends prescription free for self-addressed envelope. Druggists can fill it.

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

Plan.

Be punctual.

Invite the strangers.

"Talk up" your League.

Epworth League Day, May 2d.

Do some special service each week for Christ's sake.

Is your League a playing or a praying League, which?

Go to each service prepared to give as well as receive.

The Whittier League ranks with th first in the conference—45 members.

The West Asheville Junior League's average attendance during March was 77.

The ten cent assessment does not mean two or five cents per member. Let's be loyal.

"So teach us to number our days that we may apply our hearts unto wisdom." Amen.

The second number of the Franklin District Bulletin brings good tidings of League work in that district.

Rev. J. A. Peeler, of the Webster circuit, reports a League in its infancy, which promises development and efficiency.

Do not be content with the development of the social side of the League, but develop the spiritual side, as well.

Will the secretaries of those Leagues recently organized in the Franklin district, write us about the organization? Send the names of your officers.

The North Asheville Junior League is one of the most active of the conference. Its progress and force is very largely due to the accomplished and elegant superintendent, Mrs. G. G. Harley.

During the month of March a Junior League was organized and chartered in Leaksville.

We trust, in co-operation with the pastor, the Juniors will inspire the young people to that degree that an organization of a Senior League will immediately follow.

The Junior League, of Gibsonville, which is the first newly organized League to report for the League column, starts well—21 charter members. We shall look for some good reports from the secretary of this League.

The crying need of the church from almost every quarter is efficient leaders.

Give attention to the League—develop the youth, and in a decade there will be an enthusiastic and trained host far more competent and capable than those of the present.

The Epworth League of Central church, Baltimore, has 321 members the largest number of members reported by any League to date.—Epworth Era.

We hope no Leaguer will become discouraged because his League is small. Victory is not promised to the swift and strong but to the faithful.

Rev. R. L. Andrews, of the Glenville circuit, says: "We might have a League at Highlands. I will see when I go again to that church."

We trust by this those splendid young people of Highlands have made the heart of their pastor glad by organizing one of the strongest Leagues of the conference.

AN INFORMAL MEETING.

Sometimes a League can get itself out of ruts by having an informal meeting. Break up the regular arrangement of chairs by having them in semi-circles. The prayer meeting committee may sit at a table in the center and urge the members to take part informally. Make this meeting much of a conversational meeting, with many hymns started impromptu.—Selected.

One of the pastors of the conference writes: "We have no Leagues, not because we have no young people, but because we have no one that is willing to do the work of leading a League. We have those who could, but I have not yet succeeded in getting such an one in line." Will every League on the third Sunday in April during the devotional service unite in one petition, praying the Lord of the harvest to raise up leaders for that fertile field?

Rev. C. S. Kirkpatrick writes: "Have a very fine Junior League, about 60 members, and something like 40 in attendance, divided into three classes, and studying the catechism. No Senior League now for want of a suitable time to hold it. Had one, but it was thought better to have preaching on the Sunday night hour instead of League."

The best and most useful Senior Leagues in the land hold their services one hour before the Sunday evening service. Suppose you try it.

Our indomitable friend, Rev. R. M. Taylor, presiding elder of the Franklin district, says in the Franklin district Bulletin: "Brethren, do your best to set on foot such helps as the Epworth League. If you can make the League 'go,' it will be a great help to you in your work. Besides, it will be such a good training school for those engaged in it."

The brethren will do well to heed the above admoniton, for the "beloved," to say the least, has unusual glimpses—a broad vision concerning the Epworth League and its function in the church.

THE BEST SALVE EVER USED.

Fort Scott, Kansas.
J. T. Shuptrine, Savannah, Ga.

Dear Sir:—Again I am calling for the best salve I ever used. Enclosed find $2.50. Send me one-half dozen boxes of Tetterine.

Yours truly, N. J. Kipp.

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c.; Tetterine Soap, 25c. Your druggist, or by mail from the manufacturer, **The Shuptrine Co., Savannah, Ga.**

But after all the very best thing is good talk, and the thing that helps most, is Friendship.—Henry Van Dyke.

Hicks' CAPUDINE Cures Sick Headache. Also Nervous Headache, Travelers Headache and aches from Grip, Stomach troubles, or female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

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Salisbury, Forest Hill, July 15-18.

A Week of Missionary Agitation.

Beginning today at Waynesville the Western North Carolina Conference is to enjoy a season of special missionary meetings. The conference has been divided into three groups. The first group consists of the Asheville, Franklin and Waynesville districts, meeting at Waynesville on the 15th and 16th. The second group consists of the Charlotte, Morganton, Shelby and Statesville districts, meeting at Newton on the 22d and 23d. The third group consists of the Greensboro, Mount Airy, Salisbury and Winston districts, meeting at Lexington on the 20th and 21st.

These are expected to be popular meetings for the discussion of live missionary issues, and will be addressed by Rev. W. R. Lambuth, D. D., our Senior Missionary secretary, Rev. Jno. M. Moore, managing editor of the Christian Advocate, Nashville; Mr. W. B. Stubbs, secretary of the laymen's movement of the M. E. Church, South, and other representatives of the various missionary organizations. We trust the preachers and laymen will make it a point to attned and contribute to the success of these meetings.

Hayesville Charge.

We have been negligent in writing anything concerning our charge. We came to this charge about the middle of January. We found a good loyal Methodist people ready and quick to supply our needs. I believe that we are in one the best counties in Western North Carolina to its size. I believe the morals of this county are better than any I have ever seen.

We have eight appointments on this charge in splendid condition. We expect great things on the Hayesville this year. We expect sweeping revivals throughout the circuit and an ingathering of souls, and our church greatly strengthened.

Our district conference will be held in the beautiful litlle town of Hayesville, commencing July 1st. We trust this will greatly strengthen our Methodism here.

Our presiding elder is wide awake to every interest of the church and does not leave a single stone unturned. We are getting up a club of new subscribers for the Advocate and will send in money and names soon.

Success to the paper.

J. J. MATNEY.

Mooresville Circuit.

On March 23d, we commenced a meeting at Centenary church and closed on April 1st, with two services each day, except the first and last, which resulted in a great revival, both inside the church and with 21 applications for membership from outside, with possibly others to follow. There were forty professions or conversions, or reclamations, and the membership greatly revived.

Brother W. L. Dawson, of Wilkes circuit, did all the preaching, and, in fact, ran the meeting for several days, at the beginning without my presence or help, as I could not be there. He did some strong preaching and excellent work, and the Lord set his seal upon it in a marked degree. Brother Dawson was pastor of this church some seventeen years since, and the people were glad to hear him there again.

I am still impressed with the fact that the preacher who believes the Bible (all of it) to be God's inspired word, and preaches it as such and then honors the Holy Spirit in his work, has fruits in his ministry. People are genuinely convicted and converted, and the preacher who doubts God's word, does not have these fruits, I care not how learned he may be. Why is that? If the scholar (so-called) is right, and the common plain preacher is wrong in his belief, does God honor ignorance and error, and withhold his blessing from real scholarship and the truth? I don't think so. Thank God for men, preachers and laymen, who believe the "Good Old Book," and lean on the Holy Spirit for guidance and help.

JNO. W. JONES.

Lincolnton.

I feel like the work of our church here in Lincolnton in the matter of missions deserves special mention. March 16th to 20th we held a missionary Institute with our congregation. Each evening we had papers read by some of our young people, followed by a strong address by some brother previously invited. These papers were prepared mostly by members of our Epworth League who had been recently taking a course in Mission study. Right admirably did they perform their part of the service. The invited speakers were Rev. L. P. Bogle, Rev. E. L. Bain, and our presiding elder, Rev. C. F. Sherrill. The addresses of these brethren were strong, stimulating, helpful. The congregations were large, interesting, growing from night to night.

This institute was followed with a collection for missions with a visible result of securing a subscription covering all the collections ordered by conference, together with a fine advance toward a fund sufficient to support a native helper in Korea.

I feel that the work of our institute greatly stimulated and quickened the missionary spirit of our people. During the progress of the institute and afterward I heard words of encouragement on every hand. Our work here is full of encouragement from every standpoint.

F. L. TOWNSEND.

Haywood Circuit.

Our lot has fallen in pleasant places, indeed. The good people of the Haywood circuit certainly make one feel at home. There is mutual love between pastor and people. They continue to pound us with the temporal things which God has blessed them with.

We have held two revival meetings on this charge, one at Finchers' chapel, beginning February 14th and closing the 26th. We were assisted there by Revs. W. H. Willis and W. P. Fincher. These brethren did excellent preaching. The result was a spiritual quickening in the church and seven conversions. No accessions at this place.

March 21st we began a meeting at Crabtree chapel, which closed April 4th. We held 27 services at this meeting. There were 26 sermons preached, six by Rev. J. H. Barnhardt, four by Rev. W. P. Fincher, four by Dug. Davis, pastor of the Baptist church (these brethren all did good preaching), and twelve by the pastor. The result was a mighty outpouring of the Holy Spirit upon the church, and thirty-four souls were saved from sin. At some of these services Christians were praising the Lord while sinners were crying aloud to God for mercy. It was good to be there. Such a revival I have not witnessed in a long time. The secret of all this was the church got on their knees before the living God and engaged in importunate prayer for an outpouring of the spirit and for the salvation of sinners, and the Lord didn't fail to send it. Pray for us.

R. C. KIRK.

Shelby Circuit.

For the first time this year I send you a few lines from the Shelby circuit. After three years of hard work among a kind and appreciative people, on the South Fork charge, we came to this circuit December 3d, 1908.

Some of the elect ladies of the town were here and had put things in order. Our people have received us with open hearts and doors. They attend upon the preaching of the Word well, and hear it gladly. Perhaps no preacher this year has had a warmer welcome than this one has had. This is my native county. I am just twelve miles from where I was reared.

I found the parsonage not painted and some debt on it. We have built front porch and painted on the outside nicely and part of the rooms on the inside. We have paid quite a sum on the debt. Some other improvements have been made. So far this has been a very busy year with me. I have visited quite a number of my people, but am not quite round yet.

We held one protracted meeting at Sharon of about eight days, which was the best meeting they have had in years. There were eleven conversions and nine accessions. Rev. W. M. Boring, of the Polkville charge, arrived the fourth day and di some fine preaching and work. He made a good impression on our people. We have held a Sunday school and missionary mass meeting at Sulphur Springs, which will tell for time to come. The following preachers made addresses: Revs. L. L. Smith, J. R. Scroggs, J. F. Armstrong and W. L. C. Killian. Also some laymen: J. A. Anthony, Clyde Hoey and J. S. Martin. Brother Martin had his map of the district showing the financial status of the district last year.

Last Saturday and Sunday, April 3d and 4th, our second quarterly conference was held at Earls. Our beloved presiding elder was on hand and preached a fine sermon on Saturday. The amount raised for presiding elder and pastor in charge was $216.

On Sunday we dedicated the church. Rev. W. F. Womble preached the dedicatory sermon. Brother Womble built the church and hence he was invited to preach the sermon. After the sermon Brother Sherrill read the dedicatory service.

Our people are hopeful and the outlook is fine for a good year.

The Shelby station, under the leadership of Dr. Scroggs is moving on finely.

Everything in full on the Shelby district and many conversions, is our motto.

We hope to send in our quota of new subscribers to the Advocate soon.

E. N. CROWDER.

A Vision of Easter.

Good Friday's service commemorative of the suffering and death, was over.

The stoled priest and surpliced choir and worshippers devout had gone. The last notes of the sole chant had spoken love's farewell died away. The sobbing of the or pipes were hushed and silence felt holy claimed the vast cathedral her own.

One only of the throng remai and saw or seemed to see the sce that then took place. And first solid walls and stained glass windo pews and pulpits, arches and ima melted in the fervency of vis Gone was the cathedral, and inst the sinking sun shines full upo rounded hill, and on that emine show three crosses and on those t accursed three lifeless bodies dant.

Two elder men assisted by a s of slaves surround the central c and with the utmost care and ten ness lift up and lay it and its bur on the sward. And soon the n that rent the tender flesh and the body of the Crucified are dr and afterwards the corpse is upon a bier and borne upon the sh ders of the slaves into a palace.

There entering, the humble help and the two make ready for the ial. The clotted blood from th wounds on the head is washed f hair and brow, and the dead strikingly composed and beautiful its lines of love is framed again its own rippling ringlets. No tr trace of suffering remained, altho those parted lips had drained dea cup of sorrow to the dregs. Inst upon the noble countenance— large were manly might, and kin hero's face that spoke of noble de and fearlessness, and faith and t fied not of defeat and agony, but deathless victory. The nail prints the hands and feet, the spear wo in the side are cleansed and clos

The body redolent still of spiken broken on it in life one week bef reannointed with myrrh and aloes wound about with burial cloths borne into a sepulcher new-h from out the rock-ribbed hillside there the dead is left and for secu a stone is rolled to bar the entra to the tomb. So, having fulfilled last sweet offices of love, slowly sadly these depart, but love is alone concerned about Him who sle in Joseph's tomb. There come hated Him in life and, hating stil death, bring guards to watch, lest they say, "His friends remove body and affirm Him risen even a life He claimed He would," and the guard stolid and stern keep v

And with them, though by them seen, the legions of the underw dim and shadowy, and captained the King of Terrors mighty D are watching too. Hate human infernal tents there a night and and through the earlier watches another night and then—

Why Heaven's herald comes raiment white and countenance ag with glory and at the sight the mans fall as dead men faces do ward and Hell's legions flee wh they came and Death, their lea foremost in the rout astride his ch er pale is paler still with fear and the first time knows defeat s Eden's gates were barred.

And then a mist from Heaven a veil of Samite white and wond falls covering the garden and its tents, and lifting presently rev an open and an empty tomb as d the narrow street the soldiers like a flock of frightened sheep. in the garden still about the R Lord throng angels ministrant. is the showing forth of love ado and divine.

And Human Love?

Devoted women came at morn,
Sad and forlorn.

Laden with spices for the dead,
(They deemed Him dead.)

For they had seen Him crucified—
On riven side,
On hands and feet on thorn-pierced head
Death's seal of red.

They heard the last, long bitter cry,
They saw Christ die,
With Him expired Hope's vital spark,
Their day grew dark.

They knew His body had found room
In Joseph's tomb,
Thither at morning the repair—
No body there.

But winged ones that vigil kept
Where he had slept,
"He is not here!" the bright ones say,
"He lives today!"

"For He is risen as He said—
He is not dead,
Death claimed but could not keep his prey
Go on your way."

Hope led them on with winged feet
The Christ to greet;
Once more they found Him as they went
And were content.

O soul by doubtings tempest-tossed,
Christ is not lost.
Go forth in faith and you shall find
Him true and kind.

Living and loving, ne'er foget,
"Christ liveth yet."
This message Easter ever gives
"Christ loves and lives."

As one who has seen a vision of angels and heard the harmonies of heaven, the raptuous music of the world beyond, the lone spectator came to himself and knew that he was Christ's. Again he saw the earthly temple beautiful and it was Christ's, and slowly, as he went adown the aisle and out the door, and gazed again upon the world, he saw that world transfigured was. It, too, was Christ's.

THOMAS E. SMILEY.

Trinity College Notes.

The April number of the South Atlantic Quarterly will appear this week. The table of contents is unusually large and varied. The articles are of very great interest. The table of contents is as follows: "The passing of the solid South," Enoch Marvin Banks; "Some college graduates in public life," Edwin Mims; "The young Southerner and the negro," Carl Holliday; "The Australian ballot—why North Carolina should adopt it," William H. Glasson; "The tariff and the revenue," D. A. Tompkins; "The essays of Saumuel McChord Crothers," Edward K. Graham; "The Freedmen's bureau in North Carolina," J. G. de Roulhac Hamilton; "The service of Commissary James Blair to the colony of Virginia," Paul Micou; "Municipal government by commission," Charles W. Eliot; "President Eliot and the South" William P. Few.

On Tuesday night of this week Dr. W. H. Glasson spoke in the series of faculty lectures on the timely subject of the Australian ballot. The speaker brought out the fact that, according to the World almanac for 1909, the only states in the country that have not adopted some form of the Australian ballot are, North Carolina, South Carolina, Georgia, and the territory of New Mexico. Dr. Glasson speaks at Roxboro Friday, April 9th, under the auspices of the graded school. This is in the series of lectures arranged by the school.

The Sewanee-Trinity debate which was to have taken place here Monday evening, April 12, has been postponed until Saturday evening, April 17th. The reason for changing is the sickness of one of Sewanee's debaters, information concerning which came to the debate council some days ago. Immediately the above action was agreed to by the body and the debate council at Sewanee advised to that effect.

At the regular weekly meeting of the Columbian and Hesperian literary societies Saturday evening the preliminary debate for the purpose of selecting men to represent the two organizations in the annual debate was held. The following men were chosen as the result: Columbian—J. W. Burgess and A. M. Proctor, and R. D. Korner as alternate; Hesperian—W. G. Matton and C. O. Fisher, and J. N. Aiken as alternate. The debate will take place some time in May and is looked forward to with much interest.

President Kilgo has an engagement to preach in the Methodist church at Greenville on Easter Sunday.

Professor E. C. Brooks of the department of Education, delivered the address at the closing exercises of the graded school at Stem last week.

AN APPEAL.

Prof. Alderman Writes in Behalf of G. F. College Endowment Fund.

I ask a little space in your columns to utter my hearty sympathy with the movement but just inaugurated for raising $4,000.00 (ad libitum) from four thousand citizens of Greensboro by contributing one dollar each to the endowment fund of Greensboro Female College.

Naturally I feel a deep interest in the prosperity of the college from the fact that it was in response to a call from her that I came from "down east" to this city (then village) in the year 1860 to accept a position with her teaching corps.

I was with her in that capacity until the fateful conflagration of 1863. And when in 1873, her banner was again flung to the breeze, I was still one of her faculty, and so continued until the year 1892.

Well do I remember my arrival in the village by way of the N. C. railroad, the only track then visible. J. B. Balsley was ticket and freight agent. Squire Jim Pearce's father was the proprietor of the only "bus" in town, and young Jim, unmarried, was the conductor thereof. I was not a single man. Our family retinue, comprised myself, wife, infant child, and slave nurse. Now there are eight children and thirteen grandchildren, all with two exceptions living in the city.

The fact of my becoming a resident of this city, and especially my connection with G. F. College for so many years, I appreciate as a benediction of the highest order.

In grateful remembrance of these things, and to emphasize the dollar idea in the donations, I will give one dollar for each child and each grandchild, and also one each for self and for wife, for long years a citizen of "that better country."—W. F. Alderman in Daily Record.

HARMLESS TOBACCO AND LIQUOR CURES.

Mrs. Vine, 1045 State St., Des Moines, Iowa, discovered a harmless tobacco remedy. Also a liquor cure. It completely cured her husband in ten days. She sends prescription free for self-addressed envelope. Druggists can fill it.

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

Plan.

Be punctual.

Invite the strangers.

"Talk up" your League.

Epworth League Day, May 2d.

Do some special service each week for Christ's sake.

Is your League a playing or a praying League, which?

Go to each service prepared to give as well as receive.

The Whittier League ranks with th first in the conference—45 members.

The West Asheville Junior League's average attendance during March was 77.

The ten cent assessment does not mean two or five cents per member. Let's be loyal.

"So teach us to number our days that we may apply our hearts unto wisdom." Amen.

The second number of the Franklin District Bulletin brings good tidings of League work in that district.

Rev. J. A. Peeler, of the Webster circuit, reports a League in its infancy, which promises development and efficiency.

Do not be content with the development of the social side of the League, but develop the spiritual side, as well.

Will the secretaries of those Leagues recently organized in the Franklin district, write us about the organization? Send the names of your officers.

The North Asheville Junior League is one of the most active of the conference. Its progress and force is very largely due to the accomplished and elegant superintendent, Mrs. G. G. Harley.

During the month of March a Junior League was organized and chartered in Leaksville.

We trust, in co-operation with the pastor, the Juniors will inspire the young people to that degree that an organization of a Senior League will immediately follow.

The Junior League, of Gibsonville, which is the first newly organized League to report for the League column, starts well—21 charter members. We shall look for some good reports from the secretary of this League.

The crying need of the church from almost every quarter is efficient leaders.

Give attention to the League—develop the youth, and in a decade there will be an enthusiastic and trained host far more competent and capable than those of the present.

The Epworth League of Central church, Baltimore, has 321 members the largest number of members reported by any League to date.—Epworth Era.

We hope no Leaguer will become discouraged because his League is small. Victory is not promised to the swift and strong but to the faithful.

Rev. R. L. Andrews, of the Glenville circuit, says: "We might have a League at Highlands. I will see when I go again to that church."

We trust by this those splendid young people of Highlands have made the heart of their pastor glad by organizing one of the strongest Leagues of the conference.

AN INFORMAL MEETING.

Sometimes a League can get itself out of ruts by having an informal meeting. Break up the regular arrangement of chairs by having them in semi-circles. The prayer meeting committee may sit at a table in the center and urge the members to take part informally. Make this meeting much of a conversational meeting, with many hymns started impromptu.—Selected.

One of the pastors of the conference writes: "We have no Leagues, not because we have no young people, but because we have no one that is willing to do the work of leading a League. We have those who could, but I have not yet succeeded in getting such an one in line." Will every League on the third Sunday in April during the devotional service unite in one petition, praying the Lord of the harvest to raise up leaders for that fertile field?

Rev. C. S. Kirkpatrick writes: "Have a very fine Junior League about 60 members, and something like 40 in attendance, divided into three classes, and studying the catechism. No Senior League now for want of a suitable time to hold it. Had one but it was thought better to have preaching on the Sunday night hour instead of League."

The best and most useful Senior Leagues in the land hold their services one hour before the Sunday evening service. Suppose you try it.

Our indomitable friend, Rev. R. M. Taylor, presiding elder of the Franklin district, says in the Franklin district Bulletin: "Brethren, do your best to set on foot such helps as the Epworth League. If you can make the League 'go,' it will be a great help to you in your work. Besides it will be such a good training school for those engaged in it."

The brethren will do well to heed the above admoniton, for the "beloved," to say the least, has unusual glimpses—a broad vision concerning the Epworth League and its function in the church.

THE BEST SALVE EVER USED.

Fort Scott, Kansas.
J. T. Shuptrine, Savannah, Ga.
Dear Sir:—Again I am calling for the best salve I ever used. Enclosed find $2.50. Send me one-half dozen boxes of Tetterine.
Yours truly, N. J. Kipp.
Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c.; Tetterine Soap, 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

But after all the very best thing is good talk, and the thing that helps most, is Friendship.—Henry Van Dyke.

Hicks' CAPUDINE Cures Sick Headache. Also Nervous Headache, Travelers Headache and aches from Grip, Stomach troubles, or female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THE MISSIONARY'S PLEA.

Will you not pray for us? Each day we need
Your prayers, for oft the way is rough and long,
And our lips falter and forget their song,
As we proclaim the Word men will not heed.

Will you not pray for us? Alone we stand
To stem the awful tide of sin and shame,
To cast out demons in the mighty Name
Which is alone the hope of every land.

Not yet the crowning! Fields must first be won,
Lives freely yielded, martyr blood be spilt,
Love cast out fear, redemption blot out guilt,
Ere we behold the kingdom of God's Son.

We shall behold it! Lo, His word stands sure,
Our king shall triumph in a world set free,
With joy his chosen ones his reign shall see!
Pray for us, brother, that we may endure.

—Baptist Missionary Herald of England.

A CALL TO PRAYER.

In view of the approaching session of the board it is incumbent on the members of Woman's Foreign Missionary Society, Methodist Episcopal Church, South, to praise God for the blessings of the year, and to ask for wisdom and grace in bountiful measure throughout the session. Above all should we pray that the Holy Spirit may inspire and direct in plans for advancement and that officers and members may seek to know the will of God and to be obedient to his command. To this end let Friday, April 23d, be observed as a day of prayer in the closet and in the sanctuary, and may our faith grasp the promises of God and expect their fulfillment!

MARIA LAYNG GIBSON,
President.

NOTICE.

The meeting of the Woman's Board of Foreign Missions will be held in Centenary Church, Chattanooga, Tenn. Mrs. Trueheart writes that the Workers' Conference will take place Wednesday afternoon, April 28th; the regular addresses and reports of the work on Wednesday evening. Members of the Board and visitors expecting to attend will please notify Mrs. W. L. Rhor, 224 Houston Street, Chattanooga, Tenn.

MRS. J. E. BENTLEY,
Cor. Sec. Holston Conf.

OUR ANNUAL MEETING.

As has been before announced, the annual meeting of the Woman's Foreign Missionary Society will be held at Mt. Airy, June 3-7, 1909. The annaul sermon will be preached by Dr. T. F. Marr, presiding elder of the Winston district.

The officers of the society plead for a large attendance. Mt. Airy, it is true, is on the extreme border of the conference where we have never been before, but it is hoped none will stay away for this reason. These facts are rather an argument in favor of going. We surely need these good people and they perhaps need us.

No special railroad rates can be secured, but advantage may be taken of the summer rates usually given to this popular health resort. These will be in effect June 1st.

Let us make April 23d a day of prayer, not only for the board meeting but for this one also. And let us each pray daily for the most successful meeting we have ever had. And what are some of the things that constitute a successful meeting? I would venture to say:

1. A large delegation.
2. A sweeter Christian fellowship.
3. Fine reports.
4. An earnest, prayerful spirit.
5. A keener sensibility to spiritual things.
6. A deeper consciousness of the love of God.
7. A larger vision of Christ.
8. A clearer, fuller view of the needs and opportunities in the mission fields.
9. A broader conception of Christian stewardship.
10. A stronger purpose to meet personal obligation.
11. A more unreserved consecration to the great work of winning the world for Christ.

Beloved, let us think on these things.

Our faithful treasurer has a genius for figures. Her reports are a thing of beauty as well as unerring accuracy. She delights in long sums in addition, and is actually grieving, along with the corresponding secretary, that they were not longer this year. Just 758 more dollars would have rounded up that coveted $15,000! Rejoice with us, dear sisters, that the total receipts are $14,242, a decided advance over last year. Already many, we trust, have girded their loins afresh, and buckled their armor a little tighter for waiting conquests of the new year.

Included in this $14,242 is $5.25 on the Christmas offering for the debt. For this amount we are profoundly grateful. I wish I might thank each one personally who found it in her heart to respond to this emergency call. May it all come back to the generous donors in blessings manifold.

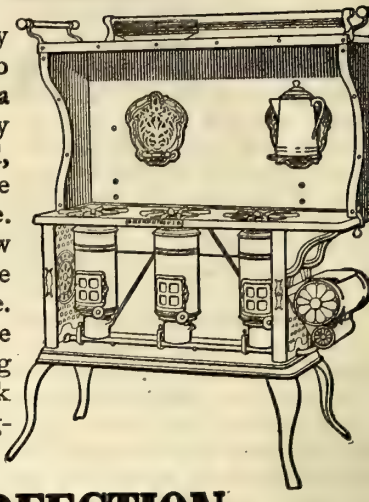
"Forenoon, afternoon, and night,
"Forenoon, afternoon, and night,
Forenoon, afternoon—what? No more?
The empty song repeats itself. Yea, that is life.
Make this forenoon sublime, this afternoon a psalm,
This night a prayer, and time is conquered and thy crown is won."

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

Soon or late we cross the dry places where we must be unutterably lonely unless God is with us. Soon or late the path of life dips down into the shadowed valley where we must walk in darkness and stumble unless the Lord God giveth us light. This verse is like a lamp which the prophet kindles and puts into our hands that we may use it when we need it.—Henry Van Dyke.

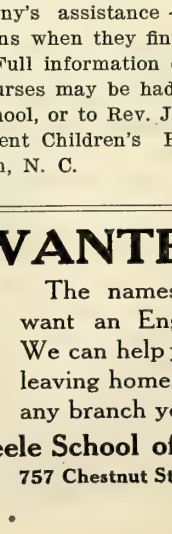
Put This Stove in Your Kitchen



It is wonderfully convenient to do kitchen work on a stove that's ready at the instant wanted, and out of the way the moment you're done. Such a stove is the New Perfection Wick Blue Flame Oil Cook-Stove. By using it you avoid the continuous overpowering heat of a coal fire and cook with comfort, even in dog-days The

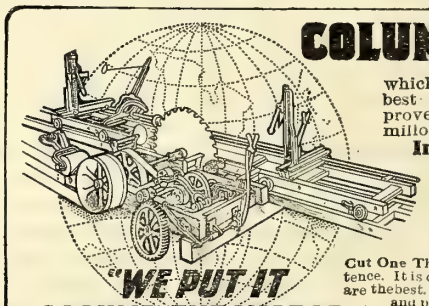
NEW PERFECTION
Wick Blue Flame Oil Cook-Stove

is so constructed that it does not add perceptibly to the heat of a room. It differs from all other oil stoves in its substantial CABINET TOP, with shelf for warming plates and keeping cooked food hot, and drop shelves for holding small cooking utensils. Has every convenience, even to bars for towels. Three sizes. With or without Cabinet Top. If not with your dealer, write our nearest agency.



The **Rayo Lamp** is the ideal lamp for family use—safe, convenient, economical, and a great light giver. If not with your dealer, write our nearest agency.

Standard Oil Company
(Incorporated)



COLUMBIAN SAW MI

which in plain English means it is t best saw mill on earth. It possesses provements ten years ahead of any ot million the market—

Improved Feed, Wire Ro Drive, Quick Receding S Works, Automatic Tri Acting Steel Dogs, Chain ing Bearings.

Using the same horse power, we guarantee Cut One Third more Lumber than any other mill in e tence. It is designed right. Its workmanship and mate are the best. Sold by dealers everywhere. Write for cat and prices. Manufactured by

"WE PUT IT AGAINST THE WORLD"

COLUMBIAN IRON WORKS
Dept. M., Chattanooga, Ter

To Help Our Children's Home.

The Southern Commercial School and Audit Company have donated to the Children's Home of the Western North Carolina Conference, located at Winston-Salem, ten scholarships in the Southern Commercial Schools, which are composed of the Twin-City Business College, Winston-Salem, N. C.; the Peele School of Commerce and the Gate City Business College, of Greensboro, N. C.; and the Southern Business College, Wilmington, N. C.

The value of the scholarships is $50 each. Those purchasing the scholarships may have choice of the course they take and of the school they attend. They will also have the Company's assistance in securing positions when they finish the course.

Full information of the schools and courses may be had by writing to the school, or to Rev. J. P. Rodgers, Field Agent Children's Home Winston-Salem, N. C.

WANTED

The names of those who want an English education. We can help you without your leaving home. Write us about any branch you wish to study.

Peele School of English
757 Chestnut St. Greensboro, N. C.

BEAUTIFUL FLOWERS Three choice large flowerin nas, all different in color, and one Tu for 25 cents, post-paid. All home-bulbs. Send quick. **Mrs. Ruth Sandford, Granite Falls, N. C.**

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Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

ALONG THE WAY.

There are so many helpful things to do
Along life's way
(Helps to the helper, if we but knew)
From day to day;
So many trobuled hearts to soothe,
So many pathways rough to smooth,
So many comforting words to say
To hearts that falter along the way.

Here is a lamp of hope gone out
Along the way,
Some one stumbled and fell, no doubt,
But brother, stay!
Out of thy store of oil refill,
Kindle the courage that smoulders
Think what Jesus would do today.
For one who had fallen beside the way.

How many lifted hands still plead
Along life's way!
The old sad story of human need
Reads on for aye.
But let us follow the Savior's plan,
Love unstinted to every man!
Content if, at most, the world should say:
"He helped his brother along the way."

—JAMES BUCKHAM.

OFFICIAL NOTICE OF ANNUAL MEETING.

The eighth annual meeting of the Woman's Home Mission Society of the Western North Carolina Conference, will be held in Concord from May 10th to 19th.

MRS. T. F. MARR,
Acting President.
MRS. PLATO T. DURHAM,
Recording Secretary.

NOTICE TO DELEGATES.

In order that entertainment may be provided, all delegates expecting to attend the annual meeting of the Woman's Home Mission Society, of the Western North Carolina Conference, which convenes in Concord May 15th, 19th, will please send their names at once to

MRS. J. E. SMOOT,
57 Grove St., Concord, N. C.

We wish to emphasize the importance of heeding the notice above. The auxiliaries should by all means, elect their delegates at the April meeting. And elect persons who will attend. Many of you have served on Committees of Entertainment when few names were sent in up to a few days preceding the time for the meeting would convene. Then most of your work had to be be undone, homes changed, etc. All of these difficulties would be lessened and the work of the committee facilitated by a prompt observance of the request to send names at once.

ON TO CONCORD.

From now until the time of meeting may this be the cry of our Home Mission women. From this year's record it seems that Concord can soon be justly called "The Convention City." One of the home mission women of the town in writing to the editor recently said: "Concord just loves to entertain conventions." Echoes from the State Sunday school convention just closed are still reaching our ears and all unite in saying that Concord did herself proud on that occasion. When the people of the town take such great pleasure in planning for our coming, let us see to it that we bend every effort and that we 'be in the spirit.' The vision did not come to John on the Isle of Patmos until he was 'in the spirit.'"

THE YOUNG WOMEN AT WORK.

This is the topic for study at the April meeting of the Home Mission Societies. There is not space were this whole page devoted to it, even to point out our line of duty. The subject in most of its phases is comprehensively treated in "Our Homes," for April. (We keep hoping that soon all our women will read this valuable paper. In no other way can they keep abreast of the work either at home or abroad.)

The editor, with her usual ability, and directness has incisively summed up the situation of the young women themselves and of the duty the world owes them. The "teacher," "the office woman," "the business woman in the shop," "the wage-earner," and others come in for their due need of consideration. Then the life of young women engaged in Christian work is shown. These and kindred subjects are engaging the great world of thought and activity in the congested centers of population. Gradually we of the South are beginning to see how large the problems incident to this subject affect not only our cities, but our rural districts as well.

Think not, then, dear auxiliary presidents, as you pray and plan for the April meeting that the subject is "a foreign one." Every small town has some vital relation to it, and no community even in the sparsely settled districts but has some direct connection with it. Remember as you study the lives and conditions of the great army of young women and girls at work in the school, the office, the factories, the Young Woman's Christian Associations, etc., in Chicago, New York and other cities, that some of them went from the country village, the small hamlet, and the farm. To you these are looking still for strength and guidance in every day affairs. And nearer home in Greensboro, Winston, Asheville, Charlotte and other places are girls who need your support and counsel. Home mission women, as you watch and study these young lives; mothers, as you see your girls going daily to their several avocations, remember much of their welfare lies in your hands. The obligation is great, are you meeting it?

A DOUBLE SUCCESS.

Under the above caption in the last issue of "Our Homes," is found a very interesting account of the young people's work at Centenary, Winston. The article is written by Mrs. Marr, our conference president, and we rather suspect the plan adopted by these young people was outlined by Mrs. Marr. It seems to be very successful there and might be tried at other places. Those who have not seen it should hunt up the paper and give it a reading.

HOME MISSION SOCIETY OF IREDELL.

The following report of this organization came to us recently. We take great pleasure in commending the work of these women in the country places. Sometimes the women in the large and thriving auxiliaries forget the work of their equally faithful sisters in the country places. They do have limitations of which those reared in the city are often totally ignorant. Even the bad roads are a consideration not to be passed over. Many times this alone will prevent attendance where it would be inexcusable in the city sister, who has only a few blocks to walk, or the one who can take the car at her door or the more favored one who has a carriage at her disposal.

Over and over again we need to read the parables of the talents and pounds and get anew this lesson along with others contained therein. That it is not the amount of service we render but the faithfulness in that service which counts most with God. After all, "Faithfulness is the main quality."

And so we extend joyously the right hand of fellowship to these our home mission sisters in Iredell.

The Iredell circuit Woman's Home Mission Society has for its officers: Mrs. L. A. E. Stikeleather, president and recording secretary; first vice-president, Miss Lessie Fiemster; second vice-president, Mrs. Reid; third vice-president, Mrs. Nora Stikeleather; treasurer, Miss Emma Marlin; corresponding secretary, Miss Zelda Parks.

The society has gathered some strength and experience and two new members recently and with its limitations, which are many, does fairly well.

HIGH POINT TO THE FRONT.

Were we asked to say something relative to the auxiliary at High Point, we should say the "High Point women are at work" all the time. During the fourth quarter of the fiscal year just closed they sent a box, valued between $50.00 and $75.00. Their church improvement society, which was organized a little more than two years ago, already has in hand over $1,000.00 for a pipe organ fund. Mrs. B. E. Moore is the efficient president of this society.

THE FUTURE OF OUR HOME MISSION SOCIETY.

If anybody has doubts or entertains pessimistic views regarding the future of our conference society they should just get a peep into our desk occasionally. There come a large number of letters of inquiry, requests for literature—though we handle only that relating to the press department—and many letters of a private nature and not intended for publication, which contain accounts of prospective work or of that already in hand. These are usually of so bright and hopeful tone as to be a specific for the most confirmed pessimist among us.

The report of the fourth quarter, which we are publishing speaks for itself. Comment from us seems superfluous, for figures speak with emphasis and can always gain a hearing. However, we cannot forbear calling your attention to a few things. By hunting up the reports of preceding quarters and comparing these with the statement of last year, as found in the seventh annual report you will find that there is an advance of near-$700.00 in collections. Greensboro heads the list in the amount of dues, with Winston, Asheville, Charlotte, Statesville and Mt. Airy following closely in the order named. In the amount known as "Extra Dollar per member," Greensboro stands way up at the head of the list, Charlotte and Waynesville coming next. For the Scarritt Scholarship, Greensboro also leads, with Winston and Charlotte coming next. For Conference Expense Fund Shelby stands first. This does not take into account the amount contributed for local city mission work, Brevard and many other things. After the annual meeting is held we shall try to sum up the amounts contributed for connectional and local work and see which district leads, then the leading auxiliary, etc. But these figures do not tell everything, for God has many things on his balance sheets of which we know notning, and only when these are known can a proper estimate be made. His statement for all is "He that is faithful in that which is least, is faithful also in much." The command is. "Be thou faithful unto death," tthe reward is "I will give thee a crown of life."

Report of W. H. M. S., W. N. C. Conf., 4th Quar., Ending March 1,'09

DISTRICTS.	Dues.	Baby Roll.	Week of Prayer	Scarritt Scholarship During yr.	Baby M. B.	Brigade.	$1.00 Extra per Member.	Preachers' Wives Loan Fnd	Brevard	Conference Expense Fund.	TOTAL.
Asheville	$43.29	$ .50	____	$6.00	$5.50	2.00	$14.70	____	____	2.70	$74.69
Charlotte	43.00	2.25	2.00	12.50	.99	2.58	38.00	____	3.70	3.40	108.42
Franklin	34.60	____	____	1.00	____	____	10.00	____	____	2.00	47.60
Greensboro	67.25	.50	____	62.50	5.52	1.27	113.40	____	____	2.20	252.64
Morganton	2.80	____	____	____	____	____	____	____	____	____	2.80
Mount Airy	39.19	____	____	17.50	____	.24	6.75	____	____	2.40	66.08
Salisbury	12.00	____	____	7.00	____	____	13.50	____	____	.50	33.00
Shelby	18.00	1.25	____	10.00	____	3.21	11.00	____	____	6.65	56.11
Statesville	39.40	.50	____	____	5.90	____	19.00	____	____	1.25	66.05
Winston	52.25	1.50	____	28.00	3.70	____	9.00	____	11.50	1.70	107.65
Waynesville	18.90	1.25	.05	7.00	1.03	1.60	29.00	$5 00	____	.65	64.48
Cash in Winston	____	____	____	1.50	____	____	____	____	____	____	1.50
Total	370.68	7.75	2.05	153.00	22.64	10.90	264.35	5.00	15.20	23.45	875.02

Individual subscriptions to Scarritt Scholarship reported each quarter, $61.50
Individual subscriptions to Scarritt Scholarship during 4th quarter, 41.50 103.00
772.02

RECEIPTS.		DISBURSEMENTS.	
Balance	$ 193.29	Ck. to Gen. Treasurer	$ 936.57
Total cash received from auxil.,	772.02	Ck. to Mrs. T. F. Marr, of. exp.,	5.00
Part of dues returned by Gen. Treasurer	60.34	Ck. Mrs. M. C. Sims, Dist. Sec'y Expense	10.50
Received from Individuals on Scarritt Scholarship	41.50	Ck. Mrs. R. W. MacDonell	32.07
Sale annual minutes	1.00	Ck. Mrs. F. E. Ross	15.20
Ck. returned by Mrs. Trowbridge,	2.50	Balance	72.60
Cash	1.09		
Total	$1,071.74	Total	$1,071.74

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GOOD NEWS FOR THE DEAF.

A celebrated New York Aurist has been selected to demonstrate to deaf people that deafness is a disease and can be cured rapidly and easily in your own home.

He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of this new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suite 480, No. 40 West Thirty-third Street, New York City, and we wish to assure them that they will receive by return mail, absolutely free, a "Trial Treatment."

"WITH GOOD WILL DOING SERVICE."

On the high plane of entire devotion to Christ and His service should we live if we have deliberately taken the Christ for our Master and Friend. We shall then count no duty as obscure, nor, if obscure, shall we therefore be reluctant to undertake it. All service is noble and fine if carried on for God and by his orders. We shall keep ourselves free from entanglements of doubtful amusements, of unhappy associations; for "no soldier in service" can suffer himself to be knowingly impeded or hindered.—Margaret Sangster.

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly *sure* to do *great good*. Get a bottle today.

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J F GREGORY, Dept. 69, St. Louis, Mo

The Sunday School Lesson.

LESSON III.—APRIL 18, 1909.

The Conversion of Saul.
(Acts 9, 1-30.)

Golden Text.—He fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? —Acts 9, 4.

The Battle for Peace.

Sometimes a man sums up the meaning of an epoch in his own experience. Sometimes the significance of contending faiths works itself out in the strain and stress of one man's struggle. If we want to understand the relation between Judaism and Christianity we may find it in the experience of Saul. He was completely a Jew. He had been born in Tarsus, and the atmosphere of that great city had been part of his life. But he had remained a Jew. He had studied under the liberal Gamaliel, but the stern devotion of the brilliant young student to Judaism was scarcely touched by the more generous attiture of the teacher. The young man was impatient at the thought of compromise. He gave himself in unfaltering devotion to his faith. Then a strange thing came to pass. He learned that his faith was not giving him peace. Try as he would, strive as he would, there was a growing restlessness in his heart. Judaism had given him a task. He had set about earning salvation. He was endeavoring to achieve rest. And his honest scrutiny of his own heart told him that he was failing. He gave himself with renewed intensity to the endeavor. He set to work with fevered energy at the task. His life became a passionate battle for peace. But still the restlessness remained.

Now it was that the followers of Jesus attracted his attention. A gifted young man of some such temperament as Saul himself, was pleading for the new faith. He not only declared the new, but his whole bearing seemed an attack upon the old. Horrible doubts were ready to raise their heads in Saul's mind. He put them down. They were a temptation. They must be conquered. So he gave himself to opposing the new faith. When he witnessed the martyrdom of Stephen, again doubt tugged at him. With remorseless sternness he rejected it, and plunged into a fever of persecution. He would vindicate his loyalty to the faith of his fathers. He would achieve rest at whatever cost.

The Heavenly Vision.

In such a temper Saul set out on the mad journey to Damascus. The battle was raging within, but he clung with desperate energy to the faith on which he had staked everything. Then suddenly, as he neared Damascus, the noonday sun paled before a light that flashed upon Saul and his party. A voice spoke with tender sternness, "Saul, Saul, why persecutest thou me?" Jesus the Nazarene stood before him in kingly glory. Saul had fallen to the earth. It was more than his body which had fallen. His old life, his old beliefs, his cherished hopes lay shattered about him. Groping blindly, he was led into the city like a little child.

There were three days of darkness. They were days of physical blindness. They were days of fasting and spiritual groping. The proud pharisee was bidding farewell forever to the hopes of Judaism. He was facing the failure of his endeavor to earn salvation. He was struggling and waiting for light.

Then the kindly, hesitating Ananias came. With the finest tact, his first word to the stricken man was, "Brother Saul." Soon the scales had fallen from Saul's eyes, and there was the dawn of a great peace. Then he took food. A new man looked out upon a new world.

The Heart of Christian Experience.

Saul had found rest. He had found it not through his own achievement. He could never be complacent about it. He could never have a selfish pride in it. He had found peace by trusting in Jesus Christ. So in his own experience he had realized the difference between Judaism and Christianity. So he came to know the heart of Christian experience. Judaism tried to earn peace and failed. Christianity trustfully accepted it as a gift of God through Jesus Christ.

It was a momentous discovery which Saul thus made in his own experience. It is momentous for the world today as it was for his own. When men forget it religion becomes formal and impotent. When they remember and experience it, their lives are vital and full of power. When Luther discovered it, the Reformation was born. When Wesley learned it, Methodism became a flaming evangel. We are all the while tempted to make the mistake of Judaism in some form or other. We are seeking to find some way in which we can do the great thing. The difference between morality and religion is just here. Morality, like Judaism, tries to earn peace. Religion trusts for it. The failure of morality is this. The task is too great. We never can perform it. No man can come to inner repose through his own achievement. The gateway to peace has a great word inscribed over it. That word is "Trust."

This moral trust never leads to license. It is creative of righteous living. It expresses itself in deeds. It is eagerly devoted. But the deeds and the service are the expression of a peace which God has given. They are not an endeavor to earn it.

The Waiting Work.

A great work was waiting for this man, who had understandingly experienced the very central meaning of Christianity. The new life needed a prophet. Saul had experienced the failure of Judaism and the adequacy of Christ. His wonderful mental gifts enabled him to analyze and interpret his experience. He saw its significance for all other men. So he was ready to be the prophet of the new life of trust. Many men had had the same experience, and but dimly comprehended its implications. Saul was to interpret the meaning of their experience to them. Judaism would attempt to imprison Christianity within its exclusive limits. A great leader would be needed to save the new faith from becoming merely a spiritualized Judaism. Saul's equipment, his struggle, and his experience, fitted him for the task. The world to be won needed a teacher with the clearest apprehension of the meaning of the new life. Saul had just the qualities to fit him for this labor of missionary leadership. Now the work was waiting and Saul was humbly rejoicing in the peace of Christ.—N. Y. Christian Advocate.

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The firm of Chas. M. Stieff and their Southern Manager have donated a magnificent world renowned Steiff Piano to the Masonic Bazaar to be held in the Charlotte auditorium April 12, 13, 14, 15, 16, 1909, Charlotte, N. C.

The money derived from this Bazaar will be used in the erection of a Masonic Temple, a building that will be a pride to every Mason in the Carolinas.

Don't you want this artistic Piano for your lodge, your home or your friend's home?

Visit Charlotte during the Bazaar. Reduced rates on all Railroads.

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The Farm and Garden.

CLEAN UP FOR SPRING-TIME.

Brighten Up Things About the Home and Make Your Place One of Which to be Proud.

One of the things you must not neglect this spring is the "cleaning up" about the home and yard and around the barn and other biuldings. Of course, there is cleaning up to be done all the year round, and it should be the policy of every farmer to keep things just as neat and orderly at all times as he possibly can; but even when this is done—and how much more when it is done—there will be a lot of odd jobs to be done in the spring—jobs that are all too likely in the press of work to be neglected, and which yet add much to the comfort and the charm of farm life.

Some Things to Do for the House and Yard.

To begin at the house, there is likely to be some painting that needs to be done—there is, we are sorry to say, about most Southern farm homes. If your house needs anything along this line, right now is the best time to do it. If it doesn't, let us congratulate you, and then fix up the surroundings so that they will be in harmony with the house. On many buildings which cannot for various reasons be painted, a good coat of whitewash will answer the purpose. Stables, smoke-houses, chicken-houses, pig pens and fences can all be treated to a new white suit much oftener than they usually are with great profit all around.

The yard and the garden fences and the one about the barnyard should be carefully looked after, too, all broken places fixed securely right now, and all the gates put in good working order. There is no use in waiting until the chickens get into the garden and scratch it up or till the pigs root up the front yard to do these things.

You will want, of course, to look after the grass in the yard, and the shrubbery and the flower beds, and the shade trees, to clean up all litter of any kind, to set out some new shrubs and perennials, perhaps, to put out some late flowering bulbs, to cut out any branches or do any other pruning that may be needed in the shade trees. Let us beg you right here not to whitewash the trunks of your shade trees. That is all right in your orchard if you wish to kill the oyster shell bark louse; but on a shade tree in the yard it is an abomination.

The Water Supply.

Then about your well or spring or cistern—don't deliberately court sickness and death by neglecting these. Clean off the soil about your well or spring, and fix it so that there can by no possibility be any surface drainage into it. Insist that no kitchen waste or other refuse be thrown out near, or where by any possibility it can drain into the well or cistern, and do not allow the pigs or chickens to run about the source of your water supply. Do not permit any decaying woodwork to remain about or over the well or cistern, and do not allow any water to run into the cistern until the roof has been well washed off.

All this may seem a great deal of trouble, but ordinarily it will not be so much as it seems; and, in any case, it is cheaper than to run the risk of typhoid and other diseases.

In the Garden.

There should have been no dead weeds, dry corn stalks or other litter left on the garden last fall; but if there was, gather it all up and burn it before you do any more garden making. We do not approve of the burning of vegetable matter as a rule, but this is an extreme case. You will have insects enough without providing special harbors for them. Besides you want the garden free from all obstructions of every kind so that you can cultivate it with the least trouble and in the best manner.

Clean Up the Stables, Too.

Around the barn, in the stalls, pig pens, chicken houses, and from the barnyard, you want to get all the manure and other refuse and get it on the land. You can well afford to delay planting a day or two to do this; for you do not need this accumulation about the premises, and—unless you are very much of an exception to the general run of farmers—you do need it on your crops. Any old corn-stalks or other such litter should be taken to the fields, too, unless needed for bedding. A clean barn with a well-kept yard about it is always attractive, speaking, as it does, of thrift and energy. A clean barn is not an empty one, but one that is filled only with good feed for the stock, and not messed up with waste, dirt of all kinds, and a heterogenous mass of old broken and worn-out tools and miscellaneous rubbish. A barn may be kept so that one can go into it without looking like he had been dragged through a dust heap; and can also be kept free from unpleasant and unwholesome odors.

So clean up this spring and get things in shape. Make the place look like somebody lives there, have it neat, wholesome and attractive. You can do it; and it will pay in dollars and cents, in added satisfaction, in renewed ambition and in increased self-respect.—Progressive Farmer.

DROPS OF DAIRY CREAM.

Farmers with few cows and men who make a large specialty of dairying generally suffer a loss of milk production every spring by putting the cows on watery grass too early in the season and too many hours a day at the start. A little care in this regard will make more than a little difference in the net profit of the dairy.

* * *

Do not too readily conclude that it will son be time to put cows on pasture. Rather prepare to feed hay or some substitute for it a long time yet. Permanent pastures will give better results for the year if not grazed too early; and the soft, watery grass of early spring is a poor milk-maker. Be prepared to keep up the milk flow by feeding roughage till late in the season.

* * *

If one starts to breed up a herd, he should not fail to weigh and test the milk of each cow in the customary way. For instruction in this, he may get bulletins from the Department of Agrculture at Washington; and some of the State stations will be able to supply other bulletins on the same subject. Men of ordinary education and ordinary intelligence, but of ambition and energy, have started with a herd of cows that averaged only a low amount of butter per year and have soon been getting five pounds where they got three at the start. To those who say they do not have time to give to weighing and testing milk, it can be said that they must take their choice between doing that kind of work and that harder kind of milking three or a dozen times as many cows for the profit they might get if they did weigh and test their milk in a systematic way.

* * *

If good blood can be used in both the sire and the dam, it should be done; but most breeders will have to content themselves with using well-bred sires on scrub or so-called native females. If well-bred males are used every year, the improvement will be very rapid. Because the well-bred sire has the long line of ancestors behind him, he, by their aid, will do more than half of the fixing of character in the offspring the first generation, the ancestors of the scrubs being of various kinds and not enough of a unit in kind to withstand the strong tendency of the well-bred line.

* * *

The treatment needed by heifers that are to be developed into dairy cows is to keep them growing nicely from the start till well developed. A fat condition is not desirable. Vigor and wholesome development are the things to aim at. With good breeding to support this care, rational feeding will make cheap milk or butter with a small amount of labor. With these methods in the dairy will come other good work that will improve the quality of the product. When both the quality of the cows and the quality of their product have been improved, the dairy will be on the safe road to prosperity. The dairy work will have risen from drudgery to the kind of work professional men do, and the dairyman will respect his calling and himself as he never did before.—Progressive Farmer.

PEOPLE

use Gowan's Preparation because it is external, penetrates, gives instant relief in croup, colds, pneumonia, inflammation, congestion. Burns, sprains, bruises, pains, soreness in throat, lungs, muscles. Druggists. 25c. to $1.00.

OUR LOVE FOR GOD.

Many find it difficult to love God because they have not been taught that God is lovable and in every way worthy of their love. They have been taught evil doctrines and unattractive views of God, which have made them afraid of him rather than to love him. They have been taught to look upon God not as a loving and merciful Father, but as a tyrant and a taskmaster, who watches carefully in order that he may note and set down against them the lapses of conduct and the slightest mishap or neglect, who busies himself to mark down with extreme and severe exactness what is done amiss.

It is scarcely to be wondered at if persons who have been thus taught in their youth find it difficult to love God even then or in their maturer years. Who has ever been frightened or threatened into loving any being? How can we love anyone who does not seem to us kind, merciful, amiable, loving? Our love must be called out by God's love. If we are to love God, it must be because he has first loved us.

But he has loved us and he does love us. The dark and cruel thoughts about God, which, in all ages, have been too prevalent, are not what this kindly and beautiful world about us teaches. Kindness, goodness, and sweetness beam from the earth, air, and sky. Neither are thy what the New Testament teaches. God is good, God is kind, God is the most fatherly of all fathers, more loving than springs forth from a mother's heart. Dull, indeed, must be the heart that can feel no love for the God of whom the gospel speaks! Perverse, indeed, must be the mind if it can wrest the matchless story of Christ's salvation into a doctrine that would represent God as harsh and unloving.

"God is love," says John, "and he that dwelleth in love dwelleth in God and God in him." If we could believe that, and we need not say in all its fullness, but if we could only believe it just as we will if we let Jesus help us, then love to God will be born in our hearts, and we shall feel for him all that the natural loving little child feels for its loving mother.

If we really believed that God, who made heaven and earth, was calling us and beseeching us by the sacrifice of his only begotten and beloved Son to give him the love of our hearts, we could not help giving the fullness of our love to him.—Methodist Recorder.

Epilepsy, Fits

Every part of the body has its nerves. It's the channel through which energy—nerve force is transmitted. If too much nerve force goes to a part, it is irritated, causing pain, congestion, spasms, fits, epilepsy, etc. If not enough it is enfeebled, and if none at all paralysis results. Dr. Miles' Nervine soothes the nerves, assists the nerve cells to generate nerve force, and in this way restores nervous energy.

"My eighteen-year-old daughter had fits for five years, as often as two and three a week. She began to take Dr. Miles' Nervine, and she has not had an attack for two months."
PETER McAULEY, Springfield, Mass.
If first bottle fails to benefit, money back.
MILES MEDICAL CO., Elkhart, Ind.

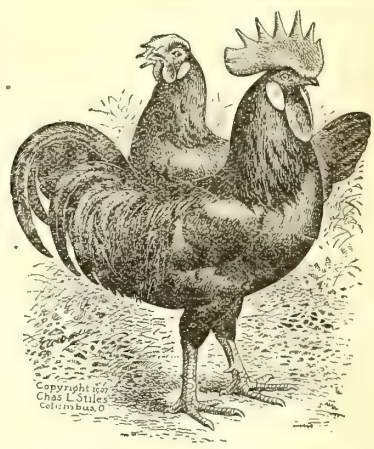
Five Points

1st. La Grippe kills and those who survive it bear its scar for years.

2d. Johnson's Chill and Fever Tonic cures La Grippe.

3d. Nothing else will.

Did you know that ten thousand men will believe a lie while one man believes the truth? A lie is always dressed up and looks plausible. The truh is often naked. Johnson's Tonic will cure La Grippe. That is a naked truth.



J. T. SETZER, Hickory, N. C.

BREEDER OF

Thorougbred Poultry

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MAIL ORDER BUYERS. Write today for our illustrated catalogue of Household Specialties, Leather Goods, Clocks, Jewelry, Etc. We give the BEST GOODS, at the LOWEST PRICES, and a SQUARE DEAL. Your money refunded if goods are not as represented. Address Dept. 22, Windle Home Supply Co., 403 North 63rd Street, Philadelphia,, Pa.

Agents wanted. Hustlers can make $30 and more weekly.

Our Dead.

.."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Wooseley.—Thomas Woosley died at his home in Davidson county, March 21st, 1909, aged 77 years, ten months, and ten days.

His wife, who died nine years ago, was Martha Shellhorn. To them were born eleven children, ten of whom still survive. Rev. J. E. Woosley is one of that number. Grandchildren, fifty-seven; great grandchildren, twenty. Seventy-one of the family are still living.

Converted in middle life, he joined the church at Mt. Olivet, and soon was placed in official position. As trustee, steward and class leader he served faithfully and efficiently for many years, holding the office of class leader for fully a quarter of a century. He died with the official honors on. The same faithfulness that characterized his church relations was manifested in all the affairs of his life.

A good man has gone to his reward.

The funeral was preached by this writer to an unusually large congregation.

M. H. VESTAL.

Dillingham.—Margurite. M. Dillingham-Williams was born January 1, 1838; died February 17, 1909. aged 71 years, 1 month and 16 days. She was married to James Williams January 19, 1853. Six sons and three daughters were given to them. Her husband and three children having gone before, she lived a widow seven years. She died in the home of her son Robert. While young she joined the church on probation, the records being lost in a fire. She made no further attempt to become a member until recently, though she lived an honest, consistent life. Those who knew her best loved her most. An invalid for years, and very feeble in strength, she attended one revival last September. She became interested and was wonderfully blessed, strength came and she went leaping and praising the Lord; was baptized, joined the church the first Sunday in November, enjoyed the communion November 12, continuing to praise God around the fireside; oftimes the triumphant shout would peal forth at family prayers. A friend gave her the New Testament in large print. She read it twice, and almost through again, the last chapter being the fist of 2nd Peter. During her last illness, which only lasted six days, she repeated the many precious promises she had read. Her prayers in simple faith were inspiring. Praising God as long as she had strength, the end was so peaceful that none of us know the exact moment she drew her last breath, though she was surrounded by many anxious watchers. How unworthy we felt, as we thought in what close touch we had been with the heavenly host that conveyed her soul triumphantly to the mansion in the skies.

To her it was not death; it was the beginning of an eternal existence of glory. To those of us left behind we would say, follow Christ and He will take you to mother and other loved ones in that bright world beyond.

Her Christian life was an inspiration, her death a benediction, her memory is precious, her joy is perfected, her Christ is the Saviour of every one that will believe. May heaven's blessings help us to believe, that we may me t her in the sweet, by and by. W. I. HUGHES, P. C.

Scott.—John F., son of Brother and Sister Robert L. Scott, of Macon county, was born August 19, 1892. Surrounded with the atmosphere of a Christian home, he grew up an affectionate child, a kind and obedient son, loved by his youthful companions, he became the example of the best type of young manhood. Unassuming, his influence was great, his statements were final, his genial face scattered sunshine everywhere.

In August, 1905, Brothers Moore and Woosley were engaged in a revival at Bethel. John gave his heart and life to God; his was a lasting consecration, his faith abiding, his devotion sincere, thus his already beautiful life was broadened, enlarged, and secured to that above. He was sick only a few days. Pneumonia set up. Patiently he suffered. As this world began to recede, and the better one to appear he exclaimed: "What a beautiful house, look at the beautiful home!" Then the laugh of triumph rang out from his pain racked body. Who doubts that while he was enjoying the heavenly scenes, that his sainted brother, Charles, whose body we had buried just five months before, appeared in company with our Redeemer, and the holy angels to pilot him to that "beautiful home?" The summons came, and he bid farewell to all earthly ties, January 28th, 1909, aged 16 years five months, and nine days.

His body was placed by the side of his brother's in Bethel church yard, in the presence of a large number of friends.

His school mates acted as pall bearers, and tenderly placed his body in the grave, then came the young ladies with an immense floral offering, literally covering the mound—a scene beautifully tender, and pathetic, an expression of respect and love that all our young people could enjoy, showing how richly esteemed John had been in life.

Brother and Sister Scott have been walking through the deep waters, but they have not been "over-flowed." His grace has been sufficient, and they are resigned. May God bless all concerned, and bring us at last to that "beautiful home."

W. I. HUGHES.

IN MEMORIAM.

Monday afternoon, March the 22d, 1909, at about 3 o'clock, the news rapidly spread among the people of our little city that Mrs. Virginia W. Boshammer had almost suddenly, but sweetly, fallen on sleep.

It came so unexpectedly that we could hardly believe it. The sympathy of all classes went out to the bereaved ones. The practical evidences of this sympathy were abundant and greatly appreciated.

Who would have suspected that the deceased was in her sixty-third year. Her life was so beautiful that she did not grow old.

Almost thirty years ago she was happily married to Rev. A. A. Boshammer, a Methodist preacher who died within a few months after the marriage. Since the death of her husband she and her sister, Mrs. Cornelia Howze have lived together the greater part of the time. She is survived by another sister, Mrs. Mary Ashe, of Lebanon, O.; by one brother, Mr. J. C. Marshall, of Wadesboro, and three nieces, Mrs. J. L. Little, of Morven, and Miss Jennie B. Brent, who lives in Wadesboro with her aunt, and Mrs. H. I. DePass, of Columbia, S. C.; also five nephews, Messrs. T. A. and W. L. Marshall, of Wadesboro, Dr. W. R. Ashe, of Lebanon, O., and J. A. and J. M. Richardson, of Texas.

Mrs. Boshammer was a Christian measured by the highest standards, and has left the impress of her victorious life upon the heart of the community. I have never known a person that more completely fulfilled the gospel idea of a Christian. Many Christian people are strong in some of the graces of the Christian life, and weak in others, but our sister was strong at all the essential points. The great apostle says, "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance." These were all manifest in her unselfish life. As a member of the Methodist church the most exacting must acknowledge that she did her part and did it well.

The Master said of the good woman of the olden time, "She hath done what she could." The life of our departed friend is worthy of the same commendation. Her faithfulness will be remembered in the various departments of the church's work, as a leader and wise counselor. I trust that the Woman's Foreign Missionary Society, the Woman's Home Mission Society, the Ladies' Aid Society, and Sunday school will prepare suitable resolutions as tributes to her memory.

As her pastor, her going away is most keenly felt. And while we bow in humble submission we have never conducted a funeral service with a heavier heart. In the church there is one less to pray that God's servants may preach the gospel effectively, one less to visit the sick, carrying flowers and good cheer, and one less to hold high the ideals of Christian womanhood. But thank God, our loss is Heaven's gain.

On Tuesday, at 3 o'clock, the funeral services were conducted from the residence. No less than five hundred people were gathered in and around the house, some to weep, others to sympathize who were not accustomed to weep, and many to carry flowers.

The aged brought flowers; those in middle life brought flowers; young men and maidens brought flowers; the dear boys and girls, many of whom she had taught in the Sabbath school, brought flowers and in procession bore them to the grave. The greatest display of flowers I have ever beheld. Among the many beautiful designs were those sent by the Woman's Foreign Missionary Society the Ladies' Aid Society, the Daughters of the Confederacy, and the teachers of the graded school. While there were many flowers, costly and sweet, they were only feeble tokens of the flowers that our sister scattered through the lives and on the graves of other people. She is not dead. She sleeps beside her husband in Eastview cemetery, awaiting the morning of the resurrection.

"In condescending love,
Thy ceaseless prayer he heard;
And bade thee suddenly remove
To thy complete reward.
With saints enthorned on high,
Thou dost thy love proclaim.
And still to God salvation cry—
Salvation to the Lamb.

O! Happy, happy soul,
In ecstacy of praise,
Long as eternal ages roll,
Thou seest thy Savior's face,
Redeemed from sin and pain,
Ah, when shall we ascend
And all in Jesus' presence reign
With our translated friend."

Quarterly Meetings.

ASHEVILLE DISTRICT.—2d Round.
D. Atkins, P. E., Weaverville, N. C.

Swannanoa, Bethesda	April	3-4
Burnsville, South Tow	"	17-18
Bald Creek, Bald Creek	"	24-25
North Asheville	May	2
Fairview, Pattys chapel	"	8-9
Hot Springs	"	13-14
Marshall	"	15-16

CHARLOTTE DISTRICT.—2d Round.
H. K. Boyer, P. E., Charlotte, N. C.

Pineville, Harrison	April	3-4
Tryon Street	"	18
Mount Zion	"	25-26
Trinity	May	2
Chadwick	"	2-3
Matthews	"	15-16

District Conference at Tryon Street church, Charlotte, May 6-9.

GREENSBORO DISTRICT.—2d Round.
W. R. Ware, P. E., Greensboro, N. C.

Liberty circuit, Old Randolph	Apr.	2-3
Coleridge circuit, Mount Olive,	"	17-18
East Greensboro, Whitsett,	"	24-25
Ruffin circuit, Ruffin	May	1-2
Randolph circuit, Hopewell	"	8-9
Randleman and Naomi	"	9-10
Reidsville station	"	16-17
Wentworth circuit, Carmel	"	22-23
Uwharrie circuit	"	29-30
Denton circuit	"	30-31

FRANKLIN DISTRICT.—2d Round.
R. M. Taylor, P. E., Franklin, N. C.

Andrews station	Apr.	3-4
Webster circuit, Wesleyana	"	17-18
Hiawassee ct, Martin's Creek,	"	24--25
Murphy station	"	25-26
Hayesville circuit	May	1-2
Robbinsville	"	8-9
Whittier circuit	"	15-16

WINSTON DISTRICT.—2d Round.
T. F. Marr, P. E., Winston-Salem, N. C.

Advance, Advance	Apr.	1-2
Davie	"	17-18
Cooleemee	"	18
Lewisville, Union	"	17-18
Davidson, Centenary	"	24-25
Summerfield, Summerfield	May	1
Stokesdale, Zion	"	2-3

MT. AIRY DISTRICT.—2d Round.
W. M. Bagby, P. E., Montezuma, N. C.

Creston, Mill Creek	Arpil	10-11
Boone, Blackburn Chapel	"	17-18

3rd Round (In Part.)

Wilkes circuit	April	24-25
Wilkesboro	"	25-26
North Wilkesboro	"	25-26
Jonesville, Roaring River	May	1-2
Elkin	"	2-3
East Bend, Mt. Pleasant	"	5-6
Yadkinville, Long Town	"	8-9
Danbury, Union Hill	"	12-13
Rural Hall, Antioch	"	15-16
Mt. Airy circuit	"	19-20
Pilot Mountain, Pilot Mountain,	"	22-23
Mt. Airy station	"	23-24
Rockford, Rockford	"	26-27

MORGANTON DISTRICT—2d Round.
R M. Hoyle, Presiding Elder.

Thermal City, Pleasant Grove	April	3-4
Bakersville, Bakersville	"	14-15
Spruce Pine	"	17-18
Hartland	"	22
Morganton Station, at night	"	23-25
Table Rock	"	24-25
Morganton Circuit	May	1-2

District Conference at Glenalpine April 29th to May 2d.

SHELBY DISTRICT.—2d Round.
C. F. Sherrill, P. E., Shelby, N. C.

Shelby circuit, Earls	Apr.	3-4
Bessemer City, Concord	"	17-18
Mt. Holly, Moore's Chapel	"	24-25
Lowesville, New Hope	May	1-2
Dallas	"	2-3
Belwood, St. Peters	"	8-9
South Fork, Plateau	"	15-16
Polkville	"	22-23

SALISBURY DISTRICT—2d Round.
J. C. Rowe, P. E., Salisbury, N. C.

Salem	April	2
New London, Palmerville	"	17-18
Jackson Hill, Macedonia	"	24-25
Kannapolis, Unity	May	1-2
Big Lick, Loves	"	8-9

3d Round.

First church, 11 a. m.	May	16
E. Spencer, N. Main, 3 p. m.	"	16
Spencer, at night	"	16
Albemarle circuit	"	22
Albemarle station	"	23
West Albemarle, at night	"	23
Salisbury circuit, Shiloh	"	29-30
South Main St., 11 a. m.	"	30
Holmes Memorial, at night	"	30
Linwood ct., Yadkin College,	June	5
Lexington	"	6-7
Woodleaf, Ebenezer	"	12-13
Epworth, 11 a. m.	"	13
W. Concord, Westford, 3 p. m.,	"	13
Forest Hill, at night	"	13
Mt. Pleasant, Center	"	19-20
Central	"	20-21
Kannapolis	"	26-27
China Grove, Harris chapel	"	27-28
Jackson Hill circuit	July	2
Gold Hill, at Zion	"	3-4
New London circuit	"	4-5
Norwood	"	10-11
Cottonville ct, Cottonville		11-12
Big Lick	"	23

STATEVILLE DISTRICT.—2d Round.
J. N. Huggins, P. E., Statesville, N. C.

Alexander at Hiddenite	April	10-11
Granite Falls	"	16-18
Caldwell at Ebenezer	"	17-18
Rock Springs at Marvin	"	24-25
Catawba at Mountain View	May	1-2
Maiden at Mays	"	8-9
Newton	"	9-10
Lenoir station	"	14-16
Lenoir ct., at South Lenoir	"	15-16
Hickory circuit	"	22-23
Hickory station	"	21-23

WAYNESVILLE DISTRICT—2d Round.
W. H. Willis, Presiding Elder.

Leicester	April	3-4
Spring Creek, Balm Grove	"	17-18
Sulphur Springs, Oak Hill	"	24-25
West Asheville	"	24-25
Hayweod	May	1-2
Brevard Circuit	"	8-9
Brevard Station	"	15-16

May the sorrowing ones be sus-
ned by the abundant grace of God.
J. H. WEST.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased the all-
se God to remove from our midst
other J. F. Norris, who departed
s life April 1st, 1909, and
Whereas, during his stay among us,
has always shown a quiet, patient
omissive spirit; therefore be it
Resolved 1. That in his death the
mmunity has lost a kind neighbor
d a faithful Christian.
Resolved 2. That while we miss him
m among us, we bow in humble
omission to the will of Him, "Who
eth all things well."
Resolved 3. That while we feel how
adequate must be these words of
ndolence, we extend our sympa-
es and mingle our tears with the
reaved family.
Resolved 4. That a copy of these
olutions be sent to the North Caro-
a Christian Advocate, to the Hust-
and also to the family.

MRS. W. P. HORTON,
MRS. Z. PARIS,
MRS. W. F. TROGDON,
MRS. L. B. SAFFORD,
Committee.

TRIBUTE TO THE MEMORY OF MRS. MEBANE LAMB.

With grief, and yet with submission
the will divine, the Woman's For-
n Missionary Society of West Mar-
t Street church, has been called to
rt with a most faithful and devout
mber. On March 14th, Mrs. Meb-
e Lamb entered into the life more
undant.
When God completes the training
a life, and sends the death angel
set upon it his seal, it is well for
e living to pause and contemplate
e finished work, that they may ren-
r glory to the Maker, and emulate
e good which he has wrought out
character.
In looking back over the life of
r sister we note first her love for the sanctuary, and her faithful attendance upon its ordinances. Then there was a steady, careful attention to the round of daily duties—those duties which form so large a part of human training for that state of existence in which, seeing their Redeemer "face to face" his servants shall serve him.

Browning said:

"I thank thee that my soul hath room
For thy grand world;
Beauty to soul."

The soul needs beauty. Here we study a life whose love of the beautiful found expression in the cultivation of fowers. A soul, fed on beauty, blossomed and burgeoned in the loveliness and fragrance of kindly word and gentle deed.

"God loveth a cheerful giver." Long will we remember the words of grateful joy with which Mrs. Lamb brought her gifts to the altar.

This society has a rich inheritance in the long list of names on its honor roll—the names of those who have been called up higher—and each name glows with an individual light of character and achievement. In memory and in influence they are still our own, for

"Life is ever lord of Death,
And Love can never lose its own."

Another name has been inscribed upon the honor roll, for the fiat went forth, "It is enough," before short mortal sight had deemed her life-work done, and even while loved hands were still reaching forth to claim her ministry.

May the tender Father, whose will is best, comfort the bereaved ones, even "as one whom his mother comforteth." With deep sympathy for their sorrow, we supplicate for them His presence and His watchful care.

MISS EUGENIA BUMPASS,
MRS. P. J. CARRAWAY,
MISS SALLIE BRENT,
Committee.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Our Washington Letter.

Before this letter reaches the readers of the Advocate another Easter tide season shall have passed into history, together with all the pleasant memories of our risen Lord and Savior. Many of our churches are observing this as passion week—ending with special services on this Easter Sunday which will include elaborate decorations and sweet strains of instrumental and vocal music appropriate to the occasion.

The chief attention of Congress is still directed to the consideration of the tariff, which question will most likely reach a vote in the lower house this week, and is exepected to be completed and ready for the President's approval or rejection by June 1. Many schedules have already been decided upon, but whether or not a tax on lumber, tea, and many other necessities to help meet the enormous deficit in the national resources is still a problem which confronts our solons.

It is reported in Washington that ex-Judge Spencer B. Adams, of North Carolina, will be appointed commissioner of internal revenue, to take effect July 1, succeeding John G. Capers, who returns to South Carolina to practice law.

JERSEY CALVES AT AUCTION

Great overflow sale of high bred Jersey males and females at auction

Greensboro, N. C., May 4, 1909.

At Roberts and Harmon's Stable, No. 116 South Davie St., Formerly Vanstory Stable, later Penny Bros.

My barn is now full of Jersey cows and I am for the first time offering heifers from the great bull Trevarth's General. He by General Marigold out of Trevarth's Puritan; General Marigold by Major Polo out of Mary Idagold; test, 23 pounds of butter in 7 days as a three-year-old. Major Polo by Glynllyn Boy out of Massey Polo, the Butter Queen of the Jersey Race, milked in 7 days 354 pounds of milk that made 30 pounds, 6½ ounces of butter.

Cows sired by this famous bull are now milking in my herd and every one are No. 1 cows.

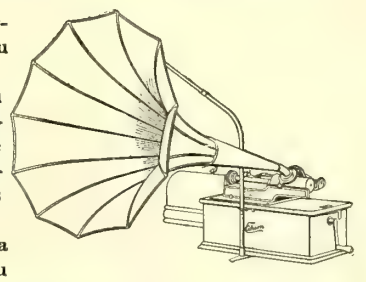
SALE BEGINS AT 1 O'CLOCK P. M.

Bids by mail will be placed in the hands of competent men and treated with utmost fairness.

For particulars address,

JOHN A. YOUNG
GREENSBORO, N. C.

The next time you go shopping will you stop at a store where Edison goods are sold and hear an Edison Phonograph?



If you do you will be entertained—better entertained than you have any idea of.

Better entertained than you have been at many theatres or concert halls for the reason that here you may choose your entertainment rather than accept what has been arranged.

If you like opera selections, a star whose name is familiar to you will sing. If you prefer band or orchestra music, you can choose not only the band or orchestra from a number of celebrated aggregations, but also the music you wish to hear played.

If you like the popular music of the day—the song hits from the latest musical comedies—the singers who made those hits are there to do their best for you. Or, if you are in the mood for a good story the country's cleverest comedians will liven up the program with their fun.

Perhaps you like best the songs of an older day that have become endeared to you through long association, or you like to listen now and then to your favorite sacred selections. You can also hear those well rendered on the Edison Phonograph.

When you hear

The EDISON PHONOGRAPH

you will be impressed with a number of things.

First, that the Edison Phonograph is a wonderful entertainer; the most wonderful of the age.

Second, that what you have heard is not an imitation of something better but a reproduction of all that is best in music and songs; the actual voices of famous singers and the actual notes of celebrated bands and orchestras.

Third, that you can, for a small amount of money, transfer this all-star company to your home and witness performance after performance, each one differing from the others and all of the highest order.

Life should not be all work; neither should rest time become monotonous.

Wouldn't your family also welcome the Edison Phonograph with its new songs, good stories and bright music?

The Edison dealer will be pleased to demonstrate and explain the Edison Phonograph.



NATIONAL PHONOGRAPH CO., 149 Lakeside Ave., Orange, N. J.

THE NORMAL AND COLLEGIATE INSTITUTE

ASHEVILLE, NORTH CAROLINA.

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The North Carolina judgeship continues to make trouble for President Taft, who tells Representative Small that he is still undecided as to his action in the matter. Among the Democrats now prominently mentioned for the position are Frank L. Fuller, of Durham, and Fred. A. Woodard, of Wilson.

Our annual conference has closed a most interesting session in Baltimore. Bishop Wilson was assisted by Bishop Candler in presiding over the deliberations. There were quite a number of changes made, but the only one effecting this city was that of Dr. Forrest J. Prettyman, a former pastor of Mt. Vernon Place church as presiding elder, in lieu of Dr. Register, who goes to the Baltimore presiding eldership. For another twelve months our local churches assignments were as follows: Mt. Vernon, J. Howard Wells; City Mission, P. W. Jeffries. Epworth, J. W. Smith; Marvin, S. K. Cockrell; St. Paul, W. E. Henry; Calvary, W. H. Ballenger; Emory, C. M. Hesser; Clarendon, Joseph J. Rives. The latter, who is a former Ashevillian, has entered upon his third year in charge of this recently organized church of this suburban village, and as an appreciation of his labors his congregation has agreed to double the salary formerly paid. All our city churches made gratifying reports including an increase in membership and full collections for all purposes. The next conference will be held with Mt. Vernon Place church, Washington, D. C.

W. F. TOMLINSON.

The Hillside.

The diver at the sea's bottom lives still, though in a foreign element, because his close-fitting armor with its air-tube reaching up above the waves, keeps him surrounded with another and finer element suited to sustaining life; otherwise he would be suffocated by the briny waters. And so the Christian, immersed in the world's choking waters, can preserve his spiritual life only by fencing them away from him by "the armor of righteousness on the right hand and on the left," and by keeping up constant communion by faith with the heavenly world.—Rev. F. E. Tower.

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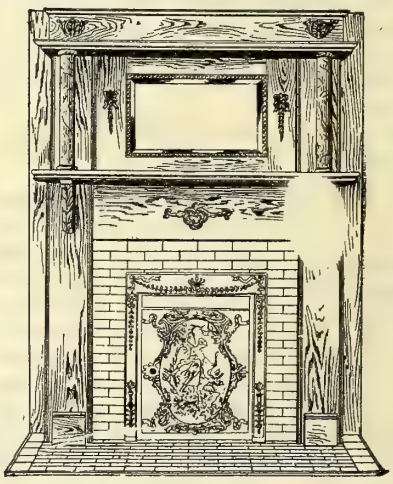
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North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

PER ANNUM—Advance.

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EDITORIAL OPINION

The people of Missouri are likely to have an opportunity to vote on state-wide prohibition next year, as a bill to that effect has been passed in the lower house of the legislature by a good majority. There is little room for doubt now that the whole country is going dry. Everythting points to a time when those engaged in the business even will wonder why they held on with such determination.

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The present day is one of unusual opportunity for the dwellers in the country. This is true speaking of things in a material sense. In the same ratio there should be improvement in the matter of religious and educational opportunities. Prosperity and intelligence are almost inseparable, especially if good morals are maintained, and the church is the custodian of the country's morals. We know of no field so inviting to the diligent and enterprising pastor as the country charge, where, until recently, only a nominal existence has been maintained, but where, henceforth, there is to be constant rivalry to excell in all good things. Let pastors of country charges strengthen the things that remain and look for larger things.

* * * * * *

Speaking of the great evils that menace America, a writer in one of our exchanges says: "Any system of education without God is imperfect, and undermines the religion of our youth. God has given us a heart to be formed to virtue, as well as a head to be enlightened. By religious training we direct the heart."

* * * * * *

The tendency of much of our modern society is to destroy the home by rendering our women unhappy in the ordinary channels of home duties and real home-making. How often is a woman who has been placed providentially at the head of a home, disqualified for her duties in the home by the dissipating pleasures of society. One of our contemporaries says truly: "When women become possessed of a passion for worldly pleasures and get a false idea of liberty and independence, there is danger for the nation. It is the duty of every woman who is married to rear a family. God intended that she should."

* * * * * *

Doing things the indolent way may seem to be the easy way for the time, but in the end it is very expensive and holds people in slavish toil. Such a way of doing is always associated with ignorance. Our ignorance has kept us from seeing vast opportunities in easy reach of us, while we have toiled on complainingly of our hard lot. Speaking on this line our neighbor, the Charlotte Observer, says:

"The tendency of humanity is to do the same thing. The need of a hotel in a town may be apparent for years. When one person makes a move then another and sometimes another follows suit. A property goes begging for an indefinite time. Somebody makes a move to purchase it and then, presto! three or four people want it.

"One of the most attractive neglected things in North Carolina would seem to be apples. Flour is now selling at seven dollars a barrel. Apples are selling at eight dollars. The wheat for the flour has to be grown from the seed every year. The same apple orchard may be a heritage from seedlings of a previous generation. Stories have been told, and these are said to be true stories, of more than $6,000 net from four acres of apple trees.

"We often heed the call from afar about opportunity when the very best opportunity is at our doors and we heed not the nearby call. The mountain country is rich in opportunity to lay by a small sum of money in the form of an apple orchard which in time may become the foundation of an independent income without work. We speak particularly of apples in the mountain section but even the more or less inferior grade of apples raised on the foothills and good only for cooking, would be of better value than the usual staple crop."

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One of the inexplicable things is a preacher in his pulpit on a bright Sunday morning before a large congregation apparently listless and absolutely void of interest in his own theme. How any man in good physical condition can go through a service on such an occasion, with no sign of interest more than the purpose to "fill in" the time is a mystery indeed. It would seem that the thought of such an opportunity would stir up the best gift in a man and make him preach as if conscious of his last opportunity. A man ought to get alarmed about himself if he can not bring himself to realize the importance of such an opportunity and stir himself out of the mere humdrum of perfunctory service.

* * * * * *

The "recall" is a new idea in politics. This is embodied in the charter of Los Angeles, Cal. A mayor may not only be elected into office, but he may also be elected out of office before his term has expired. Charges were recently preferred against the incumbent of the mayor's chair, but he resigned rather than submit to the test of another popular vote. The successful candidate in the ensuing election was the nominee of a non-partisan organization. The time is about ripe for public appreciation of this new turn in municipal politics. This "recall" would be exceedingly useful in some cases where a community blunders in its selection of a man to rule over or represent them. And why should they not have a right to rid themselves of those who are likely to bring discredit upon them?

* * * * * *

It is remarkable with what facility some preachers keep before the people what they do not believe. In fact some seem to have such a constant infirmity of doubt that they never speak with certainty about anything. Such men never speak as one having authority. That which distinguished Jesus as a preacher was that he spake as one having authority. How could he speak thus if he had not been certain of the truth of his message? After all it is a great conviction of the truth of the gospel message more than familiarity with scholarly criticism, that gives point, power and effectiveness to a man's message from the pulpit.

THE HOLY WAITING.

The moments of waiting before the formal opening of the regular church service on the Sabbath day furnish an opportunity which ministers and laymen alike are in danger of overlooking—an opportunity which, if rightly employed, might add greatly to the value of the entire public service and fulfill several high missions beside.

* * *

The object of the Sunday scervice is not merely to hear an interesting sermon, nor is it simply to engage in a public service. Its real object is to encourage, inspire, and direct true worship in the individual, developing the thoughtful mood, the reverent spirit, and the habit of a perfect self-control. The greatest value of the hour of public worship is not in its ministry of song or prayer, nor in the instruction which a clear and forcible discourse imparts. It is not in the spirit of neighborshp which such association promotes, nor yet in the ecclesiastical loyalty and enthusiasm which it is supposed to develop. The real value of the hour spent in public worship is to be found in the fact of a personal surrender to the Spirit of God, the acceptance of truth by the individaul will and a holy resolve by which each worshipper gives himself anew to the control of the divine spirit for all the days and years of his life which are to follow this season of thoughtfulness and worship. The promotion of the habitual attitude of the individual worshipper is the chief thing in the "public service" of the sanctuary. It follows, therefore, that every moment of the public service must be protected as opportunity for personal reflection and resolve; to suggest and encourage whatever makes for close attention, profound thoughtfulness, and holy purpose in the individual worshipper. Unbroken silence as suggesting and as promoting such meditation and devotional mood is absolutely necessary.

* * *

The moments of "waiting" for the first act of public worship should therefore always be moments of holy silence. From the passing in at the door to the "amen" of the benediction the most profound silence should be maintained by every individual except as he takes part in song, in responsive reading, or in the repetition of the Lord's Prayer. Conversation in the lowest whisper is a violation of the highest law of propriety in public worship. The moments of holy waiting are indispensible to really reverent thoughtfulness. One is not likely to be "led" into a prayerful mood by the prayer announced, unless he has himself already fixed close attention on the fact of God's presence and of his promises and of one's own immediate and urgent need of fixed attention in order to effective faith.

* * *

Absolute silence during the moments of holy waiting before the formal opening of the service should always be insisted upon by ministry and laity. Parents should require it and they themselves should illustrate it. Silence is opportunity for meditation. Silence is an incentive to it. Silence is a fitting preparation for all the other forms of worship in the house of God. Therefore the great importance of pastoral, official, and parental co-operation in securing absolute silence during the moments that pass before the beginning of public worship. Wise and reverent parents do not go to church to converse or visit. They go to reflect and to worship. No superficial person, no irreverent person, has a right to interrupt the devotional thoughts of persons who have entered God's house on his holy day for purposes of worship and instruction. Whispering in the church before the beginning of the public service is more than an impertinence. It is a gross infringement of the rights of devout people who go to the house of God to worship God and those who need these moments of holy waiting as a preparation for such worship.

* * *

Conversation in church before the opening of the service demoralizes childhood, sets an example of irreverence, turns the sanctuary of God into a parlor or club room. No words can adequately express the impropriety of all whispering in the house of God after the ringing of the bell for public worship. The official board, by the distribution of little cards enjoining silence, the pastor by the distribution of tracts on the subject and by frequent public and pastoral reference to it, should effect a reform in this direction and secure for devout people the opportunity of worship. Indeed, people who go to church for the sake of gossip and social pleasure would do better to remain away. The silence of the sanctuary is a large factor in the effectiveness of the church service.

* * *

Laxity in this respect on the part of pastors and official boards is more than unfortunate. It drives many people away from the Protestant churches to the Roman or Anglican places of worship, where the ends of public ministry are subserved by the habit of reverent silence during the moments of waiting. At the close of the public service opportunity is given for cordial greeting and conversation. But this should never take place before the service begins.—Bishop John H. Vincent, in Northwestern Christian Advocate.

North Carolina Christian Advocate

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The current number of the South Atlantic Monthly contains a strong article by Dr. W. H. Glasson, of Trinity College, in favor of a law providing for the Australian Ballot system in North and South Carolina and Georgia, for it appears that already this system has been established in all the other states of the union. The fact that it has been so generally adopted is proof of its merit and it is more than probable that our General Assembly in 1911 will adopt it for this state.

It has many points in its favor:

1. It enables every elector to cast his ballot in secret under the direction of his own conscience without fear or favor, thus securing an honest expression from the electorate.

2. It eliminates bribes at the polls, for the man who buys a vote wants certainly to see it delivered, whereas under the Australian system the ballot is prepared in secret by the elector and folded before it is presented to the election officer.

3. It elimiates the corrupt use of money to pay for printing the tickets, for it provides that the state shall furnish them.

The governor in his recent message recommended this law and Senator Elliott, of Catawba, introduced it in the Senate, but it, like many another worthy measure, was lost, but the leaven is at work and our state will soon fall in line.

* * * * *

The destruction by fire last week of two immense wooden buildings, the Kenilworth Inn, at Asheville, and the Mecklenburg Hotel, at Chase City, Va., imperilling the lives of many innocent guests, should arouse the people to a sense of the value of human life and cause men to think twice before spending the night in a great fire trap, and further men should be prohibited from erecting large buildings out of fat pine or other inflammable material for hotel purposes. Nearly all our summer hotels are built with an eye to cheapness and every night the guests are in danger of being burned alive. All public buildings should be built of substantial material and made fireproof as near as possible, and provided with ample fire escapes, and in the end it would prove to be wise economy—a saving of men and money.

* * * * *

The legislature just adjourned passed a road law for Guilford county that has aroused the indignation of many of the farmers in that it provides that each man between 18 and 45 years old shall either work six days per year on the roads or pay $4.50 road tax. It seems that it was not intended to apply to the cities of Greensboro and High Point, where the streets are kept up by city tax, though the bill does not exempt them and the farmers meeting adopted resolutions defying the law and pledging to stand together against its execution, unless it was enforced in the towns the same as in the country.

We are sorry to see that the matter has taken this shape, but we believe in law even if it is sometimes unwholesome. We should obey even a bad law until a legal remedy is provided. If this law is oppressive, those upon whom it bears heavily can better afford to endure it for a season and if it is wrong in principle they will surely get relief from the next legislature and in the end they will feel better for having set an example of obedience to law rather than set up resistance to it. We think such a tax is a relic of a past age, and should be repealed for it is wrong in principle to require public service out of proportion to financial ability. To be clear, it is wrong to make John Doe, who happens to be between 18 and 45 years old, and who is not worth $10.00 in property, and who has not even a dog to trot over the road, pay $4.50 annually to keep it in repair, when Richard Roe, who has 1,000 acres and ten teams contributes nothing simply because he is over 45 years old. The fair and equitable rule would be to provide an advalorum tax for roads and let every man pay in proportion to his wealth. This should be the uniform law and if our farmer friends will only respect the law for two years till relief can be secured, they will be bettered in every way. A condition of lawlessness is far worse than bad laws. This spirit of resistance will breed lawlessness the terrible end of which can hardly be realized.

* * * * *

The lawless lynching spirit stimulates individuals to defy all law and has taught the night riders in Kentucky to destroy the property of every farmer who refused to do their bidding. The destruction of tobacco bought by foreign companies has forced the Italian government to notify the Washington authorities if the tobacco they buy is not protected against night riders they will withdraw from the American markets, and seek other fields for their supply, and thus American trade would lose 35 million dollars a year from that country alone for tobacco. Lawlessness reacts against the guilty and the innocent alike. It destroys business, leads to general demoralization, and destroys the good character of any community. The night rider record in Kentucky has cast a stigma on the name of that commonwealth that it will take years to wipe out. Let us beware of any form of lawlessness and have faith in God and government. This is necessary to the safety of our communities and to the preservation of the character of our people and therefore of our civilization itself. S—.

NOTES AND PERSONALS.

—The second quarterly conference for East Greensboro circuit will be held at Whitsett next Saturday and Sunday.

—Rev. J. H. Sellars, of Kannapolis, we regret to learn, improves very slowly since his return from the sanitorium in Charlotte.

—Rev. G. A. Stamper, of Salem station, is assisting Rev. W. C. Jones in a meeting at Kerr Street church, Concord, this week.

—We acknowledge the receipt of an invitation to the graduating recital of Misses Sadie Downum and Carrie Honeycutt, at Davenport College, Lenoir, on Monday evening, April 26th.

—A senior Epworth League was organized at Mount Pleasant on the East Greensboro circuit, last Sunday. Mr. P. V. Boone was elected president.

—Rev. Joseph Fry, of Fairview circuit, reports the marriage of Miss Sue Lytle to Mr. J. B. Merrill, on April 3d. The ceremony took place at the home of the bride's mother, Mrs. A. Lytle.

—A series of meetings will be held at Holmes Memorial Methodist church beginning Sunday, April 25th, and the pastor, Rev. C. M. Short, will be assisted by Rev. A. R. Surratt, of Lexington.—Salisbury Post.

—We acknowledge the receipt of an invitation to attend the Cole lectures, Vanderbilt University, April 29-May 4. These lectures will be delivered this year by Rev. Charles M. Bishop, D. D., of the Missouri Conference.

—The Taylorsville Scout says: "Rev. E. Myers has made application and received patent papers on an automatic car coupler, which looks as though it would be a great convenience to railroad men in handling trains.

—Miss Mary, daughter of Mr. and Mrs. S. A. Ogburn, of Winston-Salem, was married to Mr. Judson Peden, of Fayetteville, on April 14th, Rev. J. E. Abernethy, pastor of Centenary church, of which the bried is a member, performed the ceremony.

—A series of revival services have recently been held in Central church, Asheville, in which the pastor. Rev. Dr. G. T. Rowe, was assisted by Rev. T. L. Lallance, pastor of Haywood Street church. The preaching of Brother Lallance seems to have made quite an impression.

—The service at Centenary church last Sunday evening was largely attended and the program for a sacred musical service was faultlessly carried out. The music was inspiring and devotional. Rev. H. M. Blair preached a short sermon on the importance of praise to God.

—Rev. M. A. Smith, pastor of Centenary church, went to Coleridge circuit to fill the appointment of Rev. W. R. Ware, the presiding elder, on Saturday and Sunday. The pulpit of Centenary church was filled Sunday morning and night by Rev. H. M. Blair.

—We regret to learn that Mr. R. B. Joyner, one of the faithful old Methodists of Statesville, happened to a serious accident recently. Brother Joyner was leading a cow, which, becoming unruly, jerked him down, hurting him seriously. He is about 84 years old.

—Last Sunday morning Rev. J. W. Ingle, of Walnut Street church, preached the annual sermon to the Proximity Pythian lodge. It was a sweet gospel message and a large and attentive audience heard it. At night Mr. Chas. H. Ireland lectured in this church to a large congregation on the laymen's movement.

—We note with regret that Dr. Edwin Mims, of the department of English at Trinity College, is to leave that institution, having accepted the chair of English in the University of North Carolina to succeed Dr. Smith, who goes to the University of Virginia. We congratulate the University of North Carolina, however, as Dr. Mims is eminently fitted for the place he is to fill.

—A special meeting will be held at the Guilford Battle Ground beginning on May 1st. The meeting will be under the direction of Revs. C. P. Goode and P. C. Battle. The preaching will be done by Rev. J. T. Taylor, of South Carolina, who has the reputation of being a preacher of ability and power. The services will be held under the Battle Ground arbor. The public is cordially invited.

—Work on the Broad Street Methodist church in Statesville is moving steadily forward. On last Sunday morning the pastor, the Rev. Harold Turner raised a collection for the windows and hoped to secure $500.00, but when the pledges were all in, it was found that they totaled $1,710. This noble band is pressing on and before many moons the handsome church will be open for the worshippers.

—Mr. J. E. McLain, of Asheville, was killed in the railroad yards at Asheville on Wednesday afternoon of last week. He was a car inspector at that place. Brother McLain was superintendent of Bethel Sunday school, also a steward, and was an excellent Christian man. He was the father of Mrs. Bogle, wife of Rev. L. P. Bogle, of the Western North Carolina Conference. May great comfort rest upon the bereaved ones.

—The Pee Dee correspondent of the Ansonian says: "Rev. E. J. Poe, of the Lilesville circuit, preached a noble sermon at Shady Grove church Sunday evening, his text being, "The Resurrection of Christ," from I Cor. 15, 20—"But now is Christ risen from the dead and become the first fruits of them that slept." His argument was conclusive, demonstrating with absolute certainty beyond the shadow of a doubt that Christ did rise from the dead and so also shall we."

—Rev. J. E. Gay, pastor of our church at Norwood, has recently closed what must have been a very remarkable revival meeting. The meeting went on some three weeks, and resulted in about fifty conversions. The pastor conducted the meeting himself, preaching every night. There has been rather more than ordinary revival interest throughout the conference this spring, but this meeting seems to have been one of the most interesting and fruitful yet reported. We rejoice with Brother Gay in this great work of grace.

—A note from Rev. W. R. Ware, who is in Baltimore with his little son, Dwight, states that the operation was to be performed on Tuesday morning. The operation is of a very delicate nature, and Brother Ware says: "We are in great concern, but prayerful, hopeful and resting on God. His will be done." Let all the people join in an earnest prayer that these anxious parents may feel the assurance of the divine presence, and that the boy may be spared if in accordance with His will.

—The Henrietta mill authorities have decided to erect a modern, well equipped school building at an early day. It will be located on a beautiful eminence half way between the two towns and known as Midway Academy. It will be one of the most spacious and elegant buildings for school purposes in the country, and will accommodate 800 pupils. President Tanner is also planning for new libraries and an up-to-date reading room at Caroleen and Henrietta. The electric light facilities will be extended in such measure as to fill the town with the best of artificial light.—Cor. Charlotte Observer.

OBSERVATIONS.

Winston-Salem, the twin-city, is a hustling, growing community which has never been on a boom, but ever growing in population, business and general improvement. When visiting there last week I was impressed with the solidity of her commerciol life and the great volume of her trade. Last year there was sold through her warehouses about 35 million pounds of leaf tobacco and the output of her plug factories was approximately 40 million pounds. The reader may be surprised to hear that it takes 800 freight cars to move this vast pile of tobacco, counting 25 tons to the car, and to haul it all would require a train more than six miles long.

The value of this immense lot of tobacco at the lowest estimate reaches up toward twlve or fifteen million dollars and those who consume it are scattered over the whole earth so that all the nations are patrons of her factories and pay tribute to her enterprising and thrifty people

Not only is Winston the greatest plug tobacco market in the land, but she has two large woolen mills, one of these operated by the Fries' who have for generations supplied the people with Salem jeans, and the Chatham Woolen Mill which makes the celebrated Elkin blanket, known far and wide for its warmth, beauty and durability.

* * * * *

When Winston was established Methodism went there to stay and every year has grown to be a mightier force for righteousness, and her churches contain many men who have helped to make Winston great. Centenary church is one of the strongest and most representative congregations in the state or in the connection. The present commodious church building was erected during the pastorate of the sainted Rev. C. C Dodson, and has since been served by such men as P. J. Carraway, L. S. Burkhead, W. C. Norman, and W. S. Creasy, all of whom have gone to their reward, but the mantle has fallen on the shoulders of worthy successors who still live and labor for the Master. The present pastor, the Rev. J. E. Abernethy, is making full proof of his ministry, preaching every week to large and growing congregations.

His official board, which consists of about 25 busy representative men, are always to be counted on and the pastor tells me that they for the most part take time on Wednesday evening to go to prayer meeting, and that his weekly prayer services are unusually well attended. There are many busy men who think they have a good excuse for absenting themselves from prayer meeting, but any busy man will be a stronger and a better man by going to the house of prayer. And the busy man needs that means of grace—that season for quiet, serious meditation and worship. Rest can always be found at the mercy seat. Centenary church gave $10,000 of the $15,000 which Winston raised for the orphanage and she supports her own missionary in Cuba.

Centenary, too, is the only church in the state that employs a deaconess. Since last August Miss Florence Blackwell, a graduate of Scarritt Training School, and who for two years after had charge of the woman's department of our great institutional church in Kansas City, has been in the employ of Centenary, though the major part of her time is spent in the Burkhead congregation. She is thoroughly consecrated and a very useful woman.

* * * * *

The congregation at Burkhead under the leadership of the Rev. W. M. Biles, is planning for great things and a larger service to the community than she has ever hitherto rendered. The contract has been let for a large and well appointed church the cost of which will reach $10,000.00, to be completed on the old church lot by October 1st. Of this amount, the Centenary congregation pays $5,000.00. In order to have room in abundance the trustees have bought the property on the north side of the church and will use that building, which hereafter will be Wesley House as a day nursery and sewing school under the direction of Miss Florence Blackwell, the deaconness who spends much of her time serving in the Burkhead congregation.

Burkhead has recently been blessed with a great revival, which lasted for over two weeks. The pastor was assited by Rev. L. P. Bransford, of Danville, and 55 new members have already joined, making 69 persons who have been received since conference. There is a great opportunity here for good for many poor people can leave their little children at the day nursery, while they go out to make bread for them and this care which the church thus provides for the children will draw the parents to the church and thus to God. The church which looks after the poor will have upon it always the blessing of heaven. And after a while many of these who are now poor will be rich in faith and also in worldly goods which they will freely give to help others who are poor.

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The Rev. W. M. Robbins is in his third year at Grace church, and his splendid band is standing loyally by him in his work. Grace has recently passed through a glorious revival, the pastor being ably assisted in the meeting which lasted three weeks, by the Rev. J. E. Abernethy, of Centenary church, who can do the work of an evangelist and who has been uniformly successful in revival work from the beginning of his ministry. Brother Robbins has already received 36 persons on profession as the fruit of this meeting and there are others yet to join. Last Wednesday evening I led the prayer meeting at Grace and fully 75 were present, many of whom were young people who had just entered upon the Christian life. A young men's prayer meeting has been organized and it will surely prove a blessing to those who faithfully attend it.

* * * * *

Southside and Salem were set apart at the last conference as a new charge and Rev. T. R. Wolfe was appointed to it. This is a large and important field with great possibilities before it. Brother Wolfe is a bright and very promising young preacher, and has both the congregations well organized and two live Sunday schools are the earnest of a church large and strong in the years to come.

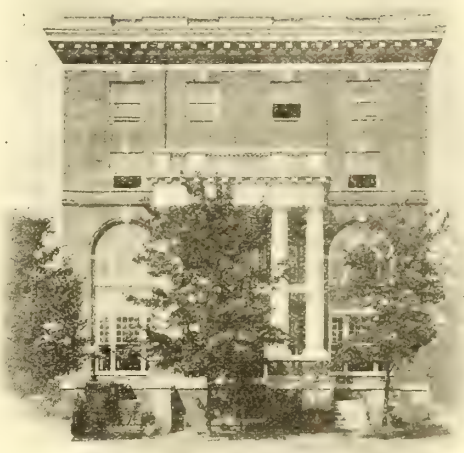
Mr. Henry C. Jones is the superintendent at Salem and is faithful and efficient. Mr. R. R. Crawford, of Centenary church, has for years been in charge of Southside Sunday school and he tells me that at least 100 men attend there besides the women and children. The superintendent's office is a high and holy one, second only to the ministry itself, and the church is fortunate when it secures for this position its wisest and most devout lay leaders.

* * * * *

Our Winston people are enthusiastic as they should be oved the orphanage, which we hope soon to see erected there. The subscriptions are being secured by the Rev. J. P. Rodgers, financial agent, and they surely will before very long have a sum sufficient in hand to begin the work. This great movement has for years rested heavily on my heart. The Brotherhoods and the other churches have their orphanages, and our Methodism seemed for so long a time slow to move. But now that a start has been made and a foundation secured I am sure our people will respond generously to the call and before the year shall close I trust the door may be open so that the fatherless ones may be welcomed and cared for. But that will be only the beginning, for the work will grow with the years. Other buildings will be needed, the grounds beautified, and the fields enriched for cultivation, so that I trust within the next decade our Methodism will have a property there sufficient to meet the growing demands of our complex civilization, for under the conditions of our modern life you may be sure that the call for our service to the poor will be greater and still greater. It is the glory of Methodism that she has ministered to the poor and because she has, heaven has smiled upon her service and given her prosperity and ever enlarging growth. This orphanage will be a monument to our faith in the Good Samaritan and our love for Him who came to minister.

* * * * *

Rev. T. F. Marr, D. D., the presiding elder of the Winston district, is enthusiastic in his work. He says that a majority of the charges have increased the salaries this year and that the preachers are uniformly hopeful and steadily faithful in their work. Rev. A. R. Bell, who found no parsonage when he went to Thomasville circuit, last December, has already built one, and about April 1st moved into it. This was quick work and shows that Brother Bell brings things to pass. Dr. Marr went to Rutherford College on last Wednesday to deliver an address before the studnet body of that school.



Y. M. C. A. BUILDING, WINSTON-SALEM, N. C.

The people of Winston are looking forward to and already preparing for a great union meeting to be held in one of the large tobacco warehouses beginning June 20th, and to continue for three or four weeks. The meeting will be conducted by the Rev. R. A. Torrey, who for many years labored with Moody in Chicago and Northfield. He is a very earnest and spiritual preacher, and all Christians should pray that his ministry there may be abundantly blessed of God.

* * * * *

The Y. M. C. A. building, which was erected two years ago is a credit to the city and to the generosity and faith of her public spirited people. The building cost $65,000.00. It is well located, corner Fourth and Cherry Streets. Every convenience has been provided for the physical well being and comfort of the young men of the city. The gymnasium is under the management of a competent physical director and the young are trained in physical culture. The swimming pool, the reading room and the dormitories are all well appointed. Young men can secure rooms with service there for $6.00 a month and the best religious influences are about them.

Mr. P. M. Colbert, the secretary, is a fine gentleman, and in love with his work for young men.

The Bible study classes number in all about 100 and meet each Tuesday night, and religious service is held also on Sunday afternoon. Many worthy young men attend the night school and get the benefit of this intsruction without its interfering with their day work.

There are so many ways of doing good and there is so much of good that needs to be done in this old world. Let us be thankful that there is room where each and every one may serve and and that the only road to real greatness is by the way of humble service wrought in the name of the King. S—.

TRINITY COLLEGE CATALOGUE.

The catalogue of Trinity College for the year 1909 has just come from the press, and is now ready for distribution. The typographical work is of a high order and the volume of 175 pages presents a most attractive appearance. Trinity offers three groups of studies leading to the Bachelor of Arts degree. Excellent opportunity is offered to those who wish to study Electrical, Mechanical or Civil Engineering. The recently established department of education offers a number of courses designed for those who expect to become teachers. A statement of the three years' course of study leading to the Bachelor of Laws degree is given.

The catalogue shows additions to the library during the year ending February 1, 1909, of 1,938 bound volumes and 2,320 pamphlets.

The total attendance in Trinity College and Trinity Park School for the current year is 490, with the total number of teachers and officers 53.

This catalogue may be secured by addressing D. W. Newsome, Registrar of Trinity College, Durham, N. C.

Correspondence

SPEAKING IN AN UNKNOWN TONGUE.

By Rev. B. Margeson.

One of the forms of modern fanaticism is an attempt, by some bands of religionists who call themselves holiness people, to speak in an unknown tongue, in imitation of the disciples at Pentecost, and at other times and places, during the apostolic age. The ordination vow of a Methodist minister requires him to "be ready with all diligence to banish and drive away all strange doctrines contrary to the word of God." My present writing is for the purpose of keeping that ordination vow in a practical way.

Some of my people have become contaminated by the above named fanaticism. It has become epidemic among the mill hands of this section of country. In I Cor., 14th chapter, Paul writes about the confusion existing in the Corinthian church, caused mainly by the fanatics who persisted in speaking in an unknown tongue. In the 19th verse he tells them, "I had rather speak five words with my understanding that by my voice I might teach others, than ten thousand words in an unknown tongue." Elsewhere in the chapter he forbids them speaking in an unknown tongue unless some one present can interpret, or translate, what is said. Yet he was not prepared at that time to forbid the practice altogether.

We wish to say a few things that may help some of our people who are somewhat troubled on the subject. They see from the New Testament that good people at one time did speak in unknown tongues. And they do not know why some good people should not do so now. In reply it may be said that speaking in an unknown tongue was one of the miracles of the apostolic times, and, as in the case of all other miracles, it ceased at, or before, the end of what is termed the apostolic age. The apostles healed the lame man at the beautiful gate of the temple in the name of Jesus. Peter said Aeneas, "Jesus Christ maketh thee whole; arise and make thy bed. And he arose immediately.—Acts 9, 34. He also raised Dorcas from the dead.—Acts 9, 40. Upon another occasion sick people were laid on beds and couches that at least the shadow of Peter passing by might overshadow some of them. And vast numbers of people were healed by Peter and other of the apostles. Acts 5, 15-16.

But such miracles never occurred after the apostolic age. It would have been dangerous, and most likely, destructive to Christian humility to have continued to grant this power to work miracles beyond the time of the apostles.

The miraculous protection against the venom of vipers and deadly serpents also ceased with that age. And it is worse than ridiculous to be "jabbering" about now, and to call such "gibberish" speaking in an unknown tongue.

But why did miracles cease with the apostolic age? For the same reason that the scaffolding used in the erection of a new building is taken away when it has served its purpose. Miracles belong to the infancy of Christianity, to demonstrate its divine origin, by a sufficient display of supernatural power, working through Jesus Christ and his followers. All this was accomplished during the lifetime of the Savior, and that of his apostles. All who now pretend to work miracles of any sort are either imposters or fanatics. Just as much so in professing to speak in an unknown tongue, as in pretending to miraculously heal the sick. Both were granted for a time to prove that Christianity is of God and not of men. That has already been done. But there have always been fanatics. They were in the Corinthian church when Paul wrote his epistles to them.

A fanatic is a wild enthusiast, who may be sincere, but who is carried away by his feelings which override all sound judgment and discretion.

Paul positively forbade the Corinthians to speak in an unknown tongue unless some one present could interpret what was said. "If any man speak in an unknown tongue . . . let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God."—I Cor. 14, 27-28.

The first that we hear of this gift is in the record given us by Luke of the day of Pentecost. Acts 2, 4. "They were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." They were all Galileans and could not speak any other language, if left without divine assistance to the extent of miraculous inspiration. Those who listened to them understood what they said, for all of them spoke some living language or dialect; but they themselves did not know the language they were able to speak, until the miracle occurred. Those addressed said: "Are not all these which speak Galileans? How then hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and dwellers in Mesopotamia ecc. We do hear them speak in our tonguesthe wonderful works of God." But our modern enthusiasts speak no language at all, that is intelligible to either God or man. They work themselves up into hysterics that become epidemic amongst them, and so make themselves ridiculous.

Another trouble with that class of people, many of whom are sincere and living good lives is that they think every good impulse that they have is God speaking to them. A good sincere girl, in one of my meetings, said that God told her to speak to young men about their souls in the inquiry meetings. But she was not at all capable of doing so to their benefit. She did no good and some harm. In aother case, it was reported that a sincere man, passing along the road saw a house a little distance away, and he said the Lord told him to go and talk religion to those people. But he excused himself and passed on, his conscience accusing him no little. In a short time he returned and God told him the same thing again. He went, only to find that nobody lived in the house, and had not for some time. Let us beware, lest we take some other voice for the voice of God.

A settler on the Matawa river in Canada caught a living wolf. He had heard about putting a bell on a rats neck, that it might scatter all the other rats away, and he put a bell on the wolf's neck to scare all the other wolves away. The next day his sheep heard that bell and ran off in the woods to find it. They came back with a lamb missing. The same thing was repeated on another day. The man then remembered that the bell on the wolf was worn by the leader of the sheep the summer before. That sheep had been taken away. The other sheep, hearing the bell, thought to find their last year's companion. A wolf does not cease to be a wolf because he has a sheep's bell on him.

Beware of wolves that tinkle a gospel shepherd's bell, and keep away from them. Jesus said, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves."—Matt. 7, 15. The best tongue to speak with is that of a holy life. One who lives a holy life can speak to unsaved people, who will listen with respect and be saved. But those who live inconsistent lives will be heard with impatience and will afterwards be referred to as hypocrites.

Many years ago when the city of Paris was in the hands of a howling mob beyond all control, the most able men of the government being powerless to do anything with them, Lamertine, one of the ablest statesmen of France mounted some elevated place and cried out at the top of his voice until he got their attention for a few seconds. He then cried out, "Sixty years of a pure life wants to speak to you." and immediately he introduced De La Enric, the best man in Paris. When they saw a man who for sixty years had lived a pure life in that metropolis of iniquity, they listened with patience and respect, and became subject to the authorities. Speaking "gibberish" and calling it an unknown tongue will save nobody. But the every-day consistent living of holy men and women will appeal to the unsaved with almost irresistible power.

"Let your light so shine before men." You need not ring a bell to call attention to it. Just let it shine. All men will be quick to see it, and to glorify your Father which is in heaven. No man can answer the argument of a Godly life.

OUR GEORGIA LETTER.

By Rev. George G. Smith.

There is perhaps no more difficult part of the New Testament than that found in the ninth and tenth chapters of the epistle to the Romans. This has been the battleground of exegesists and of theologians. These chapters are largely avoided by many sincere Christians because of the difficulty of properly understanding them. I would not be bold enough to pretend an exposition which would be satisfactory in every respect. The difficulty is found not in the facts stated, but in the explanation which Paul makes of how these facts came to be. His statement of facts is one which can be referred to the tribunal of observation and experience. The central idea of both these chapters is that belief in Jesus Christ secures salvation, and that salvation which the Lord brought can be secured in no other way either by Jew or Gentile; that no preordination, no personal election, no zeal, nor earnest effort to obey law, is a substitute for this faith. (1) That the Jews did not take the way of faith and were not saved. (2) The Gentiles who did were saved, even though they were not children of the Covenant. There, then, are the facts which are to be referred to the test of experience. In the simplest form of statement, the fact is that faith is the one indispensible thing to all classes. Without Christ there is no salvation. With him Gentile and Jew alike are saved. Let every one give up the attempt to justify the ways of God with man and simply ask, what are these ways, and I think he will find these ways verified by Christian experiences when men have followed them.

Is it not true that those who have had every religious privilege as did the Jews have failed to become religious. Parents have dedicated their children to God in baptism, sent them as soon as they could go to the Sunday school, prayed for them at the family altar, sent them to the house of God to every service, and yet have found they were strangely averse to evangelical religion. To them the doctrine of salvation by faith was especially obnoxious, and the religion of their fathers had no attraction for them. Have we not found it true, in our religious life, that we have often times been resting on the piety of our parents, on our church connections, on our religious privileges, on our own good works, and not on our Savior? Have we not found that religion is an individual thing and not hereditary? How many there are in every Christian community, over which a faithful pastor or a prayerful parent weeps almost in despair? Is it not the case that in the same household one child under exactly the same training, is tractible and religious, and another has an innate repugnance to a Christian life? Is it not a truth verifiable by each one of us who are now religious, that when we ceased from our own labors, and came to Jesus with a trusting heart, that we were saved? That all our works were in vain to bring us peace and rest, that we at first sought in vain by our own righteousness to secure God's blessing and failed, and only when we came with a trusting heart to Jesus, did the burden fall off?

This way of faith is foolishness to the Greek, and a stumbling block to the Jew, but unto us who are saved, it is the power of God, and the wisdom of God. Is it not true that the poorest and humblest find peace when they come crying:

"Just as I am, and waiting not
To cleanse my soul from one dark blot,
To thee whose blood can cleanse each spot,
Oh, Lamb of God, I come."

Giving up as many have done the doctrine of an unconditional election they have given up with it the precious truth, that men are saved by the blood of Jesus, and by faith in his blood—and by that alone.

Not long ago I saw in a leading Methodist paper a sneer at a religion which taught that men are saved by faith, without works, pardoned and cleansed by faith. This doctrine is as offensive now as it was in the days of Paul, or Luther, or Wesley, but it is still the power of God to salvation now as it was then.

Calvinists and Wesleyans and Lutherans can agree on this truth, and it matters not how many may be their differences, where this truth is proclaimed and accepted what Paul calls salvation does come. When men try any substitute for this there is only failure. Socinians, Unitarians, Sacramentarians, Jews, have a zeal for God and seek to establish their own righteousness, but they are doomed to failure. There is a work for love, and a work from love, and when one has put all his trust in Jesus and believes in his love, then there is a work from love.

I received a letter written in a trembling hand from an elect lady of eighty years, living in Alabama. She had been reading my "Life of Asbury, and was wondering how one who had done so little as she had could be saved. I wanted simply to say to her that when John Wesley came to die, after such a life as his was he said:

"I the chief of sinners am,
But Jesus died for me."

"Read me my hymn," said the saintly McIvaine, and they read:

"Just as I am without one plea,

But that thy blood was shed for me,
And that thou calledst me Lord to thee,
Oh, Lamb of God, I come."

Oh, how we need to proclaim from every pulpit in this land that

"Only Jesus can do helpless sinners good."

We may never understand the ways of God with man. We will never know how God has made this wondrous world. We will never know why we are saved, and others better by nature than we are in such misery and darkness. We may never know how to settle the problems of social life. We may never know why God's chosen people have gone so far from the God of David, and Isaiah, and why they turn away from Jesus their best friend, but we may know by a blessed experience, that if we believe in the Lord Jesus Christ, that we are saved. As preachers, we may know as little of Latin and Greek as Francis Asbury knew and as little of modern philosophy as John Wesley knew, and as little of physics as Martin Luther knew, but if we know Jesus, we know all man needs to know to be happy here and saved hereafter.

BROTHER BOONE REPLIES.

Dr. Buckley says: "The Chirstian world has but one all-comprehensive aim, namely, to do all that it can to add to the number that will finally be saved."

This is only partially true, and incidentally so. Our work is to preach the gospel to every creature, and thus give every man a chance to obtain the full salvation that is by faith in Jesus Christ, who said: "He that shall endure unto the end, shall be saved, and this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The gospel of the kingdom and the gospel of salvation are two phases of truth in Christ, each having its peculiar and definite shade of meaning in the application of the truth to men during this dispensation. The gospel of our salvation has to deal with men under sinful conditions, and proposes to deliver men here and now from the guilt of sin, and from the practice of sin. That is, to give a consciousness of salvation from condemnation, by the law of the spirit of life in Christ Jesus, which makes us free from the law of sin and death. In the gospel of our salvation, the spirit witnesses to our freedom from guilt, and to our cleansing from moral pollution..

The gospel of our salvation prepares the denizens of earth for citizenship in the kingdom, which is to come, when the king returns with his saints, who will take possession of the kingdoms of the world, and as joint heirs with Christ, reign 1,000 years to the consummation of God's purpose in creation.

To preach the gospel of the kingdom then is to preach the return of Christ to the earth to establish his kingdom. Not until his return will he give rewards to his servants. To preach the gospel of the kingdom is to warn men, saying: "Be ye therefore ready also; for the Son of man cometh at an hour ye think not." This warning to be ready for the coming, or, sudden return of the Lord to the earth was repeated time and again, by Jesus Christ. He put great emphasis on these words by closing many of His greatest utterances with the warning, "Watch, therefore. for ye know not what hour your Lord doth come." He nor the Apostles, never at any time, warned men to be ready to die. Death is an enemy, and not a friend, that we are to welcome. But we are not afraid of death, for we have the assurance of victory in the conflict with this last enemy, for the sting of this last enemy has been plucked, and our departure from this life is simply the body falling asleep.

We preach Christ died for the sins of the whole world and rose from the dead for our justification as the gospel of our salvation. But we preach the gospel of the kingdom when we are "warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" at his coming.

Jesus Christ united His death and His return to earth, and made them forever inseparable until He comes, when He said: "Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. Paul gives the interpretation of the kingdom of God as used by Jesus Christ, by affirming that, as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

If, then, the gospel of salvation from sin through faith in a crucified Christ, is only one phase of the message given to the church, and the gospel of the kingdom is an other phase of the same truth, are they not of equal importance, and ought we not so to blend them in our teaching that every man may be perfect, waiting for His coming, seeing that He may come in the morning?

T. A. BOONE.

SOME MISSIONARY EXPERIENCES.

Chas. A. Wood, Conference Missionary Secretary.

Personal Work—The Story of a Conversion.

During a protracted meeting in a backward community a poor woman, who had a very profane husband and twelve unconverted children, said to her pastor, "I wish you would talk to my husband about his soul's welfare."

"When will he be at home?"

"Every day this week."

"I will be there tomorrow, but do not tell him I am coming."

The next day about noon the preacher went to the house, reaching there before the man he was seeking came in to dinner. It was not long before he came in—a hard looking man. The preacher held out his hand saying, "Good morning. How are you getting on farming?"

"Purty good."

"Brother Smith, are you a Christian?"

"No," was the grum reply.

"Don't you think you ought to be?"

"I don't know."

"Brother Smith, won't you come to church tonight and bring your family?"

"No."

"Are your children saved?"

"I don't know."

Turning to the children seated around, the preacher said, "Boys and girls, are you Christians?"

"No," from all of them.

"Now, Brother Smith, don't you see you are leading these children to hell?"

"I ain't got nothing to do with it."

"Children, would you not go to church if your father would?"

"Yes." This was gladly said.

"Oh, yes, Brother Smith, you see you are leading these children—children whom God gave you to make happy and train for society and for God, and you have made slaves of them. Don't you see the unhappiness and trouble which you are bringing to this house? Here's your wife with tears in her eyes now. Who brought them there?"

At this the tears gathered in Smith's eyes and the preacher seeing them continued: "Won't you pray with me right here?"

Smith dropped upon his knees, followed quickly by the wife and children. Soon all of them were praying and crying, and "the Holy Ghost fell upon them." The father and three of the children were converted then and there. That night they were all at church. Before the meeting closed all of them were converted and joined the church.

After reading this story we are not surprised to learn that this preacher has in five years seen 620 people profess to be converted.

Faith and Works—Another Conversion.

Another missionary sends us the following story of a recent occurrence:

"Reaching home from a distant appointment my wife told me that I had just been sent for to visit a neighbor who was very sick. Going to the place I found a man lying upon a miserable bed where he had been confined for three weeks with pneumonia, followed by abscess on the lung. He was still wearing the heavy clothing he had on when taken sick.

When I entered the room I found an aged Baptist minister present—a man who had become exceedingly childish by reason of his age. He had just read the passage of scripture where Christ had given his disciples power to heal the sick, and he was just ready to kneel for prayer. Having explained to me what he had read, he asked me to join in the prayer, at the same time expressing his faith that God would heal the sick man by the imposition of his hands. He led the prayer in which he commended God to heal the patient, then repeated what he called the Apostolic ceremony and laid his hands upon the sick man's breast. At the conclusion of this ceremony he left without waiting to see the result of his work.

I sat down by the bedside and began talking to the patinet. I found that he had no expectation of getting well and was distressed about his sins. His conviction of sin appeared to be deep and genuine. I read the Bible to him and prayed and talked with him till he found peace in believing the promises of God. The peace of Christ filled his soul and he rejoiced in the Lord. The room with its unspeakable filth seemed suddenly to light up with the presence of the Holy Ghost. At his desire I received him into the church.

We at once began preparations to help in other ways, secured some money for him and a nurse, and other comforts. Contrary to all expectations he has so far recovered as to be able to walk out on the streets, though the physician says he will never again be well.

But he still rejoices in a Savior's love and says that he is ready to go when the summons comes. He is very grateful to the church, saying that it has been the means of saving his soul from sin and from hell. It would do you good to hear him tell how good the Lord is to accept such a sinner as he almost at death's door.

A Layman's Movement.

A Story of Growth By Means of Work.

A little over a year ago the superintendent of our Sunday school in a small mill village moved away. This fact gave the pastor a good deal of uneasiness, since there is considerable opposition to our church in the village and he feared he might not be able to get a new superintendent who could handle the situation. There were a number of good men in the church, but none of them would lead in public prayer. Among these was a man in charge of the company store and whose standing and ability were such as to recommend him for the place. When approached on the subject he was very shy and skittish, he did not refuse to pull but he kicked hard to prevent the harness from being put on him. After much persuasion he agreed "to try it a while," saying, "if I can't get along I can give it up." He was in earnest about the work, but for six months he could not bring himself to pray before his school. At the end of that time, however, he began to pray. As is always the case, his interest in the work increased as he put more into it. In this case the man was interested in the scholars as well as in the school. At the end of another six months he asked the quarterly conference for license to exhort, and this was cheerfully granted him. At the suggestion of the presiding elder, he this year organized his school into a missionary society. He hesitated about doing this because the Sunday school pays the incidental enxpenses of the church. But the missionary society was organized, and they are finding that the money spent for missions does not impoverish a Sunday school any more than it does a church. Now this man is much more interested in missions than ever before. Recently the pastor having to miss an appointment, this man filled the pulpit. If all our laymen could be set to work they would all grow in grace as this man has done.

Thought He Was an Agent.

The new pastor of a mill church was out getting acquainted with the people. As he went up to one house he saw a woman in the back yard, and she saw him. When he knocked twice, a child peeped around the house and said, "Maw ain't at home."

Never having heard the saying, "children always tell the truth," he knocked again. Another child poked his head out and said, "Maw ain't here."

"Yes she is here, for I saw her."

Just then the Baptist preacher came along and inquired what was the matter. The Methodist preacher not knowing what else to do "related his experience," and concluded by saying out loud, "I am going to get in this house if it is at all possible," and knocked again. The Baptist brother like the priest in the parable then passed by. After some more knocking and waiting, the missionary was rewarded by having the door opened After he had introduced himself the good woman invited him in, saying, "I thought you was an agent."

What can a man do more than die for his countrymen? Live for them. It is a longer work, and therefore a more difficult and nobler one.—Charles Kingley.

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From The Field.

Bishop Wilson in Extremis.

Just as we close our forms we learn that Bishop Wilson is lingering on the border land of the other world. This pre-eminently good and great man will doubtless soon be no more with us.

Helton Circuit.

The people of the Helton charge have begun to make efforts to better the condition of the charge,at least in a material way. The whole of the indebtedness on the parsonage, amounting to $150.00, has been paid.

Movements have been inaugurated looking to the repairing and improving a number of the churches. The general tendency is upward.

P. L. SHORE.

A Good Revival.

We have just closed a great revival at Greenwood church, Helton circuit, Mt. Airy district. It was of a little more than two weeks duration, resulting in 28 conversions and several reclamations, with 21 accessions to the church and others to follow. The Lord was with us in great power. Brother Shore, the pastor, is in great favor with his people and is doing good work on the Helton circuit. The prospects are bright for the work. Pray for us.

W. T. CARNER.

Summerfield Circuit.

Lee's chapel rendered an excellent Easter service. Prof. David Weatherly gave us a fine address there. Also the young people of Summerfield church held theirs Sunday night. It was superb.

We have papered and painted two rooms and the hall of our parsonage. Raising money to cover parsonage this spring.

Brother Theo. Stanley is very sick.

We are serving a noble and loyal people. God bless them and our most excellent Advocate.

CHAS. P. GOODE.

Revival at Weaverville.

Last night, April 12th, a nine days' evangelistic service closed at Weaverville church. The last seeker at the altar was gloriously saved at midnight and the special meetings closed with many hearts hungry and many testimonials as to the good derived from the services.

The pastor began the meeting at the urgent request of the young Christians attending Weaverville College. These splendid young men, six of whom are in training for the ministry, were loyal to the meetings, holding preliminary prayer services before each meeting, urging thir friends privately and publicly to accept Christ and make their peace with God and their efforts were gloriously blessed. About fifteen were converted or reclaimed during the services, there have been six accesions to the church, and the membership has been quickened into new religious life and activity.

Professor Yost, president of Weaverville College, and superintendent of the Sunday school, conducted the Decision Day services for the school Sunday, April 11, and his earnest talk and cogent plea will bear much fruit in the lives of the students.

The pastor pursued the plan of daily Bible readings and a prayer service from 10 to 11 each morning. And as the services were held during Passion Week, each reading was drawn from some incident of the life and teaching of Jesus during the last week of his earthly life. The evening service, held from 7:45 to 8:45 o'clock, was marked by agonizing prayer, genuine and sincere testimonies, and a short sermon always reaching the goal of invitation about 9 p.m. After the sermon, an altar service and more singing and prayer.

Penitents were given all the time necessary to reach salvation and not hurried through the outward formulas. We believe "the Spirit itself beareth witness with our spirits that we are the children of God." and when a soul is born into the heavenly family the fact of that birth will be certified to from above.

We rejoice that God has visited His people here in convicting and converting power. Many young Christians at the close of the last service gave the pastor their hands pledging themselves to lead better lives, lives more consecrated to His service.

We rejoice in the goods news to be found in your columns from other places, and we are glad to send in our good news that others may rejoice with us.

Praise God for his wondrous works!

THOMAS E. SMILEY.

Church Extension Meeting at Memphis, Tenn.

Things to be Remembered.

1. The meeting of the representatives of the Conference Boards of Church Extension will be held in the lecture room of the First Methodist church, Rev. Lewis Powell, D. D., pastor, Tuesday and Wednesday, April 27-28th.

2. **Entertainment.**—The Methodists of Memphis will entertain the brethren attending this meeting. Names that have been sent to this office have been forwarded to the entertainment committee. Those who have failed to send their names to us should forward them at once to Rev. Lewis Powell, D. D., pastor of First Methodist church, Memphis, Tenn.

3. Nearly one hundred representatives, elected by the several conferference board of church extension, will spend two days dis cussing questions of vital importance to the work they represent. Four sessions will be held beginning at 9:30 a. m. and 2:00 p. m. each day. The first thirty minutes will be devoted to devotional exercises in charge of a competent leader. One brother will have charge of all the devotional services.

4. **Mass Meetings.**—Tuesday evening at 8:00 o'clock the meeting will be in the interest of church extension. Two speakers. Wednesday evening at 8:00 o'clock, the meeting will be in the interest of the Woman's Home Mission Society. Two speakers. These are to be great meetings.

5. The annual meeting of the General Board of Church Extension will be held Thursday, Friday, and Saturday, April 29-May 1., and those attending the meeting of the conferference board representatives are invited to remain through the sessions of the General Board.

6. During the three days the board is in session, there will be public meetings in the auditorium at 11.00 a. m., 3:00 p. m. and 8:00 p. m. each day. Live questions will be discussed, and the gospel of church extension will be preached.

7. Sunday, May 2d, members of the general board and visitors will occupy the pulpits of the Methodist churches in Memphis and the surrounding communities. These services will be in the interest of a loan fund for Memphis Methodism.

W. F. McMURRY,
Corresponding Secretary.

Epworth League Convention.

All who are planning to attend the Eighth International Convention of Epworth Leagues in Seattle, July 7-12, should make arrangements for transportation and sleeping car accommodations as soon as possible.

The railways entering Seattle will be crowded to capacity this summer, especially in July, when the Epworth League convention is to be held. The Alaska-Yukon-Pacific exposition will be in progress, attracting many people from east of Seattle, and two other conventions will be held during the first half of the month, so the rush will probably be the greatest of the summer.

Transportation districts in charge of transportation managers should be organized generally by Epworth Leagues in order to assure accommodations and a large attendance at the convention. If all who intend to go, get in touch with the railroads through transportation managers, the Epworth Leaguers will be given the right of waq at convention time and other traffic discouraged.

A number of district transportation managers are already at work with the idea of getting together sufficient people from their districts to secure special trains to Seattle and return. That is the best method of securing the comforts of travel, but the supply of special trains is limited and prompt action is necessary to get one.

Every Epworth Leaguer who plans to go to the convention should get in touch immediately with the officers of his local or district league in order to make traveling arrangements before accommodations are gone.

A Sad Trip to the West.

A sad, far off call to the west came to me Tuesday morning, March 30th. A brother was mortally wounded, and we were asked to come at once.

Leaving Rev. J. Frank Armstrong in charge of a revival just begun, I started west on Tuesday night. Two nights and two days and one-half of a third night of continuous travel took me to Madill, Oklahoma, where my brother was located. How anxious I was to get there before death, but, alas!

An aged father in Davidson county, nearing his 70th birthday, had just written me of his happy plan to have his five sons and one daughter home in September at a family reunion. This son in the west, so well and so well equipped for his life work, had consented to come home on that happy occasion.

But, lo, now. and woe for this call from the west! As I went westward out of my heart came a cry to heaven that I might, please God, see my brother before he died; or, that I might, please God, bear back to an aged father and afflicted family a sweet farewell from a soul, a brother's spirit, flying away into another world. In spirit I was passing through the valley of the shadow of death; in body I was on a rapidly rushing railroad train, running now up the rugged heights of Western North Carolina; and now over the hills and plains of Tennessee Alabama, Mississippi and Arkansas; and now (on Thursday) over the prairies of Oklahoma, where great herds of cattle grazing on the green plains that stretched out and out, miles and miles away, and made the prettiest picture fancy can paint—this being simply the foreground, while the background was a beautiful, broken line of blue hills, close kin in color to the blue sky above. Ah, beautiful, wonderful picture, made by the Creator-Artist, who made all other pictures possible, and who put forth that fine poetic fire within the soul of man that makes him bow and worship at the shrine of Beauty. I wandered; I worshipped; I wept! Oh, wild and wonderful West, so full of the glory of God; so foul in gory deeds of sinful men! Oh, wild and wonderful West, would not we of the East, who send so many sons to thy worldly and wicked embrace, do well to weep over thee and then rise up and work most manfully to win thee from thy idols?

Perhaps a broken heart brought my Lord so close to me that I saw the West in the glory-light of His presence. Perhaps I stood amid the rain of tears and saw the rain-bow of God's glory shining over that land in unearthly splendor; but sure I am of this: Great is the West. Great in its material wealth; great in its moral woes and wants.

"The love of money" is not peculiar to the West, but there it is getting in its worst work. You will not wonder that this base passion has a peculiar power over men there when I tell you a little story told me on the train: A man came to Tulsa five years ago "in a box-car"—a tramp, so to speak—who is now worth $4,000,000, living in a mansion, surrounded by grassy lawns and graded walkways, and having seven automobiles—one for each member of the family. Tulsa started up six or eight years ago, and now has a population of 30,000. Don t look at the last census table to see if that is true, for that table was made out yesterday, and today Tulsa has another tale to tell.

Sapulpa, a town six years old, has 15,000 inhabitants. Oil fields just found at Keifer, five miles from Sapulpa, will cause a rapid rush of a mixed mass of humanity, covetous, selfish, reckless, to flow in for weal, or for woe, all seeking dollars and having no ties of kinship, no ties of religion, no ties of patriotism, no ties of race, no ties of love to bind them together. What will be the outcome? Murder in many cases; millionaires in a few.

Rev. T. L. Darnell, Methodist preacher at Madill, who just went out from the Tennessee Conference, said to me, "So many of our preachers get grounded out here; invest in real estate. The temptation is very great, and many cannot throw away an easy chance to make a fortune."

Womanhood in that great land looks faded, jaded, degraded. And there are signs of a dismounted and dismantled manhood that is distressing. But God has a people there who are striving to save the land. Once I doubted the wisdom of that appropriation for educational extension in the West, but I came back a convert to that cause.

My brother had died before I started from High Point, but I did not know it. His last words, when the doctor told him he could not live long, were, "It does not matter much, I guess." Sad words, signficant of his discouraged spirit as he battled against the forces of evil in that faraway land. Shall we not go to the help of our boys in the West who are battliug against bitter foes?

On Sunday morning, April 4th, on my return trip I looked out over the great Mississippi river, and into the first Methodist church in Memphis, where that prince of Sunday school men, John R. Pepper, labors; for I was more interested in that man and institution that stands for the making of manhood than in any man or institution in Memphis that may stand for the making of millions of money.

I brought the body of my brother back home to be buried, but I shall never forget the battlefield on which

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he fell. God bless the boys who bravely battle there.

OLIN P. ADER.

Fitch Taylor.

Fitch Taylor was born in Brooklyn, N. Y., September 22, 1838, and died in Brevard, March 16, 1909. He was the fifth son of Fitch and Esther Gilmore Taylor, and was descended on both sides from those who had taken part in the struggles of our country for liberty.

Of his youth there is nothing of special interest to record, except that in his late 'teens he served his country for about three years as Captain's clerk in the Brooklyn Navy Yard, and as acting Midshipman on board the United States Sloop-of-War Levant, during a cruise in the China Seas. He witnessed the taking of the forts at Peiho by the British forces, and was in command of one of the boats furnished by the United States naval force then at Shanghai, who volunteered their assistance to the British.

His father and mother being of devout lineage, it was natural that he should be brought under the influence of religious teaching and example. He was converted during a series of special services held in his neighborhood, by a Mr. Osborn, an earnest worker of the Methodist church; but he became a member of the Franklin avenue Presbyterian church, with which his parents were connected, and of which his father was an elder. Brother Osborn was reported to have said at the time, "We Methodists shake the tree, and you Presbyterians gather the apples."

Mr. Taylor became an active Christian at once, and until a very few months before his death never ceased to manifest that active and cheerful interest in spiritual things that had marked his life and made it one of unusual usefulness and blessing.

He developed a musical talent beyond the ordinary, and an instinct for leadership that was a large factor in his successful work as a teacher, especially among the young.

In 1866 Brother Taylor married Sarah M. Helliker, who survives him and was a true helpmeet to the end.

In 1868 he removed to East Orange, N. J., remaining there about five years, then returned to Brooklyn for three years, and then went to St. Louis, Mo., for a year. The climate proving uncongenial, he returned to the east, locating in Philadelphia, Pa., where he remained until he removed to Asheville, N. C., in 1890. After coming to Asheville Brother Taylor became a member of the Methodist church, and after five years residence in Asheville he removed to Brevard, N. C., where he began the noble work that has made his name known throughout our conference. After coming to Brevard Mr. and Mrs. Taylor established what was then known as the Brevard Industrial School, in a nine room house where they were able to accommodate a few "home" pupils and to receive local patronage. Being crowded for room, after a year or two, they moved the school into what was known in Brevard as the "Red House", where, with a great devotion and unselfish sacrifice they carried on the work on a larger scale until more room was demanded and a new building was begun. The crowning work of Brother Taylor's life was done in this institution, and only those who were closely in touch with him knew how wisely he and his noble wife wrought for the church and for the young life of our conference.

Brother Taylor's connection with the school ceased when the property passed into the hands of the Woman's Home Mission Society. During the remaining years of his life he was connected with the local banking institution and continued to be a power for good in the community, Sunday school and church. Within the bounds of my own experience I have never known a finer Sunday school superintendent. Not only did he have tact, energy and wisdom, but the beauty of his consistent, lovable life wielded a mighty influence over the young and the old also throughout the entire community.

Very rarely does one see such manifestations of affection as were evident during his last sickness and at his death.

Brother Taylor made it a rule everywhere that he went to identify himself with some special phase of Christian work. During his residence in Brooklyn he was interested in the work among the sailors at the Navy yard and marine hospital, with the inmates of the Kings county penitentiary, and was a frequent and welcome visitor at Jerry McAuley's Water Street Mission in New York City. While in St. Louis he had entire charge of the Sunday work and afternoon services at the penitentiary. His mercantile career lasted for about thirty years and identified him with the wholesale trade and manufacture of plumbers' supplies.

On his seventieth birthday, last September, he resigned his position as superintendent in our Sunday school, but kept up his attendance and interest until increasing feebleness a few weeks before his death stopped him entirely from participation in the loved work. We miss him greatly in our church and community, but he has gone to his reward. We laid him to rest on the hillside overlooking the beautiful French Broad valley, and not far from the school he loved so well.

R. G. TUTTLE.

Trinity College Notes.

The last lecture in the faculty series was delivered Tuesday night by Dean W. P. Few, and the subject was "Intercollegiate Atheletics Once More." The rules in force here have debarred five men this year, and this fact has aroused keen interest in the whole question of eligibility requirements. The speaker undertook to show why these regulations are best for the college. He said they were rules enforced by the best colleges in the country, North Carolina and Virginia being far behind all the other states, North and South; they are necessary in order to prevent abuses; and we can succeed under the rigid enforcement of the rules, having now for many years put out uniformly good teams. This address will be published in full and widely distributed.

Prof. E. C. Brooks, of the department of education, is in Atlanta, attending the meeting of the educational conference in session in that city.

The catalogue for the college year 1908-9 is out and copies are being distributed. The typographical work is of a high order, and the volume of 175 pages presents a most attractive appearance.

Next Saturday night at 8:15 o'clock in Craven Memorial Hall, Trinity College and the University of the South will meet in the first of a series of debates between these two institutions, and the occasion promises to be a very interesting and enthusiastic one. Trinity will be represented by Messrs. G. M. Daniel, of Roanoke Rapids, and G. W. Vick, of Clover. The question for debate is as follows: "Resolved—That a federal board of arbitration with power to enforce its findings and decisions as regards rates of wages and hours and conditions of labor, should be established for the settlement of disputes between employers and workingmen in cases involving transportation companies engaged in interstate commerce." Trinity has the affirmative.

Dr. John I. Hamaker, of the faculty of Randolph-Macon Women's College, Lynchburg, Va., formerly a member of the faculty of this college, in the department of Biology, was here last week visiting friends.

President Kilgo spent Sunday in Greenville where he preached twice in the Methodist church. On Saturday he delivered an address before the Pitt county Teachers' Association.

Prof. J. C. Wooten, of the department of Biblical Literature, spent Sunday in Clayton, where he preached in the Methodist church.

This evening in the Y. M. C. A. hall, Prof. J. L. Cuninggim, of Vanderbilt University, will speak on "The Claims of the Ministry on College Men."

Home Missions.

Several weeks ago, a member of the Board of Missions requested me to write something for the Advocate on the above subject, and I promised to do so, but have let other engagements hinder me until now. This is certainly a subject that ought to be thoroughly ventilated and kept constantly before our people, as there is no work in the church that is more fruitful of results.

My own observations of Home Mission work date back as far as my recollections go. It fell to my lot to grow up in mission territory, in the home field, and when I recall the fact that although the preachers who served our charge had to be supported in part by the mission board, this same charge has within one generation sent out at least fourteen itinerant ministers, some of whom have served the best appointments in their respective conferences, and have represented our great church in the General Conference. And besides these, many strong and useful laymen who have wrought well in the church. I am impressed more with the great importance of stressing this work. We do not get our recruits to the ministry, as a rule, from our great central self-supporting churches, but rather from these weaker charges, and often from our mission territory, as in the case mentioned above.

The first charge this writer served was a mission, and I now recall the fact that during my humble ministry there, at least three young men were converted who afterwards become useful ministers of the gospel; and thus our observations have run all along down through the years that have come and gone, and after these things have been noted, no mention has been made of the great comfort brought to many devout souls, through the preaching of these missionaries, that could never have been given had there been no help from the mission board, or from other outside sources.

There are many saints in glory now, and among them some who are very near and dear to some of us, who will gladly acknowledge with eternal gratitude their indebtedness to those who have contributed to home missions. The truth is, most of us who now enjoy larger opportunities may be due

(Continued on Page 14.)

The Christian Life.

PRIMROSE AND SPRING.

In a flag-walk crevice a primrose grew.
It blossomed. What more could a primrose do?
An ice-cold spring burst from a wayside bank,
A weary, thristing traveler stopped and drank.
A loving woman plucked the primrose bloom,
And bore it to a soul submerged in gloom.
The ice-cold stream renewed the traveler's hope,
He girt himself again with life to cope.
The little primrose told of earthly love,
The gloom-plunged soul lifted its eyes above.
To waiting throng the hope-filled traveler trod,
His message was this: "Behold the Lamb of God."
Primrose and spring. How humble, yet how great,
That soul is wise that learns ere yet too late.

—R. S. H.

HE FEARED THE GATE.

Late one stormy evening the old doctor was summoned to see a man who had been attacked with a sudden illness. The patient proved to be "Squire" Joyce, whom the doctor slightly knew. He examined him carefully, and gave him medicines. Then he arose to go, smilling cheerfully down at the anxious face of the sufferer.

"You will find yourself better in the morning, I hope," he said.

"Yes. Stay a minute, doctor. I want you to be honest with me. I have had seizures like this before. Shall I have them again?"

"It is probable."

"I want the truth—all of it."

"Yes, they will return."

"I may die in one of them—tomorrow?"

"Yes. Or maybe not for years. It is uncertain. Do not waste your life in anticipating them. We must all go through the same gate some day."

"The gate—yes! But beyond the gate—what is there?"

His eyes were on the doctor's face, full of doubt, almost pain.

The two men were silent a moment. "What is there?" Joyce repeated, harshly. "You are a member of a church—a Christian. I have no religious belief. Tell me, for the love of God, what is there beyond? If I may go tomorrow, what shall I find?"

"I do not know."

Joyce did not speak for awhile, and then gave a forced laugh. "I need your help more for this than for my disease. I'd rather talk to you than a clergyman. You are a shrewd man of the world, and a good man. Sometimes I am greatly depressed, thinking of the darkness into which I am going. For thousands of years men have gone into it, leaving loved ones behind, and not one has sent back a word to say how it fares with him—not one."

"You are an old man, doctor," said Joyce, turning to him. "You are not far from the gate yourself. Are you not afraid of what may be beyond?"

"No," said the doctor. "No, I am not afraid. Look here." He arose and opened the door. Outside, in the dark hall, lay a little fox-terrier, drenched with rain. He was crouched on the floor, his eyes fixed on the closed door.

"This is my dog. He has followed me through the storm, and has been lying outside the door, knowing that I was within this chamber. He never was here before. He did not know what was in this room. He did not care to know. I was in it, his master, whom he loves. He was not afraid."

Joyce looked at the doctor keenly a moment before he spoke.

"You mean—"

"I mean that I am like poor Punch. I am not afraid of the dark room to which I am going. I do not ask to know what is there. All these years He has cared for me. I have been assured that in my hours of trial He has never failed me here. I sincerely believe He will not fail me yonder."

"But—I do not know Him."

"He knows you. I am authorized by the declarations of the Bible to say that His hand is stretched out to you. I reverently ask you to accept it. You can accept Him as your Guide and Teacher if you will. That done in sincerity, you will not fear the gate nor all that lies beyond."—Exchange.

MOVE CLOSER TO JESUS.

The little daughter was playing about the room in the evening. Occasionally she ran between her father and the light, casting a shadow on the page he was reading. He spoke to her about it. A little later in her thoughtless way she forgot and ran between the table and her father. He spoke with more decision; telling her to think and not to do it again. A third time she trespassed, and he called her to him and told her he would have to punish her if she did it again. She was sorry and quite crestfallen about it, and suddenly brightening she said: "Papa, can't you move up closer to the light and then I can't get in?"

It was a sensible, plain proposition on which the father acted, and the whole trouble ended. Now the spiritual application. You have had so much trouble with things coming in between you and Jesus. The light has been darkened more or less and you have been hindered and troubled about; some have been so discouraged that they have almost given up the battle, and alas some have turned from the light and given up the race. Is there any remedy? Yes. What is it? Move up as close to Jesus as the blood has bought a place for you and these passing objects will move on the outer side and cast no shadow, and you will "abide" in the light. The abundant life, the holy life, consecrated life, the sanctified life means the life of light. It is the life "hid with Christ in God." And "God is light and in Him is no darkness at all." An abiding place is purchased for every trusting heart "under the shadow of the Almighty." Move up close to Jesus.—Selected.

DIGNITY OF ALL DUTY.

In one of Murillo's pictures one sees the interior of a convent kitchen, but doing the work in it are not mortals in old dresses, but beautiful white-winged angels. One serenely puts the kettle on the fire to boil, and one is lifting up a pail of water with heavenly grace, and one is at the dresser reaching up for plates, and there is a little cherub, running about, and getting in the way, trying to help. All are so busy and working with such a will, and so refining is the work as they do it, that somehow you forget that pans are pans, and pots are pots, and only think of the angels, and how very natural and beautiful kitchen work is—just what angels would do, of course, if called upon to do it. The picture is very suggestive. It shows us the dignity of all duty, even of the humblest drudgery. It is the motive and the aim that alone can consecrate anything we do, and the doing of God's will is always splendid work, though it be but washing dishes or cleaning a street. The humblest duty is a bit of God's will, and shines with heavenly radiance. This ought to be an inspiration to those who live in lowly places and can do only common task-work. Do it well and as God's will, and no great man's brilliant deeds will shine more brightly than your little things in God's sight. —Glimpses Through Life's Windows.

THE SUN WILL SHINE AGAIN.

A newsboy, thinly clad and drenched to the skin by the soaking rain, stood shivering in a doorway on a cold day in November. First one bare foot and then the other was lifted from the pavement for a moment and placed against his leg to get a little warmth. Every few minutes his shrill cry could be heard as he shouted, "Morning papers! Morning papers!"

A gentleman, well protected by oilcloth and umbrella, in passing, stopped to buy a paper, and, noticing the boy's plight, said: "This kind of weather is pretty hard on you, my lad."

Looking up with a cheery smile, he replied, "I don't mind this much, Mister. The sun will shine again."

What a philosopher that boy was! How much better would it be if we all could learn to look at things from his standpoint. When tasks come and the path of life is difficult, cheer up. Keep a bright face and a brave heart. "The sun will shine again."—Exchange.

HOW HE WAS BOUND.

"I wish I was as free as you are," said Morris to Earl. The two young college chums were having a confidential chat one evening. One of them was kept at college under certain very strict conditions. His father would support him there only as he observed the required regulations as to class standing, expenses, athletics, and other matters. The other student had money in his own right, and was under no outside restriction. It seemed to Morris that Earl had the most perfect liberty imaginable. "You can do exactly as you please," he said with a shade of discontent in his tone, and a great deal of envy.

"Well," said Earl in reply to all this, "I am only free in a way, you must remember. I am bound, too, as truly as you are and as strongly, every bit.'

"I don't see how," grumbled Morris skeptically.

"You know," said Earl seriously, and a little sadly, "that my father is gone, and that my mother leaves to me the control of my own money; but my father bore an honored name and wished his son to uphold it. My mother trusts me utterly. Morris, I am honor bound to do right and to make the very best of myself while I am here, and always. I am not free to please myself. It seems to me that there cannot be a stronger bond than to be in honor bound. I should hate myself if I broke through that; and that wouldn't be comfortable, you know, since I have to be with myself always."

Morris looked up quickly. "I had not thought of things in that way before!" he exclaimed. "Why, as to that, Earl, I'm in honor bound, too."

"I think you are," said the chum quietly.—The Friend.

PRUDENCE

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HAVING POWER WITH GOD.

No man ever needed to wrest anything from God, but many a man makes it necessary for God to struggle with him in order to gain any recognition from that man. How often we hear talk which just reverses the facts as they are! Even Christian people talk as though God needed to be persuaded, and as though some souls had more "power with God" than others when it comes to offering a petition which needs answering. The only difference between men is, not in the power they have with God, but in the power they have from God. Of course, power from God enables a man to know God's will the better, and thus enables him to pray for that which God is the more likely to send. But God is hungering and longing to send this power into the life of every child of his. Some close their lives against him and shut the power out; others open their lives to him, and receive the power more abundantly. One who is farthest away from God will receive all the power he can hold the instant he turns toward God in surrender and expressed need.—Sunday School Times.

JOINT HEIRS WITH CHRIST.

A dying judge the day before his departure to be with Christ said to his pastor: "Do you know enough about law to understand what is meant by joint tenancy?"

"No," was the reply; "I know nothing about law, I know a little about grace, and that satisfies me."

"Well," he said, "if you and I were joint tenants on a farm, I could not say to you, that is your hill of corn, and this is mine; that is your blade of grass, and this is mine; but would share and share alike in everything on the place. I have just been lying here and thinking with unspeakable joy that Jesus Christ has nothing apart from me, that everything he has is mine, and we will share alike through all eternity."—Selected.

The Lord's commission to his church is for all time, beginning today. If we do not go now, we shall not have the work done when he comes to reckoning.—Selected.

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Our Little Folks.

A GARDEN.

A little maid whom you know,
Once had a garden fair;
She seeded it and weeded it
With O such watchful care!

She brought her little sprinkling can
To shower it each day.
The plants did grow so very slow
It filled her with dismay.
And you know, she quite forgot
The garden in her heart,
Where flowers bloom with sweet perfume
If they have but a start.
A little care and daily prayer
Will keep them blooming there.
—Selected.

THE CHICKEN'S NAPKIN.

"Your napkin, dear," reminded mamma, gently.

Bernice, across the table, lifted her little bread-and-buttery face, and the tiniest of scowls traveled up and down between her eyes. Napkins were such a bother.

"I wish there weren't any," she murmured, getting down from her high chair to pick hers up. "They always drop, an' they get all mixed up, when you fold 'em up."

"When you don't fold 'em up," corrected Earl, laughing.

"You couldn't have any teeny, tonty dear napkin ring if there weren't any napkins," remarked Esther, wisely. Bernice turned her dainty little ring over and over thoughtfully in her small hands. "Then I wish I was a chicken," she announced, slowly.

"Oh chickens use napkins regularly at every meal."

"Chickens?"

The words came in astonished chorus from all the children.

"Why, of course. Did you think they hadn't any manners at all? I can tell you Mother Biddy is bringing them up better than that. After dinner you shall see. She teaches them to use their napkins very carefully."

"Only just one to 'em all?"

"Ye-es," papa said, a little reluctantly, "only just one; but then it's plenty large enough."

The twinkles in papa's eyes were playing hide and seek.

"It's so large they share it with their relations, their aunts and cousins and uncles."

"Why, the idea!"

"Oh, my, I don't call that havin' good manners!" said Bernice, scornfully.

The children started out with papa to the chicken yard, but mamma had to call Bernice back again to fold her napkin. That happened very often.

The chickens' meal was nearly over, but they watched them take the last few dainty pecks.

"That's the dessert. They eat it slow cause they've eaten all their hungry up," exclaimed Esther.

"Where's their napkins? I don't see any," Bernice exclaimed in disappointment.

"Wait," said papa.

"Now watch!" he said a minute later, as the downy little fellows finished their last crumbs. They walked away a few steps, and then every single one of them wiped his bill this-away, that-away, very carefully indeed—on the grass.

"Oh!"

"O-oh!"

"Oh, my!"

"Well," Bernice, added triumphantly, "they didn't fold it up, pap."—Messenger.

BILLY BOY'S GARDEN.

One fine spring morning when the green grass blades were standing stiff and straight on the lawn, and the dandelions were bobbing their yellow heads about, Billy Boy said:

"Oh, mother, dear, you have a beautiful garden with rose bushes and tulips and crocuses, and all lovely things in it! And the farmer across the road has harnessed his horses to his plow. I wish I could have a little garden all my very, very own."

Then mother dear, who had on her garden hat and her garden gloves, and was clipping rosebushes with her big shears, said:

"Here are some beans and here is a paper of marigold seed, Billy Boy. you may have the sunny south corner by the fence for your very, very own little garden, but be sure you take good care of it, like a real gardener."

So Billy Boy put on his blue jeans overalls, and took his beans and his marigold seed, and started down the path to make a garden.

As he went, he saw a garden rake lying by the side of the path, and—was it not strange?—the rake stood up, and said in a thin, scrappy voice:

"Where are you going so early in the morning, Billy Boy?"

"To the sunny south corner by the fence," said Billy Boy, "to make a little garden."

"May I go with you, Billy Boy?" asked the rake.

"Can you do anything to help me?" asked Billy Boy.

"I can clear away the sticks, the stones, and the brush," said the rake.

"Then you may come, too," said Billy Boy.

So Billy Boy and the beans and the marigold seed and the rake went on together until they nearly stumbled over a little spade which stood in the path directly in front of them.

"Where are you going, Billy Boy?" asked the spade in a deep, gruff voice.

"To the sunny south corner by the fence to make a little garden," said Billy Boy.

"May I go with you, Billy Boy?" asked the spade.

"Can you do anything to help me?" asked Billy Boy.

"I can dig the earth and make holes for your beans and your marigold seed," said the spade.

"Then you may come too," said Billy Boy.

So Billy Boy and the beans and the marigold seed and the rake and the spade went on together until they came, all of a sudden upon a little hoe leaning up against an apple tree by the edge of the path.

"Where are you going, Billy Boy?" asked the hoe, in a common, ordinary voice.

"To the sunny south corner by the fence," said Billy Boy, "to make a little garden."

"May I go, too?" asked the hoe.

"Can you do anything to help?" asked Billy Boy.

"I can keep the weeds from choking your beans and your marigolds," said the hoe.

"Then you may come, too," said Billy Boy.

So Billy Boy and the beans and the marigold seed and the rake and the spade and the hoe went together until they nearly stepped upon a fat, green toad who sat winking and blinking in the path.

"Where are you going, Billy Boy?" asked the fat, green toad in a thick, rough voice.

"To the sunny corner by the fence to make a little garden," said Billy Boy.

"May I go with you, Billy Boy?" asked the toad.

"Can you do anything to help?" asked Billy Boy.

"I can catch the creeping, crawling bugs that would eat your beans and your marigolds," said the fat, green toad, "and I can watch the garden at night."

"Then you may come, too," said Billy Boy.

So Billy Boy and the beans and the marigold seed, the rake, the spade and the hoe went on together, and the fat green toad hopped along beside until they came to the sunny south corner by the fence.

Then the rake cleared away the sticks, the stones, and the brush. The spade dug the earth and made holes for the beans and the marigold seed. The rain watered the garden, and the sunshine warmed it. The hoe kept away the weeds. The fat, green toad ate all the creeping, crawling bugs, and kept watch at night. And Billy Boy had a little garden all his very, very own.—Carolyn S. Bailey, in Kindergarten Review.

SEWING ACHES.

Jessie sat down by her mother to sew. She was making a pillow-case for her own little pillow.

"All this?" she asked in a discontented tone, holding the seam out.

"That is not too much for a little girl who has a work-basket of her own," said her mother.

"Yes,"thought Jessie; "mother has given me a work-basket, and I ought to be willing to sew," with that she took a few stitches quite diligently.

"I have a dreadful pain in my side," said Jessie in a few minutes. "My thumb is very sore," she complained. "Oh, my hand is so tired!" was the next. Next there was something the matter with her foot, and then with her eyes, and so she was full of trouble.

At length the sewing was done. Jessie brought it to her mother.

"Should I not first send for a doctor?" asked her mother.

"The doctor for me, mother?" cried the little girl, as surprised as she could be.

"Certainly, a little girl so full of pains and aches must be ill, and the sooner we have the doctor the better."

"O mother," said Jessie, laughing, "they are sewing aches. I am well now."—Sunday School Evangelist.

SIX THINGS BEHIND.

"Rufus," said his mother, "did you mail the letter I gave you last evening?"

"O, mother, I forgot it! I meant to, but just then I had to go and get some new shoe strings, so it went out of my mind."

"Didn't I speak of those strings yesterday?"

"Yes; but just then father called me to ask if I had weeded the pansy bed the night before."

"And had you?"

"No, mother, I was just then writing the letter you said must go to grandma"—

"I thought you were to write that on Saturday."

"I meant to, but I had to do some examples that I didn't do on Friday, so I hadn't time."

"Rufus," called his brother, "didn't you nail the broken slate on the rabbit pen yesterday?"

"O!" Rufus sprang up in dismay. "I was just going to, but I hadn't watered the house plants, and I went to do that, and then"—

"The rabbits were all out."

Rufus hastened to join in the hunt for the pets. In the course of his search he came upon two tennis rackets which he had "meant to" bring in the night before, and they were in a bad condition.

"There now! It will cost ever so much to get these strung up. Why didn't I take them in, anyway? I remember I hadn't locked the stable when father called me, and then I hurried to do it before he asked me again.

Later in the day Rufus, with a penitent face, brought to his mother the letter which should have been mailed. During the rabbit hunt it had slipped out of his pocket, and one of his brothers found it in the damp clover, and it was now a sorry-looking missive.—Sunday School Messenger.

FAILURE.

Said the president of one of our great universities, in addressing his students, "Show me the young man who has had failure and has now won his way to success, and I will back him." A man who has never had any failure, whose course has been one of unbroken prosperity, has not the resources of strength and endurance stored away in his life that he has who has suffered defeats and then has risen again and pressed forward to victory.—Selected.

SECURITY

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Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THE BURDEN.

"Oh God,' I cried, "why may I not forget?
These halt and hurt in life's hard battle
Throng me yet.
Am I their keeper? Only I—to bear
This constant burden of their grief and care?
Why must I suffer for the other's sin?
Would that my eyes had never opened been!"
And the thorn-crowned and Patient One
Replied, "They thronged Me, too, I too have seen."
"Thy other children go at will," I said,
Protesting still
"They go unheeding. But these sick and sad,
These blind and orphan, yea, and those that sin
Drag at my heart. For I serve and groan.
Why is it? Let me rest, Lord. I have tried—
He turned and looked at me; "But I have died."
"But, Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil
These souls to win!
They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest-tossed
They are not mine."
He looked at them the look of one divine!
He turned and looked at me; "But they are Mine."
"O God," I said, "I understand at last.
Forgive! And henceforth I will bondslave be
To thy least, weakest, vilest ones,
I would not more be free."
He smiled and said, "It is to Me."

—Lucy Rider Meyer.

AH CHAU, A CHINESE BEGGAR WOMAN.

A True Story.

Ah Chau was a Chinese beggar woman, bound-footed and poor, with two children and an old mother dependent upon her.

Years ago as a missionary was talking to the women in a dispensary in Canton, China, she stopped and asked one woman after another what she had said. All answers were brief until Ah Chau was reached, when she repeated at length what she had heard. A short conversation followed, begun by the missionary asking her if she were ill. "Oh, no!" she replied. "I came to get some medicine for this little boy," laying her hand on a frail bright-eyed little fellow at her side, literally covered with sores. "He has had this disease for three years, and I suppose he will have to stand it until he is sixteen. his father had it from a child till then!" And then added, "Oh, I have so much pai ai (trouble)." Then she gave her pitiful story. "Five years ago, just before her baby was born, his father went to Singapore to get work. Shortly after, he wrote me that he could not send me any money just yet, but to borrow what I needed when baby come, and give our eldest daughter as security for a year." Girls can be mortgaged in China. "I borrowed twenty dollars"—being a boy, which every Chinese family wants. They, of course, had to send out many red eggs and pickled ginger root colored the lucky color, red, and have a great feast when he was a month old, etc. "I have not heard from my husband since. At the end of the year they took my oldest girl for the debt I could not pay, and I and the children had to beg for a living. At the present time there are five dollars due on my rent, and the landlady wants me to sell this other daughter" (a sweet little girl of seven years old, sitting on the other side of her mother)" to pay the rent. What am I to do? She threatens to put us out into the street. She first said to me, 'Go, and marry again, and then your husband will pay the rent.' But I cannot do that," said Ah Chau, "as I do not know that my husband is dead, and if he should return, how could I ever see his face again?" It is counted a disgrace in South China if a heathen woman marries again, even if her husband is dead. Then Ah Chau said the landlady suggested prostitution as a means of earning money. "But I could not do that," she said, so the only other way she said was to sell her daughter.

The next day the missionary visited her in the poor little shanty she called home, and gave her a little money and told her she would furnish her with work, and could gradually pay off the debt.

Later the missionary placed her daughter in a boarding school, and when Ah Chau was found to be faithful, was taken into a woman's class where Bible women were being trained, and her little boy placed in a Christian boys' school. She made excellent progress, and after a time asked for church membership. The committee for the reception of members were very cautious and Ah Chau being a widow and dependent in a way, they thought it wise to hold her name awhile before receiving her. So they told her they would like her to know a little more of the "doctrine' before receiving her into the church. She kept on studying patiently, and shortly after this the missionary who had her in charge, lost her health and had to leave the work for a few months. During this time the bones of her husband were brought back from Singapore, and she knew she was a widow indeed. Then came, possibly, the most severe test of her Christian life; his people tried to get her to worship his tablet and offer food and clothing to his spirit, but though the persecution was strong, she remained true to her conviction that worship should be given to God alone. In some way she took cold, which resulted in that dread disease, quick consumption. When the missionary returned Ah Chau came to see her, and said, "I want to join the church next communion." "Why are you so urgent?" the missionary asked. She began to cry, and said: "Two weeks ago I had bleeding from the lungs and I thought I was going to die, and I said, 'Oh, Lord, spare me till I can join the church, be baptized and take communion!" and the bleeding stopped at once and this is why I want to join the church right away." This satisfied the committee and she was received into the church with its privileges. She lingered some weeks on the borderland of the "better country," and just shortly before she took her bed, she came to the missionary and said, "I could die happy if you would take my two children." She was the only Christian in her family, and she feared that af-

(Continued on Page 15.)

CAMPAIGN FOR NEW SUBSCRIBERS

REPORT TO APRIL 20, 1909

ASHEVILLE DISTRICT:—		
Riverside	A. E. Harrison	1
Weaverville	T. E. Smiley	10
Hendersonville	I. W. Moore	11
Weaverville circuit	D. R. Proffitt	10
Fairview	Joseph Fry	4
Swannanoa circuit	M. T. Smathers	9
		45
CHARLOTTE DISTRICT—		
Dilworth	A. L. Coburn	3
Wadesboro	J. H. West	8
Tryon Street	G. H. Detwiler	3
Trinity	E. L. Bain	9
Belmont Park	L. A. Falls	2
Monroe	H. F. Chrietzberg	6
Chadwick	J. P. Hipps	2
North Charlotte	W. O. Goode	[illegible]
Morven	W. P. McGhee	[illegible]
Ansonville	P. L. Terrell	16
Davidson	R. S. Howie	2
Mt. Zion	S. T. Barber	5
North Monroe	M. T. Steele	1
Unionville	A. J. Burrus	3
Prospect circuit	G. C. Brinkman	2
Polkton	L. T. Cordell	10
Derita	Seymour Taylor	4
Brevard Street	C. M. Pickens	1
		95
FANKLIN DISTRICT—		
Robbinsville	T. J. Folger	10
Macon circuit	A. W. Jacobs	11
Bryson City	J. J. Eads	7
Whittier	D. J. Miller	3
Franklin	M. F. Moores	1
		32
GREENSBORO DISTRICT—		
Coleridge	R. L. Fruit	3½
Pleasant Garden	R. A. Taylor	2
Washington St., High Point	J. Ed. Thompson	2
South Main St., High Point	O. P. Ader	3
East Greensboro	A. S. Raper	3
Spring Garden St., Greensboro	N. R. Richardson	20
Ramseur	J. E. Woosley	1
Carraway Memorial, Greensboro	W. O. Davis	1
Walnut St., Greensboro	J. W. Ingle	4½
West Greensboro	J. A. Bowles	5
Uwharrie	J. A. Sharpe	1
Ruffin circuit	J. P. Hornbuckle	7
Reidsville	L. T. Mann	6
Asheboro circuit	R. L. Melton	1
Wentworth	Nannie B. Ratliff	5
		65
MORGANTON DISTRICT—		
Cliffside	S. E. Richardson	3
Rutherford College	W. E. Poovey	5
Morganton	W. F. Womble	3
Old Fort	W. G. Mallonee	1
Connelly Springs	J. F. Moser	12
Marion	H. H. Jordan	5
Bakersville	J. F. Shelton	15
Broad River	J. L. McNeer	13
Green River	W. S. Cherry	1
Table Rock	Mrs. A. H. Conly	1
		59
MOUNT AIRY DISTRICT—		
Rockford circuit	T. J. Houck	16
Wilkes circuit	W. L. Dawson	4
Mount Airy circuit	J. W. Kennedy	9
East Bend circuit	E. E. Yates	24
Rural Hall	J. D. Gibson	2
Pilot Mountain	J. H. Brendall	8½
Boone	W. O. Rudisill	10
		73½
SALISBURY DISTRICT—		
Albemarle circuit	J. T. Stover	4
First Church, Salisbury	S. B. Turrentine	17
Woodleaf	E. G. Pusey	16
Jackson Hill	E. M. Avett	15
Linwood circuit	W. C. Willson	1
Linwood	A. R. Surratt	2
Salem station	G. A. Stamper	12
Bethel	S. S. Higgins	4
Kannapolis	J. H. Sellars	17
Cottonville	T. E. Wyche	8
West Concord	W. C. Jones	13
Spencer	R. D. Sherrill	1
Albemarle	H. C. Sprinkle	6
Concord circuit	B. A. York	23
New London	O. J. Jones	4
Central	Plato Durham	4
Forest Hill	W. L. Hutchins	5
Main Street	J. B. Craven	1
Holmes Memorial	C. M. Short	6
		154
SHELBY DISTRICT—		
Cherryville circuit	A. C. Swofford	5½
King's Mountain	D. F. Carver	6
Main Street, Gastonia	G. D. Hermon	24
West End, Gastonia	J. C. Harmon	13
Lowesville	D. P. Waters.	4
Crouse	M. B. Clegg	9
Lincolnton	F. L. Townsend	1
El Bethel	T. S. Ellington	1½
Shelby circuit	E. N. Crowder	3
		67
STATESVILLE DISTRICT—		
Lenoir circuit	J. O. Ervin	25
Rock Spring	W. F. Elliott	15
Hickory circuit	Phoenicia Brittain	1
Troutman circuit	J. J. Edwards	4
Alexander	E. Myers	8
Hickory station	J. H. Weaver	6
Race Street, Statesville	H. H. Robbins	9
Stony Point	T. B. Johnson	2
Mooresville	R. M. Courtney	8
Iredell circuit	O. P. Routh	1
Maiden circuit	T. S. Coble	19
Mooresville circuit	J. W. Jones	8
		106
WINSTON DISTRICT—		
Summerfield circuit	C. P. Goode	1
Walnut Cove	C. H. Clyde	15
Davie circuit	P. E. Parker	7
Advance	L. L. Smith	1
Stokesdale	L. T. Hendren	10
Mocksville	Jno. F. Kirk	1
Danbury	D. A. Binkley	1
Cooleemee	W. Y. Scales	10
Centenary	J. E. Abernethy	21
Burkhead	W. M. Biles	4
Grace	W. M. Robbins	1
Southised and Salem	T. R. Wolfe	3
		75
WAYNESVILLE DISTRICT—		
Waynesville	J. H. Barnhardt	1
Jonathan circuit	J. B. Hyder	11
Sulphur Springs circuit	J. W. Campbell.	21
Bethel	C. A. Swift	13
Bethel	M. L. West	4
West Asheville	R. E. Atkinson	1
Leicester circuit	C. H. Curtis	15
Canton	L. B. Abernethy	2
Haywood circuit	R. C. Kirk	1
Spring Creek	J. B. Parham	6
Clyde circuit	J. H. Green	6
		81
Grand total		852½

ROLL OF HONOR.

J. O. Ervin, T. J. Houck, J. W. Campbell, C. H. Curtis, T. E. Smiley, G. D. Hermon, J. C. Harmon, G. A. Stamper, J. F. Moser, J. H. Sellars, L. T. Hendren, T. J. Folger, C. H. Clyde, D. R. Proffitt, W. C. Jones, W. E. Poovey, C. A. Swift, E. E. Yates, Jno. W. Moore, J. F. Shelton, J. L. McNeer, E. M. Avett, N. R. Richardson, P. L. Terrell, L. T. Cordell, B. A. York, W. F. Elliott, W. Y. Scales, E. G. Pusey, M. B. Clegg, T. E. Wyche.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

THE GIFTS I ASK.

These are the gifts I ask,
Of thee, Spirit serene,
Strength for the daily task
Courage to face the road
Good cheer to help me bear the traveler's load
And for the hours of rest that come between
An inward joy in all things heard and seen.

These are the sins I fain
Would have thee take away
Malice and cold disdain
Hot anger and sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadow gray
On all the brightness of the common day.

These are the things I prize
And hold of dearest worth:
Light of the sapphire skies
Peace of the silent hills,
Shelter of forests, comfort of the grass,
Music of birds, murmur of little rills,
Shadow of clouds that swiftly pass,
And after showers,
The smell of flowers
And of the good brown earth—
And best of all, along the way friendship and mirth.

—Henry Van Dyke.

OFFICIAL NOTICE OF ANNUAL MEETING.

The eighth annual meeting of the Woman's Home Mission Society of the Western North Carolina Conference will be held in Concord from May 15th to 19th.

MRS. T. F. MARR,
Acting President.
MRS. PLATO T. DURHAM
Recording Secretary.

NOTICE TO DELEGATES.

In order that entertainment may be provided, all delegates expecting to attend the annual meeting of the Woman's Home Mission Society of the Western North Carolina Conference, which convenes in Concord May 15th-19th, will please send their names at once to

MRS. J. E. SMOOT,
No. 57 Grove Street,
Concord, N. C.

A CORRECTION.

We call your attentian to the typographical error which occurred in last week's Advocate regarding the date for the annual meeting. It should have been May 15th-19th, instead of 10th-19th.

"THIS ONE THING I DO."

The "one thing" which should be uppermost in the minds of Home Mission women for a few weeks is the annual meeting. May all who possibly can say reverently, "This one thing I do"—attend the meeting. With this purpose in view we will plan our affairs with an eye to the date and make other engagements adjust themselves. Our president, Mrs. Marr, writes that the program is about completed, Concord people are in readiness, and it remains for us to do our part in making this "the very best meeting yet held."

A WORD ABOUT RAILROAD TICKETS.

Application has been made for reduced rates to the annual meeting and we expect to secure the reduction usually offered, that is one and one-third fare, plus 25 cents. In order to do this all tickets must be purchased on the certificate plan. Of course there must be one hundred in attendance to get the benefit of this, but we are expecting this number at least. The reduction will help those at places near by very little, but the fare from remote points is quite a consideration. We hope no one who attends will fail to get her certificate—the failure of one person to do this may prevent all from getting the benefit of a reduction.

YEAR BOOK OF WEST MARKET HOME MISSION SOCIETY.

Through the courtesy of our friend and coworker, Mrs. F. E. Ross, a copy of this has been placed in our hands. It is a very attractive as well as useful booklet. It contains a list of the officers of the society, the names and addresses of all the members, the topics for the monthly meetings during the year, and interspersed at intervals are beautiful bits of poetry and gems of thought. The motto seems peculiarly appropriate for this auxiliary, "Saved for Service." Individually and collectively these West Market women have given themselves to service wherever needed.

We have for a long time been wisning many of our auxiliaries would adopt the plan of getting up yearbooks and we trust others in our conference society will follow West Market in this. We pass on to all our readers this verse taken from the first page:

"Oh think not, if thou art not called to work,
In mission fields of some far distant clime,
That there is no grand mission; every deed
That comes to thee in God's allotted time
Is just the greatest deed that thine could be,
Since God's high will appointed it to thee."

NEW SECRETARY FOR WINSTON DISTRICT.

Mrs. Marr has appointed Mrs. C. H. Clyde secretary of the Winston district. She did very fine work during the past year on the Franklin district, and will enter upon her work in the spirit of "knowledge and of power." Her address is Walnut Cove, N. C.

NEW AUXILIARY AT WALNUT COVE.

A report of this new auxiliary has just reached us. Mrs. Cozart and Mrs. Marr have been fertilizing the soil and sowing seed over in the Winston district and we shall not be surprised at these springing up almost any time at various points. Mrs. Clyde came along and watered the soil at Walnut Cove, and will nurture this new band which we take pleasure in reporting.

The officers elected are as follows: President, Mrs. N. E. Jones, Walnut Cove; first vice-president, Mrs. Burton; second vice-president, Miss Annie Kate Jones; third vice-president, Miss Fannie Jones; corresponding and recording secretary, Mrs. C. H. Clyde; treasurer, Miss Lizzie Tuttle, all of Walnut Cove, N. C.

MT. AIRY DISTRICT MEETING.

We are very glad to report that the wideawake secretary, Mrs. J. L. Woltz, has just held a district meeting over at Pilot Mountain. Mrs. Woltz had planned a most attractive program—we particularly noticed that she had chosen live subjects to discuss—and had representatives from all over her district to present them. Then she had the conference president, Mrs. Marr, and the Brevard treasurer, Mrs. F. E. Ross, to address the meeting on various phases of our great work. We acknowledge an invitation to be present on this occasion, and are grateful for the opportunity offered us to present the press work and regret exceedingly our inability to mingle with these good women. We are expecting telling results from it and hope to have some report of it in our next issue.

BREVARD INSTITUTE.

We find ourselves constantly coming back to this school, its needs, its claims, etc. While it is the child of the Board of Home Missions, we of the Western North Carolina Conference Society feel that it belongs to us in a peculiar sense located as it is in our beautiful and beloved mountain territory, its pupils largely from the Carolinas and fostered at various times by the Sunday schools and the Epworth Leagues of our conference. When the reports are all in we hope Mrs. Ross can report that the contributions are sufficient to meet present needs.

Of the work being done there by Professor Trowbridge and his corps of teachers, of the efforts of Brother Tuttle, that prince among pastors, and Bible teachers, we can now speak, but we do refer you to the letter written by Miss Bennett after a visit to the school. This appeared in "Our Homes" recently, we hope you will hunt it up and read it if you have not already done so; if you have, read it again and then breathe a prayer of thanksgiving for the work done there and for the workers.

DEATH OF MR. FITCH TAYLOR.

We regret to chronicle the death of this good man. His going away is a loss not only to the town of Brevard where he resided and to his church there, but our whole conference feels bereaved. His name was a familiar one in Methodist homes and circles in Western North Carolina. The story of his life work is writ in the hearts and lives of many. Who that ever attended one of the Epworth League and Sunday school conferences formerly held in our bounds can forget his rapt face as his voice led in the "Songs of Zion?" The impress of his life is found in many homes in and around Brevard today. The history of Brevard Institute begins with the life and labors of this man and his faithful wife. Many a girl found a home as well as good training under the kindly roof of this good couple. We cannot do justice to his character and life—this we trust will be furnished the columns of the Advocate by some one who knew him well.

Report of W. N. C. Conference W. M. S., M. E. Church, South, Year Ending Feb. 28, '09

Name of Auxiliaries	Memorial	Dues	Pledge	F. Bumpass Memorial	Bible women	Scholarships	Circle of Thirty	Birthday Circle	Conference Ex. Fund	Debt	Total
Adult: 1st quarter		409.23	260.70	5.55	60.00	5.00	61.30	14.00	83.10		898.88
" 2nd quarter		403.27	664.41	7.40	69.00		132.05	67.75	50.65		1394.53
" 3rd quarter		488.76	934.03	6.55	21.50		306.07	56.00	36.45	15.65	1865.01
" 4th quarter		809.46	2734.71	22.40	90.50	120.00	856.45	45.65	107.06	474.25	5260.48
Total		2110.72	4593.85	41.90	241.00	125.00	1355.87	183.40	277.26	489.90	9418.90
Young People: 1st quarter		129.77	254.35			8.27		1.00	17.10		410.49
" " 2nd quarter		86.70	314.41		6.25			3.00	6.70		417.06
" " 3rd quarter		139.75	396.10					3.00	11.35	3.58	553.78
" " 4th quarter		228.62	917.86		62.00		87.50	2.00	16.20	32.60	1346.78
Total		584.84	1882.72		68.25	8.27	87.50	9.00	51.35	36.18	2728.11
Light Bearers: 1st quarter		152.48	76.86			12.75		1.00	3.55		246.64
" " 2nd quarter	5.00	134.53	141.46			124.85			2.85		408.69
" " 3rd quarter		156.83	139.70			53.75	12.50		.95		363.73
" " 4th quarter		228.40	556.81			268.65	12.50		10.44		1076.80
Total	5.00	672.24	914.83			460.00	25.00	1.00	17.79		2095.86
Adult		2110.72	4593.85	41.90	241.00	125.00	1355.87	183.40	277.26	489.90	9418.90
Young People		584.84	1882.72		68.25	8.27	87.50	9.00	51.35	36.18	2728.11
Light Bearers	5.00	672.24	914.83			460.00	25.00	1.00	17.79		2095.86
Total	5.00	3367.80	7391.40	41.90	309.25	593.27	1468.37	193.40	347.40	526.08	14242.87

Of Interest to Free Masons and Their Friends

The firm of Chas. M. Stieff and their Southern Manager have donated a magnificent world renowned Steiff Piano to the Masonic Bazaar to be held in the Charlotte auditorium April 12, 13, 14, 15, 16, 1909, Charlotte, N. C.

The money derived from this Bazaar will be used in the erection of a Masonic Temple, a building that will be a pride to every Mason in the Carolinas.

Don't you want this artistic Piano for your lodge, your home or your friend's home?

Visit Charlotte during the Bazaar. Reduced rates on all Railroads.

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FITS CURED NO CURE NO PAY—In other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 249 Walnut St., Kansas City, Mo.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

Our Dead.

.."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Lankford.—Wales Smith Lankford was born in Polk county, N. C., May 7, 1833, and died April 5, 1909, leaving a wife and little son to mourn their loss.

He served in the civil war, enlisting in the first South Carolina Regiment, where he was awarded for his military tactics by being promoted to sergeant-major.

For twelve years he has been a faithful member of the Methodist church. He loved his church and pastor, and paid liberally to the support of the gospel. During his last illness he was visited by a host of friends who did all they could to comfort him and soothe his fevered brow; but, alas, seeing the end drawing near, he told his pastor and friends he was not afraid to die, but only awaited the summons "come higher."

In his death the community loses a highly respected citizen, the church an efficient member, the family a loving husband and kind father. May God abundantly bless and sustain Sister Lankford and her little son in this hour of sad bereavement.

J. F. STRANES.

Anderson.—Thomas C. Anderson was born at Hillsboro, N. C., November 14th, 1823, and died at Statesville, N. C., February 13th, 1909, in the 86th year of his age.

He made a profession of religion at a camp meeting held in Orange county while yet in his teens, and joined the Methodist church. Coming to Statesville in 1846 he united with the our church here, of which he was a steward for over fifty years. His house was the preacher's home and for many many years he continued as the life and inspiration of Methodism in this section of the state.

He was married to Miss Nancy Adeline Ramseur March 16th, 1848, and to them were born eleven children, seven sons and one daughter surviving Brother Anderson's wife preceded him to the heavenly home in 1903, at the age of 71 years. They celebrated their golden wedding in 1898.

The life and characted of Brother Anderson will long be remembered for its simplicity of faith, its piety, its unwavering rectitude and abounding fidelity to the church which he loved as his own life.

He came to his grave in a full age like as a shock of corn cometh in his season, and though the earthly house of his tabernacle is dissolved, he has a building of God, that house not made with hands eternal in the heavens.

HAROLD TURNER.

Ader.—Educated in dental schools in Nashville, Tenn., and in Richmond, Va., Dr. W. M. Ader, had traveled widely and read extensively, and was well equipped for his life-work, when death suddenly cut him down at the age of 35.

About five years ago he settled in Madill, Oklahoma (Indian Territory then, and wild at that), and there built up a big practice. He was doing well, and was a master workman in his craft.

His taking off was exceedingly tragcal. Tiring of the evil tide of influences that tested his life daily, he decided to close out his business at Madill, and was on the eve of doing so, when a patient of his who possessed an Indian's cunning and treachery, and perhaps an Indian's blood, shot him down.

At the age of twelve he professed religion and joined the church. He attended Sabbath school in Madill, where scarcely another young man went beside himself. Two years ago he moved his church membership to Madill. When he purposed in his heart to do a thing, he had the daring hardihood to do it, or die. This disposition of his is seen in his Christian life, and may have to do with his tragical death. A wild and evil wind in the far west blew out his physical light, but we trust that no evil winds did ever extinguish his spiritual light.

It was a long, lonely journey to go into that far-away western land; but out of that beautiful, wild, and wonderful western land, I brought the body of my brother to be buried in the lonely Mt. Olivet cemetery ten miles from Lexington.

OLIN P. ADER.

FROM THE FIELD

Continued From Seventh Page

some thanks to others on this line, and as we have "freely received," we should "freely give," and in time we, will gather the greatest harvest where the greatest sacrifice is made in the work of scattering the seeds of life. May the good Lord help us as we thus are constantly reminded how richly He rewards our labors, and how much he can make of our small contributions to His cause, to always encourage every enterprise that has in its design the carrying of the gospel to these destitute fields, until every corner of the world has been reached with it, and every one for whom Christ died has been given an opportunity to be saved.

SUFFERED 14 YEARS FROM PILES—TETTERINE CURES THE CASE.

Bellaire, Mich., Nov. 19, 1908.

Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—About sixteen years ago I had a case of itching piles. Like many others I tried first one thing and then another until I had tried all the remedies I had heard of. Some of them eased for a few days, then they got worse. They seemed to bother me more at night than any other time—I could not lay in bed for five years only on my back, and for weeks I never lay down at all. They got so bad till at times they caused my blood to rush to my head and render me unconscious. I moved up in northern Michigan three years ago and the same old case followed me. Last February I went into the Economical Drug Store, on State Street, in Chicago, and asked the clerk to give me the best thing he had for my trouble. He sold me a box of Tetterine, but it smarted so when I put in on till I left it off and got a milder salve. I came on back to my home and finally run out of all the other salves but Tetterine; so I started using it again, but more lightly; at first I noticed it seemed to do me good, and I did not use but half the box before I was entirely cured. That has been five months now, and there is still no signs of its reappearing. It seems so good to me that, after fourteen years suffering, I have at last found a cure. Tetterine did it. It's the best thing in the world.—Grady G. Wilson, R. F. D. No. 2, Bellaire, Mich.

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Danruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c.; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, **The Shuptrine Co., Savannah, Ga.**

The new teacher surveyed her wriggling, restless charges with some dismay. But true to her oft studied book of instructions as to the best manner of implanting knowledge in the young mind, she began:

"Now, children, what is it that a cat is covered with? Is it fur? Is it hair? Is it feathers? Is it wool? Johnny Halloran, you may answer."

Johnny, seven, soiled and starved-looking, arising in a state of mingled contempt and perplexity, replied:

"Say, honest, is youse kiddin' or ain't youse never seen a cat?"

The Epworth League

CONDUCTED BY

Rev. R. E. Atkinson, West Asheville, N. C.

By-laws and constitutions of the Epworth League, also topic cards, can be had from Smith & Lamar, Nashville, Tenn.

The League interest is growing in our conference. Both Senior and Junior Leagues are being organized, and some of those of former days are being reorganized.

The literary department would do well to study, or review, the discipline of our church. So many Leaguers know so little about their church.

Our accomplished and successful Junior Superintendent, Miss Ada Buttrick, West Asheville, N. C., was not able to be with her League the 4th inst. because of la grippe.

The Leaksville Senior League, chapter 4455, has been reorganized, and a Junior League has been organized at Hickory, N. C.

The above is quite natural. Wherever pastors believe in Leagues the organization of the same usually follows.

It will be well for the Leagues that are at a loss to know what to do to read below what the Senior League of the Government Hill church, San Antonio, Tex., has been doing.

Rev. W. B. North, Sunday School agent of the North Carolina Conference, writes us of the growth of the Epworth League interest in the North Carolina Conference, particularly at Durham, the seat of Trinity College. —Epworth Era.

The League work in the North Carolina Conference is taking on new life, as we are informed by Miss Hancock, the conference secretary. Many new Leagues have been organized, and the secretary is in receipt of frequent requests for literature to be used in the organizing of Leagues. They are doing a splendid work in the conference and expect within a few years to be in the front ranks of Leaguedom.—Epworth Era.

We are glad to hear such encouraging reports from the above conference. Shall we let them surpass us? —Editor.

CLYDE EPWORTH LEAGUE.

Our League has been doing some work for more than a year. We have not secured a charter yet. Mrs. W. P. Fincher is our faithful president. We are studying the Methodist Armor as a text book now. It is a fine book—peculiar to Methodism. Success to our League columns.

J. H. GREEN, Pastor.

Get into the great League connection by securing a charter. It only costs 25c.—Editor.

Who, in our church, are among the most faithful teachers and pupils of the Sunday school? Who are always found in the choir? Who are usually at the prayer-meeting? Who is it that is always on hand and ready for most any service—upon whom the pastor can depend? Why, it is the Leaguer. They participate in almost every part of the church work, and in hundreds of churches they possess the greater part of the activity and zeal. There are many preachers in our connection who would go to conference unpaid and benevolent collections not in full were it not for

Quarterly Meetings.

ASHEVILLE DISTRICT.—2d Round.
D. Atkins, P. E., Weaverville, N. C.

Swannanoa, Bethesda	April	3-4
Burnsville, South Tow	"	17-18
Bald Creek, Bald Creek	"	24-25
North Asheville	May	2
Fairview, Pattys chapel	"	8-9
Hot Springs	"	13-14
Marshall	"	15-16

CHARLOTTE DISTRICT.—2d Round.
H. K. Boyer, P. E., Charlotte, N. C.

Pineville, Harrison	April	3-4
Tryon Street	"	18
Mount Zion	"	25-26
Trinity	May	2
Chadwick	"	2-3
Matthews	"	15-16

District Conference at Tryon Street church, Charlotte, May 6-9.

GREENSBORO DISTRICT.—2d Round.
W. R. Ware, P. E., Greensboro, N. C.

Liberty circuit, Old Randolph	Apr.	2-3
Coleridge circuit, Mount Olive,	"	17-18
East Greensboro, Whitsett,	"	24-25
Ruffin circuit, Ruffin	May	1-2
Randolph circuit, Hopewell	"	8-9
Randleman and Naomi	"	9-10
Reidsville station	"	16-17
Wentworth circuit, Carmel	"	22-23
Uwharrie circuit	"	29-30
Denton circuit	"	30-31

FRANKLIN DISTRICT.—2d Round.
R. M. Taylor, P. E., Franklin, N. C.

Andrews station	Apr.	3-4
Webster circuit, Wesleyana	"	17-18
Hiawassee ct, Martin's Creek,	"	24--25
Murphy station	"	25-26
Hayesville circuit	May	1-2
Robbinsville	"	8-9
Whittier circuit	"	15-16

WINSTON DISTRICT.—2d Round.
T. F. Marr, P. E., Winston-Salem, N. C.

Advance, Advance	Apr.	1-2
Davie	"	17-18
Cooleemee	"	18
Lewisville, Union	"	17-18
Davidson, Centenary	"	24-25
Summerfield, Summerfield	May	1
Stokesdale, Zion	"	2-3

MT. AIRY DISTRICT.
W. M. Bagby, P. E., Montezuma, N. C.
3rd Round (In Part.)

Wilkes circuit	April	24-25
Wilkesboro	"	25-26
North Wilkesboro	"	25-26
Jonesville, Roaring River	May	1-2
Elkin	"	2-3
East Bend, Mt. Pleasant	"	5-6
Yadkinville, Long Town	"	8-9
Danbury, Union Hill	"	12-13
Rural Hall, Antioch	"	15-16
Mt. Airy circuit	"	19-20
Pilot Mountain, Pilot Mountain,	"	22-23
Mt. Airy station	"	23-24
Rockford, Rockford	"	26-27

MORGANTON DISTRICT—2d Round.
R M. Hoyle, Presiding Elder.

Thermal City, Pleasant Grove	April	3-4
Bakersville, Bakersville	"	14-15
Spruce Pine	"	17-18
Hartland	"	22
Morganton Station, at night	"	23-25
Table Rock	"	24-25
Morganton Circuit	May	1-2

District Conference at Glenalpine April 29th to May 2d.

SHELBY DISTRICT.—2d Round.
C. F. Sherrill, P. E., Shelby, N. C.

Shelby circuit, Earls	Apr.	3-4
Bessemer City, Concord	"	17-18
Mt. Holly, Moore's Chapel	"	24-25
Lowesville, New Hope	May	1-2
Dallas	"	2-3
Belwood, St. Peters	"	8-9
South Fork, Plateau	"	15-16
Polkville	"	22-23

SALISBURY DISTRICT—2d Round.
J. C. Rowe, P. E., Salisbury, N. C.

Salem	April	2
Jackson Hill, Macedonia	"	24-25
Kannapolis, Unity	May	1-2
Big Lick, Loves	"	8-9

3d Round.

First church, 11 a. m.	May	16
E. Spencer, N. Main, 3 p. m.	"	16
Spencer, at night	"	16
Albemarle circuit	"	22
Albemarle station	"	23
West Albemarle, at night	"	23
Salisbury circuit, Shiloh	"	29-30
South Main St., 11 a. m.	"	30
Holmes Memorial, at night	"	30
Linwood ct., Yadkin College,	June	5
Lexington	"	6-7
Woodleaf, Ebenezer	"	12-13
Epworth, 11 a. m.	"	13
W. Concord, Westford, 3 p. m.,	"	13
Forest Hill, at night	"	13
Mt. Pleasant, Center	"	19-20
Central	"	20-21
Kannapolis	"	26-27
China Grove, Harris chapel	"	27-28
Jackson Hill circuit	July	2
Gold Hill, at Zion	"	3-4
New London circuit	"	4-5
Norwood	"	10-11
Cottonville ct, Cottonville	"	11-12
Big Lick	"	23
Salem	"	24-25
Concord circuit, Bogers'	July	31-Aug. 1
Bethel, camp meeting	Aug.	6-8

District Conference will meet at Forest Hill, in Concord, July 15-18.

STATEVILLE DISTRICT.—2d Round.
J. N. Huggins, P. E., Statesville, N. C.

Alexander at Hiddenite	April	10-11
Rock Springs at Marvin	"	24-25
Catawba at Mountain View	May	1-2
Maiden at Mays	"	8-9
Newton	"	9-10
Lenoir station	"	14-16
Lenoir ct., at South Lenoir	"	15-16
Hickory circuit	"	22-23
Hickory station	"	21-23

WAYNESVILLE DISTRICT—2d Round.
W. H. Willis, Presiding Elder.

Leicester	April	3-4
Spring Creek, Balm Grove	"	17-18
Sulphur Springs, Oak Hill	"	24-25
West Asheville	"	24-25
Haywood	May	1-2
Brevard Circuit	"	8-9
Brevard Station	"	15-16

the Leagues. All this being true, we wonder why pastors do not organize Leagues. Surely they are not aware of their value.

The Senior League of the Government Hill church, San Antonio, Tex., has been greatly assisting the pastor, Rev. J. H. Groseclose, in the special services that he has been holding. By giving publicity to the services and by welcoming strangers and in other ways facilitating the work of the pastor the League can perform a valuable part in the revival. In not a few cases the League chapter has taken up the revival and carried it on, relieving the pastor of all save the directly spiritual work.—Epworth Era.

THE ELKIN JUNIOR LEAGUE.

Mrs. E. F. McNeer, lady manager, has one of the livest leagues I ever saw. It meets on Sunday afternoons with an attendance of 60 or 70, with a sustained interest which is remarkable. Since last conference they have raised and paid $75 on the new piano which they and the Sunday school purchased last fall.

While a large degree of credit is due the children who swell the attendance and take such interest in their work, yet it must be admitted that the extraordinary success of this organization lies in the peculiar fitness of their lady manager for this work, and the great zeal and energy which she displays therein.

D. M. LITAKER, Pastor.

CANTON LEAGUE.

The League meets regularly every evening. While it is not as prosperous as we should like to see it, yet interest in it is growing and we hope ere many more months have passed to have one of the most successful Leagues in Western North Carolina. There is an opportunity here for us to be the means of accomplishing much good in the spread of Christ's kingdom, and we trust we shall not be negligent.

The officers of our League are as follows: President, H. E. Walter; first vice-president, Miss Ethel Abernethy; second vice-president, Mrs. A. N. Fisher; third vice-president, Mrs. A. N. Fisher; fourth vice-president, R. E. Reynolds; secretary and treasurer, J. H. Kirkpatrick; Epworth Era Agent, J. R. Livingston.

Best wishes for the League work.

J. R. LIVINGSTON.

NORTH ASHEVILLE JUNIOR LEAGUE.

Dear Brother Atkinson:—I send a few words to our League column from North Asheville League. My association with these dear wide-awake, enthusiastic workers—the Juniors—made me eager to be the first to write you, but extra Easter preparations crowded out the effort and so we count this our first opportunity. May I say in the beginning—here is one superintendent who congratulates herself constantly upon the privilege thus afforded, by this office, of keeping in constant contact and sympathy with young minds and life—for where is the leader of children and young people who does not brighten, broaden and grow intellectually and spiritually with those under her care? We cannot report ideality in every department of our work, yet truly we have ideal for our motto. Emphasizing that only, only our best service is acceptable.

These children are sincere, and along some lines are making beautiful progress. Among our number we have a few of the choicest real Junior Christians I have ever known. This is our longing, yea, our purpose and effort—that each one may attain to this sweet experience. Two of our Juniors joined the church last Sabbath.

We have increased our attendance more than two-fold during the quarter by the use of a League thermometer which registers our attendance each Sabbath. One item of study this month is accurate memorizing of scripture, being able to quote "what and where" from the Bible. We endeavor to give variety in the meetings—using black-board and object lessons at intervals.

One Sabbath each month we have a real live, wide-awake Light Bearer's Missionary Society.

Since our association with this band of children our record has been every member "present and paid," save two (at one monthly meeting). We believe in much prayer—Junior friends, sometimes pray with and for us that we may have a year of great progress.

MRS. G. G. HARLEY,
Superintendent.

Low Rates Via Southern Railway.

$19.45—Greensboro, N. C., to Louisville, Ky., and return on account of Southern Electrical and Industrial Exposition. On sale April 11, 12, 19, and 20. Final limit April 26th, 1909.

$10.70—Greensboro, N. C., to Washington, D. C., and return on account of meeting of Daughters of American Revolution. On sale April 15, 16. Final limit April 28th, 1909.

$9.30—Greensboro, N. C., to Charleston, S. C., on account Omas Temple, A. A. O. N. M. S. On sale April 21, 22. Final limit April 23, 1909.

$3.85—Greensboro, N. C., to Charlotte, N. C., and return on account of Grand Lodge of North Carolina I. O. O. F. On sale May 8 to 11, inclusive. Final limit May 17th, 1909.

$19.45—Greensboro, N. C., to Louisville, Ky., on account Southern Baptist Convention. Dates of sale May 10, 11, 12, 13. Final limit May 22, 1909. Extension of limit may be secured by depositing ticket and paying fee of $1.00.

$5.95—Greensboro, N. C., to Asheville, N. C., and return on account of National Association T. P. A. of America. Dates of sale, May 28, 29, 30, and morning train of 31st. All tickets good to leave Asheville retruning 30 days from but not including date of sale.

$12.85—Greensboro, N. C., to Atlanta, Ga., and return on account of American Association of Opticians. Dates of sale June 19, 20. Final limit June 25th, 1909.

Approximately low rates from all other points.

For further information, Pullman reservations, etc., call or address,

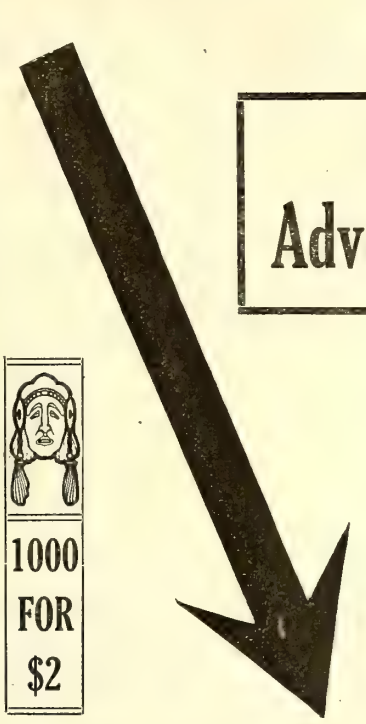
W. H. McGLAMERY,
P. & T. A.
Greensboro, N. C.

Woman's F. M. Society

Continued From Tenth Page

ter her death her relatives might get possession of the children and sell them as slaves. Consent was given and a paper was written committing the children to the care of the missionary. After she was gone the relatives tried to get the children, but the paper secured the missionary in her possession of them.

This year the daughter, a fine young lady, graduates in our boarding school in Canton, and, I hear, gives excellent promise as a teacher among her people. "The gospel of Christ is the power of God unto salvation to every one that believeth."—Mrs. H. K. Shumaker.



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"IGNORANT CONCERNING THEM WHICH ARE ASLEEP."

The gravediggers in Greenwood cemetery, Trenton, N. J., saw an old white-haired man ride past them the other morning on his bicycle, with a bunch of rosebuds dangling at the handle-bars; but the old man did not see them, and they heard him muttering to himself: "Don't look at the handle-bars, father! Look straight ahead of you!" The old man was on his way to the grave of his son, the bright-faced child of his old age, who but a few weeks before had taught his father how to ride the wheel, and had then died very suddenly. Slowly the old man pedaled up beside the little mound; he detached the bunch of roses and laid his bicycle on the ground. Then he knelt by the grave, stretched out his hands, and scattered the rosebuds over the sod so that they made a carpet of pink and white and yellow. A gardener who was working a few yards away heard the old man repeat: "Don't look at the handle-bars, father!" There was a little sob in his throat as he said the words, and the next moment he had pitched forward over the grave, with his face among the roses. A while after it began to rain, and noticing that he did not move, the workmen went and touched him on the shoulder to arouse him, but he did not respond. They lifted him up, and found that he was dead—dead of a broken heart! And it would break all our hearts if it were not for the glorious Easter hope we have in Jesus Christ. Death is no longer a blind alley, but a thoroughfare leading toward the world of light.—Homiletic Review.

For COLDS and GRIP.

Hick's CAPUDINE is the best remedy —relieves the aching and feverishness— cures the Cold and restores normal conditions. It's liquid—effects immediately. 10, 25c and 50c at drug stores.

WHEN TO MEASURE OUR SPIRITUALITY.

Beloved, don't measure your spirituality at high tide. What Paul had in that storm would stay with him. When finances have been low, or friends have failed, or bitter reverses have struck us and seemed almost to overtopple us, my dear wife has said brightly: "What we have now we have surely. What we have now will stay with us forever." If you take account of stock at camp-meeting or on the mount of holy ecstacy, you may experience shrinkage; but if you throw out the plumbline at low tide, you will get a correct estimate. The grace which you possess in severe trails is bona fide. May God help us to empty ourselves of all things un-Christlike, and receive the fullness of God.—Selected.

GOOD NEWS FOR THE DEAF.

A celebrated New York Aurist has been selected to demonstrate to deaf people that deafness is a disease and can be cured rapidly and easily in your own home.

He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of this new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardner, Suite 480, No. 40 West Thirty-third Street, New York City, and we wish to assure them that they will receive by return mail, absolutely free, a "Trial Treatment."

WORK.

Since work gives forgetfulness of self, it can be, and is, an antidote to pain of heart. The very routine and drudgery of daily work have often saved a life from despair. Adherence to duty is a way to attain some measure of peace. However great the sorrow, the needs of living and the duties of living press in, and demand attention. The very necessity is a lesson in faith.—Hugh Black.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation, and club cars to New York.

3:45 a. m.—No. 45, daily, Local for Charlotte, connecting for Atlanta and points south.

4:10 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.

7:10 a. m.—No. 8, daily, for Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem and daily except Sunday for Wilkesboro.

7:50 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:50 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:25 a. m.—No. 144, daily, for Durham, Raleigh, and Goldsboro.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, Local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:55 p. m.—No. 131, daily, for Mt. Airy.

6:15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleeper for Richmond.

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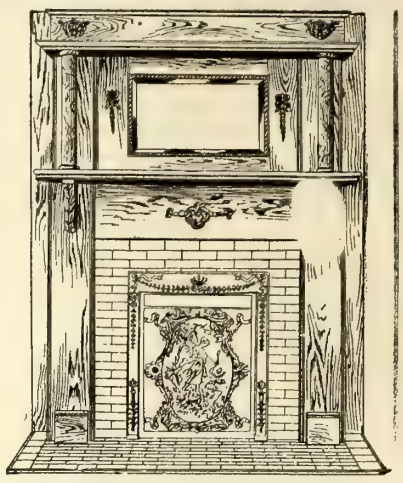
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1905 Largest Year in Previous History of the Company....	$ 90,334,038.00
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Dividends apportioned for payment in 1909.....	$ 11,199,411.56
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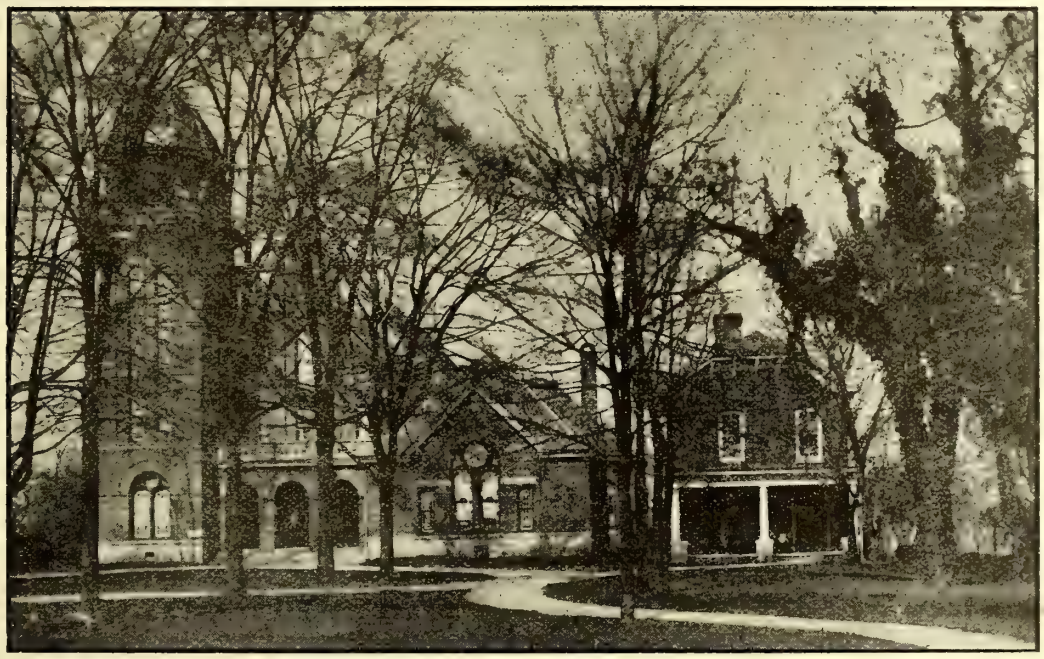
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H. M. B[illegible] Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

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Central Church and Parsonage, Concord, N. C.



Epworth Church and Parsonage, Concord, N. C.

North Carolina Christian Advocate

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SPECIAL NOTICE.

We have placed all our cut-off subscription accounts in the hands of the Publishers' Adjusting Association, of Kansas City, Mo., for collection. This association gives its entire time to work of this kind, and is prepared to do it efficiently, and we can assure those owing us accounts that they will be treated with perfect courtesy. We are so much in need of all that is due us that we hope and sincerely believe that all who receive statements will give them prompt attention.

We commend the representatives of the association to the polite consideration of our friends and patrons, and wish to thank them all in advance for a prompt settlement of all back claims.

Respectfully,
CHRISTIAN ADVOCATE PUB. CO.

HAIL TO CONCORD!

This Concord edition of the Advocate awakens precious memories in the heart of the Senior Editor, who spent three happy years of arduous labor as a pastor there in the early nineties. It will be twenty years next December since we greeted the Forest Hill congregation with a message from I Cor. 2, 1, 2:—"And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and Him crucified."

This was a good text for a sort of inaugural, and the Lord gave the preacher liberty that morning before a great congregation. The blessing that came with the delivery of that message was the token of three good years with that congregation. But these years were years of trial as well as triumph, for the man who ministers to a large congregation of mill people under conditions existing then, will see more than a gilt-edge to his work.

Many changes have come to Concord during the intervneing years, many of them sad, but the church abides and grows stronger even though some of the most faithful of God's workmen have been buried. A great company of the choicest spirits are on the other side. Many, even of those upon whom we depended and without whom it seemed the church could scarcely exist, are now gone, but others have come to take their places and God's work is still carried on. Thank God, for the ever increasing host who will not let our Zion languish.

We extend the glad hand to those of the old company who still abide as well as to those of the new who are working so faithfully to complete the unfinished task of the translated ones.

MISSIONARY CONFERENCE AT LEXINGTON.

The missionary conference heretofore announced for the Greensboro, Salisbury, Winston and Mt. Airy districts, was held in Lexington on Tuesday and Wednesday of last week. The program proper began on Tuesday morning, although Mr. W. B. Stubbs, General Secretary of the Laymen's Missionary Movement for the M. E. Church, South, having arrived on Monday, delivered an interesting address to a good audience on Monday evening.

The attendance from the four districts was fairly good, though somewhat disappointing. Considering, however, the exceedingly busy season for the laymen there was nothing to discourage in this particular.

Mr. C. H. Ireland, conference leader for the Laymen's Movement, presided, and, judging from the snap and enthusiasm which he put into the work of the conference, the laymen's movement has already brought great blessing to him. During our stay there was never a dull moment and yet the whole program had the freshness of an impromptu meeting.

The visiting representatives were Rev. W. R. Lambuth, Corresponding Secretary of our Board of Missions, Nashville, Tenn.; Mr. W. B. Stubbs, General Secretary of the Laymen's Movement, M. E. Church, South; Miss Mabel Head, representing the Woman's Home Mission Board, of the M. E. Church, South; and Rev. E. H. Rawlings, of the Virginia Conference, who is now giving his entire time to the work of secretary of missions in the Virginia Conference. These all contributed largely to the interest of the occasion by their addresses, and it would be hardly just to place one above another, yet we venture to say that no one contributed more to the interest of the occasion than Miss Head, who spoke on Wednesday afternoon. She gave a thrilling account of the work of woman in both the evangelistic and educational field, and her address made a profound impression upon the audience.

Mr. Stubbs, as usual, made a great impression in his advocacy of the laymen's movement, pleading for the evangelization of the world in this generation and showing like a statesman the necessity for such a movement at this time.

Dr. Lambuth is always inspiring and he proved himself even more so in this meeting by many talks apart from his regular addresses.

Dr. Rawlings made a great address on Wednesday morning, on the "Layman," showing the wonderful possibilities of the church when this factor is thoroughly aroused and utilized.

Lexington did the part of host to the Queen's taste, and a large number of her citizens attended every service. Rev. A. L. Stanford, the popular pastor, looked carefully after the comfort of all in attendance, and made all feel at home.

Lexington is a good town and the Methodists are well to the front in church matters, having recently enlarged their beautiful house of worship by adding an elegant room for the growing Baraca class.

We regretted a stay all too short in the hospitable home of Mr. and Mrs. Walker, whose guest we were in company with Dr. J. G. Ector, of Friendship.

These missionary meetings will no doubt greatly quicken the pulse of the church and prove the beginning of larger things for the world's salvation.

H. M. B.

OBSERVATIONS.

Thirty years ago the city of Concord was a small place. Indeed it was a typical ante-bellum county seat and contained hardly a thousand people. All the churches were comparatively weak and Methodism in the whole county supported only two preachers. The Concord circuit covered a considerable part of Cabarrus county and Central church was a part of the circuit.

The mercantile business and the purchase of the cotton crops by the merchants embraced about all the commercial enterprise of the community. But a change finally came over the spirit of the people when Capt. J. M. Odell moved to Concord and bought the old McDonald Cotton Mill, overhauled it, and stocked it with new machinery, and gave employment to many people. This enterprise prospered and that encouraged others to invest in the mill business and they likewise prospered and Concord became a perfect hive of industry and thrift. People flocked there to get work and to become citizens, so that the population increased, business enlarged until now there are some twelve or fifteen cotton mills, several furniture factories and other industries, three thriving banks and many splendid stores. It can be truly said that much of the success of this community is due to the enterprise and public spirit of that fine old gentleman and captain of industry, Capt. J. M. Odell.

As the town began to grow the church likewise went forward and Central congregation was made a station, and has for many years been one of our most progressive and inviting charges. Among those who have served as pastors here we find a long list of names, many of whom have passed to their reward. Among them we recall John T. Kilgo, E. W. Thompson, H. P. Cole, W. S. Creasy, Joseph Wheeler, Jesse H. Page and R. H. Parker, and among those still living, T. W. Smith, H. W. Bays, R. F. Bumpass, J. E. Thompson, E. K. McLarty, and Dr. J. C. Rowe. Our readers are familiar with the history of this church, and many recall the conferences of 1890 and 1899 which were held there.

This writer attended conference for the first time in 1890, and was admitted on trial at Concord. Bishop Keener, a great big stalwart man, with mind and heart of like proportion presided, and made an impression upon me which I shall ever remember. It was his last visit to North Carolina. This Central congregation has made great strides forward since that time, for it then occupied quite an unpretentious house of worship, but today the handsome and well appointed modern building, with the parsonage by its side is one of the prettiest church properties in the state, as will be seen by referring to the picture of the church and grounds on the front page of this paper.

The congregation in 1890 numbered 168 members and paid the pastor $800.00, while last year they reported 328 members and a salary of $1,500. Rev. Dr. Plato T. Durham is now the pastor and is serving his second year on the charge. Dr. Durham is a finished scholar and a preacher of rare eloquence and power and his ministry is highly appreciated by his people.

The Sunday school is flourishing under the direction of Mr. D. B. Coltrane, the veteran superintendent, and a corps of well furnished teachers.

* * * * *

During the pastorate of Dr. W. S. Creasy, at Central church, a Sunday school was organized at Forest Hill with Mr. W. R. Odell as superintendent. This school flourished and was the beginning of a movement which resulted in 1888 in the organization of Forest Hill church, and Rev. R. M. Hoyle was the first pastor, and during this year the splendid brick church was built. In 1889 Rev. H. M. Blair was appointed pastor and during his term the Forest Hill parsonage was built. The pastors which have served since that time are Revs. M. A. Smith, J. D. Arnold, R. M. Hoyle, J. N. Huggins, G. T. Rowe, J. C. Wooten, M. M. Long, and the present pastor is W. L. Hutchins. During all these years the church has had the steady support and loyal co-operation of Capt. J. M. Odell and Mr. W. R. Odell, the latter being for the most if not all of the time superintendent of the Sunday school, which is a large and flourishing one.

The church has suffered numerically and financially during the past year on account of the disastrous fire which destroyed the mill and threw many out of work, but despite that, the last reports indicate a membership of 387 against 273 in 1890. Brother Hutchins, the pastor, is active in pastoral work, and each Sabbath is adding new names to the roll. He reports the church in a healthy and growing condition.

The Golden Link society, under the management of Mrs. J. C. Fink, last year raised $100.00 pledge money, besides the regular dues. The parsonage is situated on the lot adjoining the church, and is a well furnished and comfortable home for the pastor.

Mr. W. R. Odell who has so long served in Sunday school work, was, at the recent convention, elected vice-president of the state organization.

* * * * *

The Epworth church is the outgrowth of a Sunday school that was carried on during the pastorate of Dr. Bays, of Central church, near the Cannon Mills, and was organized into a pastoral charge under the name of Bays' chapel in 1893 with Rev. T. W. Smith preacher in charge. At the conference of 1894 the report indicated a membership of 129 and the amount paid the pastor was $227.00. The following have since served in the pastorate here: J. R. Moose, W. P. McGhee, T. W. Smith, R. G. Barrett, J. H. Barnhardt, J. P. Davis, B. F. Carpenter, and the present pastor, Rev. J. W. Long, who is now serving this charge for his fourth year. In 1898 the name of the church was changed from Bays' Chapel to Epworth, and three years ago under the wise leadership of Brother Long, the old church and parsonage near the mill were sold and a splendid corner lot secured on Depot Street, where the present commodious church and parsonage are situated. The reader will find picture of same on first page of this issue.

The new church contains twelve Sunday school class rooms all of which can be thrown open to enlarge the main auditorium. It is built of white pressed brick, trimmed with red brick, and is a beautiful structure valued at $10,000, and the parsonage at $3,000. This is a strong and growing charge with a membership of 375, and last year paid the pastor $800.00. The Sunday school, including the Baby Roll and Home Departments, reaches nearly 1,000. It is gratifying to learn

from the pastor that through a system of weekly prayer meetings held at various points that the church has for months maintained a steady revival temperature.

* * * * *

West Concord charge was organized at the conference of 1906, and Rev. W. C. Jones, who was admitted on trial at that conference, was appointed to this work. The membership at the time numbered only 27, and these had been organized into a class in 1905 by Rev. J. C. Wooten, who was at that time pastor at Forest Hill. When Brother Jones went to the work there was no church building, and the congregation worshipped in a gloomy store room which was very poorly lighted and at two other places services were held in private homes.

With a faith that did not shrink in the presence of any obstacle, the pastor went forth to labor and by the end of the first conference year three plain but substantial buildings 30x50 feet in size had been erected. Several generous men in Central and Forest Hill churches came to his rescue and made this possible. The heroic band, weak and small, has grown through these years from 27 to 217, and distributed as follows: Kerr Street church, 124; Westford, 63; Harmony, 30. And three Sunday schools have 480 scholars enrolled. Twenty-nine names have been added to the church roll since conference, and about $700 have been raised for various purposes. Kerr Street will soon be provided with new seats at a cost of $150.00, and the inside painting has been done at odd times by a faithful few members and friends. The debt of $480.00 on Westford will soon be canceled through the untiring efforts of Mrs. W. C. Houston, and the generous friends that she has enlisted in the work. On Easter Sunday about $60.00 was given toward the completion of the inside of Harmony. Brother Jones has done splendid work and while at times the way seemed difficult, God has blessed his labors and given him great success.

* * * * *

In addition to these it must not be forgotten that the Concord circuit, embracing several strong rural congregations, are an important part of the Methodist host of this community. The pastor, Rev. B. A. York, resides in the circuit parsonage in Concord, and is doing good substantial service in his fertile field. We regret that the facts are not at hand for a full history of this charge, that it, too, might have prominent mention in this number.

During this score of years since our conference was organized at Concord in 1890, our Sunday schools in Concord have grown from two to six, and the scholars enrolled from 761 to 1,742, our church membership has increased from 446 to 1,238. The salaries paid to pastors has grown from $1,350 to $3,440, and the value of our church property from $22,000 to $44,000.

We have a live set of preachers there and as active, intelligent and loyal membership as can be found in any charge in the connection.

* * * * *

This marvelous growth demonstrates the fact that Methodism, which in the old days had a wonderful power to propagate and grow, still retains that power where the word is earnestly presented. It has been a mighty force in Concord and the workers have been quick to seize every opportunity to go out and plant the church in new quarters. Forest Hill and Epworth and the churches of West Concord charge are all the result of the missionary spirit of the good men and women who in the ouset started Sunday schools in those sections. They began first to train the children and they grew up and made the church. The live pastors there are not content to rest in growth but are zealous and active to develop the fields which are whitening to the harvest.

S—.

NOTES AND PERSONALS.

—Rev. C. A. Wood preached the sermon at the close of the Asheboro graded school.

—Rev. Harold Turner preached a special sermon to the Odd Fellows at Statesville last Sunday.

—Rev. G. C. Neill, who was formerly a supply in our conference, is now located at Gridley, Cali.

—Rev. J. H. West, of Wadesboro, delivered the literary address last week at the close of Marshville high school.

—Rev. Dr. J. C. Rowe will preach the commencement sermon at the close of the Albemarle graded school next month.

—Dr. W. R. Lambuth, secretary of the Board of Missions, delivered a lecture on Korea in the Methodist church in Asheboro last Sunday night.

—Great sympathy is felt for Rev. Otho J. Jones and wife, of New London, in the loss of their three-year-old daughter, who died of meningitis last week.

—Rev. E. C. Glenn has been doing good work and reports fine meetings in and around Norfolk. He began a meeting at First church, Charlottesville, Va., last Sunday.

—Rev. Dr. Plato Durham preached a sermon to the Pythians at Central church, and Rev. W. L. Hutchens to the Odd Fellows, at Forest Hill church, Concord, last Sunday.

—Mrs. E. L. Campbell entertained the ladies of the King's Mountain Woman's Foreign Missionary Society at her country home near King's Mountain on Tuesday afternoon, April 13th.

—Dr. B. F. Dixon, State Auditor, is always in demand as a speaker. We note that he is scheduled to speak at the celebration of Memorial day at Gastonia on Saturday, May the 8th.

—The protracted meeting conducted by the pastor, Rev. H. H. Robbins, at Race street, Statesville, closed last week. There were twenty-five conversions. Rev. Harold Turner assisted in the meeting.

—Dr. J. M. Turner, one of our most active Wilkes county Methodists, and a leading physician, was in Greensborro last week on professional business and honored our office with a pleasant visit.

—Miss Ethel Carolyn Gray, daughter of Mr. and Mrs. George A. Gray, of Gastonia, was married on April 21st, to Mr. Fred. D. Barkley, in Main St. church, Gastonia, the pastor, Rev. G. D. Hermon, officiating.

—Lumber is being delivered for the new parsonage at Reidsville. It will be pushed to a rapid completion. Rev. L. T. Mann, the pastor, will occupy a rented building pending the construction of the new parsonage.

—By an oversight we failed to mention last week the death of Dr. James R. Callum, Greensboro's oldest citizen, who passed away at St. Leo's hospital, on April 13th, aged 92 years. Dr. Callum had been a resident of Greensboro for forty years.

—Rev. J. J. Edwards, of Troutman circuit, was called to Waynesville last Saturday to attend the funeral of his father, Rev. W. N. Edwards, who died at Laurel, Miss., on Friday, in his 67th year. We have not particulars. Brother Edwards was a local preacher and a good man.

—Mr. A. G. Wall, a prominent citizen, of Lilesville, died last week in his 75th year. He belonged to one of the prominent families of the county, and spent his life on the farm where he was born. The body was buried at Forestville, and Rev. E. J. Poe, the pastor, conducted the funeral service.

—Work has been resumed on the new church building in Mooresville, and will now be pushed forward as rapidly as possible. It is hoped that the main auditorium may be placed in shape for a revival meeting to be held in next month, though it will not be finished entirely by that time. Brother er Courtney, the pastor, is leading his people in this good work.

—Last Wednesday night Rev. T. F. Marr, of Winston, gave to the students of Rutherford College a strong instructive lecture on "Religious and Educational Advantages of Good Literature." Sunday morning at 11 o'clock, Rev. W. L. Sherril preached to a good congregation at Rutherford College, where his wife is now spending a few weeks.

—Mrs. Jennie M. Hunt and Mr. George Bailey, of Elkin, were married on Tuesday April 20th, Rev. D. M. Litaker, of Elkin, performing the ceremony. Mrs. Bailey is a very active and useful member of our Elkin church, and prominent in the social life of the town, and Mr. Bailey is an active business man, being the proprietor of the Elkin Chair Co. The Advocate wishes for these friends a long and happy married life.

—The Gastonia Gazette last week gave quite an extended report of the sermon preached by Rev. G. D Hermon, pastor of Main Street church, on Easter Sunday. In the introduction the Gazette says: "Sunday morning at 11 o'clock Rev. George D. Hermon, pastor of Main Street Methodist church, preached a most excellent sermon on "The Resurrection," advancing some new and very forceful arguments in support of the great fact of the resurrection of Christ. He was heard with marked attention by a good audience."

The twentieth anniversary of the Woman's Foreign Missionary Society, of Centenary church, Winston, was celebrated in appropriate fashion on last Tuesday afternoon. The guest of honor was Miss Martha Pyle, principal of the Laura Haygood Memorial, Soochow, China, who conducted the opening worship. Then after a vocal solo by Miss Lora Ferrell, Mrs. T. F. Marr, after speaking of the call of woman to the missionary field, introduced Miss Pyle, who in a very impressive manner spoke some time, holding the close attention of an appreciative audience. Mrs. L. W. Crawford then made a strong appeal for more workers, greater consecration, and more faithful stewardship.

A VISIT TO MOUNT AIRY.

A hurried visit to Mount Ariy last week brought me in contact with many of her good people and I found Rev. D. Vance Price, the pastor of the Central church, busy in his work. He has a strong and loyal band to labor with and has the cordial support of the whole community. Brother Price has large congregations to greet him each Sabbath and he is capable of and brings to them truth, new and old, out of the treasure house of the Word.

The elect women of the church are already making preparation for the conference of the Foreign Missionary Society which holds its annual session this year in Mount Airy, beginning June 3d. Rev. Dr. T. F. Marr, of Winston, will preach the annual sermon. The live local societies, both Foreign and Home, will join in entertaining their band of mission workers.

The Womans' Home Mission Society of Mt. Airy district held a very interesting meeting at Pilot Mountain, last week ,which was attended by a goodly number of delegates from various parts of the district. Miss Florence Blackwell, the deaconess, was present and added greatly to the interest of the meeting by her timely addresses. She visited Mt. Airy also, and addressed the local society there, which is a vigorous and active one with some 55 members.

Rev. J. W. Kennedy, of Mt. Airy circuit, has entered well on his work and is busy in pastoral work, which he is magnifying and the result is bearing fruit in better congregations and growing Sabbath schools.

Stopping off at Pilot Mountain on my return, I found Dr. J. H. Brendall faithfully at work, as he always is, in and out of season and his people love him and follow his leadership. The graded school was in the midst of its closing exercises and I heard the annual address which was a fine one by the way,, and delivered by Mr. Marvin H. Stacy, who is associate Professor of Applied Mathematics and Surveying at Chapel Hill. Mr. Stacy is a son of Rev. L. E. Stacy, of our conference, and takes front rank as an instructor at the University. His younger brother is a student now at Chapel Hill and this week is one of the representatives of the University in the joint debate with Tulane University at New Orleans. He is a brainy and promising young man too.

S—.

BREVARD REPORT.

Previously reported	$375.31
Tryon Street, Charlotte	100.00
Albemarle circuit	3.00
Taylorsville, $3.60; Rocky Springs, .70c.	4.30
Canton	6.89
Brevard station	18.41
Hendersonville	50.32
Olin	4.00
Reidsville	10.45
Weaverville (additional)	1.00
Waxhaw	11.25
Stony Point	1.60
Prospect circuit	16.00
Concord circuit	15.50
Waynesville (additional)	2.50
Total	$620.53

MRS. F. E. ROSS,
April 26, 1909. Treasurer.

A GLORIOUS WORK.

The American Bible Society put out 88,530 volumes in February. They have just printed a Chinese reference Bible which sells for thirty cents a copy!

The Lord help our readers to pray and pay for such a work.

A. D. BETTS.

Greensboro, N. C.

Correspondence

OUR GEORGIA LETTER.

By Rev. George G. Smith.

In the beginning of my ministry, over fifty years ago, I found myself facing difficulties which some young men of these time seem to think are the products of modern thought. Theological puzzles existed then as now, and the New England liberals led by Theodore Parker, and by Emerson, and the English Broad churchmen led by Newman, were trying to settle them by German rationalism. With both parties the Bible was supplanted by a man-made philosophy. Happily for me, in the first year of my ministry I read a book long out of print, Kennedy's "Divine Life," in which the inductive metnod of Bacon was applied to Christianity, and the test of personal experience was brought into use as unquestionable proof of the truth and power of Christianity. During the next year I read a series of sermons on the fundamental truths of Christianity by Alexander Vinet, in which the various phases of German rationalism were recognized and their error corrected. In one of his sermons on "The Mysteries of Christianity," which he admitted as existing, he made an argument which I have not seen anywhere refuted, surpassed, or even equalled. This sermon has been brought forcibly before me, as I have been reading the Epistle to the Romans. The statements of the apostle concerning man and Christianity, are very clear and are thoroughly in accord with all the facts of human experience. Man is a sinner by nature and habit. Faith in Jesus Christ brings to him peace and victory. The Holy Spirit is an abiding presence in a good man's heart. The very accidents of life, so distressing to a godless man, work together for good to a good man. But Paul makes no effort to explain these facts. On the other hand he recognizes them as being inexplicable. No man has ever yet discovered why evil existed. Why man by nature is hostile to God and goodness, why an atonement is necessary nor how an atonement was made, nor why afflictions are needful to develop character, and Paul makes no effort to explain these mysteries. but freely admonishes they are beyond solution.

In that magnificent doxology with which he concludes the first part of his argument, he says: "God's ways are past finding out.' "None have known his mind or have been his counsellors." God has told us of Himself as the one God, of his only begotten Son as our Savior, of our naturally lost condition of his pity and love for us, of Christ's redemption of humanity, of the Holy Spirit's cleansing and strengthening power; of repentance; of faith; of rules of living; of eternal life, but he has not answered us when we have said, "Why? How?"

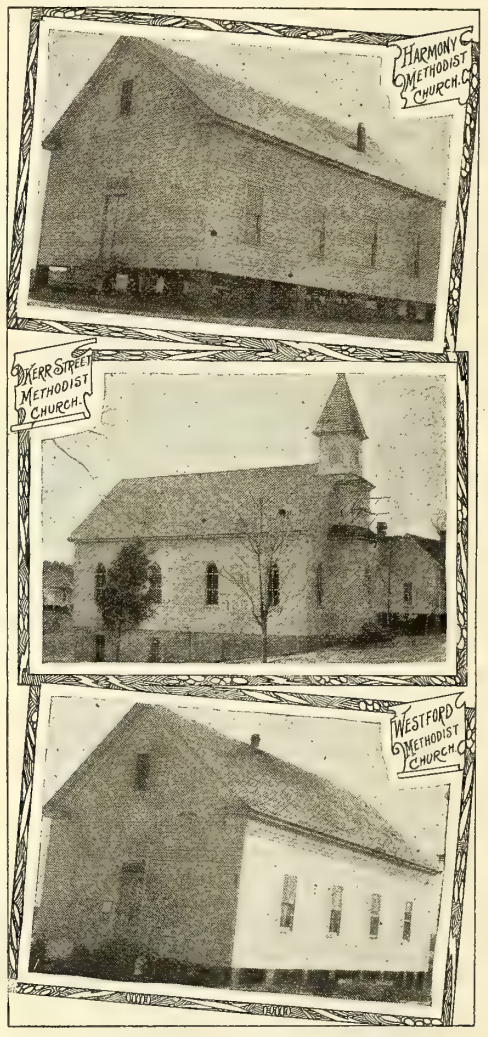
He has done the same in the material world. He has shown us how to resolve the air into oxygen and nitrogen, how to resolve water into oxygen and hydrogen, but he has not told what oxygen is, nor nitrogen nor hydrogen. He has told us of laws of gravitation, but he has not told us what gravitation is. He has told us how to develop electricity, and to make it useful, but he has not told what electricity is. We may ask "How" and "Why" forever, but we get no answer. The facts are ours, the explanation of the facts are His.

We have no right to refuse obedience to his mandates unless he shows us they are, as we say, reasonable. The sinner may waste his life in saying, "Why hast thou made me thus," instead of repenting and trusting and obeying, but it will make no change in God way of doing.

Mr. Darwin has been very prosmiscuously before us, because it is his centennial. He was an agnostic from being simply non-religious (brought up a Unitarian), be become a Theist, not even a Deist. then an agnostic, not even believing in God. He thought he had found a way to get rid of the God of the Bible. Many thought so too. He had not gotten rid of the duty of human kindness, nor the duty of truthfulness and honor. He had not become in anyway grossly immoral. He had simply lost his God sense, and was without God in the world, not liking to retain God in his knowledge, he lost Him out of it. If there is any comfort in Godlessness, man can reach that state by simply ignoring God. What distinguishes them from brutes they can destroy, and be as totally without a sense of God, as the deer who bounds through the forest. You may pity them, but he lets them alone. God has told us all He thought best to tell us, and all we need to know to make us happy and good, and he is going to do no more. If we reject the Bible, we will find no other revelation. He recognizes no right we have to demand another.

It is a demand for that which is absolutely unnecessary. Everything we need to know has been told us. The fruit of every tree in the garden but one is yours. Man could be no better equipped for life, if every fact was carefully explained. We would not sleep more peacefully, if we knew why night comes and why sleep is demanded. We would not send a telephone message any more certainly if we knew what electricity was. We would not eat food with more relish if we knew why it is needful to eat and how food is turned into blood, bone and muscle.

If God should yield to our demand to explain; if he should explain to us all mysteries, and give us all knowledge, what power would we have to understand his explanation. Mr. Darwin spent 20 years in elaborating a theory on one single line. He thought he had the truth, many agreed with him, and attempted to show that his conclusions which made him an agnostic, made them theists, and after all the greatest scienetists when the min-



CHURCHES OF WEST CONCORD.
Rev. W. C. Jones, Pastor.

or ones had followed him, decided that with all its plausibility the conclusion he reached was not supported by the facts and rejected it. If one of physical science could not be explained after a toil of twenty years, could any man have comprehended those immense facts, which are found in the spiritual world? It is simple absurdity for men in a great practical world to spend their lives seeking after those truths, which in their very nature must elude us. The Book is here. Its practical teachings are plain. We have all we can do to reduce its precepts to practice. It is folly for us to be wasting our efforts on settling needless questions. If God had wanted to give us an exact statement of every doctrine, and to defend each one by argument, he might have done so, but he did not. He left us in ignorance of speclative truths, but told us what to believe, how to live and what to hope for.

We cannot value the Bible too highly, nor study it too closely, nor be too cautious in reading it what we wish to believe. I once was talking with Bishop Pierce, who was one of the wisest of men, about these mysteries. He said he had written to his father to get his views on some question concerning the Trinity. He in his youth had begun to speculate and to try to solve mysteries, but he soon found it would ruin him, and he quit it. An old preacher of near 80 years who was noted for his bold conclusions, and who had tried to make a Theodacy, said: "Smith, I was on the old ship once, and was sailing along peacefully, but I became anxious to sound some depths for myself and I got in my little boat and began to sound, and the ship left me." He said somewhat sadly, the last time we were together just before he died: "My trouble, Smith, is not gross sin, or any inclination to it, but Infidelity." These rationalistic speculations bode us no good. We must be content to reduce to practice what God has told us, and reducing his teachings to practical life, let these philosophies alone. The whole shore is lined with the wrecked lives of those who rebelling against God's limitations; have sought to find a new Bible, and substitute a man-made philosophy for a divine revelation. We must be content to take what God gives, nor seek madly to find what he has forbidden.

HOW THE WORD OF GOD WAS EXALTED IN CHICAGO.

By Ezra Westcote Clark,
Religious Editor, Chicago Inter-Ocean.

An experiment in instructive evangelism has been successfully tried in the heart of Chicago's great commercial district by Dr. James M. Gray, dean of the Moody Bible Institute, who has just concluded a series of noon-day meetings for business men and women in the Great Northern theater, located adjacent to the great department stores and office buildings which make the city the "Great Central Market" of the country.

Dr. Gray believes in the Bible. He believes in it not as a literary classic or collection of interesting traditions. He believes in the Bible as the inspired word of God. To him it is meat and drink. It is the revelation to him of the divine plan of salvation.

His meetings have been unique. Departing from the usual methods of evangelism, he discarded all attempts at emotionalism and the telling of catching stories. The gatherings were the most deeply spiritual and religiously instructive that have been held in Chicago in a generation. Not for years has the city given such enthusiastic support to a series of religious meetings. The building was crowded at all times and the attention accorded to the speakers and singers was little less than remarkable.

The power of gospel singing was strikingly illustrated throughout the series of meetings when time and again the great audiences packing the theater from pit to balcony were wonderfully swayed by the singing of Dr. D. B. Towner, the well known gospel singer and hymn writer. Assisting Dr. Towner with the music were a male chorus choir of students from the Moody Bible Institute, the faculty male quartet and a ladies quartet from the Moody church.

"Five Roman Jewels" formed the subject of Dr. Gray's daily message. It developed that the jewels were really the five fundamental principles of the gospel as revealed in Paul's epistle to the Romans, as follows: Salvation, Satisfaction, Sanctification, Security and Service.

"Chicago needs a revival. If it is to come it must be by the word of God pressed home in the power of the Spirit of God not by means of a worldly philosophy or scraps of poetry as some seem to think." Thus did Dr. Gray on the opening day announce the need of Chicago and tell how it must be supplied. He held true to this platform in every meeting. Never since the days of Moody, has Chicago heard the gospel more clearly and forcefully proclaimed. The people hung upon the words of the speaker hungry for the word of God. It showed unmistakably that the power to attract, hold and interest has not departed from the scriptures.

Dr. Gray is essentially a teacher. He has the happy faculty of interesting and holding the attention of large audiences. For years his services have been in constant demand at large Bible conferences and conventions, his engagements along this line carrying him into all parts of the country, and annually for a number of years across the ocean.

Ministers and pastors have always formed a large part of the constituency of Dr. Gray as an expositor of Biblical truth, due in large measure to his ability to work on friendly terms with representatives of the different denominations, and the breadth and fairness of his interpretation.

It was from the late Dwight L. Moody that Dr.

Gray got much of his inspiration for this work. Prior to his coming into relationship with the great evangelist, Dr. Gray was engaged in the work of the regular ministry, giving part of his time to lecture work in various theological seminaries. At Mr. Moody's earnest solicitation and cordial cooperation he determined to give almost his entire time to Bible evangelism.

The recent work in Chicago has followed along the same general lines as his former efforts except that certain innovations most adaptable to the scene of the meetings, were introduced.

Each day the text and scriptural context were displayed across the stage in letters eight inches high on an immense screen. Pointer in hand Dr. Gray led the vast audience in the reading of the word. Then turning toward the assembly he expounded unto them the meaning of the verse or verses. In the midst of an explanation he would wheel around, and, pointing to the screen, call attention to the particular word or phrase he desired to fix in the minds of his auditors.

It was no small undertaking for the Moody Bible Institute to attempt the holding of such a series of religious meetings in the heart of Chicago's business district and only a stone's throw from the Board of Trade with the confusion and chaos of the wheat pit.

"Instructive Evangelism" is the new idea that James M. Gray and D. B. Towner have taught to Chicago. Studiously avoiding all methods and appeals that might be construed as sensational emotionalism the evangelists, esteeming it their mission to exalt the word of God, endeavored to press home to the hearts of men and women the principles of the gospel and inculcate in the lives of the people a love for the truth as is is in Christ Jesus.

"Were there any conversions?" you ask.

"Yes." Personal work with inquirers was quietly done at every meeting. When Dr. Towner sang "Ship Ahoy," all over the house people broke down and cried as the words of the hymn struck a responsive chord in broken and contrite hearts.

"Were not the results of the meetings lost if no cards were signed and if the people were not urged to join particular churches?"

"No."

Once the word of God is implanted in the human heart and given the slightest encouragement to grow, it will be watered and nourished by the Holy Spirit and eventually will become manifest in the life.

Dr. Gray aimed deep. He struck at the great religious currents coursing under the varied life of the metropolis and tapped the source of life, happiness, and religious aspiration—the word of God.

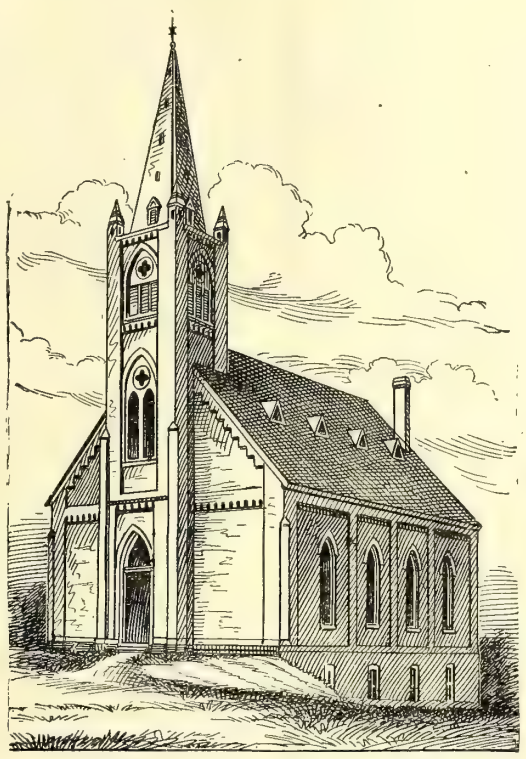
Thus was the word magnified in Chicago.

FROM OLD VIRGINIA.

By Rev. J. M. Rowland.

The other night we sat in the auditorium of Richmond College awaiting the coming of Dr. Chas. W. Eliot. We went early to get a seat where the crowns of the uncrowned queens would not eclipse Harvard's son of world-wide fame. We sat beside a Georgia gentleman whose feet are in the commercial path, and whose home is here and yonder. Neither knew the other, but either to the other talked thinking it a good time to learn a man before you get acquainted with him. His tongue that night was not all tied up with secret orders, and unlike many men among strangers, he did not bite his lip in silence for fear he would betray the password he should wrap in the veil of secrecy. We talked of men, manners and money, politics, preachers and prosperity, customs, churches and children, and wound up on ladies' hats, ere the distinguished company with sawed-off coats and half-grown vests entered from the banquet hall. Upon this last-named topic this Georgian said a thing or two, and inasmuch as he turned out to be a Meethodist and so did I, he said amen and so did I, though with all my pent up and stowed away opinions on this subject I was not quite so violent a champion of the hatless woman as he. But he had suffered most. He had after a hard week's work often traveled hundreds of miles to hear some great preacher like Candler, his erstwhile schoolmate, or Galloway, the pulpit prince, only to look upon a medley of millinery make-up that shut off the bishop from the eyes of the world. He had seen men try hard to get to church to hear a preacher, but when the millinery wall rose up to shut out the pulpit like China's wall shuts out the city celestial, they turned away cursing, while the voices from their hiding places among the feathers and flowers, frills and flounces, sang, "Bear me away on your snow-white wings, to mine immortal home." He could tell me why men didn't go to church more. It was hats and rats. Therefore he classed modern woman's headgear along with saloons in keeping men from Christ.

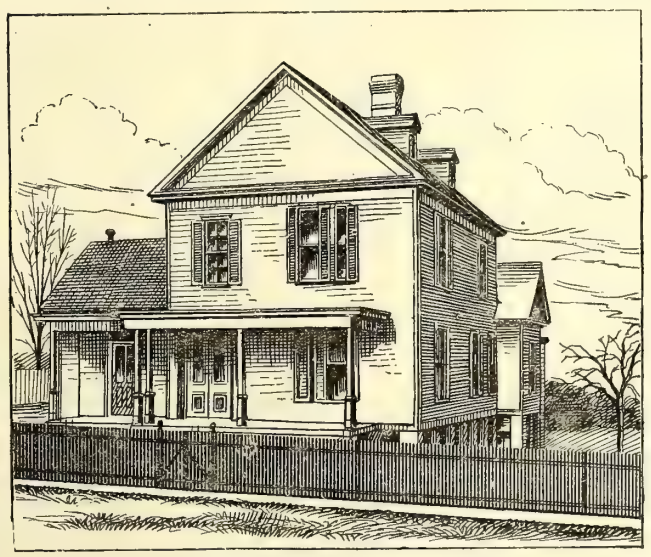
The average reader will think this vastly exaggerated, but there is enough truth in it to demand the attention of all who love the Lord and their



FOREST HILL CHURCH, CONCORD.

fellowman. It is with sympathy for the many who have suffered from this silly and over-wrought custom that this protest is written. That the hats of these days hinder the work of the church is a decided fact. Men in the rear of churches certainly cannot see, and when a man does not see he does not hear, so he does not bother to come. A merchant yesterday said he went on Easter to hear a great preacher, but "never saw him at all," but he added, with some relief, "my daughter said she saw him."

Why should this Christian country be forced to accept these abominable customs from worldly Paris? Shall that city of Christless life turn our temples into hanging gardens of Babylon and we



PARSONAGE OF FOREST HILL CHURCH.

have no protest? The low down tenderloin of slumdom in New York puts its stamp of approval upon Salome theaters and chicken-hearted Americans swallow it because it comes from New York and was all the rage there; the political bosses make out their tickets smelling much of monopoly, liquor and lucre, and the American voter votes it; materialistic France, where virtue is ebbing out and treachery and lechery ripe, sends out its heathenish customs and Americans put on the togs singing lustily, "My country, 'tis of thee, sweet land of liberty." It is estimated that $80,000,000 were spent for Easter hats this year in the Union. Half this sum would have paid for more becoming hats, and left $40,000,000 for an Easter offering to send forty thousand missionaries for twelve months to tell the Easter story to the multitudes who for centuries have buried their dead in the darkness of despair because they have never been told of the Resurrection our hats helped to celebrate. Why this taxation without representation? Why shall our women give their forms bends and twists God did not give them just because the Frenchman says so? Why shall the American wear cart wheels on her heads, balloons on her arms and turn herself into a museum because the sap heads of Paris say so? Women are wanting to vote. If they will rise in rebellion against the slavery of fashion and in behalf of an army of Christless men give us hats that won't shut off the vision of the kingdom they will do better than to vote.

There are many young ladies in our towns and cities who work upon small salaries to support themselves and in many cases they must help support the family. They must dress as well as the average young woman or be embarrassed and discounted. The most modest hat they can buy in these cities will range from $5.00 to $10.00. She has no alternative. It is that or nothing. A poor girl working a week for a hat! That is slavery for her. Why will the women of this land allow it?

The other day into my church came a pleasant faced stranger. He bowed in prayer and settled down to worship God. I spotted him and intended to have his hand after the benediction. Presently a battalion of feminine headgear bore down upon him. I have never seen his face since that moment. My official board is noted for bald heads and true hearts. The baldest head adorns the choir. On Easter some one said Brother B— looked like a pumpkin in a flower garden.

Awhile ago I was on a midnight train that thundered over the hills. It was crowded. A lady entered with a hat on her head and a band box in her hand. (If the hats follow more the Rooseveltian idea of expansion, the band box will give place to the band wagon). The only seat was near a jolly drummer, who belongs to the class that sells goods for a business and snores for amusement. He was of the fat variety, of the class who for years have not seen their feet, and who when they sit down fill up their own laps. While we were wondering how on earth he would ever nurse his children, if he had any, the bandbox lass approached to take the seat in front of the drummer. They were the double seats that face. He was just ready to tune up, and was drawing his vocal chords across his epiglotis to tune it and running hot air through his goozle to test it. He was about ready to give the belated passengers a free entertainment when the lass took her seat. There was no place for her bandbox but in her lap. She wedged it in edgewise. It so crowded the bellows of the drummer that he was forced for several miles to give us short meter instead of long meter, and to some extent the performance was a failure. This poor drummer could not see why this bandbox should so crowd him that he could not exercise freely America's great privilege of blowing his own horn at the midnight hour, besides furnishing free entertainment for a carload of people for a hundred miles. There are some uses for everything.

Now sister, don't flatter yourself by thinking the "merry widows" become you. Many of us ought to ask pardon for telling our wives in response to the much-asked question that the hat becomes her. To me they look pathetic hid away under such a load. God made them to look better than that. When poor woman goes out into the wind we are sorry. She has our sympathy as she holds on to her broad possession while the March win assaults. Be it said to her credit, so far as we know she has not lost her hair, her head or her brain.

Poor woman! She would not step on a woman that crawled at her feet. She cannot bear to kill a chicken for dinner All bloodshed to her is awful, and suffering rends her soul. She is so tender-hearted, and who would have her otherwise? And yet! she has sent hundreds of hunters to the woods and the fields where innocent, harmless birds in their beauty were singing with melodies none else can make—melodies God told them to make. They have trapped and slaughtered because tender-hearted woman said so, and tender-hearted woman has triumphantly worn the trophy

of this sinful slaughter to the Temple of God. She has bowed the head upon which rested the slaughtered at the altar of Jesus, as she put to her lips the emblems of the Lord's suffering for her. The tender-hearted sisters have looked with admiration upon slaughtered innocence on her head, as she arose singing with the congregation

"Or if on joyful wing cleaving the sky,
Sun, moon and stars forgot, upward I fly,
Yet in my dreams I'd be,
Nearer, my God, to thee,
Nearer to thee."

There is one door of hope. Perhaps the widening process will continue until like the Jerusalem camel that halted at the Needle's Eye gate outside the city wall to rid himself of pack and rider before he could squeeze himself through, so woman's hat will be so large that she will be forced to unpack at the temple's door. In which event the churches of the future will be furnished with a hat vestibule, and a duly appointed "hat warden" will guard the crowns while the queens bow before the King. In the meantime where is the woman who will start a crusade to at least remove hats in church so men can see and hear? May that woman come forth and may she enlist every woman who loves the Lord and her neighbors in the great reform until it sweeps the land. "So mote it be."

FROM THE FIELD

Charlotte District Notice.

Applicants to the Charlotte district conference for license to preach, for admission on trial in the Annual Conference, and for orders, will meet the examination committee in the parlor of Trinity Church, corner South Tryon and Second Streets, at 2:30 p. m., Wednesday, May 5th, for written and oral examinations.

E. L. BAIN,
Chairman of Committee.

Woodleaf Circuit.

We are enjoying this beautiful spring weather. Spring is a hopeful season anyway, and we are hoping to get our Sunday schools going full blast again. We have continued Sunday school during the winter, but, naturally, attendance has not been so good.

We have a good many new subscribers to your paper in the community. This will be a help toward better work. It is a great inspiration, just to know what others are doing.

Our Mrs. Pusey is off visiting her relatives in Salisbury just now, but we hope to have her back with us in a few days.

R. W. BAILEY.

Missionary Institutes.

Two successful missionary Institutes have recently been held on the Shelby district. Rev. E. N. Crowder at Sulphur Springs, and Rev. F. L. Townsend at Lincolnton. One at a station and the other at a country church.

Rev. E. N. Crowder had a two day's institute Saturday and Sunday. A full program was prepared, and every speaker was present. Mr. J. D. Martin, lay leader of the Shelby district, had on hand a map of the district which he had prepared. The attendance was fine, and the pastor was so well pleased with the conference that he will have a similar one at his other churches.

Rev. F. L. Townsend began his institute Wednesday night, and continued every night over Sunday. The immediate result of this institute was the raising of all the conference collections and in addition to this Lincolnton station will support a native helper in the foreign field. Three stations on the Shelby district will support a missionary: Shelby, Main St., Gastonia, and Lincolnton. We hope others will join this goodly company.

These words are written to encourage other churches to hold missionary institutes. It will require the pastor's time and care, but it will pay both him and his people.

C. F. SHERRILL.

Shelby, N. C.

Program of Rutherford College Commencement.

Sunday evening, May 9, at 8 o'clock, annual sermon to the Y. M. C. A. and Y. W. C. A., by Rev. W. F. Womble.

Tuesday morning, May 11, at 11 o'clock, annual sermon by Dr. Jno. C. Kilgo, of Trinity College.

Tuesday afternoon at 3 o'clock, Declaimers' Contest—Platonic, Newtonian, and Victorian Literary Societies.

Tuesday evening at 8 o'clock, Inter-Society Debate, Newtonian and Platonic. Query: "Resolved, That the miracles of Christ were greater evidences of His divinity than were His teachings."

Wednesday morning, May 12, at 11 o'clock, annual address by Mr. D. A. Thompkins, of Charlotte.

Wednesday afternoon at 3 o'clock, alumni address by Rev. Ira Erwin.

Wednesday evening at 8 o'clock, play by Dramatic Club.

Missionary Conference at the Methodist Church.

The pastor's and laymen's missionary conference met in the Methodist church at 10:30 yesterday morning, with Mr. E. A. Cole, of Charlotte, permanent chairman, presiding.

After the roll call an informal discussion of the Laymen's Missionary Movement was held, led by Mr. W. B. Stubbs, of Nashville, Tenn.

Thursday afternoon was taken up by talks on the lay movement on my district, by Mr. J. B. Ivey, of Charlotte; J. D. Martin, of Shelby; Professor Avent, of Morganton; and Prof. D. Matt. Thompson, of Statesville.

Thursday night, Dr. W. R. Lambuth spoke on Missionary motives. This was a strong practical talk. Dr. Lambuth was a missionary for a number of years himself, having been reared in China and having lived there up to a few years ago.

Today will be devoted to further discussions of the different missionary problems and fields. There are about 75 delegates in attendance, coming from the Charlotte, Shelby, Morganton and Statesville districts.

The conference will close tonight. We are glad to have these men of God meet in our town. We believe they will be a benediction to it and we will be the gainers for their having been here.—Catawba County News.

Educational Conference.

A Richmond special, April 21st, says: "The educational conference of the Methodist Episcopal Church, South, was opened here this evening, Governor Claude A. Swanson delivering the welcoming address, which was responded to by the Rev. John C. Kilgo, D. D., president of Trinity College, Durham, N. C. The attendance was large and Broad Street Methodist church was crowded, when the meeting was called to order.

"The principal address of the evening was delivered by Charles Wardell Stiles, Ph. D., chief of the division of zoology, United States Public Health and Marine Hospital Service, of Washington, D. C. 'The medical explanation of certain cases of backwardness, found in some of our rural school children,' was the subject of Mr. Stiles' address, which was illustrated by a stereopticon. The speaker showed that hook worm disease is prevalent in rural districts and ascribed the cause to unsanitary conditions, existing on the farms and in the rural schools. The remedy for this evil, he gave as the thorough sanitation of the schools and most important of all the improvement of conditions along this line in farm life."

Church Extension.

The committee on applications has just finished its work. For three weeks this committee has been trying to make $50,000.00 (the amount which the board can appropriate for donations at its annual meeting in Memphis, Tenn., April 29-May 1), supply the demand for $205,750.00. It has also been wrestling with a proposition created by a demand for loans amounting to $282,793.00, with only $75,000.00 in its hands for distribution.

We have done the best possible, and a report is ready for the board, which has final authority in every case.

There is not a preacher in the church who would not earnestly press the claims of the board of church extension, if he could sit for one hour with this committee on applications.

It will be observed that the amount asked for in loans is equal to our total capital loan fund capital. When it is understood that it is impossible to turn this capital over in a shorter period than five years, the necessity for a larger loan fund capital will at once be seen.

It will be observed that the amount asked in donations is more than $30,000.00 larger than the total church extension assessment. When it is remembered that this assessment is not paid in full, and that the conference boards receive 50 per cent. of the amount paid, our trouble will be manifest to all.

W. F. McMURRY,
Corresponding Secretary.

Waynesville Missionary Conference.

"The best yet," declared Dr. J. W. Wolling, the veteran missionary, and he ought to know. This estimate was made concerning the recent laymen's missionary conference for the Asheville, Waynesville and Franklin districts, held at Waynesville, April 14th to 16th.

The attendance was good, considering the time of the year and the agricultural character of the territory. About 125 delegates were present from outside of Waynesville, of these thirty were from the Asheville, twenty from the Franklin, and seventy from the Waynesville districts. There were twenty-three pastors, and three presiding elders. Twenty-seven charges were represented. Rev. J. H. Fitzgerald, Rev. J. M. Terrell and Mrs. Laurence Reynolds, returned missionaries, were present.

At the first session, Dr. Daniel Atkins presided. The failure of Chas. H. Ireland to be present on account of trains not connecting at Asheville was greatly regretted. D. J. W. Wolling proved to be an exceedingly entertaining substitute. And the first session was a success.

Under the direction of W. T. Weaver, as chairman, and John A. Marr, secretary, the permanent officers, the conference was efficiently conducted to the end. There was not a dull session. Dr. Pinson was at his best. Mr. Stubbs, equipped with his usual charts, spoke convincingly to a large audience, including and ex-Congressman, and state legislators, upon Christ the statesman.

Miss Head was a prime favorite. In fact it is difficult to say which was more popular, she or Dr. Wolling. Sickness detained Dr. Moore. The local talent on the program, brought well prepared messages.

The local arrangements were all that could be desired. Pastor Barnhardt, proved himself an excellent host. The church was tastily decorated with maps, charts, and flowers. The choir gave some good music. The chairman won the admiration of all. The following resolutions were adopted:

Whereas, the laymen of this church have by resolutions and otherwise committed themselves to the solemn purpose to aid in extending the gospel as commanded by the Master, and

Whereas, Our church has an organization in our church mission board properly officered, for the conveyance of the gospel to the unevangelized, if properly supported with men and means, therefore be it

Resolved. That we will ask every pastor and presiding elder in the three districts to have one service during the month of June next, directed towards enlisting the support of laymen in a direct way by becoming members of the emergency corps.

Missionary Meeting at Newton.

A goodly number of pastors and laymen from Charlotte, Morganton, Shelby and Statesville districts met in Newton Thursday, April 22d, for a pastor's and laymen's missionary conference. This conference was from beginning to end a feast of good things. In every session there was much to instruct and inspire. In fact, every speaker seemed to have for a purpose the impartation of such information as would inspire to personal consecration to the service of God.

Mr. E. A. Cole, of Charlotte, presided very efficiently with ease and grace and authority. He kept things moving. There was not haste, but constant progress. And withal every meeting was "free and easy;" just the kind that makes every one feel that he has a part in achieving success.

Mr. W. B. Stubbs, secretary of the laymen's missionary movement in the M. E. Church, South, did much for the conference by bringing plain, practical, pointed messages to us. Laymen cannot come in contact with him without being made to feel that laymen have a great work to do in the church of God. Mr. Stubbs makes the preacher feel that there has been discovered a very productive field that hitherto he has not been properly cultivating.

It is needless to say that Dr. Lambuth's address was great. His subject was missionary motives. At the conclusion of his address he mentioned the fact that the Board of Missions would be compelled to cut off from the missionary force in Korea twenty native workers unless some special provision could be made soon. The men of this conference were in no mood to stand by and see our board of missions retrench. So representatives from eighteen pastoral charges assumed the responsibility of making a special effort to get each of these charges to assume the support of one of these native workers. And in addition to this the conference passed a resolution asking that the presiding elders and lay leaders of the Charlotte, Morganton, Shelby and Statesville districts make special effort to provide for five additional native workers in Korea.

This is a very brief and imperfect report of the Newton conference. But the real power and value of such meet-

ings cannot be put on the printed page. To appreciate such a conference one must be present and receive the spiritual impression in his own soul.

Eighth International Epworth League Convention.

Eastern ideas of the Far West picture that country as being crude and wild. Doubtless many who would like to attend the Eighth International Convention of Epworth Leagues, to be held in Seattle, July 7-12, hesitate at the thought that the trip is likely to entail possible hardshpis and dangers.

A visit to Seattle will disabuse the minds of all of the idea that the comforts of life are less or the dangers greater in the West than in the East or South. One is just as safe, or more safe, in the pursuit of life and happiness in Seattle as in any of the cities of the East or South.

Although on the verge of a wilderness, Seattle is not a frontier city. There is little of the frontier element there for it left years ago with the stampede to Alaska after the discovery of gold there. Instead, Seattle is largely made up of transplanted Eastern and Southern and Canadian people and a smaller percentage of its 300,000 people are of foreign birth than the percentage of foreign born in the average American city. A sprinkling of Chinese, Japanese and native Indians give its street scenes picturesque touches, but from the standpoint of birth and patriotism of its people, Seattle can lay claim to being the most American city in the United States.

Enforcement of law goes hand in hand with Americanism and patriotism, and accordingly, Seattle is an orderly city with laws against disorder and vice well enforced.

Seattle itself is full of interest to visitors. Situated on Puget Sound, it is an inland seaport, with great vessels at its wharves and all of the interesting things which the sea, especially the Pacific Ocean, bring to its shores. It is beautifully situated between Puget Sound on the west and Lake Washington on the east, with towering mountain ranges rising beyond each body of water. It is built on hills which rise abruptly from the sound and from the three lakes included in its territory, and its contour makes it most interesting to those from level sections of the country.

Great engineering difficulties are being overcome in the construction of Seattle for the hills have imposed barriers to the commercial growth of the city, and with true American spirit, Seattle is removing the hilltops and establishing her streets on easy grades for the uninterrupted flow of the commerce of the years to come. The process used is one originated by Seattle genius; the application of hydraulic mining methods to the process of regrading the city street. Powerful streams of water are turned against the hillsides, directed from giant nozzles, fed from huge wooden pipes and, as the earth crumbles, it is carried away in sluices to the tide-flats which are being gradually filled in, becoming dry, level ground.

Hundreds of blocks are being leveled in this way in Seattle, some hills being cut off over 100 feet and large areas, almost in the business center of the city, resemble huge mining camps with the hydraulic giants at work day and night, tearing down the hills from which the buildings have been previously removed.

It is at the expense of millions of dollars that Seattle is whipping herself into shape for the immense growth which has broken all records of increase for modern cities and which is ever imposing more burdens on the young city. Seattle is a great city in the building and the process is of intense interest to all. Many have come across the continent for the sole purpose of seeing Seattle grow and the works now in progress will be the source of never failing interest to convention visitors.

Seattle has excellent hotel accommodations; as good as any city of its size in the United States and better than many, for Seattle has always a large transient population to care for and has always provided adequately. The city has approximately 150 miles of street railway, many of the lines following the shores of the beautiful lakes in the city limits, hurtling over the hills from which the mountain views are magnificent or skirting the sound whose scenery is unexcelled. One can travel for days inside the city limits of Seattle among ever-changing and interesting scenes.

Visitors will be well taken care of. The Seattle Chamber of Commerce has established a bureau to place visitors in homes and boarding houses when hotel accommodations are exhausted; and has listed 10,000 rooms The local convention committee is working in harmony with the Chamber of Commerce in this respect.

Exceedingly low railway rates are being arranged for all sections of the country, with stop-over privileges both going and coming back, making the convention trip a most attractive one from all standpoints.

Mrs. Emily Brower, of Concord, N. C..

The death of this excellent woman means a positive bereavement to myself. Amongst all the elect women whom I have known during my ministerial life, and they are many, she held a place of high honor. The Brower home when first I knew it was in the southeastern corner of Randolph county. As an itinerant on Montgomery circuit, my first charge, I was, for a year given a place in this family. Here I found Mr. Alfred Brower and wife, with one son, then about grown, and two daughters, eleven and thirteen years old. The Brower family were the chief stay in Mt. Olivet church. The son was already a member of the church, and a most exemplary young man.

It was my happy privilege to receive into the church the two girls above mentioned. It was no difficult matter to lead them to Christ, after the training they had received at the hand of their beloved mother. All the children of this home seemed to have, if such a thing be possible, a genius for religion. And I am glad to know that love for the Master and devotion to the church has not waned in them through the passing years. Born in a Methodist home, brought up under the most faithful Christian discipline, it is no strange thing to find them as we do in Concord, N. C., all three of them still loyal to the church, zealous for her progress, and faithful supporters of her institutions. But they are indebted immensely to this Christian mother.

Mrs. Brower was a woman of strong intellect, unwavering devotion to right and truth. But it was in the capacity of a mother that her character shone the brightest. Only a few years before being admitted into their home, I had lost my own dear mother. My heart was still tender with the sense of my own bereavement. Mrs. Brower became, at once, a kind of second mother to me, and from that year on till now I have thought of her as one of my mothers. I learned and felt the force of our Lord's words when He said: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, etc."

I believe she always looked on me, in some sense at least, as she would put it "her boy." When in feeble health a few years ago, she came to my place at Waynesville, and expressed herself as being comforted at being in "her boy's" home. It was a great pleasure to us to have her under our roof for a few days. I felt honored to give her shelter for a time, knowing full well that she was a servant of the Lord Most High.

A precious memory is that of the Sunday she attended our services, and the words of appreciation, and comfort and encouragement, she gave me as I stood by her bedside in my own home that same afternoon.

But now she is no more with us on earth. Having lived such a noble, purposeful, useful life, her task on earth is done, and she has ascended to be forever with the Lord. The fruits of her labors remain and future generations will rise up and call her blessed. May her ashes have sweet repose.

F. L. TOWNSEND.

Our Washington Letter.

Contrasting the present advanced condition of the season in this section with that of two weeks ago, the average observer would naturally conclude that there has been somewhat of a re-adjustment of affairs and that

(Continued on Page 15.)

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BEAUTIFUL FLOWERS Three choice named large flowering Cannas, all different in color, and one Tuberose for 25 cents, post-paid. All home-grown bulbs. Send quick. **Mrs. Ruth Sandford, Box 8, Granite Falls, N. C.**

The Christian Life.

"Wake to be glad!" sings the Lark in the sky,
As it soars to the upper air,
"Oh, the sun is smiling, the breeze sings low,
The light spreads fast, and the shadows go—
Wake, oh, wake to be glad!"

"Wake, to be strong," sing the birds in the wood,—
The Robin's call, and the Bluejay's cry—
"Stretch wide the wings, give no time to rest,
Gather the food and build the nest,—
Wake, oh wake to be strong!"

So, glad and strong, we'll wake to the day,
(Work for the wise—for the Little Ones, play,)
Taking the task the Father may give,
Loving and serving, most truly we live—
Like the birds—as His children may!

—Mary Spear Wolcott.

THE GOD OF BEAUTY.

There is a fact about the Creative Power, which may be certainly known, and with the growing aesthetic faculty of the race, it must become increasingly impressive. That power must love beauty, for the most ubiquitous fact of the universe, as it appeals to our senses, is that it is all beautiful. Beauty is not the accident of a particular thing, or a temporary condition. But the galaxy in the sky at night, the sky itself by night or day, the whole earth and multitudinous seas, the coming of dawn, the colors of the sunset, the forms of vegetable life, the forms of animal life, the very dust of the earth, the coal measures, the chalk cliffs, the primeval rocks, everything everywhere is steepd in the magic of beauty. Beautiful are the woods when they burgeon in the spring, but beautiful are they when they wane; still beautiful when they are

"Bare ruined choirs where late the sweet birds sang,"

or when they are silvered with frost, and covered with the white mantle of snow.

Beautiful is the world which by its minuteness evades the eye of man. Peer into it through the micropscope, and you find the minute particle of dust, or the filmy wing of the tiniest insect, is beautiful and perfect as the starry sky or as the flower-pranked meadows of the spring.

When St. Paul argued from the visible things the everlasting divinity and power of the Maker, he spoke as a Hebrew. If a Greek had written the passage, he might have inferred with equal justice "even his sublime intelligence and unfailing aesthesis sense." But it is not only much to know about the Power that made the universe, it is a cause of reverence and love, that the love of beauty is a formal and motive principle within it.

I saw some time ago the gallery of Holman Hunt's pictures. I do not know him. But after studying "The Lady of Shallott," "The Shadow of the Cross," "The finding of Jesus in the Temple," and, above all, that masterpiece, the portrait of himself, I might with some justice say that I do know him. As the painter of these pictures, as the brain teeming with these ideas of truth and beauty, as the face which he shows to the public in his portrait, he is more familiar to me than many people whom I meet. But the universe, as we study it, is a great picture gallery of masterpieces, a moving panorama of truth and beauty, in which the breadth surpasses that of Paul Veronese, and the minute detail defies the pre-Raphaelites. The Artist can be surmised, and even known to the observer. And if in that gallery is found a picture, his own self-portraiture, the image of the invisible, the brightness of his glory, and the expression of his substance, we may have ground for saying that we know, or can know, him better than we know our fellow man or even ourselves.—Robert F. Horton, D. D.

MORE THAN SHE KNEW.

She was a farmer's wife ,and all the cares that fall upon the women on a farm came to her. She was busy all day milking, and cooking, sweeping and mending. She had no time to engage in church work, even if she had been able. But she felt she was not equal to it. She attended Sunday school, but took no audible part in the lesson. She sat in church regularly, and gave freely of her butter-and-egg money to missions. She could not pray or speak in the women's meetings; nay, she could not find even voice enough to read aloud a text of scripture. How could she work for the Lord, except to live her life in his sight? One day she spoke to her chore boy, a German immigrant, "William, have you a Bible?' No, he had not. "Would you like to have one?" William thought he would. The next time she went to town she bought a Bible as a gift for William. All winter long he spent his evening spelling out the sentences in his English Bible. When the spring communion service was held he came before the church session for examination for membership. He was the only one who united with the church, and the pastor and his faithful officers felt discouraged. The next year he asked for his certificate. He had obtained a position in a pork-packing establishment, and was leaving for the city. "That," said the pastor to himself, " will be the end of William. He'll simply be swallowed up and drift away from the church."

Some years afterward the pastor attended a meeting of synod in the city where William had gone. He remembered the boy, and went to the pastor to whose care William had been dismissed.

"I sent your church a boy ten years ago, and I have often wondered what become of him. His name was William B—. Did you ever hear of him?"

"William B—!" exclaimed the other. "Why, sir, William B— is my right-hand man. Were it not for the assistance he gives me, I could not preach the gospel in South C— today."—Presbyterian.

TRUE SACRIFICE.

During a recent holiday I was crossing the shoulder of one of the lower Alps, the Furren Alp, whose bold, rocky head looks down into the lovely valley of Engleberg. My guidebook told me that I should reach a place where the visible track would cease, but it vouchsafed no further information. I reached the place, and with the place the end of the beaten road. For a time I wandered about uncertainly, guided only by the somewhat vague and capacious counsel of a compass; and then I caught sight of what seemed like a splash of blood upon a rock, and then at some little distance another rock similarly splashed, each I came to bringing into view another farther away; and then I inferred that these were to be my dumb guides across the trackless waste. I was to follow the blood marks! By the red road I should reach my destination. Those red marks upon the Furren Alp brought me back to myself, to my ministry, and to my people. I seemed to see more clearly than I had ever seen before that the only wise and safe course for them and for me and for all men, in the midst of our trackless years, is to follow the red marks and to pursue the sacrificial life. "If any man will come after Me," let him follow the red road. "Let him deny himself, and take up his cross daily, and follow Me."—Congregationalist.

HE CHEERED UP.

"Were you ever in all your life glum and discontented?" asked one.

"Yes, once I was plum down in the mouth," owned Uncle Henry, with an air of candor. "But I got cured right off, and I ain't ever had an attack of the blues since then."

"Do tell us about it."

"Well, it was when I was a young man. I had just got a job workin' on the Erie canal. It was gettin' late in the fall, and I hadn't any shoes to my name, and I had to send home every red cent, except what would feed me. I didn't see how I was to get a pair of shoes before winter set in."

"Well, that was hard lines."

"So I thought," said Uncle Henry, smiling, "until one day I saw a feller on the street that hadn't any feet. I can't rightly say as I've ever been discontented since then."—New York Timse.

POSSIBILITIES OF YOUTH.

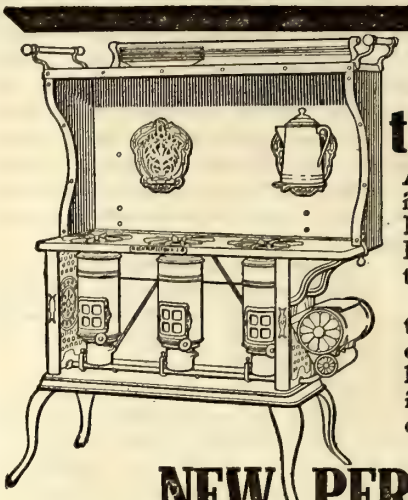
Young man, God is not playing a game of shuttlecock and battledore with you, tossing your life back and forth as if He had no plan for it. He has a plan for the most insignificant life, but He cannot carry it out without your "I can," your "I will." The very circumstances you are now contending with, the very people whom you think are against you, are in your way to draw out your latent manhood, the manhood that will not cringe or fawn, that will not lean or vacillate, but will control both men and circumstances. Ability is bound to soar, talents are sure to shine, circumstances become wings to lift you up, and people like to show you the way, when you say, "In God's name I can and I will." "One thousand shall flee at the rebuke of one . . . . till ye be left as a beacon upon the top of a mountain, and an ensign on an hill."—Ex.

READ THIS SLOWLY AND THINK.

Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Is there any one I can not forgive?
Have I ever won a soul to Christ?
How much time do I spend in prayer?
Am I trying to bring my friends to Christ?
Have I ever had a direct answer to prayer?
Is there anything I can not give up for Christ?
Just where am I making my greatest mistake?
How does my life look to those who are not Christians?
Is the world being made better, or worse, by my living in it?
Have I ever tried giving one-tenth of my income to the Lord?
Am I doing anything I would condemn in others?—Canadian Churchman.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.



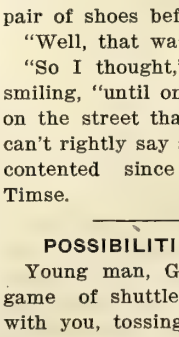
Don't Heat the Kitchen

All the necessary family cooking may be done as well on a New Perfection Wick Blue Flame Oil Cook-Stove as on the best coal or wood range.

By using the "New Perfection" Oil Stove, the annoyance of an overheated and stuffy kitchen is entirely avoided, even in midsummer. The scientific construction of the

NEW PERFECTION
Wick Blue Flame Oil Cook-Stove

ensures quick work and a cool kitchen. The "New Perfection" has a substantial CABINET TOP for warming plates and keeping food hot after it is cooked. Also drop shelves on which to set small cooking utensils—every convenience, even to bars for holding towels.



Made in three sizes. Can be had either with or without Cabinet Top. If not at your dealer's, write our nearest agency.

The **Rayo Lamp** is substantially made of brass, finely nickeled and very handsome. Gives a powerful light and burns for hours with one filling. Portable, safe, convenient—just what every home needs.

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STANDARD OIL COMPANY
(Incorporated)

Our Little Folks.

THE FAIRIES' TEA.

Five little fairies went out to take tea
Under the shade of a juniper tree;
Each had a cup from an acorn-ball cut,
And a plate from the rind of a hickory nut,
And the table was spread with a cloth all of lace,
Which the spiders had woven the banquet to grace.

Oh, such good things as they all had to eat!
Slices of strawberry—my, what a treat!
Honey the sweetest the wild bee could hive,
And a humming bird's egg for each one of the five!
Then they pledged their hosts' health in their favorite drink,
Which was—well, what was it? Can any one think?
Why, the dewdrops that come from the heart of the rose,
Is the drink of the fairies, as everyone knows!

—Exchange.

THE SKY ROAD.

Some time since a lover of children told a touching story of meeting three little urchins in a city suburb who, ragged, hatless, and shoeless, but quite unconscious of any deficiencies, were bubbling over with bits of knowledge picked up at the public schools, from which fragmentary lore their busy brains had wrought quaint deductions. They had been hearing scraps of Grecian mythology, and were full of the wonderful story of Pegasus, the winged horse, who, as the legend runs, first touched the earth on the Acropolis in Corinth, and finally flew back to heaven. The smallest of the trio explained that Pegasus couldn't travel on the dirt road because he was made for the sky road. Looking up at the lady, he said with a sly little nod: "We are made for the sky road." Dear little ragged fellow! One cannot help wondering if he realized the marvelous, far-reaching truth of his own words.

The sky road! Another little one caught a glimpse of the beautiful upper realm of living where child souls, in their sweet innocence, ought to be especially at home. A group was happily playing on the broad door stone, under protecting shade trees.

"I's the mother," cried the largest little girl. "There always has to be a mother, and I'm it."

Black-eyed Ned sat next. "I'm the father," he asserted, sturdily. "Nellie and Rob can be the children, but I'll be the father, and, of course, I'll see to things."

A little blue-eyed tot of a girl saw a very good chance of being left out in this pretty family game.

"What am I?" she asked, a little pitifully.

"There has to be servants," said the self-elected father and mother. "That's all that's left that we can see."

"Well," remarked the wee girlie very sweetly. "I'll be a real nice one, then. Somebody has to do something for the rest, and its just as good as anything if you do it nice."—Exchange.

HOW THE DOLLS HELPED ISABEL

Monday in vacation is horrid. Isabel thought so as she ruefully eyed the big pile of breakfast dishes. Wednesday mamma always did the dining-room and kitchen work, while Janet was busy in the laundry, and always in vacation Isabel had to help. Today mamma had some extra work, and it was Isabel s task to wash and dry the dishes all alone.

"They're just mountains high," she declared.

They weren't at all, though I must confess that there were a good many of them.

When mamma had called to her the dishes were ready, Isabel was busy playing with her numerous family of dolls. Very reluctantly she laid Gertrude Maud back into her bed, and covered Gladys Emily carefully in the doll carriage, and started with lagging footsteps toward the kitchen.

She filled the big dishpan with hot water, and gave the glasses, then the silver, their morning bath. Somehow the large kitchen seemed lonely without either mamma or Janet, in spite of the fact that the sunshine was streaming in brightly through the windows. Then a sudden thought came to her.

"I'll bring the dolls out here and make believe they are helping me," she said to herself.

So Gertrude Maud and Gladys Emily and the smaller dolls, Hetty and Lillian, and black Alice with her apron and turban, looking very much fitted for her task, were all seated in a row on the big table, with their backs against the wall and their feet sticking straight out in front of them.

Then Isabell began her game. "The plates you shall wash and wipe," she said, addressing Gertrude Maud, "'cause you're the biggest."

So Isabel carefully washed and wiped the plates, and placed them in front of Gertrude.

"And the cups and saucers belong to you, Gladys. Be sure to do them nicely," she said.

Then they were done, and piled on the table by Gladys.

The smaller dolls, Hetty and Lillian, had the little butterplates and oatmeal dishes to do.

It was great fun. Isabel made believe that they didn't want to do them at all, and then had to scold them a little and remind them that such tasks had to be done by little girls, and it was well to learn how to do them properly.

Black Alice had the frying pan and oatmeal pot to do. But the next time Isabel had the dishes to do alone, and the dollies helped, Gertrude Maud did the pans, "'cause it doesn't seem fair, just 'cause she's black, for her to do the hard part always."

When mamma came in and saw the row of dollies and the nicely washed dishes, she was much pleased with Isabel's little game of dishwashing and dolls.—Woman's Home Companion.

HOW LOVE HELPS.

Miss Annette was the new schoolmistress at Muddy Flat. She had a very sweet, round face, and two dimples that went and came as they pleased in her cheeks.

But today—this hard Friday—she looked so tired and sad! For she had bad news from home! Her poor mother was sick—likely to die—said the letter, and yet she must wait until school was out before she could start to see her.

It seemed to her that the day would never go by, and the children were never so noisy before. As for the old stove, it smoked so that they all looked as if they were going to cry at once.

Then they whispered, giggled and nudged each other, moving their heavy feet noisily over the muddy floor.

Then they could not love her at all, or they would not make things so hard for her!

Suddenly a small hand was lifted and a little lisping tongue asked:

"Pleath, may I bring you thith—note?"

The child held a scrap of paper in her chubby fingers, but Miss Annette shook her head. Had she not forbidden the writing of notes on the first day?

The yellow-haired little girl seemed about to cry, and now bent her head over her desk. But on second thought, she walked to the child's side—she knew Rose was a good little thing.

"What is it, dear?" she said. The little one flushed deeply, and passed over the crumpled bit of paper. And at a single glance the teacher read these words printed in a large round hand with great care:

"I no your ma is sick an I am so sorry. I lov you cause you ar sweet and good. Rose."

Tears stood in Annette s brown eyes, but somehow she did not mind the smoky stove now, or the noise of the schoolroom. She went back to her desk with a happier heart than she had carried that day.

"Put your books by, children, dear," she said, "and Rose may say her verses over for us. Did you know, I had almost forgotten my promise to let you sing our new songs?"

The change did them good, and they sang right merrily. Rose never knew perhaps, how much she had helped her troubled teacher by the little note, but Miss Annette gave her a kiss at the door that stormy evening and whispered: "I love you, dear!"

The words made the child happier for days to come.

Nothing helps like—love.—Selected.

HIS POSTSCRIPT.

It was Saturday, and Mrs. Cushman having arrayed Bobby in his Sunday best, was endeavoring to keep him occupied while she dressed hurriedly, pending a visit to the photographer. "Write mother a letter on your celluloid tablets," she coaxed.

Bobby looked out of the window and across the street for inspiration—and found it. His fingers moved briskly, and in less than three minutes he was displaying his letter and pressing it upon his mother's attention.

"Dear mother," she read. "The boys across the street in the Lothrop's yard are playing a new game. I should like to see it. May I go?

"Your affecshonate son, Bob."

"That is short, Bobby," she said, still coaxing him, with a look at the clock. "You go back to your room and write mother a little postcript."

Bobby departed joyously, but when the last refractory hook had yielded, and his mother, drawing on her gloves, hurried to his room, it was empty.

On Bobby's desk lay the letter, with the desired addition:

"P. S.—I have went. Bob."

—Youth's Companion.

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THIS SPACE BELONGS TO

Robt. W. Murray

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HAVE FAITH.

Do not look forward to what might happen tomorrow; the same everlasting Father who cares for you today will take care of you tomorrow, and every day. Either He will shield you from suffering, or He will give you unfailing strength to bear it. Be at peace then, and put aside all anxious thoughts and imaginations.—St. Francis De Sales.

For HEADACHE—Hick's CAPUDINE.

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

DUTY.

This truth comes to us more and more the longer we live, that on what field or in what uniform or with what aims we do our duty matters very little; or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly, and somewhere or somehow to do it faithfully, makes us good, strong, happy and useful men, and tunes our lives into some feeble echo of the life of God.—Phillips Brooks.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

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Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

TO EVERY MAN HIS WORK.

Let me but do my work from day to day,
In field or forest, at desk or loom,
In roaring market place or tranquil room.
Let me but find it in my heart to say,
When vagrant wishes beckon me astray—
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."

—Henry Van Dyke.

NOTICE TO DELEGATES.

In order to facilitate the work of the entertainment committee, all delegates to the annual meeting of the Woman's Foreign Missionary Society, of the Western North Carolina Conference, which meets in Mount Airy, June 3-7, will please send your names at once to

MRS. VANCE PRICE,
Box 375. Mt. Airy, N. C.

Delegates to the annual meeting will all doubtless be elected at the monthly meeting in May, and each one, we are sure, will give immediate attention to the above notice. In sending names of young people and light bearers it will be well to give the age of each that they may be the more suitably placed.

The Woman's Board has recently been sorely bereaved in the death of Mrs. Adam Hendrix, the mother of our bishop E. R. Hendrix. Mrs. Hendrix was one of the honored and most influential managers of the Board during the entire thirty years of its organization. The Board is also called to mourn the death of Miss Mary Wikle, the corresponding secretary of the North Georgia Conference society.

The Woman's Foreign Missionary Society, of Centenary church, Winston-Salem, celebrated the thirtieth year of its organization on April 23d. This interesting occasion was made notable by the presence of Miss Martha Pyle, the principal of our Laura Haygood Memorial in Soochow, China, who, having to pass through Greensboro, made it convenient to respond to an urgent invitation to stop over for a day. Miss Pyle is a woman of fine presence and winning personality, and her highly instructive and inspiring address will doubtless mark a new era in the history of this growing society.

There has just been issued from the press of the publishing house in Nashville a little book which should find its way into every Methodist home. It is the life-sketch of one of our best beloved missionaries, Miss June Nicholson, of South Carolina, written by her fellow missionary, Miss Mary Culler White, of Soochow, China. That appetite may be whetted for this charming book, we give below some of the many praiseful notices written by the most competent literary judges. Order from Mrs. S. C. Trueheart, Nashville, Tenn., Price, 50c.:

"The Days of June," written by Miss Mary Culler White, is a splendid contribution to the missionary literature of the day. This is no small praise, since books on missions, good ones too, are constantly coming from the press. The sprightliness of her style, the deep currents of thought, the pathos, the insight, and the word painting are almost inimitable.

Such books help us to realize the potentiality of a life given to a life mission. The sweetness and the power, the aroma and the influence of a missionary life, in which Christ is the primacy cannot be measured by ordinary standards. Breathing her own spirit into every line, the author carries us through the humanity up on to the higher heights of a divine love and mission which transfigures and ennobles all that divine life which is measured by the service it renders.—W. R. Lambuth, Secretary General Board of Missions, M. E. C., S.

"The Days of June," by Miss Mary Culler White, of our China Mission, is a charming sketch of a woman whose beauty of character and missionary service must lead us always to remember her among the great missionaries of the church. The style of the little book is unique and attractive throughout. Having begun it, you read it; having read it, you are more heroic in your devotions to missions and the missionary.—Ed. F. Cook, Educational secretary Board of Missions, M. E. C., S.

"The Days of June." When the manuscript of this little book was sent for examination to me, as Book Editor, much work was ahead of it, I was very busy, and I laid it aside to await its turn. So busy was I that a special letter with a personal appeal from the author was not enough to persuade me that I ought to take it up out of its order. Shortly afterwards she came in person to my office and begged that, as she was soon to return to China, I would examine the manuscript and give my decision before she left America. I consented to take it up at once. I did so under pressure without and protest within. But I had not read very far before the inward protest was swept away before the tide of emotions that were stirred within me and I forgot all about the pressure of outward and other deferred work in my eagerness to continue and finish this increasingly fascinating story of the brave South Carolina maiden-martyr, "June" Nicholson, who is its subject.

As a story, it is, barring the irresistible humor of that fetching sketch, the equal of "The Lady of the Decoration," and in compelling moral power it is superior to it. I have read several books on missionary topics, but I never read a book that makes you see and feel both the conditions that exist among the heathen and the actual every day experiences of missionary life as does this modest but vivid delineation. It ought to be scattered everywhere—North, South, East and West. Thousands of copies ought to be sold, and I believe will be sold. I know of nothing that would so get into people's hearts and create there a real longing to have a part in the work so absorbed and consumed the beautiful life of beautiful "June" Nicholson.—Gross Alexander, Book Editor, and Editor Methodist Review.

"The Days of June" can be read at a sitting and is too interesting to lay down. It is out of the ordinary. It combines the movement, vivacity, and pathos of a short story with the accuracy and dignity of a biography.—W. W. Pinson, Assistant Secretary General Board of Missions, M. E. Church, South.

"The Days of June." A painting in words is "The Days of June," which

(Continued on Page 15.)

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to April 27th, 1909.

ASHEVILLE DISTRICT:—		
Riverside	A. E. Harrison	1
Weaverville	T. E. Smiley	10
Hendersonville	J. W. Moore	12
Weaverville circuit	D. R. Proffitt	10
Fairview	Joseph Fry	4
Swannanoa circuit	M. T. Smathers	9
Burnsville circuit	C. E. Hypes	2
		48
CHARLOTTE DISTRICT—		
Dilworth	A. L. Coburn	3
Wadesboro	J. H. West	8
Tryon Street	G. H. Detwiler	3
Trinity	E. L. Bain	9
Belmont Park	L. A. Falls	2
Monroe	H. F. Chrietzberg	6
Chadwick	J. P. Hipps	2
North Charlotte	W. O. Goode	8
Morven	W. P. McGhee	10
Ansonville	P. L. Terrell	16
Davidson	R. S. Howie	2
Mt. Zion	S. T. Barber	5
North Monroe	M. T. Steele	1
Unionville	A. J. Burrus	3
Prospect circuit	G. C. Brinkman	2
Polkton	L. T. Cordell	20
Derita	Seymour Taylor	4
Brevard Street	C. M. Pickens	1
		105
FANKLIN DISTRICT—		
Robbinsville	T. J. Folger	10
Macon circuit	A. W. Jacobs	11
Bryson City	J. J. Eads	7
Whittier	D. J. Miller	4
Franklin	M. F. Moores	1
Franklin circuit	W. I. Hughes	2
		35
GREENSBORO DISTRICT—		
Coleridge	R. L. Fruit	3½
Pleasant Garden	R. A. Taylor	2
Washington St., High Point	J. Ed. Thompson	2
South Main St., High Point	O. P. Ader	3
East Greensboro	A. S. Raper	3
Spring Garden St., Greensboro	N. R. Richardson	20
Ramseur	J. E. Woosley	2
Carraway Memorial, Greensboro	W. O. Davis	1
Walnut St., Greensboro	J. W. Ingle	4½
West Greensboro	J. A. Bowles	5
Uwharrie	J. A. Sharpe	1
Ruffin circuit	J. P. Hornbuckle	7
Reidsville	L. T. Mann	6
Asheboro circuit	R. L. Melton	1
Wentworth	Nannie B. Ratliff	5
		66
MORGANTON DISTRICT—		
Cliffside	S. E. Richardson	3
Rutherford College	W. E. Poovey	5
Morganton	W. F. Womble	3
Old Fort	W. G. Mallonee	1
Connelly Springs	J. F. Moser	12
Marion	H. H. Jordan	5
Bakersville	J. F. Shelton	15
Broad River	J. L. McNeer	13
Green River	W. S. Cherry	1
Table Rock	Mrs. A. H. Conly	1
		59
MOUNT AIRY DISTRICT—		
Rockford circuit	T. J. Houck	16
Wilkes circuit	W. L. Dawson	4
Mount Airy circuit	J. W. Kennedy	10
East Bend circuit	E. E. Yates	24
Rural Hall	J. D. Gibson	2
Pilot Mountain	J. H. Brendall	8½
Boone	W. O. Rudisill	10
Mount Airy station	D. V. Price	3
		77½
SALISBURY DISTRICT—		
Albemarle circuit	J. T. Stover	4
First Church, Salisbury	S. B. Turrentine	17
Woodleaf	E. G. Pusey	16
Jackson Hill	E. M. Avett	15
Linwood circuit	W. C. Willson	1
Linwood	A. R. Surratt	2
Salem station	G. A. Stamper	12
Bethel	S. S. Higgins	4
Kannapolis	J. H. Sellars	17
Cottonville	T. E. Wyche	8
West Concord	W. C. Jones	13
Spencer	R. D. Sherrill	1
Albemarle	H. C. Sprinkle	6
Concord circuit	B. A. York	23
New London	O. J. Jones	4
Cenural	Plato Durham	4
Forest Hill	W. L. Hutchins	5
Main Street	J. B. Craven	1
Holmes Memorial	C. M. Short	6
		154
SHELBY DISTRICT—		
Cherryville circuit	A. C. Swofford	5½
King's Mountain	D. F. Carver	6
Main Street, Gastonia	G. D. Hermon	24
West End, Gastonia	J. C. Harmon	13
Lowesville	D. P. Waters	4
Crouse	M. B. Clegg	9
Lincolnton	F. L. Townsend	1
El Bethel	T. S. Ellington	1½
Shelby circuit	E. N. Crowder	11
		75
STATESVILLE DISTRICT—		
Lenoir circuit	J. O. Ervin	25
Rock Spring	W. F. Elliott	15
Hickory circuit	Phoenicia Brittain	1
Troutman circuit	J. J. Edwards	4
Alexander	E. Myers	8
Hickory station	J. H. Weaver	6
Race Street, Statesville	H. H. Robbins	9
Stony Point	T. B. Johnson	2
Mooresville	R. M. Courtney	8
Iredell circuit	O. P. Routh	1
Maiden circuit	T. S. Coble	19
Mooresville circuit	J. W. Jones	8
		106
WINSTON DISTRICT—		
Summerfield circuit	C. P. Goode	1
Walnut Cove	C. H. Clyde	18
Davie circuit	P. E. Parker	7
Advance	L. L. Smith	1
Stokesdale	L. T. Hendren	10
Mocksville	Jno. F. Kirk	1
Danbury	D. A. Binkley	1
Cooleemee	W. Y. Scales	10
Centenary	J. E. Abernethy	21
Burkhead	W. M. Biles	4
Grace	W. M. Robbins	1
Southised and Salem	T. R. Wolfe	5
		78
WAYNESVILLE DISTRICT—		
Waynesville	J. H. Barnhardt	1
Jonathan circuit	J. B. Hyder	11
Sulphur Springs circuit	J. W. Campbell	21
Bethel	C. A. Swift	13
Bethel	M. L. West	4
West Asheville	R. E. Atkinson	1
Leicester circuit	C. H. Curtis	15
Canton	L. B. Abernethy	2
Haywood circuit	R. C. Kirk	1
Spring Creek	J. B. Parham	6
Clyde circuit	J. H. Green	6
		81
Grand total		884½

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J. O. Ervin, T. J. Houck, J. W. Campbell, C. H. Curtis, T. E. Smiley, G. D. Hermon, J. C. Harmon, G. A. Stamper, J. F. Moser, J. H. Sellars, L. T. Hendren, T. J. Folger, C. H. Clyde, D. R. Proffitt, W. C. Jones, W. E. Poovey, C. A. Swift, E. E. Yates, Jno. W. Moore, J. F. Shelton, J. L. McNeer, E. M. Avett, N. R. Richardson, P. L. Terrell, L. T. Cordell, B. A. York, W. F. Elliott, W. Y Scales, E. G. Pusey, M. B. Clegg, T. E. Wyche, E. N. Crowder.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

CHRISTIAN WOMANHOOD.

A sweet calm face that seems to wear
The look of sins forgiven!
O voice of prayer that seems to bear
Our own needs up to heaven!

How reverent in our minds she stood,
Or knelt in grateful praise!
What grace of Christian womanhood
Was in her household ways!

For still her holy living meant
No duty left undone!
The heavenly and the human blent
Their kindred loves in one.

And if her life small measure found
For feasting gear and eye ,
And pleasure, on her daily round,
She passed unpausing by.

Yet with her meant a secret sense
Of all things sweet and fair,
And Beauty's gracious providence
Refreshed her unaware.

She kept her line of rectitude
With love's unconscious ease;
Her kindly instincts understood
All gentle courtesies.

An inborn charm of graciousness
Made sweet her smile and tone
And glorified her farm wife dress
With beauty not its own.

The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like hers,
Is more than books or scrolls.

From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives.

—John Greenleaf Whittier.

OFFICIAL NOTICE OF ANNUAL MEETING.

The eighth annual meeting of the Woman's Home Mission Society of the Western North Carolina Conference, will be held in Concord from May 15 to 19.

MRS. T. F. MARR,
Acting President.
MRS. PLATO T. DURHAM,
Recording Secretary.

NOTICE TO DELEGATES.

In order that entertainment may be provided, all delegates expecting to attend the annual meeting of the Woman's Home Mission Society of the Western North Carolina Conference, which convenes in Concord May 15-19, will please send their names at once to

MRS. J. E. SMOOT,
No. 57 Grove Street,
Concord, N. C.

SPECIAL PRAYER FOR THE MEETING IN CONCORD.

We feel assured that many of our workers are daily importuning at a throne of grace for God's presence and power among us. We trust others will unite in these daily prayers. This is one of the fundamental conditions if we expect to be blessed. It may be some of you will be delegates for the first time in your life. Do not, for that reason think little or nothing depends on you. Heavy responsibilities rest upon the president and other officers, and you can help them much in the discharge of duties by praying for them. Many a leader, like Moses, has felt his hands become heavy. We may not be able to relieve them from duty, but we can as did Aaron and Hur, "stay their hands." So much for our support of leaders and for prayer in general. We started out to make mention of definite specific objects for prayer.

The history of all time will bear us out in saying that the greatest movements in the religious world have been preceded by definite prayer. If there be one need more urgent now than any other it is the call for workers. It is just as true now as it was two thousand years ago, "The harvest truly is great, but the laborers are few." Christ's remedy for this condition is equally applicable today. "Pray, ye, therefore the Lord of the harvest that He would send forth laborers into the harvest."

He did not say, "Organize," He did not say to all, "Go," but he did say "Pray!" From Western North Carolina comes the cry for trained workers. Greensboro, Winston-Salem, Asheville, and other places are calling for deaconesses and city missionaries. Other places stand also in need of them. Shall not the Home Mission women of this conference society go up to Concord praying that God will give unto us new "laborers?"

We need larger interest, we need larger collections, we need larger knowledge, but most of all, we need "lives" given for service. Shall we not pray for this?

OUR HOMES.

Once more before we meet in annual session we call upon the auxiliary agents to make another effort to secure new subscribers. The paper which has always maintained a high standard is constantly growing in merit. No home should be without it. We beg also that auxiliary presidents will give the agents all possible aid in the campaign for new subscribers.

A PRESS EXHIBIT.

In compliance with the request of the Gen. Press superintendent, your conference press superintendent is making an effort to have some "press exhibit" at the annual meeting. We call upon all the auxiliary press superintendents to come to our aid in this undertaking. Your conference superintendent will be glad to give you suggestions in making such an exhibit for your auxiliary.

THE BIBLE LESSONS IN OUR HOMES.

We have not space to to make any outline of these studies. All we can do is to point our readers to them. We trust all the auxiliaries are giving some time to this all imoprtant department of our work.

My dear Mrs. Nicholson:—We closed our district meeting for Mt. Airy district at Pilot Mountain last night. We had a good meeting and good attendance. We feel that much good will be the result of the meeting. I enclose you one of the programs which we carried out in full, with but few changes in the work and with many changes in the workers.

We were so disappointed when our conference officers one by one that we had down on the program kept telling us they couldn't come. But we felt the last disappointment most. Our president had hoped to come up to the last minute, and just as the last bell was ringing for the first service we received her message that she couldn't come at all—we felt like the whole meeting must to a great extent be a failure. But I still had one thing to hope on and stay my faith and that was that I had done all I could as secretary to make the meeting a success and I would trust God. Miss Blackwell, our deaconess at Winston, came and with her and my good auxiliary presidents, corresponding secretaries, treasurers, and visitors, and our beloved second vice-president, Miss Earp, and our pastor, Dr. Brendall, who were all so willing to do any thing asked of them, we were able to have the program carried out almost to the letter and every service proved to be interesting and helpful. So much so that when the program was through and a motion to adjourn was called for nobody seemed anxious to go, but all were looking each to the other and seemingly asking each other if they must indeed close so pleasant a session and say goodbye and go.

Our next meeting will be at Pinnacle. Our other auxiliaries that were represented extended a cordial invitation that we come and meet with them any time. So we felt sure that we have places ahead and that our woman's home mission district meetings have just begun. Our minutes will be printed soon and we will certainly remember our editor when we begin to pass them around. Our secretary was requested to send you a full report of the meeting. So I will not write you anything about this. Hoping you are well and soon to see you and the other home mission workers at Concord I am,

Lovingly yours,
MRS. J. L. WOLTZ.

Glad to have such a good report, Sister Woltz. We know it was a disappointment not to have the conference president, and Brevard Treasurer, but you had Miss Earp and then we all consider you a "host" indeed. And God's presence was manifestly there. The editor felt very sorry over her inability to attend. We are making a wonderful record over there. We can't help wondering to what heights you will attain. Beginning on that elevated Pilot Mountain, you ascend to Pinnacle. You must needs go thence to Boone and after that to Blowing Rock. As you ascend these lofty heights may your spiritual ascent also be quite as marked. We expect great things of the workers in the Mt. Airy district. Breathing that invigorating atmosphere, surrounded by those peaks which stand as sentinels, and with a secretary whose motto is "Onward and upward," only the largest results will come.—Editor.

We take pleasure in reporting this new band which Mrs. England, the efficient secretary of the Statesville district, has just organized. We bid them welcome and say "Come thou with us and we will do thee good."—Editor.

My dear Mrs. Nicholson:—I have just returned from the country where we organized Mt. Zion Home Mission auxiliary with the following officers:

Miss Lillie Hoover, president; Mrs. H. H. D. Hoover, first vice-president; Mrs. R. F. Shuford, second vice-president; Miss Bessie Hoover, third vice-president; Miss Leila Huntley, recording secretary and treasurer; Miss Mamie Hoover, corresponding secretary; Mrs. R. F. Shuford, agent "Our Tomes." Nine earnest women compose this band.

MRS. J. F. ENGLAND.

Helm's Babyoline

Formerly Helms' Croupaline

AN EXTERNAL REMEDY

For Croup, Colds and Whooping Cough in Children---Colds, Soreness in Chest and Cold in Head in Adults.

Physicians Preseribe it and Get the Best of Results.

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J. D. HELMS, Manufacturing Chemist,
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Don't let your surplus fruits and vegetables go to waste. Can them, the same as a large canning factory. There's always a market for canned goods, and for a small investment you can buy a

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GOWAN'S PREPARATION EXTERNAL ANTISEPTIC

For Mountain or Seaside. Instant relief for Croup, Colds, Sore Throat, Sunburn, Insect Bites, Burns, Sprains, Bruises, Rheumatism, Swelling. Reduces Fever.

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We arrange, compose, revise and publish vocal and instrumental music. Send us your poems and manuscripts for free advice and best terms. VICTOR KREMER CO., 348 Marine Bldg., CHICAGO

CURED OF PERSISTENT CASE OF ECZEMA.

St. Louis, Mo., Sept. 1, 1905.

Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—I have been a very great sufferer from eczema for four or five years, and have used many remedies and have been treated by the most prominent specialist here for skin diseases without success. Sometime ago, my sister, Mrs. Elton, formerly of your city, induced me to use Tetterine, and after using same a few weeks, I am grateful to realize that I am at last cured of the tormenting, burning eczema. So valuable a remedy as Tetterine should be known of by the thousands throughout the country who are suffering as I have been, and I shall take pleasure in recommending it wherever an opportunity presents. Very respectfully,

(Signed) Miss A.B.King, 5939 Vernon St.

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c.; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

ALL ABOUT BELLS.

How They Are Made and What Material Enters Into Their Composition.

The Cincinnati Bell Foundry, Cincinnati, Ohio, manufacturers of the famous Blymyer Bells—known everywhere as the most musical and resonant bells made and easily recognized by their sweetness of tone—have for free distribution a beautiful, illustrated booklet, in which is told how bells are made, the metal used and a lot of other interesting information regarding the history of bells. This booklet will be of particular interest to those who buy bells for churches or schools.

What is known as "bell metal," an alloy of copper and tin, has been used in all bell making for at east 500 years. Both these metals being expensive, the cost of bells has, therefore, been high. In the booklet referred to above is described a new and better "bell metal" than the alloy of tin and copper. While to a certain extent the composition of this metal is a trade secret, it is shown that an extra quality of fine steel is used, which greatly lessens the expense of making a bell, at the same time adding to its tone and usefulness.

"Blymyer" Bells are made in peals and singles, and are adapted to all uses. Anyone interested in the purchase of a bell should get full particulars about the "Blymyer" Bells before deciding, and to do this they should by all means send for the booklet mentioned above. Simply address the Cincinnati Bell Foundry Co., Cincinnati, Ohio.

HELPED HER SISTER

Young girls, at the critical age, often require the help that Cardui will give.

Cardui acts gently and safely, in a way that will mean much for health in future years.

Cardui has been found to relieve or prevent female pains, such as headache, backache, sideache, etc., and to act effectively on such symptoms as fitful temper, nervousness, tired feeling, and other symptoms that are common to young women.

Mrs. Mary Hudson, of Eastman, Miss., writes: "My young sister, while staying with me and going to school, was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine. I was in a rack of pain, in my back and low down, but the first dose of Cardui helped me, and now I am in better health than in three years."

Try Cardui. It is a purely vegetable, gently medicinal, extract, especially recommended for female troubles. Sold by all druggists.

FORGIVENESS.

The first prayer of every awakened soul is, "Forgive, O Lord, forgive!" and the answer of God is, "Forgive, O man, forgive!" and in this answer He does not mock us. When He says, "Forgive, and you shall be forgiven," He only reveals the law of grace.

The kingdom of God is withtin you. He has planted it there. It lies in the heart like a grain of mustard seed, lost in the dust of a sordid life. There is no magician in heaven or on earth that can make it spring up all at once into the greatest of herbs. It must be watered, it must be cultivated, and the culture must be diligent and patient. It is so of the kingdom and it is so of each of its graces. Only the merciful can obtain mercy; only the peacemakers can have the peace of God; only those who love even the unthankful and the unworthy can be conscious of God's love; only those who forgive can be forgiven.

There is such a thing as insufficient grace—grace that falls short of salvation. It is only full grown grace that saves, and grace reaches its maturity only by cultivation. The grace of forgiveness can grow only by forgiving, and only as it grows can it bring forgiveness. "But, Lord,how often shall my brother sin against me and I forgive him? till seven times?" "I say not unto thee, until seven times: but, until seventy times seven." Never cease to forgive until you no longer need to be forgiven; and then you will still forgive, for you will have become like God. The grace that forgives you is God's grace, and it is as truly divine in the heart of a sinner as it is in God himself. But it requires much grace, and grace matured by much forgiving to take away sin.—Nashville Christian Advocate.

When the whole church prays a specific prayer and pleads a special promise from its ever-gracious Head, we may expect that something will happen which will please him and give us joy.—Ex.

The gift of the Holy Ghost in self-control upon a man and a woman produces two things, the power of keeping the temper and the power of holding the tongue.—S. Horn.

The Sunday School Lesson.

LESSON V.—MAY 2, 1909.

Paul's First Missionary Journey—Cyprus.
(Acts 13, 1-12.)

Golden Text.—Go ye into all the world, and preach the gospel to every creature.—Mark 16, 15.

Worship and Guidance.

The church at Antioch was full of spiritual vitality. Luke gives a list of men who stood out as prophets and teachers. It was a living church with genuine spiritual leadership. In such a church worship was never a formal or conventional thing. It was a genuine part of the life. It was a real Christian activity.

In any church it is a tragic thing where worship loses this dynamic quality. When the services merely rouse a pleasing and evanescent emotion, when the music is just so much art, and the preaching creates admiration without compelling the will, when the prayers consist of smoothly flowing phrases in which no passion of spiritual aspiration ever throbs, and upon which no light of divine communion falls—when these things happen, worship has become a make-believe and the church has lost its power.

The situation at Antioch was the opposite of all this. The worship was electric with genuine spiritual energy. And so we are not surprised that in the hour of worship God's will was communicated to the leaders of this church. They were in such an attitude of self-surrender and spiritual openness that it was feasible for God to give them a definite guidance which would otherwise have been impossible. There are human conditions for all spiritual experiences. The actual seeking of God, the complete openness to His incoming, the real willingness to be led, condition what He is able to do for us and in us. Our worship today may have a quality of the most wonderful spiritual energizing, and in it again and again we may find divine guidance if we are willing to have worship become the vital experience it was to the men of Antioch.

The Missionary Impulse.

God sent forth two men to be missionaries. The missionary enterprise was born in the glow of devoted Christian experience and the hour of elevated and urgent worship. In a way you can measure the spiritual life of of a church by its interest in the missionary enterprise. It is a characteristic of the new life that it wants to spread. It wants to move from man to man. It has an imperial desire to possess the world. When a man has no such interest in the spread of the evangel, when he is careless about the giving of the new life to others, it is too likely to be because the evangel has not really become its own, because he has no life to give. When a church looks out unmoved upon the needy and hungry world, one begins to suspect that this church itself is feeding upon the husks. The greatest argument for missions is that a real church cannot help being missionary. It is the very nature of a true church to have a passion for the winning of the world. Just as a normal boy grows to be a man, so a normal church reaches out in missionary activity.

It was an untried and perilous enterprise upon which Barnabas and Saul set forth. But like iron in their blood was the conviction that the impulse to enter upon the work had come from God. The call of the nations had begun to sound in their ears. The lure of the vision of the great victorious propaganda for Christ beckoned them. And sweeter than the power of human telling was the sense of the companionship with Christ as with the benediction of the church at Antioch they set forth upon their mission.

The False Teacher.

The two men went first to Seleucia, the seaport of Antioch. There they sailed to Cyprus, the birthplace of Barnabas. After preaching in the synagogues of Salamis, the most important city on the island they moved across to Paphos, the seat of the Roman pro-consul Sergius Paulus. This Roman was an open-minded man, much interested in matters of religion. He had with a renegrade Jew named Elymas, a sorcerer who had gained the confidence of the governor through his unusual astuteness and the wonder of his wizardry. Elymas was one of those men who played with religion for his own ends. He had learned that interest in the supernatural and eagerness of a knowledge of it was imbedded very deeply in every human life. And he used this instinct of religious interest for his own advancement. It was all a matter of deft manipulation to secure his own prominence and influence.

When Sergius Paulus heard of the strange teachers who were moving through the island, he became much interested and sent for them that he might hear what they had to say. There could hardly be a greater contrast than that between the two sincere and self-sacrificing messengers of Christ and the selfish make-believe prophet whose only interest in religion consisted in his finding it a convenient tool. The contrast was bound to become antagonism. Elymas quickly felt that the message of these men, if accepted by the pro-consul, would mean the end of his position and influence. So he began to oppose them and gathered the resources of his ingenuity to divert the pro-consul's interest from the men and their teaching.

A Commanding Personality.

Up to this time Barnabas had been the leader of the expedition. He was a man of the finest Christian character and of a lovable disposition. He possessed the full confidence of his brethren. But he was not a man who had great qualities of leadership. And now the time for the quick decisive word of a real leader had come. It was the hour for Saul, and Saul was the man for the hour. With a sense of divine propulsion he took command of the situation. Fastening the false prophet with his intense powerful eyes, he addressed to him a few stern words of condemnation which flashed like swiftly moving swords. The sorcerer staggered away with a fit of blindness, and the pro-consul, moved by what he had seen and what he had heard, accepted the message of Christ.

From this hour Saul is called by the name Paul. And from this hour he is in command of the expedition. The man with the qualities of leadership has inevitably come to the leader's place.

There is room in the church for all sorts of earnest men. There is a place for the kindly, open-minded Barnabus, whose strength is in his character rather than his gifts, and there is a place for the mighty energy of a man of genius like Paul. The important thing for every man is that he use his gifts, be they large or small, in the service of Christ.—New York Christian Advocate.

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The Farm and Garden.

KEEP IMPROVING YOUR PASTURE.

Many farmers think that a piece of land in pasture needs no fertilization, but there is no place where it pays better. Up in the northern section of this state, not far from Baltimore, many years ago there were rough hill lands in a very poor state and too rough for cultivation. They were kept in grass and cattle bought in Baltimore in spring, thin cattle, and turned on the grass. Every spring the land was dressed with three hundred pounds of raw bone meal. This has been kept up for many years, and now there is no land in the country that feeds more cattle per acre. The grazers are independent, and cultivate no land, merely buying cattle and putting them on the grass, and the butchers take them as needed when ready; and they lead the life of country gentlemen, needing little labor except merely for salting the cattle and looking after them and the fencing, and now and then mowing off the rank spots and scattering the droppings. There is no part of the farm which pays better than the pasture if it is kept improving.—Progressive Farmer.

ARE YOU GOING TO FARM BETTER THIS YEAR?

While in North Carolina last summer I took the opportunity to again visit the farm attached to the great winter resort at Pinehurst. I wish that every farmer in the South could visit this farm and see what live stock is doing for the sand hills of that section. They could have seen there more than one hundred acres in one field of corn, ten feet tall and just tasselling, which looked capable of making 75 bushels of corn per acre, but all of which went into the silos for the cows.

They could have seen another field of 175 acres covered with the finest growth of cowpeas I ever saw so early in the season, for all over that great area they stood over knee high and podding the first of July. This crop was cured and another sown on the same land to be mown in the early fall. Five tons of fine hay were made there last year.

Mr. Tufts uses acid phosphate and potash liberally on his peas and makes his great corn crops with the manure the peas and ensilage enable him to make. His success in getting the great crops on the barren sands of the Moore county hills well illustrates what I have often said that the growing of forage crops and the feeding of cattle are the foundation of all rational advancement in agriculture. If this practice gives such wonderful results on the deep sands, what would a similar practice accomplish on the better sands of the South?

When a man feeds three beeves or three dairy cows for every bale of cotton he grows, what an increase in the bales will be made, and how much less it will cost him to make the cotton, buying no fertilizer but acid phosphate and potash, and that mainly for the peas. But this means farming as opposed to the old planting idea, and a good rotation of crops.

Now is the time for you to get ready to do some such farming this year. Plant enough corn to do you, and plant a liberal acreage in cowpeas or soy beans. Lay out a plan of rotation right now and begin carrying it out. Try not only to make better crops this year, but also to improve your land so that you make even better ones next year. It may be rather hard for you to begin real farming, but the longer you keep it up the easier it will be, and the better it will pay you.

I met another man there, however, who had the same old tale to tell. He said that he grew his corn on his bottom land and never on his upland. I understood what that meant. His bottom land is planted every year in corn and his upland every year in cotton, and he looked on the corn as "supplies" merely. There may be good reasons for not putting the bottoms in cotton so near the northern edge of the cotton belt, but there is no reason why a good rotation should not be applied to both the upland and the bottoms, a rotation different on each and adapted to the crops grown. With clover sown among the corn on the bottoms, he could cut a crop of hay the following spring and still have time enough to plant the corn, especially if crimson clover was sown. And then he would be in a fair way to keep up the productiveness of the bottoms and to raise manure for the hills, and soon get about as good corn, better wheat or oats, and better cotton on the upland.

A good rotation does not mean that the same rotation shall run over one's whole farm when the soil varies from rich bottoms to thin uplands, but two rotations devised for each, that will make the rich bottom lands help feed the hills. This is no fancy sketch, for I have done this very thing on a hill farm and have made my rich bottoms feed the hills while the bottoms themselves increased in production. With a farm of perfectly uniform soil the problem of a rotation is more easy of solution, but no matter what the character of the land and the crops grown, the thoughtful farmer can devise a method through the use of which every part of the farm can be brought into an improving rotation.—Professor Massey, in Progressive Farmer.

NOTES AND COMMENTS.

I hope that all who can will give the Williamson method of growing corn a perfectly fair test alongside corn that is never stunted. Then it it would also be interesting to have a third spot without the fertilization Mr. Williamson advises. You can then find just how much corn the fertilizer has made, and can figure what that increase has cost you. I think it will be seen that the additional corn is bought at a pretty good price.

Mr. C. S. Williams seems bothered over the manure question. No one can usually raise manure enough to cover his farm, but I know men who are profitably raising manure enough to cover their corn field every year, and in three years covering the farm, and the cattle are fed at a profit, too, taking the actual cost of the feed into the calculation. And if the farmer gets from the beeves he raises or the cows he feeds only the market value of the feed, he is doing well, for he has made the difference between the cost and market price as though he had sold the feed, and has the manure in addition. If the production of forage and the feeding of stock was such as it should be in the South, the whole thirteen million bales of last year's cotton crop could be grown on one-fourth the land it took to make them.

And the sooner the Southern farmer quits figuring areas as two-horse, three-horse, or four-horse, the better. One never hears of farms being rated in that way outside the cotton country, but a farmer with a certain number of acres will have and use profiitably all the horses he needs and will have colts to sell as well as other things. I was on a tobacco farm last summer where the owner had twenty-one standard bred colts, plenty of hay for them, and was not afraid that clover or peas would hurt his tobacco crop. Mr. Williams is right about the peas and clover. We cannot profitably feed stock without them. We need all that the clover and peas will do for us, but we want to get the feeding value before making manure of them.

I know of one farm of 258 acres where there is an average of nineteen horses and colts all the time, cattle fed well, and manure enough made to cover the corn field every year. Go where you will, and wherever you find the farmers most prosperous and the farms in the best condition, there you will find they are feeding all the stock they can make forage for.

But the attitude of the Southern farmer is like that of a North Carroline man in one of the best cotton-growing sections. I was urging him the necessity of growing more forage and feeding cattle. He replied: "That may be all right, but I do not want to be pestered with them." And that is just what is the matter in the South.

Mr. Williams is right about pruning the Scuppernong, and I would say that any grape is better pruned in spring than in fall. The new growth will take up the sap water and none of any amount will run out, though the bleeding seldom does much damage anyway, as it is mainly soil water, and not true sap. Still I do not like to see it. Layers certainly make good vines, but by grafting a cutting on to a piece of a wild Muscadine root about three inches long, they will grow very easily, and make strong vines in one season. The wild Muscadines are very commonly staminate and barren, but if one of these barren plants is grown near a scuppernong it will greatly promote the fruiting of the scuppernong, for the scuppernong needs outside pollen for the best results. In sections where there are many wild vines the bees will bring the pollen to the scuppernong, but where the wild ones are scarce it is best to plant one near by.

I am hoping to see the day when white people will never live in cabins, but every farm will have a dwelling made to look home-like. I once visited a farmer in North Carolina who owned two farms and had a nice dwelling, but he had not a cow on the place, and in the dining-room all had to crawl into long benches at the table, and the family did not touch the butter. That was for the guest. And that man was able to have things home-like, and to have his wife at the head of the table instead of standing around and waiting on the rest till they had eaten. He was able to have water all over the house instead of having the women running a hundred yards down hill to a spring for all the water. He was well able to have cows to make butter instead of buying a print on rare occasions for invited guests. Western butter on a farmer's table? Yes and in a section where fine grass grows on the bottoms if let grow. Every nerve strained to make tobacco with commercial fertilizers on the farm and no conveniences for the women in the house—in fact, no real home life.

We want to change all that, too. Stern poverty alone should excuse these conditions, and we want to show the struggling poor man the way out to better things. But the way is not through plowing all the land up to the house for cotton every year, and going in debt for everything used on the farm and in the family.—Professor Massey in Progressive Farmer.

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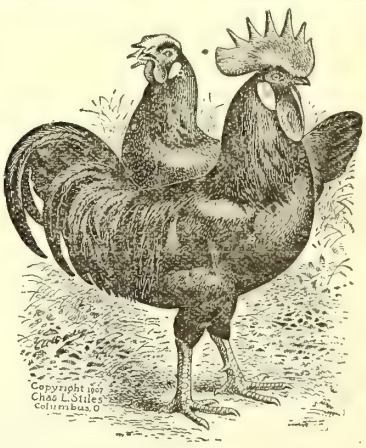
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Did you know that ten thousand men will believe a lie while one man believes the truth? A lie is always dressed up and looks plausible. The truh is often naked. Johnson's Tonic will cure La Grippe. That is a naked truth.



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Our Dead.

..."I am the resurrection and the Life."
—Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above also applies to Tributes of Respect.

Baber.—In the mysterious providence of God our community was on the 8th of February, 1909, called upon to give up one of its noblest citizens and the church one of its most consecrated members. He served as a Confederate soldier in our lost cause. As a mother lulls her precious child to sleep the Master gently wooed his spirit while asleep, to life eternal. He was a devoted Methodist and contributed largely to the support of his church. Having lost father and mother when young and having never married, he leaves few near family ties, two sisters with whom he lived, Mrs. S. C. Wells, and Miss Susan Baber. He had been in the Rutherford ton hospital nearly two weeks under treatment for heart trouble. Thinking he was able to come home he signified to his friends, and they were in readiness to comply with his request when the sad news came like a shock, "Mr. Baber is dead."

"Sometimes with purpose born of changeless love,
But veiled inscrutably from human mind
God calls earth's choicest ones to joys above,
And strikes with numbing loss those left behind.

We cannot with our feeble finite gaze
The vastness of his purpose explore,
We cannot spell the secret of his ways
Or compass love that pains to love thee more."

A FRIEND.

Somers.—Rev. John N. Somers was born August 22, 1833, and died April 13, 1909, aged 75 years, eight months, and twenty-one days.

He was married to Miss Dovie Watt April 30, 1863. She preceded him about six years ago to the better land. Brother Somers was licensed to preach by the quarterly conference of Jefferson circuit at Wilson camp ground, September 24, 1860, by Rev. John M. McTyeire, presiding elder. He joined the Holston Conference in the same year and he served several charges in Virginia and Tennessee. He transferred to the North Carolina Conference about the year 1869.

In this conference he served the following charges: Charlotte, Monroe, Alexander, Statesville, Morganton, Burnsville and Brevard. His last appointment, which was Brevard, he served but a short time because of declining health. Brother Somers gave many years of his life as an itinerant preacher to the M. E. Church, South; at a time when it required much courage to face the difficulties confronting the preachers of that day. As we have heard it said of him, he was a preacher of power in the pulpit in his day.

He was seriously ill but a short time, dying almost suddenly. The remains were brought from Hamlet to Stony Point, N. C., by his son with whom he had been staying for some time. The funeral services were conducted in Stony Point Methodist church by the writer, assisted by Rev. E. Myers, in the presence of a large congregation on April 14th, 1909.

May the blessings of God be upon his children who survive him.

Well done good and faithful servant, rest from thy loved employ.

T. B. JOHNSON.

Clayton.—Mrs. Elizabeth Clayton was born in McDowell county, September 3d, 1817, and died March 15th, 1909, therefore at the day of her death being 91 years, six months, and 12 days of age.

For twenty years she was a member of a Presbyterian church, in McDowell county. On October 30th, 1834, she was married to Mr. S. C. Clayton and moved to Buncombe county. There being no Presbyterian church nearer than Mills River, in Henderson county, she united with the Methodist Episcopal Church, South, at Sharon church, on the Fairview (formerly Cane Creek) circuit, and lived a consistent member thereof till the day of her death. She was born with only one hand, but with a determined will she fought bravely the battles of life and raised ten children, of whom only four survive: Mrs. Elizabeth Fletcher, G. M. Clayton, W. B. Clayton and R. C. Clayton. For thirty years she lived with the last named, R. C. Clayton, till her death. To know her was to love her.

She died in the faith. Our loss is heaven's gain. She was buried beside her husband at Sharon amidst a large concourse of relatives and friends. The funeral services were conducted by this writer. Well done good and faithful servant, enter thou into the joys of thy Lord.

Will I meet my sainted mother in her home beyond the skies,
Will she know me when I meet her for I have changed so sadly now?
Will she see her fair-haired darling in this old and wrinkled brow?
All the years of sin and sorrow that we suffered since she died,
Will be vanquished on the morrow when I stand by mother's side,
Stand with her before the Savior in that blood-washed throng,
Joining in that raptuous chorus of the glad redemption song.

JOSEPH FRY.

RESOLUTIONS OF RESPECT.

The following are resolutions of respect by the Sunday school at Macedonia:

Wheras, God in his infinite wisdom has seen fit to remove from our midst our brother, Earl Thayer, whose death occurred March 28th, 1909, in New Mexico, far away from home and loved ones, therefore be it

Resolved 1. That in his death our Sunday school sustains the loss of an honored and useful member and the society in which he moved one of its brightest ornaments.. His genial disposition and many noted traits of character endeared him to everyone with whom he came in contact, and it is with sincere sorrow that we part with our loyal friend and true Christian in the beginning of his manhood and usefulness.

Resolved 2. That while we mourn our loss we bow in humble submission to the will of Him "who doeth all things well."

Resolved 3. That we extend to the bereaved family and friends our deepest sympathy.

Resolved 4. That these resolutions be spread upon the record of our Sunday school and a copy be sent to the family of our deceased brother and to the North Carolina Christian Advocate for publication.

Signed:

MRS. DELLA RUSSELL,
MRS. IDA HARRIS,
MISS MATTIE HARRIS,
MISS BESSIE CASPER,
MISS CHLOE LASSITER,
Committee.

RESOLUTIONS OF RESPECT.

We the members of Macedonia Sunday school, have met and adopted for record the following as a partial expression of our feelings regarding the death of little Cassie Lea Thayer, which occurred at the home of her parents N. M. and M. A. Thayer, on the morning of March 8th, 1909, in the ninth year of her age. The manner in which her little schoolmates decorated her casket with beautiful flowers showed their love and respect for her.

Whereas, it has pleased our Heavenly Father in His all-wise providence to take from our midst this beloved little girl, Cassie Lea; therefore be it

Resolved 1. That while we cannot understand the hidden mysteries of God, we bow in humble submission to his will.

Resolved 2. That we extend to the bereaved family our heartfelt sympathy in their sorrow and commend them to him who alone can give perfect consolation.

Resolved 3. That the Sunday school has lost a valued member, our loss being her gain.

Resolved 4. That a copy of these resolutions be placed on the Sunday school record and a copy be sent to the home of the parents, and to the North Carolina Christian Advocate for publication.

Signed on behalf of our school:

MRS. DELLA RUSSELL,
MRS. IDA HARRIS,
MISS BESSIE CASPER,
MISS MATTIE HARRIS,
MISS CHLOE LASSITER,
Committee.

RESOLUTIONS OF RESPECT.

Whereas, on April 14th, 1909, our Heavenly Father, in his infinite wisdom permitted to be removed from this life our beloved brother and co-laborer, John E. McLain, therefore be it

Resolved 1. That we, the members of Bethel church, Asheville, N. C., have lost one of our most worthy members and co-workers, yet we bow in humble submission to "Him who doeth all things well."

Resolved 2. That John E. McLain, by his simple unselfish Christian life and devoted sacrifices to the church, has left us a worthy example to follow, and has demonstrated to all who knew him "that a good name is rather to be chosen than great riches."

Resolved 3. That we extend to the bereaved family our deepest sympathy in the loss of a loving husband and kind father, and commend them in our prayers to our heavenly Father, who is able to comfort and keep them in this hour of bereavement.

Resolved 4. That a copy of these resolutions be recorded in our church register, a copy sent to the North Carolina Christian Advocate, and the Asheville Gazette-News with request that they publish, and a copy be sent to the family of our deceased brother.

J. W. L. ARTUR,
A. C. WILLIAMS,
W. G. FORTUNE,
Committee.

Quarterly Meetings.

ASHEVILLE DISTRICT.—2d Round.
D. Atkins, P. E., Weaverville, N. C.

North Asheville	May	2
Fairview, Pattys chapel	"	8-9
Hot Springs	"	13-14
Marshall	"	15-16

CHARLOTTE DISTRICT.—2d Round.
H. K. Boyer, P. E., Charlotte, N. C.

Trinity	May	2
Chadwick	"	2-3
Matthews	"	15-16

District Conference at Tryon Street church, Charlotte, May 6-9.

GREENSBORO DISTRICT.—2d Round.
W. R. Ware, P. E., Greensboro, N. C.

Ruffin circuit, Ruffin	May	1-2
Randolph circuit, Hopewell	"	8-9
Randleman and Naomi	"	9-10
Reidsville station	"	16-17
Wentworth circuit, Carmel	"	22-23
Uwharrie circuit	"	29-30
Denton circuit	"	30-31

FRANKLIN DISTRICT.—2d Round.
R. M. Taylor, P. E., Franklin, N. C.

Hayesville circuit	May	1-2
Robbinsville	"	8-9
Whittier circuit	"	15-16

Third Round.

Macon circuit, Patton's	May	22-23
Franklin station	"	23-24
Glenville circuit, Glenville	"	29-30
Bryson City, Maple Spring,	June	12-13
Franklin circuit, Snow Hill	"	19-20
Dillsboro and Sylva, Dillsboro	"	26-27
Hayesville, Hayesville, (District Conference)	July	1-4
Murphy circuit, Tomotla	"	10-11
Andrews station	"	11
Hiawassee circuit	"	17-18
Murphy station	"	18-19
Webster circuit, John's Creek,	"	24-25
Robbinsville	July	31-Aug. 1
Whittier	Aug.	7-8

District conference at Hayesville July 1-4. Editors of the Advocate cardially invited, also connectional and school men.

WINSTON DISTRICT.—2d Round.
T. F. Marr, P. E., Winston-Salem, N. C.

Summerfield, Summerfield	May	1
Stokesdale, Zion	"	2-3

MT. AIRY DISTRICT.
W. M. Bagby, P. E., Montezuma, N. C.
3rd Round (In Part.)

Jonesville, Roaring River	May	1-2
Elkin	"	2-3
East Bend, Mt. Pleasant	"	5-6
Yadkinville, Long Town	"	8-9
Danbury, Union Hill	"	12-13
Rural Hall, Antioch	"	15-16
Mt. Airy circuit	"	19-20
Pilot Mountain, Pilot Mountain,	"	22-23
Mt. Airy station	"	23-24
Rockford, Rockford	"	26-27

MORGANTON DISTRICT—2d Round.
R M. Hoyle, Presiding Elder.

Morganton Circuit	May	1-2

District Conference at Glenalpine April 29th to May 2d.

Third Round.

North Catawba, N. Catawba	May	15-16
McDowell, Snow Hill	"	22-23
Rutherford College, at night	"	28-30
Connelly Spring, Bethel	"	29-30
Cliffside, Cliffside	June	5-6
Henrietta and Caroleen, Henrietta	"	12-13
Rutherfordton, Hebron	"	19-20
Forest City, Cedar Grove	"	26-27
Broad River, Gray's chapel	July	2
Green River, New Hope	"	3-4
Thermal City, Trinity	"	10-11
Old Fort, Ebenezer	"	14-15
Marion station	"	17-18
Elk Park	"	24-25
Spruce Pine, Pisgah	"	28
Bakersville, Bakersville, July 31-	Aug.	1
Hartland	Aug.	4
Table Rock	"	7-8
Morganton circuit	"	11
Morganton station	"	14-15

SHELBY DISTRICT.—2d Round.
C. F. Sherrill, P. E., Shelby, N. C.

Lowesville, New Hope	May	1-2
Dallas	"	2-3
Belwood, St. Peters	"	8-9
South Fork, Plateau	"	15-16
Polkville	"	22-23

Third Round, in Part.

El Bethel, Beulah	May	29-30
King's Mountain	"	29-30
Shelby station	June	5-6
Shelby circuit	"	6-7
Crouse, Laboratory	"	12-13
Cherryville, Mary's Chapel	"	13-14
Gastonia, Main street	"	19-20
Gastonia, Ozark	"	19-20
Mt. Holly	"	24-27
Lincolnton station	July	3-4
Lincolnton circuit	"	3-4
Bessemer City, Tate's chapel	"	10-11
West End, Gastonia,	"	10-11
Lowell, Bethesda	"	17-18
McAdenville	"	17-18

District Conference at Mt. Holly, June 24-27.

SALISBURY DISTRICT—2d Round.
J. C. Rowe, P. E., Salisbury, N. C.

Kannapolis, Unity	May	1-2
Big Lick, Loves	"	8-9

3d Round.

First church, 11 a. m.	May	16
E. Spencer, N. Main, 3 p. m.	"	16
Spencer, at night	"	16
Albemarle circuit	"	22
Albemarle station	"	23
West Albemarle, at night	"	23
Salisbury circuit, Shiloh	"	29-30
South Main St., 11 a. m.	"	30
Holmes Memorial, at night	"	30
Linwood ct., Yadkin College,	June	5
Lexington	"	6-7
Woodleaf, Ebenezer	"	12-13
Epworth, 11 a. m.	"	13
W. Concord, Westford, 3 p. m.,	"	13
Forest Hill, at night	"	13
Mt. Pleasant, Center	"	19-20
Central	"	20-21
Kannapolis	"	26-27
China Grove, Harris chapel	"	27-28
Jackson Hill circuit	July	2
Gold Hill, at Zion	"	3-4
New London circuit	"	4-5
Norwood	"	10-11
Cottonville ct, Cottonville		11-12
Big Lick	"	23
Salem	"	24-25
Concord circuit, Bogers'	July 31-	Aug. 1
Bethel, camp meeting	Aug.	6-8

District Conference will meet at Forest Hill, in Concord, July 15-18.

STATEVILLE DISTRICT.—2d Round.
J. N. Huggins, P. E., Statesville, N. C.

Catawba at Mountain View	May	1-2
Maiden at Mays	"	8-9
Newton	"	9-10
Lenoir station	"	14-16
Lenoir ct., at South Lenoir	"	15-16
Hickory circuit	"	22-23
Hickory station	"	21-23

WAYNESVILLE DISTRICT—2d Round.
W. H. Willis, Presiding Elder.

Haywood	May	1-2
Brevard Circuit	"	8-9
Brevard Station	"	15-16

DISTRICT CONFERENCE DIRECTORY

Asheville, at Tryon, May 27-29.
Charlotte, at Tryon street, May 6-9.
Franklin, at Hayesville, July 1-4.
Greensboro, at Ruffin, July 14-18.
Morganton, at Glen Alpine, April 29-May 2.
Shelby, at Mt. Holly, June 24-27.
Salisbury, at Forest Hill, July 15-18.

FROM THE FIELD

(Continued from Page 7.)

spring, which is usually in evidence at this time of the year in all its beauty and loveliness, made one successful leap from the grasp of mid-winter and landed into the lap of mid-summer. All nature has made such a remarkable growth that it does not seem possible that our numerous city parks could look more beautiful than at present. On Monday of this week the mercury reached the 90th degree and straw hats were in evidence, but a few days later the temperature dropped almost to the freezing point, and just over in Pennsylvania snow fell to the depth of one inch, although no serious danger to vegetation here is apprehended.

The 18th annual session of the National Congress of the Daughters of the American Revolution is being held in their new and commodious building in the capital city. The most interesting feature of the sessions thus far held has been the question as to who would be chosen president-general for the ensuing year, which was finally settled yesterday in the selection of a conservative candidate in the person of Mrs. Matthew T. Scott, of Illinois. Women are not usually accredited as being politicians, but the shrewd tactics displayed in this contest might put the average politician to shame. There were many delegates in attendance from our beautiful Southland.

"Home Life in Dixie During the War," was the subject of a very interesting lecture at Mt. Vernon church one evening last week by Dr. Samuel A. Steel, one of the best known ministers of Southern Methodisf. Dr. Steel delivered the same popular lecture here some years since, and those who heard it the second time were equally gratified in again listening to this oft-repeated story of bygone days.

The Mount Vernon Place congregation tendered a reception last evening to its new presiding elder, Dr. Prettyman, and pastor, Dr. Wells; also assistant pastor, Mr. Jeffries, which was a most interesting affair. The impromptu program consisted of vocal and instrumental music and appropriate addresses which was followed by a general reception and the serving of refreshments. The church is highly favored with a strong and influential ministerial force and much good is expected as a result of their labors this conference year. Dr. Wm. Jeffries, brother of our junior pastor, a native of England, but recently president of the Australian Methodist College, was present and made an interesting talk.

W. F. TOMLINSON.

The Hillside, April 24, 1909.

WOMANS' F. M. SOCIETY

(Continued from Page 10.)

is the biography of a missionary written by one of her co-workers. The artist-author and friend, inspired by love, has pictured her beautiful life—a character clear as crystal, a counterpart of Sir Galahad, whose type of life was in reality "as rare as a day in June." Throughout the book, which flashes with glints of sunshine and exhilarates with its refreshing style, there are poetry and pathos, wit and wisdom, song and sermon.

A little volume—but it is destined to live! Thought-awakening, it will quicken into life dormant purposes in young girls who read it. We recommend it as a beautiful story to read in missionary societies, in young people's meetings, and aloud in the family circle.—Maria Layng Gibson, President Woman's Board of Foreign Missions, M. E. Church, South.

The Epworth League

CONDUCTED BY

Rev. R. E. Atkinson, West Asheville, N. C.

"The pastor is the head of the League."

Every Leaguer, both junior and senior, should possess a Bible.

Send us the League news and then you will be up to date and in order.

Use in your business meeting the blanks for each department. They give an idea of what each department is supposed to do. Order from Smith & Lamar, Nashville, Tenn.

Haywood, Asheville, and New London, Salisbury, reported last year an enrollment in the senior League of 65. First church, Spencer, reported the largest junior League, 65. Andrews reported 60, and North Asheville 59.

It is not an unusual thing for leaders in our church, some high in authority, to say that the pastor is very largely to blame for the lack of interest in League work.

Rev. W. H. Willis the very kind and enterprising presiding elder of the Waynesville district, has granted ample space on the district conference program for the district League conference.

The purpose of the Epworth League is "The promotion of piety and loyalty to our church among the young people; their education in church history and their encouragement in works of grace and charity. The sum of all this is, consecration, preparation and service."

The Mount Pleasant class in the East Greensboro circuit has an Epworth League. This organization is very largely due to the zeal of Rev. A. S. Raper, the pastor. There are many other classes in various circuits of our conference that can maintain a League as easily and as successfully as the Mount Pleasant. They only need to be led and directed by the pastor.

We hope many of the Leaguers of our conference can attend the International League Convention in Seattle, July 7-12. It will be a great trip and full of interest.

As there will be but a small per cent. of the Leaguers who will be in attendance at Seattle, suppose we have an Epworth League conference at some central point in the conference. So many could attend, and no doubt, would be delighted to come together to plan and pray and to enjoy each other's company. Who concurs with this idea? Let every Leaguer and pastor who favors the motion say "I", on a post card.

Our sweet-spirited and affable friend, Rev. F. L. Townsend, writes: March 16th to 20th we held a missionary institute with our congregation. Each evening we had papers read by some of our young people, followed by a strong address by some brother previously invited. These papers were prepared mostly by members of our Epworth League who had been recently taking a course in mission study. Right admirably did they perform their part of the service."

It's refreshing to have such a League as the Lincolnton League.—Editor.

There is no occasion for the Baraca and Philathea classes taking the place of the League as they seem to be doing in a few places. There is no reason for it as the work of the former is principally class work and that of the latter is the promotion of piety, education in church history, encouragement in works of grace and charity, and the spread of the gospel in all the world. There is no occasion because both can exist without conflicting with the other. We know of a charge which has a very large Senior and Junior League, and a Baraca class with 40 members, and peace and harmony prevail. Let's be loyal to the League. We shall make no mistake by fostering the League while the great church we love has her stamp of approval upon it.

"The pastor began the meeting at the urgent request of the young Christians attending Weaverville College. These splednid young men, six of whom are in training for the ministry, were loyal to the meetings, holding preliminary prayer before each meeting, urging their friends privately and publicly, to accept Christ and make their peace with God and their efforts were gloriously blessed."

When we read the above concerning the Weaverville revival we turned at once to the conference journal to see if Brother Smiley had any Leagues, and found that he had a senior League of 43 members and a junior League of 30 members. These young people of whom Brother Smiley writes will always believe in and be members of the League. Those young gentlemen who are preparing for the ministry will, when they become pastors, organize Leagues—they will be pastors who favor the Leagues and encourage the Leaguers. We hope soon to get a message from that noble band of young people for the League column.

Coming League Conferences.

Charleston district, Hampton, S. C., April 26, 27.

Decatur district, North Texas Conference, Chico, May 5, 6.

Tennessee Conference, Tulip St., Nashville, May 6-9.

Memphis Conference, Union City, Tenn., May 13-16.

Pittsburg district, Mt. Pleasant, Tex., May 17-19.

Newton district, Bay Springs, Miss., May 26-30.

North Texas, McKinney, Tex., June 10-13.

Holston Conference, Morristown, Tenn., June 15-17.

North Mississippi League Conference, New Albany, Miss., June 15-17.

Alabama Conference, Greenville, Ala., June 15-18.

Mississippi Conference, Montrose, Miss., June 17-20.

South Georgia Conference, Dawson, Ga., June 17-20.

South Carolina State, St. George, June 22-24.

Florida Conference, De Land, Fla., June 22-25.

North Carolina Conference, Durham, N. C., June 24.

Llano district, West Texas Conference, June 25, 26.

California State Conference, Merced, June 30 to July 4.

Durant district, Louisville, Miss., July 1-4.

International Convention, Seattle, Wash., July 7-11.

North Alabama Conference, Sheffield, Ala., August 23-27.

Seashore Assembly for Christian Workers, Biloxi, Miss., July 23 to August 1.

Texas State Assembly, Corpus Christi, August 5-15.

Waynesville district, Brevard, N. C., May 28.

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C. H. WILMOTH, Mgr.

We trust the Waynesville district will not be alone in having a district League conference.

The idea is abroad that the League is out and its place is being taken by the Baraca and Philathea classes. The Epworth League has been out of date in some towns and communities for an indefinite period, in fact, with some churches and pastors it has been since its organization.

The League is out of date in those places where the young people of the church are not inclined to be religious and where they prefer clubs and circles to works of grace and charity. In many places, no doubt, it is out of date because there is planning, painstaking, patience, prayer and sacrifice required. No League was ever organized and sustained without perseverance, prayer and self-denial upon the part of some of the church or pastor. Leagues do not spring up and thrive of their own accord. They need sympathy—if from no other, they should have the sympathy and interest of the pastor. There is no organization in existence that can supplant the Epworth League. There is no organization in the church so unique. Its purpose is far-reaching. There is no function of our, or any church, that could be so potent as the Epworth League—the Sunday school not excepted.

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CALVARY.

If we care to know any further than our own experience has taught us of what human sin is, we only need to go to Calvary; there we may see it as a base revolt against goodness and mercy, as a savage delights in vengeance; as the ingratitude that rewards the Redeemer with the cross; as the outcome of God's patient love with His chosen people, visiting death on Him in whom the Father is well pleased. And we may discover also that our hearts have some kinship with the sins that nailed Jesus to the tree; that there slumbers in each one of us some part of that baseness, that hatred of the truth, that treachery to righteousness which bursts forth in fury on the head of Jesus. Men have sometimes tried to get at God's thought of sin by peering down into some dungeon of terror and fire such as Dante saw; but it is far better to look at the cross of Jesus Christ. We belong to a race, we have been smitten with something of the poison in a race, which crucified the Lord of Glory. And surveying the wondrous cross which guilty men reared on Calvary, and remembering that Jesus died for us, we may well pour contempt on all our unholy pride.—Rev. Dr. J. H. Burrows.

THE CLOUDS WILL BREAK.

Phillips Brooks once preached a sermon from the text, "Who passing through the valley of weeping make it a well." He said there were two ways of treating sorrow. One may say, "This that I have to bear is hard, but the clouds will break and there will come better days. Compensation is in store for me. It may not be in this world, but some time it will all be made up to me." Or he may say, "I will do just what the scripture tells me to do. I will make of my valleys of weeping, well-springs of joy. I will turn sadness into occasions for rejoicing." The Apostle says, "In every thing give thanks. Assuredly we cannot be thankful for everything, but in every experience that comes to us we may find some reason for giving thanks. When Jeremy Taylor's house had been plundered, all his worldly possessions squandered, his family turned out of doors, he congratulated himself that his enemies had left him 'the sun and the moon, a loving wife, many friends to pity and relieve the providence of God, all the promises of the gospel, my religion, my hope of heaven and my charity toward my enemies." Can you see the glory of the Lord in the cloud?—Selected.

THE GREAT RELEASE.

No one lives who does not long to be forever freed from something that is in his life. Weakness, physical or spiritual or both, is a drag on the joy of the strongest man or woman alive. That longed-for freedom need not be a matter of hope to any one; it is better than a hope—it is a fact. It is definitely promised to those who have liad hold on eternal life, Heaven is the place where we shall find it. That is what makes our dear ones' heavenly birthdays a time of such joy even to us who are for a little while left behind and separated from them. Think what this release is going to mean to those who have been living in physical pain, or blindness, or crippeld, or dumb! Think of what it is going to mean to all of us who have been living in the torturing struggle against sin! We shall be glad in that day to remember the times when we did not surrender.—Sunday School Times.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

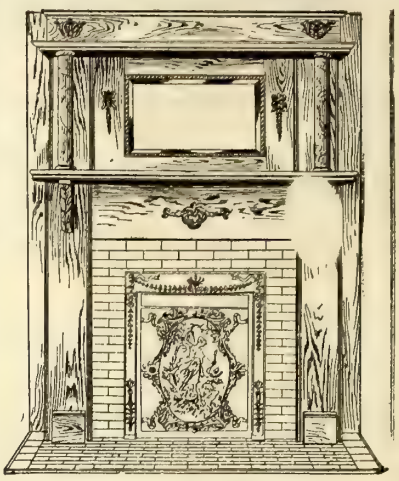
10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation, and club cars to New York.
3:45 a. m.—No. 45, daily, Local for Charlotte, connecting for Atlanta and points south.
4:10 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.
7:10 a. m.—No. 8, daily, for Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem and daily except Sunday for Wilkesboro.
7:50 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:50 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:25 a. m.—No. 144, daily, for Durham, Raleigh, and Goldsboro.
1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, Local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily, for Mt. Airy.
6:15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleeper for Richmond.

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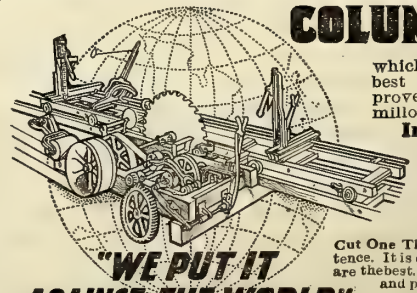
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$1.50 PER ANNUM—In Advance.

ESTABLISHED 1855. GREENSBORO, N. C., MAY 6, 1909. VOL. LIV.—NO. 17.

EDITORIAL OPINION

The temperance wave has not only affected the South and West, but even New England is feeling the effects of it. In Massachusetts, where all municipalities enjoy the right to vote on the question of license or no license, twenty of the thirty-three cities have voted "No," this year, and 270 out of 321 towns have no legalized saloons.

* * * * *

Another way by which we may appreciate the rapid march of prohibition is to note that it is now computed that the local option elections in the past two years have been closing the saloons on an average at the rate of thirty a day, and that since January 1st, 1909, the rate has been quickened to forty a day. * * * * *

An event of uncommon interest in national history occurred last week when Abdul Hamid, for forty years Sultan of Turkey, was deposed as the result of a revolution which has been pending for some time. Evidently the Sultan has seen the hand writing of his fate for some time, and made up his mind not to resist. The revolution is led by the younger element in the Turkish empire, and is the result of a determination to have constitutional government restored instead of the arbitrary rule of a bloody and relentless monarch. A brother of the deposed monarch has been enthroned, and the whole world will look on with intense interest as to the outcome of this change.

* * * * *

"Our Homes," of Marshville, has the following which is self-explanatory:

"The other day a crowd of students from a college that advertises Christian education, entered a car with their baseball equipment, in the usual boisterous, noisy manner that characterizes most of the ball teams. This effort to make themselves conspicuous in a crowded car wouldn't have been so bad, if they had left off the oaths and "cuss words" in the presence of ladies. If there's anything elevating or refining in the average baseball game we have never seen much evidence of it, and as a baseball team from a college of Christian education, does not, as a rule, make the Christian part very impressive."

We do not know to which Christian college Our Homes refers. This, however, makes no special difference as we wish to make our comment on general principles. We have not in the least changed our opinion that college baseball as at present managed, is exceedingly demoralizing and hurtful. When the young men who go about representing the colleges in the "teams", act the part of cultured gentlemen instead of making themselves intolerable bores, we may begin to revise our notions as to the moral effect of the present system of athletics, and not before. The common report is that the recent game played in Greensboro between the Virginia and North Carolina Universities was the occasion of prodigious gambling.

* * * * *

The work of tariff revision is going on slowly in the United States Senate. The bill now pending, known as the Payne bill, will undoubtedly prove to be a great disappointment to the country unless there are great changes made by amendment. Referring to this subject, the New York Independent says:

"Why was a revision of the tariff undertaken? Was it not in response to a demand from the people, who believed that the Dingley rates were too high and should be reduced? It has been admitted by certain persons who were prominent in the construction of that tariff that it was made so high in order that there might be a margin for reductions to be caused by treaties of reciprocity. After these treaties had been negotiated the Senate would not accept them. Did the people ask last year for a revision that would increase Dingley rates or even re-enact them? Did they ask for the Payne bill, which, as Mr. Payne admitted, would increase the average rate from 44.16 to 45.72 per cent.? Was an increase or a re-enactment of the present tariff promised to them by Judge Taft and the Republican party?

"They have hoped that this tariff legislation would reduce the cost of living. The index number obtained by one of our great commercial agencies from the average prices of groups of commodities shows that the cost of living is higher now by 37 per cent. than it was when the present tariff law was enacted. A majority of our people believe that this cost can be, and ought to be, reduced by a revision downward of the tariff rates. Such a revision many of them expected They will be disappointed." * * * * *

Referring to the same subject under the head of "The Rights of the Consumer," the Christian Observer says:

"It seems hopelessly antiquated to even mention this title in our day and environment. Consumer forsooth, what is he for, anyway, but to be grain for the hopper? Years ago, during the Boer war, in South Africa, an English paper used the figure of the lamb and the lion, and argued that it was a great honor for the lamb to be converted into the lion, which was undoubtedly true from the English standpoint. What the lamb is to the lion, that the consumer is to the great corporations and speculators, who prey upon him. The predatory capitalist is always in sore straits for more money, and the only legitimate source of his income is the multitudinous consumer. The latter is legion, the capitalist is comparatively few. Why should the many begrudge the few what they so sorely need? The speculator and the corporationist have organization, the hoi polloi are disorganized and they have to 'grin and bear it!'

"This seems to be the philosophy of modern life and how general it is, is evident from the caricatures anent the situation in the daily press. The tariff revision has flooded the country with these caricatures. One of them was singularly expressive. The Speaker of the House and Mr. Aldrich, of the Senate, are examining through a microscope, a very small object, which is labeled 'consumer.' And the Speaker exclaims: 'It is living!' The consumer has feebly protested against certain parts of the new schedule, not vociferously, not threateningly, oh no, but in a very humble way a la Uriah Heep. The very idea of it! The consumer meddling with the tariff, a thing that has been specially devised for the manufacturer and the dealer, who need money, much money.

"But the matter is too serious to make a jest of it. The tariff was never established to make multimillionaires or to enable unwieldy corporations to fatten on the vitals of the people, but to protect our nascent American industries from the strong competition of the cheap European market. Its sole object therefore was the interest of the people at large. It was essentially a mass—and never a class legislation. Now the situation is wholly changed and the masses of the people are wholly ignored by it.

"Take as an instance the recent scandalous proceedings in the Chicago wheat pit, where James A. Patten, by partially cornering the market, succeeded, in a few days, in shearing the people of some four or five millions of dollars. Now the only man who ever successfully cornered the wheat market was a certain Joseph, and we have no fear that Mr. Patten can ever completely succeed in his grasping scheme. After the lamb has been properly shorn it will be released till its fleece has grown again. The cornering of any of the main staples of life for mere personal gain is, however, a crime of such a character that one wonders why the statutes have nothing to say about it. The moment that this partial corner created a swift upward flight of the price of wheat, many other commodities at once began to soar. The mass of the people, therefore, pay for the little pleasantry of Mr. Patten, the poor as well as the rich, but the heavy part of the burden falls on the industrial classes and on the wage earners of every description.

"We forbid gambling on a small scale, we do not allow it at the race track, we punish the man who robs us of a trifling sum; but when one swindles the whole nation, when the robbery is a universal one we call the robber a 'king of finance' and we deem his conduct clever. The creating of 'corners', as well as the gambling with worthless or over-watered stocks ought to be prohibited by heavy penalty. Then, if the law could by any possibility be enforced, and if the wealthy criminal could be made to suffer as well as the poor one, we would perhaps see a better and healhier state of society than we are at present enjoying."

* * * * *

Referring to the movement to disestablish the Church of England in Wales, the editor of the New York Christian Advocate says:

"The long promised bill for the disestablishment of the Church in Wales has been introduced into the House of Commons by the Premier. A great majority of the people are Nonconformists, that is, not members of the Church of England. Nearly the whole Welsh people have been urging the movement for forty years. The House of Commons will pass it, but the Bishops of the Anglican Church are members of the House of Lords, and they and those whom they can influence will undoubtedly oppose it. The disestablishment of the Irish Church interestedthe whole world, and it was curious to see how many there were that "lined up against it," who must have had ulterior reasons. Probably the time will come when the Anglican Church will be disestablished. Its connection with the state has done good and evil. Whether the good predominated over the evil, or the reverse, would be an excellent question for a debating society consisting of intelligent and well read members. That in certain periods it was thoroughly demoralizing can be proved by its own historians.

"To disestablish a church is not to destroy it, but to take from it anything that the nation as such gives, either of authority or money. Once Congregationalim was a state religion in some of the New England states.

* * * * *

It is of interest to the whole country and to the South in particular to know that a mill is to be built in Georgia to manufacture paper exclusively from cotton stalks. It will be a great blessing in many ways if this experiment should prove successful. It would check the wholesale slaughter of our forests which is getting to be one of our greatest national problems besides it would bring millions of wealth to the country from an absolutely new source. The mill will cost $150,000, and consume the cotton stalks product for a territory of twenty miles around the mill. Harvey Jordan, president of the Southern Cotton Association, is connected with the company. He says that paper can be made from the cotton stalks in commercial quantities, and at a profit, as shown by tests made by the Federal department of agriculture.

* * * * *

In a recent volume, "Some Ethical Phases of the Labor Problem," Hon. Carroll D. Wright, says:

"It (religion) is putting its hand upon the government and upon all the integral elements of government. It is influencing the individual units of society, so that by their development and by their culture the government itself shall be as pure as its source—a long struggle to be sure; but religion and sociology as allied forces, or, as a better expression, religion as a force in determining sociological work, is bringing about the regeneration."

This means that by its own force religion will after awhile effectually eliminate that class of politicians who so earnestly contend that good men, especially ministers, should have nothing to say on questions of politics, and keep hands off of the affairs of government lest they should be contaminated, and there should be a compromise of the high calling of the church.

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SPECIAL NOTICE.

We have placed all our cut-off subscription accounts in the hands of the Publishers' Adjusting Association, of Kansas City, Mo., for collection. This association gives its entire time to work of this kind, and is prepared to do it efficiently, and we can assure those owing us accounts that they will be treated with perfect courtesy. We are so much in need of all that is due us that we hope and sincerely believe that all who receive statements will give them prompt attention.

We commend the representatives of the association to the polite consideration of our friends and patrons, and wish to thank them all in advance for a prompt settlement of all back claims.

Respectfully,
CHRISTIAN ADVOCATE PUB. CO.

RUTHERFORD COLLEGE COMMENCEMENT.

Beginning next Sunday, the commencement exercises of Rutherford College will continue through the following three days, closing on Wednesday night with an entertainment by the dramatic club.

The trustees are called to meet on Monday afternoon, and on Tuesday morning. The annual sermon to the Y. M. C. A. and the Y. W. C. A. will be preached by Rev. W. F. Womble, of Morganton, on Sunday evening. The annual Baccalaureate sermon will be delivered on Tuesday morning at 11 o'clock by Rev. Dr. Jno. C. Kilgo, and the literary address on Wednesday morning by Mr. D. A. Tompkins, of Charlotte. The alumni address will be delivered on Wednesday afternoon by Rev. Ira Erwin, of Lenoir.

THE NORTH CAROLINA CLASSIS.

The North Carolina Classis of the Reformed church in the United States met in the First Reformed church, in this city, last week, and continued in session from Tuesday evening till Sunday. There were about forty ministers and a goodly number of lay delegates in attendance, and the attendance of visitors and the local congregation made it an occasion of unusual interest.

While not a large denomination in this state, this church represents one of the most substantial elements among us, and the ministry and membership are among the most spiritual and fraternal of all the Protestant denominations.

Moreover, it is a fact perhaps not well-known among our readers that this denomination is some 40,000 stronger numerically in the United States than the Southern Presbyterian church. Composed mainly of the best element of the German population of our state, they deserve to rank as one of the prime factors in the religious development of our Commonwealth.

Most of the leading city pulpits were filled by these ministers last Sunday, and the people greatly enjoyed the evangelical spirit of their ministrations. We can assure these brethren that the city greatly enjoyed their presence and will gladly welcome them again when it shall be their pleasure to come this way.

THE DISTRICT CONFERENCE.

Our district conferences are now on hand and will be following each other in close succession for more than two months. In many respects these are among the most interesting and helpful meetings held by the church,

The District conference has the advantage of representing local matters that are of special interest to all in attendance It has the advantage also of not being large enough to be unwieldy. There is no reason why anything should be passed over with undue haste, nor is there any reason why the sessions should seem dull or tedious. Much of the complaint of dull conferences has grown out of the fact that those in charge have failed to plan the work thoroughly in advance, and have not had the tact to conduct the exercises with snap and interest in an impromptu way. While a strict program worked out in advance and committed to paper is often an insufferable strait-jacket, on the other hand the lack of such a program is often a cause of such desultory and aimless methods as maketh the heart sick.

One great safe-guard against dull business in the district conference is the keeping in mind the injunction of our Book of Discipline that in these conferences we put emphasis upon the matter of religious worship. There is nothing which can be more effectually used to make the district conference attractive and helpful than the preaching service, and this should always be a part of the program well thought out in advance. It is not so essential that subjects be assigned in advance as that men be used to fill the different hours who can be relied on to preach the gospel with power from heaven. Such preaching always puts life into the exercises and saves the occasion from intolerable dullness.

The district conference furnishes the best opportunity for the presentation and discussion of any special interests of the church. Before the representative laymen of the church attending these meetings there should be full and intelligent presentation of our missionary, benevolent and educational enterprises, not from the standpoint of any one institution in particular, but on general principles.

We sincerely trust and pray that our district conferences may this year be occasions of great profit to the communities in which they meet, and that they may bring great blessings to the work at large.

CHURCH EXTENSION LOANS.

The annual meeting of the General Board of Church Extension at Memphis, will be watched with special interest by all the charges of our conference, that have applied for loan funds to complete church buildings or pay church debts.

The general board makes donations from the collections and from its loan fund aids many struggling churches until they are able to repay.

Our conference has no loan fund but from the money contributed to church extension makes meager gifts to the churches that apply as far as the money will go. Last year with less than $3,000.00 to distribute we gave aid to 21 churches, Centenary, of Greensboro, receiving the largest amount—$300, while the smallest gifts were $50.00 each to Center church, Alexander county, and Cotton Grove church, in Davidson county.

These small gifts are of course a help, but in nearly every case very little help to the congregations concerned. It has always been the policy of the conference board to donate the fund to those churches which appeared most to need it, and many applicants fail to get any help for reasons good and satisfactory to the Board.

With no desire to criticize the faithful men who constitute the board, for they are pursuing the same policy which was inaugurated when the board was organized in 1882, we think that as it is better to give employment rather than alms, to the needy poor, that they may earn bread, and as it is better to lend money to an ambitious youth that he may buy his education, rather than give it to him, so it seems to us the better and wiser policy to make loans rather than donations to struggling churches. "God helps those who help themselves," but he never does for man that which man can do for himself.

The church extension board might likewise adopt the policy of helping those who need help until they can help themselves. "As mans extremity is God's opportunity," God coming to our help at the very point, and not until we reach the point when all is failure without his help, so the board does not and should not help any church which can raise the fund from any other source.

Now any struggling band that needs a church can nearly always be counted on to develop in a few years to the self-supporting point, and then, stronger in numbers and finances, can pay back the amount supplied from the fund.

It is doubtful if a church is needed where there is not a prospect for future growth and development to the point where the fund could be paid back. Since the organization of our conference in 1890 our Board has appropriated some $40,000 or $50,000 to weak churches, and many of these have since grown to be self-supporting charges.

We feel sure that there is hardly one congregation which has been helped from this fund that would not as readily have borrowed the amount from the Board on five or ten years time at a low rate of interest, and paid it back in annual instalments, and today we would have what has been paid in added, and thus have been able now to grant loans to congregations that are struggling under debt incurred for building, and to help many others who would be able to borrow on safe security for long time in order to complete buildings.

The present policy never fully satisfies any applicant because of the meagerness of the gift and causes dissatisfaction in most instances, where the applications for aid do not receive favorable consideration.

For these and other reasons we should be glad if our conference board would change the policy by distributing the collection as a loan fund and discontinue making donations, except perhaps in very rare instances. The people will more generously contribute to the fund if thus administered and then it would be an ever enlarging power for good as it grew in volume. We write this not to criticize our past policy, but merely to suggest what seems to be a better way. S—.

A JOURNEY TO THE MOUNTAINS.

Last week on a trip to the hill country I met Rev. J. J. Edwards at Statesville, and traveled with him for a while, as he journeyed toward Waynesville, whither he had been suddenly called to attend the funeral of his father, who was killed in Mississippi by falling from an elevator. I stopped by the way at Rutherford College for the Sabbath and preached to a good congregation in the morning.

Monday I went direct to Murphy. Rev. W. G. Mallonee boarded the train at Old Fort on his way to Black Mountain. He had just closed a gracious meeting in Old Fort and was enthused over the results of the services. At Asheville, Bishop Atkins, and Rev. John W. Moore, of Hendersonville, got on. The bishop had been on a long trip to Oklahoma, and returned via Richmond to attend the great educational meeting which was held there last week and was going home for a little rest before attending the May meetings. Brother Moore was going to Waynesville to assist the pastor, Rev. J. H. Barnhardt in a revival meeting. It shortened distance to travel with such companionable folks.

The long ride from Waynesville to Murphy never seems long to me, for the wild and beautiful scenery, wonderful and ever-changing, is always new and interesting. The Alpine hills are higher, and capped with perpetual snow, but no peaks of any range point skyward with more of grace than those of our state, and the water that gushes from their sides is so clear and limpid that it purifies the very valley through which it flows.

It was ten o'clock at night when my train reached Murphy and Rev. W. E. Abernethy was at the station to meet me, and I slept well and felt much at home in the parsonage which once I called my own.

Murphy is not a large town, but it contains a large hearted and generous citizenship and is the terminus of two great railway systems, the Southern and the Louisville & Nashville R. R., and is located in the fork of two beautiful mountain streams, the Valley and Hiawassee rivers.

Our church in Murphy is flourishing under the pastorate of Rev. W. E. Abernethy, and his church is crowded at each service. He has made a fine impression there and his people appreciate him as a pastor and preacher. He is an orator who has command of a fine vocabulary and knows how to marshal the very choicest words without delay. He is doing well, and promises to bring things to pass. Great responsibility rests upon every minister, but the man who has a grip on his people has the greatest opportunity that comes to man.

A day or two mingling with old friends there was very pleasant to me and I was sorry when the time came to leave.

From Murphy I went to Andrews and spent a day with Rev. C. S. Kirkpatrick, the pastor, who is now in his fourth year, and the people regret that the time limit will cause his removal next fall. Brother Kirkpatrick has done good, substan-

tial work there, and has a live, aggressive, spiritual church. He knows his people well and they love and follow him. One of the fathers in the church at Andrews is Stephen Porter, known as one of the most faithful laymen of that section. He has for some time been in feeble health and recently it was thought the end was near and his children from far and near gathered to see him once again. They wanted to make the end for the patriarch as easy as it was possible for filial love to make it, and urged him not to worry about anything and he replied, "No, I am free from worry for I have all that love can supply, my affairs are in good shape, I owe no man anything, but to love one another, I have fought a good fight, and have no fear of death."

I met with a gracious welcome when I called to see him and was so thankful to find his faith unwavering and his physical condition so much improved. Stephen Porter has the confidence of the people and is one of the saints indeed.

Reader, when you go to Andrews remember that the Bryson hotel, kept by that generous Methodist host, Samuel E. Bryson, has good rooms and a feast of good things to eat.

Returning from Andrews, I fell in with Rev. Gilbert T. Rowe, of Asheville, who was going home from Hayesville, where he preached the sermon at the school closing. He has for a month been conducting evening services in Central church, but the preaching has been largely by the Rev. T. L. Lallance, of Haywood Street, and he is a preacher too, of far more than average pulpit power. I heard him Thursday night., and left Asheville early the next morning for Glen Alpine to attend the Morganton district confereince, a report of which may be found in another column.

Brother Rowe is in demand as a commencement speaker. He will preach the sermon next week at Weaverville and later in the month at Davenport, when Dr. Plato Durham will deliver the address. Rowe and Durham, both having been college classmates of Dr. Weaver, of Davenport.

S—.

MORGANTON DISTRICT CONFERENCE.

Arriving at Glen Alpine Friday morning, April 30th, I found the conference in the midst of business with the presiding elder, the Rev. R. M. Hoyle, in the chair and the Rev. L. P. Bogle, at the secrtary's table. With one exception, every pastor was present and about sixty lay delegates, the larger portion of whom remained until the final adjournment, the election of delegates to the annual conference being the last business of the session.

Contrary to the usual custom the conference on the first day resolved that the morning preaching services be conducted by the presiding elder, so that each day at 11 o'clock Brother Hoyle preached as only he can preach, bringing daily a message packed full of gospel truth and presented in his own inimitable way. Powerful, convincing, spiritual discourses proving not only a blessing to the great body of the people, but surely mentally quickening and soul-inspiring to every preacher who heard him. The preaching at the other hours was by the Revs. L. P. Bogle, V. L. Marsh, D. S. Richardson, C. E. Steadman, and this writer.

The routine work of the conference never grew monotonous for the brethren were free to talk and discussion was pointed and interesting when any question arose as to methods and policies. I have not heard in many days a more interesting and really helpful discussion than that which was called forth when the report on the spiritual state of the church was made. The presiding elder and Brethren Womble and Albert Sherrill all spoke to this question, emphasizing the importance of experimental consciousness of sin and consciousness of pardon, and the necessity of preaching the old doctrines of Christian experience which have made Methodism such a mighty force for good.

The presiding elder urged that care be taken to ascertain the facts of experience before receiving new converts into the church and held up the preacher as faithless and false to duty who would prostitute his high calling by persuading unconverted people that they were saved and thus fill the church with a dead mass of deluded sinners.

On Thursday afternoon time was given to organize the laymen's movement. The presiding elder explained clearly the purpose of it and after a season of prayer for guidance a ballot was taken for the district leader, and Prof. J. E. Avent, superintendent of the Morganton graded school, was chosen. He is a very devout and earnest man and approached the work realizing the importance and responsibility of it.

Buford Randall, Ivey F. Pool and L. C. Cornwell were licensed to preach, and the last named was recommended for admission into the annual conference. Brother Cornwell is now in charge of the school at Old Fort, and is a son of my old friend and county man, Mr. C. C. Cornwell, now Clerk of Superior Court of Gaston county and resides in Dallas.

The Advocate representative was the only visitor from outside the district, but the conference gave him a hearty welcome, and when the building fund claim was presented, contributed promptly and generously pledged even more than was asked for. It was a good conference. Live and interesting during each hour of the session, and the zeal and enthusiasm there generated will surely be felt to the remotest bounds of the district.

The conference will meet next year in Bakersville, which is now easily accessible, being only two miles from the new railroad which has just been completed from Marion to Johnson City.

The delegates to the annual conference are J. D. Pitts, of Glen Alpine; I. B. McKay, of Rutherford College; J. E. Avent, of Morganton, and W. G. Harris, of Rutherford county, and the alternates are Rev. M. L. Kaylor, of Nebo; and B. F. Davis, of Morganton.

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I had looked forward with pleasure to this conference—the first of the year—and hoped to attend because it was held at Glen Alpine, where I preached during the first year of my ministry. The old church which stood there then has long since been torn away and a neat and commodious building has taken its place. It was a delight to meet many of the good friends of other days and to be a guest in the home of Mr. and Mrs. M. N. Hennessee, where I found a warm welcome from those who had been so kind to me in my earlier ministry.

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Several good revivals have been held and the reports were encouraging and the preachers all hopeful and in good spirits.

An early district conference has the advantage that the plans for the year can be formulated with a unity of purpose and the inspiration obtained by such a gathering will begin to show itself early and if properly conserved, make itself felt throughout the year all over the district. The secretary has promised to send in a full and accurate report.

S—.

NOTES AND PERSONALS.

—Rev. and Mrs. J. F. Kirk, of Mocksville, attended the funeral of Mr. Theodore Stanley, at Summerfield last week.

—The congregation at Holmes Memorial, Salisbury, enjoyed a good revival last week. Rev. A. R. Surratt, of Lexington, assisted the pastor.

—We sympathize greatly with Brother L. H. Phillips and wife, of Newton, in the loss of their little three-year-old son, who died at their home last week.

—A revival meeting began in the church at Taylorsville on last Sunday conducted by Miss Caroline Olson, a lady evangelist, of Hickory, so says the Statesville Landmark.

—Mr. Theodore Stanley, one of the faithful officials of our church at Summerfield, died last week. Brother Stanley will be greatly missed in his home and in his community, and especially in his church, to which he was so loyally devoted.

—Rev. R. E. Atkinson, the pastor, announces that the corner-stone of the new church at West Asheville will be laid on June 5th. June 6th will be home-coming day. He also reports a revival in progress with two conversions up to Saturday last.

—In our write-up of the West Concord charge las week we had 480 in the Sunday school, when we should have said 325 to 350. We were going by the report in the minutes of last year, whereas Brother Jones, the pastor, calls our attention to the fact that the number is not now so large.

—The Commencement of Weaverville College will take place May 9-11. The annual sermon will be preached by Rev. G. T. Rowe, of Asheville, on Sunday, May 9th, at 11 a. m. The Epworth League sermon by Rev. T. L. Lallance, of Asheville, at 8 p. m. On Tuesday, May 11th, at 11 a. m., the literary address will be delivered by Hon. Locke Craig.

—Rev. Thomas Dixon, Sr., for more than fifty years one of the leading Baptist ministers of the state, and father of Revs. A. C. Dixon, of Chicago, and Thomas Dixon, Jr., died in Raleigh on Saturday night, May 1st. He was in his 90th year. His body was buried in Cleveland county among the people to whom he had ministered for more than sixty years.

—We regret to note that our friend and kinsman, Mr. R. A. Deal, editor of the Wilkesboro Chronicle, has had a long and serious spell of sickness. We are glad, however, to learn that he is now recovered sufficiently to be up most of the time. During his sickness, Rev. B. F. Hargett, pastor of our church in Wilkesboro, has had charge of his editorial work.

—We regret that, in the write-up of Concord churches last week, a mistake was made in saying that Brother D. B. Coltrane is superintendent of the Central Sunday school. The fact is that Brother W. R. Harris has been superintendent of this school for a number of years, while Brother Coltrane, who was a former superintendent, has, for a number of years been teaching the young men. Under Brother Harris administration the school has had unprecedented growth in every way. We regret the mistake, although Brother Harris has not lodged any complaint against us for handing the honor belonging to him over to another.

—Prof. Edwin Mims, Ph. D., who is to retire from the faculty of Trinity College, and succeed Dr. Smith in the chair of English at the University of North Carolina, will after the Trinity commencement, fill an engagement with the University of Virginia, which includes a course of lectures that will extend over six weeks. About August 1st he will sail with his family for Europe, where he will spend the next year in special investigations He will enter upon his work in the University of North Carolina in the fall of 1910. His investigations will take him to Oxford and Cambridghe, the Universities of Paris, Berlin and other institutions.

—Dr. Sessler Hoss, who is still with his father at Tate Springs, Tenn., writes under date of April 25th, that the Bishop's improvement is steady and substantial. He is now able to walk about for short distances in the pone air, and hopes to have his health fully restored within a few months. This, we are sure, will be most gratifying news to the whole church.———Bishop A. W. Wilson's condition continues serious. Late advices are to the effect that he still suffers much pain and can take only light nourishment. He will not be able to attend the annual meeting of the College of Bishops. He sits up part of the time, but finds all positions uncomfortable.—Nashville Christian Advocate.

GREENSBORO CHURCHES.

Centenary.

Rev. M. H. Smith, pastor, received two members by certificate last Sunday morning. The service at night was a spiritual feast, the preacher enjoying the Spirit's presence, and the church being edified. The Sunday school is growing, especially is this true of the Baraca and Philathea classes.

Walnut Street.

One member was received this week by certificate. Rev. J. W. Ingle, the pastor, is greatly encouraged with his work. His Sunday school is enlarging, there being about 200 in attendance last Sunday. At a church conference just held the net gain since the annual conference had averaged three for each Sunday. Brother Ingle expects to have all of the benevolent collections in hand before the district conference convenes in July.

Spring Garden Street.

As a result of the meetingsrecntlyheld,sixprom-

As a result of the metings recently held, six promising young people were received into the church, all on profsssion of faith, four of whom were baptized. Thirty-five have been added to the roll since the annual conference. Owing to the cold May-day, baptizing of infants, which had been announced for last Sunday, was postponed until next Sunday. The trustees are endeavoring to sell the old chapel, so the church lot may be graded and beautified.

West Market Street.

At the morning service last Sunday the pastor received three members on profession of faith. There were two baptisms. The sermon was preached by Rev. Mr. Necker, of the Reformed church. The pulpit was filled at night by Rev. Mr. Yearick, of the Reformed church. These brethren were in the city attending the meeting of the North Carolina Classis. These sermons were very much appreciated by the congregation.

—The North Carolina Conference quartette is to sing in the great International Epworth League Conference at Seattle, in July.

Contributions.

IN PASTURES GREEN.

A Thanksgiving.

By Rosa W. Bailey.

O, Lord, how long I made my cry,
In utter anguish and despair
I felt the darkness of the way,
Nor knew my Lord was there.

But now, ah, now the blessed light,
And rest in green fields stretching far,
Thou ledst me where, beside the stream,
The pleasant pastures are.

I cried unto thee in my woe,
By grief and lonely fear dismayed,
I moaned, when, to the wilderness,
My wandering feet had strayed.

Thou ledst me from the beetling crags,
And raging torrents dreaful roar,
To where I rest in peace with thee,
And terrors fright no more.

And if again my feet should tread
Where dangers lurk for me,
I will not fear; for I shall know
That still I walk with thee;

That though the path be rough and wild,
When all the foes are past;
Through woe and pain, through loss or gain,
Thou leadest to joy at last.

Woodleaf, N. C.

OUR GEORGIA LETTER.

By Rev. George G. Smith.

This is Easter Sunday, and is a rarely beautiful day. Great crowds will flock to the churches, but, alas! many chiefly to hear the music and see the decorations, and I am shut in, but while my brethren are preaching to some hundreds, I avail myself of your kindness to preach in one of my sermon letters to your 20,000 readers.

I have found a very refreshing and somewhat remarkable passage from a young man in the University of Chicago, who says complacently after speaking of Wesley, Hodge, Miley and Pope, "The standards have no organic connection with our lives. We preachers (sic) have long since ceased to find any message for the people in them."

The modesty of this outburst is only equalled by its absurdity. We preachers who claim to be Methodists and respect the standards are a handful at most, but even we preachers have hardly reached the point where we fail to regard the wisdom of Paul's moral teachings. I have found many to reject what are called his doctrinal teachings, but I do not remember any who have objected to the moral teachings of the thirteenth chapter of Corinthians and the twelth chapter of Romans. It is not necessary to defend these utterances, but only to expound them. I would be glad if the readers of this letter would turn to the twelth chapter of Romans and read it over several times. It presents a picture of an ideal Christian and shows a life, as needful now as it was in the days of Nero, and as possible in Korea as it is in North Carolina.

The native power in Christianity as Paul presents it, and as for that, all the other New Testament writers, is "love born of gratitude." It is not dread, nor even obligation, nor tmeporal interets, but it is Love. The mercies of God lead to full consecration to God's service. These mercies have passed in review. God's love in providing a full atonement for us, Christ's love toward us and death for us, the Holy Spirit dwelling in our hearts to make us good and happy, the over-ruling providence of God, the certainty of God's protection if we hold to him, the final redemption promised to the faithful—these mercies call for reciprocal love, and a continuous consecration.

We are not to be conformed to this world, but transformed by a mind renewed, so that we may prove the good acceptable and perfect will of God.

This is indeed the risen life, the life of continuous sacrifice, the life of comformity to God's will, but what this life involves, what is to be expected, what to be aimed at, needs to be plainly told. "To love and do what you please," is a motto capable of great abuse. We are all fallible, all ignorant, and all need to have line upon line and precept upon precept. Great grace by no means assures great gifts, and a careful study of this great man's counsels, shows what dangers are before us in our best estate, and what we are to strive to present in our lives The apostle does not in this part of the epistle warn against those gross sins so common to the days of Nero. He warns against them elsewhere, but now he speaks only of less hideous defects, and tells us what conformity to this world really demands, and what conformity to God's will really means. He discerns with a clear eye what are the defects of character most likely to be overlooked. One of these is self-conciet. I do not wonder that the modern brood of advanced thinkers are so much at outs with Paul, for no man ever read them so fully, or warned against them so earnestly. I confess to such a disgust at the arrogance of shallow learning, and the assumptions of superior wisdom, by men who have spent years in the schools, that I am hardly able to speak patiently of the reign of the Pedants. When "we preachers who have discarded the standards"are the oracles we lay down the law. The fact is we are all painfully deficient in wisdom. I love Mr. Wesley as I loved my father, but one can but smile at the infinite self-conceit that apparently belonged to him. "He was right!" There was no question about that and that with him ought to end the matter.

A certain amount of self-confidence is necessary to success, but any man who has read much, or thought much, on any subject, is very hesitant in stating his conclusions. We know in part. I honestly think that the Methodism which has been handed down traditionally, the last born of the great orthodoxies, is the best religious system in the world, but I am by no means disposed to sneer at those who disagree with me, and who find in Hodges Outlines, a more satisfactory statement than is found in Watson's Institutes. As Paul shows elsewhere there must b great tolerance even when there is great confidence. I have an old friend who never having had any school privileges has really achieved wonders, but I stand amazed at the magnitude of his self-conciet, innocent as it is. There is no other side, when he has decided. I find men who never read any book on mental science, who know nothing of psychology or philosophy, who know nothing of logic or proper exegesis, who can teach the wisest all about predestination and foreknowledge and free will, and baned will, and of sanctification in all its phases. They can tell what others should eat, how women should dress, and settle all disputed questions offhand and from whose decision there is to be no appeal. No injunction now is more needful than the one to be not wise in your own conceit, unless it be the other, not to think of oneself more highly than he ought to think in the matter of personal religion. Spiritual pride, or at least spiritual vanity is far from an uncommon weakness and alas too often it is a vanity which has oftimes slight foundation. I must confess my aversion to religious bragging, whether it concerns churches, or parties in a church, or preachers, or persons. There are in my opinion no two churches which have done more for the world than the Methodist and Baptist, and I verily fear they have been somewhat given to glorifying themselves. An ecclesiastical self-conceit is pretty generally condoned by those who are connected with the boasting bodies.

We would not depreciate proper self-respect as a church, but what we are, has resulted from God's goodness to us, and not from our wisdom or worth. We are greatly in danger now of losing our crown for men who are not Methodists are in Methodist pulpits, and glorify Methodism in name, and seek to destroy all that Methodism has held to most tenaciously. Personally we have no room to boast of any attainment we have made. At the best we are far from being perfect.

When I was asked in my admittance into the conference, "If I was groaning for perfect love," I said honestly, "Yes." A good brother in Florida, lang a professor of perfect love, said, "Why don't you honor God by saying you have it?" I said, "Because I must speak the truth." "You have what you call perfect love," said Mr. Wesley. I don't think it is." As all his writings show there was a perfectness in religious life he believed a possible attainment, which he never to his last hour claimed to have reached. It is no denying of the Lord when one, being asked certain questions, does not answer them as we wish we could. Thus: "Have you given up all sin as far as your will is concerned?"

"I have."

"Do you trust in Christ alone for salvation?"

"I do."

"Have you had God's love shed abroad in your heart?"

"I have."

"Has God freed you from the dominion of sin?"

"He has."

"Are you conscious you are his child?"

"I am."

"Are you confident of your final salvation?"

"I am."

"Do you love God supremely?"

"I do."

"Do you love men universally?"

"I do."

"Are you perfect in love?"

"I am not."

"Are you striving to be so?"

"I am."

Sometimes a perfectly honest man says he is perfect in Love. I have no right to dispute his word. I rejoice with him in the great grace. I do not say he thinks of himself more highly than he ought to think, but some certainly as honest and apparently just as good, do not say so, and they, too, are children of God.

DR. BUCKLEY AND THE SEVENTH DAY ADVENTISTS.

By Rev. T. A. Boone.

In the Advocate of April 1st, you quote quite extensively from Dr. Buckley's editorial comment on the Seventh Day Adventists.

Why Dr. Buckley should pass by all the doctrinal errors of the Seventh Day Adventists, and comment adversely on the doctrine of the return of Jesus Christ to the earth, and the immeinence of that event, I can not well understand, seeing that the Seventh Day Adventists are but a fraction of the great number of Christians who believe that the hour of His return is impending, according to the prophetic word. Dr. Buckley says: "They make much of the letter of the Bible, placing their own conclusions on such books as Ezekiel, Daniel, and Revelation. and interpreting the observations of our Lord and the Apostles on the coming of Christ, in harmony with their general view, they can perplex ordinary Christians, and can convince some."

The Protestant world claims the right to read and interpret the Bible each man for himself, using such means as may be in reach, as aids to a right understanding of the word. So then, those who believe that the time of the return of the Lord to the earth is near, and so teach men, and convince some, that the scriptures rightly interpreted are so to be understood, are not to be regarded as wrong doers, but are rather to be commended for their zeal if their lives demonstrate the truth, that they are waiting in readiness, with their loins girded about, and their lights burning, being found diligent in business and fervent in spirit, serving the Lord in whatsoever sphere of life's activities the providence of God has placed them.

But to those who believe that we are near the end of the dispensation that began at Pentecost. Dr. Buckley affirms "there is one insuperable obstacle in their (our) way: "Nearly nineteen centuries have passed since Christ ascended. . . . . " "Believing as we do," says Dr. Buckley, "in the gospels, and that the words and passages in the Bible which relate to the coming of Christ must be compatible with the lapse of 1900 years, though they seem in their letter to imply His speedy coming, we infer that what is compatible with 1900 years, may be compatible with ten times that number." That is, we need not expect the return of Christ before 19,000 years more of sorrow and death shall have blighted the earth.

Such reasoning from such a source is enough to make an "ordinary" Christian hold his breath. My Lord delayeth his coming nineteen thousand years says Dr. Buckley, for that is compatible with His promise of his coming, though his words "seems in their letter to imply his speedy coming."

Dr. Buckley, by his ill digested utterances and interpretations of the plain and unequivocal sayings of Jesus Christ, has put a dark shadow of uncertainty upon the words of the Master, so that we are left in darkness and doubt as to what Jesus means by any words which are recorded as falling from his lips.

Dr. Buckley affirms that dying bears the same relation to our future that the coming of Christ would, as to our relations to God. There is not a single sentence from Christ or the Apostles that

justifies such a conclusion. Some of us will be living and engaged in the activities of life when the hour of the first resurrection comes. The corrupted bodies of those who have fallen asleep in Christ will be raised incorruptible and the living Christian will be changed from mortality to immortality.

When Jesus was answering the question of his disciples, as to what shall be the sign of His coming, he said: "Watch therefore; for ye know not what hour your Lord doth come. . . . Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." Be ready for my coming, is the emphatic command, and watch for my return is the tender warning. He is not talking about their death, but about the return of their Lord.

Paul commends the zeal and gifts of the Christians at Corinth in their testimony "waiting for the coming of our Lord Jesus Christ." These were not looking to the hour of death, as an inspiration to a holy life, but were looking to His coming.

The uncertainty of the hour of our Lord's return, is by Him coupled with the warning to be ready, for the Son of man cometh in an hour ye look not for Him.

We will continue to preach the gospel of salvation from the guilt of sin and the practice of sin, followed by a life, fruitful in good works, as the needful preparation for citizenship in the kingdom when the king comes.

INTERNATIONAL EPWORTH LEAGUE CONVENTION.

Visitors to the Eighth International Convention of Epworth Leagues, which meets in Seattle, July 7-12, should plan to make their stay long enough to see some of the beauties of the Puget Sound country before they return.

While one sees much of grand scenery on the way to and from Seattle, one cannot become intimately acquainted with its beauties through a car window; it needs closer inspection than can be made in the passing glance and the only way that the scenery of the Puget Sound country can be appreciated is for one to devote a few days to getting as close as possible to its grandeurs.

There are numerous beautiful trips from Seattle which consume from five to fourteen hours' time in the most pleasurable manner. The most popular are the trips by small steamer on Puget Sound, for one gets a fine view of the ten miles of Seattle waterfront by day, and of its miles and miles of lights, rising tier above tier on the hills at night. One cruises over sparkling water, deep and placid, with a beautiful view on either hand. The Sound, rarely more than seven miles across from headland to headland, seems to fill a cleft of the earth into which the sea has rushed, for its banks are precipitous, rising in great hills which are banked back of it in seried rows from the water's edge to the crests of the mountain ranges; hills covered with the forests of mammoth trees which cover them with vivid green.

On the west side of the Sound, but a few miles away, is the Olympic range, the most beautiful mountain range in the Northwest. To the East, some fifty miles are Cascades, rising to the splendid peak of Mt. Ranier in the south and in the less lofty Mt. Baker to the north. The Sound is studded with beautiful islands and its arms reach to the very base of the Olympic mountains. One can loll comfortably on the deck of a Puget Sound steamer and enjoy this grand scenery to the utmost, with nothing to interrupt the view or disturb the pleasure which the contemplation of such beauty is bound to be felt by all who love nature.

Notable among these trips is that to Victoria, the capital of British Columbia. The round-trip consumes about fourteen hours and the fare has been cut down to fifty cents by strong competition.

The trip up Hood's canal, during which one cruises for eight miles along the very base of the Olympic range is, perhaps, the most beautiful of all the Sound trips. Almost equalling it in beauty and interest is the trip through the San Juan Islands.

Most popular of all excursion trips is that to Bremerton, across the Sound from Seattle, where the United States navy yard is located and where war ships can be seen at almost any time, being overhauled or repaired. The largest dry dock in the world is being built there and the visit, consuming but half a day and costing but fifty cents, is full of interest.

The most beautiful short trip is that around Bainbridge Island. It consumes but a few hours time, the steamer cruising through winding coves and bays and stopping at quaint villages.

Snoqualmie Falls, a few hours' ride by rail from Seattle, is a beauty spot much sought by tourists. The Snoqualmie, a large stream, leaps over a cliff nearly three hundred feet high at this point, making a beautiful fall and pool.

Most imposing of all scenery in reach of Seattle, however, is that of Mt. Ranier and its approach. Paradise Valley, on its slope, is a favorite resort, and its beauties are well worth the three days time which it takes to make the trip in and return. On this trip one sees all the varied beauty of towering forest trees, dashing streams, deep, placid lakes, flower-strewn plateaus, yawning canons, and the glistening, glacier-clad peaks which rise as the pinnacle of beauty of a land of which beauty holds almost undisputed sway.

FOR CHRIST IN THE HOME.

"It will sweep through the churches of America just as the Christian Endeavor did a generation ago," is the way one pastor put his opinion of the Family Altar League. And the letters which have come pouring into the headquarters of the League from all parts of the country have expressed the same enthusiastic faith in the new organization, which is now only in the seventh month of its existence.

The League was organized and inaugurated in the autuumn of 1908 by Rev. William Edward Biederwolf, the Indiani evangelist, on whom had grown the conviction that the church must get back to the simpler devotional life if it were to retain its spiritual life, and that the home must again be recognized as the bulwark of the Christian faith. The founder and the other workers interested, felt that such a conviction was general among earnest, thinking Christians, and that the League would be welcomed, but they were entirely unprepared for the flood of approval and endorsement that burst upon them as soon as the undertaking was made public.

There is no doubt that the Family Altar League has come to stay, for it is filling a breach where help was sorely needed. Already thousands of family altars have been established because of it, and its influence and work is growing every day. Pastors see in it a means of awakening the spiritual life of their churches, and most of the requests for covenant cards are from the ministers, although the laity is not slow to join in the work One of the prominent pastors of New Orleans, in ordering cards for his people, says, "Already I feel under lasting obligation to the brethren who, under God, originated this movement. I am sure that many of our serious church problems will be solved by the cultivation of the religious life in the home."

Covenant cards will be sent free to any one on application at the headquarters of the League at 602 Lakeside Building, Chicago, and to everyone who takes the covenant a beautiful four-color wall-card certificate of membership is sent free of cost. The wall-card is a product of artists in Germany and America, and is truly a thing of art, worthy to hang on the wall of any home. Requests have come in for over thirty thousand covenant cards and they have gone to every state in the union, and to foreign lands. The actual cost of the cards, including postage, is twenty-six cents a hundred, and if those ordering cards desire to bear all or a part of the expense it will be appreciated, but in any case, orders will be promptly filled.

The cards are being used in the famous Water Street Mission in New York City, and their missionary says: "We urge the erection of the family altar in the wrecked home that has been rebuilt by Grace divine, and also in the homes of the newly-wed. God bless the work."

RAY Y. CLIFF.

PARENTAL HONESTY.

If you want your children to be honest with you, why should you not be honest with them? If you would not have them deceive you, why should you attempt to deceive them? If you would teach them by precept, why should you not teach them also by example? Is it any wonder that your child should shut your out of its confidence in similar matters and in the same manner in which you have yourself taught it to deceive.? Why should you strike and slay the very confidence which the Creator has so wisely placed in the heart of every child in the integrity and honesty of its parents?

Rest assured that the deceptions you attempt to practice upon your children do not deceive, but they do destroy their confidence and sometimes even their faith in their own parents. Let me name a single illustration.

One bright May morning, a little boy, about four years old, with no companion, was playing ring-round-a-rosy by himself around a young maple tree that grew near the garden wall. While he was playing a very young "baby bunny" came out of a rabbit hole nearby. The little rabbit was too young to escape the child's grasp. Delighted with his new-found treasure he naturally ran to his mother in the house. His happiness during the day with the baby rabbit was complete. When evening came his father suggested that he should take the rabbit back to the hole and leave it with its parents for the night, and then when he would go again early the next morning the little rabbit would come out of the hole, and he could bring it again into the house and play with it another day.

To the confiding little child this seemed reasonable enough. But imagine the disappointment of the child the next morning after he had waited an hour or more and the idea began to dawn upon his mind that he had been wickedly deceived by his own father! He is now a grown man and when relating this incident to me a few days ago, he said that the bitterness he felt in that moment against his father could never be described, and he resolved then and there in his infancy never again to accept his father's word or to trust him in anything.

It would have been just as easy for the father and equally influential with the child as well as far more satisfactory in its result, if he had pictured to the mind of the child the sorrow of the parents of the little rabbit as they went all day up and down the field hunting for their baby bunny, and how that they would not be able to sleep at night unless their little baby was returned to them, as the bunny was too young to sleep anywhere else except right by its mamma, and that it ought on that account to be returned to its own little home. Such a course as this would have taught the child tenderness and thoughtfulness for all forms of animal life, and would have inspired in the mind of the child love and confidence in his father. Parents may ask how early they ought to teach their children upon the subjects of life and being, and the proper care of their bodies. Whenever the sacred questions are asked they ought always to be answered honestly, but with the greatest intelligence and wisdom. It matters not how young the child might be. Children always know more than their parents ever imagine they do.—Sylvanus Stall, D. D.

SPECIAL SUMMER COURSE MOODY BIBLE INSTITUTE OF CHICAGO.

The Moody Bible Institute is planning a special Summer course of study in the Bible and methods of Christian work. Special attention is also to be given to instruction in gospel music and evangelistic singing by Dr. D. B. Towner, assisted by E. O. Sellers, J. B. Trowbridge, W. C. Coffin, W. L. Gilpin and George S. Schuler.

Among those who are to lecture on the Bible are Dr. R. A. Torrey, Dr. James M. Gray, Dr. C. I. Scofield, Dr. William Evans, Rev. George Soltau, Rev. George O. Bachman. The Rev. E. A. Marshall, who has twice made a tour of the world in behalf of foreign missions, will have charge of the missionary studies.

Special attention will be given to various phases of practical Christian work under the direction of Rev. H. W. Pope. Open air, tent and gospel-wagon meetings will be held daily. An opportunity is thus afforded pastors and theological students to get a thorough training in practical methods in Christian service.

Full information regarding the summer course may be obtained by addressing Rev. H. W. Pope, Superintendent of Men, 80 Institute Place, or Miss C. A. Cary, Superintendent of Women, 230 La Salle Avenue, Chicago.

"GO FORWARD."

It takes you round the world twelve times a year at two cents a trip! Ask your pastor what it is.

A. D. BETTS.

Greensboro, N. C.

From The Field.

Meeting of Trustees.

The Board of Trustees of Rutherford College will meet in annual session Monday, May 10th, at 2 p. m. This does not interfere with commencement exercises, which begin on Tuesday a. m.

W. W. PEELE.

Rutherford College, N. C.

Bells Wanted.

We need three bells for the three churches on the West Concord charge and would like to correspond with some of our Methodist people who may have a bell that has been laid aside and is not in use.

W. C. JONES.

25 Buffalo Street,
Concord, N. C.

Biltmore and Mt. Pleasant.

Brother Christenberry, pastor of Biltmore and Mt. Pleasant, has been holding an excellent meeting at Mt. Pleasant for more than two weeks. Rev. D. R. Proffitt, of Weaverville circuit, has assisted part of the time and has done some fine preaching.

Sixteen were received into the church last Sunday night. Several have professed since that time. There were three professions last Thursday night.

Wanted For History of Illinois Conference.

I am writing a history of the Illinois Conference, and want a sketch of every man's life who has ever been a member of it, or any item of history. Please inform me or the parties, if you know of any, of the preachers or the families of deceased, located or discontinued ministers.

Please do it now. A card will do. so I get in touch soon.

Respectfully,

C. HENLEY,
Warden, Ill.

Elkin Notes.

The Elkin people enjoyed a Sunday school rally on Sunday, April 25th, and the Times says: "The music by the children at the Sunday school rally at the Methodist church last Sunday afternoon was inspiring. It was truly uplifting to hear 100 or more of them sing such pieces as "Keep on the Sunny Side of Life,' and "Heavenly Sunlight." Though the speeches were good, the music by the children was the feature of the occasion."

Rev. W. M. Bagby, the presiding elder, preached at Elkin last Sunday, and held the third quarterly conference on Monday morning.

Mary Catherine Jones.

At 3:30 c'olock on the morning of April 21st, Mary Catherine, the eldest child of Rev. and Mrs. Otho J. Jones, left the home in which she had filled so large a place and went to live with Jesus. She left behind loved ones whose forms quivered and shook with deep sobs. Strange, this slipping away from us, but may it not be true that in going to heaven the little child has opened up a pathway thither, down which goodness comes streaming over the souls of those who are looking that way. Beautiful indeed was Mary Catherine's devotion to "Daddy." Tender and lovely was the fellowship between father and daughter. And she was always so gentle, so patient, so thoughtful. Almost unbroken was their association, whether in the study, on the street, or in the homes of his people. The sweet little girl was taught to lisp the prayer of childhood, and almost the last time the father took her in his arms and laid her in her bed she repeated, "Now I lay me down to sleep."

Surely a firm trust in the good providence which fashions and preserves all forms of life and beauty will sustain the mother and father and the loved ones in their hours of grief. Doubtless little Catherine is still the same sweet beautiful child in heaven.

W. W. PEELE.

Death of Mr. John Beckham in Alexander.

Mr. John S. Beckham died at his home in Gwaltney's township, Alexander county, Monday afternoon at 4 o'clock, in his 35th year. Funeral services conducted by Rev. T. B. Johnson, of Stony Point circuit, took place at Pisgah church, in Iredell county, of which deceased was a member, Tuesday afternoon, and his remains were there laid to rest.

About a year ago Mr. Beckham fell from a wagon and sustained serious injuries to his shoulder and arm and had never since been a well man. For some time he had been paralyzed and for several weeks his condition was critical. Though able to be about, the end came suddenly. He was a son of the late George Beckham and a grandson of the late Dr. Murchison, of Iredell county, and is survived by a wife and several children; two brothers and one sister. Being reared in this neighborhood he was well known and was always a pleasant, manly fellow. The sympathy of the community goes out to his sorrowing relatives.—Stony Point cor. Statesville Landmark.

Reidsville Notes.

Rev. Mr. Hornbuckle, pastor of the Ruffin circuit, preached at Main street Methodist church last Sunday night. This is Mr. Hornbuckles first year in the ministry. He is an earnest preacher, and gives promise of a life of real usefulness. The people of his circuit are said to be very much attached to him.———Rev. W. R. Ware, presiding elder of the Greensboro district, will preach at Main street Methodist church next Sunday morning at 11 o'clock. This consecrated man was the beloved pastor of this church fifteen years ago. If the weather is favorable a large crowd will greet him Sunday morning.———Prof. H. A. Hayes, county superintendent of public instruction, will in the near future issue a pamphlet giving detailed information about the progress of the schools during his administration, improvements made in school buildings, with pictures by way of contrast of the old and the new buildings. This pamphlet will be of interest to all friends of education in the county, and will show what has been accomplished in a few years under the leadership of a wide awake, aggressive man.—Webster's Weekly.

Lincolnton Circuit.

Our charge is composed of six churches, and embraces a territory of 5x13 miles, and lies south, east and north of the thriving, growing town of Lincolnton. Our parsonage is located here convenient to the graded school, and in easy access to all the town churches.

We were received very cordially, and while we have had no formal pounding, yet the town people and our own congregations showed us no ittle kindness in supplying our pantry with nice things, such as flour, sugar, coffee, chickens, eggs, meat, and a variety of canned goods, enough to last for several weeks.

At High Shoals we held our first quarterly meeting, which was well attended by our official members, all of the churches being represented. Our beloved presiding elder knows how to make our quarterly meetings attractive and inspiring. High Shoals is an ideal cotton mill town, well supplied with religious advantages, three good Sunday schools—Methodist, Baptist, and Episcopalian—and preaching every Sabbath by the Methodist, Baptist, Episcopalian and Presbyterians, alternating.

Our second conference was held at McKendree, with a fairly good report from all the churches. Brother C. F. Sherrill was with us and preached two excellent sermons.

We have nine good live Sunday schools on our work. Our church at Pisgah in addition to the Sunday school at the church, is running a Sunday school at each of the cotton mills, Long Shoal and southside. This church is one mile from each of these cotton mills. Asbury and McKendree are conducting a mission Sunday school also.

We are planning and praying for good revivals in all of our churches. We have a lot of good substantial men and a goodly number of faithful women in all of our churches. Pray for us that we may, both pastor and members, enter into a thorough revival missionary campaign.

We send in this week five new subscribers and ten renewals to the Advocate, with more to follow. We enjoy the weekly visits of the North Carolina Christian Advocate. We are delighted with its reading matter.

J. W. STRIDER.

King's Mountain.

It has been some little time since I have written an article for the Advocate. Although as members of the Methodist church, I think we should have more to say through the Advocate than we do. Some member from each church should keep you posted in regard to their church work, and not leave it entirely for the pastor.

This I think would do a great deal of good in more than one way. The different churches will never know what we are doing unless we tell them.

We are blessed in King's Mountain with a good preacher, Brother D. F. Carver, a good man, consecrated to his work, he is an exception in more than one particular, and we would regret very much to give him up, and I think this statement embodies the sentiment of our entire congregation with perhaps not a single exception.

He is doing a great deal of good here, and I think under his faithful persistent, and efficient work, with the gracious influence of his good wife, our church in King's Mountain will increase in members and spiritual power. Every department of the church prospers.

The Woman's Foreign Missionary Society, the Light Bearers Society, the Sunday school and the meetings for prayer. If we are pleased with our preacher why not tell him so? It will do him good for it is perfectly natural that every preacher would like to know just where he stands with his congregation. Let him see what you have to say in the Advocate.

Now one word for the good women of our church. Should I fail to say something in their behalf I would feel that I had done them a great injustice. They are so faithful and true, a strong brace in our church, doing a great work here in King's Mountain, always ready and willing to help where they can. I have often asked the question what would we do without them. I think it would be a poor do.

We are in debt on our church and obliged to raise so much money each year. The ladies are always ready to help.

They are largely responsible for the electric lighst in our church, and they have paid most of the bill. They can think of a great many ways to raise money for the church. They finished paying the last we owe on lights this week by making bonnets and selling them for twenty-five cents. I don't know the name of the bonnet, but I am sure of one thing, it don't look anything like the ladies' hats I see—is a grand improvement on them.

We are looking forward to a revival which will begin in our church the third Sunday in this month. May we be blessed with a good meeting, a great outpouring of the Holy Spirit and sinners be converted to God.

W. J. M'KAY.

King's Mountain, N. C.

Tribute to a Worthy Young Man.

I had the pleasure of knowing Mr. James Herbert Helvin, youngest son of Mr. and Mrs. J. A. Helvin, of Charlotte, N. C.

Like a tired babe on its mother's bosom, I saw Herbert fall asleep at 4:25 Saturday afternoon, April 17th. Herbert was 23 years of age, and capable of filling any honored position.

On his return from college four years ago, he was taken sick. For three years and nine months he was in a reclining chair, never moved only by the aid of loving hands. He murmured not. A more cheerful person you would not find. He loved to talk of Heaven and its inhabitants. Ready at all times to go to his reward. I was with him much. It was a benediction to be in his presence. After taking loving and cheerful leave of his own dear ones, who had ever been by him, he said, "Tell all of my friends to live right. It pays to be a Christian. Meet me in heaven."

If it paid Herbert, what gratitude should the well and strong feel toward God? I trust every reader of your great and good journal may read and reflect on such a character as the one we miss, but shall meet again.

J. G. FREELAND.

Notice.

The Trustees of Rutherford College are called to meet at the college on Monday, May 10th, at 2 p. m.; also on Tuesday 11th, at 9 a. m. Let all the trustees who can possibly do so, be at the first session of the board on Monday, May 10th, at 2 p. m.

JNO. W. JONES, Chmn.

Mooresville, N. C.

Resolutions Unanimously Adopted by Mrs. W. J. Black's Class, Tryon Street Methodist Sunday School.

Whereas, our heavenly Father has sent his messenger into the home of Mr. and Mrs. J. A. Helvin, and removed their loving son, Herbert, from the church militant to the Church triumphant, to that home where no pain, no death nor no sorrow shall ever come, but where all shall be filled with joy and where the sun shall never set, for the Lord, our God, the Sun of righteousness, abideth forever, therefore be it

Resolved 1. That we, the co-laborers of Mrs. J. A. Helvin, desire to express to her and the loving father, sisters and brothers, our sincere sympathy and condolence in the loss of Herbert, and pray that they may each and every one be so filled with the love and spirit which he exhibited throughout all the long period of his suffering, so that they may also be ready and waiting as he was when the summons shall come to go to our

Father's house of many mansions, there to live with him and all the redeemed ones forever more.

Resolved 2. That we urge upon all of our young people to accept Christ as their personal Savior, and live the life which he so beautifully lived, in order that when the summons shall come, be it morning, noon or night, it will find us ready and willing to go.

Resolved 3. That a page in our minute book be devoted for the spreading of a copy of these resolutions thereon, and that a copy be furnished the bereaved family with expressions of our genuine sorrow.

Sacramental Wine? What? Where?

Now that we have prohibition laws in action some churches are troubled about where to get wine (?) for the Lord's Supper. Does prohibition prove that such churches have been buying wine from saloons to keep up our Lord's Supper? No wonder they voted against prohibition. So they stand convicted of using intoxicating wine to celebrate the passion of our Lord. Have they not been disobedient to God's commandment: "Look not thou upon the wine when it giveth his color in the cup, when it moveth itself aright." If the individual is expected to obey this scripture why not the church? Who says that this wine will not bite like a serpent and sting like an adder even when administered at the altars of the church? Do you expect God to work a miracle to protect you from its curse when you take it contrary to His Word? Must we disobey God's word at one point in order to be obedient at another? Is God the author of confusion? Would not our Lord prefer that we have no communion at His table than that we celebrate it with strong drink—that which may start again the slumbering fires of intoxication in the stomach and brains of those who have been redeemed from drunkenness? Shall we run again the awful risk of their damnation? No drunkard shall inherit the kingdom of God.—1 Cor. 6, 10.

But you say, our Lord instituted this sacrament, and we must keep it. I ask, are you sure that it is necessary to use that which intoxicates in order to perpetuate it? Do you know that Jesus used an intoxicating wine in its institution? Give me the scripture that proves it. What Jesus used he called the "fruit of the vine." See Matt. 26, 29; Mark 14, 25; Luke 22, 18. Jesus and Paul both said, "Take this cup, etc." The word "wine" is nowhere used in connection with the institution or administration of the Lord's supper. I do not believe that Jesus set himself against all Bible teaching as to the evil of strong drink when he instituted this holy sacrament. Why should he? Grape juice is the "fruit of the vine," sweet, nourishing, and a better symbol of blood than fermented wine, and in using it we run no risk of arousing the fires of intemperance in any communicant. There we ought to remember love's law of expediency.

If the individual Christian in his daily contact with the "weaker brother" ought to say, "if eating meat (or drinking wine) causeth my brother to offend I will eat no more meat while the world standeth,"surely the church of God ought to say and do as much, not putting a stumbling block or an occasion to fall" in the weak brother's way. A number of years ago the terrible appetite for strong drink was stirred to a three weeks debauch in the life of an otherwise noble man, who took the wine that intoxicates from my hand at God's table. Since that time I've used grape juice "the fruit of the vine," and have no more such experiences. So brother, when your communion season comes round go to the drug stores and buy pure grape juice and enjoy the Lord's supper without risking the life and soul of your weak brother. If you happen to prefer fermented wine to the pure "fruit of the vine" it may be that you are yet "carnal," and that the carnal nature rather than the spiritual is seeking to be fed at the Lord's table, not discerning the Lord's body. Be careful lest you "drink unworthily." I am sure that it was the use of intoxicating wine that got the church at Corinth into the trouble that brought a sharp reproof upon them from Paul. See 1 Cor. 11, 18-34. Brethren, of all the churches, let us unite in using only the pure juice of the grape, lest we offend our "weak brother" and "cause him to perish for whom Christ died." See Matt. 19, 5; I Cor. 8-9 to 13.

D. H. TUTTLE.

IGNORANCE AND INNOCENCE.

Ignorance and innocence are not identical. They are oftentimes not even compatible. And even if children could be kept in ignorance it would be a misfortune. They should be made intelligent and reverent so that they may be kept from the vices which result from ignorance and be enabled to enter into a pure and noble womanhood and manhood with that intelligence which God intended.

Parents who teach their children the truth in a reverent way always have their rich reward. An anxious mother who had availed herself of her little boy's earliest inquiries to communicate to him the truth in regard to the origin of life was one day sitting at the window, where, unobserved, she was watching her child who was playing on the pavement in front of the window. It was summer and the window was open. A young child about the age of her own boy came along and the two fell into conversation. An occasion soon afforded, and the strange child began to tell her little boy some things which were calculated to create impure thinking, because so mixed with defilement and vice. The narration proceeded only so far as was necessary for the intelligent child to understand the current of the thought which was being presented, when he interrupted the little speaker and said, "No, that is not so, at all. My mamma told me and I know all about it." He began at once to tell the ignorant child the facts in a pure simple way. The mother was sitting at the window all unobserved by the children, but where she could look fully into the face of the little stranger. The truth arrested his attention, and as the revelation of the truth in its purity broke upon the mind of the ignorant child there came over his face such a transformation that the sight, as the mother expressed it, was a sufficient reward for all the care she had exercised in the proper teaching of her own child, and hundreds of grateful parents everywhere can bear similar testimony to the purifying and saving power of the truth upon this subject.

The children are to be told the truth by their own parents, but the question is, how shall the truth be told? for even the truth may be told in such a way as to produce most pernicious and injurious results. But it must be told in a pure way, with most blessed results, and this is the way in which it should always be told.

One of the first essentials is that the mind of the teacher himself or herself should hold this truth in its sacred purity. The thought of the teacher should be as pure as the result sought to be secured in the mind of the child. If there is false modesty the delicate sense of a pure-minded child will be sure to discover this lack of fitness in the teacher. If such an unsuited condition of mind exists, purification of your thought is your first preparation.

Perhaps your own mind may be pure but you lack the knowledge of how to impart your thought in a simple and pure way and yet suited to the understanding of your child. Personally we know of no better way than to begin with the plants under the similitude of the mamma plant, the papa plant, and the baby plant.

A FEW DON'TS.

Don't think it a waste of time and money to take the proper holidays and relaxation from business and home duties.

Don't put off consulting a doctor until a slight ailment has become a serious illness, necessitating long and perhaps expensive treatment.

Don't grudge the money on life and fire insurances, and others that seem advisable.

Don't stint yourself and family of reasonable comforts and pleasures, so that bl false economies money may be accumulated or saved for future luxuries. When the time comes to spend the hoarded money, many find themselves too old and broken down to enjoy it.—The World and His Wife.

A DEADENING HABIT.

A fault-finding, criticising habit is fatal to all excellence. Nothing will strangle growth quicker than a tendency to hunt for flaws, to rejoice in the unlovely, like a hog, which always has his nose in the mud and rarely looks up. The direction in which we look indicates the life aim, and people who are always looking for something to criticise, for the crooked and the ugly, who are always suspicious, who invariably look at the worst side of others, are but giving the world a picture of themselves.

The disposition to see the worst instead of the best grows on one very rapidly, until it ultimately strangles all that is beautiful and crushes out all that is good in himself. No matter how many times your confidence has been betrayed, do not allow yourself to sour, do not lose your faith in people. The bad are the exceptions, most people are honest and true and mean to do what is right.—Success.

There is only one way to get ready for immortality, and that is to love this life, and live it as bravely and cheerfully and faithfully as we can.—Henry Van Dyke.

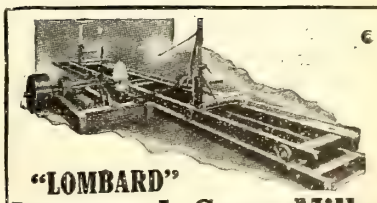
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The Christian Life.

PARENTS BY WHOM OFFENSE COMETH.

"Thou shalt not lie."

Originally given in substance through the hero of Sinai, amid thunders and lightnings, on tables of stone, this edict has often been reiterated. That "lying lips are abomination to the Lord," is repeated in effect again and again in Holy Writ; and among the company who at the last day shall be counted among those who stand "without," liars and "whosoever loveth and maketh a lie," are to be numerically prominent.

One naturally associates the vice of untruthfulness—for it is a vice—with the uncivilized, the criminal, and him who cares nothing for morality, to say nothing of religion. But that this sinful habit should be found to prevail very widely among loving and intelligent American parents is a shocking surprise. One would as soon expect a death sting from the kiss of a rosy babe. And yet it is almost impossible to ride a few blocks on a street car, to journey for an hour on a railroad train, or touch elbows with mothers accompanied by little children anywhere, without hearing from their lips statements made to the little ones which are without a semblance of truth. The majority of these parents love their children, too, and would gladly, if need be, lay down their lives to protect them from bodily injury.

To accomplish ends wholly desirable and beneficial to the child himself a recourse to untruthfulness on the part of parents may at times seem to be helpful and consequently justifiable. But not so. Take for instance that common untruth so often repeated to children in regard to the taking of an unpleasant medicine. In order that the medicine may be taken without delay, and the result for which it is administered accomplished a child is frequently told that it is "good." The motive which prompts this falsehood may not be considered as entirely bad, and will probably bring about with some degree of facility, the taking of the first dose by the little patient. Such a course of proceedure, however, on the part of mother will bring upon her its own punishment when the medicine is taken again. Then she will in all probability be made painfully aware that her child's confidence in er has been shaken, and that in the matter of taking medicine, at least, her word will not again be accepted.

A child was once for necessary reasons left by her mother for some weeks in the care of others. The mother, whose heart was wrung at parting with the little one, and in order, no doubt, to soothe her grief, told her that she would come for her the next day. All the next day the eager little face peered wistfully out of the window, watching all passers-by in the hope that the loved figure of the mother would be among them. At evening time, after a day's hopeless vigil, the disappointed child said in a hard tone and without tears, an expression of sullen despair on her face, "My mother lied to me. I will never believe her again." Could this mother nave seen her child in this crisis of justifiable, resentful bitterness, she would have clothed herself in sackcloth and bowed her head in the dust.

Again, untruthful statements are sometimes made to children from an entirely selfish standpoint on the part of the parent and solely for the purpose of accommodating his own convenience. Glaring examples illustrative of this are of everyday occurrence.

More than once mothers traveling with young children on railway trains have been heard to threaten to "throw you out the window," in order to keep a little tot from taking uncertain and perilous journeys through the aisle of the coach. But such a mother, settling back comfotably in the seat with her novel open before her, has paid dearly for her selfish time of quiet by the scared face and sobbing breath of the conquered child beside her, whom she should have loved too well to crush and frighten with a lie.

A most cruel and needless ilustration of the point in mind was seen a short time since in a street car in a large city. Two well dressed and intelligent looking women were sitting side by side one of them with a lovely little girl of possibly three years of age in her lap. Although strangers, they fell into conversation, which naturally enough drifted in the direction of their families and children. The conversation in its entirety was an interesting study as to the ideas of the two participants in the rearing and training of children. The little girl, in the meantime, as it was at the close of the day, had become drowsy and in spite of the periodic efforts of her mother to keep her awake, had at last dropped to sleep before the corner which was to be their destination had been reached. Just before it was necessary for the mother with her child to alight she said to her neighbor: "Ruth is sound asleep, and she is so heavy to carry for two long blocks, I shall have to awaken her." And leaning over the sleeping child in her arms she said plainly and deliberately, "Wake up, Ruth, we must get off here. If you don't mother will get sick and die." And turning to her neighbor with a smile on her face this mother said: "Oh, I can make Ruth do anything if I only tell her that." Ruth certainly was awake. She put one tiny arm up as if to protect her mother from some evil blow, and then sat very straight and very rigid with wide open eyes full of terror. She no doubt walked the two long blocks home without any trouble whatever to her parent. At least one listener felt her blood boil with indignation over the heartless falsehood told a credulous, trustful child by a selfish, untruthful mother.

There exists no shadow of excuse for a third class of this variety of fraud and untruthfulness perpetrated upon childre[illegible] while perhaps it is not observed so frequently as the others, it is so monstrous in character as to be exceedingly conspicuous. The particular case referred to is that of telling a child an untruth of a shocking or startling nature merely to see and enjoy the effect produced One can scarcely contemplate the thought of such a situation with equanimity, and to see the spectacle transpiring within one'range of vision is sufficient to cause an intense desire to lay violent hands upon the perpetrator of such a shameless deed. It would seem entirely out of reason to imagine a parent who even cared enough for his child to protect his body from the elements by providing clothing, or to keep it from starvation with food, indulging in an act so iniquitous and execreable. And yet such an occurrence is not so unusual as to be rare. The writer once heard in a street car a sweet little maid of some five years or so inquire of her mother in passing a police station out of which a number of officers were coming, what the men with brass buttons on their clothes were. And that mother, who looked like a rational, intelligent woman, deliberately told her little daughter that they were 'policemen," pronounced as though the word were spelled with capital letters, and as though the men refered to had at least the qualities of ogres, and that if she were out on the street they would surely "get" her!

A father was heard last summer to tell his little son who was playing upon the beach by his side that the mother who had gone into the surf, and was some distance from shore, would be drowned. The mother herself carried out the deceit by acting as though she were going under, waving her arms wildly and otherwise gesticulating. The screams of the child, as his father held him in his arms, were distresssing, and became, indeed, so violent that a man bather volunteered to take the little fellow out to where his mother was to assure him that she was not drowning. One's vocabulary is appealed to in vain to characterize such inhuman conduct.

To preserve inviolate the confidence of their children should be the strenuous endeavor of all parents. The attainment of this end is worthy of the continuous effort of a life time. By no other agency is the absolutely unvarying, unchangeable love and veracity of our heavenly Father made so real to the child mind as to see it exemplified in the attitude of his own parents toward him. For a parent to tamper with the truth, even where the end sought is the child's ultimate good, is not to be approved. That any parent would, from a purely selfish standpoint, and for the pupose of furthering his own convenience or comfort, deliberately lie to his child, is to be unequivocally condemned. But for a parent, for his own momentary amusement, by a deliberately concocted lie to cause a violent revulsion of feeling of fright and horror in his child, thus at once striking a death blow to the natural fearlessness which a child has of the wonder world in which he lives, and to the sweet filial confidence in his parents which God has implanted in his heart, is a crime certainly, but little less than the taking of life itself.—Lena Leonard Fisher, in New York Christian Advocate.

Nellie apologized for the action of her new baby sister by saying, "You see she hasn't got any sense yet."

Her mother objected to such an idea, and Nellie replied, "Oh, of course, she's got sense, but it ain't working yet."

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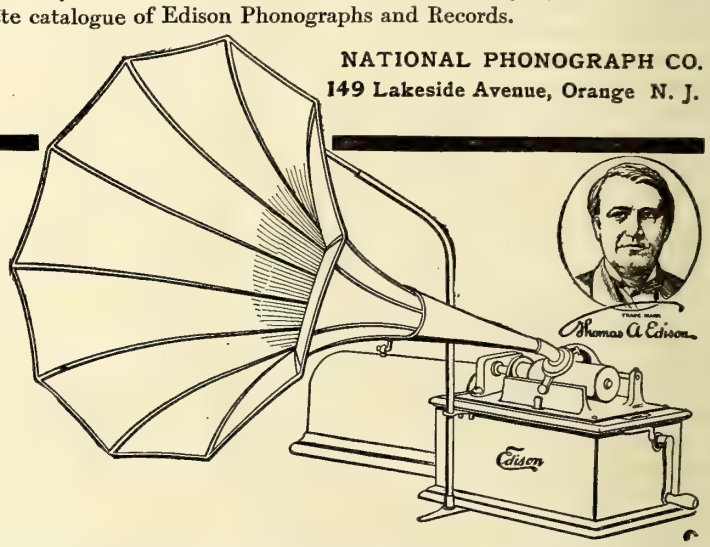
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Our Little Folks.

THE SPRING RABBIT.

Winter was nearly over! For many, many weeks ice and snow had covered the earth, and cold winds had kept people shivering. But now it was nearly time for Spring to come again; and, in the beautiful land where it is always summer, she called her friends, the birds, about her.

"It is time," she said, "for me to go again to earth. I will make the grass grow and the flowers bloom. I will waken the little insects and worms that have been hiding and sleeping all winter. The butterflies that have been waiting so long shut up in their cocoons shall come forth into the sunshine with wings. All the world shall be glad and full of sunshine and flowers and songs of birds. Even the frogs shall sing for joy, for winter is over. Who will be my messenger? Who will fly to the earth and tell all the waiting world that I am coming slowly on my way?"

"I would gladly go," said a litle chicadee, "but all winter my brothers and sisters stay near to the homes of man. If I should go and sing my song of spring, no one would pay much attention to me, I am afraid."

"My brothers, too, have been with men all winter," said a woodpecker, "so they would not be surprised at all to see me."

"Let us choose a bird with a clear song and bright color," said a wise old owl—"one that can fly fast and far and sing so sweetly that every one will listen. Brother robin, will you go?"

All the birds looked at the bright-breasted robin. He was sitting high on a tree, listening to all that was being said.

"I will go gladly," said he, "if you will tell me where to go and what to do and say."

"Go wherever winter has been," said Spring, "and, wherever you go, perch on the trees and sing with all your might that Spring is coming. Put into your song your joy and that the time has come for building nests and raising your little birds. Sing with all your heart, and every one who hears shall be glad as you. Go from the Atlantic to the Pacific ocean, and from the Pacific to the Atlantic ocean, and then come back to us.

So off the robin flew; and wherever winter had been, wherever the trees were bare and the ground brown or white with sand, that little bird sang his song of the coming of spring,—of the leaves that should cover the trees, of the flowers that should make the world beautiful,—a song of life and love. And everyone who heard him laughed for joy and said: "Spring must be coming back to us. The bird must know it, and he is telling it to us in his song."

On and on the little bird flew, resting only when he sang. The farther he flew, the gladder did his song become; for he knew that spring was coming very soon, and he saw how glad every one was at his good news..

In the woods he was quickly understood. The bears crept from their caves and grunted a welcome to him. Foxes, wolves, lynxes, oh, so many animals, greeted him with joy.

In the streams the fish listened and began to prepare for their journey to safe nesting places, where no big fish could snap up their tiny babies. And the frogs, when they heard the song, answered with throats swelling out: "Peep—peep—peep—peep—do you hear? Spring is coming! Spring is coming!' And the mother frogs laid in the water their great gluey masses of eggs that the spring might hatch them, with warm sunshine, into little pollywogs.

Squirrels came from their holes and danced about for joy; and little rabbits, little gray furry rabbits, came from their homes into the daylight, blinking a welcome to the gay little bird.

"Thank you for coming," said one fat little one, "Winter has been very long. Stay with us here. When spring comes, there will be much grass and clover, and we shall have nothing to do but grow fat and play with the baby bunnies who will soon be here."

The robin was very tired now; and, as he flew on his way, he thought often of the little bunny who had talked to him. "How pretty he was," he thought, "how shining and soft his coat and what pretty little paws he had, and what a jolly life with no long journeys to make, no nests to build, and, when the babies come, no worms to work to find. Heigho! I am tired. I almost wish my work was over."

But, tired though he was, he flew faithfully on his way until at last he had been wherever winter had reigned; and, then, his work over, he came back again to the lovely summer country where spring was waiting.

"O Spring," he said, "I have done your bidding. All over the world men and every living creature wait to welcome you."

"Thank you, dear robin," said Spring, "you have done this hard task faithfully and well. Whatever you wish you may have as a reward. Say what shall it be?"

And the robin thought of the little rabbit in his quiet home, and, remembering his tired wings, said, "I would be a rabbit instead of a bird!'

"Think well, little brother," said Spring. "A rabbit cannot fly or sing. He must live a quiet life in one part, and a very small part of the world. Are you sure you would like that?"

"Quite sure," said the bird.

Then spring stroked his head and its shape changed and two long ears came from it, and his wing and they turned into little furry paws, and his body, and instead of a pretty robin there stood a dear little gray rabbit ready to hop away.

"Stop one moment," said Spring. "You are a rabbit but you can never foget that once you were a bird, and you shall always be my special rabbit because of the service you have done. Once a year at Easter time, you shall lay eggs of wonderful colors, and the children shall all love you and be glad when you come. In every nest they make you shall lay the eggs; and, if you find no nest, you shall hide the eggs where the children's bright eyes may find them. Goodbye, dear little rabbit. You have made the world glad, and you shall live forever!"

Then Spring went to the earth, and wherever she went she found the whole world waiting gladly to welcome her.

The rabbit went too and every year since then at Easter time the little children have been glad when in their homes they have found some of the rabbit's wonderful eggs.—Selected.

MARTHA'S MAY BASKET.

The girls in District School No. 7 were going to stay after school and make May baskets. Teacher was going to help them. O, but she was a dear teacher! She had such merry eyes and such pretty gowns and such a friendly smile! The boys and girls of District No. 7 thought there was nobody like her; and Martha fairly adored her. It was she who introduced all sorts of delightful town customs that had not been heard of in the country districts; and one of these was May baskets.

Martha wanted to stay and make them, too, more than she could tell. But her mother had said: "Now, then, you hurry right home from schoil to help me. I shall have my hands more than full for I'm going to make the soft soap."

Martha sped along the homeward path with just one hope sustaining her. The chief reason why she had wanted to make a May basket had been to give it to teacher. But maybe if she took teacher a bunch of flowers on May day, that would please her. Her mother wanted her to mind the little ones. Perhaps she could take them flower hunting. But her mother crushed that hope at the first suggestion.

"No, no, child! You haven't any time for flower hunting this afternoon. I nad to leave the dinner dishes for you to do."

O, what a high stack of dishes was piled up on the table! And how sticky they were with a stickiness that had dried for four hours and refused obstinately to be washed away! Martha gave a sigh for the happy school room with the gay tissue papers spread out on the desks, the delightful litter of paste and cardboard, and the dear teacher bending over the girls at work. Some tears dropped into the dish water at the thought, but she worked faithfully and made no complaint, although she was not free from her helping till quite dark.

But she didn't get the tears brushed away quick enough after the big lamp was lighted, and mother saw them. Mother's work was done now and the children asleep, so she had time to notice her patient little helper. And when mother had time she al ways helped.

"I can show you how to make a May basket a very easy way," she said.

"But we haven't any tissue paper," sighed Martha.

"Yes, we have. There is some lovely pink around the rolls of cotton I bought for my new comforter. We can fringe it and paste it around a collar box."

It was pretty when it was done, as pretty as any of the baskets that had been made more elaborately.

"Now if I only could get some flowers!" said Martha wistfully. But in a moment she thought of something that would take the place of flowers. "There's some wild parsley growing down by the crossroad. The leaves look like green lace. They are every bit as pretty as ferns. I will fill it with them."

Teacher was very much pleased with all the May baskets that were given her. "But yours is the prettiest of all," she said to Martha as she held up the dainty rosy thing filled with the exquisite drooping lacelike leaves. "It's really artistic."

And Martha was the happiest little girl in school.—Bertha E. Bush.

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Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

OUT OF TOUCH WITH YOUR LORD

Only a smile, yes, only a smile,
That a woman o'er burdened with grief
Expected from you; 'twould have given relief,
For her heart ached sore the while.
But, weary and cheerless, she went away,
Because, as it happened that very day,
You were out of touch with your Lord.

Only a word, yes, only a word,
That the Spirit's small voice whispered "Speak";
But the worker passed onward, unblessed and weak,
Whom you were meant to have stirred
To courage, devotion and love anew,
Because, when the message came to you,
You were out of touch with your Lord.

Only a note, yes, only a note,
To a friend in a distant land;
The Spirit said "write," but then you had planned
Some different work, and you thought
It mattered little. You did not know
'Twould have saved a soul from sin and woe—
You were out of touch with your Lord.

Only a song, yes, only a song,
That the Spirit said "Sing tonight;
Thy voice is thy Master's by purchased right."
But you thought, "'Mid this motley throng,
I care not sing of the City of God;"
And the heart that your words might have reached grew cold—
You were out of touch with your Lord.

Only a day, yes, only a day,
But oh! can you guess, my friend,
Where the influence reaches and where it will end
Of the hours that you frittered away?
The Master's command is "Abide in Me!"
And fruitless and vain will your service be
If out of touch with your Lord.
—Author Unknown.

THE CLUB WOMAN AND CHURCH WORK.

D. A. S.

Many thousands of women in the United States belong to clubs, and some even go so far as to say that the status of a woman in her community is to an extent determined by her club affiliation. Has she intellectual proclivities or social aspirations, they may be gratified by joining a club. For the women of leisure several clubs, with varied objects may count her a member. I have read one whose name was on the rolls of fourteen at one time.

Clubs are here to work out their mission in the divine economy; when this is accomplished they will be displaced. It is given to the woman to determine the relation the club life shall bear to her spiritual development. The tmptations of the clubs are many and coming as they do in the form of self-improvement, philanthropy or civic work, the danger is not apparent, and it requires an alert conscience to preserve the balance between these seeming duties to oneself and others, and the actual responsibilities of the church and home life.

Membership in a woman's club does not now carry with it the thought of a deserted household, neglected husband and children, but rather an alert, bright, intellectual woman, not always a Christian however, for discussions on religion and politics are wisely excluded. Probably the majority of the members of women's clubs are professing Christians, so it is safe to assume that club membership and Christianity are not incompatible.

Can they be made to serve each other? The club should gain from the Christian member the fruits of the Spirit, love, peace, long suffering, gentleness, temperance, kindly affection, courtesy, fervency in spirit, diligence in business. The Christian should gain from the club—extended horizon, broadened conceptions of life, deeper knowledge, quickened perceptions, command of ideas and words to express them, cammand of self, respect for the rights of others, tolerance of differing opinions.

We ask earnestly why does our Christian club woman as a rule have little or nothing to do with church societies? Why does this woman at a meeting of her club speak cordially to her fellow members, go to the front watch the proceedings with alert mind, take part in the discussion, losing all self-consciousness in her interest in the topic, and at a meeting of the church society, should she attend, which she seldom does, arrive late, sit near the door, have nothing to say, possibly slip out during the last hymn, having spoken to no one.

Christian club women, what is your shibboleth? Which do you really value the more, the church or the club? If called to give up one, which would it be? Let us think well before we answer. In the club we think we get much, in the church societies we think we get little. May that not be because we give so little when we have the opportunity to give much and to prove the "more blessed?"

If Christian club women would wake to the realization that "every accession of knowledge invests us with a new responsibility, which we cannot ignore without forfeiting our duty and lowering our character," how mighty would be the power. The developed faculties which come from asosciated thought and expression, carried into the work of our churches would immeasurably increase the power of the church in all its efforts for the elevation of humanity.

God in his providence is guiding the church to the fulfilment of its high purpose, but it seems sometimes as if the old ways of carrying on the organized work in our churches might be changed. To whom should we look for ideas but to the Christian women with their club training? This should enable them to devise, plan and execute new ways of drawing together the women (old and young) of a congregation, and the children too, that the "greater works" Jesus said should be done by His disciples after he ascended unto his Father may be accomplished.

Is it not true that the proper relation between the enjoyment of the club and the duty to the church is not established and therefore a good thing in itself becomes a dangerous thing? That which should be a means becomes an end, and the work for which the church stands and of which the members are witnesses, viz: Spiritual growth in Christ Jesus, is subordinated.

Arouse, you Christian club women! there is a need and a place for you in the churches in our land. Let each build the picce of wall in front of her in her own church, and take to this work the same earnestness, study, promptness and interest as to the club; add the prayer of that faith which removes mountains, then will the work of the Lord prosper in our hands and our God be glorified.

LET HIM IN.

There is no great mystery about conversion. You know already what it is to let some human being enter into your life. You know all that it means. Everything is changed by it more or less. Those whom we house in the innermost chamber of our hearts seem sometimes to have more to do with the making and shaping of our existence than we have ourselves. Today, perhas, you came to this chapel without one thought of Christ. He made no part of your thinking, of your acting, of your plannong, or of your dreaming. If you will hear his voice today, and let him in, then everything will be altered. He will really come into your thoughts He will speak to you. You will speak to him. You will say to yourselves, "What would he think of this? What would he do in my circumstances? What would he think about this scheme? How would he have me direct my life?" When that comes to pass you are living the Christian life, however imperfect and poorly. You are a Christian; Christ is to your a reality. He will not be at first all that he will come to be, but he is willing just to enter, and once over the threshhold, he will become more and more to you, till from Guest he turns to host. What could be better, happier, wiser for you than to open the door to this Seeker, this Knocker, this Beseecher? L t him in. Say to him, say it to him now in the silence of your souls, "Come in, thou blessed of the Lord; why standest thou without?"—W. Robertson Nicoll.

UNDUE HASTE.

Let a man start out at breakneck speed in the morning, pushing and driving and hurrying as if it were a matter of life and death to accomplish a given task by noon, and he will generally end by working himself into a fever of anxiety and harassing care before night, and the man who, under any pretext whatever, whether for the sake of wealth or learning or pleasure, has pursued this mad, rushing, whirling method of life for fifteen or twenty years, will find himself thoroughly disqualified for the normal enjoyment of life thenceforward to the end of his days.—George L. Perin.

"Darn Proof" Hosiery

Twelve Pair, One Dollar

To introduce guaranteed, **Intense Black** or **Tan** (latest shade) **Gents** or **Ladies,** assorted, full fashioned, re-inforced heel and toe.

Globe Hosiery Mills

Kernersville, N. C,

OIL IT

If it's a lawn mower, clothes wringer, washing machine, bicycle, oil stone, grindstone, gun, revolver, clock, hinge, piano stool, baby carriage, typewriter, sewing machine—**OIL IT** with

Household Lubricant

It's especially compounded to meet *all requirements* for oiling the ordinary household articles. Won't gum, corrode or turn rancid. Comes in a handy oiler that can be closed with its own spout. Sold everywhere.

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$5.00 for the best Stieff Piano advertisement.

$5.00 for the best Shaw Piano advertisement.

$5.00 for the best Stieff and Shaw Piano advertisement combined.

Mr. John Ross, of the Charlotte Observer and Chronicle, Mr. Birch of the Charlotte News; Mr. Wethers, of the Columbia State; and Mr. J. F. Jacobs, of the Religious Syndicate, Clinton, S. C., will act as judges. Contest open until June 1st, 1909. Open to everybody. Send your ad. to

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FREE RIFLE



This handsome 1000 Shot Rifle absolutely **free** to any boy who will send us 40 cents for one of our Samples, and give us a few hours of his spare time for one week. This Rifle is great for Target practice, and is sure death to small game and rats. Address with 40 cents, stamps or money order.

The Bowdoin Supply Co.,
266 Bowdoin St., Dorchester, Mass.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

"In my hand no price I bring,
Simply to thy cross I cling."

No price I bring, dear Lord, for Thou
Hast paid the price for me,
Paid it in precious blood and tears,
That I might ransomed be.

No price I bring, I could not if I would,
For I have naught to bring,
And yet through all eternity,
I may thy praises sing.

No price I bring, but at thy feet,
My sins, myself, I fling,
And meekly, humbly leave them there,
While to thy cross I cling.

No price I bring, thou hast paid it all
And every trial now,
With joy I gladly bear for thee,
As to thy will I bow.
No price I bring, no sleepless nights,
No days of anxious care,
I lay my fears at Jesus' feet,
And then I leave them there.

No price I bring, thy love is free
And all I have is thine,
My time, any talents, and my all,
I count no longer mine.

Then use me, Lord, whene'er thou wilt,
To do and bear and work for thee;
With thine own life, so freely given,
Thou hast paid the price for me.

MRS. E. M. ANDERSON.

Greensboro, N. C.

OFFICIAL NOTICE OF ANNUAL MEETING.

The eighth annual meeting of the Woman's Home Mission Society of the Western North Carolina Conference Society, will be held in Concord from May 15th to 19.

MRS. T. F. MARR,
Acting President.
MRS. PLATO T. DURHAM,
Recording Secretary.

NOTICE TO DELEGATES.

In order that entertainment may be provided, all delegates expecting to attend the annual meeting of the Woman's Home Mission Society of the Western North Carolina Conference, which convenes in Concord, May 15-19, will please send their names at once to MRS. J. E. SMOOT,
No. 57 Grove Street,
Concord, N. C.

If delegates have not been elected already, attend to this at once, and give immediate attention to the above notice.

ON TO CONCORD.

From now on let this be the cry of the Home Mission women, "On to Concord." Let us go up with "one mind," of "one accord." If there be a definite purpose in our minds and our hearts in a prayerful attitude, telling results will follow.

The Senior editor last week in his "Hail to Concord," and the Assistant editor in his "Observations," made mention of the flourishing condition of Methodism in Concord. The contrast with conditions there thirty years ago is no less marked than it will be should one compare conditions three decades hence, with those of the present time. The Woman's Home Mission Society will have a large part in bringing about these changes and in shaping the policy of Christian work in all manufacturing districts. In a little more than a week the conference society will be for a few days the guests of these consecrated and hospitable people of Concord.

THE LOSS OF OUR CONFERENCE TREASURER.

As we go up together in annual session, our hearts are filled with joy over the advance made the past year in almost every department. With these songs of rejoicing will be mingled notes of sorrow over our losses. During the year our president, Mrs. Siler, returned to her native state of Georgia to have a large part in the elemental, fundamental work, whose principals we as an organization have stood for from the beginning. Our corresponding secretary, Mrs. Copeland, went to Baltimore, where her influence in church work and social life will have the hallowing touch it bore in North Carolina. Now our treasurer, Mrs. Swan, has gone to our sister state to make her future home and will give her life service to her church there as she did here.

Concerning the two former we have spoken hitherto. Of the latter, we need not speak. Who among us can forget her loving, willing service or her glad, happy face? Possessed with uncommon ability for making friends, and with discrimnating business judgment, she made a most efficient conference officer. Every gift she possessed was used in furthering His work. We shall miss her sorely. Some of us have known of her going away for some time, but it was thought best not to publish it until the fourth quarterly reports were in. We are glad, however, that Mrs. Swan will be present with us in Concord.

These workers who have gone out from us will enrich the church at other places. We shall miss them greatly here, but we are trusting that God who provides workers for His work wherever needed, will give unto us just the chosen woman for these respective places.

"OUR HOMES" AGAIN.

Again we beg auxiliary agents to be "diligent in business" for the next two weeks.

PRESS EXHIBIT.

We trust all auxiliary press superintendents are doing something to advance this all important department. Let each and every one make a strong effort to do something toward making a creditable press exhibit at Concord.

OFFICERS OF YOUNG PEOPLE'S AUXILIARY AT LENOIR.

The district secretary, Mrs. J. F. England, has sent us the following list of officers for the Young People's Society at Lenoir:

President, Marshall Courtney.

First Vice-President, Minnie Downum.

Second Vice-President, Frank Fuller.

Third Vice-President, Tina Safford.

Corresponding Secretary, Maude England.

Recording Secretary, Arthur Foard.

Treasurer, Graham Abernethy.

These are all attractive, zealous young people, and we expect them to set us older ones an example in being "instant in season and out of season."

DEARTH OF CONFERENCE NEWS.

There seems to an unusual dearth of news from conference officers, auxiliaries, etc. We trust this is only temporary. If it be perpetual, we warn you that you will need to elect a more resourceful editor for the ensuing year.

MISS HEAD'S VISIT AMONG US.

During the past month Miss Head has spoken several times within our bounds. Both at Waynesville and Lexington she did valiant service. She grows better all the time. As she outlines the work already accomplished in both the educational and evangelistic fields and then shows the need of larger endeavor if the church meets the demands, one almost feels that it has been shown upon canvas, so thirlling is her account. Miss Head will always be a welcome visitor in Western North Carolina.

A DIVERSIFIED FORCE.

"It takes many forms of ability to do complete missionary work. When Saul and Barnabas were sent forth to preach, John Mark accompanied them in the role of reporter and general assistant. The present day missionary propaganda has not yet got to the point of sending out a journalistic historian of contemporary missionary effort for the sake of the church at home. Thus early began the missionary practice of a diversity of effort."

Thus wrote William T. Ellis recently. He showed the wisdom of the early church in its missionary efforts. Today we are just beginning to learn these lessons so well understood nineteen hundred years ago. The Woman's Home Mission Society has met this need in its splendid press department. Now if there be an auxiliary press reporter among us who thinks her place of no importance, we beg her to consider that the line of approach of the "author missionary" is just as essential as that of the "preaching missionary." The end is the same, the route only is different.

If these press superintendents would do the largest amount of good they must themselves have clear visions of the permanent spiritual varieties. The greatest dearth in present day writing is that it lacks conviction. Authors are not tremendously burdened with a message to their time. It devolves upon the Christian people to make their words significant because of the deep conviction back of them.

Each auxiliary press reporter has some part, even though it be small, in this work. When once we awake in Western North Carolina the press department will not only be influencing through the medium of daily and weekly journals, but will be contributing something to a permanent literature as well.

THE SUMMER MISSIONARY CONFERENCES.

In planning for the summer, make attendance upon one of these missionary conferences the first thing and let other plans adjust themselves to this. Nothing will better open up to us great storehouses of missionary truth and equip us for more acceptable service in the church than this.

They are so arranged as to be accessible from all parts of the country. We hope many of our people of all ages, but especially our younger people will be found in attendance at some one of these.

TWO KINDS OF PEOPLE.

There are only two kinds of people in the world—the people who live in the shadow and gloom, and those who live on the sunny side of the street. These shadowed ones are sometimes called pessimists; sometimes, people of melancholy temperament; sometimes they are called disagreeable people; but, wherever they go, their characteristic is this—their shadow always travels on before them. These people never bear their own burdens, but expose all their wounds to others. They are all so busy looking down for pitfalls and sharp stones and thorns on which to step that they do not even know that there are any stars in the sky. These folks live on the wrong side of the street. And yet it is only twenty feet across to the other sidewalk, where sunshine always lies.—Newell Dwight Hillis.

Helm's Babyoline

Formerly Helms' Croupaline

AN EXTERNAL REMEDY

For Croup, Colds and Whooping Cough in Children---Colds, Soreness in Chest and Cold in Head in Adults.

Physicians Preseribe it and Get the Best of Results.

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Fire, Accident, Health, Plate-glass Boiler, Liability, Tornado.

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placed anywhere, attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal. Cannot spill or tip over, will not soil or injure anything. Guaranteed effective. Of all dealers or sent prepaid for 20 cents.
HAROLD SOMERS
150 De Kalb Ave.
Brooklyn, N. Y.

FITS CURED NO CURE NO PAY—In other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 249 Walnut St., Kansas City, Mo.

TETTERINE CURES PILES.

"One application of Tetterine cured me of a case of itching piles I had for five years."

Raynard Benton, Walterboro, S.C.

Tetterine cures, Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine, 50c.; Tetterine Soap, 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus, it is a medicine especially for women, with a record of over 50 years of success, in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use.

Try Cardui.

THE MOST GLORIOUS FESTIVAL.

The day dies, and is buried away in the sepulcher of darkness. Morning breaks, and forth walks the day in newness of life. Here is a daily resurrection.

Summer clothed in radiant robes lays aside its elaborate apparel, fades into somber hues, and drops into its wintry tomb. Lo, how dead! Spring sounds her powerful trumpet, breaks the bolted grave of winter, and, lo, summer rises again in fragrance and living beauty. This is the annual resurrection of nature's realm.

We drop the grain of wheat into the field. Buried it is—gone out of sight; but only for a little time. Soon it rises from death, and stands forth in waving harvest of golden worth. So our lives move on, a succession of resurrections, until the final one takes us beyond the reach of death. Can not He who raises the day out of darkness, the summed from the tomb of winter, and living grain from buried seed, bring up into fadeless glory all "templse of the Holy Spirit" that are hidden away in Christian cemeteries?

The hope of a resurrection to immortal bliss may well awaken all Christian instruments and voices into rich anthems and oratorios, till the majestic volume of praise shall rool around the earth and mount the skies to blend with heaven's hallelujahs. —Zion's Herald.

WITH SONGS.

From their cottage home on one of the inland seas the men go forth every morning to hunt for pearls. If the weather is fair, at eventide they return with fear of danger. If the sky is overcast with storm clouds, the mothers, wives, sisters and sweethearts, gather at the beach and sing. Their songs are wafted over the dark sea, and thus the boats are guided safely to the shore. And

"'Tis thus from over the river,
The bounding stream of time,
Sweet voices are echoing ever
To us from the heavenly clime."

—Selected.

"This isn't a very good picture of your little baby brother, is it?" said the visitor.

"No, ma'am," replied five-year-old Elsie. "But then he ain't a very good baby."—Boston Journal.

The Sunday School Lesson.

LESSON VI.—MAY 9, 1909.

Pauls First Missionary Journey—Antioch in Pisidia.
(Acts 13, 13-52.)

Golden Text.—The word of the Lord was published throughout all the region.—Acts 13, 49.

A Great Sermon.

Cypress is left behind. John Mark has become discouraged or dissatisfied and has returned home to Jerus lem. Paul and his party have pressed on through Perga in Pamphylia to Pisidian Antioch. The Sabbath day finds them in the synagogue, and after the reading from the law and the prohets, they are invited to address those assembled. Paul rises. An impressive gesture of his hand secures instant attention and he begins to speak. It is a remarkable sermon which he preaches and it secures results.

In apostolic days the spoken discourse had an important place in the Christian life and work, and it should always be so. The living utterance leapng from the lips of a true preacher is already a power.

Some characteristics of Paul as a preacher may be well considered. He was a man of the most thorough training. His speech had the precision of the scholarship of his time and people. He moved with a certain easy assurance among his materials because long and patient study had given him thorough familiarity with them. All the results of his training were made to further the expression of the great experience which surged in his life. If there was scholarship in his preaching, it was scholarship set on fire by Christian devotion. He was practically skillful in addressing men. He understood people and how to approach them.

When practical sagacity and scholarship and Christian passion unite in a preacher today, he is finely fitted for his work. And this is the ideal toward which he should be pressing.

The Voice of the Past.

Paul began with a discussion of the past, of his people's history. It was a great past, full of meaning. God had been in it. Through its long years He had been working toward the consummation. The consummation was the coming of Jesus Christ. the Savior.

It was characteristic of the Jewish speakers to refer to the past. Paul's reading of it was new and original. The past many of them saw was incapable of being creative. The past Paul saw full of promise for the future.

We are inclined to ignore the past. We are so busy with the present. We are so impatient for the arrival of the future. We need to remind ourselves that to use rightly the present, and to meet properly the future, we need to have listened to the voice of the past.

Christian history has much to say to us. The past of our own country is full of significance. Our own church has spoken many a great word and wrought out many a great deed, and these we should know and ponder. And as we study the past we need constantly to remember that it has not been a hap-hazard thing. God has been in it. He has been working through it. If we study history with eyes spiritually open, we will find many an impress of the divine hand.

History is not a journey without a destination. It is on the road somewhere. God's purpose is the end of the journey. And to undrstand and to further that purpose is the greatest privilege of life.

Ignorant of Their Heritage.

The Jews thought that they understood their heritage. But they had misread their past. They had failed to understand it because moral lethargy and spiritual pride had blinded them. So they killed the Messiah, whose coming was the goal of their history. God had raised Him from the dead. He now offered salvation and peace through Him. And Paul had brought this message, the very fulfillment of Jewish history, to the people of Pisidian Antioch.

No wonder the listeners in this Jewish synagogue were deeply impressed. The words were spoken with such intellectual firmness and spiritual conviction, they so deeply appealed to the heart, that there was no choice but to listen.

As we think of Paul's words about the failure of Jerusalem Jews to understand their heritage, we are reminded that it is not correct to say that anybody can read history. It would be more correct to say that anybody can misread history. There must be great moral earnestness and great spiritual discernment in those who seek to know the meaning of the past.

The Jews had misread the Scriptures. It is easy for us to misread the Bible. A man may have a fatal familiarity with the phrases of the Bible with no apprehension of its real meaning. Words do not inject their true meaning into our minds and hearts whether or no. We have to pay a price for the reception of moral and spiritual truth. The Bible reveals itself to those in the stress of moral struggle and to those willing to obey its behests.

To be ignorant of our heritage, while we proudly think we possess it, is worse than to have no heritage at all.

Jealousy and Persecution.

When the Jews at Antioch saw the generous hospitality of Paul's message and the way in which Gentiles were interested in it they became jealous. The opposition developed into persecution, and finally drove the apostles from the city.

Before this catastrophe, however, the gospel had been widely heard through the whole region, and when the persecution came there were Christians in the city sufficiently mature and strong to be filled with brave joy even in the days of trial.

The man who works for God has the joy of rousing into life and power some of the noblest characteristics of men. He has also the sorrow of being the occasion when the ugly and evil passions of men express themselves. He must be prepared for this experience of men's dislikes and jealousy. He seeks to face it calmly, to move through it serenely, and never to allow it to thwart his devotion to his work.

Paul was one of the most hated of men. All the while he grew more loving. And he never faltered in his work. Driven from Pisidian Antioch, he went to Iconium. He had a right to advise others to endure hardness as good soldiers of Jesus Christ.—New York Christian Advocate.

BIG PHONOGRAPH OFFER



The original Thomas A. Edison Phonograph. Unequalled as an entertainer and fun maker. **Sold on easy monthly payments.** Plays waltz-, rag-time, sacred and concert music, operas—everything. Prices very low. I ship on approval. Write today for my Big Free Catalogue. EUGENE CLINE
55 Dearborn St., Chicago.



"NOW I KNOW IN PART."

Perfection of love is not perfection of sight or of knowledge. The Lord asks that we love him with all the heart and soul and mind. He does not ask that we walk by sight, for it is more blessed for us to walk by faith. He does not ask that we know him perfectly here, for we do not yet see him "face to face." But we see in part, and "we know in part," and what we see and know of him gives us a longing for a brighter vision and a more perfect knowledge. To the Christian each day has its larger vision, and some day will come with its perfect vision, when we shall see him face to face.

The world has found its Christ. It knows him only in part, but it is learning of him. The world knows him in the light of Calvary, of the open tomb, and of the opening heavens which received him as the ascending Lord. It knows him today in the light of his presence in the world for nineteen centuries. Each succeeding century has shown that the Christian world is gaining century by century a larger vision of the Messiah. Superstitions once religiously held are no longer believed. Many of the creeds of the early centuries and of the Middel Ages have been revised, and others are being restated. Christianity seems to be entering the shadow of the bright cloud of a fuller vision of the Master.

The nineteen Christian centuries have been glorious centuries for the world. They have in the onward march of truth and in the victories of his cause given to the world the assurance of a living Savior. Count as the victories of the Cross not only the hundreds of millions of people who have died in faith triumphant, or who are living in the assurance of its hope; but also all that God hath wrought in the world for liberty from superstitution, tyranny and sin. Before him the nations are bowing, some unconsciously and some unwillingly, but all feel the benign influence of the scepter of the Prince of Peace. Men sometimes talk as though they were discouraged with God—as if God's plan for the salvation of the world were a failure. Remember, he is accomplishing nothing else than the redemption of a world. Truly he shall be called "wonderful."—Rev. W. E. Hollett, in Pittsburg Christian Advocate.

The Newest Styles of Jewelry

WATCHES, STERLING SILVER AND PLATED WARE.

Clocks that will run, and a large assortment of fine Pocket Books, Cut Glassware and Ornaments. We are the oldest Leading Firm in the city. Everything is guaranteed.

SCHIFFMAN JEWELRY CO.,
Leading Jewelers.

The Farm and Garden.

BIG APPLE CROP PROMISED.

"The outlook at present indicates that the apple crop of Alexander and Wilkes counties this season will break all records for the past ten years," said a well informed man to an Observer representative yesterday. "Blossoming has already begun. In September the shipping will get under way and continue in full swing on through October, November, December and even to January."

"Where are your pommes de terre marketed for the most part?" asked the newspaper man.

"Norfolk, Charleston, Columbia and Charlotte," was the reply. "Hundreds and hundreds of barrels of Alexander fruit are sold here in this city every season. You can hardly go into a store during the time when they are on the market without seeing them.

"Apples for commercial purposes can hardly be grown in this state outside the mountains. Those in the Brushies are within the isothermal belt, above the frost line. Five varieties occupy chief place, the Virginia beauties limbertwigs, royal limbertwigs, and magnum bonum apples. In the section referred to there are fifteen large shippers of these, while there are perhaps a hundred smaller ones. The adjective of course refers not to the physique of the individuals but to the size of the business done. This fall the finer grades, instead of being shipped in crates, will be sent in bushel boxes wrapped with tissue paper around each specimen.

Pertinent to the discussion of the apple industry in this state is the following letter, written by Mr. M. V. Richards, land and industrial agent of the Southern Railway Company:

"I have read with more than passing interest the article which appeared in a recent issue of the Citizen relative to the fine apples from the state of Washington that have this winter and spring been on sale at the fruit stands in Asheville. This is a matter affording food for serious thought and should be a spur for renewed activity to all who have at heart the maximum development of the resources and opportunities of Western North Carolina. It has been demonstrated that apples of the highest quality can be grown in your district and that the industry is susceptible of indefinite expansion. With the vast area of mountain lands available there is every reason why orcharding should be one of the most important sources of wealth throughout Western North Carolina.

"It is not enough, however, that the apples be produced generously, and that they carry quality, and size in order to appeal to the buyer and yield the greatest returns to the grower and shipper. The lax methods often employed in preparing the fruit for the market militate against its ready sale in competition with growers from sections where perhaps the fruit is not so good, but who scrupulously cater to the fancy and taste of the consumer by presenting their wares in the most attractive form. It will be found that those apple growers find the widest market and the most attractive prices who grade their apples carefully and protect them from injury in handling by wrapping each apple, and shipping in small packages, which insure the fruit getting on the market even though shipped long distances, in an unblemished state. Our growers should give more attention to the preparation of their fruit for the market. They will find a little extra care in the selection and packing of the fruit will bring them infinitely greater returns, prove a permanent advertisement for particular orchards, and open up more extended markets both at home and abroad. With this industry more energetically developed and with storage warehouses to take care of fruit properly prepared for the market, there should be no necessity for bringing fancy apples to the Asheville region from the state of Washington or elsewhere, except there should be a total crop failure at home.

"In many of the successful fruit growing sections of the country it is found that these various problems can best be met by the co-operation and organization of fruit growers, and I hope soon to see a comprehensive organization of fruit growers in western North Carolina that can bid defiance to all competition. I would also recommend all fruit growers or those expecting to engage in the business, to keep in close touch with the department of agriculture at Raleigh, Valuable information can always be obtained from the department as to planting trees, cultivation and spraying."—Charlotte Observer.

APPLE GROWING IN THE BRUSHIES.

A local contemporary has related an interesting story telling of the easy life led by some of the farmers in the Valley of Virginia who let their apple orchards grow their wealth for them. A persistent effort to boost apple culture is being made by Captain W. T. Rowland, a conductor on the Atlantic, Tennessee and Ohio railroad, who is interested in the possibilities of the Brushy mountain section of this state. There the apple grows to perfection, a crop as safe and as profitable as in the Valley of Virginia, which has a reputation as the finest apple country in the world. Captain Rowland has distributed considerable literature about the possibilities of the Brushy mountain section. "Years ago," he says, "the early settlers in this region discovered its natural adaptation to fruit growing. For this reason the people who have lived on and own these mountains have derived their living from raising winter apples and other fruit. The early settlers began to set their first clearings, however small, in fruit trees. These trees, within a few seasons, were bearing such heavy crops and rarely missing a season, that they attracted much comment." The dry atmosphere, immunity from killing frosts in the spring and the late fall season insure good crops every year. Of some practical results of apple growing in this section, Captain Rowland says:

"Several years ago a Mr. Tidball bought 160 acres and paid $1,600 for it. The first year he received $1,100 for the crop, and each crop afterward was a paying one. Of this tract 75 acres was in orchard. He also made quite a lot of money from his bees, which helped the apple crop by mixing the pollen in the bloom."

This place was sold in 1907 for $4,200, and last year the new owners sold the crop on the trees for $1,200. Near by is a tract of eighty acres that was sold for $150 in 1900. It is now listed at $1,000. Another tract of eleven acres that was sold in the year mentioned for $150 is now listed at $1,200, and so it goes all over that section. The farmer who lets his apple trees make a living for him, has the easiest occupation imaginable, and in a section where the yearly crop can be relied upon, one of the surest and safest.—Charlotte Observer.

APPLES OF THE FUTURE.

Apples have always been so common a thing that the man or woman engaged in the other pursuits of life have not had the time to think of what is going on in the common orchards, but those who have given these conditions any thought or attention, have year by year, for many years past, watched the apple as a fine eater and winter keeper get scarcer year by year; and, too, have seen disease and vermin encroach further and further upon the orchards of the country places. San Jose scale, blight, the coddling moth and its offspring, the borer, eat deeper and deeper into what good trees and fruit there is left. The good farm apples one used to find from the home orchards, easily kept in cellars and barns and such places have gone, one never sees them; for it is hard to find a perfectly sound apple any more from trees that have not been sprayed with some disinfectant or disease killer.

The average man had not had the time or the cause to think of these things, but 50 to 75 cents per peck, for common apples ought to make one think that the precious health-giving fruit, the apple, is getting scarcer, except from cultivated orchards, handled scientifically.

So eminent an authority as Mr. John A. Young, the expert nurseryman, dairyman, and fruit grower remarked to a man not interested in fruit growing or orchards, a few months ago, that it was "only a matter of a few years when there would be no more apples save in the orchards of the commercial growers and the apple supply would have to come from the few of these orchards."

The country is face to face with a fruit problem, and from the standpoint of one looking ahead, it looks like a mighty good time to get in some of the orchards being planted, and to be scientifically tended. The Brushy mountains and the mountains about Mount Airy offer rare places for such, and plantings are being made for the future.

There is nothing so good as an apple. There is nothing that will keep a man well like eating good ripe apples. I heard a well-to-do citizen of Alamance county say on a railroad train a few years ago, who was raising a fine family of boys and girls, that he formerly paid doctor's bills, but of late had found that a barrel of apples in the house where the children counld get to it at all times had made the doctor a stranger at his house.

C. W. HUNT.

ORCHARD STOCK FOR SALE.

There remains for sale 25 shares of the capital stock of the Mount Airy Orchard Co., at par and on easy terms. This company owns 500 acres of fine orchard land west of Mount Airy, 90 acres of which are now planted, and the sale of the stock is to continue the planting and keep up the place until bearing sets in. The first planting of these trees are now three years old. This should be a fine investment. Write John A. Young, Greensboro, N. C.

Hicks' CAPUDINE Cures Sick Headache. Also Nervous Headache, Travelers Headache and aches from Grip, Stomach troubles, or female troubles. Try Capudine—it's liquid—effects immediately. **Sold by druggists.**

JELL-O



is made in seven choice flavors and can be prepared for the table in a hundred different ways, so a new dessert can be served every day.

A Jell-O dessert can be prepared in a minute, at a cost of only 10 cents.

Grocers sell it.

Illustrated Recipe Book, free.

The Genesee Pure Food Co., Le Roy, N.Y.

A CHEERFUL HEART.

Write on your daybook, on your ledger, on your money-safe, "Sufficient unto the day is the evil thereof." Do not worry about notes that are far from due. Do not pile up on your counting desk the financial anxieties of the next twenty years. Melancholy is the owl that is perched in many a Christian soul. The good times, if we will believe it, are now; the better times are not backward—but beyond. We believe, as in the past, so in the future, the world will grow better and better. By and by the world and all that is therein shall pass away, but in the new heavens and the new earth righteousness, only righteousness shall dwell; and cheerfulness and growth will ever mark the progress of the soul.—Talmage.

ELEVATING THE MINISTRY.

Elevate the ministry and encourage the best and brightest of our young men to enter it. Estimate ministers by what they are, rather than by where they are, and by what they give, rather than what they get. Honor them because they are ministers of the Lord Jesus Christ, and doing his work in the world. Let it be as great an honor, at least, to be a minister of the church as a "priest of the church." The cultivation of this sentiment will bring into the ranks of the ministry many of our best men. It should be considered a great honor to be a minister, whether one is a rich or a poor minister. Place and price are entirely too much emphasized at the present moment even by Christian people.—David Wylie.

Tommy went fishing the other day without his mother's permission. The next morning one of his chums met him and asked:

"Did you catch anything yesterday, Tommy?"

"Not till I got home," was the arther sad response.

Five Points

1st. La Grippe kills and those who survive it bear its scar for years.

2d. Johnson's Chill and Fever Tonic cures La Grippe.

3d. Nothing else will.

Did you know that ten thousand men will believe a lie while one man believes the truth? A lie is always dressed up and looks plausible. The truh is often naked. Johnson's Tonic will cure La Grippe. That is a naked truth.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. **The C. S. BELL CO., Hillsboro, O**

Our Dead.

..."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Heath.—Samuel T. Heath was born December 17th, 1845, and died April 14th, 1909, at his home near Clarksbury church, in North Iredell, N. C., aged 63 years, four months and three days..

Brother Heath was one of our best citizens, a Christian in the fullest sense of the word. He died in the full hope of a triumphant life. He was buried at Clarksbury church in the presence of a large concourse of friends.

J. P. BRANTLEY.

Thayer.—Cassa Lee, daughter of N. M. and Mittie Thayer, died March 8th, 1909. She was 10 years of age, though a great sufferer, she was also a child of great patience, showing those Christian graces that grow out of the atmosphere of a Christian home. While loving friends and skilled physicians did all they could to lengthen her life, God wanted her for that higher life. Weep not, beloved, Heaven is her home. The angels are her companions, and Christ is her Savior. "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

E. M. AVETT.

Thayer.—Arthur Earl Thayer, son of N. M. and L. A. Thayer, was born July 2d, 1887, and died March 28th, 1909, aged 21 years, eight months and 25 days.

He was saved by faith in Christ four years ago. He was a noble young man and loved by every one who knew him. He made a brave fight for building up his health, and when the summons came he was in far away Mexico, but in the immediate presence of Christ as his letters told of his hope for heaven. Let us not grieve for his loneliness in death but rejoice for his happiness in heaven.

"There my Redeemer liveth, Blessed
Lamb upon the thorne.
By the crimson marks upon them, He
will surely claim his own,
So, whenever sad and lonely, look beyond the earthly care;
Weary child of God, remember, you
shall be no stranger there."

E. M. AVETT.

Clark.—Mrs. Mabel Dearman Clark was born at Mt. Airy, August 30th, 1885, and died at High Point, N. C., March 16th, 1909.

She professed conversion and joined the Methodist church in Washington Street, High Point, while Rev. J. R. Scroggs was pastor. She loved her church, and was devoted to its services. She was a quiet unassuming Christian who let her religious light shine without any ostentation or show. In her last illness she suffered much, but had all that love could suggest done for her. The doctors did not think the end was so near, and had been gone from the house only a short while, when she almost suddenly quit breathing, and her gentle spirit had gone back to its God.

On May 8th, 1907, she was happily married to Mr. Stephen B. Clark, who was devoted to her, and did all a fond husband could for her comfort. Two precious little children left by her are fortunate in having their devoted grandmother to care for them. But they will meet her again.

J. ED. THOMPSON.

Stanley.—Theodore Stanley, son of Jacob and Matilda Stanley, was born October 15th, 1849, died April 24th, 1909, aged 59 years, six months, and nine days.

Thirty-six years ago he was married to Mary Lucinda Sell, and four years later they bought the farm and built a home at Summerfield. Five years after moving to this community, he was converted at a meeting held in the old brick school house and when the Methodist church was organized, connected himself with it. In a short time he was elected steward, a position he has held continuously ever since. He rarely ever failed to be present at the quarterly conference, and for years has been one of the circuit's representatives in the district conferences, and always attended these meetings when possible for him to do so. He was also a trustee of the church and of the parsonage.

It can be said with no stretch of exaggeration that he was the leading man in his home church, and was recognized as one of the strongest men of the whole charge. He was always the loyal friend and supporter of his pastor. Every preacher who has acted as pastor of the Summerfield circuit since Brother Stanley's connection with it, knows something of his worth. He was wise in counsel, prudent in all his public and official actions and was a most dependable man. He leaves a widow, his mother, three brothers, and a host of other relatives to mourn this irreparable loss.

It will be hard to fill his place in the church and the family. God alone can fill the void. A good man has gone from us. God help us to emulate his example. His last words were, "Farewell."

CHAS. P. GOODE.

RESOLUTIONS OF RESPECT.

Whereas, Brother Tmosa C. Anderson, late a member of this board, has answered to the call of his Father and passed triumphantly into the Great Beyond, and

Whereas, this board can but record a memorial of his life; therefore, be it resolved by the Board of Stewards of Broad Street Methodist Episcopal Church, South, Statesville, N. C.:

1. That in the death of Brother Anderson this board has sustained a distinct loss; that for half a century and more the inspiration of his spirit-filled life, the steadfastness of his faith in God, his loyalty to official duty and his fidelity to the Church and her ordinances, have been strength and character to this board.

2. That to Methodism in Statesville he was a pioneer, and having enlisted under her banner in the days of his youth, he continued in her ranks, fighting the battles of his Captain until the days of his years were four-score and more, when, well worn in the army of God, he went forth wearing the service-bought crown of life to live in the Home of the Blest.

3. That in the death of Brother Anderson Methodism has lost a loyal and faithful adherent, society a true and respected citizen, an honored posterity a revered father.

4. That these resolutions be spread upon the minutes of this board for a memorial unto him, that the clerk of this board furnish copies of same to the local press and to the organ of church for publication.

By the Board of Stewards:
ERNEST G. GAITHER,
FELIX J. AXLEY,
GEO. B. NICHOLSON,
Committee on Resolutions.

Orders by mail for Job Printing receive prompt attention at this office.

AN APPRECIATION.

In Haywood county, N. C., lived a loyal, upright, good citizen, and a consecrated Christian, Brother Jasper Newton Bennett. He was born in Haywood county, N. C., December 25, 1832, and departed this life February 7th, 1909, at the age of 76 years, two months and 12 days.

Brother Bennett was a farmer working hard to provide for his wife and family of boys and girls who were devoted to him.

He loved his church. He was constant at the Sunday school, regular church services, and the quarterly meetings. He had been an exhorter in our church for more than fifty years. He was mighty in prayer. I have heard him pray in revival meetings when his great faith took hold on God, souls were saved, and showers of blessings came down on the people.

He was a subscriber to the Advocate from the time of its publication. But he prized the privilege of family worship equal to all others. He read the Bible through aloud to his family more than thirty times and prayed night and morning for the whole fifty-three years of his married life.

But he has fallen. A good man is gone. He has entered the haven of rest.

His mantle has fallen on his son, Rev. J. H. Bennett, pastor of our church in Spokane, Wash. Children, meet your father in that good land above.

W. M. BORING.

Quarterly Meetings.

ASHEVILLE DISTRICT.—2d Round.
D. Atkins, P. E., Weaverville, N. C.

North Asheville	May	2
Fairview, Pattys chapel	"	8-9
Hot Springs	"	13-14
Marshall	"	15-16

CHARLOTTE DISTRICT.—2d Round.
H. K. Boyer, P. E., Charlotte, N. C.

Trinity	May	2
Chadwick	"	2-3
Matthews	"	15-16

District Conference at Tryon Street church, Charlotte, May 6-9.

GREENSBORO DISTRICT.—2d Round.
W. R. Ware, P. E., Greensboro, N. C.

Ruffin circuit, Ruffin	May	1-2
Randolph circuit, Hopewell	"	8-9
Randleman and Naomi	"	9-10
Reidsville station	"	16-17
Wentworth circuit, Carmel	"	22-23
Uwharrie circuit	"	29-30
Denton circuit	"	30-31

FRANKLIN DISTRICT.—2d Round.
R. M. Taylor, P. E., Franklin, N. C.

Hayesville circuit	May	1-2
Robbinsville	"	8-9
Whittier circuit	"	15-16

Third Round.

Macon circuit, Patton's	May	22-23
Franklin station	"	23-24
Glenville circuit, Glenville	"	29-30
Bryson City, Maple Spring,	June	12-13
Franklin circuit, Snow Hill	"	19-20
Dillsboro and Sylva, Dillsboro	"	26-27
Hayesville, Hayesville, (District Conference)	July	1-4
Murphy circuit, Tomotla	"	10-11
Andrews station	"	11
Hiawassee circuit	"	17-18
Murphy station	"	18-19
Webster circuit, John's Creek,	"	24-25
Robbinsville	July 31-Aug.	1
Whittier	Aug.	7-8

District conference at Hayesville July 1-4. Editors of the Advocate cardially invited, also connectional and school men.

WINSTON DISTRICT.
Third Round.
Rev. T. F. Marr, P. E., Winston-Salem, N. C.

Leaksville	May	9-10
Spray	"	8-9
North Thomasville, Prospect	"	15-16
Thomasville	"	16-17
Stoneville, Zion	"	21-22
Madison	"	23-24
Walnut Cove, Bethlehem	"	29-30
Walkertown	"	30
Centenary	June	6
Farmington, Bethlehem	"	12-13
Advance, Mocks	"	13-14
Forsyth, Oak Summit	"	19-20
Grace	"	20-21
Lewisville, Concord	"	26-27
Burkhead	"	27-28
Davidson, Olivet	July	3-4
Southside	"	4-5
Cooleemee	"	8
Davie	"	10-11
Mocksville	"	11-12
Summerfield, Gethsemane	"	10-11
Stokesdale	"	11-12
Kernersville	"	17-18

The District conference will be held at Kernersville, July 15-18.

MT. AIRY DISTRICT.
W. M. Bagby, P. E., Montezuma, N. C.
3rd Round (In Part.)

Jonesville, Roaring River	May	1-2
Elkin	"	2-3
East Bend, Mt. Pleasant	"	5-6
Yadkinville, Long Town	"	8-9
Danbury, Union Hill	"	12-13
Rural Hall, Antioch	"	15-16
Mt. Airy circuit	"	19-20
Pilot Mountain, Pilot Mountain,	"	22-23
Mt. Airy station	"	23-24
Rockford, Rockford	"	26-27

MORGANTON DISTRICT—2d Round.
R. M. Hoyle, Presiding Elder.

Morganton Circuit	May	1-2

District Conference at Glenalpine April 29th to May 2d.

Third Round.

North Catawba, N. Catawba	May	15-16
McDowell, Snow Hill	"	22-23
Rutherford College, at night	"	28-30
Connelly Spring, Bethel	"	29-30
Cliffside, Cliffside	June	5-6
Henrietta and Caroleen, Henrietta	"	12-13
Rutherfordton, Hebron	"	19-20
Forest City, Cedar Grove	"	26-27
Broad River, Gray's chapel	July	2
Green River, New Hope	"	3-4
Thermal City, Trinity	"	10-11
Old Fort, Ebenezer	"	14-15
Marion station	"	17-18
Elk Park	"	24-25
Spruce Pine, Pisgah	"	28
Bakersville, Bakersville,	July 31-Aug.	1
Hartland	Aug.	4
Table Rock	"	7-8
Morganton circuit	"	11
Morganton station	"	14-15

SHELBY DISTRICT.—2d Round.
C. F. Sherrill, P. E., Shelby, N. C.

Lowesville, New Hope	May	1-2
Dallas	"	2-3
Belwood, St. Peters	"	8-9
South Fork, Plateau	"	15-16
Polkville	"	22-23

Third Round, in Part.

El Bethel, Beulah	May	29-30
King's Mountain	"	29-30
Shelby station	June	5-6
Shelby circuit	"	6-7
Crouse, Laboratory	"	12-13
Cherryville, Mary's Chapel	"	13-14
Gastonia, Main street	"	19-20
Gastonia, Ozark	"	19-20
Mt. Holly	"	24-27
Lincolnton station	July	3-4
Lincolnton circuit	"	3-4
Bessemer City, Tate's chapel	"	10-11
West End, Gastonia,	"	10-11
Lowell, Bethesda	"	17-18
McAdenville	"	17-18

District Conference at Mt. Holly, June 24-27.

SALISBURY DISTRICT—2d Round.
J. C. Rowe, P. E., Salisbury, N. C.

Kannapolis, Unity	May	1-2
Big Lick, Loves	"	8-9

3d Round.

First church, 11 a. m.	May	16
E. Spencer, N. Main, 3 p. m.	"	16
Spencer, at night	"	16
Albemarle circuit	"	22
Albemarle station	"	23
West Albemarle, at night	"	23
Salisbury circuit, Shiloh	"	29-30
South Main St., 11 a. m.	"	30
Holmes Memorial, at night	"	30
Linwood ct., Yadkin College,	June	5
Lexington	"	6-7
Woodleaf, Ebenezer	"	12-13
Epworth, 11 a. m.	"	13
W. Concord, Westford, 3 p. m.,	"	13
Forest Hill, at night	"	13
Mt. Pleasant, Center	"	19-20
Central	"	20-21
Kannapolis	"	26-27
China Grove, Harris chapel	"	27-28
Jackson Hill circuit	July	2
Gold Hill, at Zion	"	3-4
New London circuit	"	4-5
Norwood	"	10-11
Cottonville ct, Cottonville	"	11-12
Big Lick	"	23
Salem	"	24-25
Concord circuit, Bogers'	July 31-Aug.	1
Bethel, camp meeting	Aug.	6-8

District Conference will meet at Forest Hill, in Concord, July 15-18.

STATEVILLE DISTRICT.—2d Round.
J. N. Huggins, P. E., Statesville, N. C.

Catawba at Mountain View	May	1-2
Maiden at Mays	"	8-9
Newton	"	9-10
Lenoir station	"	14-16
Lenoir ct., at South Lenoir	"	15-16
Hickory circuit	"	22-23
Hickory station	"	21-23

STATESVILLE DISTRICT.
Third Round.
In Part.
John N. Huggins, P. E., Statesville, N. C.

Davidson	May	28-30
Troutman, at Knox	May	29-30
Statesville, Salem	June	5-6
Broad Street	"	6
Mooresville station	"	11-13
Mooresville circuit, Centenary	"	12-13
Iredell, Snow Creek	"	19-20
Stoney Point, at Center	"	20-21
Clarksbury, Mt. Bethel	"	26-27
Race Street	"	27
Caldwell, Cedar Valley	July	3-4
Granite Falls	"	4-5

District Conference at Taylorsville, July 18-21.

Winston, at Kernersville, July 15-17.
Mount Airy, at Elkin,
Statesville, Taylorsville, July 18-21.
Waynesville,

WAYNESVILLE DISTRICT.
Third Round.
Rev. W. H. Willis, P. E., Waynesville, N. C.

Waynesville	May	15-16
Clyde, Elizabeth	"	22-23
Brevard station	"	29-30
West Asheville	June	5-6
Canton	"	19-20
Bethel, Spring Hill	"	26-27
Leicester, Ducks' Creek	July	3-4
Mills River chapel	"	10-11
Brevard circuit	"	11-12
Jonathan, Palmers	"	17-18
Sulphur Springs, Pisgah	"	24-25
North Haywood, Teagues	July 31-Aug.	1
Spring Creek, Poplar Gap	Aug.	7-8
Haywood, Davis	"	14-15

DISTRICT CONFERENCE DIRECTORY

Asheville, at Tryon, May 27-29.
Charlotte, at Tryon street, May 6-9.
Franklin, at Hayesville, July 1-4.
Greensboro, at Ruffin, July 14-18.
Morganton, at Glen Alpine, April 29-May 2.
Shelby, at Mt. Holly, June 24-27.
Salisbury, at Forest Hill, July 15-18.

The Epworth League

CONDUCTED BY

Rev. R. E. Atkinson, West Asheville, N. C.

Dear Leaguers, read a portion of your Bible each day.

The president of the North Alabama Epworth League Conference says: "There is more giving and generous giving among the Leaguers than any other organization."

Onward we bound! A Senior League was chartered in Concord during the month of April. In which church, Central, Epworth, or Forest Hill?

A League should be maintained wherever ten young people can be brought together. Let the most capable take the lead. The pastor will perform no greater service than that which he renders when encouraging the timid, aiding the inexperienced—and if it is necessary, conducting the services, occasionally, till others have become familiar with the work.

The general minutes of our church does not concur with the idea and expression that the League is losing out.

There was a gain in 1908 of nearly 300 chapters, and ten thousand members.

We sincerely hope the above figures will convince all those who have pessimistic views concerning the Epworth League.

There is no time more profitably spent by the Leaguers than that which they spend in studying the League course (the Bible excepted). Write Smith & Lamar, Nashville, Tenn., and get a list of the books.

A Sunday school and Epworth League Conference secretary for our conference is in line of progress. Sunday school and Epworth League institutes and conferences could be planned and held in all parts of the conference during the year by said secretary. In this way much can be done to promote the interest of both the Sunday school and League. One man can direct the work of both societies very easily.

A Junior Letter.

Dear Uncle Reuben:—I am a little country girl, eleven years old. We have no Junior League, but I belong to the Senior League. My mother is the president now. Our last preacher, Rev. R. E. Atkinson, organized it. Now all our Sunday school belongs to it. He did other good work, too. He laid plans for a new church that is going up fast, and will be nice when it is finished.

I will write you again and tell you what we are doing.

HARRIET SLAGLE.

Franklin, N. C.

I'm delighted to hear from such a bright little Leaguer, and am more than pleased to know that you are going to write again. I shall look for another sweet letter.

UNCLE REUBEN.

The following is taken from the report of our Epworth League Board at the last session of our conference: "We very much regret that circumstances prevented the holding of our Western North Carolina Epworth League conference last year. But we are hoping to find the place and hold such a conference the coming spring."

We hope in spite of obstacles, a suitable place will be found. By all means let's have a conference. If we can't have it in the spring, let's have it in the summer. We as Leaguers and pastors cannot afford to let another year go by without meeting in a League conference. We need it. We feel quite sure the League Board is ready to do what it can to 'find the place," and arrange for the conference. Who else is ready to give assistance and any suggestion concerning a conference?

For Better Starching



A teaspoonful of melted paraffine in hot starch gives a much better finish to linens than starch alone.

Paraffine is wonderfully handy to have about the house—useful somewhere, somehow, from Monday to Saturday.

Pure Refined

PARAFFINE

is an admirable finish for uncarpeted floors. A little added to hot wash water loosens dirt from soiled clothes.

Nothing seals a fruit jar or jelly glass so *sure* as dipping the cap or cover, after closing, into hot Paraffine.

Ask for our anti-stick Paraffine Paper Pad for ironing day. It keeps the sad-irons smooth.

STANDARD OIL COMPANY

(Incorporated)

A Christian Junior Letter.

Dear Uncle Reuben:—I read in the League columns that you wanted the Junior Leaguers to write you, so I thought I would write, although I am not a Junior Leaguer, now. I used to be, but we have no League just now.

My pastor is a good preacher. I like to hear him preach. I go to church every Sunday. I am a Christian and a member of the church. I like to read about the Leagues in the Advocate. I hope we will have a League soon.

ANNA STONE.

I am so glad to hear from you. I read your letter with so much interest. I hope you will soon have a Junior League. Such bright and cheery Christian Juniors, but Christian workers as well. Write again.

UNCLE REUBEN.

The idea of observing Epworth League day in every charge, whether it has a League organization or no,t is a fine one. There are so few charges in which an Epworth League cannot be carried on that the number is not worth considering. There are three thousand charges in which no organized work for the young people is being done. How do the pastors of these charges expect to win, hold, and train the young people? Let them make a beginning by preparing for the observance of Epworth League day using the excellent program prepared by the central office and for sale by Smith & Lamar, at one dollar per hundred.—Epworth Era.

The pastors in a majority of the above three thousand charges have inadequate plans, if any, for winning, holding and training the young people. Along this line their ministry has in a large measure been a failure. They need the training school of the church—the Epworth League.

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For Mountain or Seaside. Instant relief for Croup, Colds, Sore Throat, Sunburn, Insect Bites, Burns, Sprains, Bruises, Rheumatism, Swelling. Reduces Fever.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to May 4, 1909.

ASHEVILLE DISTRICT:—			
Riverside	A. E. Harrison	1	
Weaverville	T. E. Smiley	10	
Hendersonville	J. W. Moore	12	
Weaverville circuit	D. R. Proffitt	10	
Fairview	Joseph Fry	4	
Swannanoa circuit	M. T. Smathers	9	
Burnsville circuit	C. E. Hypes	2	
			48
CHARLOTTE DISTRICT—			
Dilworth	A. L. Coburn	3	
Wadesboro	J. H. West	8	
Tryon Street	G. H. Detwiler	3	
Trinity	E. L. Bain	9	
Belmont Park	L. A. Falls	2	
Monroe	H. F. Chrietzberg	6	
Chadwick	J. P. Hipps	2	
North Charlotte	W. O. Goode	8	
Morven	W. P. McGhee	10	
Ansonville	P. L. Terrell	16	
Davidson	R. S. Howie	2	
Mt. Zion	S. T. Barber	5	
North Monroe	M. T. Steele	1	
Unionville	A. J. Burrus	3	
Prospect circuit	G. C. Brinkman	2	
Polkton	L. T. Cordell	20	
Derita	Seymour Taylor	4	
Brevard Street	C. M. Pickens	1	
			105
FANKLIN DISTRICT—			
Robbinsville	T. J. Folger	10	
Macon circuit	A. W. Jacobs	12	
Bryson City	J. J. Eads	12	
Whittier	D. J. Miller	4	
Franklin	M. F. Moores	1	
Franklin circuit	W. I. Hughes	2	
Murphy	W. E. Abernethy	8	
Andrews	C. S. Kirkpartick	1	
			50
GREENSBORO DISTRICT—			
Coleridge	R. L. Fruit	3½	
Pleasant Garden	R. A. Taylor	3	
Washington St., High Point	J. Ed. Thompson	2	
South Main St., High Point	O. P. Ader	3	
East Greensboro	A. S. Raper	3	
Spring Garden St., Greensboro	N. R. Richardson	22	
Ramseur	J. E. Woosley	2	
Carraway Memorial, Greensboro	W. O. Davis	1	
Walnut St., Greensboro	J. W. Ingle	4½	
West Greensboro	J. A. Bowles	5	
Uwharrie	J. A. Sharpe	1	
Ruffin circuit	J. P. Hornbuckle	7	
Reidsville	L. T. Mann	6	
Asheboro circuit	R. L. Melton	1	
Wentworth	Nannie B. Ratliff	5	
			69
MORGANTON DISTRICT—			
Cliffside	S. E. Richardson	3	
Rutherford College	W. E. Poovey	5	
Morganton	W. F. Womble	3	
Old Fort	W. G. Mallonee	1	
Connelly Springs	J. F. Moser	12	
Marion	H. H. Jordan	5	
Bakersville	J. F. Shelton	15	
Broad River	J. L. McNeer	13	
Green River	W. S. Cherry	1	
Table Rock	Mrs. A. H. Conly	1	
			59
MOUNT AIRY DISTRICT—			
Rockford circuit	T. J. Houck	16	
Wilkes circuit	W. L. Dawson	4	
Mount Airy circuit	J. W. Kennedy	10	
East Bend circuit	E. E. Yates	24	
Rural Hall	J. D. Gibson	2	
Pilot Mountain	J. H. Brendall	8½	
Boone	W. O. Rudisill	10	
Mount Airy station	D. V. Price	3	
			77½
SALISBURY DISTRICT—			
Albemarle circuit	J. T. Stover	4	
First Church, Salisbury	S. B. Turrentine	17	
Woodleaf	E. G. Pusey	16	
Jackson Hill	E. M. Avett	15	
Linwood circuit	W. C. Willson	1	
Linwood	A. R. Surratt	2	
Salem station	G. A. Stamper	12	
Bethel	S. S. Higgins	4	
Kannapolis	J. H. Sellars	17	
Cottonville	T. E. Wyche	8	
West Concord	W. C. Jones	13	
Spencer	R. D. Sherrill	1	
Albemarle	H. C. Sprinkle	6	
Concord circuit	B. A. York	23	
New London	O. J. Jones	4	
Central	Plato Durham	4	
Forest Hill	W. L. Hutchins	5	
Main Street	J. B. Craven	1	
Holmes Memorial	C. M. Short	6	
Gold Hill	James Willson	2	
			156
SHELBY DISTRICT—			
Cherryville circuit	A. C. Swofford	5½	
King's Mountain	D. F. Carver	6	
Main Street, Gastonia	G. D. Hermon	24	
West End, Gastonia	J. C. Harmon	13	
Lowesville	D. P. Waters	4	
Crouse	M. B. Clegg	9	
Lincolnton	F. L. Townsend	1	
El Bethel	T. S. Ellington	1½	
Shelby circuit	E. N. Crowder	11	
Lincoln circuit	J. W. Strider	5	
Belwood circuit	L. E. Stacy	2	
			82
STATESVILLE DISTRICT—			
Lenoir circuit	J. O. Ervin	26	
Rock Spring	W. F. Elliott	16	
Hickory circuit	Phoenicia Brittain	1	
Troutman circuit	J. J. Edwards	4	
Alexander	E. Myers	8	
Hickory station	J. H. Weaver	6	
Race Street, Statesville	H. H. Robbins	9	
Stony Point	T. B. Johnson	2	
Mooresville	R. M. Courtney	8	
Iredell circuit	O. P. Routh	1	
Maiden circuit	T. S. Coble	19	
Mooresville circuit	J. W. Jones	8	
			108
WINSTON DISTRICT—			
Summerfield circuit	C. P. Goode	1	
Walnut Cove	C. H. Clyde	19	
Davie circuit	P. E. Parker	7	
Advance	L. L. Smith	1	
Stokesdale	L. T. Hendren	10	
Mocksville	Jno. F. Kirk	1	
Danbury	D. A. Binkley	1	
Cooleemee	W. Y. Scales	10	
Centenary	J. E. Abernethy	21	
Burkhead	W. M. Biles	4	
Grace	W. M. Bobbins	1	
Southised and Salem	T. R. Wolfe	3	
			79
WAYNESVILLE DISTRICT—			
Waynesville	J. H. Barnhardt	1	
Jonathan circuit	J. B. Hyder	11	
Sulphur Springs circuit	J. W. Campbell	21	
Bethel	C. A. Swift	13	
Bethel	M. L. West	4	
West Asheville	R. E. Atkinson	1	
Leicester circuit	C. H. Curtis	15	
Canton	L. B. Abernethy	2	
Haywood circuit	R. C. Kirk	1	
Spring Creek	J. B. Parham	6	
Clyde circuit	J. H. Green	6	
			81
Grand total			914½

WHERE OBLIGATION BEGINS.

On receiving members into church fellowship some pastors are wont to talk about the new responsibilities devolving upon them, since they have joined the church. The course of reasoning is that, being members of a church now, they are bound in duty to support it with their money and their influence, and that these obligations are taken upon them by their voluntary act.

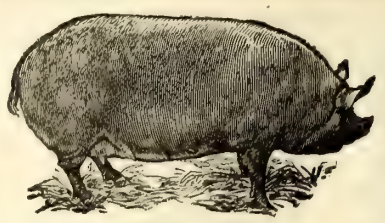
With slight variations, the same conclusions are drawn with reference to one's becoming a Christian. He is told that he is now under obligation to study the Bible, to pray, to attend divine services, and other things connected with what is supposed to be the ordinary run of Christian duties It is a great mistake to think that noe's obligations are increased when he becomes a Christian or when he joins the church. Some would have remained in the world with the false idea that would not need to answer for a good many sins of omission which will be charged up against the church member. Others feel that they are at greater liberty to commit sin if they do not belong to the church and make no profession of Christianity than if they are commonly reckoned as among God's people. There are few greater errors. The duties resting upon the most wicked men are just as great as those devolving upon him who is conscientious and devoted to the service of the Lord. The laws of God are made for all humanity not for the leaders in the church.

Here is a colony of foreigners, fifteen hundred in all. Five hundred of them have declared their allegiance to the United States, have foresworn their loyalty to their native countries and have secured their naturalization papers. The other thousand live in the same quarter, but refuse to become naturalized Americans because they do not wish to obey the laws of America. Is such reasoning sound? Would any court in the United States excuse a foreigner from punishment for a crime he had committed simply because he has not his naturalization papers? Whether a man has the privilege of voting or not, the laws of the land govern his conduct, and it must be regulated thereby or he pays the penalty.

fI we put the kingdom of Jesus Christ in the place of the government of the United States, and make the fifteen hundred men represent our population, the five hundred being Christians and the one thousand strangers and foreigners to Jesus Christ and unacquainted with the fellowship of the saints, we will have a fair illustration. The very fact that God has created man, and has given him all the blessings of the world, puts him under all the obligations he can carry.

One does not need to profess faith in Jesus Christ to come under responsibility. It is not needful that he join a church to add to his duties. All these are thrown upon him from the time he can think about the welfare of his soul. To become a Christian is not to incur new duties. It is simply a promise that one is trying to discharge the debts that already have overwhelmed him. Joining the church is but recognizing the duty that ought perhaps to have been performed before. Certainly is this true in the case of an adult.

It is a poor dupe who comes to our shores from a foreign country land expecting to have the privilege of living a lawless life if he does not become a naturalized citizen. He is a poor fool, indeed, one of the poorest and the most absolutely fooled, who imagines he owes nothing to God and the church of Jesus Christ and his fellowmen until he makes a public avowal of his faith in Christ and has his name spread upon the roll of some local church. The punishment of a sinner in the church is no worse than the punishment of the sinner that never has joined the church, whether this be for sins committed or righteous deeds not done.—Religious Telescope.



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Note this letter from A. C. Green & Sons, the well-known breeders of Essex Swine, Buff Turkeys and White Leghorn Poultry:

We have used Black-Draught Stock & Poultry Medicine and think it is one of the best remedies, for diseases most common to hogs and poultry, that we have ever used. We have given it to a number of Essex pigs and buff turkeys with good results."

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SOUTHERN RAILWAY.

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation, and club cars to New York.
3:45 a. m.—No. 45, daily, Local for Charlotte, connecting for Atlanta and points south.
4:10 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.
7:10 a. m.—No. 8, daily, for Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem and daily except Sunday for Wilkesboro.
7:50 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. . Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:50 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:25 a. m.—No. 144, daily, for Durham, Raleigh, and Goldsboro.
1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, Local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily, for Mt. Airy.
6:15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleeper for Richmond.

C. H. ACKERT, V. P. & G. M.
S. H. HARDWICK, P. T. M.
W. H. TAYLOE, G. P. A.
Washington, D. C.
R. L. VERNON, T. P. A.,
Charlotte, N. C.
R. H. DeBUTTS, P. & T. A.,
Greensboro, N. C.

1908 Another Record Breaking Year For the Northwestern Mutual Life Insurance Company

GROWTH OF COMPANY

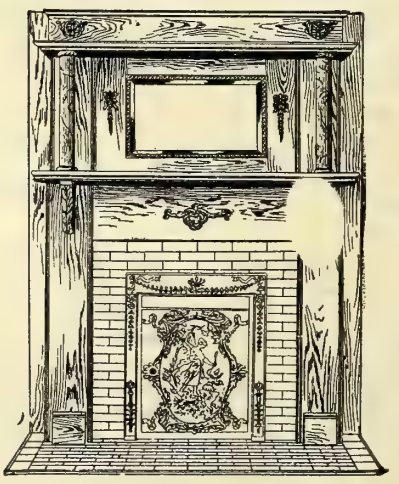
NEW BUSINESS PAID FOR. (NOT INCLUDING ADDITIONS.)

1904 Largest Year in Previous History of the Company	$ 73,876,037.00
1905 Largest Year in Previous History of the Company	$ 90,334,038.00
1906 Largest Year in Previous History of the Company	$ 93,885,273.00
1907 Largest Year in Previous History of the Company	$102,242,289.00
1908 Largest Year in Previous History of the Company	$109,773,709.00

SURPLUS ACCOUNT DECEMBER 31st, 1908.

Dividends apportioned for payment in 1909	$ 11,199,411.56
Deferred Dividends on policies maturing after 1909	$ 16,847,000.00
Total Future (assigned) Dividends	$ 28,046,411.56
Unassigned Surplus	$ 4,465,646.40
Total Surplus Funds (on basis of values furnished by New York and Massachusetts Insurance Departments	$ 32,512,057.96

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$1.50 PER ANNUM—In Advance.

ESTABLISHED 1855. GREENSBORO, N. C., MAY 13, 1909. VOL. LIV.---NO. 18.

EDITORIAL

GREENSBORO FEMALE COLLEGE.

The Commencement exercises of this institution will begin Saturday evening with a recital by the Senior Music Class. Sunday, Rev. E. K. McLarty will deliver the sermon for the Y. W. C. A. in the evening. The Baccalaureate sermon will be preached on Tuesday at 11 a. m., by Rev. James W. Lee, D. D., of Atlanta, Ga., and the Literary address will be delivered on Wednesday at 10:30 a. m., by Rev. Geo. B. Winton, D. D., of Nashville, Tenn. Rev. Plato Durham, of Concord, will address the Alumnae reunion on Tuesday evening at 8:30.

BISHOP JAMES ATKINS.

Our people will be glad to know that Bishop Atkins has again been assigned to the Western North Carolina Conference. Bishop Atkins is not only "our own" Bishop in the sense that he is one of us, but he is a man upon whom our people can rely for a wise and efficient administration. He is a prophet not without honor among his own people, but one who enjoys the fullest measure of esteem, and we can assure him that he will be accorded a hearty welcome among his people. Elsewhere will be found the full plan of episcopal visitation.

DEATH OF BISHOP C. B. GALLOWAY.

Just as we close our forms the wires announce the death of Bishop Charles B. Galloway, which occurred at his home in Jackson, Miss., on Wednesday morning, May 12. It has been known for quite a while that Bishop Galloway was in poor health, but his death comes as a surprise at this time as he had been very ill for only a few days. The immediate cause of his death was pneumonia.

Bishop Galloway was elected to this office at the General Conference which met in Richmond in May, 1886. He was a man of unusually strong physique, and has ranked as one of the finest pulput and platform orators, North or South, in his day. In fact, it is doubtful if the church in America has ever produced a preacher who possessed in a more eminent degree the power of a genuine and fervid eloquence. He was withal, a man of fine executive ability and his administration in the holy office of a Bishop in the church has been as nearly without fault as any man in all our history.

A fuller account will appear in our columns next week.

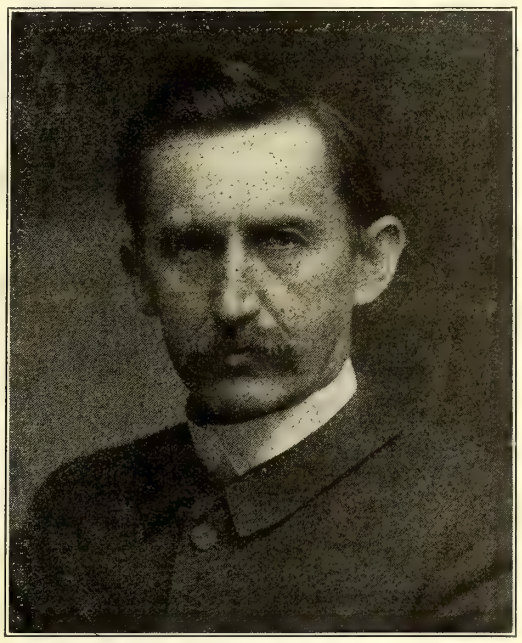
CHILDREN'S DAY.

For many years the third Sunday in May has been designated by the church as Children's Day. In accordance with this custom next Sunday thousands of happy children will be in their places ready for this glad service. In song and recitation they will preach the gospel only as children can, and many of the older ones will be made glad by the message from the lips of those in tender years.

The Advocate joins with the thousands who rejoice in what our glorious gospel has brought to childhood, and expresses the wish that this Children's Day may be one of great joy to all. We trust furthermore that this joy may take on, if possible, a more practical form than ever before, in that there may be larger expression of gratitude in generous contributions. The world's need of the gospel today is only equalled by the unprecedented opportunity which is open everywhere for the spread of the knowledge of the truth. Great and effectual doors are open to us and we must not allow them to be closed. The Sunday school is one of the greatest organized agencies of the present day for sending this knowledge to the very ends of the earth and there are none who give with more enthusiasm than the children when the cause is intelligently laid before them. The Sunday school that fails to utilize its opportunities for fostering the spirit of missions is missing its first great opportunity.

In another column, Dr. Chappell, our Sunday school secretary, tells of the great need of a more liberal offering on Children's Day. Let our superintendents tell the schools what Dr. Chappell here states as to the necessity of retrenchment in our mission work unless these offerings are increased, and we will guarantee that our children and young people will come to the rescue.

In some places it may be that it will not be convenient to have the Children's Day exercises on the third Sunday in May. In all such cases the school can arrange to have it on some other Sunday. By all means, let it not be once thought of that the day shall not be observed at all, but let some other day be fixed and all arrangements perfected to observe the day as nearly in accordance with the program prepared by the church as possible. There is no calculating the advantage of a proper observance of the day in its effect upon both the old and the young.



BISHOP JAMES ATKINS.

EVENT AND COMMENT.

Our readers had possibly almost forgotten the notorious J. C. Davis, who, by various and sundry methods of fraud came near causing the loss to our church of the beautiful house of worship at Fifth Street, Wilmington, some twenty years ago. This week he is in the limelight again, having been nabbed by detectives in Washington City for the same sort of offense, viz: that of defrauding women of their money. He escaped before on the plea of insanity. Will he fare so well again?

* * * * *

Something of the nature of a cloud burst occurred at Asheville on Monday morning, between midnight and day break. Cripple Creek became a torrent, and within an hour the water was in the passenger station and Glen Rock hotel, and for a time the people were almost panic stricken. We are glad, however, that no very serious damage occurred and that no loss of life is reported.

* * * * *

President Taft has certainly vindicated his reputation of being capable of rising superior to mere party considerations in making appointments to the judicial office. On Monday of this week he made public his appointment of Hon. Henry G. Connor, of the North Carolina Supreme Court, to be judge of the United States District Court for the Eastern District of North Carolina. No man could have been chosen who possesses in a more eminent degree all the elements of fitness for this most responsible place, and the best people of all parties will commend President Taft for a seeming disregard of party traditions and thinking of the man and his fitness rather than of the party with which he is allied.

* * * * *

Last Monday witnessed many a pathetic scene in the assembling again of the few who remain of that world-renowned army which surrendered in 1865. Almost all of them are now bowed under the weight of years and but few are exempt from intense physical suffering caused by the exposures of four years of hard campaigning if not from wounds received in battle. It will not be long till the last old veteran will be gone and the valiant record that they made will be only a memory or a fact of history. All honor to the old veterans of a lost cause!

IN MEMORIAM.

The news of the death of Miss Annie E. Claywell, which occurred in Elkin, N. C., on March 7th, of this year, brought sorrow to the hearts of many people who knew and appreciated the worth of this noble woman. She was born in Iredell county in 1838, the child of Peter and Nancy Reed Claywell, but in her girlhood the family moved to Jonesville, Yadkin county, where was located the Jonesville Academy, noted in its day as an institution of learning under the principalship of the late Rev. James Van Eaton. Miss Ann, as she was familiarly called, was educated in this school and Mrs. Lucy Cuninggim, of sainted memory, was one of her teachers there.

She was nurtured and brought up in an atmosphere of piety, for her parents were devout Methodists of the old-fashioned type, and early gave her heart to Christ, and was an earnest and faithful follower of Jesus and true to the vows of the church she loved and served to the very end of her days.

Her parents lived to ripe old age the father being 92 years old when he died. Neither she nor her brother, the late Mr. James S. Claywell, married, but spent their days lovingly caring for their parents in their old age and feebleness.

Two of their sisters, Margaret and Mary, married to the late Rev. Dr. W. M. Robey, who was long a prominent minister of our church, and upon the death of these it fell to the lot of Miss Ann and her brother to care for their younger children, and upon this task they entered with joy and rendered faithfully to these dear relatives a service of love.

The writer knew her well, and appreciated to the full the value of her life. She was a genial and cheery spirit, a constant and genuine friend, a faithful Christian, guileless and pure in heart, who by service in the home and in the social and religious life of the community made this a better world than she found it, and developed a character beautiful, and holy so that heaven was enriched when she entered there.

Her home was always a welcome retreat for the weary itinerant and there he found sympathy and encouragement in the midst of his work. During her last days she suffered much, but bore her affliction with heroic fortitude and Christian grace, and it was her prayer that she might depart and be with Christ, so that when the end came there was peace and the victory which overcometh.

Her life was a benediction to those who knew her well and an inspiration to many who were cast down and discouraged. To those who sorrow most because of her departure I would say, take courage from her example and follow Him as she did.

S—.

God sometimes washes the eyes of his children with tears in order that they may read aright his providence and his commandments.—Theodore L. Cuyler.

North Carolina Christian Advocate

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IMPORTANT NOTICE.

We are not trying to thrust the Advocate upon any one. We only wish to accommodate any who desire the paper continued. Any who fail to renew promptly, or to notify us to discontinue at the expiration of the time paid for, will surely be expected to pay, and have no reasonable ground of complaint when we endeavor to collect. Notice to discontinue should be sent direct to this office. Preachers are busy and may forget. So we advise that you depend upon nothing but a written notice to this office if you wish your paper discontinued.

A NOTE OF EXPLANATION.

We regret that a break down in our machinery last week makes it necessary for us to issue only a half sheet this week. By the kindness of our neighbor, Mr. J. J. Stone, we were enabled to complete the issue of last week and mail same one day late. Mr. Stone has the only press in the city large enough to carry our forms, and was so completely overrun with work this week as to make it impossible to render assistance. So we had nothing we could do but wait, and to prevent undue delay we are sending out this half sheet. We are glad to say that our press is again in good shape, and we hope not to have to disappoint our readers by failing to be on time again. The break being a serious one we were compelled to get a machinist from the manufacturers to do the repairs and this caused delay.

CHARLOTTE DISTRICT CONFERENCE.

This conference met in Tryon Street Church, Charlotte, on Thursday, May 6th, with Rev. H. K. Boyer, the presiding elder, in the chair, and Mr. C. W. Hunt was made secretary.

The first day was spent in routine work and in hearing reports on the various interests and in free and informal discussion which brought out many salient and useful facts.

The large attendance upon the day services, and the intense interest which was manifested demonstrated clearly that a district conference can be made a success in a large city church as well as in a smaller community.

Brother Boyer had mapped out a special program and secured Mr. W. B. Stubbs, General Secretary of the Laymens Movement, of our church, to speak, and he was there charged with the facts, and with that enthusiastic zeal which can be found only in the consecrated heart. His timely words added much to the interest and profit of the laymen's service and a large number of laymen, besides the accredited delegates were present to hear and to profit by what he had to say.

* * * * *

A full day was given to the laymen and the rich program was carried out to the letter, and the addresses made by J. B. Ivey, W. F. Harding, J. W. Gulledge, T. W. J. Broom, E. A. Cole, and Dr. J. E. Kerr were not only clear and forcible discussions of the special subjects they were to consider, but they manifested a zeal and enthusiasm which is the earnest of a larger awakening and quickening of the great body of our laity to the importance of their relation to the kingdom of heaven. What a mighty and irresistible force will be the army of the living God when not only the three hundred but all the thirty and odd thousand of the band of Gideon are charged with the spirit of the Captain of our salvation. When we contemplate the results our faith enlarges so that we can see the dawn of that glorious day when the knowledge of the truth shall cover the whole earth as the waters cover the sea.

* * * * *

The vistors to the conference were Dr. J. C. Kilgo, of Trinity College; Dr. S. B. Turrentine, of Salisbury; Dr. Charles C. Weaver, of Davenport College; Rev. W. M. Curtis, of Greensboro Female College, Rev. J. B. Tabor, of Mt. Holly, Rev. Harold Turner, of Statesville, and this writer, who represented the Advocate.

Rev. J. H. West, of Wadesboro, preached on Thursday night a thoughtful and highly edifying sermon on the importance of revivals, and on Friday night Mr. W. B. Stubbs, in a speech of an hour—but it did not seem so long—made a powerful appeal for generous offerings to the mission cause. This speech was so earnestly and convincingly presented that larger gifts to mission work may surely be received. Dr. Kilgo did not arrive until Saturday, when he made an educational address and was appointed to preach on Sunday morning at Tryon Street church, and in the evening at Trinity church.

This is Brother Boyer's first year in the presiding eldership, but he presides like a veteran, and has his work well in hand, and his district thoroughly organized. The reports all indicate good service and growth in every field.

* * * * *

Dr. Detwiler was the conference host, and saw to it that all the visitors were well cared for.

On Friday evening at 6:30, the members of the conference and other visitors to the number of one hundred and fifty, attended the banquet in the basement of Tryon Street church, given in their honor by the Methodist ladies of Charlotte. A bounteous feast was spread and the good women did the honors in their own gracious way. Mr. E. A. Cole, superintendent of Tryon Street Sunday school, was the toast master, and he was the right man in the right place. Short and spicy speeches were made by Messrs. C. W. Tillett, J. A. McRae, J. A. Helvin, D. H. Anderson, T. W. J. Broom, L. C. Bickett, Dr. J. E. Kerr and W. B. Stubbs. It was good to be there. After the banquet the brethren repaired to the main auditorium and heard the great missionary address of Mr. W. B. Stubbs, already referred to.

* * * * *

The report of the Committee on Sunday Schools, presented by Dr. H. F. Chreitzberg, was a strong and well prepared paper. Among other things it urged the observance of Childrens Day by all our Sunday schools, and Dr. Chreitzberg, who is treasurer of our conference board, announced that if application was made to him that Children's Day programs would be furnished free to all schools that will use them and take the regular Children's Day collection. It is hoped this may induce schools everywhere to observe this day and raise the fund to assist schools in needy communities with Sunday school literature.

The delegates to the annual conference are: W. F. Harding, C. W. Tillett, J. W. Gulledge, and W. H. Phifer, with W. W. Cole, J. B. Ivey, J. M. Nivens, and Dr. J. E. Kerr as alternates.

The district conference will be held in Monroe next year. This writer feels grateful to the brethren for the kind reception given and for the generous response to the appeal made for the Advocate Building Fund. Brother Hunt, the secretary, furnishes a more complete report elsewhere.

* * * * *

Early in the week, before the Charlotte conference, I was in Shelby and went direct from there to the Charlotte conference. Shelby is constantly expanding, and her population and business interests are steadily growing. Her public buildings, the new court house, and the handsome graded school, are a credit to that section of the state, and show the broad minded and progressive spirit of the people.

Shelby Methodism is keeping pace with the material advancement and is fully alive and active. Our people have always been aggressive and loyal so that they have developed a conrgegation which embraces a large number of active and capable men trained in church work and the good women of course are not behind the men.

Rev. J. R. Scroggs, known all over the conference as one of our best men, is the pastor of this church, and is highly regarded by his people. Large congregations attend upon his ministry. He hopes this year to build another church in the southern portion of the town to suit the convenience of that rapidly growing section, where they already have a live and useful Sunday school.

One of the leading Methodists of Shelby is Mr. Robert Burton Miller, son of that courtly gentleman, the late Dr. W. J. T. Miller, who was a notable and leading man in his day as well as an ardent Methodist and pillar in the Shelby church.

Mr. R. B. Miller was a delegate to the great South Atlantic Missionary Conference which was held in Asheville in May, 1905, and was the author of the following resolutions there adopted, which first suggested the idea of the great Laymen's Movement, of which we now hear so much.

"Whereas, We the lay members of the South Atlantic Missionary Conference, realize that the field is white unto the harvest, and that more laborers as well as more means for their proper equipment are now imperatively needed, especially in the foreign fields, and

Whereas, The doors are now wide open for the reception of the saving gospel of Christ and that a crisis in the history of the church looking to the evangelization of the world is now pending, and believing these opportunities impose greater responsibilities, and more self-sacrificing love and service for the Master; therefore be it

Resolved 1. That there be organized in every Methodist church a Laymen's Auxiliary Board, whose object is to help girdle the globe with the gospel.

Resolved 2. That the pastor in each church at the beginning of each conference year appoint a board consisting of not less than three active, zealous members to canvass, solicit and collect from every person who may be willing, a subscription of 10 cents per week, more or less, according to ability, same payable weekly or monthly.

Resolved 3. That this fund shall be supplementary and in no wise to interfere with the regular conference collections, and the Missionary Board shall turn over all special collections to the preacher in charge for the missionary boards of their respective conferences.

Resolved 4. That this fund, after all General collections shall have been paid, may be used for maintaining a special missionary by the local church, or pastoral charge, whenever a sufficient amount has been secured; and said missionary shall be under the direction of the General Missionary Board.

Resolved 5. That these local Missionary Boards shall hold as many public missionary meetings as practicable in each church, with the the object of making this movement more effective; and that the cause of missions be promoted by appropriate addresses and the distribution of suitable literature.

Resolved 6. That the co-operation of the General Missionary Board be secured in furnishing suitable literature, and other assistance to those who have this special work under charge; and that the chairman of the local missionary board communicate with the Missionary Secretary at Nashville for literature.

Resolved 7. That a copy of these resolutions be furnished to the missionary secretary of each of the four conferences comprising the South Atlantic Missionary Conference, for their appropriate action and co-operation, and that a copy of these resolutions be sent to our General Secretary, and to our church organs for publication.

Respectfully submitted,

TILDEN LANGLEY,
R. B. MILLER.
CHAS. W. WALLACE,
JAMEEE M. LAMB,
J. D. EIDSON.

When the great Wesleyan movement was launched away back in the eighteenth century its power was irresistible because the Spirit moved not only the ministry by the laity to active effort. Wesley put every convert to work and kept him at it, and his slogan was "all at it, and all the time at it."

That was the layman's movement which we have in the latter times allowed to lag and now again the latent strength of our great army is being awakened and may we not hope to see this mighty movement bear a harvest for good such as this generation never dreamed of?

S—.

NOTES AND PERSONALS.

—Rev. F. L. Townsend, pastor of our church in Lincolnton, preached for the congregation in Newton last Sunday morning.

—Rev. T. R. Wolfe is holding revival services in the church in Salem, assisted by Rev. W. M. Biles, pastor of Burkhead church.

—Mr. J. F. Shinn, one of our wide-awake laymen at Norwood, addressed the Sunday school at Mt. Zion in Stanly county last Sunday.

—Our old friend, Mr. O. B. Eaton, seems to have a cinch on the mayoralty of Winston. He was re-elected to the office last week by a good majority.

—Rev. R. E. Atkinson, of West Asheville, writes that their revival meeting still goes on with increasing interest. More than twenty conversions had been noted up to Monday.

—The Sunday school at Buffalo Heights, a suburb of Greensboro, is flourishing under the superintendency of Mr. H. A. Nance, of Proximity. The weekly attendance is about forty.

—The Cottonville correspondent of the Stanly Enterprise says: "Rev. T. E. Wyche filled his regular appointment here Sunday. He preached a fine sermon. Our people like Mr. Wyche.

—Rev. J. W. Ingle, of Walnut Street, Proximity, received a splendid suit of clothes last week from his people as a token of their love and appreciation. It is a suit of the conventional black, and very handsome in appearance.

—The fourth annual commencement of New London High School will be held May 25-26. Dr. J. C. Rowe, of Salisbury, will preach the annual sermon, and Prof. J. G. Clinkscales, of Spartanburg, S. C., will deliver the literary address.

—The meeting at the Battle Ground conducted by Rev. Mr. Taylor, of South Carolina, closed last Sunday night, after having been in progress for one week. There was a fairly good attendance and several persons profressed conversion.

—Mr. J. L. Nelson, of Lenoir, a member of our conference board of publication, went to Dallas, Texas, last week to attend a meeting of the Book Committee of the Methodist Episcopal Church, South, of which he is a member. This week he is visiting friends and relatives in Oklahoma.

—Rev. J. W. Ingle, of Walnut Street, Proximity, is happy over the increased interest in his Sunday school and other church services. Last Sunday there were 222 persons in the Sunday school, and the number is increasing every Sunday. The congregations are likewise increasing steadily.

—A Summer School of Theology will be held at Epworth University, Oklahoma City, June 7-15. Rev. George H. Crowell, Dean of the faculty will be in charge. This school was authorized by both the Northern and Southern branches of Methodism in Oklahoma, and will be patronized by both churches.

—Mrs. M. C. Workman, nee Bowles, a sister of Rev. J. A. Bowles, of West Greensboro charge, died at St. Leo's hospital, this city, on last Satuurday afternoon. Mrs. Workman had been ill for some time and her death was not unexpected. She was a devoted Christian woman, and will be greatly missed.

—Rev. W. H. McMaster, Ph. D., of the State Sabbath Association, addressed a good meeting Wednesday night, the 5th of May, at West Market St. church. The State Sabbath Association has received and accepted a cordial invitation to hold the next Sabbath convention in the city of Asheville this fall.

—Rev. J. P. Rodgers, Field Agent of our Children's Home, passed through the city on Monday evening returning to Winston from a visit to Lexington and Linwood. He made the Advocate office a pleasant call. During his stay at Lexington he assisted Rev. A. L. Stanford in a meeting which resulted in a number of accessions to the church.

—Rev. J. P. Rodgers reports about $700 added to the Children's Home pledges by the people of Lexington, also some pledges by friends about Linwood. He has not yet completed his work in the county, but will return in a few days. No doubt he will have a good report from the Davidson Methodists when the work is complete. They are a prosperous and sturdy people and will evidently do a liberal part by the Children's Home.

—The fifty-first annual commencement of Davenport College will be held Wednesday and Thursday, May 26th and 27th. The annual sermon will be preached this year by Dr. Gilbert T. Rowe, of Central Methodist Church, Asheville, and the literary address will be delivered by Dr. Plato T. Durham, of Concord. The graduating exercises will be held on Thursday morning, at which time sixteen young ladies will receive diplomas from the various departments of the school. Wednesday night the contest for the Nelson Elocuation Medal will be had and Thursday night the annual concert.

NOTICE.

All former pastors, members and friends of Palm Grove Methodist Church, West Asheville, N. C., are cordially invited to be present at the cornerstone laying of the new church on June 5th, and at the home coming services on June 6th.

Come and renew your youth, and vigor by living over again those happy and fruitful days of yore. Come, and share our hospitality once more before you go hence, and permit us to be filled with your company.

R. E. ATKINSON, Pastor.

PLAN OF EPISCOPAL VISITATION, 1909-10

First District—Bishop A. W. Wilson.

North Carolina Conference—Raleigh, N. C., December 1st.

South Carolina Conference—Abbeville, S. C., December 8th.

Baltimore Conference—Washington, D. C., March 23d.

Second District—Bishop C. B. Galloway.

Illinois Conference—Waverly, Ill., September 23.

German Mission Conference—Houston, Tex., October 21.

North Mississippi Conference—Okolona, Miss., November 24th.

Mississippi Conference—Brookhaven, Miss., December 1st.

Florida Conference—Lakeland, Fla., December 16th.

Third District—Bishop E. R. Hendrix.

New Mexico Conference—El Paso, Tex., September 23d.

Arkansas Conference—Morillton, Ark., November 3.

Memphis Conference—Greenfield, Tenn., November 10th.

North Georgia Conference—Atlanta, Ga., November 17th.

South Georgia Conference—Waynesboro, Ga., December 1st.

Fourth District—Bishop J. S. Key.

West Texas Conference—Uvalde, Tex., October 27.

Northwest Texas Conference—Stamford, Tex., November 10th.

North Texas Conference—Paris, Tex., November 17th.

Texas Conference—Jacksonville, Tex., December 1st.

Fifth District—Bishop W. A. Candler.

Denver Conference—Trinidad, Colo., August 12.

Missouri Conference—Savannah, Mo., August 25.

Southwest Missouri Conference—Kansas City, Mo., September 1st.

St. Louis Conference—Fredericktown, Mo., September 15th.

Cuba Mission Conference—Santiago, Cuba, January 14th, 1910.

Mexican Border Mission Conference—San Antonio, Tex., February 3d, 1910

Central Mexico Mission Conference—San Luis Potosi, Mex., February 10th, 1910.

Northwest Mexican Mission Conference—Nogales Ariz., February 24th, 1910.

Sixth District—Bishop H. C. Morrison.

South Brazil Mission Conference—Porto Alegre, Brazil, July 28th.

Brazil Mission Conference—Piracicaba, Brazil, July 28th.

Virginia Conference—Newport News, Va., November 10th.

North Alabama Conference—Roanoke, Ala., November 24th.

Alabama Conference—Opelika, Ala., December 1.

Seventh District—Bishop E. E. Hoss.

Kentucky Conference—Paris, Ky., September 8.

Western Virginia Conference—Paintsville, Va., September 15th.

Louisville Conference—Henderson, Ky., September 29th.

Holston Conference, Johnson City, Tenn., October 6th.

Tennessee Conference—Franklin, Tenn., October 13th.

Eighth District—Bishop Seth Ward.

Japan Mission Conference—Arima, Japan, August 25th.

Korea Mission Conference—Seoul, Korea, September 2d.

China Mission Conference—Soochow, China, September 29th.

Little Rock Conference—Arkadelphia, Ark., December 1.

Louisiana Conference—Alexandria, La., December 8th.

White River Conference—Searcy, Ark., December 15th.

Ninth District—Bishop James Atkins.

Montana Conference, Bozeman, Mont., September 9th.

East Columbia Conference—Spokane, Wash., September 16th.

Columbia Conference—Medford, Oregon, September 23d.

Pacific Conference—San Jose, Calif., September 30th.

Los Angeles Conference—Phoenix, Ariz., October 7th.

Oklahoma Conference—Muskogee, Okla., November 3d.

Western North Carolina Conference, Hickory, N. C., November 24th.

ELKIN STATION.

The pastor of one of our largest city churches in speaking to me recently of Elkin, said: "If the Elkin church had double its present membership of the same kind of people it now has, it would be the most desirable pastorate in Southern Methodism." This is a compliment of which any church of 200 members might well be proud. As it is now, I think that all the ex-pastors will agree that Elkin is the most desirable pastorate to be found in a town of $1,500 people or less anywhere in Southern Methodism. Two splendid traits found in the people here are: first, they excel in consideration and kindness toward their pastor; and second, they "do things;" do them easily, willingly, magnificently.

The latest manifestation of the Elkin spirit is in the matter of the proposed new parsonage. As is generally known the new church here was built and paid for during the pastorate of Rev. H. C. Sprinkle, and this work will for years to come proclaim him and the people as having been wise masterbuilders. I do not know of another town the size of this which has such a church, modern, comfortable, convenient, beautiful. The assistant editor characterized it as "a poem in brick and mortar." The new church occupies a solid block near the center of the town, a block long reserved as a site for a courthouse; but the new county project being decided against, this splendid property was secured by our people, and the church now stands in the center of the block. Naturally a hillside, the entire block was graded to a perfect level, set in trees and grass, and will, when the trees get larger, become one of the most beautiful properties which we have anywhere. A lot adjoining this block and facing in the same direction has been secured for the new parsonage. We have owned this lot for more than a year.

The present parsonage is in another part of the town, six blocks from the church. For this reason it was sold when the church was built, and the proceeds put into the church building. Since then the stewards pay rent to the owner, but this in no way affects the pastor. The feeling being general that the new parsonage should be built this summer, the matter of making subscriptions was taken up at the last stewards' meeting and $1,500 subscribed then and there. On yesterday the chairman of the building committee told me that they now have $2,800 secured and only subscriptions ranging from $50 to $350 each have been made. All the smaller subscriptions are yet to come in. All this money goes into the house, the lot is already ours. The chairman told me that it had required no effort whatever to get the $2,800 together, and that all the money needed could easily be secured. He says that it must be a modern residence with all the conveniences such as water, plumbing, electric lights, and furnace. The men, who are behind this do things, and do them properly. When the house is completed according to the present plans, it will be one of the most comfortable and attractive pastor's homes in the conference.

D. M. LITAKER.

TO THE PREACHERS OF THE WESTERN NORTH CAROLINA CONFERENCE.

I am now in a position to help any of you in special meetings who may desire my services. I would be glad to correspond with you at once so as to make my plans.

Yours in Christ,

W. O. DAVIS,
Greensboro, N. C.

From The Field.

Notice to Alumnae of Greensboro Female Colelge.

All alumnae and old students who expect to attend the annual commencement of Greensboro Female College, May 16-19, will have entertainment provided for them if they will notify

MRS. LUCY H. ROBERTSON.

A Card of Thanks.

To our many friends who have shown us kindness and spoken to us words of comfort in our very sad bereavement, we want to express our gratitude.

REV. AND MRS. OTHO J. JONES.

New London, N. C., May 3, 1909.

Dedication at Asheville.

Central church, Asheville, will be dedicated next Sunday, May 16th, by Bishop Warren A. Candler. Bishop Candler will preach the dedicatory sermon in the morning and deliver a missionary address in the evening. All the Methodists of Asheville will assemble at Central on this day, and it will be a great occasion for Asheville Methodism.

All the old pastors of Central church, and presiding elders of the Asheville district are invited to be present and take part in the exercises of the day.

Shelby District Conference.

The Shelby district conference will be held at Mt. Holly, embracing the fourth Sunday in June—June 24-27. Rev. B. Wilson will preach Wednesday night. The opening sermon will be preached Thursday 11 a. m., by Rev. J. R. Scroggs.

The following compose the committees:

License—L. E. Stacy, M. B. Clegg, and D. F. Carver.

Ordination—F. L. Townsend, J. W. Strider, and W. V. Honeycutt.

Recommendation—G. D. Herman, J. B. Carpenter, and E. N. Crowder.

C. F. SHERRILL.

"The Young Christian Worker."

At the recent annual meeting of the Woman's Board of Foreign Missions of our church, held in Chattanooga, Tenn., it was decided to change the name of the children's paper, The Little Worker, to "The Young Christian Worker," and to issue a paper adaptable to the needs of both the young people's and children's work.

Each will have its separate department in which the programs for regregular monthly meetings will be published. The subscription price of the paper has been changed to 25 cents a year; in clubs of ten or more to one address, 15 centts a year. Address all subscriptions to Miss Lena Freeman, Agent, Publishing House, M. E. Church, South, Nashville, Tenn.

Appeal to Sunday Schools.

It is perhaps not so generally understood as it should be that the ten per cent. of the Children's Day Fund, which, according to the direction of the General Conference, is to be turned over to the Sunday school Board is used in developing Sunday school work in our various mission fields. Reports from these field indicate that no other like amount expended brings in such large returns as this. In Japan, for illustration, the Sunday school enrollment is three times that of the church membership, and a very large proportion of accessions to the church come through the Sunday school. Missionaries declare that they find it much easier to reach the children than those who have come to mature years and have become fixed in their pagan modes of life and thought, and that in many cases the conversion of the younger members of the household becomes a means of access to their elders. Appeals almost pathetic come to us from every mission field in the church and yet by reason of the meagerness of the returns this year from the Children's Day offerings, we have had to cut down our missionary appropriations to such an extent as to seriously cripple the work that we have already inaugurated. Perhaps it should be explained that the reason for this falling off in our resources lies in the fact that surplus amounts hitherto turned over to us by the various Sunday school Boards after they had met the needs of their own fields, are, under our new law, used for the endowment of the Chair of Religious Pedagogy and Sunday Schools in Vanderbilt University.

In view of the situation that has thus arisen, the Sunday School Board at its session on the 5th of May, instructed the Sunday School editor to send out a request to the Sunday schools of every church,

1. To observe Children's Day according to the direction of the church.

2. To make earnest effort to increase the offerings.

3. To see that these offerings are sent at once to the Treasurers of the conference Sunday school boards that the money may be applied to the uses which the law of the church designates.

The board further asks him to call the attention of the pastors to the fact that this designation is specific and mandatory, and that no one has a right to divert this fund into other channels.

Brethren, please do these three things, even if you have never done them before.

1. Observe Children's Day in your Sunday schools.

2. Urge the children to liberal offerings.

3. Send the contributions at once to the treasurers of the conference Sunday school boards.

E. B. CHAPPELL.
Sunday School Editor.

Charlotte District Conference.

The Charlotte district conference convened May 6th, with Tryon St. church, Charlotte, with Rev. H. K. Boyer the presiding elder in the chair, who had made out all the necessary program arrangements, and the work of the session moved off with the ease made possible by knowing what was to be done.

The attendance of the pastors was the best, every one being there, except Rev. W. P. McGhee, of Morven, whose sick wife required his attention. The laymen came well, too considering that this is planting time, and all the laymen seem to be awake more than formerly as to the duties upon them.

Dr. G. H. Detwiler, the conference host, was always in place and the only complaint he made was he could not find guests for all the homes he had secured.

After announcing the various committees on Thursday, the day was largely given to the reports on the spiritual condition of the church, given in concise reports by the pastors, and later when the committee had reported on that subject the discussion was interesting, forceful and helpful. As is so often the case, the matter of the country preacher versus the city preacher, as to the matter of conversions crept out and while nothing unpleasant was said, there is no doubt about it being shown that there are two sides to these questions. Dr. Detwiler, always equal to any occasion, made the last talk and scored the point that it was the average after all that showed up in the work. Either could go to the extreme, but the average was the outcome of both. One seldom hears a more interesting discussion.

The sessions were given to the business of the body, and the only sermon was by Rev. J. H. West, of Wadesboro, who, on Thursday night, preached on "Revivals." Friday night, Mr. W. B. Stubbs, the general secretary of the laymen's missionary work spoke.

Friday morning was a busy session, at which the report of the committee on missions was thoroughly discussed. This report was up-to-date, and took advanced ground, in that it sought for an understanding with other denominations as to mill settlements, and save division of church strength. No saner step has been taken in our church work.

At this session the visiting brethren were introduced and had somewhat to say. Among them were: Dr. S. B. Turrentine, of Salisbury; Rev. W. M. Curtis, of Greensboro Female College; Dr. Charles C. Weaver, of Davenport College; Rev. W. L. Sherrill, assistant editor of the Advocate; Rev. J. W. Jones, of Mooresville, and Rev. E. M. Jordan, of the Virginia Conference.

Rev. J. M. Downum reported Weddington High School in prosperous condition.

Friday evening and Saturday morning were given over to the laymen, who, under the guidance of Mr. J. B. Ivey, district leader, and Mr. W. B. Stubbs, the general secretary, got in two sessions of helpful work. If the present interest keeps up it must in time reach all the church. The leaven is at work, and is shown in the earnestness of many of the men present.

The banquet to these, as well as the preachers, by the Methodist ladies of Charlotte, in the spacious dining hall of the church, Friday evening, was a pleasant feature, and the social side had a good inning.

The laymen turned the meeting over to the conference again Saturday morning and the other reports were heard, and Dr. John C. Kilgo given time to say a few words on two occasions, stressing the importance of the humblest church work, and telling the conference of Trinity College, its work, its possibilities and of his ideals as to what it should be. He remained over Sunday and preached at both Tryon Street and Trinity churches.

The delegates to the annual conference are: W. F. Harding, C. W. Tillett, J. W. Gulledge, and W. H. Phifer; alternates, W. W. Call, J. B. Ivey, J. M. Niven, and Dr. J. E. Kerr.

The next conference goes to Monroe, though Trinity Church, Charlotte, came in three votes of capturing it.

A resolution by Mr. J. W. Gulledge was passed memorializing the annual conference to ask the General Conference to make the budget financial plan obligatory when practical.

The sessions ended at 1:15 p. m., Saturday. A most pleasant and profitable occasion.

Rev. H. K. Boyer is at home in the chair, and has the work well in hand.

C. W. HUNT,
Secretary.

Resolutions Adopted by the Morganton District Conference.

Whereas, there appears in the Journal of our Annual Conference a system of accounting in the apportionment of benevolent collections by pastors that is wholly at variance with the discipline and sound business principles, in that in many charges the whole of the assessment has been paid on some items and very little or nothing on others, to the serious detriment of these other interests, and

Whereas, in the past, certain presiding elders have encouraged these discriminations in order to make a good showing on the charts that appear before the public, thereby fostering a low standard of business ethics, therefore be it

Resolved 1. That when collections are taken in bulk, in the apportionment, each claim shall receive its due proportion of the amount collected, and that where they are taken separately due prominence be given to each item, to the end, that no damage accrue to any of the worthy interests of the church, either through discrimination or neglect.

W. E. POOVEY,
J. A. LACKEY,
H. H. JORDAN.

Resolved, by the Morganton district conference in session assembled, that it is the sense of this conference that the influence of every Methodist, both minister and layman, should be actively exerted to the end that every young teacher in our public schools be an active Christian, and such a person as would give the children positive Christian instruction.

J. E. AVENT,
W. F. WOMBLE,
I. B. M'KAY.

Our Washington Letter.

The time fixed for adjournment of the extra session of Congress is drawing near, but judging from the prolonged factional fight existing among prominent senators of the majority party on the most important schedules in pending tariff bill, it looks as if its early passage was in doubt, and that the selection of a later date for adjournment was inevitable, if the people are to enjoy the fruits of lower duties on the necessities of life as they were promised last fall.

During a recent debate in the upper chamber on the income tax feature of the revenue bill of Senator Bailey and others an amendment was proposed by Senator Overman placing a tax of $100 a head on all foreigners coming to this country. Such a measure has many commendable features, and if enacted into law, would naturally prohibit the influx of a very large per cent. of undesirable immigrants who invariably prove to be parasites rather than true patriotic and acceptable citizens. Many of these foreign paupers work a hardship to both our laborers and merchants by working for a far less consideration, living on half rations, and sending the greater part of their earnings out of this country. This class of immigration is also largely responsible for the greatly increasing practice of anarchy in our larger cities.

The citizens of Washington have recently paid a very high tribute to the late Alexander Robey Shepherd, the first governor of the District of Columbia, in the erection to his memory of an imposing bronze statue on Pennsylvania Avenue in front of the new municipal building which was unveiled last week. These ceremonies consisted of eulogies of the District's chief executive of forty years ago when the entire population did not

exceed over 130,000, about one-third of that given by the last census.

On last Friday during home coming week of the historic little city just across the Potomac, President Taft and many distinguished citizens from this city assisted the Alexandrians in celebrating in true Virginia style the 120th anniversary of the inauguration of George Washington as first president of the United States, by formally dedicating the new George Washington Park. The attendance of both civic and military was very large making this the greatest gathering ever assembled in Alexandria.

The 18th anniversary of the Epworth League was appropriately observed by our church here last Sunday. Following the interesting services as provided for in the program sent out from Nashville, held jointly by the junior and senior Leagues at Mt. Vernon that evening, our pastor, Dr. Wells, preached a special sermon to the young people on the League work.

W. F. TOMLINSON.

The Hillside.

The Epworth League

CONDUCTED BY

Rev. R. E. Atkinson, West Asheville, N. C.

Do not be content tomorrow with the efforts of today.

Did you observe Epworth League Day? If so, tell us about the service.

The West Asheville Leagues are doing very faithful and efficient work in the revival which is now in progress.

The Waynesville district league conference which convenes at Brevard, May 28th, promises to be one of enthusiasm and profit..

A gentle reminder in the form of the ten cent assessment remittance appears each week in the Era. Has the name of your League appeared in that list this year? This assessment is a very small amount, but very essential.

We shall consider it a very great kindness if the presiding elders will emphasize the importance of every church having a League. A word from these eminent Christian gentlemen will be helpful and timely.

A prominent layman of the Methodist church has said, "The League of today is the church of tomorrow, and the pastor who does not believe it and is not alive to this fact is fast falling to the rear and is not fulfilling his mission.'

The pastor can do a permanent work —a work which will be fraught with fruitage in the near future by getting the young people to study the Epworth League Institute series, and to familiarize themselves with the four years' reading course of the Epworth League for which a diploma is awarded.

The Epworth League columns are yours, dear Leaguers. They will be interesting and helpful if you will assist us, but very chaffy and dry, perhaps, if we are left alone to get the news.

Tell us what you think you do well, and ask others through these columns how they manage. These columns are for every League's use and benefit.

We continue to go forward. The Dobson Senior League, chapter 6,634, of the Rockford circuit, has been reorganized. We congratulate Brother Houck, and his noble young people at Dobson.

May this League's service be abundant and sweet.

The president of the Mt. Zion Senior League, Macon circuit, writes: "I think our League is doing right good work. All the Sunday school belongs to it both old and young."

Let the reader remember that the Mt. Zion League is an active country League.

When shall we cease to hear the unfounded statement: "can't have a League in the country?"

We quote a paragraph of the report of the Epworth League Board at the last session of the conference: "The literature of this department of the church is efficient and worthy of large circulation and reading. That part of it which is prepared with special reference to the devotional department is immeasurable in its value as a help to practical Christian living."

There are no helps that surpass the carefully prepared weekly League topic in the Era. Poor sermons can be improved and embellished by reading them.

By mentioning the fact that the pastor is the head of the League and should organize them wherever possible, and to encourage and co-operate with the young people in their effort to maintain a League, we certainly do not mean to excuse any of the gifted and capable young men and women all over our conference. There are hundreds of them who can serve in any capacity in the League, and that very creditably. They only need to decide to take up the work and go forward. There are so many of these who have not yet thought they could be useful. Many of them are desirous and would make an effort if they had confidence in their ability. They should be reminded by pastors and leaders that every efficient leader was once limited and inexperienced.

FLETCHER'S RULES.

John Fletcher was a man of deep piety. Mr. Wesley so indicated in preaching his funeral sermon. Mr. Fletcher drew up for his own guidance the following rules for daily self-examination. I pass them along to the young people:

1. Did I awake spiritual, and was I watchful in keeping my mind from wandering this morning?

2. Have I this day got nearer to God in prayer, or have I given way to a lazy, idle spirit?

3. Has my faith been weakened by unwatchfulness, or quickened by diligence?

4. Have I walked by faith and seen God in all things?

5. Have I denied myself in all unkind words and thoughts? Have I been delighted at seeing others preferred?

6. Have I made the most of my time, as far as I had light, strength and opportunity?

7. Have I kept the issues of my heart in the means of grace, so as to profit by them?

8. What have I done this day for the souls and bodies of God's dear saints?

9. Have I held out anything to please myself, when I might have saved the money for the cause of God?—Selected.

THE MODEL LEAGUER

1. Will condense his work so no time is lost. John 9:4.

2. Will centralize his work with one object in view. Phillipians 3:13, 14.

3. Will congregate whenever necessary. Pslams 102:21.

4. Will convene promptly (at appointed time). Matt. 25:10.

5. Will be consistent. Ephesians 5:8.

6. Will be constant in service. I Cor. 16:58.

7. Will be courteous to all. I Peter 3:8.

8. Will be charitable in word and deed. I Cor. 13.

9. Will be chaste in conversation. I Peter 1-15.

10. Will attend council meetings. Nehemiah 6:7.

11. Will study the constitution and will have compassion. Zachariah 7, 9.

12. Will be worthy in conduct. Leviticus 18:4.

13. Will strive to make conquests for Christ. I Tim. 1:17.

14. Will be a tither. Malichi 3:10. —Contributed.

PRAISES TETTERINE FOR ECZEMA..

"Have been troubled with eczema on the face for nearly two years, and a few applications of Tetterine and the use of Tetterine Soap has entirely cured me. I cannot say too much for its praise, as it has done more than my physician did."

Mrs. S. A. Haskins,
Myricks, Miss.

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of skin disease. Tetterine, 50c.; Tetterine Soap, 25c. Your druggist, or by mail from the manufacturer, **The Shuptrine Co., Savannah, Ga.**

"To feel the throb of a new purpose; to stand before men, a type of the man—giving sympathy, help hope to all men—this it is to feel the Easter time and to live the Easter hope."

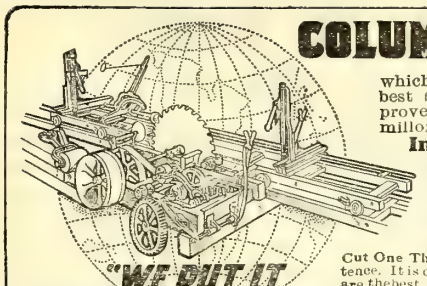
For COLDS and GRIP.

Hick's CAPUDINE is the best remedy —relieves the aching and feverishness— cures the Cold and restores normal conditions. It's liquid—effects immediately. 10, 25c and 50c at drug stores.

Phillips Brooks once said, wisely: "It is almost as presumptious to think you can do nothing, as to think you can do everything." God never put any one into a place where there was nothing to do or nothing worth doing. There is always some duty we can do, some nobleness we can reach, some service we can render to God and man.—Selected.

Let France have good mothers, and she will have good sons.—Napoleon.

COLUMBIAN SAW MILL



which in plain English means it is the best saw mill on earth. It possesses improvements ten years ahead of any other millon the market—

Improved Feed, Wire Rope Drive, Quick Receding Set-Works, Automatic Triple Acting Steel Dogs, Chain Oiling Bearings.

Using the same horse power, we guarantee it to Cut One Third More Lumber than any other mill in existence. It is designed right. Its workmanship and material are the best. Sold by dealers everywhere. Write for catalog and prices. Manufactured by

COLUMBIAN IRON WORKS
Dept. M., Chattanooga, Tenn.

"WE PUT IT AGAINST THE WORLD"

Helm's Babyoline

Formerly Helms' Croupaline

AN EXTERNAL REMEDY

For Croup, Colds and Whooping Cough in Children--- Colds, Soreness in Chest and Cold in Head in Adults.

Physicians Preseribe it and Get the Best of Results.

Guaranteed under the pure food and drug act, June 30th, 1906 Guarantee 2399.

Sold by all druggists. - - - 25c for two-ounce box.

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placed anywhere, attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal. Cannot spill or tip over, will not soil or injure anything. Guaranteed effective. Of all dealers or sent prepaid for 20 cents.
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Establish a profitable and lasting business of your own. **Be your own boss.** We furnish everything, including Sample Outfit valued at $3.50. We began with nothing; are now worth $100.000; what we did you can do; we will gladly help you. **Big Catalog, Plans and Sample Outfit now ready and ALL FREE.** Write now. Consolidated Portrait & Frame Co.
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"Darn Proof" Hosiery

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To introduce guaranteed, **Intense Black** or **Tan** (latest shade) **Gents** or **Ladies,** assorted, full fashioned, re-inforced heel and toe.

Globe Hosiery Mills
Kernersville, N. C,

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

FINAL NOTICE TO DELEGATES.

It has been found unwise to print the full program for the annual meeting in Concord this week, and I take this method of announcing the meeting of the Executive Committee at 4 p. m., on Saturday, 15th; also the opening session at 8 p. m., followed by an informal reception on the lawn. Afternoon trains going north and south meet here at 3:40 p. m., and those trains and the ones following will be met by the members of the reception committee.

MRS. PLATO DURHAM,

Yet this one thing I learn to know,
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still.
"Not as I will."

—Helen Hunt Jackson.

Soon after this issue of the Advocate reaches our readers, we will assemble in Concord. We are hoping to greet a large represetative crowd, We are hoping for and confidently expecting a great meeting.

It is our custom to make no mention of typographical errors, for the printer finds it difficult to avoid them. Last week however, they make me say "those principals we as an organization have stood for from the beginning," when we meant "principles," of course. They also made me say "Christian varieties,' instead of verities." We freely forgive them all offenses, but stand always greatly in awe of them.

My dear Mrs. Nicholson:—I guess you are wandering what has become of our newly organized Home Mission Society here in Canton. We are not dead by any means, nay, verily, even if we haven't been heard from recently; but, on the other hand, we are very much alive.

We organized in January with nine members. We now have twenty-six, eight of whom are subscribers to "Our Homes." Besides these twenty-six, we have several men who have given us a dollar, thereby becoming honorary members. We meet twice a month.

Miss Mabel Head, our beloved associate secretary, was here the third Sunday in April, and she shook this old town from center to circumference with her Home Mission lecture. O, that her name were legion!

Our first local work was to re-model the parsonage,. Although new, it was readily seen that two more rooms were badly needed, so we obligated ourselves to the task. The whole cost was $130.00. We have raised already $75.00 of this amount, and we hope to report the remaining $55.00 in a very short time. But the rooms are done, and Brother Abernethy's family are enjoying them to the fullest extent..

Our society was represented at the Waynesville Laymen's Missionary meeting by six of our members. We can't hope to send so many to Concord, but we hope, at least, to be represented by one. Success to you and Home Mission work.

Cordially,
MRS. HOWARD E. WALTER,
Corresponding Secretary.

We can very readily believe that you are indeed "alive." thriving and growing from this glowing report which you send us. We, too, wish Miss Head's kind were legion. Her presence and work will tell in any town and community. We hope to see you represented at Concord.—Ed.

WORK.

Upon the rich girl as well as the poor, lies the obligation or rendering some kind of service to the world in return for what she has received from the world. It may not be in gainful occupation, it may not be in the home, but somewhere, in some way, she must use her talents, or hear her Lord's condemning order to take away that which she hath not used. God's command for six days of work is just as imperative as for one day's rest, so work in itself is not an evil. Ruskin said, "Life without industry, is sin, and industry without art is brutality," so it is over work, or work under wrong conditions that is bad. It is the overwork of the girls of our land of which I wish to write. In the United States there are more than 5,000,000 girls engaged in gainful occupation. They are school teachers, housekeepers, laundresses, clerks, etc., etc., etc. In fact, there are not more than four or five occupations out of the 303 in which women are not engaged, and this work is done by women between the ages of 16 and 34 inclusive. There are about 2,000,000 young lady clerks, many, many of them overworked. We meet these girls everytime we go shopping, and with every purchase we make we have at least a moments opportunity for friendly helpful conversation—a moment to cheer or depress a young life, a moment to plant a good seed or a bad one. That moment may mean but little to the shopper and be filled with impatience or kindness, but it means much to the girl whose life is made up of these things. Even one kind word helps, for "Trifles make perfection, and perfection is no trifle." These saleswomen must be kind by showing an interest in the shoppers, and by displaying a desire to please. And they should have strong physical powers to be able to stand for hours, never murmuring, though the limbs are quivering from exhaustion, in other words, they must have a backbone of cast iron, as it were, instead of the natural one of flesh and bone. But, perhaps, the physical suffering is not the greatest they bear after all, for the impatience of customers, the slights, the frowns, the often cruel words, and even the threat to report, are much harder to endure, and prove truly that "Woman is cruelest to woman." A great number of these girls are working for daily bread, not only for themselves, but often for other members of the family, for many, many of them come from very poor homes, and have had very poor advantages. Many board in poor boarding houses, but the Young Women's Christian Association has erected buildings all over the country that these girls may have a home, instead of the usual boarding house that is not always the proper place for her; a place where she may have the spiritual and intellectual opportunities needed to broaden and help her in her struggle to become a successful breadwinner. O, may success come to these women and may all of us who come in contact with these women unite in bringing success to them. But if they hope to succeed, they should remember that what is worth doing at all, is worth doing well, and that while they do hold a position they should put their very best selves into it, and a good motto for the business woman is, "What ever thy hand findeth to do, do it with thy might."

We cannot wonder at the care-filled eyes, or hardened faces of the girls behind the counter when we consider all surrounding circustances. If we knew their thoughts, their lives, we'd be more forgiving, for "To know all, is to forgive all," and forgiving to a Christian means much. My! are our Christian lives like a "city set on a hill?" Verily, they ought to be. Let us who profess Christianity, live it. Know God, and make him known.

One working girl was heard to say, "Do you know what I'd do if I were rich? I'd build a home for washing girls where they could live, and keep clean and decent, and respectable and pure." The cry of another girl in the lowest strata of society was, "O, I want to be somebody," and that cry is far more universal than we have ever dreamed. The passion for goodness and purity, and truth is inherent in the human heart, and, perhaps, no one seeks for it more earnestly, albeit, sometimes ignorantly and fitfully, than the young woman who toils. O, let us be kind to working girls, and our reward is sure!

But there are so many other places besides the store where girls have to work. In tobacco factories, cotton mills, offices of various kinds, etc., etc. This great mass of young girl life well deserves the thoughtful and prayerful consideration of the country they serve.

But in presenting the various forms of work in which young women are engaged, we must not forget that of the deaconess, and other phases of Christian work in which many are spending life, time, and strength. Yes, many, and the number is increasing at a rapidly growing ratio since her work has been given a definite place in the church. Once a woman's public efforts seldom went beyond teaching a Sunday school class, or nursing a sick neighbor, but today, every church has young women employed in every foreign mission field where it is at work, and the trained, effective women working at home under the auspices of the church, and religious philanthropic associations are now numbered by the thousands.

Young women have found a place to work for God and humanity, and are worthily filling it. May the number be added to yet more and more, for the need of tneir service is great. Many young women are following the footsteps of Jesus, seeking the lost, protecting the helpless, guiding the young. May the Lord never have to say of the womans work of our church that it is weighed in the balances and found wanting. When considering the cost of service it is well to take into account the cost of not doing things both to our selves and others.

O, "let us then be up and doing,"

COR. SEC.

Canton, N. C.

This excellent article was written by Mrs. H. E. Walter, of Canton, and we are glad to give it a place in our columns. We hope all will read it.

I have more confidence in Johnson's Chill and Fever Tonic than any medicine I have ever tried. I was sick in bed with grip and chills and fever, and one bottle of the tonic cured me in two days. My bookkeeper, a young lady, has been sick for a year, and it has her now about cured. She says she wants us to keep a good stock of it on hand at all times.

J. A. PARKER, Hinton, W. Va.

For HEADACHE—Hick's CAPUDINE. Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

MIGHTY FINE DOCTOR

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die.

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

All reliable druggists sell Cardui. It is a standard remedy on their shelves, for which there is a steady demand, due to its genuine merit. Full directions for use accompany every bottle.

Try Cardui.

We Will Give $15.00 In Cash For the Three Best Advertisements

$5.00 for the best Stieff Piano advertisement.

$5.00 for the best Shaw Piano advertisement.

$5.00 for the best Stieff and Shaw Piano advertisement combined.

Mr. John Ross, of the Charlotte Observer and Chronicle, Mr. Birch of the Charlotte News; Mr. Wethers, of the Columbia State; and Mr. J. F. Jacobs, of the Religious Syndicate, Clinton, S. C., will act as judges. Contest open until June 1st, 1909. Open to everybody. Send your ad. to

CHAS. M. STIEFF

Manufacturer of the

Artistic Stieff Shaw and Stieff Selfplayer Pianos

Southern Wareroom

5 West Trade St.

CHARLOTTE, N. C.

C. H. WILMOTH, Mgr.

Mention this paper

Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

NOTICE TO DELEGATES.

In order to faciltate the work of the entertainment committee, all delegates to the annual meeting of the Woman's Foreign Missionary Society, of the Western North Carolina Conference, which meets in Mount Airy, June 3-7, will please send your names at once to

MRS. D. VANCE PRICE,
Box 375. Mt. Airy, N. C.

ANNUAL MEETING OF WOMAN'S BOARD OF FOREIGN MISSIONS.

The thirty-first annual meeting of the Woman's Board, held in Chattanooga, April 29 to May 5, may be characterized as one of unusual interest and spiritual power. In answer to earnest prayer on the part of officers and members, the Holy Spirit was manifestly present, and under His leadership all business was conducted.

At the first evening session this great convention city, through its honored mayor, gave hearty welcome to the Board, while pastor, presiding elder and society president voiced the peculiar pleasure of its Methodist citizens at our coming. Centenary opened wide its doors for our full possession, and, with the co-operation of other Methodist churches, everything needed for comfort, convenience and pleasure was bountifully provided.

For the first time in several years the honorary president, Mrs. M. D. Wightman, was able to be present. Her counsel, her prayers, her talks were all deeply impressive, and her very presence was a benediction to every heart.

Mrs. Hargrove, who was far away in distant lands last year, was there to tell us on Sunday evening of "Round the World Impressions," and, at the noon hour each day, to give a series of Bible lessons on "Inspiration of Vision," "The Dynamics of Prayer," and "The Venture of Faith." Both lecture and lessons tended to deepen conviction of the desperate needs of non-Christian lands, and to inspire in every hearer the desire to be an auto-Christian—one needing not to be pulled or prodded, but one self-impelled by motive power within to larger service in the evangelization of the world.

On Monday evening, Dr. John M. Moore, managing editor of the Nashville Christian Advocate, who has also recently made a tour around the world, delighted his audience with a charming address on similar lines. The testimony of this, another keenly observant eye-witness, was added inspiration to greater effort and sacrifice to give the gospel to a benighted world.

Bishop Seth Ward occupied Centenary's pulpit on Sunday morning and delivered a magnificent missionary sermon. His recent episcopal visit to Mexico, also to China and Korea, eminently qualified him to give more wise and timely advice in the management of our affairs. His hearty commendation of both our work and our workers was gratifying and encouraging.

The missionaries at home on furlough added intense interest both by their presence and the clear insight they gladly gave into their own fields of labor. There were Dr. and Mrs. A. P. Parker, Miss Pyle and Miss Manns from China. Mrs. Ross and Miss Wagner and Mr. Hounshell from Korea; Miss Christine from Brazil, and Mr. Neblett from Cuba.

The report of the corresponding secretary, Mrs. Trueheart, shows encouraging growth in the work abroad. While no new stations have been opened, those occupied have been strengthened by re-inforcements, and more comfortable homes for our missionaries, in better school buildings, in larger reutrns in conversions and in the number of communicants. To keep pace with this growth abroad greater activity on the part of the societies at home becomes more and more imperative. The present membership is 89,168—a small increase over last year. September and October were months specially set apart for a membership campaign and suitable campaign literature was ordered to be prepared.

The total receipts for the year were $235,940, an increase of $10,000 over last year. Western North Carolina now stands fourth in point of collections; South Georgia, led as usual, with $32,072. Next came North Georgia, with $22,529; South Carolina with $15,547; Western North Carolina with $13,401. Close behind comes Virginia with $12,927, and Memphis with $10,031.

The pledges of the corresponding secretaries amounted to $146,450, a much larger sum than last year. The amount appropriated was kept within the limits of last year's receipts, being $222,260. Of this, $60,000 goes to building purposes. The so-called debt has been reduced to $25,000, and the sale of land owned by the Board in Anadarko, Indian Territory, is expected to cover that.

Twelve new missionaries were accepted and recommended to the Board of Missions for appointment; three from Texas, two from Georgia, two from Mississippi, one from Alabama, one from California, one from Brazil, and two from Western North Carolina.

The interest of the meeting culminated on Tuesday night in the consecration service. After being introduced to the audience each candidate gave a little of her heart history in connection with her call to be a missionary, and then Mrs. Wightman, in her own inimitable, sweet way, in behalf of the board, gave to them the parting word. In loftiness of thought and purity of diction, in depth of wisdom and tendereness of feeling, her address was one we have never heard surpassed . As together these twelve young women knelt around the altar, and Miss Gibson, our training school president, tenderly laying her hands upon the head of each, offered for her a prayer suited to her peculiar need, it is no wonder that the immense audience was subdued to reverent silence and that scarcely an eye was unmoved to earts.

Four of these new missionaries go to China, three to Korea, four to Brazil, and two to Mexico. Our own Miss Terrie Buttrick, supported by Asheville Central auxiliary, goes to Mexico, and Miss Lelia Tuttle, supported by Concord Central auxiliary, to McTyeire school in China. Miss Tommie Foster of Mississippi, who also goes to China, was entrusted to the care of the Western North Carolina Conference.

Time and space fail us to tell of the beautiful memorial service held in honor of our crowned comrades, Mrs. Wilson, wife of Bishop Wilson, first vice-president; Mrs. Adam Hendrix, mother of Bishop Hendrix, one of the managers of the Board; Miss Mary Wikle, secretary of the North Georgia Conference and Ruby Hendrix, missionary to Korea; also of many other interesting features of the meeting.

After much discussion it was decided that the next meeting of the Board be held during the session of the General Conference in Asheville, in May 1910. As it is also desirable that the Board meet near the seat of this conference, your secretary took the liberty to invite it to some point in the Western North Carolina Conference, feeling confident that there are several places that will consider it a privilege and a blessing to entertain this body of earnest Christian women. The invitation was accepted.

Miss Daisy Davies is to be our guest at the approaching annual meeting at Mt. Airy.

FREE DEAFNESS CURE.

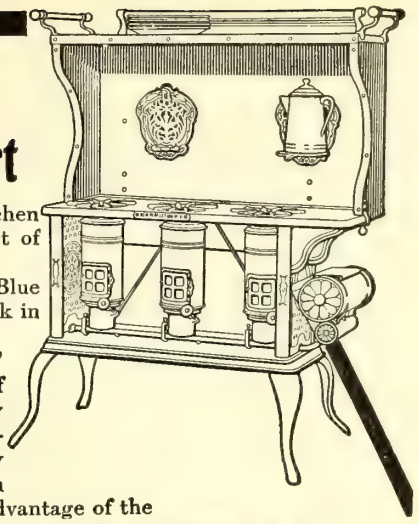
A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

He was Himself forsaken, that none of His children might ever need to utter His cry of loneliness.—J. H. Vincent.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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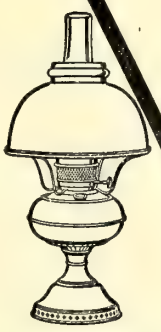
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The man who does not profoundly reverence the office of the ministry, even though its incumbent be clothed in infirmities, is lacking the spiritual sense, and even that commen sense necessary to the leadership of the young.—Dr. James Atkins, in the Kingdom in the Cradle.

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He who is diligent in business will not always become famous; but the conscientiously industrious soul will at least enjoy the blessedness of knowing that by labor the Lord can be served as well as by prayer and song and meditation, and that "work done for God, it dieth not."—C. A. Dwight.

Our Dead.

.."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Asbury.—Polly R. Asbury was born July 25th, 1827, and died after a brief illness at her home near Alexis, N. C., May 2, 1909.

She joined the M. E. Church, South, early in life, was modest, quiet, and unassuming in disposition; and this, added to a strong Christian character, gave forth a beautiful life.

Her body was laid to rest in New Hope graveyard by the side of her husband who preceded her some years ago to the spirit world.

'Servant of God, well done!
Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last."

D. P. WATERS.

Marlin.—On the night of April 29, at the home of J. S. Marlin, near Olin, N. C., Anice, only child, daughter of Mr. and Mrs. J. S. Marlin, three months old, pased over the river and now rests with Jesus, who maketh no mistakes, but doeth all things well.

She was seriously ill less than an hour, which made her death doubly sad. Let us not think so much, and so sadly, of the vacant space in the home, but may our thoughts turn to the home beyond where we know her little spirit dwells.

The funeral services were conducted at Vernon Baptist church, within sight of the home, by the pastor, Rev. David Poole, assisted by Rev. O. P. Ruoth, of the Methodist church.

May God comfort the bereaved parents, grandparents and friends and grant us all a happy meeting beyond the river where parting is no more.

HER AUNT.

Meador.—Brother George Meador was born at the old home place near Reidsville, 57 years ago, last November, and died there March 14th.

He had been in feeble health for the past two years, and the end had been expected for some time. He realized the hopelessness of his case but death had no terrors for him, for from his young manhood, he acted upon the conviction that "religion is the chief concern of mortals here below."

He married Miss Sallie C. Fife, of Thomasville, 28 years ago last March, and joined the Methodist church at Old Salem the Sunday following. He was a large contributor to the building of said church, and its support ever after. Was our Sunday school superintendent for a number of years. He loved his church and to her he gave the best of his life. He is survived by his wife and the following children: Mrs. Harry Ware, Miss Mae Meador, Miss Ollie Meador, Dr. James Meador, Mr. Eugene Meador, and Masters George and Fife Meador. The interment was made in the family plot at Salem church Monday afternoon March 15th. The services being conducted by his pastor. The wife and children have lost a kind and thoughtful and devoted husband and father, and the church one of her truest and most loyal members.

May God bless and comfort the bereaved ones.

A. L. AYCOCK.

Reidsville, N. C.

Scoggin.—On Sunday, February 28th, at 11 o'clock p. m., death removed from our midst our beloved grandmother, Nancy G. Scoggin. She was born October 23d, 1827, and died February 28th, 1909, being 81 years, four months, and five days old.

She professed religion 66 years ago and united with the Methodist church of which she has lived a consistent member ever since. She was an old lady of a lovable disposition and to know her was to love her.

She had a host of friends and no enemies and in having to give her up we have sustained a great loss, but we should all be comforted by the thought that she is in a happier clime where she is freed from the suffering which she so long and patiently endured.

May God comfort us all in our bereavement and may it be our happy lot to meet her again in that place where death can never come and where no tears are ever shed over loved ones departed.

"The saints who die of Christ possessed,
Enter into immediate rest,
For them no further test remains
Of purging fires or torturing pains,
Who trusting in their Lord depart,
Cleansed from all sin and pure in heart,
The bliss unmixed, the glorious prize,
They find with Christ in Paradise."

CHAS. H. HYDER.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.



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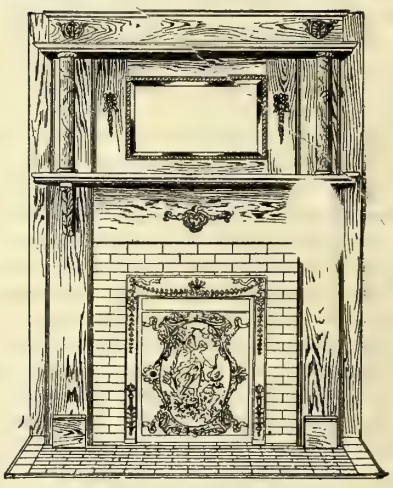
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South Carolina Christian Advocate

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ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

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ESTABLISHED 1855. GREENSBORO, N. C., MAY 20, 1909. VOL. LIV.—NO. 19.

SERMON BY REV. E. K. M'LARTY AT WEST MARKET STREET METHODIST CHURCH, GREENSBORO, N. C., SUNDAY MORNING, APRIL 11th, 1909.

(Stenographic Report by Flossie A. Byrd.)

Text:—"If a man die shall he live again?"—Job 14, 14.

Poor suffering Job has not been the only man to ask himself this question. It is every man's question. It is the question of the ages. Thousands and millions have asked this question and repeated it over and over again. Justly so. Can there be a question that demands more careful consideration than the question of a life after this? Tremendous issues hang on the answer, and there is an imperative demand for an answer. If this life is all and the curtain drops at death, then live with reference to this life only. That is sensible. But if there is a life after this that has no end, then by all means live with reference to that life. This is always a live question. It it a question for every age, it is a question for every individual, it is a question for every day—"If a man die shall he live again?"

It is a right hard matter for thinking people, even in the most materialistic age, to be so absorbed in business or in pleasure as to fail to think of the question of the future; and I should be very sorry this morning to believe, I do not believe it, that there is a person here of any age who does not at some time, ever and anon, stop and give serious consideration to the question of the hereafter. And it seems to me that if there is one day above all others that is calculated to direct our minds to the life to come, it is Easter Day, this the greatest festal day of the church. It seems that everything about us today suggests life and immortality, and God seeks afresh every Easter to press home the life to come upon our minds. Winter has held the old earth long in his icy grasp; the trees have stood as if dead; the landscape has been seer and brown; but today every twig and stem is swelling with new life; today another mother nature has flung afar over hill and dale her beautiful carpet of green. today the sun is drawing life out of the seeds; the birds are singing; life and warmth and gladness are in our hearts. A dead world has been quickened and awakened from her sleep, and the whole landscape is fringed with loveliness.

"If a man die shall he live again?" Mind you, I do not say that Easter Sunday with its swelling buds and its opening flowers is a proof of the immortality of the soul. I do not claim that. It cannot be demonstrated scientifically, but it does seem to me that it opens the question and that it inspires us afresh with the thought of the immortality of the soul. And while the arguments from nature and from philosophy and from science cannot establish, cannot prove the doctrine of the immortality of the soul, it does seem to me that they do strengthen the argument and that they do help us. I know there are people who think that science is against immortality, that science knows nothing about immortality, and that the weight of her evidence is against it; and some are inclined to follow the arguments of science in preference to revelation. They say that science seems more accurate and that they are surer of their footing in following the laws of nature and the arguments of science and the demonstration of science than the vague revelation, even of the Bible. If I understand science aright, it is not only not opposed to immortality, but it greatly strengthens our faith in the immortality of the soul.

The theory of evolution that we balk at also contributes to the strengthening of our faith in the life which is to come. Take, for instance, the lessons of science in economy, beautiful, valuable lessons that she is teaching us—that not one single particle of matter has ever been destroyed or ever can be destroyed. She tells us that all of the furnaces of the world have never destroyed, nor can they destroy, one single atom of matter. We can change the form of these things, we can manipulate them, but we cannot destroy one single atom of this physical universe. You may burn down this church, but if you could gather up all the materials of the new combinations formed thereby, you would have exactly the same material and amount that you had before the church was burned. They go further than this and they declare that not one single ounce of energy stored up in this world can ever be destroyed. You cannot lessen the matter of the universe, you cannot increase it, you cannot destroy a single bit of energy in this old world. It is not lost. It is all conserved. Then do you ask me to believe in the conservation of matter and the conservation of force, and yet not to believe in the conservation of personality? Do you tell me that these physical forces are indestructible, and yet human life, the greatest force and the greatest fact in existence is to lie down in death—can be blown out like a light and vanish like the mists of the morning? I can't believe it. I can't believe it. Haven't I a right to claim, then, in the face of the teaching of science, with the conservation of matter and with the conservation of energy, haven't I right to claim at least that every good man's life is conserved by the God who made all things? I think I may. I have in my library the works of Shakespeare. You have in your library the works of Shakespeare, and tens of thousands of people have today the complete works of Shakespeare in their libraries, and we say that Shakespeare's works are immortal. Is Shakespeare less immortal than his works? Is the builder of the house less than the house which he built? No. The builder is greater than the house, and if Shakespeare's works and if Shakespeare's influence is immortal, then I say that Shakespeare's personality is immortal also. Evolution teaches us that throughout the universe one increasing purpose runs. It teaches us that there is order and precision and purpose in everything, and everything is moving on from more to more, and that the great law of the survival of the fittest is simply an organism adjusting itself to its environment. There is an internal adjustment and an external adjustment and the two are fitting in together all the time and all the while, and the very presence of one is an argument for the other. These are old facts, common property, and yet it is well worth our while to consider them occasionally. You take the wings of the bird, and what do the wings of the bird call for? They call for an atmosphere in which to fly, and we have the atmosphere corresponding and complementing the wings of the bird. We have, for instance, the fish with its fins, and what do the fins of the fish call for? They call for water, and we have the water in which the fish may swim. And the internal adjustment and the external adjustment fit together all the while. Here is the eye. What does the eye call for? For light. And the light is the complement of the eye, and you cannot see without the light. Wherever there is an eye there must be light.

And they tell us (and is it not sensible) that the highest duty and the highest privilege of man is to adjust himself to a light beyond—that this light is not all—but that I have the privilege and you have the privilege of adjusting yourself to a life which is to come. And while the place is being prepared for us, we must be in preparation for the place, that the adjustment may be complete; for when we leave this life we believe that every man, like Judas, goes to his own place by natural affinity. I believe that. I believe that we are fitting ourselves for a destiny high or low, and I believe that when a man departs this life he goes to the place where he has fitted himself for. Well, you can talk about wings if you want to. It never helps me much. The wings—the men or the women with wings and feathers on the wings never did help me much. I don't care much about that. But I do believe that by natural affinity I can shape myself to an environment to come and I am fitting myself for that environment, and I am going to fit right into that place. My destiny is open to me if I will make, by the grace of God, the internal adjustment here. God is taking care of the objective reality; and if there is no objective reality to fit into for the men and the women who are not living for this world, but building for eternity, if there is no external reality to complement this internal adjustment, then there is a break-down in man the like of which is not seen in God's world anywhere. For the God, I say, who shapes the wing of the bird to the atmosphere and the fin of the fish to the water, if he is not fitting up an external adjustment and reality for the internal adjustment that we are working out by faith in this world, then there is a break down in the order of the universe the like of which is not seen anywhere; for we believe that man is God's highest creature here. We believe that there is an ascending series until you come to man, and everything is under him, commanded by him and made for him. Then do you tell me that man's existence is bounded by three score and ten years? Is this all? Why brother, the three score and ten years are only sufficient to begin to launch our lives. A poor destiny indeed to be wrought out here in these three score and ten years! God has been preparing, the geologists tell us, through ages, hundreds and thousands and perhaps millions of years—preparing this old world for man's coming, and then must he stay here but three score and ten years and pass away and that is all? Can you believe it? Not a demonstration, I say, not a proof, I say, of immortality? I say that the weighty things of science, strengthens the argument and the faith of men in the immortality of the soul. If science and if philosophy and if nature cannot bring us the direct proof of the immortality of the soul, certainly they can help us along these lines.

But after all it seems to be a tuition. It seems to be born in us that man is not born to die. We feel it. It is an experience, it is an inspiration. It is worth more it seems to me than a mathematical demonstration. What are you going to do with that insistent faith in the human heart that he is going to live? The very insistence of our faith must be reckoned with. You have got to answer that question. And so why is it that men say deep down in their hearts, "I am not born to die, I am made to live?" You cannot settle that question but one way. It won't settle but in one way. Suppose you settle it in the negative. Suppose you say that there is no immortality of the soul, that there is no life beyond. "I will simply settle that, I will turn it out of my mind." And the first funeral you attend opens up the whole thing afresh again. You cannot settle it but one way. The very insistence of this faith and the very universality of this faith in the human heart calls for an answer. How did it come? How did it come? I say it calls for an answer. We have never yet discovered a single race or tribe of men, however ignorant, however low, but that had some sort of conception of a life hereafter, not one of them. To be sure, in some that conception has been very crude, it has been very low, but it has been there. Geologists tell us that they have found implements and utensils buried with the dead perhaps hundreds and thousands of years back behind the civilization of Egypt, back behind the Jews, hundreds and thousands of years back of it all. The human skeleton found with those implements buried with it points to the faith of the living in a life to come. The Indians buried the arrow and bow with their dead in order that they might have the use of them in the Happy Hunting Ground. What are you going to do with this universal, insistent beliefe, I say, on the part of man that this is not all? What are you going to

(Continued on Page Four.)

North Carolina Christian Advocate

Entered according to the Postal Laws and Regulations in the Postoffice in Greensboro N. C., as mail matter of the second class.

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We are not trying to thrust the Advocate upon any one. We only wish to accommodate any who desire the paper continued. Any who fail to renew promptly, or to notify us to discontinue at the expiration of the time paid for, will surely be expected to pay, and have no reasonable ground of complaint when we endeavor to collect. Notice to discontinue should be sent direct to this office. Preachers are busy and may forget. So we advise that you depend upon nothing but a written notice to this office if you wish your paper discontinued.

CONFERENCE BOARD OF PUBLICATION.

A meeting of the Board of Publication of the Western North Carolina Conference, was held in the office of the North Carolina Christian Advocate on last Thursday afternoon. The Board is composed of the following: D. B. Coltrane, of Concord; Rev. J. R. Scroggs, of Shelby; J. L. Nelson, of Lenoir; Dr. G. S. Bradshaw, of High Point, and N. L. Eure, of Greensboro. The following members were present: D. B. Coltrane, J. R. Scroggs, and N. L. Eure.

This is the first meeting of the Board since the act of incorporation was passed by the legislature, and the object of the meeting was the election of officers and the formal transfer of all the belongings of the old corporation known as the Christian Advocate Publishing Company, to the board. The election of officers resulted as follows: President, D. B. Coltrane; Vice-President, Rev. J. R. Scroggs; Secretary, N. L. Eure. Rev. H. M. Blair was elected Agent and Treasurer of the Board, and will continue as Editor and General Manager.

This completed the process of change from a stock company to entire ownership and control by the conference. All the old stock held by private individuals has been taken up and the Christian Advocate Publishing Company is now merged into the Board of Publication of the Western North Carolina Conference.

The Board takes charge with great hope of increased interest in the circulation of the North Carolina Christian Advocate, and in the generous patronage of the Job Printing Depeartment now in successful operation.

By a resolution of the Board, an appeal will be prepared and will appear in all probability in our next issue.

DEATH OF REV. DR. E. A. YATES.

Many of our readers are familiar with the long and brilliant career of Dr. E. A. Yates, of the North Carolina Conference, who was one of the veterans of the old conference at the time of the organization of the Western North Carolina Conference. In many sections of the east his name was a household word. Bright, scholarly, versatile, and consecrated, he was an acknowledged leader, and for many years filled the leading appointments of his conference.

Last Friday afternoon, while sitting on the piazza of the Sans Souci house, Durham, reading a paper, he passed suddenly to his reward. As to the prophet of old, the heavenly chariot came suddenly and bore him to the skies. He had been complaining of cold early in the week, but was feeling better than usual on the day of his departure.

Dr. Yates was born in Cumberland county eighty years ago last April. He removed to Fayetteville early and joined the old North Carolina Conference at Salisbury in 1860, in the same class with Rev. Dr. W. H. Moore, now presiding elder of the Rockingham district.

For many years Dr. Yates was a constant contributor to the Advocate, and our older readers will recall his bright and thoughtful contributions.

The Durham Herald, referring to his career, says:

"He came here in 1887, and was presiding elder of the Durham district, having been here constantly since he began a residence twenty-two years ago. He has served here as presiding elder, pastor and active church promoter and builder, and though ten years ago he indicated to the conference that he could not do active work, he would not take the superannuated relation, and was faithful to the last.

After he was not regularly identified with the conference, he was appointed lecturer in the Biblical literature series at Trinity College. He held that position with great ability and dignity. He was entirely beloved in the school.

"In many respects this churchly patriarch was a remarkable man. He never lost that rare judgment that distinguished him so much from the brilliant pulpiteer, though erratic thinker. His counsel was always safe and he was ever broad. He was manly enough always to admit his error, and often said when he changed, it was a turn from folly to what he believed to be the truth. Though the gods of ill fortune many times smote him, he never lost his spirit and his life was triumphant every day. He was a Christian throughout the year, every day in the week."

EDITORIAL NOTES.

The missionary spirit is spreading rapidly. As a result of Dr. W. R. Lambuth's recent visit to Asheboro, and the meeting at Lexington, the Asheboro congregation has undertaken the support of two native helpers in Korea. The Sunday school provides for one, and the women of the church through the Woman's Foreign Missionary Society, provides for the other.

* * * * *

As we go to press the exercises of Greensboro Female College commencement are under way. On Saturday evening the Senior music class gave their recital, and on Monday evening the expression class gave a very fine entertainment. Both of these were greatly enjoyed by large crowds. Rev. E. K. McLarty preached the annual sermon for the Y. W. C. A. on Sunday evening, and Rev. J. W. Lee, of Atlanta, Ga., delivered the baccalaureate sermon on Tuesday morning. The sermon of Dr. Lee was one entirely out of the ordinary line of thinking, and the congregation was greatly pleased and entertained. Dr. Lee is a rather pleasing disappointment in his ability to discard the usual style of the book worm and speak to the people in the style of the practical field hand. One can easily discern the thinking of the master of good literature, but there is nothing bookish about it. He is, withal, careless of the idols of a well-accepted system of orthodox theology. In fact, if there was a fly in the ointment, it was the reckless manner in which he assailed the fundamental doctrine of the essential depravity of the unregenerate. Perhaps, in his off-hand manner he failed to realize fully how reckless his speech sounded.

On Tuesday evening the alumnae anniversary was held and the address was delivered by Rev. Plato T. Durham, of Concord.

We propose giving a full account of the commencement next week.

* * * * *

Dr. Marcus Dods, of Edinburgh, and one of the most eminent ministers of the United Free church, died on April 26th. Dr. Dods has been a valuable contributor to Biblical and theological literature. Many of his books have had a wide circulation on this side of the sea.

* * * * *

This week will be one of great interest to the people of Charlotte and vicinity in particular on account of the visit of President Taft on the 20th, to join in the celebration of the Mecklenburg Declaration of Independence, which it is claimed antedated that at Philadelphia by more than a year. All North Carolina will welcome President Taft in our midst and we trust his visit may prove not only pleasant, but helpful to him in the administration of his great office.

OBSERVATIONS.

Having several hours to wait in Danville last week en route to Leaksville, I called to see that splendid Christian layman, Mr. E. G. Moseley, of the Danville Methodist. Brother Moseley loves the church and is serving it faithfully in superintending a great Sabbath school at Cabell Street church, and in editing the Methodist, which has a large circulation in the Danville district of the Virginia Conference.

He is one of the most prominent and active laymen of Virginia, and has served several times as delegate to the General Conference. He is active and prominent in the business circles of Danville, but never too busy to serve the church in season or out of season.

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Leaksville is one of the best charges in the conference and Rev. A. T. Bell, the pastor, is highly pleased with his work there. His congregations are large and appreciative and every interest of the church is flourishing.

Rev. D. E. Field, of Leaksville, is one of the best loved men in that part of the state. He has been a faithful local preacher for fully fifty years, and for forty-seven of these years the superintendent of our Sunday school at Leaksvill. In all this time he has missed but seven Sunday school services there, three times on account of sickness in his family and on four Sundays he was absent from home. This is a remarkable record, showing the character of this good man.

It surely is a great privilege to walk in and out before the people of one community for three generations and always commend the confidence, respect, and love of the people, for such a life is a benediction to that community. Brother Field ha baptized and buried a great many people in his time, and has officiated at more than two thousand marriages. He is a ripe and mellow Christian whom to know is to love.

Rev. T. C. Jordan is serving his first year a Spray, and is wisely organizing his forces an laying plans for enlargement and wider servic for the church there. His parsonage has beer largely refurnished this year. His financial report is quite encouraging and the missionary claims are largely pledged. He has a wide opportunity Spray, for it is a busy manufacturing town of som eight thousand people, while only about 200 a members of our church there. He has a grip o them, and has faith to expect great things thi year.

The church has recently been blessed with a gracious revival in which the pastor was assiste by Rev. D. H. Comann, and expects to hold another meeting beginning next Sunday. The Rev. P. C. Battle will assist him.

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By special invitation I spent Sunday, May 16th, in Walkertown, preaching at Love's church for the pastor, Rev. W. A. Lambeth. This is a fine congregation and the church building a handsome and well appointed brick structure which stands as a monument to the faith and devotion of that loyal band. It was built during the pastorate of Rev. W. M. Curtis, in 1900, in place of the old wooden church which was destroyed by fire. The Sunday school flourishes under the superintendency of Mr. W. M. Poindexter and a band of faithful teachers, there being some three hundred scholars enrolled.

The pastor, Rev. W. A. Lambeth, preached the Commencement sermon at Oak Ridge on last Sunday, and I learn that his sermon was heard by very large congregation, and that the brilliant young preacher was at his best as he discussed the parable of the talents.

S—.

RUTHERFORD COLLEGE COMMENCEMENT

Rutherford College Commencement this year was a signal success. The program, rich with good things, was carried out completely, and I feel sure that no commencement "bill of fare" in North Carolina this year will excel it.

The Rev. W. F. Womble, pastor of our Morganton church, preached the sermon to the Y. M. C. A. and the Y. W. C. A. on Sunday evening, May 9th to a congregation which filled the spacious auditorium. His text was Prov. 3, 6: "In all thy ways acknowledge Him and He shall direct thy paths." The sermon which followed was full of truth and was a well delivered heart to heart talk which enlarged the faith and deepened the consecration of the young people who received it.

On Tuesday, May 11th, Dr. John C. Kilgo, of Trinity College, delivered the commencement sermon. His subject was the "Choice of Moses," and from the text—Hebrews 11, 24-26—he brought forth things new and old, preaching for more than an hour a sermon which for compass of thought,

beauty of expression, spiritual fervor, and melting pathos was equal to any I have ever heard. The preacher was at his best, and the people heard him gladly to the very close. He holds firmly to the old landmarks of our faith and presents the old gospel in the old-time way.

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On Wednesday morning the report came that Mr. D. A. Tompkins, of Charlotte, who was to deliver the annual literary address, had missed his train and would arrive too late to speak at the appointed hour, but President Peele soon arranged for the Rev. Ira Erwin, of Lenoir, who was billed to deliver the alumni address at 3 p. m., to speak at 11 o'clock, and Mr. Tompkins to fill the afternoon hour. So, by 11 o'clock the college chapel was packed and Brother Erwin was more than equal to the occasion, for he was full of his theme and spoke for an hour with great liberty and interest on the subject of Country Life, and the ways to make it attractive. It was a very important subject, and deserved the prominent place given to it by the speaker.

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At 3 o'clock Mr. Tompkins, who is a captain of industry, and one of the most aggressive citizens of our Commonwealth, brought to the student body and visitors a message of strength and useful information in which he urged the importance of an education which prepares the youth for the practical ideas of life; an education which combines the theoretical and the practical as well, both the head and the hand claiming that the one without the other would not develop a rounded and symetrical artisan. Then he showed that the Southern States were forging forward in their industrial and commercial life, and that the men of affairs for the future must be intelligent and well prepared men, who possess knowledge not only of the theories which education develops, but also that practical knowledge which enables one to utilize in every-day life the teaching of the schools. It was a fine speech, so full of strong common sense, and yet so well prepared and connected as to indicate that the speaker possessed accurate information concerning the great economic problems which are to be solved only by prepared men from the school.

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The school has flourished during the past year. It was generally regretted that the Rev. W. W. Peele tendered his resignation as president, for he had so acceptably filled the position for some years. He wants to enter into the active pastorate, and I learn he will fill out the year at Gibson station, North Carolina Conference, made vacant by the ill health of the Rev. L. L. Nash.

The trustees of Rutherford College elected Prof. Irving B. McKay to the presidency of the college. This seems to be the very thing, for Professor McKay is thoroughly capable, and having been a teacher there for some years knows well the conditions, and will give high satisfaction in this place. The other teachers, Professors Weaver and Poovey, were re-elected, and the fourth will be chosen later.

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The name of he late Rev. Dr. R. L. Abernethy is inseparably connected with Rutherford College, for it was he who founded and presided over it till the end of his life. He was one of nature's noblemen, with a warm and generous heart which welled with love for every child of need; with a mind capable of grasping and mastering the most difficult problems, but beyond and above these, he had a faith in God and in humankind which altogether equipped him for a service such as few men of his time were capable of rendering. He was a born teacher and possessed the rare faculty of inspiring his students with confidence in themselves, and of drawing them into intimate relation to himself. Many awkward and diffident young men, after a season with him discovered that they were capable of accomplishing something in the realm of knowledge, and went out from his class room to do good service in the world.

In front of the college building is a modest granite shaft erected by his old students as a mark of love. He passed to his reward some fifteen years ago, but the good he did still abides and will continue through the eternities. S—.

GREENSBORO DISTRICT NOTICE.

Rev. E. G. Kilgore has been appointed to supply Duraway Memorial church, at White Oak, for the remainder of the conference year, filling the vacancy caused by the resignation of Rev. W. O. Davis.

W. R. WARE, P. E.

NOTES AND PERSONALS.

—We regret to learn that Rev. R. G. Barrett has been quite ill for some days at his home in Statesville.

—Rev. C. A. Wood will begin a protracted meeting in his church at Asheboro on the first Sunday in June.

—Rev. J. P. Rodgers, our Orphanage agent, will preach to his old parishioners in Asheboro next Sunday.

—Rev. Plato T. Durham, pastor of Central church, Concord, called to see us Wednesday morning while in the city.

—Rev. G. D. Herman will preach for a week at Lenoir in a meeting with the pastor, Rev. Ira Erwin, beginning Sunday, June 4th.

—We thank Rev. Bascom A. York for some nice cabbage of his own raising this year. Mr. York has one of the best gardens in the city.—Concord Times.

—Prof. A. S. Webb, son of the late Rev. R. S. Webb, and principal of the Concord city schools, will have a position at the Jackson Training School during the summer.

—The summer term of the Appalachian Training School will open on Tuesday, June 7th, and the prospects for a large attendance is most filattering.—Wautauga Democrat.

—Col. W. P. Wood was a specially invited guest and on the program at the exercises of the unveiling of Rowan county's Confederate monument on last Monday.—Asheboro Courier.

—Beginning last Sunday, a special revival meeting being held in our church in Mooresville. The pastor, the Rev. R. M. Courtney, is being assisted in the meeting by the Rev. John W. Jones.

—We note with genuine regret that Rev. J. H. Sellars, our pastor at Kannapolis, has been compelled to give up his work, on account of ill health. He will go to the mountains near Asheville to try to recover his health.

—The meeting which has been in progress in our Waynesville church for some two weeks, has come to a close. Rev. J. W. Moore, of Hendersonville, assisted the pastor, Rev. J. H. Barnhardt, in the meeting. We learn that there were a number of conversions, and a revival among the membership.

—The services held in the Methodist church by the pastor, Rev. A. T. Bell, during eight days the latter part of April, were greatly enjoyed by those who attended and heard the excellent sermons of this cultured and gifted preacher. The church was greatly benefited and encouraged.—Leaksville Gazette.

—Rev. J. J. Edwards filled his appointment at Vanderburg church last Sabbath. The Sabbath school at Vanderburg will celebrate Children's Day May 22. Everybody is invited to come and bring well-filled baskets. They may get hungry before the exercises are over.—Statesville Landmark.

—Mrs. Cornelia Ann Houston, of Monroe, died at the home of her son, Dr. W. B. Houston, in Monroe, on May 10th. She was the mother of Dr. W. B. Houston, of Monroe, and of Dr. Frank Houston, president of Washington University, of St. Louis, Mo. She was for many years a devoted and faithful member of the Methodist church.

—Our venerable friend, James H. Taylor, Esq., who spent the winter with his daughter, Mrs. Margaret Warden, in Mecklenburg county, near Charlotte, has returned to his home on Meat Camp, hale and hearty for one of his age. He says his stay in Mecklenburg was most pleasant, and his intention is to return there in the fall.—Watauga Democrat.

—The death of Dr. J. E. Grimsley, which occurred at St. Leo's hospital on last Saturday evening, was peculiarly sad. Dr. Grimsley was one of the most popular physicians in Greensboro, and had done a large practice for several years. He came to this city some six or seven years ago from Green county, where he had practiced for a number of years. His death was the result of blood poison caused by infection from contact during a surgical operation.

—Dr. T. F. Marr, presiding elder of the Winston district, is very hopeful that a handsome Methodist church will be erected at Clemmons, this county, to take the place of one that was blown down several years ago. He was seen yesterday by a Journal reporter and talked interestingly of the plans of the Methodists. Subscriptions will be solicited by Mrs. R. C. Click, of Clemmons, for the new church, and it is hoped to have it ready for use by fall.—Winston Journal.

In Memory of Rev. E. A. Yates.

Amid the rush of life, the push and pull,
The labor after that which satisfieth not,
It seems so much to find one soul,
That rests in God's eternal love.
To find one life at peace with all about him,
One heart serene amid the varying scenes,
That pass before the view.
One face all aglow with love.
And trusting ever in the Father's will,
To find one mind unchanging in the knowledge sure,
Of God's great loving care,
That overreaches all, and plans our lives,
And leads us on where He would have us go,
If only we'll be led.
One heart to take just what He gives,
And ask no more.
To thank him for the bitter and the sweet,
To say in cloud and sunshine,
Life and death, and grief
More hard than death itself,
"It is the Father's will."
And such, it seems to me,
Was the true loving heart that God
Hath called unto his rich reward.
And fain would I lay
This little tribute on his tomb,
In tender recollection.

MRS. E. M. ANDERSON.

Greensboro, N. C.

DEDICATION AT ASHEVILLE.

Central church, Asheville, was dedicated by Bishop Candler on the 16th of May, the Bishop preaching a really great dedicatory sermon in the morning and delivering a powerful missionary address in the evening. The other Methodist churches in the city closed in the morning, and most of the Methodists of Asheville were present at the dedication. All in all, it was the best day Asheville Methodism has ever had.

The movement toward building a new church was begun over nine years ago, when Dr. J. H. Weaver was sent to Asheville. Dr. Weaver urged the congregation to build and convinced them of the necessity of erecting a building equal to the needs of the congregation. He also secured a subscription of about $35,000.

The old church was torn down in June, of the first year of Brother Frank Siler's pastorate, and with the exception of the infant department of the Sunday school, the church was practically finished during his administration. About $50,000 was collected during Brother Siler's pastorate, and about $18,000 has been collected and expended upon the building since he left, making the total cost of the church, exclusive of the land, about $68,000.

G. T. ROWE.

DAVENPORT COLLEGE COMMENCETMENT.

The fifty-first annual commencement of Davenport College will be held Wednesday and Thursday, May 26th and 27th. The annual sermon will be delivered this year by Dr. Gilbert T. Rowe, of Central Methodist Church, Asheville, and the literary address is to be delivered by Dr. Plato T. Durham, of Concord. Both of these distinguished speakers are classmates of President Weaver, having graduated from Trinity College in 1895.

On Wednesday night the contest for the Nelson elocution medal will be held. Thursday morning, at 10 o'clock, the graduating exercises and diplomas awarded to sixteen of the young ladies in the following departments: literary, elocution, art, and music. The annual concert will be given on Thursday night.

There will be many prominen visitors present for thfs occasion, and as in former years, a pleasant time is expected.—Lenoir Topic.

FRANKLIN DISTRICT NOTICE.

To suit the convenience of the Hayesville people, and for some other reasons, the Franklin district conference has been postponed from July 1-4, until July 29-August 1. A suitable program will be prepared later. This will be the last district conference of the year and is not conflicting with any other. We hope the Advocate will be officially represented. We wish to give our school representatives full opportunity. We hope they will all come. Hayesville will dispense a royal hospitality. Our expectations are for a great time. Let every delegate elected be sure to come, or send his alternate. The first day will be devoted to the Laymen's Movement and Missions.

R. M. TAYLOR, P. E.

Sermon by Rev. E. K. McLarty

(Continued from Page One.)

do with the desire planted deep down in the human soul to live? We believe that life is good, most of us believe that our physical life is good, and God has provided the means for sustaining our physical life. He has planted hunger and thirst within us and he has answered that with bread and with water, and you and I have provided in abundance here by the Almighty God things for the sustenance of physical life. God has planted in my soul and in yours a love for music and a love for art. He has planted within us a love for society, and he has gratified that desire. Does God answer the hunger of my body with bread and with water, and yet does he propose to answer the hunger of my soul for everlasting life with annihilation? I can't believe it. The God who created the desire in my heart for everlasting life I believe has provided the means for it; and as the great consciousness of the fatherhood of God deepens in my soul the question of the immortality of the soul becomes clearer to my mind. If God is everlasting and I am his son, then as I am brought into closer fellowship with God, I am more and more satisfied about the question of the immortality of the soul. And this very universality and this very insistence of our faith in a life to come also goes to show that it is not a product of reason. No, sir. Because it has been said by those even so ignorant, so low, that they knew not how to reason by analogy or otherwise. And yet they have held on to ghosts, believed in hades, etc. They have believed in a life to come though it was not possible for them to reason it out. It goes to show also by its very universality that no one religion is responsible for the faith, certainly not Christianity, certainly not Buddhism, for before Christianity, before Brahminism were ever known this consciousness, this universal consciousness was observed in the hearts of men in the ages past and gone. As far as we can trace human history back we find a deep consciousness and conviction that there is a life beyond. How are you going to settle that? Settle it upon the basis that God created this desire and this belief and that He means to satisfy it.

So there is an objective reality fitting into the internal adjustment on the part of men. We are not going to die. There is the consciousness deep down in our hearts that this life is not all, that there is a life beyond this life, and that all the arguments against immortality can not shake the conviction in my heart and in your heart that there is a life to comoe.

You talk about the doctrine of immortality, but do you know that every doctrine, every true doctrine, is based on experience? Certainly it is. And the hope of immortality is based on experience with Jesus Christ, and so Jesus Christ has brought life and immortality to light. What other men were dreaming about, Jesus Christ knew as the truth. And so it happens, just as we should expect, that the better men are, the more deeply certain they are of a life to come—men who are living at their best, who are representative of mankind at its best, and we must look to them as our example. I am not surprised that some men do not believe in a life hereafter. They are living unworthy of such a life. But I do know that Socrates, Plato and Aristotle and Jesus Christ and Paul and John believed in the life to come, and the very best of all the ages have had this conviction deeper than the common people. That is just as I expected. If you could have pointed to Socrates, if you could have pointed to Jesus Christ, if you could have pointed to St. Paul, and said of either of these that he did not believe in the immortality of the soul, then I should have been shocked and I should have been pained deeply; but you cannot point to the great of this world and make such an argument, for every one of them had the consciousness of it. You take Job, that great, good man here, combatting the arguments of his friends, standing up there in his noble manhood, and in one of these arguments he rose to the full height of his splendid manhood when he cried, "I know that my redeemer liveth and that he shall stand at the latter day upon the earth, and if my skin is destroyed, yet in my flesh shall I see him." But the Revised Version changes that (and it seems to me one of the best changes that could have been made), for instead of saying, "In my flesh shall I see God," the Revised Version says, "Apart from my flesh, and independent of my flesh I shall see God whom I shall see for myself." And that is what the grand man said—"Not in my flesh shall I see God, but apart from my flesh and independent of it, I shall see God whom I shall see for myself."

Socrates was another. He was about to lose his life and was condemned to drink the deadly hemlock, but yet he could have saved his life in a moment by recanting. His friends got around him and they fairly plead with him to recant and save his life, but with no avail. He remained firm, calmly declaring that he would drink the hemlock and die rather than recant his faith. And even the jailer who came with the cup apologized with tears for having to give it to him, and Socrates pardoned him for it. The jailer said, "I do not want to give it to you." And they plead with tears with the man not to do it. Finally one of his friends said to him just before he drank it, "Have you any directions to be given about your burial?" Socrates said with a smile, "You can bury me as you please if you can get your hands on me." "But," he says, "mind this, when you lay my body in the ground, or when you are burning it, don't you say you are burning Socrates, for it will be false." Tell me that that man didn't have the consciousness of immortality in him? He did. The witness of the immortality of the soul was with him and in him.

Victor Hugo, as he lay upon his death bed, said, "Winter is on my head, but eternal spring is in my heart." Dwight L. Moody lay dying in the early morning twilight. His son, Will Moody, was sitting by his side. All the family was asleep but himself, and he sat by the bed of his father. He heard him mutter something low and he listened, and Mr. Moody was saying, "Earth is receding, heaven is opening before me." Thinking that he was dreaming, he took hold of him to lift him up but the old man looked up into his face, smiled and said, "It is not a dream. If this is death, it is sweet. There is no dark valley at all. God is calling me and I must go." But he rallied from that sinking spell and told them what he wanted them to do. And then directly another sinking spell came on and he said: "This is my triumph, this is my coronation day, and I have been waiting for it for these many years." And all at once his face lighted up and he said: "I see Dwight and Irene" (two of W. R. Moody's children, who had died that very year), and the great man of God passed away saying, "There is no valley here at all. God is calling me and I must go." You tell me that that is a dream? Brother, as our Christianity rises, our conception of death vanishes.

You read about the ancients and you see how horrible, how terrible, how appalling, their conception of death was, and then see the righeous as they die—the man of faith, the man who carries within him the witness of his immortality and knows that he is going out into a larger and better life and that there are no terrors there. Sometime ago, one of the greatest Biblical scholars (he is still living) was writing a book on "Theistic Belief." His wife was associated with him in the work, and very much interested in it. He finished the manuscript and sent it off to the publishers, and in a few days his wife lay dying. He said to her, "Wife, I want you to promise me this when you go away, if it is not wrong, will you try hard to communicate with me and impress your presence upon me," and the dying woman said "I will." I read the other day a foot note to that book, which said, "I feel bound to say that she has kept her contract—she has talked with me." These are the facts, brother.

I say you must look to the highest and the best in order to find out about this truth and settle this fact of the immortality of the soul. I am not surprised that it is vague and dim in the estimation of some men; but men at their best say that there is a life beyond, and when a man lives such a life and exhibits such a character as to be worthy to endure the conviction that he will endure is always found, and the immortal hope falls or rises according to the immortal life. Show me the man who is living the immortal life, worthy to live and to endure hereafter, and I will show you the man who carries the witness within himself, and all the arguments that you can produce will not shake him in that conviction, for it is deeper than argument, it is his very life. You know that Jesus Christ lived a life worthy to endure. No man ever spake as that man, no man ever lived as that man, and you say and I say, with Pilate, "He ought not to die. That man has done nothing worthy of death," and yet he died upon the cross. And do you believe that the cross is the end of such a life as that? Have you gotten yourself to believe that—a man who lived and spake as no other man ever lived and as no other man ever spake, that the cross was the end of such a life? No, you haven't. Brother, I can't think of Jesus Christ as being dead today to save my life. I can think of the ocean without a drop of water, this old world without a single human being on it. I can think of it as lifeless and dead, but I cannot think of Jesus Christ as lifeless and dead. For I have talked with him this morning, and he is with you this morning. And so when we look at the measure of his life, look at his thought, we say, "He ought not to have died. This man did nothing worthy of death." And then you say, "Why, certainly, it is not impossible for such a man as that to rise again. Why, it is not improbable even for such a man to rise again from the dead." It is the most fitting thing in the world for such a being as that to be on such a plane and adjusted to the will of God unto future life. That man ought to live and that man will live. He carried that consciousness with him. He didn't argue about it. It was not an open question with him. He said, "I am the resurrection and the life." He carried the witness within himself. Well, I suppose that that was one of the things that they were not prepared to receive. So it is not a thing of argument. You cannot argue it out. You cannot demonstrate it scientifically, but the man who lives the immortal life has the immortal hope within him, and you cannot shut it out, you cannot drown it by any argument that man can produce. And as you approach him in the fullness of his love you become more and more satisfied as to the immortality of the soul. "He that believeth in me though he were dead yet shall he live." and "He that liveth and believeth in me shall never die." "I am he that liveth and was dead, and behold I am alive forever more." "Because I live, ye shall live also." What a change he has made in this old world! You take the 90th Psalm. Hold it up with the 15th chapter of II Corinthians, and you contrast the two, you compare the two, and see the shades and darkness in the one and immortality in the other. Jesus Christ made that change himself. And I say that the pagan fear of death was something terrible, but the Christian dies like Moody, like Paul, and those who have united their lives in living faith to Jesus Christ can go down into the valley of the shadow of death, exclaiming with Paul, "O, death where is thy sting, O grave, where is thy victory?" "The sting of death is sin, and the strength of sin is the law." "If a man die, by the grace of God he shall live again." "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

THE MEETING OF THE BOARD OF CHURCH EXTENSION.

By Rev. John M. Moore, D. D.

The Board of Church Extension of the Methodist Episcopal Church, South, has never had a more intertsing and important meeting than the one which was held last week from Thursday until Sunday in the First Methodist church, in Memphis, Tenn. The pastor of the church, Rev. Lewis Powell, and those splendid laymen, Mr. J. R. Pepper and Mr. Thomas B. King, left nothing undone in their full preparation for the entertainment of the board and the visitors who had business with the board. Five members of the board were absent—Bishops Wilson, Fitzgerald and Hoss, who were detained on account of physical infirmities and Mr. J. C. Strother and Mr. P. H. Tapp, of Louisville, who were detained by business and illness in the family. The sessions of the board were presided over by Mr. T. L. Jefferson, of Louisville. Dr. W. F. McMurry and his assistants kept the business in perfect order and were ready at any moment to produce any paper that might be called for. The bishops present were Bishops Galloway, Hendrix, Key, Morrison, Candler, Ward and Atkins. The other members of the board who were present were Dr. F. S. Gilbert, Louisville; Mr. John L. Wheat, Louisville; Mr. Thomas B. Morton, the treasurer, Louisville; Mr. T. S. Harrison, Timpson, Tex.; Rev. T. W. Lewis, Columbus, Miss.; Rev. M. J. Cofer, D. D., Atlanta; Rev. J. M. Henry, Baton Rouge; Rev. N. B. Henry, West Plains, Missouri; Rev. N. L. Linebaugh, Oklahoma City; Rev. Henry Trawick, Montgomery; Rev. W. J. Johnson, Galveston; Rev. W. J. Young, D. D., Danville, Va.

Dr. W. R. Lambuth, Missionary Secretary.

The Corresponding Secretary presented a typewritten report of the condition of the interests of the board, and also a list of the existing loans, of the unpaid grants, and of the recommendations of the committee on application for help for the various churches. He also gave a detailed statement of the existing parsonage loans, showing their condition at the close of the fiscal year, March 31, 1909. It was a matter of regret to the secretary and the members of the board that they did not have more money to appropriate to the churches, as there was a request for about $200,000. The amount under usual conditions would have been $75,000 to $80,000; but last year the board in its eagerness to help every church appropriated $22,000 to $30,000 more than had been raised by the assessment. So that the amount this year was decreased by the over-assessment last year, and as a result the board had only $50,000 at its disposal with which to meet the requests of the churches. There was universal regret that every case could not have the amount that it really needed, and it is the earnest hope of the members of the Board that the church will become so fully interested in this great work that at the coming meetings the Board may have sufficient funds to help all needy cases. During the year the secretary has raised $8,000 to $10,000 as special contributions which was designated at the last meeting of the Board. It is a matter of congratulation that the loan fund has continued to increase under the constant, urgent and forceful appeals of the secretary. The loan fund has now reached about $290,000, showing an increase of $25,000, to $30,000 in the last year. The board has had at its disposal about $85,000 which it applied in meeting various requests. More than twice that amount could easily have been loaned to the churches today if it were at the disposal of the board.

The board took a new stand in its relations to the loan fund. Heretofore the loan fund has been increased only by private donations upon the earnest solicitations and arduous labors of the secretary or some member of the board. The proposition was made to set aside twenty-five per cent. of the amount raised on the general assessment each year for the loan fund. The committee to which this resolution was referred recommended that hereafter $15,000 of the amount realized on the general assessment for church extension be transferred from the donation fund to the loan fund, and this recommendation was approved by the board. The church at large will, without doubt, endorse this action of the board of church extension, as many of the churches are getting to that condition that they are able to return, as a rule, the money that comes to them from the board of church extension. What they really need is not so much a gift as some help that will enable them to meet their present need. It was recommended that the various conference boards of church extension be requested to take care of all applications for loans and dnonations from their respective conferences for amounts that are less than $200, if they are able at all to do so. This action will enable the board to give greater attention to the real aggressive mission work for which it was organized. The small churches should be helped, but in most cases, these amounts can be appropriated from the conference fund. The board also endorsed a recommendation of the committee to the conference boards that they set apart each year some per cent. of their funds in order to create a conference loan fund, which will be administered through the office of the general board of church extension for the benefit of the various churches in the conferences which raise such funds. By the creation of this conference loan fund many of the smaller churches can have assistance, and, at the same time, the conference boards will be protected through the care of the business management of the general office. The board also endorsed the recommendation that the secretary should arrange for an annual loan fund day, which is to be observed on the second Monday in April, or as near that date as practicable.

A loan fund day was observed May 10th, 1908. In the majority of the conferences very few of the churches took any notice of this request from the board of church extension. The whole amount raised was $5,702.32. By means of the Sunday school birthday jars there was raised last year $1,796.74. About three hundred and thirty-five jars brought in this amount, while three hundred and eight jars that were sent out have not yet been returned.

The Sunday School Board granted two years to the board of church extension for the use of these jars; but as the work could not be presented rapidly, the church extension board will ask the Sunday school board to extend this time.

The receipts of the general assessment were last year $75,556.04. This is an increase of $17,025.85 over that of the preceding year. The total receipts on the assessment which are always distributed to the General Board and to the conferference board last year were $148,032.80, which gave a total increase over the year preceding of about $27,718.58. The increase in the receipts on the assessment for chuch extension has been quite gratifying for the last three years. Two years ago the board increased its assessment from $140,000 to $175,000.. In view of the fact that the church has increased in membership, in wealth, and in interest in this work of church building, also in view of the fact that the whole southwest has thrust new responsibilities upon the church by offering to the church great fields that are ready for the laborer who will go in and plant the churches, the board unanimously increased the assessment for the coming year to $200,000. This increase is only a little more than ten per cent. and will not be felt by the great church at large, and those who have the interests of church extension at heart felt very sure that the board of every conference will be glad to give assistance in advancing this great cause. Last year seven conferences increased their assessment above the amount apportioned to them. The Baltimore Conference added an extra amount of $3,716; the New Mexico, $455; the Northwest Texas, $3,395; the Oklahoma, $4,127; the South Carolina, $197. the South Georgia, $12,010; the White River, $357. If these conferences are willing to increase their assessment because they see the need that is so urgent, surely every conference in the connection will rejoice at the opportunity of entering into the enlarged labors of the board.

The corresponding secretary has made a number of visits to the territory that lies in Oklahoma, Arizona, New Mexico, and West Texas. He has brought back each time an encouraging report of the conditions of the Methodist Episcopal Church, South, in that section; but while the church is doing a great work, yet the great untouched field has almost appalled him and the laborers that are on the ground because of the unusual opportunities which lie before the church.

There are many growing towns of three to six and even ten thousand people that are without Methodist churches. The population of this region is very largely from the Southern States. The industrial development is unparalelled, and for the church to fail to enter now into this territory, establish itself thoroughly with the growing population is for it to lose the greatest opportunity which has come to it in all the years of its history. The people are not only ready to receive the church, but they are crying out for it to come and establish itself in their midst. So the board has necessarily made enormous appropriations to these fields. The Rev. Cochran, Rev. B. T. James, Rev. James E. Crutchfield, presiding elders in New Mexico and Arizona, were present and presented in a thrilling way the claims of their great fields. The churches in the elder states will endorse the action of the board in turning its funds towards this great mission work in the southwest, even though they themselves have been put to some hardship by the failure of the board to give them that which they so much need.

The secretary felt so keenly the needs of certain cities which he mentioned in his report that he asked that a special committee be appointed to consider the requests and the needs of these cities. Albuquerque is the leading city of New Mexico. It really needs $20,000, and through the pastor, Rev. G. A. Clark, presented its claims to the board. The board appropriated $4,000, although it was felt that a much larger sum should be given. Jacksonville, Fla., Tulsa, Okla., Oklahoma City, Okla., San Antonio and El Paso, Tex., all presented claims to the board, as their needs at this time are very urgent, just as Methodism is beginning to get hold of the conditions that exist in these cities.

While the appropriations that were made were meager as compared to the requests, yet the board has defined its policy, and that is that it will do its utmost to take care of these important points which will have great influence upon the surrounding territory.

At the last General Conference the question of a representative church in Washington City was thoroughly discussed in the committee and before the general body. It was decided that such a church would be built, that would thoroughly represent the Methodist Episcopal Church, South, in the capital of the nation; and it was further decided that such a church could not be built for less than $275,000. The whole matter was put in the hands of a committee, consisting of Bishops Candler and Hoss, and Dr. McMurry. Up to this time $31,975,000 has been secured in cash and subscriptions; but the secretary has been so much engaged with the work which has been committed to his hands that he could not turn aside to raise the $200,000. The committee has come to the conclusion that it would not be right to turn the secretary from his regular work to this of raising the money for the Washington City church, so the committee recommended at its meeting last Friday that the Rev. George S. Sexton, the pastor of St. Paul's church, Houston, Texas, be elected assistant secretary for the specific work of raising $200,000 for the Washington City church. Mr. Sexton was elected and will enter upon this work at once. His experience in the twenty years of his ministry in building churches, and especially his unusual success in erecting the $175,000 church in Houston in three years, although there was not even an organization when he was appointed to the charge, is guarantee if success can be achieved in this great work he is as capable of bringing it about as any man the board could select.

The Colored Methodist Episcopal Church, through its secretary of the board of church extension, Rev. Rufus S. Stout, presented an urgent request to the board for assistance in building churches in the needy parts of their territory. The request was for $17,750, or one cent per member of our church. The Board agreed that it would try to raise $15,000 through voluntary contributions. This amount will be apportioned to the various conferences, and then the pastors of the conferences will be requested to take a voluntary offering for this work. Should our church raise the entire $15,000 and put it in the hands of our own secretary of church extension to be used in building churches for the colored people that went from our own church, there is no doubt that great good could be accomplished.

While the board was in session the secretary received a check for $1,168 in payment of the bequest for the loan fund made by Mrs. Julia Miller, of Springfield, Tenn. This bequest was paid through Mr. A. E. Garner, the attorney, who took no fee for his service.

The Rev. J. A. Hendry presented an invitation from Jacksonville, Fla., to the board to hold its next annual session in that city. The matter was referred to a special committee and the probabilities are that the board will meet next year in Jacksonville, Fla., or if the General Conference should interfere next year, Jacksonville may secure the meeting for the following year. The board closed on Saturday afternoon one of the most successful meetings which it ever held.

THE CHEERFUL WORD.

Did you never go out in the morning with a heart so depressed and saddened that a pall seemed spread over all the world? But on meeting some friend who spoke cheerily for a minute or two, if only upon indifferent matters, you have felt yourself wonderfully lightened. Even a child dropping into your house on an errand has brought in a ray of sunshine which did not depart when he went his way again. It is a blessed thing to speak a cheerful word when you can. "Every heart knoweth its own bitterness" the world over, and those who live in palaces are not exempt, and good words to such hearts are "like apples of gold in pictures of silver." Even strangers we meet casually by the way, in the travelers' waiting room, are unconsciously influenced by the tone we use. It is the one with pleasant words on his lips to whom the stranger in a strange land turns for advice and direction. Take it as a compliment if some wayfarer comes to you to direct him which street or which train to take; your manner has struck him as belonging to one he can trust. It is hard sometimes to speak a pleasant word when the shadows rest on our hearts; but nothing will tend more to lighten our spirits than doing it. When you have no opportunity to speak a cheering word you can often send a full beam of sunshine into the heart of some sorrowing friend by writing a good, warm-hearted letter.—Our Dumb Animals.

From The Field.

Married.

On May 6th, 1909, at the residence of Mr. J. C. Huffines, in Reidsville, N. C., Mr. Hugh Reid Scott and Miss Flossie Wilhelmina Brewer, Rev. L. T. Mann officiating.

West Asheville.

Rev. R. E. Atkinson, of West Asheville, writes: "We have closed our revival—26 conversions. Brothers Harley, Willis and Lallance preached for us and did it well. I am under lasting obligations to them."

Mt. Zion.

Last Wednesday I closed a meeting at Huntersville, where we have no church building. The meeting was one of the best I have ever held, considering the circumstances. We had about sixty professions. Egihteen have already joined our church. Several others expect to join.

We seem to be getting on fine with our work. Congregations are large, and growing fast at Mt. Zion. Everything seems to be on the upgrade.

S. T. BARBER.

Revival at Blacksburg.

I am in a gracious revival here with Brother Kirby. There were at least twenty-five conversions during the day yesterday and a number before this. Brother Kirby has also held a meeting at his other church, at Cherokee Mill, where twenty-five or thirty were added to our membership. Blacksburg is a nice little town of about twelve hundred population, and is made up of a nice class of people. The situation is real nice, and I think they have more concrete walks here than in any town of its size I have visited anywhere. We have a nice brick church here (small), and Brother Kirby seems to have a strong hold on his people. Our meeting will continue through this week, and we are expecting larger results.

Fraternally,

E. G. KILGORE.

Monday, May 16th, 1909.

Membership Bureau.

Thousands of Methodist people are coming to Oklahoma, and it is surprising how large a per cent. of these people coming into our citiese and new communities cease their religious activity .They leave their membership in their home church or place their church letter away in some place for safe keeping. This has resulted in much loss to our church, and thus to the other form of leakage equal to this. Look over the pages of our church register and take note of the "Lost sight ofs", add to these names of those who are gone or who have not been marked off. Compare this with the death list. The comparison will reveal facts that many pastors have possibly overlooked.

To keep the new comers shepherded if possible we ask the co-operation of every pastor in the following plan: Send the names of all the members moving to the state of Oklahoma from within the bounds of your charge to the membership bureau, St. Luke's Institutional Church, Oklahoma City, Okla., immediately after their arrival, together with the following information: Name of place from which each member has moved, and to which he has gone, and whether the member has taken his certificate of membership with him. Every pastor will readily realize the help this work successfully and continuously carried on will be to the churches in the State of Oklahoma.

As soon as the names are received, by the bureau they will be sent to the proper pastor so he can receive them into the church without necessary delay, and thus prevent much leakage.

ROY MOORE, Sec'y,
Institutional Dept. St. Luke's Church

Dr. John F. Foard Dead.

Dr. John F. Foard died at his home on West Sharpe Street Tuesday afternoon about 5:45 o'clock, after a brief illness. He had been quite feeble for some years, but had been confined to his bed but a short time, and his death was quite sudden.

Dr. Foard was born in Rowan county 82 years ago. Being orphaned in early life, he was reared in the home of his oldest brother, Major Robert Foard, at Concord. March 25, 1847, he married Miss Laura McConnaughey, a niece of his brother's wife, who died five years ago. Three children of the union survive—Mrs. Katie Foard Graham and Messrs. Ira and George M. Foard, all of Statesville.

Dr. Foard was a member of a prominent Rowan county family, and was related to a number of people now living in that county. He studied medicine when a young man, and prior to the civil war, practiced his profession in Rowan county. He lived in New Berne for a time just before and just after the civil war. Later he moved to Iredell and was, for many years, a resident of the Olin community. About 15 years ago he moved to Statesville and this had since been his home.

Dr. Foard took much interest in public affairs and was well posted on current events. He wrote much for the newspapers and was the author of several pamphlets. A few years ago he wrote and published a pamphlet on the colonization of the negro, a subject in which he was much interested. He believed firmly that the only solution of the race question was in the colonization of the negro.

He was a prominent member of the Methodist Episcopal Church, South, took great interest in church affairs, and was for many years an active official of his church.

The funeral services took place at Race Street Methodist church yesterday afternoon at 4:30 o'clock, conducted by the pastor, Rev. H. H. Robbins, assisted by Rev. Harold Turner. The interment was at Oakwood cemetery.—Statesville Landmark, Thursday, May 13th.

Young People's Missionary Conference.

The seventh annual conference of the Young People's Missionary Movement will be held at Montreat, N. C., July 2-11, the mountain assembly grounds of the Uresbyterian church, fifteen miles east of Asheville (railroad station, Black Mountain, N. C.). "In cool Montreat" has become a popular phrase; and the two commodious hotels and the auditorium provide facilities which were not to be had at Kenilworth Inn; while those objectionable features necessarily present at a hotel for general summer resort will not be experienced at Montreat.

Rev. T. B. Ray, D. D., of the Baptist church, is the presiding officer this year. In addition to the Mission Board Secretaries there will be present and take part in the program, President Edwin M. Poteat, of Furman University; Dr. Jno. E. White, of Atlanta; Rev. T. D. Ellis, of Macon: Rev. A. E. Brown, of Asheville; Rev. C. G. Hounshell, of Korea; Rev. J. W. Bradley, of China; Dr. W. H. Park, of China; Prof. C. T. Henderson, secretary Laymen's Missionary Movement Baptist church; Mr. W. B. Stubbs, secretary of Laymen's Missionary Movement Methodist church; Dr. Dunbar H. Ogden, of Atlanta; Dr. O. E. Brown, of Vanderbilt University. Rev. H. F. Williams, now in the east studying the foreign misson fields, will return in time for the conference and bring a great message.

The work of the conference will be powerful in its educational and inspirational value. Mr. Edmund D. Soper and Mr. Harry L. Myers, General secretaries of the Young People's Missionary Movement, will lead the mission study work through the entire conference. Rev. Ed. F. Cook will provide for the institutes on methods in the Sunday school and other church organizations. Special laymen's institutes will be conducted by leaders from the Laymen's Missionary Movement. Denominational group meetings will be valuable and delightful. The morning and evening addresses will be of the very highest order. Ten days' association with the three hundred church leaders full of hope, vigor and consecration, is an invaluable experience for those who are looking forward and are anxious to help move the interests of the kingdom upward.

The tremendous value of this conference cannot be overestimated It represents the concentrated effort of the mission boards of all the denominations to provide especially for the training of leaders among the young people, and every church which has taken care in the selection of one or more delegates and secured their attendnace at one of these conferences has experienced a large blessing. The church which overlooks this opportunity is not awake; and the pastors and leaders who fail to make faithful effort to secure the attendance of delegates, are recreant, and must not complain of lack of progress in their churches.

For many reasons the conference of this summer should be the largest in point of attendance and the most effective in its work of any yet held. Definite movement on the part of pastors and leaders toward selecting and securing strong representatives should be begun immediately. All correspondence in regard to other conference should be addressed to Mr. R. L. Wiggins, Jr., 810 Broadway, Nashville, Tenn.

A Call From the Anti-Saloon League, by R. L. Davis, Superintendent.

The League, The Agent of the Church.

Please allow me space in your paper to make a report of my work to the church and the temperance people. The Anti-Saloon League is the agency of the church sent out to overthrow the liquor traffic. It was born in the church, and has been manned by Christian ministers and laymen all the time. According to its constitution every branch of the Christian church is entitled to representation on the board of trustees, and several denomination have availed themselves of this privilege, and elected trustees at their general gatherings. The national organization would appreciate it if the others would do likewise. Every church admits that the responsibility is upoon it to wage war on the liquor traffic, the arch enemy of Christ's kingdom, and the Anti-Saloon League in no wise lessens this responsibility. It only acts as a medium through which all the church organizations can unite their strength against this mighty foe. If I did not feel that this was the Lord's work, pure and simple, I would not remain in it one day.

Financial Report.

Of course every one knows that our organization must have funds to carry on this work which has been assigned it by the church. Where shall we look for such funds? It would hardly seem fair for the church to organize the League, place its own men at its hear, outline the work it must do and then tell it to get funds from somebody else. Surely the church will furnish it funds as they do the American Bible Society. It couldn't afford to do less. At the annual meetings of the churches last fall and winter the various organizations took favorable action on this matter and suggested to the pastors the advisability of taking such collections. I then hoped that the way was opened to give us sufficient funds to carry on the work as it ought to be. But I was mistaken. Few of the preachers in the state have to date followed these suggestions, and sent us a collection. Of course there is plenty of time yet to respond and doubtless many will. I am writing this not as a complaint but as a reminder. Let me say that our need is urgent. We began in the month of May $300 behind, and expenses running at the rate of $400.00 a month. Now, brother preacher, if you haven't done so, won't you present this matter to your congregation this month and report results? Brother Sunday school superintendent, will you give your school an opportunity to contribute? And brother layman, when you read these lines won't you write us a check or send us a dollar bill in a letter to aid our good cause? There must be a response to this call or the work will suffer.

The Work Before Us.

Let it be understood that our work is the overthrow of the liquor traffic, not the passage of a law. All the laws that the League has been influential in securing are only necessary incidents in its one work, and without which its work could not be done. The law is the only means to the end, and now we must use the law to destroy the traffic. Therefore the great task before us in North Carolina now is the enforcement of the law. And to this work all partiotic citizens and faithful officers must lend a hand. The North Carolina Anti-Saloon League is bending its efforts in this direction. We have just published a 25-page leaflet on "The Liquor Laws of North Carolina," by Heriot Clarkson, solicitor of the twelfth North Carolina district. And now we are getting out such literature as fast as funds will allow. This pamphlet can be had by enclosing a stamp to the North Carolina Anti-Saloon League Wilson, N. C.

The other important work before us is to secure some part of national legislation that will stop this enormous jug trade.

In conclusion let me say that in the past forty days I have been from Asheville to Elizabeth City, and everywhere I find that the good people are deeply interested in the enforcement of the law and ready to aid in the work. The day is not far distant when no man that claims decency and respectability will give false testimony to protect a violator of the prohibition law. God speed the day. We also observe that the officers are becoming more diligent, for which we are thankful. Let the good work continue.

R. L. DAVIS,
Superintendent.

Meeting of Board of Missions.

The sixty-third session of the Board of Missions of the Methodist Episcopal Church, South, is in session at the Publishing House. The whole work of the Board of Misisons, both in the home and foreign fields passes under review at this meeting. The fields are separately considered and appropriations made for the maintenance of the Missions in those fields. Also the Board has charge of the educational work, and the literature being circulated in the interest of missions. This last is quite a large field within itself. The Bishops, who have just closed their annual session, are ex-officio members of this board. In addition to the foreign mission work in China, Japan, Korea, Brazil, Mexico and Cuba, quite an extensive line of work is being projected by this board in the home field. This is supplementary to the domestic mission work being done in the annual conferences. It is among foreigners, mill operatives and the neglected sections of the cities, etc.

The financial showing, considering the stringency of the times, is very encouraging. The total income of the board for the fiscal year was $593,-056. This is an increase over the past year of $52,533. This is the largest amount received any year in the history of the Board, and is the largest increase in twenty years, except one. The most remarkable fact in this financial exhibit is that more than $200,000 of the whole amount was in specials and bequests; an increase in that line of $60,565 over last year. This is the largest amount, and the largest increase in that line in the history of the board.

Twenty annual conferences have paid the assessment in full—some of them much more, and there is a growing disposition to go beyond the assessment.

The Soochow University and the Anglo-Chinese College in China report an attendance up to the full measure of their capacity. The same thing is true of the other schools in China. The change of the educational system which has been in vogue for twelve centuries in that empire, which amounts to a revolution, lends attractiveness to the Mission schools and enlarges their influence. The educational work is proving popular and powerful in all the mission fields. Some of the schools suffered last year a slight decrease in attendance on account of the hard times, but not because they are not appreciated.

The Biblical Department of the Kwangsei Gakuin, in Cobe, Japan, has received government recognition, which puts it on a much better basis than before. The churshes in Richmond, Va., have agreed to raise $12,-000 the coming years for building and equipment for the training of ministerial students in this sshool.

There are eighteen mission schools in Brazil, in whirh 1,600 pupils are matriculated. Granberry College, presided over by J. W. Tarboux, has had a large increase in attendance, reaching nearly 300 students. The city council of Uberba has shown marked confidence in Dr. Tarboux by inviting him to found a Practical School of Agriculture and offering liberal support to the enterprise.

There were no converts in Korea twenty-five years ago—there are now more than 125,000, and are rapidly increasing. The mission of the M. E. Church, South, was opened there ten years ago with an inadequate force of workers. The membership has reached 3,545, with 2,500 probationers, and 3,049 Sunday school scholars. 1,459 were added to the church last year, which is an increase of 70 per cent. in one year. Prince Ito himself has contributed $2,500 toward the building of a Methodist church for Japanese. The native church in Korea is sending native missionaries to work among their countrymen in the far north, even in Siberia itself. Having received the word they pass it on.

In the island of Suba a very decided progress is reported. The church is now entrenched with very good houses of worship and growing membership in every important city on the island. From these centers the work is spreading to the towns and villages. The native church is showing a remarkable spirit of self-support and church building. At the last conference they planned for a great stride forward in the matter of self-support by voluntarily assuming an amount 80 per cent. greater than was raised last year and guaranteeing its payment. There are eighteen missionaries in this field and they are full of hope and courage.

The home mission department has made substantial progress the past year. This department of the Board has only been in operation three years. By the co-operation of conference boards six missions have been opened among foreigners in Louisiana, Texas and West Virginia. The opening of a port Immigrant Home in Galveston, Texas, is hailed as a movement in the right direction. The foreigners that come to that port are met, protected and guided to their destination with kindness and care, thus they are protected from sharks that would prey upon them, and the annoyances to which they would be subjected on a new and strange shore. A similar work is being opened at Gulfport, Miss. The turning of so many foreigners toward our Southern ports makes such work as this very important from a humanitarian as well as a religious standpoint. The presence of ten Bohemian students in Southwestern University, Texas, together with four native missionaries among that people indicates the work that is being done in this line reaching the people of a foreign tongue. A like work is being done among the Italians in Louisiana, Texas, and West Virginia, where large numbers of these people are to be found.

Some anxiety has been felt regarding the effect of the union of Methodist churches in Japan, in which the M. E. Church, South, and the Methodist church in Canada have joined. The results have not justified any fears that might have been entertained. The work has gone forward with new vigor and constant success. The relations between the missionaries and Japanese pastors and people have been exceedingly happy. Japanese having freely sought counsel and cooperation of the missionaries, both working together in the utmost harmony. The increase in membership has been very gratifying, running from 1837 to 2,249 members since the Union. The financial increase has been equally gratifying, amounting in one district to at least 59 per cent. for pastoral support. One of the most valuable assets of the new Methodist church in Japan is Bishop Honda, who has been called the Asbury of Japan. He is clear-sighted, self-denying, courageous and deeply spiritual leader, who is making full proof of his high calling as the first native Bishop in the Orient.

In Brazil there are ninety-five foreign missionaries as well as native preachers engaged in active service. Adding to this number the teachers and Bible women the entire Methodist force of workers is about 120. There are now 5,614 members in that field and 517 were added to the number last year. Including the work of Sunday schools, schools and Epworth Leagues, at least 10,000 souls are being reached and taught by this force of workers. The Brazilians are a liberal people. They contributed last year to the support of the ministry, an average of about $2.00 per member, and it cost them self-denial to do it.

It was reported that marked changes had taken place in Mexico. The increase of intelligence through the public schools, the marked industrial and commercial progress and the growth of protestantism are slowly changing the social atmosphere. While the progress of protestant work in this country is apparently slow, it is nevertheless permeating the whole land with its influence and receiving more and mroe the approval of the intelligent classes. The financiad showing for the three Mexican Conferences indicates a growing appreciation of the gospel, the total advance over the year before being 26 per cent. The Central Conference, which includes the city of Mexico, increased its contribution to self-support more than 100 per cent. In the northwest conference there was an increase of 35 per cent. in the whole financial budget. This is regarded as a very healthy indication, since the poverty and ignorance of the people in the beginning made the financial problem among them a very difficult one.

Soda Cracker Logic

Any baker can make an ordinary soda cracker — but to produce Uneeda Biscuit requires the specially fitted bakeries of the

NATIONAL BISCUIT COMPANY

All soda crackers are food. But there is only *one* soda cracker highest in food value as well as best in freshness. Of course, *that* soda cracker is

Uneeda Biscuit 5¢

Weaverville College Commencement.

Sunday, May 11th, the baccalaureate sermon for Weaverville College was preached at 11 a. m., by Rev. Gilbert T. Rowe, S. T. D. The service was held in the auditorium of the college and the students, their friends, and the people of Weaverville, comfortably filled the auditorium.

Dr. Rowe's subject was "The Rejected Stone," and he showed that life could not be complete and full without accepting Christ as a personal Savior.

The evening address before the young people was delivered by Rev. T. L. Lallance, who dwelt upon "Life as a Trust," after reading 20 verses of the first chapter of Colossians. Mr. Lallance developed "The Law of Service" as the great fundermental law of well-being, which if properly understood would do away with the frivolities, and foolishness, and waste of life, and help young people into a proper sense of life's worth and dignity.

Both sermons were able and convincing.

At 10:30 a. m., Monday occurred the declaimer's contest for the medal. The following were the contestants: Arthur H. Foster, Monroe Roberts, Fred. C. Smith, Omar B. Jones, Alden A. Lotspeich, Glenn C. Palmer, Verona Britton, Edgar B. Clapp, Oscar L. Simpson and H. Marvin Wellman. The judges were Rev. John Vrooman, Rev. D. R. Proffitt and E. R. Fowler. The contestants were from the Adelphian and Cliosophic societies.

The college auditorium was filled to overflowing with an audience gathered for the annual readers' contest by ten young ladies, five selected by a primary from the Euterpean and five from the Demosthenean Literary Societies.

The selections had been chosen carefully, and had evidently been practiced thoroughly. Among ten whose work was so close the award of the medal which was made by the judges, Rev. R. T. Ball, Miss Effie Garrison,

(Continued on Page Ten.)

The Christian Life.

WE THANK THEE.

For flowers that bloom about our feet;
For tender grass so fresh and sweet;
For song of bird and hum of bee;
For all things fair we hear or see,
Father in heaven, we thank Thee!

For blue of stream and blue of sky;
For pleasant shade of branches high;
For fragrant air and cooling breeze;
For beauty of the blooming trees,
Father in heaven, we thank Thee!

—Selected.

THE BEAUTY OF OLD AGE.

There is an old age that is not beautiful. It is found in the man or woman who has spent life to no good purpose, and as they reach the sunset there is no halo to envelop it, and no brilliancy to mark its departure. On the contrary, it is penury, broken health, sour disposition, fault finding, and complaint. An old age of this sort is deplorable, yet we find it now and then as we journey to and fro in the world.

But bright, happy and cheerful old age is a blessing to the world. It comes as the result of having spent life to a good purpose; and out of it there is a consciousness of having made the world better as you have passed through it. With it there is no useless murmuring, no repining and no complaints of neglect. Neither does this sort of old age linger amid the scenes of other days, merely to recount the unpleasant experiences, or to magnify the times of early life as the better times as compared with the present. Happy and pleasing old age still looks to the future, feels a keen interest in what is now transpiring and contributes something to the weal of the passing day. People, young and middle-aged, love to fall into the company of such an aged man or woman, and they are made welcome to all circles of life. Their smiles brighten, and their snatches of conversation enliven the experiences of today. To look into their faces, to hear the sound of their voices, and to come under the spell of their presence is an inspiration. They have grown old gracefully, and as they approach the end there are no clouds in their sky, no shadows over their pathway, and no mists are hanging round their evening horizon. And old age like this is a benediction to mankind, and it extracts from the vision of three score years and ten the forebodings that otherwise gather around them through decrepitude and infirmity. May heaven's sunlight fall with renewed luster upon the declining days of the aged!—Selected.

GOD'S LOVE.

Every man bears his own burden, fights his own battles, walks in the path which no other feet have trodden. God alone knows us through and through. And He loves us, as Keble says, better than he knows. He has isolated us from all besides, that he alone may have our perfect confidence and that we may acquire the habit of looking to Him alone for perfect sympathy. He will come into the solitude in which the soul dwells, and make the darkness bright with His presence, and break the monotonous silence with words of love. We have Him only to speak to. He alone can understand us. He will rejoice with us when we rejoice, and weep with us when we weep. The heart knoweth its own bitterness; God knows it, too; and though a stranger can not intermeddle with its joy, He whose temple and dwelling place is the soul that loves Him is no stranger, but the soul's most intimate and only friend. —R. W. Dale.

THINGS TO FORGET.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slanders you have heard. Forget the temptations. Forget the fault-finindg and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out of memory, as far as possible, all the disagreeable occurrences of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for today, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—Herald and Presbyter.

JESUS NEVER WAVERED.

Jesus never wavered in his purpose of salvation. He knew the burden of the sin of the world; he knew the penalty of the guilt he would atone, but he hesitated not; his step was as firm when he set his face steadfastly to go to Jerusalem as when he was with the applauding people. When he talked with his disciples, when he taught the people, when he explained the kingdom to Nicodemus by night, there was the same boundless hope, the same unlimited promise, the same positive assurance: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."—United Presbyterian.

CHRIST STRENGTHENING US.

We are ever ready to confide in weak friends, and we are afraid to trust in God. We believe the promises of the world, but we cannot believe the Word of God. Let us make an effort to restore the divine order; let us confide with moderation in what depends upon ourselves; but let us set no bounds to our confidence in God. Let us repress all eagerness, all inquietude, all that we call zeal. He who thus trusts in God becomes immovable as Mount Zion. Our trust should be more firm and elevated. "I can do all things through Christ which strengtheneth me."—Fenelon.

BE SUNNY.

A gloomy day is a challenge to cheerfulness. It is easy—and weak—to be gloomy when the weather is gloomy. It is hard—and takes character—to be sunny when the sun isn't visible. A cloudy day calls for a bit of brightness about the clothing, a little extravagance in smiles and cheering words, too offset the gloom. If ever there is need of joyousness and good cheer in our words and looks and demeanor, it is when we feel least like it and when others about us are most likely to be helped by it. —Sunday School Times.

DO NOT LET PEOPLE STUMBLE OVER YOU.

I remember hearing of a blind man who sat by the wayside with a lantern near him. When he was asked what he had a lantern for, as he could not see the light, he said it was that people should not stumble over him. I believe more people stumble over the inconsistencies of professed Christians than from any other cause. What is doing more harm to the cause of Christ than all the scepticism in the world is this cold, dead formalism, this conformity to the world, this professing what we do not possess.—D. L. Moody.

THE GREATER HAPPINESS.

The man who was brought into the place with his back on his bed, and went out with his bed on his back. He was a happy man that day, but I can tell you of some who were happier. The happiness of the man who was healed was as nothing to the happiness of the men who brought him. He who brings souls to Jesus Christ drinks of the very wine of God. Have you ever brought a soul to Jesus? If not, then you do not know what the thrill of gladness is.—Samuel Chadwick.

"Yes," she answered, lifting her eyes to his face, "I, too, have felt it, Hermas, this burden, this need, this unsatisfied longing. I think I know know what it means. It is gratitude—the language of the heart, the music of happiness. There is no perfect joy without gratitude. But we have never learned it, and the want of it troubles us. It is like being dumb with a heart full of love. We must find the word for it, and say it together. Then we shall be perfectly joined in perfect joy."—Henry Van Dyke.

There are few things which bless and soothe the life of others more, or do them more good, than the giving of thanks. It makes men feel that they are of some use in the world, and that is one of the finest impulses to a better life. It cheers many a wearied heart with pleasant hope and bids many a man who is sad in mood take courage.—Stopford A. Brooke.

Little Mabel described graphically her sensation on striking a dimpled elbow on the bed carving. "Oh, my!" she sighed, "mamma, I've struck my arm just where it makes stars in my fingers!"

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SCHEDULE EFFECTIVE FEB. 7, 1909

NORTHBOUND	Pass. No. 10	Mixed No. 60	Mixed No. 62	Mixed No. 50
Chester Lv.	8.15 a. m.	1.15 p. m.		
Yorkville	9.00	2.40		
Gastonia	9.47	4.30‡	8.00 a. m.	
Lincolnton	10.42		11.02	
Newton	11.20		11.55	
Hickory	12.05 p. m.		1.10	11.30 p. m.
Lenoir	1.22		4.15 p. m.	1.55 a. m.
Mortimer Ar.			6.35	

SOUTHBOUND	No. 9	No. 61	No. 63	No. 51
Mortimer Lv.			5.40 a. m.	
Lenoir	2.00 p. m.		*8.40	*6.30 a. m.
Hickory	2.55		10.50‡	‡9.00
Newton	3.25		12.40	
Lincolnton	4.02		1.45	
Gastonia	4.55	8.00 a. m.	4.30‡	
Yorkville	5.49	9.30		
Chester Ar.	6.35	11.00		

* Leave ‡ Arrive

CONNECTIONS

Chester—Southern Ry., S. A. L. and L. C.
Yorkville—Southern Railway
Gastonia—Southern Railway
Lincolnton—S. A. L.
Newton and Hickory—Southern Railway
Lenoir—Blowing Rock Stage Line and C. & N.

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WOMAN'S BEAUTY

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attra ve they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine,—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

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Nothing endures but the eternal commonplace; and if one departs from that, it is to run the most perilous risks.—Charles Wagner.

Our Little Folks.

CHILDREN'S DAY.

Five little Quaker ladies
  So slim and straight and tall,
In dainty blue-gray dresses
  Stood by the garden wall.
Some buttercups quite gorgeous,
  In coats of yellow hue,
Were nodding to the daisies
  That in the meadow grew.

Fair violets half hiding
  Behind the clovers red,
Each with a new bonnet blue,
  Bent low her shapely head.
"Ah, wherefore, dear wild flowers,
  This beautiful display?'
"I said," they murmured softly,
  "'Tis happy children's day."

The robins in the tree tops
  Sang carols clear and sweet,
The tiny brook rippled
  With music at my feet;
The wild bees hummed an anthem,
  The zephyrs caught the lay,
And upward bore the heart songs
  Of blessed Children's Day.

—Lizzie De Armond.

HOW THE MONEY WAS RAISED.

When the lady from the Settlement Home spoke at the church and asked for subscriptions to help her in her work, Jack Ralston arose in his pew and said that he and his sister Julia would give two dollars.

Some of the audience smiled at Jack's red, embarrassed little face; but he and Julia went home determined to go to work and raise the two dollars without asking their father for a cent.

Judge and Mrs. Ralston encouraged their children, and the little boy and girl were as busy as bees for the next few weeks. The nickles and dimes dropped steadily into Jack's little tin safe.

But as the days lengthened into weeks, the time when the suscription was to be paid drew steadily nearer. Then Jack counted the contents of the tin safe. He and Julia were much disappointed when they found that only half of the amount they wanted had been raised.

Of course Mrs. Ralston agreed to make good whatever difference there was on the day the subscription was to fall due. But Jack and Julia were not at all satisfied with that arrangement. They wanted to earn it all themselves, though they were a wee bit discouraged because the time was nearly up and they had raised so much less than they needed.

However, they did not lose heart completely. They kept strong their purpose to raise the subscription all unaided.

April had come, and with it the warm spring rains. The Ralston home was situated in a large grove of maple trees; and the tiny leaves budded out, and then the trees shed their queer, wing-like seeds till the whole place was carpeted with them.

On a fine April morning Jack and Julia went to work on the lawn to take up these countless maple seeds. All day they toiled, filling Jack's little wagon time and again and dumping the seeds in a big pile.

They were very tired when twilight came, and they had just dumped the last load out of the wagon when their big brother Tom came swinging up the driveway.

"Oh-o!" he cried; "what have we here, my young lawn-rakers?"

"Maple seeds," said Jack, leaning on his rake.

A look of interest crossed Tom's face. "Maple seeds?" he repeated. "Well, well! You don't know what a prize you have in that pile there. I'm sorry I didn't tell you sooner, Jack, but Mr. Green, the florist, told me a week ago to tell you that if you would rake up our maple seeds he would give you fifty cents a bushel for them."

"Why, brother Tom!" shouted Julia, "You're making fun."

"No, sir-ee," said Tom.

"But what could he want with so many maple seeds?" queried Jack.

"He wants them for his nursery, so he can have some young trees next year, raised from these very seeds," answered Tom.

Jack and Julia were not convinced, but they put the seeds away carefully and in a few days Mr. Green called.

Mr. Green looked the seeds over; then he measured out two bushels, put them in his wagon, and clattered off down the driveway. And in Jack's hand there shone a bright new silver dollar.

"O, Julia," he cried with a joyful face, "it is just enough to complete our subscription for the Settlement Home lady!"

And so it was.—Selected.

WHAT AGNES DID.

"Auntie Brown is ill," said mamma. She did not think that Agnes heard the remark, but she did. Mamma was baking bread that day. Agnes washed the dishes and put them away in the china closet; then she told her wish.

"Mayn't I make some little biscuits for Auntie Brown?" The blue eyes were shining with earnestness, and it was so hard to refuse.

"Oh, dear child! You can't, can you?"

"Yes, I can, mamma; please let me try."

So, although mamma was very busy that morning, she gave her daughter a small piece of dough, and showed her how to roll it out. Agnes made some tiny biscuits, and she was so impatient that she could hardly wait for them to bake. When at last mamma said it was time to take the tin from the oven, Agnes put on her white hat with blue ribbons and started out. In one hand she carried the specimen of her cookery and in the other a bouquet of daffodils.

"Why, even the birds seem happy 'cause I'm going to auntie's," thought the little girl. And indeed they did seem very joyful. When Agnes reached her friend's door, Mrs. Brown heard her crying: "I brought auntie some biscuits, and I made them myself."

"Come right in," called Mrs. Brown. "Why," she added, "you look so happy, it does one good to look at you. I think your heart must dance with the daffodils."

The invalid gave the bright face a loving smile.

"And O, mamma, I've had the beautifulest time," Agnes declared when she reached home. "Auntie said the biscuits were lovely; and the way didn't seem long or rough."

"It never does, dearie," mamma said, "when we're trying to make people happy."—Our Boys and Girls.

One little son of three years climbed into his grandpa's lap and stroking his bald head, asked: "Grandpa, what makes you go barefooted on the top of your head?"

"Medicine," said a little girl, "is something that makes you careful not to catch cold again."

THE CONFEDERATE DEAD.

A Memorial Day Poem.

(Sung at Magnolia Cemetery, Charles-S. C., Memorial Day, 1867.)

Sleep sweetly in your humble graves,
  Sleep, martyrs of a fallen cause!
Though yet no marble column craves
  The pilgrim here to pause.

In seeds of laurel in the earth
  The blossom of your fame is blown,
And somewhere, waiting for its birth,
  The shaft is in the stone!

Meanwhile, behalf the tardy years
  Which keep in trust your storied tombs,
Behold! your sisters bring their tears,
  And these memorial blooms.

Small tributes! but your shades will smile
  More proudly on these wreaths today,
Than when some cannon-moulded pile
  Shall overlook this bay.

Stoop, angels, hither from the skies!
  There is no holier spot of ground
Than where defeated valor lies,
  By mourning beauty crowned!

—Henry Timrod.

THE LITTLE WEST WIND.

Polly was in the kitchen with mother. "Oh, see, mamma!" she cried as she puffed out her cheeks and blew her little paper across the great sea of Tinpan.

"Well," said her mother, "if you are going to be a wind, I hope you will be the clear west wind, blowing away the clouds and fogs. Never be a chilly, rainy east wind."

And now when the east wind is blowing out of doors, and the people are dull and a little cross, Polly tries to make sunshine indoors. She likes to hear her mother say: "What bright weather my dear little west wind is making in the house!"—Jewels.

THE BEST WAY.

A little fellow came home from school the other day full of talk about a new rule against whispering. The teacher had devised some new punishment for the child caught doing it.

"I'll stump her to catch me!" he chuckled boastingly.

The mother reproved him gravely for the remark, saying that whoever breaks a rule is sure to be caught sooner or later, and deserves to be.

"Huh!" he answered, "how'll she catch me if I don't do it? I'd like to know. I ain't a-going to whisper, not once."

There was his assurance of safety. The one who simply resolves on honest faithfulness in every instance is secure.—Christian Endeavor World.

Charlie and Ethel wanted to give their doctor a birthday present, and after a great deal of thought they finally selected something and delivered it at the doctor's house. The doctor had a private entrance to his office, which he calls his side door, and on the children's return to their mother, she asked them which door they went to, and the little boy replied, "To the front door." She asked them why they did not go to the "side door," because that was where they would be most likely to find the doctor, and the little fellow said, "Because we didn't want to pay three dollars.—Youth's Companion.

For COLDS and GRIP.

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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation, and club cars to New York.
3:45 a. m.—No. 45, daily, Local for Charlotte, connecting for Atlanta and points south.
4:10 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.
7:10 a. m.—No. 8, daily, for Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem and daily except Sunday for Wilkesboro.
7:50 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:50 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:25 a. m.—No. 144, daily, for Durham, Raleigh, and Goldsboro.
1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, Local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily, for Mt. Airy.
6:15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleeper

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A FIRESIDE LESSON.

I saw in my unswept hearthstone
  A lesson for every day;
The embers were deeds unfinished,
  And the ashes stood for decay;
The smoke that had gone up the chimney
  Were the words beyond recall;
And the soot that clung to its tall, gaunt sides
  Were the deeds that haunt us all.
And this lesson I saw in the ashes
  Of my fireside, now grown cold;
For it is a solemn fact,
  And true as it is old,
That the deeds we leave undone
  Or the words we would recall
Are like the smoke and soot
  That go up the chimney's wall;
That each day has its duties,
  Which come with the rising sun,
And if we do not heed them,
  But neglect them, one by one,
Our lives will be like the firelight—
  Fitful and bright and gay;
But when the smoke and glamour
  Shall fully have cleared away,
There will be nothing left behind us
  But the ashes of decay.

Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

ANNUAL MEETING NOTES.

All delegates to the annual meeting at Mt. Airy, June 3-7, who have not already sent their names to Mrs. D. Vance Price are reminded to attend to this important matter at once.

The entertainment committee is anxious that all delegates be present at the preliminary service on Thursday afternoon, June 3d. Those who cannot arrange to come through Greensboro, via Winston-Salem and Rural Hall, and thus arrive at 12:20 p. m., will be heartily welcomed on Wednesday evening, June 2d. It is especially desirable that all officers and district secretaries be present on time. The committee also requests that its guests come prepared to remain until Tuesday morning, June 8th. There will be no special railroad rates, but the usual summer rate tickets to Mt. Airy may be secured.

As far as it is practicable and may be desired, the traveling expenses of district secretaries will be paid. It is very important that one of these be present with full report of the year's work and an outline of future plans. As all needed statistics will be embodied in these reports, those who represent societies are requested to omit them, and to give in their reports only methods of work and other interesting items.

Miss Daisy Davies, the secretary of Young People's Work, is under promise to be with us. We are fortunate indeed in securing her service, but regret that her stay must be limited to the time of the meeting. We plead for a large delegation of young people. This vital department of our work should be made to receive new impetus through her.

No returned missionaries are available, but our own new missionaries, Miss Terrie Buttrick and Miss Lelia Tuttle will be present.

A program of unusual interest is being prepared and will be attractively printed. The great need for the success of the meeting, however, is earnest prayer. Let us, you and I, pray earnestly that it may be one of great spiritual power. Pray that each may receive a clearer vision of Christ's purpose for her life and for the world. That each woman when she returns to her home may be as a fire brand, kindling a flame of missionary fire not only in the local society, but one whom God can use in awakening the home church as well. Pray that in all matters that may come up for consideration and decision only one motive and purpose may rule—the awakening of all our constituency to God's largest purpose for us as a conference society, and the hastening of the coming of His kingdom throughout the world.

The following is clipped from a Chattanooga newspaper:

"A large congregation was assembled last night at Centenary church to witness the consecration of twleve young women to the missionary service in foreign fields. At the beginning of the service, the president of the board, Miss Gibson, said that she felt that records would be made in heaven of the events of the evening and that there would also be joy in heaven over the consecration of these lives to God.

The young women who had volunteered for the foreign missionary field were presented to Miss Gibson by the general secretary, Mrs. Trueheart, and then by Miss Gibson they were presented to the members of the congregation. As the names of the young missionaries and the field to which they were appointed was made known they took seats within the chancel rail. Each one was daintily dressed in white. Miss Lelia Tuttle, of Western North Carolina, appointed to China, in giving the reason why she was to go out as a missionary, said that since she was old enough to remember she had acute attacks of the missionary fever. Up to one year ago she had always been able to find excuses for not becoming a missionary, sufficient to give her temporary relief. Miss Tuttle gave up school work to become a missionary. She said last night to the large audience present that the greatest disappointment she could have would be to have to give up being a missionary.

"All the young missionaries-elect spoke of their call to be missionaries. They related with the spirit of zeal and enthusiasm upon them the incidents attendant upon this call, and their decision.

"Miss Foster, of North Mississippi Conference, said that in connection with her going out as a missionary, she had no tie at home, that her mother said she only wished she had a dozen girls to send to the foreign mission fields. Miss Foster said in closing that when she heard the appointment of the bishop sending her to China, she felt a thrill which electrified her soul.

"Miss Buie, who will go to Korea, said she had always thought that the things which cost most were the ones most prized and that it had cost her seven years' battle to decide to become a missionary. When the call came to her at first, she said, she tried to stifle it by teaching school and thus doing a creditable work among children.

Miss Helen Hickman, of Texas, who will go to Brazil, said she would rather live one year in foreign fields in the peace and happiness that she now had than endure the suffering of the years which were hers before deciding to heed the call to be a missionary. With earnestness the young girl remarked as she closed her testimony, that she did not know the way she was going, but that she knew her Guide.

Miss Park, of Alabama, who will go to China, said when seven years of age she made a resolution, on one of the red hills of Alabama, that she would be a missionary. For a number of years she nursed an invalid mother, and comforted a father who looked to her for aid. These years of waiting were but a season of preparation. Yesterday, she said, was the happiest day of her life. When she heard that she was to go to China she felt that heaven almost opened that she might have the approval of her mother and father. Her only wish, she said, was that she might go quickly to her chosen work. Often, she said, friends had spoken of her height, which was above the average. She explained that she thought it was because she had always been on tiptoe trying to peep into China.

Miss Houser, of South Georgia, had the pleasure of having her father, and mother present last night. She said in her talk that she was so glad God was going to let her be a missionary. Miss Houser has had a splendid musical education and will be a teacher of music in China.

Miss Valeria Vallner, a native of Brazil, educated in this country for mission work among her own people, asked that the friends in the United States pray for her when she had returned to her native land. The voice with the slight accent of the Portuguese language, affected many in the audience to tears, and many a hearty amen with the mentioned plea.

Mrs. Wightman, of Charleston, S. C., the honorary life president of the womans' board of foreign missions of the M. E. Church, South, delivered the charge to the twelve young missionaries as they stood in a semi-circle in front of the chancel rail at the altar. She said in beginning: "Dearly beloved, the board gave me this privilege because they knew that I loved you." Continuing, she said: "I know the heart of a girl. She is fairer than a flower and sweeter than song. The first woman was created for the most magnificent man. She was the most beautiful thing God had ever created, and He called her life. "Woman was made," the venerable life president continued, "to translate faith. The seed of the woman was to bruise the serpent's head. Thus she was given the promise, the wonderful duty to bring the world back to salvation."

Mrs. Wightman gave as a text to the young women: "Together with God all things are possible."

Miss Gibson closed the consecration service with the laying on of her hands as each young woman knelt before her, saying, as she did so, a prayer for the special needs of each, asking that God would bless every one according to her needs.

From the Field.

(Continued from Page 7.)

and Rev. T. E. Smiley, to Miss Helen Gash, the fifth speaker, was a matter of some difficulty.

Other medals awarded are:

Bible medal, determined by competitive examination, to Miss Gertrude Wells.

A copy of the American Revised Bible for excellence in Bible study, to Miss Lillie Ferguson.

Debaters' medal for the Adelphian Literary Society, to L. Birge Beam.

Debaters' medal for the Cliosophic Literary Society to Orma B. Jones.

Declaimers' medal, contested for Monday by members of both literary societies, to Alden Lotspiech.

Improvement medals, Adelphian, Edwin Clapp; Cliosophic, Marvin Wellman.

Scholarship, Miss Bonnie Smith.

Mr. Locke Craig, of Asheville, was at his best in the literary address delivered at the auditorium Tuesday afternoon.

The commencement program closed on Tuesday night with a recital of song by Mrs. J. G. Stikeleather, and of readinbg by Mrs. Annie L. Ross, the proceeds, $79.80, going to re-stocking the college library.

The Trustees of the college met on Monday afternoon at 2 o'clock, and after receiving the report of President Yost, adjourned till Tuesday morning. Frank M. Weaver presided, and C. Pitt Weaver acted as secretary.

Prof. O. S. Dean, an educator now in charge of Mansfield Female College, Mansfield, La., was elected president, and Prof. M. A. Yost and Miss Lassaphine Reeves were elected teachers.

Prof. M. A. Yost, who has been president during the past term, had refused positively to consider a re-election to the office.

Plans were formulated to make Weaverville a junior college. Two more teachers will be selected and a curriculum prepared to enable students after finishing Weaverville, to graduate in two years from a university. The trustees expressed themselves as highly pleased over the prospects of the college and will see that no backward steps are taken in its management.

Littleton Female College Commencement.

The approaching commencement of Littleton Female College, which promises to be a fine one, begins on Sunday morning, May 23d, with the annual sermon before the Y. W. C. A., by Rev. R. H. Broom, of Littleton, in the auditorium of the elegant new Methodist church.

On Tuesday evening, from eight to twelve, the Alumnae banquet and reunion will be held at the Bon Air hotel.

Wednesday morning, at 11 o'clock, the baccalaureate sermon will be delivered by Dr. T. N. Ivey, of Raleigh, in the college auditorium.

Wednesday evening from seven to eight, the Class Day Exercises will be held on the campus, the music for the occasion being furnished by an Italian string band.

Thursday is commencement day, when nineteen sweet girl graduates will receive diplomas; and four others certificates for the completion of the work in certain departments. Following the graduating exercises, which occur at 10:30 a. m., the literary address will be delivered by Dr. John Council Wooten, of Trinity College.

The commencement closes with the Grand Concert on Thursday night.

THE FUNNY CORNER.

Said Pat:—"Oi wish Oi knew whare I was goin' to die. Oi'd give a thousand dollars to know the place whare Oi'm goin' to die."

"Well, Pat, what good would that do you?"

"Oi'd niver go near that place."

A certain Sunday school class in Philadelphia consists for the most part of youngsters who live in the poorer districts of the city. One Sunday the teacher told the class about Cain and Abel, and the following week she turned to Jimmie, a diminutive lad, who, however, had not been present at the previous session.

"Jimmie," she said, "I want you to tell me who killed Abel?"

"Ain't no use askin' me, teacher," said Jimmie; "I didn't even know he was dead."

The youth who was smoking a cigarette near the monkey's cage took another one from his pocket.

"?'Would it do any harm," he asked, "if I should offer him one of these?"

"Not a bit," responded the attendant. "He wouldn't touch it. A monkey isn't half as big a fool as he looks."—Chicago Tribune.

NEW RUG FOR WHITE HOUSE.

A rug, said to be worth more than $50,000 and declared the finest in the world, was presented to the White House recently as a gift to the nation and was accepted by President Roosevelt. It will be placed in the parlors of the President's home. The donor was H. H. Topakyan, a rich Armenian of New York City. The rug is six and a half feet long and four and a half feet wide, and is of imperial silk, heavily jeweled with rich pearls, turquoises, rubies, and other Oriental stones.—Record-Herald.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

For weeks the hearts of Home Mission women everywhere had been centered upon Concord, where our annual session was to be held. Today as we approached it and our eyes beheld the church spires in the distance, they seemed to have a welcome for us. This welcome was manifest on the beaming faces that looked upon us as we alighted from the train. Every handclasp but accentuated the welcome. The whole town seemed to be in holiday attire for our coming, so glad did everything appear.

The words of welcome at the church spoken by the pastor, Rev. Plato Durham, Miss Nina Dayvault, and Mrs. D. B. Coltrane, left no room for doubt in the minds of any about the heartiness of our greeting. On behalf of the conference society, Mrs. F. E. Ross voiced our appreciation of all these things, and brought to the minds of all the privilege and blessedness of service. In fact the note struck by all was one of high purpose and endeavor. The opening hymn, "Nearer, My God, to Thee," never seemed more appropriate than on this occasion. The prayer by the pastor that the principles embodied in the Home Mission Society be practically executed, will not be in vain, so fervently did he plead for larger conceptions, larger visions, more enduring faith. Mrs. Marr, our president, likewise emphasized the high note of duty and privilege. And forcibly did she impress upon each one the necessity of a definite purpose in coming to this meeting and a willingness to serve if we expect to benefit others and reap permanent benefit ourselves.

In the informal reception which followed, opportunity was offered for meeting not only the Concord people, but also all those in attendance at the meeting. The refreshments served were made more attractive by the beautiful rosebuds on each plate. One was reminded that it was no longer necessary to leave our native state to visit the "City of Roses". "Concord" itself seemed a name sufficient ly significant, indicative of peace and harmony, but to abide in such a place and also enjoy the refreshing presence of the trees and flowers which abound is a blessing not to be lightly esteemed.

The dawning of the Sabbath day brought to us a deeper sense of the consciousness of the presence of God. the feeling that our souls should have a real feast. Central church is itself so restful in appearance that it is not hard to fix one's mind on the things "pertaining to the kingdom." Then the strength that comes from a union of these workers from everywhere is always felt. And above all the knowledge that the pastor of Central church, Rev. Plato Durham, had such a deep conviction of the magnitude of the work undertaken by the Home Mission Society re-assured us. We knew that the words he had for us today would have birth amid study and prayer.

We were in no wise disappointed, the flowers that spoke a welcome on the preceding evening now brought a message of peace and inspiration. The choir which rendered soulful music before, again brought to our minds the power of consecrated voice in song as it led the congregation in singing, "In the Cross of Christ I glory." The lesson for the morning was very appropriately chosen from Matthew 25, 31-46, wherein the "Necessity of Service as an entrance to the kingdom was shown.

The prayer that the fervor and power of the ancient prophets might characterize the service was assuredly answered for in words burning with conviction did Mr. Durham press upon the hearer's attention, "The Magnitude of the Task of Missions." The speaker reached points of fervid eloquence as he gave facts and figures to substantiate the truth of his proposition that the task is a giant one, its immensity not comprehended a generation ago and undreamed by our fathers a century ago. As he showed the marvelous advancement of the past two decades, in the industrial, social and scientific world, and the bewilderment resulting therefrom, one realized more than ever the imperative necessity of clearing away the dust which obscures, if we would have a truer sense of proportion and our vision clarified to properly see it all; the large increase of population, rapidity of progress, have brought problems difficult of solution, absolutely appalling.

The great "Unification of nations" adds another element to the problem —we live so close to the other nations, they can put their hands upon us, hear our voice, know anything done in ten minutes after an occurrence. Then the heroes of the cross at home stand handicapped by their inability to make the foreigners surrounding us understand their work and mission.

The fact already patent, that many nations are patterning their civilization after that built up in America, has made America so largely responsible not only for the salvation of these peoples, but their pattern in social and governmental affairs as well.

America being so largely the custodian of the religious life of the world, it was very pertinent that the speaker should seriously inquire "What of America's own type of religion?" Nor was the answer re-assuring as he pointed that two-thirds of our entire population was not Christian and of the one-third remaining, only about one-tenth is really a Christian force.

The trend of life toward the cities is another threatening menace. The growth of crime in the large cities in geometrical progression to the ratio of growth in population making elements even more disquieting and uncertain. The inability of the churches to care for the masses—as in New York City where the entire seating capacity of every church and mission house would hold less than one-sixth of the population.

The problem, however great, can be solved. The note of optimism ringing through the whole discourse re-assured one's faith. The speaker found in the Home Mission Society an answer to some of these perplexing problems and questions, because the gospel of the Son of God was "incarnated" in them. Living the gospel is an argument that none can withstand. God wants the spirit of sacrifice and of service—it is this which must redeem the world.

As the speaker brought his hearers a larger vision of the greatness of the task and a new sense of individual responsibility he also brought a larger view of the privilege of service and the magnitude of the reward.

Lack of time forbids a fuller outline of the sermon. The Godliness of our aim was emphasized, but emphasis was laid also on personal responsibility. No brief synopsis will give any idea of the sermon, which was a really great one. But if there was one person present who does not go away divested of earthly ambitions, and feeling a greater realization of the great need for deeply spiritual lives, and active service, then that heart was not open to conviction.

At the evening hour, Mrs. Marr will make an address on "The Power of Organized Womanhood in our Church." The writer will have to forego the pleasure and profit of this, because detailed for service at one of the churches in the outlying districts.

A good attendance and deep interest make us confidently expect a great meeting, the business of which will be taken up Monday morning.

Another week we hope to have a full record of proceedings.

Pinnacle, N. C., May 5,1909.

My dear Mrs. Nicholson:—I can't tell you much about our auxiliary, as I have been sick nearly three months. In January and February the ladies of the society met with me. As I was ill, Miss Dora Wall, our corresponding secretary, conducted the meeting. One of our oldest members said it was the best meeting we had ever had. At that time many plans were laid for carrying forward the work and prayer was offered for my recovery. We wish to send much love to you and all the sisters.

At present I am with my sister. I am still very weak, unable to sit up all day. Will not you and the dear sisters who read the Advocate pray for me? If a message reaches you that I have passed away, you may be sure I am at rest. It hardly seems possible for me to be well again, and I want through the Advocate to express my gratitude to all who have ministered unto me.

From two years old to those eighty years, they have done everything possible for me. I am too weak to write more, but I know that "all things work together for good to them that love God."

Your Sister in Christ,
MISS ELIZA EDWARDS.

The Great Comforter, we are sure, is your companion now, and the words you have just quoted will be doubly dear at this time. During the win ter your editor has been called to pass through deep waters and not one of His promises failed us. He verified them all. We should rejoice to know that you could once more be numbered in the ranks of the workers, but if He calls you hence, we also rejoice because we know you will be "satisfied when you awake in His likeness. If your lot be to remain here longer but too feeble for activity, let this comfort you—

"They also serve who only stand and wait."

The prayers of your friends and workers will follow you.

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I never realized until a few days ago, that I was trusting myself instead of Christ. I have even felt a sort of complacency at night when thinking over the day. "I have done wrong in in that thing," I said, "and in that, but in that other matter I came off conqueror. I am stronger today than I was last week. Oh, well, that is encouraging; I can't of course, expect to be perfect all in a minute. I can only keep pressing on." Now, whose goodness is that but mine? Whom am I trusting? Who do I mean can not make me free from my besetting sins in a minute?—G. R. Alden.

He that is diligent in buiseness will not always become famous; but the conscientiously industrious soul will at least enjoy the blessedness of knowing that by labor the Lord can be served as well as by prayer and song and meditation, and that "work done for God, it dieth not."—C. A. Dwight.

He was Himself forsaken, that none of His children might ever need to utter his cry of loneliness.—J. H. Vincent.

Let France have good mothers, and she will have good sons.—Napoleon.

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CHARLOTTE, N. C.

C. H. WILMOTH, Mgr.

The Sunday School Lesson.

LESSON VIII.—MAY 23, 1909.

The Council at Jerusalem.
(Acts 15, 1-35.)

..Golden Text.—We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.—Acts 15 11.

Disagreement at Antioch.

The new life was making its way rapidly. Its period of self-consciousness was dawning. Questions about the nature of Christianity were being asked. Epoch-making decisions were soon to be reached. The typical Jewish Christian regarded circumcision as a matter of course. The typical Gentile Christian never thought of it. It was at antioch that these two typical men met, and a complete disagreement was the result. Party flags were lifted; men from Judea fought for circumcision with a fierce loyalty; Paul and Barnabas were vigorously insistent that it was not necessary.

We are by no means to regard this disagreement as an unmitigated misfortune. When men disagree they are thinking. The atmosphere of discussion is the atmosphere of intellectual activity.

There are some things we can delegate, but it is a bad day for us when we delegate our thinking to others. So we are to see in the clash of contending opinions at Antioch an evidence that men were thinking, and coming to earnest conclusions about their faith. The danger of such discussion is that instead of becoming a means of clearing the tmosphere intellectually, it may become a vigorous warfare of prejudice, seeking to devour each other. Disagreement is an opportunity and a peril. We determine what the outcome shall be.

In this case it was decided to refer the whole matter to the mother church at Jerusalem. So Paul, Barnabas and others of the Antiochan Christians set out for the sacred city of Isreal's past.

The Council at Jerusalem.

Paul and Barnabas kept everywhere telling of what God had done through their missionary efforts. As far as they were concerned the discussion was to have the atmosphere of the gospel at work. It would be a good thing if all Christian discussion were carried on with the practical demands of the gospel kept in the minds of those who speak. When the Jerusalem leaders met to consider the mooted question about circumcision, Peter made a remarkable speech. One is willing to forgive Peter much for the sake of this one utterance. Peter had not forgotten his experience with the household of Cornelius. He had been pondering the difference between Christianity and Judaism, for he had seen that there was a difference. Now he boldly declared that Judaism could not satisfy the needs of men, and that the gospel of grace did the very thing which Judaism could not do. The yoke of the law should not be laid upon the Gentile Christians.

Those who listened sat silent when he had finished, held by the power of his impetuous outburst. Something in their hearts told them that he had spoken the truth. Then Paul and Barnabas told the story of what God had done for the Gentiles. The testimony of Chrsitianity in action must be heard.

Two tests were brought to bear upon the problem. There were the test of religious experience and the test life. Most great questions cannot be wisely decided abstractly. We must think them out in the light of the teaching of the heart's struggles and the actual movement of life.

The Principles Involved.

When we come to the heart of the matter what was it really all about? Was anything of far-reaching importance at stake? The answer we need to ponder deeply. Underlying the demand for circumcision was a feeling that you must depend on something else besides Christ. You must depend partly upon circumcision. You must depend upon something you can do as well as on what God does for you. Now the minute you make Christianity anything else than absolute dependence on Christ, you have cut the root of its life. You have brought the old, torturing self-dependence back. You have made religion in part a thing you are to try to earn. You have begun to walk in the road of religious impotence and failure.

Every system of earning peace is a failure. Satisfaction can only come from absolute dependence on the grace of God. This was the heart of the matter, and it was for this that Paul contended. It was not simply that it would be inconvenient for Gentile converts to observe Jewish rites. It was that it would be fatal to insist that they were necessary, and so to depend upon them. If circumcision was necessary there was no gospel at all.

This principle is a most important one for us to remember daily. All our Christian activity is an expression of our devotion to Christ, but when it comes to depending, we must depend on nothing we have done, but upon Christ alone.

The Decision.

For the time being the party of circumcision was silenced. The gospel of grace was triumphant. To be sure the letter sent to the churches represented compromise upon some details, but the principles once conceded, Paul had no disposition to be less than gracious. So at Jerusalem the failure of Judaism was recognized. Judas and Silas were sent back to Antioch with Paul and Barnabas, and the letter stating the Jerusalem decision. It was with great joy that the church upon which the free air of the world blew learned that Paul's conception of Christianity had triumphed. The gospel was thus saved from becoming provincial. It was kept large enough for the world.

Whenever we try to make Christianity a matter of morality touched by emotion, we are repeating the mistake of the old Jews whose battle cry was circumcision. Christianity is the religion of the grace of God. It calls us to depend completely upon Jesus Christ.

I have more confidence in Johnson's Chill and Fever Tonic than any medicine I have ever tried. I was sick in bed with grip and chills and fever, and one bottle of the tonic cured me in two days. My bookkeeper, a young lady, has been sick for a year, and it has her now about cured. She says she wants us to keep a good stock of it on hand at all times.
J. A. PARKER, Hinton, W. Va.

THE CHIMNEY SWALLOW.

"The swallows have come! 'Tis spring! 'Tis spring!" So the children cry when they see the sooty little birds skimming the pasture pond in search of gnats and midges, mosquitoes, and flies, for their evening meal.

What a long,long journey these small birds have taken—hundreds, sometimes thousands, of miles from spent the winter!
the far southern lands, where they

If you live in a farmhouse with a big chimney, the swallows, or swifts, as they should be called, will be quite sure to put up a number of queer basket nests inside of it. They are made of twigs and fastened together with a sort of glue which the swift always carries about with him. We cannot call him a firstclass workman, for often the nests are so lightly glued to the brick walls that they come tumbling down into the fireplace, babies and all.

Once upon a time the swifts put up their nests in hollow trees; but now it is easier to find a chimney than a hollow tree, so they have changed their habits. On the ends of their tail feathers there are sharp spikes, by which they brace themselves against the bricks while they are fastening up their nests.

On looking out to observe the weather you will often hear a countryman say: "The swallows fly low, we shall have rain;" or, "The swallows fly high, we shall have a fair day." Did you ever wonder why this is so? When the air is dry and it is going to be pleasant, the little insects that the swallows love fly high, and the birds follow to catch them; but if the air is heavily laden with moisture, the insects fly low.—Selected.

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THE ORIGINAL BUTTON.

The Elizabethan era gave to us the button and the buttonhole, two inventions which may fairly be regarded as important, since they did much to revolutionize dress. The original button was wholely a product of needlework, which was soon improved by the use of af wooden mold. The brass button is said to have been introduced by a Birmingham merchant in 1689. It took two hundred years to improve on the method of sewing the cloth upon the covered button. Then an ingenious Dane hit upon the idea of making the button in two parts and clamping them together, with the cloth between. Buttons are now made of almost everything, from sea-weed and cattle hoofs, to mother-of-pearl and vegetable ivory. Excellent buttons are made from potatoes, which, treated chemically, become as hard as ivory.—Boston Transcript.

A five-year-old son of a family the other day stood watching his baby brother, who was making a great noise over having his face washed. The little fellow at length lost his patience and stamping his tiny foot said: "You think you have lots of trouble, but you don't know anything about it. Wait till you're big enough get a lickin', and then you'll see—won't he, mamma?"

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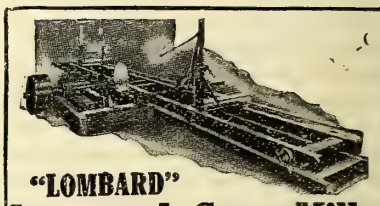
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The Farm and Garden.

MAY FARM AND GARDEN WORK.

Where not already in the ground no time should now be lost in getting the cotton crop started. Why not try level planting and broadcast fertilization this year? You can then use the weeder and keep the crust from forming, and kill the grass and weeds before they have a chance to start. You can go over a piece of land so rapidly with the weeder that you will hardly be caught by wet weather and get in the grass. The first start of the crop is the most important.

If you have a sod of crimson clover to turn for cotton let it grow as late as safe for the planting, and then turn under and prepare a good seedbed and plant while the land is fresh. The seed will germinate much better than on beds roughly made during the late winter and early spring.

Where beds have been made, harrow them well lengthwise before planting, and be sure to plant rather shallowly, and use plenty of seed. Then start the weeder as soon as any crust shows and keep it going till the cotton is several inches tall. It may knock out a few plants if the weeder is run crosswise the rows, but that will only save chopping.

Then get a riding cultivator for two horses and save money in the cultivation of the crop, running the cultivator shallow and never hilling in laying by. In very dry weather, especially, keep the cultivator running to maintain a dust blanket on the surface and retain the moisture below.

If you have a crop of crimson clover on land intended for corn, let it grow till perfectly dead, and you will have all that the clover can do for you, and there will be plenty of time to mature a crop of corn, and no danger of souring the land.

Last year, in southern Maryland, the best corn crop in the neighborhood was made after crimson clover had been allowed to die on the land. While as a rule I thoroughly believe in making use of the legumes as feed, I believe that the best use of crimson clover is as a soil-improver. It comes in bloom at a time when it is hard to cure anything, and it should be cut, if cut at all, as soon as blooms show fairly well all over the field.

If oats were sown with the crimson clover, it will make hay more easily cured and safer to feed to horses than pure crimson clover hay. Some are sowing wheat with it and this, too, makes a fine quality of hay. But a growth of crimson clover makes the very best preparation for crop of either corn or cotton.

It is splendid, too, as a preparation for the sweet potato crop, and can be allowed to get perfectly dead for this crop. One grower here who beds a large quantity of sweet potatoes told me yesterday that his business has increased so that he has engaged other men to grow for him a million and a half of plants. His trade is mainly with the New Jersey truckers who prefer to come a little south to get earlier plants of their favorite dry yellow potatoes.

I have constant inquiries where to get sweet potato plants. It would be a profitable enterprise for some one in the South to bed on a large scale, under glass sashes, the varieties demanded in the South. Those I have mentioned as being grown here are the dry yellow potatoes that Southern people do not want.

As the Irish potatoes get started, and even before they get up, the harrow and weeder should be started. As the potatoes show along the rows run the weeder both ways and keep it going till the potatoes are six inches tall. Then run the cultivators till the potatoes show bloom and then lay by with a shallow hilling. This is the only crop I would hill at all. They root close in rows, and a ridge warms through in spring better than a flat surface. For the late crop, I believe in deep planting and flat and shallow working to conserve moisture at that time.

I see every spring people planting onion sets. I never plant a set in spring—in fact, I never use dry sets for dry onions, but only for green ones for bunching. At this time, April 18th, my sets planted last fall are as large as good-sized walnuts and are being pulled fast. Then I have a lot of plants standing thickly in the rows from seed sown late last fall. These will now be transplanted and will make extra large onions.

There is nothing easier to transplant than a young onion plant. I clip the roots and set them three inches apart in very shallow furrows made with a pointed hoe by a line, the furrow not over an inch deep. They are merely stuck along the row and a little earth pulled to them, and the subsequent cultivation is shallow so as to make them form bulbs on top the ground.

Early last fall I sowed some seed of the Early Horn carrot. They have wintered well, and we have been eating them since the middle of March, and find them very nice, especially in soups.

Beets, if not already thinned out, should be thinned to four inches in the row, and the thinnings, transplanted to other rows. I prefer to use commercial fertilizers for beets and other root crops as rough stable manure is apt to make them grow forked.

Plant in the home garden a row of snap beans, and then plant another row as soon as the first are fairly up, and keep doing this till September, and you will have a constant succession.

Try some of the Swiss Chard beets. These do not make eatable roots, but you can pull the leaves all summer and boil the leaf stalks like asparagus, and you will find them a very enjoyable dish.

Do not monkey with the long-legged collards. At the proper season I will tell how you can grow the finest of winter cabbages anywhere from North Carolina to the Gulf.

In the home garden it is better to set tomato plants in rows three feet apart and two feet in the row. Then set stakes four feet or more tall, to the plants and train the plants to single stems and tie them to the stakes and pinch out the side shoots as fast as they show. This requires a good deal of work, but you get earlier tomatoes and more on the same area than by planting wide apart and letting them tumble.

Those who grow on a large scale for the canning house plant three to four feet each way and let them tumble to the ground. In North Carolina and southward it is best to sow late in May more tomato seed, as we often have the early plants fail in the hot weather the last of June.

Determine to keep the garden growing all the year. As soon as an early crop is off, plant something to succeed it, and keep the garden clean so that the cut-worm insects will have no place to lay eggs to make worms to bother you next spring.—Prof. Massey, in Progressive Farmer.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

THE MAY FLY.

If we scoop up a handful of mud from the brook bottom, we shall be likely to find in it some queer little fellows with waving fringes on both sides of their bodies. Their lives are spent burrowing and wriggling about in the mud and snapping up with their strong jaws every tiny creature they can find. So the time goes on till a year, perhaps two years, have passed. Now May has arrived, and one by one the queer grubs swim to the top of the water. Pop! bursts a little skin, and out sails a fairylike fly, with delicate, gauzy wings and long tail hairs trailing out behind.

More and more flies follow the first till the air is fairly filled with them. You can see their little eyes, but their mouths are too small even to suck up a drop of honeydew. Away they fly to enjoy themselves for a few hours in the warm sunshine.

After they have left the mud to sail about in the bright upper air, their lives are all too short. Between sunrise and sunset the little May fly is born, married, has dropped her eggs into the water, and died. Some of those that leave their larval skins at twilight do not even live to see the sun rise the next morning. The hungry trout and the swallows are always on the watch for these frail flies, and snap them up by hundreds before they can enjoy even a moment of their winged lives.—Selected.

For HEADACHE—Hick's CAPUDINE.

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

PUT YOURSELF INTO YOUR WORK.

How many men, and women, too, are different in theeir lives—their real selves—from what is known of them by their works, their paintings or poems, or whatever they may be! It makes a good thing doubly good when we know that the man's real self is in it.

There is a pretty story of the widow of the great musical composer Schumann. It is said that whenever she was going to play any of her husband's music in public she read over some of the old love letters that he wrote her during the days of their courtship, "so that," she said, "she might be better able to do justice to her interpretation of the spirit of his work." And so it might be said, in one sense, as it was said of one of old, "He being dead yet speaketh."

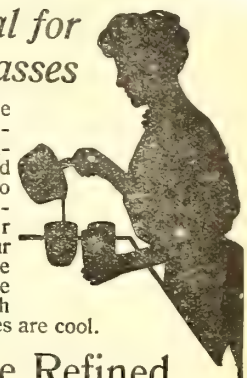
May the beautiful which we produce in life—if, indeed, we do produce anything worthy of the name—breathe the very spirit of ourselves; may it be that the beautiful in ourselves is in our work also! So it was with Christ. He himself is in that which we read of him, and therein lies its beauty and its power.—Selected.

Two little girls returning from Sunday school in the country were discussing their progress in the Shorter Catechism. "I'm past original sin," said one. The other responded immediately: "Oh, I am farther on than you, for I'm past redemption."—London Tit-Bits.

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The way to be *certain* of keeping jellies unharmed by mold or damp is to discard troublesome paper covers and pour melted paraffine directly *on* the contents of each glass after jellies are cool.

Pure Refined
PARAFFINE

when cool, makes an air-tight seal and is more convenient than the old way. Fruit jars are sealed by dipping caps *into* melted paraffine after closing.

Use Pure Refined Paraffine as a polish for uncarpeted floors—put a little in hot starch to give finish to linens—add it to hot wash water and make the washing easier. Write for a neat Paraffine Paper Pad for use on ironing-day. It keeps sad-irons from sticking.

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The Epworth League

CONDUCTED BY

Rev. R. E. Atkinson, West Asheville, N. C.

Many do not love the League work becausue they know so little about it.

To make the League "go," always have something in view. Plan as well as pray.

The work of the League is the developing and training of the young for Christian service.

"Who is responsible for the success, and failure of the League?" is a question of individuality.

The West Asheville League did noble and untiring service in the revival which has just closed.

Rev. T. L. Lallance, Asheville, N. C., will deliver the League address at the Waynesville District League Conference on Friday evening.

The Waynesville District has only four senior and one junior League, but they will have a very interesting program at the conference in Brevard.

The Junior League Superintendent will find it very profitable and interesting to have the juniors ask questions concerning the church and the Bible. Has any superintendent tried it?

The League columns might be made very profitable by Leaguers asking questions. Such questions as are relative to Leagues and League work.

If any League has a difficulty, let it reveal the same through the League column, and other Leagues that have overcome that special obstacle may be able to explain how that particular hindrance can be made a real help.

The Haywood Street Epworth League, Asheville, began planning and praying in advance for the revival which began last Sunday evening. They propose to do personal work. Such service cannot be estimated—especially during a revival.

The Haywood Street League is one in reality—a League that is doing something, and not one in name only.

We hope to hear from the secretary of said League soon.

CARRYING BROTHER.

The crossing was muddy, the street
was wide
And water was running on either
side;
The wind whistled past with a bitter
moan
As I wended my weary way alone.

In crosing the street I chanced to
pass
A boy in the arms of a wee, toddling
lass.
"Isn't he heavy, sweet little mother?"
"Oh, no," she repield, "he's my baby
brother."

Thy load may be heavy, thy road may
be long
The winds of adversity bitter and
strong.
But the way will seem bright if ye
love one another,
The burden will be light if you carry
a brother.

—Selected.

PITHY PROVERBS.

1. The best "ism" after all is "Optimism."

2. A song of joy is worth a whole lot more than a groan of despair.

3. If you want to keep your heart full of Hope and Joy keep near the cross.

4. If you want to do a big thing for the cause of Christ, do the first thing that comes to hand.

5. Think right—give right.

6. If you have a kind word to say —say it now.

Dear Uncle Reuben:—I see in the Advocate of recent date your request of the secretary to send the names of the officers of the Epworth League. I herewith enclose those of our League:

President, Mrs. J. H. Slagle.

First Vice-President, Mrs. A. B. Slagle.

Second Vice-President, Mr. Carl Slagle.

Third Vice-President, Miss Johnnie Hester.

Fourth Vice-President, Mr. Joe W. Dobson.

Treasurer, Mr. Ralph Dobson.

Epworth Era Agent, Miss Johnnie Hester.

Program Committee, Mrs. N. C. Arthur, Miss Johnnie Hester, and Carl Slagle.

Lookout Committee, Chas. Weaver, Mrs. A. B. Slagle, and Rufus Stalcup.

I think our League is doing real good work. We have forty-one members now.

We are contemplating paying $20.00 for the church in Porto Alegre, Brazil, also putting a stained window in our new church at Mt. Zion.

I think the interest is steadily growing. We have our meetings every second and fourth Sunday immediately after the Sunday school hour. Our members respond very readily to any requirement made of them.

I wish the League columns great success.

MARY WEAVER,
Secretary and Organist.
Franklin, N. C.

The above letter, I suppose, was written by a junior, but it reads like a senior letter. So newsy. I enjoyed your letter very much. You should be proud of your League. I am sure you are.

Be sure and write again, Mary.

UNCLE REUBEN.

PROGRAM

Of the Waynesville District Epworth League Conference, Brevard, N. C., May 28, 1909.

.... **Friday Afternoon.** ... .

2:00 p. m.—Devotional Service, Rev. J. W. Campbell.

2:15 p. m.—The Devotional Department, Rev. J. H. Green. Chorus by the Juniors.

2:50 p. m.—Some Methods of Interesting the Young People of the League, Rev. L. B. Abernethy.

3:20 p. m.—What are the Evidences of a Live Epworth League?, Rev. J. H. Barnhardt. Solo.

3:55 p. m.—What May We Expect of the Juniors? Miss Terrie Buttrick. Duet.

4:30 p. m.—How to Make the League Interesting and Helpful to All, Prof. J. E. Jones.

5:00 p. m.—Business Session.

Friday Evening.

8:00 p. m.—Song. Paper—Leaguers as Soul-winners, Miss Clara Brown. Chorus by the Juniors.

8:20 p. m.—League address, Rev. T. L. Lallance.

A man who is the blaze of the light that reveals the evil of whisky-selling wishes to follow that occupation needs the help of the law to prevent him from so doing. And he will get that help.—Sel.

Quarterly Meetings.

FRANKLIN DISTRICT.—Third Round.
R. M. Taylor, P. E., Franklin, N. C.

Macon circuit, Patton's ...	...May	22-23
Franklin station	"	23-24
Glenville circuit, Glenville ...	"	29-30
Bryson City, Maple Spring, ...	June	12-13
Franklin circuit, Snow Hill ...	"	19-20
Dillsboro and Sylva, Dillsboro..	"	26-27
Hayesville, Hayesville, (District Conference)...	July	1-4
Murphy circuit, Tomotla	July	3-4
Andrews station, ...	"	4
Robbinsville, at Odoms'	"	10-11
Hiawassee circuit	"	17-18
Murphy station	"	18-19
Webster circuit, John's Creek,	"	24-25
Whittier ... ...Aug.		7-8

The Franklin District Conference will be held at Hayesville, N. C., July 29-August 1, 1909.

WINSTON DISTRICT.
Third Round.
Rev. T. F. Marr, P. E., Winston-Salem, N. C.

Leaksville	May	9-10
Stoneville, Zion	"	21-22
Madison	"	23-24
Walnut Cove, Bethlehem	"	29-30
Walkertown	"	30
Centenary	June	6
Farmington, Bethlehem	"	12-13
Advance, Mocks	"	13-14
Forsyth, Oak Summit	"	19-20
Grace	"	20-21
Lewisville, Concord	"	26-27
Burkhead	"	27-28
Davidson, Olivet	July	3-4
Southside	"	4-5
Cooleemee	"	8
Davie	"	10-11
Mocksville	"	11-12
Summerfield, Gethsemane	"	10-11
Stokesdale	"	11-12
Kernersville	"	17-18

The District conference will be held at Kernersville, July 15-18.

MORGANTON DISTRICT—Third Round
R M. Hoyle, Presiding Elder.

North Catawba, N. Catawba...	May	15-16
McDowell, Snow Hill	"	22-23
Rutherford College, at night ..	"	28-30
Connelly Spring, Bethel	"	29-30
Cliffside, Cliffside	June	5-6
Henrietta and Caroleen, Henrietta	"	12-13
Rutherfordton, Hebron	"	19-20
Forest City, Cedar Grove	"	26-27
Broad River, Gray's chapel ...	July	2
Green River, New Hope	"	3-4
Thermal City, Trinity	"	10-11
Old Fort, Ebenezer	"	14-15
Marion station	"	17-18
Elk Park	"	24-25
Spruce Pine, Pisgah	"	28
Bakersville, Bakersville, July	31-Aug.	1
Hartland	Aug.	4
Table Rock	"	7-8
Morganton circuit	"	11
Morganton station	"	14-15

SHELBY DISTRICT—Third Round.
C. F. Sherrill, P. E., Shelby, N. C.
Third Round, in Part.

El Bethel, Beulah	May	29-30
King's Mountain	"	29-30
Shelby station ... ...June		5-6
Shelby circuit	"	6-7
Crouse, Laboratory	"	12-13
Cherryville, Mary's Chapel ...	"	13-14
Gastonia, Main street	"	19-20
Gastonia, Ozark	"	19-20
Mt. Holly	"	24-27
Lincolnton station ... ...July		3-4
Lincolnton circuit	"	3-4
Bessemer City, Tate's chapel..	"	10-11
West End, Gastonia, ...	"	10-11
Lowell, Bethesda	"	17-18
McAdenville	"	17-18

District Conference at Mt. Holly, June 24-27.

SALISBURY DISTRICT—2d Round.
J. C. Rowe, P. E., Salisbury, N. C.

First church, 11 a. m. ... .May		16
Albemarle circuit	"	22
Albemarle station	"	23
West Albemarle, at night	"	23
Salisbury circuit, Shiloh	"	29-30
South Main St., 11 a. m.	"	30
Holmes Memorial, at night ...	"	30
Linwood ct., Yadkin College, June		5
Lexington	"	6-7
Woodleaf, Ebenezer	"	12-13
Epworth, 11 a. m.	"	13
W. Concord, Westford, 3 p. m.,	"	13
Forest Hill, at night	"	13
Mt. Pleasant, Center	"	19-20
Central	"	20-21
Kannapolis	"	26-27
China Grove, Harris chapel ...	"	27-28
Jackson Hill circuit ... ...July		2
Gold Hill, at Zion	"	3-4
New London circuit	"	4-5
Norwood	"	10-11
Cottonville ct, Cottonville		11-12
Big Lick	"	23
Salem	"	24-25
Concord circuit, Bogers' ..July	31-Aug.	1
Bethel, camp meeting ... ...Aug.		6-8

District Conference will meet at Forest Hill, in Concord, July 15-18.

STATEVILLE DISTRICT.—2d Round.

John N. Huggins, P. E., Statesville, N. C.		
Catawba at Mountain View ...May		1-2
Hickory circuit	"	22-23
Hickory station...	"	21-23

Third Round.
In Part.

Davidson ... ...May		28-30
Troutman, at Knox ... ...May		29-30
Statesville, Salem ... ...June		5-6
Broad Street	"	6
Mooresville station	"	11-13
Mooresville circuit, Centenary	"	12-13
Iredell, Snow Creek	"	19-20
Stoney Point, at Center	"	20-21
Clarksbury, Mt. Bethel	"	26-27
Race Street	"	27
Caldwell, Cedar Valley ... ...July		3-4
Granite Falls	"	4-5

District Conference at Taylorsville, July 18-21.

WAYNESVILLE DISTRICT.
Third Round.
Rev. W. H. Willis, P. E., Waynesville, N. C.

Waynesville ... ...May		15-16
Clyde, Elizabeth	"	22-23
Brevard station	"	29-30
West Asheville ....June		5-6
Canton	"	19-20
Bethel, Spring Hill	"	26-27
Leicester, Ducks' Creek .....July		3-4
Mills River chapel	"	10-11
Brevard circuit	"	11-12
Jonathan, Palmers	"	17-18
Sulphur Springs, Pisgah	"	24-25
North Haywood, Teagues July	31-Aug.	1
Spring Creek, Poplar Gap Aug.		7-8
Haywood, Davis	"	14-15

MT. AIRY DISTRICT.
W. M. Bagby, P. E., Montezuma, N. C.
3rd Round (In Part.)

Jonesville, Roaring River .....May		1-2
Mt. Airy circuit	"	19-20
Pilot Mountain, Pilot Mountain,	"	22-23
Mt. Airy station	"	23-24
Rockford, Rockford	"	26-27

ASHEVILLE DISTRICT—Third Round.
D. Atkins, P. E., Weaverville, N. C.

Central ... ...May		23
Tryon and Saluda, Tryon	"	29-30
Biltmore and Mt. Pleasant, Skyland... ... ...June		5-6
Riverside, Riverview	"	12-13
Bethel	"	13
Weaverville circuit, Barnardsville	"	19-20
Weaverville	"	20
Hendersonville ct., Reedy Patch	"	26-27
Hendersonville ... ... .July		4
Swanannoa, Bethel	"	10-11
Burnsville, Martin's chapel ...	"	14-15
Bald Creek, Boring's chapel ...	"	16-18
Haywood street	"	24-25
North Asheville	"	25
Fairview, Bethany ... ...July	31-Aug.	1
Hot Springs ... ...Aug.		7-8
Marshall	"	14-15

District Conference at Tryon May 27-30. Opens Thursday, May 27th, 10 a. m.

CHARLOTTE DISTRICT—Third Round.
H. K. Boyer, P. E., Charlotte, N. S.

Brevard street ... .May		23
North Charlotte	"	23
Dilworth, Big Spring	"	29-30
Trinity ... ...June		6
Calvary	"	6
Unionville, Mill Grove	"	12-13
Prospect, Trinity (the church will be dedicated)	"	19-20
Ansonville, Wightman	"	25-26
Polkton, Polkton	"	26-27
Belmont Park ... .July		1
Monroe	"	4-5
North Monroe, Icemorlee	"	4-5
Morven, Morven	"	10-11
Lilesville, Forestville	"	17-18
Wadesboro	"	18-19
Mathews	"	23
Weddington, Wesley chapel ...	"	24-25
Derita, Pleasant Grove ...July	31-Aug.	1
Chadwick, Seversville ... .Aug.		1
Waxhaw, Pleasant Grove, ...	"	7-8
Pineville, Marvin	"	14-15
Mount Zion	"	22-23
Tryon Street	"	29

GREENSBORO DISTRICT.—2d Round.
W. R. Ware, P. E., Greensboro, N. C.

Ruffin circuit, Ruffin ... .May		1-2
Wentworth circuit, Carmel ...	"	22-23
Uwharrie circuit	"	29-30
Denton circuit	"	30-31

GREENSBORO DISTRICT—Third Round

Greensboro—West Market Street 11 a. m., June 6.

Greensboro—Walnut Street, night, June 6.

Greensboro—Centenary, 11 a. m., June 13.

Greensboro—Spring Garden Street, night, June 13.

High Point—South Main street, 11 a. m., June 19-20.

High Point—Washington Street, night, June 20-21.

Ramseur and Franklinville, Ramseur, June 26-27.

Liberty circuit, Bethany, 4 p. m., June 27-28.

Pleasant Garden circuit, Bethlehem, July 3-4.

West Greensboro circuit, Groome's July 4-5.

East Greensboro circuit, Gibsonville, July 10-11.

Carraway Memorial, night, July 11.

Ruffin circuit, Ruffin, District Conference, July 14-18.

Reidsville station July 18-19.

Randolph circuit, Mt. Gilead, July 23-24.

Uwharrie circuit, July 25-26.

Denton circuit, July 27-28.

Asheboro circuit, Union, July 29-30.

Coleridge circuit, Mt. Zion, July 31-Aug. 1.

Asheboro station, August 1-2.

Randleman, August 1-2.

Wentworth, Wentworth, August 7-8.

The District Conference will meet at Ruffin, July 14-18. The conference will be organized after preaching the night of the 14th. In addition to the regular delegation, the lay leaders of every charge are earnestly requested to be present Friday of the conference. Let all the brethren be present promptly at the opening and stay until the closing hour.

The connectional brethren are invited to be with us.

DISTRICT CONFERENCE DIRECTORY

Waynesville, at Brevard, May 26-28.
Asheville, at Tryon, May 27-29.
Greensboro, at Ruffin, July 14-18.
Shelby, at Mt. Holly, June 24-27.
Salisbury, at Forest Hill, July 15-18.
Winston, at Kernersville, July 15-17.
Statesville, Taylorsville, July 18-21.
Franklin, at Hayesville, July 29-Aug. 1.
Mount Airy, at Booneville.

"A good book," says John Milton, "is the precious life-blood of a master spirit, embalmed and treasured up on purpose for a life beyond." "Books should conduce to one of these four ends—wisdom, piety, delight, or use." —says Denham. Says Henry Rogers: "Upon books the collective education of the race depends; they are the sole instruments of registering, perpetuating and transmitting thought."

ONLY AN OLD "SQUARE" PIANO.

A Pleasing Eulogy Which Will Be Appreciated by Those Who Were "Brought Up" With this Type of Instrument.

The old square piano has been immortalized time and again in verse, but we have rarely read a more timely eulogy than that which appeared recently in an editorial in the Washington Times. Evidently the writer had pleasant memories of the old square and appreciated its influence in the home. The subject is an humble one and simply told and touches a "tender spot" in the man or woman who was "brought up" far away from great conservatories and from the big cities where music abounds on all sides. This is what our friend says:

"An old piano has stood on a pavement near the Times' office for the past two or three days. Out of the window we could see a little colored boy sidle up and strike its keys like a sinner looking into the gates of heaven. Then came two young ladies with their noses in the air. Next was a smart young man with hat on the back of his head. After him was a messenger with a bicycle who tried to see how near the piano he could come and miss it, and register a big scratch on one of its legs. All the others of the procession, like the two young ladies and the smart young man, looked at the old instrument—if they looked at it at all—in indifference or contempt.

"Yet that old 'square' has made a great many hearts light. Its keyboard, now as yellow as butter, has responded to the gentle touch of who knows how many small hands? As we looked at it we could see the parlor where it stood—a square room carpeted with a highly-colored 'tapestry brussels'; furnished with haircloth parlor 'set'; a marble-topped table in the middle, with an album and the family Bible on it; a 'what-not' in the corner; a deep oval frame on one wall with shells in it; two candlesticks and a clock on the mantel; a picture of 'Evangeline' and 'The Rock of Ages'. and a motto over the door reading, 'The Lord is My Shepherd.'

"That is a bleak, inartistic, cheerless sort of a place you say. Well, it was not too bleak or inartistic or cheerless to contain a great deal of happiness, and this old piano played its part in making the happiness. On baking days, when the bread was all out of the oven, the young lady of the house would put on her best linen lawn, iron stiff, and play 'Annie Laurie,' Schubert's 'Serenade,' 'The Last Hope,' and 'When This Cruel War is Over.' Prayer meeting nights the family would sit round while this young lady's mother, in a silver-gray poplin with angel sleeves, played hymns, not 'Throw Out the Life-Line,' or 'Pass Along the Invitation,' but 'Federal Street' and 'Come Ye Disconsolate.' And on Sister Judy's birthday they had a party and danced the racket, the waltz, the polka, the varsovienne, and the Virginia reel and Judy's parents went down the center just to show the young folks some dancing that was dancing.

"If you have never been to a dance like that, where the doctor's daughter plays 'The Bell Goes Ringing for Sarah,' 'John Anderson,' and 'Arkansaw Traveler,' and the venerable principal of the academy throws off his dignity and 'shassays' like the youngest man in the room, you don't know what a good time is. And neither are you any judge of old pianos.

"If we could have back the things that went with the prim 'square' out there on the pavement, we would not give it up for all the 'parlor Grands' that could be manufactured in a thousand years."

Get the Epworth Piano Man's Vacation Offer and Save $100

Make Your Own Terms!



Here's the Piano Bargain You've Been Waiting For

Now let me explain. Nearly all manufacturers have to lay off their men and close up their factories for a while during the dull summer season. I don't like to do that, for it works a hardship on both the men and their families. So I have decided to make such *a generous, money-saving Vacation Offer* on Epworth Pianos and Organs that the thrifty Methodist folks who read this paper will send in enough orders to keep our men busy all summer long. *This is a good chance for you to save money* and for the children to begin their music lessons.

Vacation is the Best Time to Take Music Lessons

And the sooner your children start taking music lessons the easier it will be for them to learn. It has been your dream to give your children a musical education—but don't put it off too long. No one who feels as you do about these things ever intended to put it off too long, but the years slip by so fast and the little ones grow up so soon. **Send the coupon today and see how I will help you.**

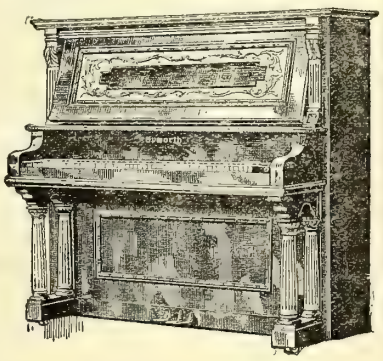
The Sweet-Toned Epworth Encourages Faithful Practice

The Epworth has always stood high in the favor of music teachers, because the children love it, and practice becomes a pleasure. As one little girl said, "It's just like fun."

The tone is liquid, sweet and full; the touch is elastic, and easy on the fingers; the case is noble and distinguished in appearance; the lustre rich and beautiful. It is a joy to play the Epworth; and music pupils make rapid advancement, as is shown by the hundreds of letters we receive. Send the coupon for our VACATION OFFER.

Fifty Music Lessons Free

The best way to learn to play the piano or organ is to take lessons from a competent teacher, but to help our customers who cannot find a good teacher, we have made arrangements with a reliable music school to give you by mail fifty music lessons free of tuition charges. Thousands are learning music lessons by mail, and you will be surprised to see how fast you can learn to play, too. See coupon below.



Wouldn't You Like to Try this Piano a Month at My Expense?—*H.B.W.*

The Epworth is Sent Anywhere on Free Trial—Freight Paid

The only real test of a piano is actual use right in your own home. If you accept our generous Vacation Offer we will gladly pick out a piano in the kind of wood and color you like and with a strong, brilliant tone or a soft, sweet, singing tone, whichever you prefer, and we will send it to you on trial, **freight paid by us.** You can enjoy many musical evenings with the Epworth at my expense while you are getting acquainted with the piano. Invite as many friends as you wish to help you try it. Let everybody sing and see how it brings out the melody of the sweet, old songs in the book of Fifty Favorite Home Songs I will send with it. You need not decide to keep it until you are convinced that it is the very piano you want. Isn't that a fair offer?

My Vacation Offer Saves You $100

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NASHVILLE, TENNESSEE.
H. M. DUBOSE,
Editor Epworth Era.
Our Epworth Piano gives entire satisfaction. Wife and daughter are delighted with its sweet, clear tone. My work as General Secretary of Epworth Leagues of the Methodist Episcopal Church South, carries me over the entire continent. I have found hundreds of your Epworth Pianos and Organs in use, and have heard only words of commendation.

CHICAGO, ILLINOIS.
PROF. E. O. EXCELL,
Publisher of Church and Sunday School Music.
I have used the Epworth Piano for several years and I find it a superior instrument, and all the makers claim for it. There is a clearness, depth, and richness in its tone, which is particularly pleasing.

NASHVILLE, TENNESSEE.
O. W. PATTON,
Publisher Midland Methodist.
We have now had our fine Epworth Piano for years, and after having given it a thorough test we feel sure that the Epworth is fully up to the company's representations.

BLACKSTONE, VIRGINIA.
President JAMES CANNON, Jr., A.M.
Principal of the Blackstone Female Institute.
I congratulate you upon the great success that has attended your business during the last half century, and hope that you may have the success that you deserve in the coming years.
We have been using six of your Epworth Pianos in our school for a number of years. We first bought two, then two more and this last fall again two more. We are well pleased with them and consider them excellent instruments.

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PROF. C. H. GABRIEL,
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THE OLD PIANO.

From a Speech by Grover Cleveland At Banquet of National Piano Makers' Association.

"In many an humble home throughout our land the piano has gathered about it the most sacred and tender associations. For it the daughters of the household longed by day and played in dreams at night? For it fond parents saved and economized at every point, and planned in loving secrecy. For it a certain joyful day, on which the arrival of the piano gave glad surprise, was marked as a red-letter day in the annals of the household. With its music and simple song daughter in her turn touched with love the heart of her future husband. With it the sacred hymn and the family prayer are joined in chastened memory. With it closed and silent, are tenderly remembered the days of sickness, the time of death and funeral's solemn hush. When the family circle is broken and its members are scattered, happy is the son or daughter who can place among his or her household goods the old piano.'

CULTIVATE PATIENCE.

Be patient with your friends. They are neither omniscient nor omnipotent. They cannot see your heart, and they misunderstand you. They do not know what is best for you, and may select what is worse. Their arms are short, and they may not be able to reach what you ask. What if also they lack purity of purpose or tenacity of affection; do not you also lack these graces? Patience is your refuge. Endure, and in enduring conquer them, and if not them, then at least yourself. Above all, be patient with your beloved. Love is the best thing on earth, but it is to be handled tenderly and impatience is a nurse that kills it.—Ex.

A SERIOUS DANGER AND SORROW

One of the most serious dangers of inconsolable sorrow is that it may lead us to neglect our duty to the living in our mourning for the dead. This we should never do. . . . "Leave the dead to bury their own dead," said the Master, to one who wished to bury his father, and then follow Him; "but go thou and publish abroad the kingdom of God." Not even the tender of love might detain him who was called to the higher service. The lesson is for all and for all time. Duty ever presses, and we have scarcely laid our dead away out of our sight before its earnest calls which will not be denied are sounding in our ears, bidding us hasten to new tasks.—J. R. Miller.

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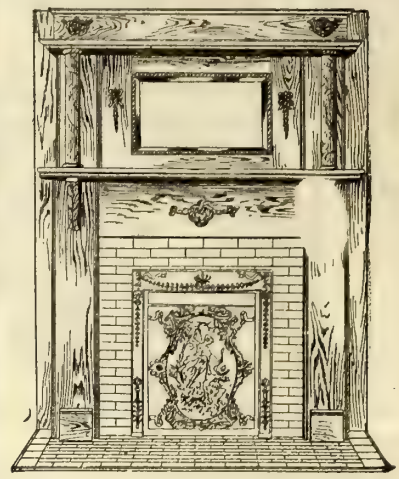
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TO HUSBAND AND WIFE.

Preserve sacredly the privacies of your own home, your married state, and your heart. Let no father or mother or sister or brother ever presume to come between you or share the joys or sorrows that belong to you two alone.

With mutual help bulid your quiet world, not allowing your dearest earthly friends to be the confidante of aught that concerns your domestic peac Let moments of alienation, if th occur, be healed at once. Never, n never, speak of it outside; but to ea other confess and all will come o right. Never let the morrow's su still find you at variance. Renew a renew your vow. It will do you goo and thereby your minds will grow t gether contented in that love whi is stronger than death, and you w be truly one.—Heart Throbs.

TRINITY COLLEGE
NO. CAROLINA

North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, S.

$1.50 PER ANNUM—In Advance.

ESTABLISHED 1855. GREENSBORO, N. C., MAY 27, 1909. VOL. LIV.—NO. 20.

Reading Room
Trinity College
Durham, N. C.

EDITORIAL OPINION

In the British Wesleyan church there has been a numerical decline in membership recently. Referring to this, that great lay leader, Sir Robert W. Perks, M. P., says:

"I have never thought that the progress of modern Methodism can be fairly measured by the number of its members of society. Side by side with the slight decrease of members there has been a marvelous expansion in number of adherents—meaning by that term worshippers and communicants. The Twentieth Century Fund gave a great impetus to the erection of new churches and schools—most of which are largely attended. During the last ten years upwards of five millions sterling has been spent in Great Britain in this way. I doubt, however whether the Methodist ministers of the present time exercise the same personal influence upon the Methodist families which they did a generation ago. Possibly too much attention is given to pulpit work and too little proportionately to pastoral visitation."

* * * * *

This last utterance will strike the thoughtful American Methodist. It shows that, on both sides, the trend is practically in the same direction. I answer to the question, Does the Methodist pulpit hold its own by the side of other churches? Mr. Perks says:

"I think that the general average of ability in the pulpit is far above anything I have known during my forty years of close knowledge of Methodism. That is to say, that the theological attainment and intellectual capacity of the preacher is higher. But our preachers are cast too much in the same groove. There is not the same variety of talent and personal gift. Oratory is at a discount. The anecdotal preacher hardly exists. Sensationalism in the pulpit is a thing of the past. The habit of reading the sermon is rapidly creeping into the church. There is, moreover, a growing tendency to heap upon the already heavily weighted shoulders of the ministry a further burden of secular and clerical church work. The practice of shifting the preacher every three years, in spite of the numerous devices adopted by conference for breaking through the rule, still seriously handicaps the Methodist preacher, and prevents him exerting upon the families of his pastorate the influences he otherwise would, and also makes it almost impossible for him to exert any effective influence of public affairs.

"The result of this is that the "traveling preacher" or "ordinary circuit minister" of British Methodism is being forced into a back place in the councils of the church and also in public esteem. The departmental officials—the missionaries in charge of the great town missions—figure in the front row."

* * * * *

Mr. Perks also comments on the local preacher in a way to be suggestive to Methodists on this side. He says:

"Simultaneously with this decline, as I think, in the influence, though not in the preaching power, of the circuit minister, there has been a perceptible advance in the popularity and the attainments of our lay or local preachers. British Methodism could not exist without the lay preacher. It is a marvel to me that he has not played a far more important part in the history of American Methodism.

"Four of our churches out of every five would be closed every Sunday were we without the layman in the pulpit. I can speak more freely because I am not a local preacher myself. The Local Preachers' Association has of late years taken active and successful steps to guide the studies and raise in public esteem the statues of the lay preacher.

"The result has been very apparent, not only in the pulpits of Methodism, but in the conference and church assemblies where there has been a very perceptible advance in the speaking and administrative ability of the Methodist laymen. The layman is, moreover, more cautious in the pulpit than the ordained preacher in dealing with controversial public questions."

* * * * *

The boy readers of the Advocate as well as others will be interested in recalling that Ex-Senator William M. Stewart, of Nevada, whose death occurred recently, began his sareer as a poor boy, having very limited opportunities. It is said that, from the time he was thirteen years old, he had to labor with his hands, and that he afterwards taught for his support and education. This is a laborious but a good way to begin life. A boy who has the courage to undertake to solve for himself the problem of education is likely to succeed and should always be encouraged by his seniors. Mr. Stewart, after saving a little money, found a friend who aided him to go to college. Having completed his course at college, although without money he had that which was worth vastly more than money and with such preparation for life, soon had in hand all that he needed to pay off his debts and also the nucleus of his fortune. The main asset in the boy is industry and perseverance, and there is no reason why success should not come to those who have the courage to undertake it.

* * * * *

The State of Kansas is subjected to a good deal of ridicule by those who oppose modern reforms. Nevertheless, she has recently added another statute which will stand not only as a bulwark of strength to her youth, but as a monument to the wisdom and courage of her legislators. This is a law forbidding the manufacture and sale of cigarettes and cigarette papers and forbidding the use of tobacco in any form by minors. A law like this, rigidly enforced, would bring up a generation of men who would have no earthly use for tobacco in any form.

* * * * *

Three General Assemblies of Presbyterian bodies were in session during the last week. That of the Southern branch met in Savannah, Ga.; that of the Presbyterian church, U. S. A., met in Denver, Col.; while that of the Cumberland Presbyterian met in Bentonville, Ark. It will be seen that the plucky remnant of the Cumberland Presbyterians is very much alive, notwithstanding the effort of the big sister to swallow her up. A recent decision of the Supreme Court giving them a favorable decision in reference to the title of church property is likely to give them a good fighting chance for life during many years to come. We think they are exactly right in determining not to be swallowed up if they did not want to be. Such high-handed and arbitrary methods of promoting church union are not wise and ought to fail.

* * * * *

Doubtless the weakest point in the religious life of the day is the neglect of home religion. This is perhaps not peculiar to this age, but a weakness which has been more or less manifest in all ages. It is evidently the divine plan that the father of the family should be priest in his home and that he should erect and constantly maintain the family altar. Of Abraham and the other patriarchs, it is frequently recorded, "and there he builded an altar unto the Lord." The abiding place or place of residence was the place of worship. It should be so now.

A writer in the Western Christian Advocate says:

"One of the pathetic things about our modern life is the wide-spread neglect of family devotions. The observance of this custom used to be well-nigh universal, but today, with deep solicitude, we witness an ebbing of the tide.

"No one would presume to say that this decline is general, for there is a countless host who are strict in the observance of this sacred and time-honored custom. The fact remains, however, that a la[illegible]cent.of our confessedly Christian homes have no definite time for family worship.

"Some things are said by way of excuse and apology. We urge the pressure of business, the social engagements, and the numberless things which invade the quiet of the home evening, and lay a tribute upon the morning hours, when family prayers could be most conveniently conducted. Then, too, we argue that we have our private and individual prayer, and that it is quite sufficient.

"Notwithstanding all this, there are multitudinous reasons which plead for the establishment and continuance of a family altar. The children of the home circle with their religious aptitude make vitally important this religious exercise. For the development of a religious attitude and the culture of true piety in the child, nothing can be substituted for the home altar.

"In to this season of worship each member of the family brings some new element, and makes it express the vaster aspiration, the wider view, the heightened joy of living, the fuller realization of the soul's utmost powers which today are opening to human gaze. Thus home devotions will be charged with those mysterious spiritual forces which spring alone from the gospel's heart, and will continue to search lives, to heal wounded spirits, to arrest the young at the parting of the ways, and set their feet on the way everlasting.

"Nothing will be so rich an inheritance to the soul as the recollection of an altar of prayer where God's rightful position in the home life was acknowledged.

"When the family circle is broken and scattered, and we have but the memory of those whom we have 'loved and lost a while,' in the heart's silent times we can hear again the dear, familiar words as potent as the 'still small voice' at Horeb's cave. And the rarest treasure of the soul will be the sweet remembrance of this 'practice of the presence of God' at the family altar."

* * * * *

Speaking of prayer as a habit, Rev. G. Campbell Morgan says:

"We must cultivate the habit of prayer, if we are to live so as to grow in grace. We must be men and women of fellowship with God, of comradeship with Jesus Christ; familiar enough to speak to him without preface or ending; breathing out to him the agony or the joy of the moment, telling him everything as the day glides by.

"Habits need to be created in the Christian life, as well as in the worldly life. A good habit has to be cultivated, even as an evil habit. So also with prayer. You must cultivate the habit until presently it becomes second nature—no, first nature—the principal business of your life, to tell him everything, to speak with him at all times. You will tell him your joys and your sorrows. You will whisper your difficulties, and along the highways, wherever you are, you will commune with him. Cultivate that habit of fellowship, and you will breathe the atmosphere of God's great mountain height. The man who would grow in grace—he is already grounded in that soil—must observe the means of grace, receive the sustenance of the Word, live in the atmosphere of prayer; and all the while he must exercise the life he has by co-operation in the enterprises of God."

Work is the true friend and consoler of man, raises him above all his weaknesses, purifies and ennobles him, saves him from vulgar temptation, and helps him to bear his burden through days of sadness, and before which even the deepest griefs give way for a time.—M. Caro.

"The liquor traffic is the most degrading and ruinous of all human pursuits. By legalizing this traffic we agree to share with the liquor seller the responsibility and evils of his business. Every man who votes for license becomes of necessity a partner to the liquor traffic and all its consequences."—William McKinley.

North Carolina Christian Advocate

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IMPORTANT NOTICE.

We are not trying to thrust the Advocate upon any one. We only wish to accommodate any who desire the paper continued. Any who fail to renew promptly, or to notify us to discontinue at the expiration of the time paid for, will surely be expected to pay, and have no reasonable ground of complaint when we endeavor to collect. Notice to discontinue should be sent direct to this office. Preachers are busy and may forget. So we advise that you depend upon nothing but a written notice to this office if you wish your paper discontinued.

THE CHILDREN'S HOME.

The time has come by common consent as well as the logic of events for a forward movement in the history of our Children's Home. Hitherto the work has of necessity been of a preliminary nature and there being little to observe in the progress of the work it may be that some of our people have become somewhat discouraged. There is no reason, however, for discouragement and we sincerely hope that next Sunday will show the largest results in the way of contributions yet reported from our Sunday schools.

At the meeting of the board last week, it was determined to arrange for the opening of the work within the next few months. Cottages sufficient to accommodate the first installment of children will be arranged and before the meeting of our annual conference, we expect to see the work under way with a goodly family of our homeless ones.

The work of fitting up the cottages will require ready money, and we therefore expect the Sunday schools to be diligent next Sunday to see that we have the largest fifth Sunday report yet made, so that the money may be in hand.

We call attention also to the report elsewhere of the unexpected donation from some one in Morganton last week. This unexpected and unsolicited donation of $100 for the Home is inspiring, and we trust is only the first drop of what is to be a generous shower of such donations.

We also call attention to the suggestion of Brother Richardson, that the various organized Sunday school classes begin to make themselves felt by assuming the support of a child in the home. There might be justification also in asking for larger things. Why may not some individuals begin to plan to provide a cottage as a memorial? We believe the Lord will put it into the hearts of our generous people whom God has blessed with means to do this.

We confidently expect to report large things for the Home during the next few weeks.

GREENSBORO FEMALE COLLEGE.

We closed our account of the commencement at Greensboro Female College last week in the midst of the exercises.

The graduating exercises and the literary address by Dr. George B. Winton, editor of the Christian Advocate, Nashville, Tenn., were given on Wednesday, and the annual concert on Wednesday evening. These exercises were all of unsual interest.

The names of the graduates follow:

Full Course: Bessie Irene Clapp, Mildred Williams Connelly, Bessie May Davis, Estelle Ham, Eunice Caldwell Helms, Araminta Rachel Hester.

Graduates in Music: Eva Blair, Lillian Gwynn, Blanche Dawson, Belle Doggett, Susan Geddie, Huldah Hester, Ruth Hughes, Sadie Steele, Kate Vance Tate.

Graduates in Expression: Sue Brewer Corbett, Rosalie Smith.

Stenography and Typewriting: Bessie Irene Clapp, Mary Drew Land, Clara Kaderly, Mary McIlhenny, Nonie Mills, Sadie Mills.

The address of Dr. Winton was strictly literary and pronounced a literary gem. He chose as his subject, "An Appreciation of the Works of Alfred Tennyson." The address was read from full manuscript and of course suffered some depreciation in the estimation of the audience on this account. This was Dr. Winton's first visit to the college and because of the position that he occupies as well as on account of his reputation as a man of literary acquirements, no little interest attached to his coming. A local daily referring to his ad dress, says:

"It would be impossible to give a sketch of Dr. Winton's lofty sentiments relative to Tennyson, to say nothing of the ornate language and rhetorical diction which clothed these sentiments. He gave an elaborate discussion of Tennyson's largest poems and touched with keen appreciation a few of the shorter gems which have immortalized the poet.

In thanking the audience for the encouragement of their presence and the splendid attention shown during the commencement exercises, Mrs. Robertson especially emphasized her appreciation of the interest and pride shown in the college by the citizens of Greensboro. This commencement closed the 61st year's work of Greensboro Female College, and according to past statistics has proved the most successful of its history. The matriculation of 1909 is the largest made at this institution."

The trustees in their meeting re-elected Mrs. Lucy H. Robertson president, and Rev. W. M. Curtis, secretary and treasurer.

There is still a small deficit on the $100,000 endowment but earnest efforts are being made to close this up, and it is expected that the balance will be secured in a short time. Several good donations were announced during commencement.

APPEAL OF THE CONFERENCE BOARD OF PUBLICATION.

To the Preachers and Laymen of the Western North Carolina Conference—

To most of you it is known that at the last annual conference, which met in the city of Asheville, steps were taken to take up the balance of stock of the Christian Advocate Publishing Company, dissolve the old corporation, and place the whole publishing business of the conference in the hands of a board of the conference to be known as the Board of Publication of the Western North Carolina Conference. Accordingly, our conference terasurer took up all the stock and the last legislature passed the following act of incorporation:

An Act to Incorporate the Board of Publication of the Western North Carolina Conference, Methodist Episcopal Church, South.

The General Assembly of North Carolina do enact:

Section 1. That D. B. Coltrane, J. R. Scroggs, N. L. Eure, W. G. Bradshaw, and J. L. Nelson, their associates and successors, be, and they hereby are, declared and constituted a body politic and corporate under the name and style of the Board of Publication of the Western North Carolina Conference, and as such shall have succession for a period of sixty years, and a common seal which they may alter at pleasure, and shall be capable in law to sue and be sued, plead and be impleaded, in all the courts of the state, and shall have all of the privileges and rights hereby specifically granted, and also those conferred upon corporations by the laws of North Carolina

Sec. 2. That said corporation shall have power and authority to carry on in all its branches the general publishing and printing business, and especially it shall have charge of the publishing of the North Carolina Christian Advocate, the official organ of the Western North Carolina Conference, and all business pertaining thereto. It shall also have control of all of the publishing interest of the Western North Carolina Conference. It may publish one or more newspapers and periodicals by any name desired, and may publish, handle, purchase and sell all kinds of books, tracts, treatises, and pamphlets. It shall have the right to acquire, hold and own such real property as may be necessary for the proper and convenient transaction of its business.

"Sec. 3. That the present corporation known as the Christian Advocate Publishing Company, chartered under the general laws of North Carolina, and doing business in Greensboro, North Carolina, shall have power and authority to sell, convey and transfer to the corporation formed under this act all of its assets, franchise and property of every kind and to merge itself therein. And the corporation organized under this act shall have power and authority to purchase, receive, take into possession and hold all the assets, franchise and property of every kind belonging to said existing corporation.

"Sec. 4. That the incorporators are authorized and empowered to conduct, transact, manage and carry on the business of the corporation. That they shall be elected as follows: W. G. Bradshaw, for a term of one year; J. L. Nelson, for a term of two years; N. L. Eure, for a term of three years; J. R. Scroggs for a term of four years; and D. B. Coltrane, for a term of five years. At the expiration of the term of each the Board shall nominate a successor for a term of five years, who shall be elected by the Western North Carolina Conference; Provided, that in case of a vacancy for other cause than that of the expiration of a term, said vacancy shall be filled for the remainder of the term as hereinbefore provided; and provided further, that the said corporation shall be under the jurisdiction, control and direction of the said Western North Carolina Conference.

"Sec. 5. The incorporators shall submit a report annually to the Western North Carolina Conference, giving a full and accurate account of the business of the corporation. They shall also nominate an editor annually, subject to election by a vote of the said Western North Carolina Conference.

"Sec. 6. The incorporators shall hold and use all of the resources of the corporation formed under this act upon the following uses and trusts and no other, to wit: The wise and efficient promotion of the publishing interest and business of the Western North Carolina Conference; Provided, that all profits which may accrue, over and above what is necessary to meet the expenses of such efficient management, shall be turned over from time to time, as the incorporators may deem wise, to the Treasurer of the Board of Trustees of the Western North Carolina Conference, to become a part of the Conference trust fund for the benefit of the claimants upon said funds.

"Sec. 7. That the property of said corporation, used for its purposes, shall not be subject to taxation.

"Sec. 8. That this act shall be in force from and after its ratification."

In accordance with the foregoing act, we held our first meeting in the Advocate office at Greensboro, on Thursday, May 13th, adopted our By-Laws, and elected officers, as follows: D. B. Coltrane, President; J. R. Scroggs, Vice-President; and N. L. Eure, Secretary. H. M. Blair was elected Agent and Treasurer for the Board.

We are glad to report the business in sound condition and the prospects for successful completion of the present plans of enlargement, good. We feel that our people should be reminded of the magnitude of the recent undretaking of a building besides the entire re-equipment of the office and printing plant, involving an expenditure of about $20,000. It is now nearly three years since this began, and the enterprise has been successfully financed so far, and we confidently believe will be successfully terminated within the next four or five years without asking for further help from the church beyond the $3,000 pledged by the conference, now nearing completion. It is, however, exceedingly important that this fund be completed at once.

We regret to note a slight decrease in the circulation of the Advocate, which is partially accounted for, however, by the new ruling of the postoffice department, which disallows the continuance of the paper to a subscriber who is in arrears for more than one year. The Advocaate has been trying to live up to this rule in good faith, and with the result that many of our most faithful people have, by neglect, allowed their names to be cut off. Moreover, by the report printed elsewhere it will be seen that the preachers have failed by about one-half to make good the conference pledge of 2,000 new subscribers this year. These were to have been secured early in the year. We now suggest that the matter be taken up at once in every charge that has failed to do so, and that the whole number be secured before the meeting of our annual conference at Hickory. There is nothing more important than this, whether we consider the good of the church at large or only the good of this important enterprise of the church.

The interest of all departments of our work demands that we give our paper the widest possible circulation, while the interest of the business now committed to the management of this board demands that all our people become patrons of the Advocate and its printing plant.

Having considered carefully the whole question of circulation, we, as a board, have decided that the price of the Advocate must remain at $1.50 per year, provided, however, that the country churches, may be permitted the $1.00 rate in clubs of ten or more. These churches, however, are to be held strictly to the club plan, which requires that the money be advanced. Any one failing to renew with the club, and allowing the paper to be continued to them will be required to pay at the rate of $1.50.

Experience has demonstrated that it is necessary to keep a man in the field looking after the circulation. This man is of course a heavy expense to the business. He will look after the circulation in the places accessible by the railroad but cannot go to the country churches. This concession on club rates is therefore made to the country churches, in consideration of their services in looking after the work there and seeing that the money is always paid in advance.

We are informed by the Business Manager that the club plan has been abused heretofore and that many have claimed its advantages without complying strictly with the terms, but we, as a board, hereby notify all that the club rate can only be secured in the future by complying strictly with the terms. Otherwise, the subscriber must remit $1.50 per year for the paper.

If the laymen in these churches will not interest themselves sufficiently to secure the clubs, they should not complain if they are required to pay the regular rate. It is circulation that we want, and we must hold to the conditions in thes clubs in order to stimulate circulation. Otherwise, the special rate would be no advantage to us.

We call attention to the bad habit of allowing the paper delivered overtime, and then neglecting or refusing to pay for same. The label on the paper each week gives the date on which paid subscription expires. When the date arrives the subscriber should drop a written notice to the office, to discontinue if he does not expect to pay for the paper longer. Notice given to pastors or any notice other than a written notice to the office is not valid.

We are informed that there are now several thousand dollars due the office in lapsed subscriptions, and we urge our people to co-operate with us in stopping this leak in our business, for in these claims there is large expense in the matter of paper, postage, etc.

We are pleased to note the fine opening in the Job Department. This promises to be a strong ally of the general business of the Board, as well as a stimulus to our people to think more of the matter of publicity and therefore to resort more to the use of the printed page in order to get our people interested in our work.

In this connection we urge our people to think of our own plant when considering anything in the line of printing or publicity. Also, we urge our preachers and presiding elders to make the widest possible use of the Advocate as a medium of communication.

We commend the effort now being made to complete the supplementary building and equipment fund of $3,000. Let each district respond to the call for a sufficient amount to complete this at once. We urge also that the charges that have failed to do so thus far, proceed at once to secure at least the number of new subscribers pledged at our annual conference.

Respectfully submitted,

D. B. COLTRANE, President.
J. R. SCROGGS, Vice-President.
N. L. EURE, Secretary.
W. G. BRADSHAW.
J. L. NELSON.

TWO MORE QUESTIONS.

The Bishop asks 46 questions at the annual conference. I want the next General Conference to put in two more:

How many Church Members go to Sunday school?

How many Sunday school scholars go to preaching?

The answer to the last would, in some cases, be alarming.

A. D. BETTS.

Greensboro, N. C.

NOTES AND PERSONALS.

—Rev. P. C. Battle is assisting Rev. T. C Jordan in a meeting at Spray this week.

—Rev. Z. E. Barnhardt, Mount Airay district evangelist, held a meeting at Moravian Falls last week.

—Revs. A. L. Stanford and A. R. Surratt held a revival meeting at West End Church, Lexington, last week.

—Rev. Dr. J. C. Rowe, presiding elder of the Salisbury district, preached the annual sermon for the Albemarle Graded School last Sunday.

—Mrs. J. M. Rowland, of Manchester, Va., has been visiting her mother, Mrs. C. H. Lewis, in Randolph county. She returned to Manchester last week.

—Rev. Walter Holcomb is holding an interdenominational meeting in a big tent in Nashville, Tenn. The meeting began on May 23, and is expected to coninue until June 13.

—Mr. B. S. Womble, now city attorney for the city of Winston, was in the city last Friday, and made the Advocate office a pleasant call. Mr. Womble was admitted to practice that day in the Federal court.

—The sermon of Rev. Mr. Sigmund, of New York, preached at the State Normal on Sunday morning was very pleasing to all who heard it. Mr. Sigmund came in place of Dr. White, who was providentially detained.

—Miss Emma Page, of the faculty of Greensboro Female College, and her sister, Miss Mary Page, of Aberdeen, daughters of the late A. F. Page, sailed on May 22d for England. They will spend the summer in England and Scotland.

—The congregation at Spring Garden Street Methodist church, situated near the State Normal College, did not have service on Sunday morning, the congregation worshipping with the college to hear the Baccalaureate sermon.

—Rev. D. C. Kelley, D. D., LL. D., for many years a leader in our church, died at his home in Nashville, Tenn., on May 15th. Dr. Kelley was one of the early missionaries to China, and was for several years, treasurer of our Board of Missions.

—Mr. and Mrs. Meredith, evangelists of the Society of Friends, formerly of Indiana, but more recently of Mount Airy, have been holding revival services in the Methodist church at Danbury. Mrs. Meredith was formerly Mrs. Moon, and is well-known in this state.

—Rev. Dr. Sigmund, of the New York Bible Teacher's Training School, ho delivered the Baccalaureate sermon at the State Normal College on last Sunday morning, filled the pulpit at West Market Street on Sunday evening. His sermon was greatly enjoyed by a large congregation.

—Prof. G. W. Bradshaw, of Conley, Va., has been elected principal of Farmer High School, succeeding Rev. S. T. Lassiter. Mr. Bradshaw is a young man, a graduate of the University of Virginia, and has had a successful experience in teaching. He is expected to arrive June 1st, to make preparation for opening the fall term.—Asheboro Courier.

—Beginning with next Sunday, May 23d, there will be a series of special evangelistic services held at the Methodist church. The pastor, Rev. R. M. Courtney, will conduct the services, assisted by Rev. John W. Jones, of this city. Mr. J. Robert Holt, evangelical singer, of Greensboro, will be here and have charge of the singing.—Mooresville Enterprise.

—Rev. Plato Durham, of Central church, Concord, seems to be in great demand as a commencement speaker. On Tuesday evening of last week he addressed the Alumnae of Greensboro Female College, and on last Sunday evening he addressed the Y. M. C. A. and the Y. W. C. A. of Guilford College. On Thursday of this week he delivers the address at Davenport Female College, Lenoir.

—We learn with deep regret of the death of Miss Daisy Gidney, of Shelby, which occurred in a hospital at Charlotte on last Sunday night. Miss Gidney was the daughter of the late Capt. Gidney, for many years one of the leading attorneys of Shelby. She was one of the choice spirits of earth and many a heart will be made sad because of her taking away. May God greatly comfort the bereaved.

—Rev. L. T. Mann, pastor of Main street Methodist church, has with the assistance of the ladies of his congregation been taking the religious census of the town. Each lady was assigned her work on certain streets. Mr. Mann's object in taking this census is to find out the number of people in town who do not attend church, and do not send their children to Sunday school, and then make special effort to reach these people in the approaching revival services.—Reidsville Weekly.

—Rev. L. L. Nash, of the North Carolina Conference, has had to relinquish his work altogether for the present, and has located in Greensboro. We are glad to have Dr. Nash with us, but regret that his health will not permit of continued service. He lacks a good deal of being an old man, and we sincerely hope he may soon recover and be able to do many year's of good work yet. Professor Peele, late president of Rutherford College, fills the vacancy at Gibson, caused by Dr. Nash's retirement.

—Dr. George Adam Smith, the distinguished theologian and author of Scotland, and Dr. Charles E. Jefferson, pastor of the Broadway Tabernacle, New York City, will each deliver six lectures and preach twice at the Vanderbilt Biblical Institute, which meets June 16-23. The published program contains many other inviting features, with other able speakers. This rare opportunity to hear two of the most distinguished divines of England and America (coupled with unusually low rates for round-trip tickets and board for the entire seven days at only $5 in Wesley Hall), will doubtless secure a large attendance.

—Mrs. G. P. Jones, wife of Prof. G. P. Jones, late a teacher at Rutherford College, but recently engaged in teaching at Valdosta, Ga., died at the home of her parents, Mr. and Mrs. G. W. Cochran, Newton, N. C., on last Saturday night. Mrs. Jones was a woman of rare Christian character, having been trained by godly parents in the atmosphere of the Christian church and home. Her husband, Professor Jones, is a brother of Rev. J. W. Jones, of the Western North Carolina Conference, and of Sheriff B. E. Jones of this city. The Advocate joins the many friends in expressions of sympathy for the bereaved ones. The husband and four children survive.

THE CHILDREN'S HOME.

At a meeting of the Board of Trustees of the Children's Home—our Conference Orphanage—, which was held in Winston last week, advanced stps were taken, and plans are being perfected for opening the home for the reception of children, during the next month or two. There will be room for 100 children, by the time they are gathered from the different sections of the conference.

The Board thought it best to consummate some transactions, and perfect arrangements before a public announcement of the Board's action be made. All that has been done, and the plans now being worked out will be made public in a few days. The whole conference will be delighted and enthused when they know of the work already done, and the developments now soon to be consummated.

Rev. J. P. Rodgers, Field Agent for the Orphanage, is doing good work. He has just visited Asheboro and secured $417.00 in that good town, and expects to increase this amount there later on when business gets to be normal again. A note from Brother Rodgers just received has this paragraph: "I have just received a hundred dollar check for the Home from Morganton. This is unsolicited." It would be a delight to the Trustees and others who have this institution at heart, if there should be a shower of unsolicited contributions pour into the financial agent's hands, from all quarters of the conference.

The money is needed now, and there is no noblr object to which contributions could be donated.

Next Sunday is the 5th Sunday, and each school in the conference ought to contribute at least five cents per member next Sunday. Let superintendents and pastors press this important matter. The money is needed to run the orphanage, for ere another fifth Sunday arrives, a first class superintendent will be in charge, and have a number of children in the home.

I am not informed but should think there are at least 40 or more organized classes in the Sunday schools of the Western North Carolina Conference, Baraca and Philathea classes. If each of these classes should decide next Sunday to support an orphan it would put new life and zeal into their work, as well as stimulate the whole school. Then there are fifty other schools that might adopt some orphan from their midst as their ward, and thus we could have the support of 100 orphans pledged for the opening of the Home.

Think upon these things, and better still, adopt the suggestion.

N. R. RICHARDSON.

NOTES FROM THE MISSION FIELD.

The Missionary Institute at Lexington resulted in the following churches undertaking the support of eight Korean native helpers. These helpers cost one hundred dollars a year, and have contributed a great deal to the wonderful success of the church in Korea: Washington Street, High Point, takes one; Norwood, two; Walnut Cove, one; Asheboro, two; and Lexington, three. Could the attendance have been as large as the Board of Missions hoped for, the whole twenty that Dr. Lambuth dseired would no doubt have been provided for.

Kanana, the Korean Slave Girl.

Class number one of the Asheboro Sunday school is composed of little girls from eight to twelve years old. Their teacher, Mrs. W. D. Stedman, has named them the Sunshine Class because by obeying their parents, being affectionate to one another and by their helpful deeds to all, they try to scatter sunshine all about them.

Not content with making Asheboro brighter, they attempted last year to send their sunshine clear around the world. Their teacher gave them mite boxes that they might collect all the pennies they could to help the little heathen children. At Christmas when they brought in their boxes each one also brought in a little letter telling how she got her money. Some said they asked their friends for some of it, but most of it they earned. Some washed dishes, swept the floor, minded the baby, brought in stovewood, and did all sorts of things to help mother, and anybody else who would pay them. The amount collected by the class was $15.45. This the children voted should be sent to Brother Moose in Korea to buy Bibles and Testaments for the little Korean boys and girls of his mission station. The following interesting letter from Brother Moose is in reply to the letter sending their money.

CHAS. A. WOOD.

Choon Chun, Korea, March 22, 1909.

Mrs. W. D. Stedman, Asheboro, N. C.

Dear Mrs. Stedman:—Some days ago we received your good letter, which was forwarded us from the Mission Rooms in Nashville.

We say hurrah for the Sunshine Class. We are glad that you have been lead to direct your efforts to the children of the heathen world and doubly glad that you selected Korea as the field for your efforts; and also thankful that we are permitted to work with you in this field. The We in this letter stands for Mrs. Moose and myself. She is just as much interested in every department of the work as I am and we work together in every way possible to give sunshine to these darkened people. We here and now thank every member of the Sunshine Class for the interest shown in the work we are trying to do. I am sure if you could only be here and see the great need for letting a little sunshine into these dark lives that you would never regret in the least any sacrifice that you have had to make to save the money given for this cause.

We shall not be able to use the money just as you suggested in your letter, that of giving Bibles to the girls and boys, since so few of them can read. There is not one girl in two hundred that could read a book if it were given her. There are some boys who can read, but these are few compared with the entire population. Among our Christians many of the boys and not a few of the girls learn to read. Even the women, many of them past middle life, learn to read after they become Christians. So you can see at once the difficulty in the way of using the money as you suggested.

Now we must tell you how we have decided to use it and we trust that you will be pleased with our plan as much as we are. Just about the time your letter came to us we were asked to take a little girl and bring her up as our girl. This is a very interesting case and we feel sure that you will be glad to have a part in saving the little girl from a life of sorrow and misery. The little girl is only eight years old. Her father is dead and her mother has been a slave, so our little friend was born a slave and remained so till some months ago, when a new governor came to this province and ordered the slaves to be set free. There are no male slaves and have not been for about three hundred years, though there are many female slaves in all parts of the country. The governor's orders were at least carried out in some cases, though I think they were disregarded by most of the people in the province. At any rate the mistress of Kanana, our little girl's name, obeyed orders and freed the mother and the girl. The mother was already the wife of a man in the community, as is always the case with slave women. If she has sons born to her they are not slaves; but all the girls are the property of the master. As I said, Kanana's father was dead and she did not live with her mother, but remained in the home of her mistress, who is a high class woman. There is a saloon keeper in the town who wanted the little girl for a wife for his small boy. So, without consulting the girl's mother in the matter he went to an uncle of the girl, who made the trade and the papers for the engagement were made out and the matter settled, and they thought she was to become the saloon keeper's daughter-in-law. The mother and girl had in the mean time become acquainted with some of our Christians, and were attending church and professing to believe the doctrine. They had caught a ray of light, and, as is always the case with every ray of light, there came a ray of hope. This hope was that this unwelcomed and unwanted engagement might in some way be broken off. Now in Korea marriage engagements are not like pie crusts, made to be broken. It is easy enough and a very simple matter to break and separate after marriage, but to break an engagement is a much more difficult matter. However, in their distress they came to us to see if it were possible for the pastor to do something to break off this engagement to which neither of those most interested had consented. At first we did not see that we could do anything to help them out of the trouble, as we understood something of the difficulties in the way.

The mother wrote a document, or rather had it written, giving the girl to us to do as we pleased with her. The former mistress consented to this, and seemed anxious for us to take the girl. Just at this time the man who wanted her and who had papers, came and by force carried her to his house and installed her as his future daughter-in-law. About this time my work called me to the country, and while I was away from home Kanana arose early one morning before the other members of the household, and ran to the home of her former mistress, who, knowing she could not protect her, told her to run to our house. So she came, and Mrs. Moose took her in and protected her from her enemies till I returned home. I went to see the officers and they said that as the mother had not been consulted concerning the engagement, and had given her to us, that it was all right for us to keep her. So she is now in our home and is studying with our own girls. Now we are going to use your money towards clothing and educating this little helpless creature whom we have been able to rescue from a life little better than death itself. We hope you will adopt her and furnish the money to educate and train her for a useful worker among her people. She is quite pretty and bright enough to become a useful woman. We want you all to pray for her that she may become a true Christian.

Your fellow servant,

J. ROBERT MOOSE.

THE SORE BEREAVEMENT OF THE METHODIST EPICOPAL CHURCH, SOUTH.

No one well informed in the history and biography of the Methodist Episcopal Church or the Methodist Episcopal Church, South, will deny that usually one at least of the Bishops of each has been an orator of superior grade.

At the first great Missionary Conference of the Methodist Episcopal Church, South, which was held in New Orleans, Bishop Galloway delivered a powerful missionary address, at the close of which a spontaneous offering of $50,000 was made for the founding of Soochow University in China. It was stated at the beginning of his address that no money should be collected at this service, and when at the close the first offer of $1,000 was spontaneously made, the Bishop arose to protest that no collection was to be taken. But Bishop Alpheus W. Wilson, now the senior bishop of that church, affectionately laid his hand upon the head of Bishop Galloway and said: "Sit down, golden-mouthed one, sit down. You have had your say; now we must take an offering."

A large proportion of the Bishops of the Methodist Episcopal Church, South, have been eloquent men. In its early days the renown of some of them spread throughout the land, and at no time could it be affirmed that the day of orators has passed.

The fame of Bishop Galloway as an orator is widespread. But it is not his sole claim to reverent and permanent remembrance.

Bishop Galloway was a Southerner of the Southerners, born at Kosciusko, Miss., September 1, 1849, and was graduated from the University of Mississippi in his nineteenth year. He was married on his twentieth birthday to Miss H. E. Willis, of Vicksburg, Miss. In that city nine years later, refusing to forsake his post during the plague, he was attacked with yellow fever, and later was reported to be dead and his obituary was written. After a successful ministerial career, he was chosen editor of the New Orleans Christian Advocate, in which post he showed rare talent, and in 1886, in his thirty-seventh year, he was elected to the Episcopacy.

"Golden-mouthed" indeed he was. This simile used by Bishop Wilson "has come down to us from a hoar antiquity." It was applied to John "Chrysostom" (the surname signifying "golden mouth"), the most eloquent preacher of the early church.

Bishop Galloway answered to every test of an orator. His physical frame was sysmetrically formed. As he appeared and looked upon an audience—tall, straight—he exerted a peculiar and delightful influence by the expression of his countenance. Those that have seen the sparkle of his eye and felt the sweetness of his smile can never forget him. His voice, a strong baritone, was excellent, and it was as responsive to his articulated breath as the strings of a harp to the touch of a skillful player. His was the oratorical temperament, which may be defined as a spontaneous readiness to express thought and feeling. His manner was seductive, even when the matter delivered was not weighty. His statements were clear and his utterance rhythmic without degenerating into singsong. Great transitions in immediate succession, and that without abruptness, were within his power.

He was also capable of a high grade of extemporaneous speech, and equally able to deliver memoriter passages with all the freshness of a momentary impulse. Bishop Galloway had also at command three great weapons of speech: the glance, the tear, the pause. His conversational gifts were unsurpassed and his prayers in the family circle and in the great congregation were as simple and as reverent as though he had been a brother of humble station, recognizing hiself as such and depending wholly upon Divine assistance. Brotherliness irradiated all his accomplishments; for he did not wear "Fraternity" as a mask, or use it as dust to obscure a selfish object.

Bishop Galloway arrived in this city from an extended tour around the world on Saturday evening, February 23, 1895. On Sunday morning he preached in Madison Avenue Methodist Episcopal Church. On Monday morning he addressed the Preachers' Meeting, and on the same evening a dinner was given to him by the Social Union. A more admirable address from every point of view we have not heard. He did not consume the time by reminiscences of the external features of his travels. Reverently thanking God that he had not been delayed nor encountered a serious accident, and had been kept in perfect health, he devoted his address to the impression made upon his mind by the progress of Christ's kingdom, and spoke among other things of the emotion with which he looked upon the church that was built by the men that buried Thomas Coke in the sea. The Christian and the minister prevailed over the Bishop, and not a reference to his episcopal capacity passed his lips. On the subject of fraternity he sailed smoothly between Scylla and Charybdis; without an expressed or implied concession that his fathers were not sincere, he conceded to our fathers purity of motive and the exercise of the best judgment they could command. He asserted his devotion to the principle of fraternity and illustrated its operation in the foreign fields. During the entire address he avoided the errors too common, of introducing controverted subjects on a festive occasion and of flattering another church at the expense of his own.

He was bold, a staunch friend of his native state and of the South, an opponent of the saloon, an advocate of prohibition, and urged upon his own people the cause of the negroes.

On January 12, 1896, in Jackson, the place of his residence, he preached to an immense audience, a large proportion of whom were members of the legislature of Mississippi. He pleaded for the sacredness of home life and the majesty and integrity of government. He denounced the rule of the mob and attributed it largely to the law's delays;

he protested against the sentimentality which busies itself in securing the pardon of criminals. He called for the prohibition by law of the carrying of pistols, characterized the professional juror and jury fixer as the most contemptible and vicious of men. As he drew near the close he made an appeal to all legislators and citizens to make it impossible to say that "a full and shameful share of these crimes and lynchings are in our own great state of courts and churches, of homes and schools. In the name of God and humanity, let us sustain the forms and majesty of the law. Pulpit and press, church and school must thunder in eternal protest until mobs are unknown, constitutional law sacredly enthroned, and the infamous pistol forever prohibited."

For many years Bishop Galloway was president of the Prohibition Executive Committee of the State of Mississippi, and it was largely due to his efforts that the temperance legislation that has recently taken place i nMississippi was enacted. It is not always the case that orators are good parliamentarians, yet there have been such. Bishop Matthew Simpson had few, if any, superiors as a presiding officer, and, according to all the testimony that has come to us during the course of his episcopacy, Bishop Galloway was an able parliamentarian.

For several years his constitution had shown unmistakable symptoms of dangerous instability, but the cause of his death was inability to resist an attack of pneumonia.

One might philosophize on whether he would have lived longer, thus exerting a more permanent influence, had he restrained himself, refused the constant calls, and economized his vitality by frequent rests and abstention from social life; but none can tell.

Time is not a measure of quantity.

Chafing under restraint might have shortened his life and lessened his achievements. Even, as at the other extreme, a few whose mental and physical movement is naturally slow, whipped up by emergency, sometimes develop wondrously, yet the majority of such destroy themselves, so a genius, restricted, may be harmed, whereas if he burn out, consumed by his own energies—if they were rightly directed by the light of eternity and not by the comparative darkness of time—he may be found to have accomplished more than otherwise would have been possible. Natural Law and Divine Providence sometimes run together, but sometimes diverge, and then Providence "shapes our ends" as heredity and environment combined never could have done. Therefore, neither his friends nor his church can wisely attempt to determine either that his early death was an accident or wholly a consequence of overwork and excitement.

In addition to the hope of everlasting life and never-to-be-broken union, great must be the consolation of his family in his achievements and in the universal love which his personality and deeds elicited.

What more fitting close to this tribute can there be than the last paragraph of his address delivered before the Inter-Church Conference on Federation in this city in November, 1906?

"I shall never foget the trip that I made some years ago from the city of Jerusalem. In the morning I worshipped in the church on Mount Zion and received the Holy Communion from the hands of an Episcopal clergyman. In the afternoon several ministers and myself concluded that we would walk over the Mount of Olives and spend an hour at the summit. We passed by St. Stephen's Gate and crossed down by the garden, and instead of taking the Hosanno Road to the right, we went right up over the mountain pathway where the Savior always trod. When we were about halfway up the mountain strange sounds fell upon my ears; the deep-toned bells of a church began to ring out the hour of services, and the tower of the Mosque of Omar began to send forth the wierd strains of the Moslem call to prayer, and then the martial notes of a Turkish bugle in the barracks joined the strange medley, and over the crest of the hills and back from the rocks the sounds seemed to be blended in a perfect harmony, and they fell upon my ears as entrancing music. I instinctively uncovered, and said, "O God, so may it be in some sweet Sabbath afternoon coming over the Olivet of our Christian faith, and up from the discordant notes of earth will rise a perfect and eternal harmony!"

These were his words, but who can reproduce or describe his manner! The music of his voice still rings in our ears; the majesty of his pose, the upward glance, the grace of his gesture are still before the mind's eye, and will be, till memory, wearied of the things of earth, retreats before the anticipation of immediate entrance into the realm where no physical instruments or symbols are needful to communion with the children of the Lord.—New York Christian Advocate.

OUR GEORGIA LETTER.

By Rev. George G. Smith.

The more I study Paul the more I am impressed with his being an up-to-date man. He would not likely be a popular preacher now, in fact he was not then, and his writings are far from popular with advanced thought men and rationalists, nor will a hasty reader who casually looks below the surface, see the wonderful adaptation of his precepts to the present time. Those who look clearly will see that what was in Rome, Corinth Collossee, Galatia, is just as present in this day and the injunctions Paul gives them are needed by us. The tendency to reaction in religion was as strong then as now. The Old Adam, after the Christian's renunciation of his rule came again. There crept over the soul a drousiness which ended to a death-like slumber. The Christian needed to be awakened and alarmed lest he fall into the old snare, and lost in sensual enjoyment, and in yielding to natural tempers, all that he had hitherto secured, lost. The Roman needed to be aroused because the day of the final close drew very near.

The sad truth to which we cannot shut our eyes is that we can never provide against religious reactions. They come like a polar blast over us when we are in the glow of a gracious revival, or when we meet one in the joy of a new experience. We dread the enchanted ground where the air tends to delay sleep which is ahead. The Saviour earnestly warned against carelessness and unwatchfulness. The great reformers sadly acknowledged that indifference so often succeeded the greatest zeal and warmth. Dr. Watts used to sing,

"My drowsy powers why sleep ye so,
Awake my sluggish soul."
Awake my soul, stretch every nerve.

We need not hope to get to heaven without exertion. The best man cannot trust his momentum to carry him on in his Christian life. A genuine Christian must work and work hard if he advances in holiness. A deadly slumber will steal over us all if we do not use every effort to keep awake. When our religious earnestness abates, our desire for sensual pleasure will grow. Bunyan, in his holy war, tells how Mr. Fleet managed to escape when nearly all the foes of man's soul were put to death. To watch against fleshly lusts, which war against the soul, and to prevent them from ruling us by putting on the Lord Jesus Christ, must engage us as long as we live. Paul's enumeration of these dangers shocks us now, and it seems strange that it was necessary to warn against such vices then, vices which he speaks to which we think no Christian could ever have given indulgence or thought of yielding to.

There has been a wondrous change that has passed over the moral code of the people in the last two or three centuries. But these warnings were neede then, and things grew worse as years sped on. Jerome in his day tells of the laxity of manners among Christians, and we are shocked with what Chrysostom tells of his time. The gross immoralities of the middle ages and of the early days of the Reformation, when drunkenness and revelling and wantonness, were not even under the ban, among those who were willing to give their lives for their faith, shows the great distance that there is often times between a loud profession of religion and a steadfast morality. These appetites and passions are not destroyed by any religious attainment whatsoever, and we must ever be on our guard. An old man who looks back over three score years and ten and who remembers how many he has seen who were first confident, then careless, then criminal, may well sound the same note Paul sounded when he said, "Awake, cast off, put on." We may suspect some danger nigh when we profess delight. To avoid these perils let us put on the whole armor of light. The sword of the Spirit, and the shield of faith, and helmet of hope, are as needful now as they were in the days of heathen Rome.

Times have changed but men and women have not. They are as susceptible to temptation now as they ever were and need continually to watch and pray, and never think the victory won till they obtain the crown. The most brilliant preacher I ever knew fell a victim after he had reached the highest point of fame. The greatest statesman I ever knew became almost a driviling idiot from drink. A man who had once been in the United States Senate, who was a major-general in the war between the states, fell under the wiles of a beautiful and wicked woman, and died a few miles from me in a wretched cabin, where he had lived, eking out a living by hauling wood to the city. A preacher whose eloquent speech had enthralled thousands and who had been elevated to a high office in the church, was detected, disgraced, and expelled from the church, and died in the wilds of a new state. We cannot be too careful. We cannot trifle with drink, we cannot read questionable books, we cannot take liberties with the other sex, we cannot allow carnal security to put us to sleep. We must put on the Lord Jesus Christ and give no kind of reign to the flesh. We need not leave the world and hide in a cave or monastery. If we have the whole armor of God and have the constant personal presence of our Lord, we are safe everywhere and at all times.

It is as true now as it was in the days of Paul "the Lord is at hand." Salvation is nearer to us than when we believed. A fair young girl carried away with enthusiasm, her face glowing, said: "O, I am so glad that the Lord is coming so soon! I shall see him! I shall see him! Happy in the Lord. Hallelujah. This is about what she said. Oh, my child, I shall probably see him long before you do. If some others need the personal coming to make them careful, let those of us who know death is so near be ready for our Lord, who has said He will receive us unto Himself. May our loins be girt and our lights burning.

THE POWER OF PRAYER.

I like prayer as an act, and I don't want to forget the significance of it. Just a little prayer thrown up by that man as he walks along the street past the open saloon and smells of that which is inside, and feels the awful craving sensation of yesterday upon him, and he is almost drawn that way until he lifts his heart up to God in prayer and gets strength to pass by.

Prayer counts when it is but an act, but when prayer becomes the attitude of the soul then the glory comes in, and the possibilities of life begin to open as they have never opened before. It is not a question of what he is called to do, or what he is called to say; in the secret moments of his life he is forging and fixing that strength of character that is to stand him in such good stead when the time of trial and testing comes, as it will come to each and everyone of us.—Bishop Wilson.

HARD WORK.

A life without hard work would be stale and flat. "The salt of life is work," it has been said; and the salt that each one most needs is the particular work that God has laid upon that one. It is well to remember this when one's own work seems to be a misfit, and probably no one ever lived who was not one time or another tempted to feel that about himself. This is a part of the very saltiness of work; it puts tang and life and temper into character to keep at a thing when only dogged self-forcing can hold one to it. Let us be glad that the salt of our life is chosen for us. If we made our choices we should too often take sugar instead of salt, and the system could no longer stand that.—Sunday School Times.

"There is a tide of the soul as well as of the sea. He is wise who uses the flood-tide for good when it risese in the soul. As at sea the sailor seizes the flood-tide for accomplishing what he could not otherwise do, so the mariner of life's sea should use the highest aspirations and the noblest impulses, and not allow them to ebb until they have resulted in some real good. Too many of us allow the sea of the soul to swell and surge, ebb and flow; and nothing more results from it than the washing of the sands.'"—Christian Observer.

Jehovah wrestled with Jacob. Oh, that God would wrestle with men in this town! Washington prayed at Valley Forge, Lincoln prayed in the dark hours of the war between the states, Havelock spent two hours daily in prayer during the Sepoy rebellion in India. God is able to supply all our needs and considers nothing too good for him who really prays. Pray before the chains of sin are fastened around us.—Selected.

From The Field.

Salisbury District Notice.

The Salisbury District Conference will be held at Forest Hill church, in Concord, July 15-18, 1909. The following are the committees:

License, S. B. Turrentine, J. B. Craven, and R. D. Sherrill.

Ordination—H. C. Sprinkle, J. T. Stover, and A. R. Surratt.

Recommendation—P. T. Durham, James Willson and M. D. Hix.

Rev. A. L. Stanford will preach on Wednesday night. Rev. J. E. Gay will preach Thursday morning at 11 o'clock.

J. C. ROWE.

Stoneville.

As I have not written any report of my work since arriving at Stoneville on the 2nd day of last December, I feel that it is due my people to do so.

The work is gradually taking on life, and I have the satisfaction of working in the faith that I shall be able to make a good report at Conference. We began the work with five appointments and now have eight. We began with two Sunday schools and now have six and hope to get two more started within the next month. We are about finishing one church building, and are now collecting our subscriptions for the erection of another.

Brother D. H. Comann held a series of meetings at Stoneville, beginning on the first Sunday in April. His sermons were of great power and such as every congregation should hear. The people of Stoneville became very much attached to him, and the church has been greatly strengthened. There were some professions of faith by parties who have been very hard to reach and it seems that only such intelligent appeals as he made were adequate. The Methodists of the Stoneville circuit are among the most loyal I have ever seen.

J. H. ROBERTSON.

Epworth League Convention.

Six trans-continental railroads reach Seattle where the Eighth International convention of Epworth Leagues will meet July 7-12: the Canadian Pacific, Great Northern, Pacific, Burlington, Union Pacific, and Southern Pacific, all entering the same depot at Seattle.

Greatly reduced rates will be in effect on all these roads from May 26, to October 31st, such as $92.00 from New York to Seattle and return; $62.50 from Chicago; and $50.00 from Kansas City. Stopover privileges are allowed both going and coming, and tickets are good for return up to October 31st. Any local ticket agent can quote rates and sell tickets from your home town through to Seattle and return.

Sleeping car and meals are an additional expense. Berths must be engaged as far ahead as possible, as there will be a great demand around convention time. Berths should be engaged clear through to Seattle, as in rush times, holders of sleeping car tickets are taken right through, while those who have no reservation are held back until other trains can be made up to carry the extra passengers.

A lunch box, well filled with nuts, raisins, and other preserved foods is an invaluable possession on a crowded train where opportunities for dining car meals are precarious.

Quarters in Seattle can be engaged ahead by writing to Seth H. Morford, chairman of entertainment committee, 419 New York Block. Visitors will be met at the depot in Seattle, their baggage taken care of through the committee and they will be sent to their temporary homes in the company of young guides.

Do not surrender baggage checks on the train excepting to baggagemen authorized by the committee.

Seattle nights are cool; bring a wrap for evening wear.

The local committee will maintain headquarters for Epworth Leaguers during the convention period.

A MEDITATION.

Earnest, conscientious, R. C. Rube, sat in the shabbily furnished library-bedroom-livingroom of the parsonage of a mission charge, gazing at his slender stock of books. "But if I had more," he said, half audibly, "I would not have time to study them." This loosed the pent-up emotions and thoughts and brought them out in intelligible, if not audible symbols. "A college course would be a failure if it did not stimulate a craving after knowledge; and refine and intensify the aesthetical nature; but was it not cruel to insist on their development and then thrust one where circumstances forbade the pursuit of one and the gratification of the other?" Then his mind took a broader sweep and a more altruistic view, as he thought of his parishioners scattered through a territory twenty-five by eight miles. His sense of duty made him long to do the best for them; and yet his judgment told him he was not doing it, absolutely; though he was, as far as circumstances would permit. That territory demanded every minute of his time, he clearly realized, as a call for ministry after ministry, varied and complex, came to mind; but how could he give it all on that salary. A multitude of cleanings about the house and lawn called and their call must be heard and heeded if the place was to look like the habitation of a cultured being; the garden must be tended, for in a vision he saw where the summer's sustenance for man and mount was to come from. Human sympathy, to say nothing of conjugal love, demanded that he relieve his wife, whose mendings, makings, and remakings, began early and lasted untill late, of the heavier burden of housekeeping. These would dissipate his energy and distract his mind so that the little time left would be robbed of much of its possibilities.

Should he give it all up and turn to something else? His college friends were all living more comfortably. There was in him a deep-seated consciousness of his call to the ministry that, if he did would haunt him through life. But now he was followed by the consciousness that he was not giving his best self to the present work!

Another spirit entered the room and divined his mind. Though her hands were full of work and her mind of cares, with a gentle voice she talked with him and left, but not before she had changed the atmosphere. "Maybe that intellectual thirst would help him to inject power into the aspiring youth in his congregations; that consciousness of tied hands make him more patient and help him to sympathize with many a mother as she struggled, being limited."

He prayed, and as he prayed, he who was tempted in all points like as we are enabled him to say "thy will be done," and to rise singing:

"What a friend we have in Jesus!"

A MEDITATOR.

THE CHILDREN'S HOME.

Treasurer's Report.

Fifth Sunday in January.

Previously acknowledged	$287.13
Olivet.	3.27
Mt. Pleasant	1.45
Marshville	2.09
North Asheville	5.04
Pisgah, Lincolnton circuit ...	.80
Mooresville circuit	3.17
Bethlehem, Farmington ct. ...	1.77
Stokesdale	.43
Mt. Olivet, Davidson ct.	5.75
Union, Macon circuit	1.25
Morven	4.25
Charlotte, Brevard St. (Last year)	12.81
Wightman, Ansonville circuit .	1.60
Boone	1.20
Salem, Franklin ct.	2.40
Mt. Zion, Haywood ct.	1.00
Mt. Airy circuit	6.70
Bethany	.55
Kannapolis	1.00
Arney's chapel, Table Rock circuit	.70
Mt. Grove	1.30
Centenary, Davidson ct.	.50
Bethel, Morven ct.	1.09
Salem	5.00
Salisbury, Baraca Class	2.00
Cullowhee, Webster ct.	1.00
Salem, Ansonville circuit	.70
Cedar Hill	.50
Hendersonville	3.85
Center, N. Monroe and Icemorlee	1.60
Asheville, Central	19.41
North Wilkesboro	11.12
Winston, R. F. D. 4...	34
Cherryville	1.00
Maiden, Maiden circuit	5.25
Alexander	1.00
Green River, Lebanon	.55
Total	$400.48
J. P. Rodgers, Agent	778.18
Cornelia McDowell, Arney's chapel	5.00
Hendersonville, Thanksgiving,	17.15

G. F. IVEY, Treas.

Hickory, N. C.

"ALL RIGHT."

"How are you today?" said the friend. "All right," was the rejoinder. The young man says he is all right, the young woman says she is all right; old men and children claim that they are all right. What does it mean? In ninety-nine cases out of five score the speaker has reference to his physical well being. He feels no aches or pains, nor is he in distress of mind. He has acquired the habit of answering back, "All right," and follows this custom. So far the remark is indicative of happiness, light heartedness, and optimism, it has a place in human association, but there are other things. When a man is all right, in deed and in truth, he has no deformity of body or physical pains; his mind is strong and clear; his soul is correct and pure in the sight of the Lord.

To be all right means to be all right. The expression often is voiced thoughtlessly without any comprehension of what it includes. When one stops to examine himself, and compare his life with the life of the One which was "all right," he is careful to select another answer the next time. Indeed, studying the words with all they include, to utter them makes one feel a little bit like the Pharisee who stood and prayed and thanked God that he was not like other men. In effect he told the Lord that he was all right, and that most everybody else was wrong. It is cheerful to hear this response, and yet it has a serious side which may escape the notice of the speaker.—Religious Telescope.

THE COST OF THE SLUMS.

No less an authority than Jacob Riis declares:

"We in New York let our city grow up as it could, not as it should, and we woke up to find ourselves in the grasp of the slum, to find the population of 2,000,000 souls living in an environment in which all the influences made for unrighteousness and for the corruption of youth. We counted thousands of dark rooms in our basements in which no plant could grow, but in which boys and girls were left to grow into men and women, to take over, by and by, the duties and responsibilities of citizenship. That was our sin and we paid dearly for it, paid in a tuberculosis mortality of 10,000 deaths a year, half of which were due directly to the dark and airless bedrooms; paid in an indifferent citizenship that was a dead weight upon all efforts for reform for years. You could not appeal to it, for it has lost hope, and we have paid for it in treasure without end. It is a costly thing to forget your neighbors.—Missionary Review.

WHAT WOULDST THOU HAVE ME TO DO?

For each one of us, whether on a bed of pain, in feebleness and uncertainty of purpose such as comes with ill-health or overstrained nerves, or what ever else may be our immediate condition, nothing is more urgent, nothing more behooves us than to ask, "What wouldst thou have me to do? " For whatever our state, however helpless and incapable, however little service to God or to our neighbor seems within our power, there is no doubt at all as to his willingness to do something. Not necessarily any great thing; it may be only some little message of sympathy and comfort to carry to one even more lonely than we are; it may be some tiny pleasure to a little child, or a kindly word or glance to one whose own fault has cut him off from the general kindness and pity; it may be even only in humble patience to stand and wait till he makes his will plain, abstaining the while from murmur and fretfulness; but in some shape or other, be certain that your Master and Lord hears and will answer your question, "What wouldst thou have me to do?" —H. L. Sidney Lear.

MAKING PREPARATION.

When people are about to embark on a long journey, they are generally careful to make suitable preparation, anticipating, if possible, every need, and guarding against every danger. This is a wise thing to do, and the principle applies equally well to the journey we are all making towards that bourne from which no traveler returns.

The late Dr. Theodore L. Cuyler, whose saintly character is universally acknowledged, once illustrated this idea with a story from the lips of an old-time Southern slave, who was mourning the death of his master. "I hope he has gone to heaven," was remarked to the slave, and back came this wise reply: "I'se afraid he has not gone dar, fur I neber heard him speak o' dat. When he go to the Norf or to de Virginny Springs, he allus be gittin' ready fur weeks. I neber see him gittin' ready fur goin' to heb en."

It is to be feared that very many people are dreaming of going to hea ven who are not seen "gittin' ready fur goin'." The man who never prays nor reads his Bible, nor gives himself to God, nor helps along any good cause, is like a traveler starting on a journey without "gittin' ready."—Michigan Christian Advocate.

The Epworth League

CONDUCTED BY

Rev. R. E. Atkinson, West Asheville, N. C.

The League idea is: consecrated, intelligent and experienced in service.

Our Magna Charta is: "A League offensive and defensive with every soldier of the Lord Jesus Christ."

He who ceases to love the children and the company of the young is rapidly growing old.

We were disappointed when we saw no mention of the League in the report of the Charlotte and Morganton district conferences.

We trust the Leagues are growing in strength in these districts and new one are being organized.

Recently one was heard to make the following remark: "The Leagues in the Western North Carolina Conference were enthusiastic and the work inspiring—the influence went forward with a sweep, but the interest waned. All interest seems to have been lost."

It certainly is not the fault of the organization. Why? Why?

Those in authority encourage the cultivation of a more devout life—a spirit-filled life, one of deep consecration.

We can hasten on this glad day by being a Leaguer, or a League pastor and becoming students of the weekly prayermeeting topic in the Era. Topics prepared for "devotion, thanksgiving, confession and communion." Topics for outdoor, cottage prayermeetings.

These afford ample opportunity for progress and development along all lines.

"Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me," is being understood as never before by thousands of young people in the League. Those who co-operate with the pastor in visiting the sick, distributing to the poor, ministering to those who are in prison, inviting and welcoming strangers, and establishing flower missions for the impotent and shut-ins.

Does any pastor have trouble in raising the collections? Does he need some one to raise a special? If that pastor will reveal to his League that he desires them to serve in this capacity, and that they will relieve him of a duty that so often hampers and hinders the pastor in looking after the flock; and that they not only serve him, but render a beautiful service to the Master, and that their streugth will be renewed as they serve the duty will be performed very gracefully and speedily. Brethren, try it, f you have not.

The story of Atlas bearing up the pillars of the heavens is not a fable when applied to some posts and stations of human duty. The post of president of the Epworth League is most responsible.

The incumbent should be a consecrated, wide-awake man or woman, and one who understands the significance of his task.

Let such a man or woman be diligently sought for. He may be found "among the stuff."

Our Washington Letter, May 13th, in the Advocate, contained this paragraph:

"The 18th anniversary of the Epworth League was appropriately observed by our church here last Sunday. Following the interesting services as provided for in the program sent out from Nashville, held jointly by the junior and senior Leagues at Mt. Vernon that evening, our pastor, Dr. Wells, preached a special sermon to the young people on the League work."

How appropriate to have such a helpful service followed by a splendid sermon from a League pastor to the young people! It is not difficult to see that the results are precious and abiding.

The annual report of the Sunday school board gives a gain of 455 schools over 1907. The Epworth League a gain of almost 300.

The Sunday school report is considered very encouraging. May we not consider the League report more encouraging?

The Sunday school is of long standing and well established, while the League has only observed its 18th anniversary. The Sunday school has had the sympathy and support of every class for sometime, but he League has never had the sympathy and suppor of all Methodism—not all the pastors.

The Sunday school report, is, indeed, encouraging, but the League report is more encouraging.

Many deplore the lack of knowledge in the church and among the young of church history and valuable books, of biography and doctrine.

The remedy for this ill is found in and through the Literary Department of the League. "All the enterprises of the church come under the intelligent notice of this department."

Wherever practicable, reading-rooms, libraries, etc., should be opened, lectures delivered, papers read and discussed, tracts and periodicals circulated and read, the authorized reading course studied, and all the work of the church made subjects of study and investigation, so that our young people may be fully informed in regard to all the religious, benevolent and literary, enterprises of the church.

The following recommendation was made by the Epworth League Board of the North Carolina Conference at its last session and was adopted: "That an effort be made to unite all the young people's societies of the church, not recognized by the Discipline, with the League."

The above is a sensible recommendation. When, oh when, shall we learn that unity and concentration is the speedy way to success?

The following was written by a consecrated Virginia layman. Is it not true?

"No church can do justice to her young people without an Epworth League. The Sunday school is one of the best institutions of our church to teach the scriptures and the Epworth League to put into activity that which has been taught by the Sunday school. One is equally as important as the other. It is entirely useless to send a child to school for an education if the child is not going to make use of the education after it receives it. I wish we had an Epworth League in every church in Methodism. If this were true, the young people of our church would be thoroughly alive and our church would be more pious and prosperous."

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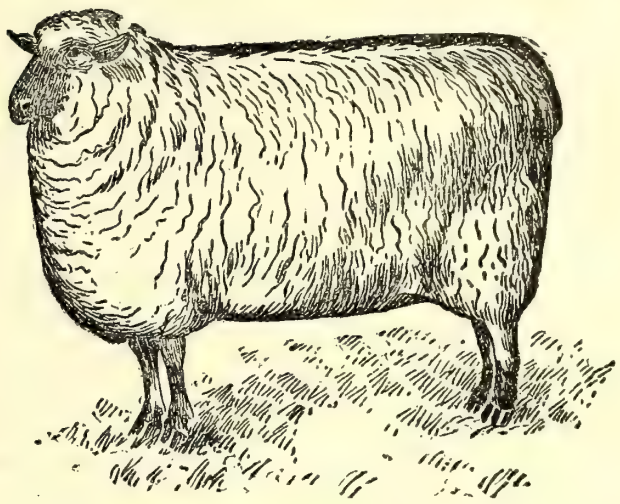
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MORMONS AND PROHIBITION. The transfiguration of a pleasant It is not all gold that glitters; nor is it all dross that doesn't glitter. The Mormon church is a blighting curse to its own adherents, a flagrant violation of some of the most sacred laws of God, and a menace to the nation in its attempt to gain the balance of power and use this pivotal position to turn any political question to its own account. But, if we are informed correctly, the Mormons are lining up right on the liquor traffic. Perhaps one good thing will destroy many sins; but the good thing is commendable nevertheless. The Mormons have formed an organization known as the Republican Prohibition League, which purposes to keep up the fight in Utah during the next two years. The state legislature turned down flat petitions carrying seventy-five thousand signatures praying for action in the temperance matter, but it did pass a bill providing for loca option and strict legislation. This, however, was vetoed promptly by Governor William Spry. As a consequence we have the organization of the league above mentioned. If Utah should add to its other evils the curse of continued traffic in liquor, it would be a fit subject for many prayers and for all the pity that humanity can feel. In the next few years it will pay to keep eyes on Utah. The contest will be full of interest, and victory promises to be the crowning glory.—Religious Telescope.

It is a man's relation to his God that must adjust and determine his relations to his fellow creatures. The symmetrical position of the points in the circumference arise from their common relation to a common center. Set a man right with God, and he will certainly be right with his neighbors.

sweet and restful lines around the lips, clear shinings of the face as great thoughts kindle inwardly—these things, which no parent makes inevitably ours, no fitful week or two of goodness, either, gives; still less, no schooling of the visage. Only habitual nobleness and graciousness within secure them, but this will bring them all.—William C. Gannett.

HUMAN IMPROVEMENT.

The world is growing better. Improvement shows no where more plainly than in the decrease of drunkenness and opium eating. These vices will soon be considered features of a decadent past. Unfortunately, however, there are many human derelicts still being buffeted in the waves of life whose appetites have been so vitiated that liquor or opium seems to them absolutely indispensable. Some of them yearn for deliverance and if there be any such sufferers in your neighborhood, you can do them an act of kindness by telling them of Dr. B. M. Woolley, the Atlanta (Ga.) specialist. who cures persons of such vile habits. Dr. Woolley has been working in the interest of fallen humanity for over thirty years. He regards a man who is addicted to liquor or opium as a diseased person who can be cured. His success fully confirms this theory. From his sanitarium in Atlanta there is a steady exodus of those whose burden of slavery has been removed. It takes four weeks to cure except in extremely difficult cases. Dr. Woollen wrote a treatise some time ago on the cure of opium and liquor habits. Dr. Woolley will send it with his compliments to any one who wishes to study the subject.

"Jesus does not call all of his disciples to enter the garden of suffering. Some, and very dear ones—the Peters and Johns and James of the church—he does call to fellowship with him in suffering; but into whatever depths of sorrow they may be brought, it stands written forever true, 'Jesus went a ittle farther and prayed.' O suffering child of God, take this sweet comfort—you can't get beyond Jesus and prayer."—Sunday School Times.

The Christian Life.

DAY BY DAY.

The way is dark and dreary and rough,
And my heart grows faint on the way;
Dear Father I pray thou wilt give me grace,
Just to lead me day by day.

The span of life—I know not how long—
It may end tomorrow—today—
But I will be ready to answer the call,
If thou wilt lead me day by day.

Frail mortals we are, mere worms of the dust,
Yet thou dost hear when we pray,
And we earnestly plead for thy guiding hand,
To lead us day by day.

Dear Father, hear when we call on thee,
Leave us not here in doubt to roam
But give thine all-sufficient grace
To lead us safely home.

Pearle King Stevens.

Asheville, N. C.

WHAT MAKES A GREAT LIFE.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and the stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few litchens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God, this makes a great life.—F. B. Meyer.

SOMETIME.

The outcropping rock upon some of the Catskills is cemented conglomerate—pebbles cemented together, each one of which was worn smooth by the ceaseless ebb and flow upon the shore of some geologic sea ages before man was spoken into being.

Could you and I have walked upon that ancient shore, and have seen those pebbles as they were being smoothed and polished by the waves, we might have asked: "What are these for? Why are they being thus tossed about?" There would have come no answer but the moaning of the sea. Nevertheless, God had a purpose which was to appear in the far-extended ages, and we now see it in the upheaved mountains.

We view our hard and sad life experiences one by one, and we impatiently ask: "What are they for?" There comes no answer but the sobbing of our own hearts. But every one of them has a blessed spiritual meaning. That meaning is to be grasped by faith. It will be made manifest in God's own time.—The Standard.

ABUNDANT LIFE.

I remember sometime age admiring the beauty of a friend's rhododendron bushes, when he said to me with a smile: "Yes, I used to be rather proud of them myself, but I lost conceit of them when some time ago I visited India, for there on the slopes of the Himalayes I saw the rhododendron as it ought to grow—no longer a shrub, but a forest tree, and the vast masses of it crowned with magnificent blossoms." So, my brethren, it is with us and Christ. We pride ourselves upon the attainments we reach in the little gardens of our own planting, but he would have us enjoy the rich sunshine and the healthful summits of the great mountains, where abundant life is possible, and not the dwarfed existence with which we are too often satisfied.—Homiletic Review.

SATISFACTION IN OBEDIENCE.

A young woman came to her pastor and said: "I do not get that satisfaction out of the Christian life I used to get. What is the matter?" Her pastor replied by asking this question, "Are you conscious of having refused obedience to some distinct command which came to you?" "Yes, years ago I thought God required something of me which I felt I could not do; and I did not do it." Satisfaction lies only in the path of obedience. Are you, dear friend, dissatisfied with your Christian life, wondering what the matter is? Look back, go back to that duty that God required of you, and which you shied around and there you will find your lost satisfaction. Take up that duty, then, with a clear conscience, and come on into the blessed satisfaction that belongs to the willing and obedient.—Selected.

SIGHTLESS, BUT SEEING.

At the close of a Christian Endeavor consecration meeting in India the roll was being called, and one after another was responding. After one name was called there was a slight pause, and amid the perfect silence rose the clear, sweet tones of a young girl's voice:

"The very dimness of my sight
Makes me secure,
For, groping in my misty way,
I feel his hand, I hear him say:
"My help is sure."

The meeting over, the visitor sought out one of the members, and asked the reason for the emotion manifested by the audience in the response given. The following reply was made: "You may well wonder what touched us all so much; but you will hardly be surprised when I tell you. For months that girl's sight has been failing, and a fortnight ago she became totally blind. This is her first response since.—India Christian Endeavor.

SOMEBODY ELSE WILL LOSE.

A certain mining company was coming to grief. The shareholders would sustain very heavy losses. Among them was one much liked for his genial ways and kindness of heart. One who was in the secrets of the company determined to advise him to sell out. He went to see him, and hinted that it would be to his advantage to sell quickly.

"Why?" asked Mr. N—.

"Well, you know, the value of the mines is greatly depreciated."

"When I bought the shares I took the risk."

"Yes; but now you should take the opportunity of selling while you can, so as not to lose anything."

"And supposing I don't sell, what then?"

"Then you will probably lose all you have."

"And if I do, somebody else will lose instead of me?"

"Yes, I supppse."

"Do you suppose Jesus Christ would sell out?"

"That is hardly a fair question. I suppose he would not."

"I am a Christian," said Mr. N—, "and I wish to follow my master; therefore I shall not sell out."

He did not; and soon after lost everything, and had to begin life again; but when men in that part want to point out a Christian, they know where to find one.—The Inland.

LOVE THE PRESERVATIVE.

The only preservative from withering of the heart is love. Love is its own perennial fount of strength. The strength of affection is a proof, not of the worthiness of the object, but of the largeness of the soul which loves. Love trusts on, ever hopes and expects better things; and this, a trust springing from itself, and out of its own deeps alone. And more than this, it is this trusting love that makes men what they are trusted to be, so realizing itself. Would you make men trust worthy? Trust them! Would you make them true? Believe them!—Frederick W. Robertson.

BE NOT CAST DOWN.

Christians are sometimes perplexed and discouraged because of their trials. They know not what God is doing with them. They fear that he is angry with them. But they are his workmanship. He is preparing them for their destination in the temple of his grace. These trials are applied to qualify and advance them. They will only perfect that which concerneth them. Howard was taken by the enemy and confined in prison. There he learned the heart of the captive and his experience originating in his suffering, excited and directed his thoughts and led him into all his extraordinary course of usefulness and fame. "It is good for me," says David, "that I have been afflicted." I know," says Paul, "that this shall turn to my salvation." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—William Jay.

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SCHEDULE EFFECTIVE FEB. 7, 1909

NORTHBOUND	Pass. No. 10	Mixed No. 60	Mixed No. 62	Mixed No. 50
Chester.....Lv.	8.15 a. m.	1.15 p. m.	.....	.....
Yorkville.....*	9.00	2.40	.....	.....
Gastonia.....	9.47	4.30‡	8.00 a. m.	.....
Lincolnton.....	10.42	.....	11.02	.....
Newton.....	11.20	.....	11.55	.....
Hickory.....	12.05 p. m.	.....	1.10	11.30 p. m.
Lenoir.....	1.22	.....	4.15 p. m.	1.55 a. m.
Mortimer.....Ar.	.....	.....	6.35	.....

SOUTHBOUND	No. 9	No. 61	No. 63	No. 51
Mortimer.....Lv.	.....	.....	5.40 a. m.	.....
Lenoir.....	2.00 p. m.	.....	*8.40	*6.30 a. m.
Hickory.....	2.55	.....	10.50‡	‡9.00
Newton.....	3.25	.....	12.40	.....
Lincolnton.....	4.02	.....	1.45	.....
Gastonia.....	4.55	8.00 a. m.	4.30‡	.....
Yorkville.....	5.49	9.30	.....	.....
Chester.....Ar.	6.35	11.00	.....	.....

* Leave ‡ Arrive

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Gastonia—Southern Railway
Lincolnton—S. A. L.
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A boy that is trusty and true,
A boy that is good to old people,
And kind to the little ones, too.

A boy who is nice to the home folks,
And pleasant to sister and brother,
A boy who will try when things go awry
To be helpful to father and mother.

These are the boys we depend on—
Our hopes for the future, and then
Grave problems of state and the world's work await
Such boys when they grow to be men.

—Selected.

WHEN TRUE WAS GIVEN AWAY.

By Ellen D. Masters.

To begin with, if little Bessie had known how very much True loved her she would have never given him away to her Cousin Rowland—for anything. And if Rowland had known, he would never have asked for him at all

While on a visit to Bessie, Roland took a great fancy to her two dogs. True and Frisky.

"Please let me have one of your dogs, Bessie," he said. "You have two, and I haven't any, and I never saw any dogs before that I liked as well as I do True and Frisky. Please let me have one of them."

"I will never let you have Frisky, Roland," said Bessie. "Frisky is such good company. You can have a lot of fun with him. But True is so solemn. When we go to walk, Frisky always scampers about all over the fields; and True walks right beside me like a sober gentleman."

"Let me have True, then," said Roland.

"Frisky is my favorite," said Bessie, "but sometimes I think True likes me better than Frisky does, and I can't let you have him Roland."

Roland had come more than a hundred miles to see his aunt and uncle and his little cousin Bessie, and they tried to do everything they could to make him have a pleasant visit.

"Won't you give True to Roland?" said Bessie's mamma to her one day when they were alone. "I have been wondering what kind of present we could give him that he would like, and I think True would please him better than anything else. Roland would be a good master, and True would soon feel as much at home at Uncle Robert's as he does here."

"O mamma, I couldn't !" said Bessie.

"I will buy you a doll's piano, if you will," said her mother.

Bessie did not answer; she had been wanting a doll's piano for a long time.

And one day Bessie's papa took her on his knee and said: "If you will give True to Roland, I will buy you a prettier dog."

"I don't want any other dog in place of True, papa, if it is a prettier dog," said Bessie. "I wouldn't let anybody have True but Roland, and wouldn't let Roland have him, only mamma said she would get me a doll's piano, and I want a doll's piano so much."

"Very well," said papa. "If you will give True to Roland you shall have the doll's piano."

So that is how it happened that True was taken away on the train more than a hundred miles from his old home and from little Bessie whom he loved better than anybody in the whole world.

When True was really gone, little Bessie cried and cried, and she said: "Please don't ever get me the doll's piano, mamma. It would always make me think of poor True and how I gave him away for it. I don't ever want it."

Mamma began to wish that she had not coaxed Bessie to give True to Roland. And papa began to think, too, that they ought not to have done it. And Bessie began to talk a great deal about going on a visit to Uncle Robert's.

Roland was very proud of True. As soon as he got home he began to build a comfortable dog house in the yard. He meant to have everything very nice and comfortable for his new pet. And he was going to buy a silver dollar with "True" engraved upon it. Bessie's mamma was right in thinking that True would please Roland better than anything they could give.

But True was not comfortable, no matter how much Roland tried to make him so. He missed little Bessie and companion, Frisky, and he thought it so strange that he should be taken away from his home and left at a strange place where there were none of those he loved best.

Roland could not coax True to run and play as he would have liked for him to do. True looked very sad all the time and seemed to be thinking of something far away. Roland was afraid he was thinking of Bessie and that he would never be happy with them, and he almost wished sometimes that he had not asked Bessie for him.

True thought and thought and reasoned with all of his doggy mind. "That is the way they brought me," he thought, looking down the road that led from the railroad station., "and if I should go back that way I would come to Bessie's house."

So one night when Roland was asleep, and the moon was shining brightly down the white road. True set out for home.

"I don't know how far it is, and I don't know the way, only it must be this way," he thought. "And I will go and go and go and go until I come to where Bessie is."

Almost a week later little Bessie came down stairs one rainy morning and found a poor, lame, muddy, starved-looking dog wating outside the front door. And as soon as Bessie opened the door the poor dog jumped up and licked her hand and whined. It seemed that he would almost take a fit for joy.

At first Bessie could hardly believe that it was her own True—he was so changed. But the big honest eyes that looked up so gladly into her face were just the same. And, with a little scream of joy, she put her arms around his wet and muddy neck.

"O, mamma! Oh, pap!" she cried, "here is True—come all the way from Uncle Robert's!"

And mamma and papa came out, and, sure enough, it was True, and they were both gladder than they could tell that he had come back to Bessie.

"Dear True," said Bessie, "I am so glad you came. I have thought about you every minute and wished you would come back, and I'm neved going to give you away again—for anything. I'll go right away and get you some breakfast, for you look like you are most starved, and then I will bathe you and rub your hurt leg."

And Frisky was very glad to see True, and he helped with the bath all he could. Bessie was afraid he would wear his tongue out licking the mud from True's long hair.

"How did you ever find the way from Uncle Robert's—all by yourself, True?" asked Bessie. "And was anyone kind to you, all that long way? Did anyone give you a bone? And I wonder who hurt your poor leg. Tell Bessie who hurt her poor True?"

But True could not tell Bessie. He could only look up into her face with big, glad eyes and wag his shaggy tail, and wag, and wag, and wag.

"OUR FATHER WHO ART IN HEAVEN."

How many of use us these words at mother's knee night and morning, and yet scarcely realize what we are saying! "Our Father"—our very own Father—who has made the earth with its sunshine and flowers, its trees, and song birds for our enjoyment, and to whom we can go with every little trouble! Little people are apt to think that their affairs are to small to be told to the heavenly Father; but anything that is big enough to trouble the child is big enough to claim the Father's attention.

Once a little boy who had a very bad earthly father lay dying. The lady who sat beside him trying to smooth his pain, bent over him, and laying her hand upon his forehead, said: "Never mind, dear, you will soon be with Jesus and with your Father in heaven." A shiver of fear passed over the worn little figure; his face was streaked with terror as he raised his eyes piteously to his friend's and asked: "Will he beat me?" Tears rushed to the lady's eyes, as she told him that this Father loved him, and would soon take him to be with himself forever, and a light spread over the small face as though what she said was almost too good to be true. A Father who would be kind to him—that would be heaven indeed.

A great man who had brought a wonderful reformation in the world once said that the best name by which we can think of God is Father. So, as we say the prayer which the Lord Jesus taught us, let us think while we repeat it, of "our Father in heaven," and realize that his care is over us every moment of our lives.—The Interior.

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THE HABIT OF PRAYER.

A minister of some experience lately made the assertion that out of every ten church members, so far as he has been able to find out, only three have a fixed daily habit of sincere prayer. It is to be hoped that his experience is misleading. Yet many Christians, it is certain neglect prayer in a manner most dangerous to their souls; and too many more merely say their prayers daily and never really pray at all, except in times of crises. The habit of earnest prayer is a habit of strength and peace.—Selected.

LOOKING UP.

Every real and searching effort at self-improvement is of itself a lesson of profound humility. For we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our movements or without desiring to be set upon the Rock that is higher than ourselves.—Wm. Ewart Gladstone.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation, and club cars to New York.
3:45 a. m.—No. 45, daily, Local for Charlotte, connecting for Atlanta and points south.
4:10 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Raleigh.
7:10 a. m.—No. 8, daily, for Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem and daily except Sunday for Wilkesboro.
7:50 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:50 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:25 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:25 a. m.—No. 144, daily, for Durham, Raleigh, and Goldsboro.
1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, Local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily, for Mt. Airy.
6:15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleeper

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A LAST REMINDER.

No delegate to the annual meeting at Mt. Airy, June 3-7, 1909, should neglect to send her name to Mrs. D. Vance Price.

The first session will be held on Thursday afternoon. Those who cannot arrange to arrive at noon of that day will be welcomed on Wednesday, at 8:30 p. m. All delegates are expected to remain until Tuesday morning.

Let us continue earnest in prayer for the presence of the Holy Spirit in power.

EXTRACTS FROM ANNUAL REPORT OF THE GENERAL SECRETARY OF THE WOMAN'S BOARD FOR 1908-1909.

The year just closed has been remarkable for missionary activity. It is true that no new fields in far-off lands have been entered by our board. Operations have not extended into other countries, but are still confined to Korea, China, Mexico, Brazil and Cuba. Indeed, no new stations have been occupied in these countries; but it is true that the stations occupied in each have been strengthened by re-inforcements, by more comfortable homes for the missionaries, in larger returns in conversions, and in the number of communicants. A consolidation of day schools in some places may be noted and enlargement and better accommodations in boarding schools. A correlation of educational forces, higher grades in scholarships, and increase in numbers show marked growth. New buildings begun last year in Korea are in process of erection at heavy expense, and large expenditures have been necessary for repairs everywhere. The work grows. There is no fact more sure nor more encouraging; but the outlay in money and the increase in the number of workers are increasingly necessary. As the work grows, as the missionary force grows, and the better equipment in schools and homes becomes in consequence more and more imperative, greater activity on the part of the societies at home is imperative, or failure will be the result. This should not be. We must not curtail even, but go forward. One of the speakers at the Student Volunteer Convention, which met in Nashville three years ago, said: "The church that deserts its missionaries is apostate. The Church that sends its representatives to non-Christian lands and forgets that they are there is a church that brings contempt upon itself and defeats its own cause." As a part of the church, as an organization whose avowed purpose has been and is to send the gospel to lands that know not the true God, a backward step will be fatal. Much of the building planned one year ago and much that should be undertaken now must wait awhile, I regret to say. As the auxiliaries grow in knowledge and spiritual understanding, the membership will increase and the grace of liberality will more abound.

Conference societies	36
Districts	267
Adult auxiliaries	3,702
Members in auxiliaries	56,493
Young people and juvenile societies	2,049
Young people and juvenile members	32,675
Total membership	89,168

Study circles are more popular than before. "The Nearer and Farther East," which includes a chapter on Korea, and contains valuable information on the religion of Mohammed, the most formidable and deadly antagonist against Christianity, is the text for adults; "The Moslem World," for the young people; while many who failed to undertake a special course of any kind heretofore have begun the studies in the United Study of Foreign Missions determined to pursue the various subjects recommended during the past eight years, and thus inform themselves now. Information as to conditions and needs has helped to educate on the subject of world-wide evangelization. The knowledge obtained and the inspiration gained by a student of world-wide missions create an enthusiasm, a spirit of self-sacrifice, that will ere long, we trust, bring the home church abreast of its opportunities and responsibilities.

Two hundred and twenty-six thousand dollars was collected and disbursed in 1907-08. At the last annual session of the Woman's Board, held in New Orleans, La., estimates for larger appropriations were granted and larger sums than had ever before been appropriated sent the delegates home fired with zeal and determination to meet the pledges. The Korea Mission was without adequate equipment, but full of the spirit of pentecostal zeal, and pressed the board for more help and larger supplies and additional workers. Over $61,000 was appropriated for this field, and the others seemed as needy. Depression in financial circles and unusual demands from the various enterprises of the church at home have somewhat interfered to prevent our fondest hopes; but God helped us to advance.

ADVANCED MISSION GROUND.

Since recording the following report from the committee on Missions at the Charlotte district conference, I am impressed with the need of its having a wider reading, and am sending it for publication. I want to ask a careful reading, and to ask that if the reader has never thought of the work in the light this committee has put it, then think and see if you do not agree with me in saying it is advanced ground, and opens a new way that promises much.

C. W. HUNT.

We, your committee on missions, beg leave to report as follows:

We rejoice in the encouraging intelligence which reaches us from all our mission fields; of the continued, and in some instances, abounding success of our missionaries in their efforts to evangelize the world.

We rejoice also in the increased liberality of our people toward this great cause, and in the hopeful outlook for yet larger giving. So admirably are the principles and obligations of modern missionary work presented by the report of the missionary congress recently held in Toronto, Candaa, we beg leave to present them in a modified form as the body of our report:

"In view of the universality and finality of the gospel of Christ, and in view of the spiritual needs of mankind, we believe that the church of our generation should undertake to obey literally the command of Christ to preach the gospel to every creature.

"According to their several ability and opportunity we believe that the laymen of the churches are equally responsible with the ordained ministers to pray and to work for the coming of the kingdom of God upon earth. We believe that every Christian should recognize the world as his field, and to the full measure of his ability, work for its evangelization.

We recognize the clear duty of the churches of the United States to evangelize all those within our borders, or who come to our shores, who have not been led into the Christian life.

We also recognize the responsibility of our church to provide for the adequate preaching of the gospel to 40 million souls in the non-Christian world.

We accept the estimate of our missionary leaders that our church should contribute at least $3,000,000 annually for foreign and domestic missionary work. We confidently believe that the spirit of unity and co-operation so manifested in this movement will find expression in practical methods of co-operation in both the home and foreign field, so that unnecessary duplication of work may be avoided.

We believe that the call to make dominant and regnant in all human relationships, personal, national and racial, the principles and spirit of Jesus Christ, presents to every man his supreme opportunity of development, unselfishness and satisfaction, and we appeal to men everywhere to invest their intelligence, their influence, their energy,, and their possessions, in the effort of combined Christianity to redeem the world.

Remembering that the promises of blessing are conditional upon obedience to the will of God, and recognizing the deep spiritual quickening which has already come to our churches through the awakening of the missionary spirit, we call upon the whole membership of our church to unite in discharging our personal and national missionary obligations.

Being deeply persuaded of the power of combined and co-operative Christianity to solve all the problems of human society, we desire to unite with the churches of this and other countries throughout Christendom, as loyal servants of the King of kings, in a comprehensive and adequate crusade for the winning of mankind to Jesus Christ, who is "the Way, the Truth, and the Life," "the Desire of the nations," and "the Light of the World."

It is the optimism of this committee that the time has come in our industrial development, especially in cotton manufacturing, when it is desirable and even urgent that a larger and completer work be done. While we would not discount the work that has been done and while we believe that now as always the gospel is the power of God unto salvation unto everyone that believeth, we also believe that the gospel should meet and does meet all the needs of men, that it means the development of the physical, intellectual, and social nature as well as the spiritual, and that it is our duty to bring to men a full gospel. Particularly as it pertains to our octton mill communities we believe that we should henceforth do all we can to furnish this.

We rejoice that the mill operatives are seeking it from the church and affiliated organizations rather than from Godless sources. We rejoice likewise, that the mill owners and managers are manifesting the heartiest sympathy and co-operation, not a few showing their interest by their willingness to put considerable amounts of money into the work.

In view of these facts we would emphatically commend the crystallization of these ideas into buildings for welfare work, either directly under the control of the church as institutional churches, or as independent religious agencies, co-operating with all the churches, and in the searching out and training of consecrated young men and women for doing this work.

C. M. CAMPBELL, Chmn.
W. O. GOODE, Sec.

BROTHERHOOD.

If two travelers, wandering at night in the cold—the one having wood and the other matches—do not understand each other, both will suffer and be lost in the dark.

And if two shipwrecked people have between them a single cocoanut, and one takes the milk and the other the meat, then they will both perish—one from hunger, the other from thirst.

So, also, with wisdom; and no one lives upon the earth who can be wise alone.—Frederick Van Eeden.

With patience and fortitude, with forbearance and compassion, and with eyes opened to the needs of the other children of God around us, let us follow in the path of obedience confident that there is hope for all, that we can rise above our temptations and repair our mistakes, and that we are needed in God's world.—Ellen S. Bullfinch.

Whatsoever demands the deepest courage and endurance of soul, of course must unveil most perfectly its hidden strength.—George Ware Briggs.

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MY WORK.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place or tranquil room;
Let me but find it in my heart to say;
When vagrant wishes beckon me astray,
"This is my work. my blessing, not my doom,
Of all who live I am the one by whom
This work can best be done in the right way."
Then shall I find it not too great or small
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall,
At eventide to play and love and rest,
Because I know for me my work is best.

—Henry Van Dyke.

The hopes, plans and prayers which have marked the days and months since Home Mission workers met in Winston in 1908 were consummated as we assembled in Concord on the afternoon of May 15th, 1909. "What's in a name?" indeed. If there be aught in it, then verily, we had much to cheer and encourage us. The meeting was in "Concord." The sessions were held in "Central church," situated on "Union street." One of the suburban chapels bears the designation, "Harmony." While these names may have been accidental in the beginning, they are indicative of the spirit of unity, peace and harmony which characterize this people in church and civic affairs. A little story was related to us by our host, whether fact or legend he could not say, that the town received its name thus: Representatives from two of the leading churches had each chosen a spot on opposite sides of where the town now stands and had suggested names. These points had been chosen, no doubt, because of the strength of the respective churches in the settlements around them. An outsider chose the ridge between these two as the site for the proposed town and named it "Concord." The moral is apparent: "He who runs may read."

Of our welcome we have already spoken. Each person in attendance claimed the best home, but the writer is sure hers was surpassed by none. Together with Mrs. G. T. Roth, of Elkin, and Miss Ella Dowd, of Charlotte, we found not only delightful entertainment in the hospitable home of Dr. and Mrs. W. C. Houston, but also we found our spiritual strength renewed by fellowship with these splendid people. That they have prized and husbanded the rich spiritual heritage which both received from godly parents was indeed evident. Mr. B. F. Houston and Hon. H. B. Adams will long be remembered as men who stood for uprightness and honor in civic matters, for great liberality in planning for the extension of God's kingdom and as fathers and husbands their home life approximated the ideal. We found their children walking quite worthily in their steps. In fact, that the missionary spirit permeates the entire membership of Central church is evidenced by the interest and activity in the various chapels which surround the town. The Woman's Foreign Missionary Society is rejoicing in its own missionary, Miss Lelia Tuttle, who goes out to Shanghai in the fall. In Miss Ida King, who has proven most efficient in work in their own town they likewise find comfort.

So it was in a really missionary atmosphere we held our eighth annual meeting. The first business session of which convened on Monday morning, with four conference officers present, the two superintendents of Departments, and all but four districts represented. The representation from auxiliaries exceeded that of any previous session.

The lesson chosen by Mrs. Marr for the morning, Isaiah 6th chapter, was very fitting, inasmuch as it emphasized the necessity and power of deeper consecration. Nearly every one present took part in the quotation of favorite passages of scripture. The responses to the query, "What has the Woman's Home Mission Society meant to you?" were many and varied. To dear Mrs. Pease, a saint in Israel, it had meant all that is embraced between the founding of Five Points Mission in New York city to the splendid Normal and Collegiate Institute in Asheville, which stands as a testimonial to the efforts of Mr. and Mrs. Pease in behalf of young womanhood. To our own Mrs. Branner, our Home Mission mother, as we love to call her, it meant the whole gamut from enlisting and praying for helpless childhood to saving and developing womanhood physically, intellectually, spiritually. To Miss Blackwell, our sweet-faced Deaconess, from Winston, it had meant everything, all of life. Whatever the answer, this clear and steady note rang through it all—that one's own spiritual life was deepened and enriched in the effort to perform the duty assigned her.

Reports.

The reports of the various conference officers showed a year of steady growth and enlargement. As some of these were read one was reminded anew of the absent faces, of the vacant chairs around the chancel, but there was evidence that those upon whom the duties had fallen had not allowed the work to suffer. The message from Mrs. Siler, our former conference president, was good to hear, and reminded us that we had a large place in her heart's affections and prayers even though she has returned to her own native heath. The corresponding secretary's report, read by Mrs. Ross, showed large gains and brought us a vision of our possibilities were we wholly committed to this work. Written in Mrs. Copeland's own style, that is absolutely "uncopiable"—will you allow the word—it told a story of faithfulness amid severe trials, of faith undaunted and of abounding love. To these two were sent messages of love and greetings.

The report of our Mrs. Swan, alas, ours no more, showed such financial gains as enabled us to make larger parsonage grants than ever before.

Other reports were likewise gratifying. That of Mrs. Ross, treasurer of Brevard Institute, deserves especial mention, but we hope to give particular mention later of Brevard's claims and how we have met them. That of the superintendent of supplies, Mrs. J. L. Woltz, evoked comment for the good work done as well as the unique method of telling about it. No one wondered at Mrs. Siler's wishing to "borrow" Mrs. Woltz, "for an indefinite length of time." But these reports will all appear in the annual report and we hope will be studied.

Of the various special features of the meeting it is difficult to speak—almost every one assigned to a place on the program was present and did her part well. The address of Mrs. Marr on Sunday evening on "Organized Womanhood in the Church" was highly spoken of, but the writer failed to hear it, because assigned to present the work at a chapel in one of the mill districts.

Monday evening was devoted to a study of the various educational philanthropic institutions under the control of the board. Professor Trowbridge himself spoke of "Our Mountain Schools,' and brought us a brief record of the work done at Brevard. This is enshrined in the hearts of these women, and all present heard with peculiar pride and joy his outline of their educational policy, of their desire to implant within the student body the purpose to achieve something in the world's great work, and their efforts to equip the individual for her part in the work.

Miss Ellen Thompson, whose year's labor in the schools of Tampa, acquainted her with conditions there, told of the better citizenship resulting from the work done among the Cubans and Italians in Florida and gave us more of hope because "That which we have done" is indeed "but earnest of the things which we shall do."

Mrs. Swan, who recently visited Vashti Home, told of the fine methods of work and training in this institution which holds out its arms to friendless girls.

Mrs. Branner told of the Rescue work at the Mission home in Dallas, Texas, and how it furnishes in part the answer to Mr. Durham's question on Sunday, "What of these abandoned women?" This home has enabled a goodly number of them who had hitherto been given over to lives of shame and degradation, to again take their place in the world.

Mrs. Durham, in her presentation of the work on the Pacific coast, gave this as the key to the problems in the East. It is not so much a question of better citizenship in California, but of the evangelization of the Great East. Instead of sending a few American missionaries, the converted Koreans and Japanese return a thousand strong to their native countrymen.

Miss Blackwell's talk on "Where our workers are Trained," was good, but the speaker herself was the highest exponent of the work done at the Scarritt Training School.

The writer felt very grateful for the many kind words about her paper on Home Mission literature. But most of all was she gratified to know that our women are reading and studying that they may show themselves workmen approved of God.

City Mission Work.

The consideration of this was not taken up until the writer had returned home. We had hoped to hear Miss Blackwell tell of the institutional work at Kansas City and then of her methods in Winston where she is employed.

Dr. Detwiler's address on "The Need of City Mission Work in the South," was also delivered after our return home. We were greatly disappointed in not hearing it, for few have studied and know conditions as does Dr. Detwiler, and few can tell it with such force and conviction.

Workers' Conference.

On Monday afternoon a half hour was devoted to the consideration of local work, methods of doing it, etc. This was under the direction of Mrs. T. H. Street, better known among us as Mrs. Cozart. It was a pleasure to have her among us again, and see her beaming face. Her interest in the work is unbated. The conference which was to have been held on Tuesday afternoon and conducted by Mrs. F. E. Ross, was postponed because of the pressure of other business. This was an unfortunate necessity for she had chosen live and interesting topics for discussion.

Visitors.

The presence of the Concord preach-

(Continued on Page 15.)

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The Sunday School Lesson.

LESSON IX.—MAY 30, 1909.

Believing and Doing.
(James 2, 14-26.)

Golden Text.—Faith without works is dead.—James 2, 20.

A Practical Man.

There are a great many types of men in the world. Christianity has something to say to them all. There is the man of poetic temperament, with a richly gifted emotional nature. There is the man of speculative mood whose daring mental journeys bewilder many. There is the man of profound insight, always probing to the roots of things. There is the man of keen, practical sagacity. He is without wings but he is very sure-footed. James the brother of the Lord was a man who belonged to the latter class. He had its quick sense of everyday values, and its impatience of that which did not show its outcome in a practical way. Such a man is very valuable as a check and a rebuke to the visionary. His danger is that he may mistake his limitations for life's boundary lines. He is likely to undervalue the things which he does not understand. James was a man who commanded the respect of every one, and he came to a position of much honor in the Jerusalem church. It is easy to believe that his service must have been very great in a day when the very glow of the religious life made it easy for the fanatic to creep in and the immaturity of the followers of Christ made it easy for practical errors to gain a foothold in the church.

We need to remember that while the fuel for the furnaces of the church is furnished by the mystics, there should always be practical hard-headed men around who will see that the heat is kept from becoming a conflagration.

The Peril of Depending on Orthodoxy.

James had a passion for righteous living. He wanted men to be correct in their thinking. But he wanted the emphasis to be placed upon correct living. Belief which does not affect the life amounts to nothing. James wanted to be sure that no man would think that orthodoxy was all that was required of him. There must have been men in the church who had sunk to a state of dependence on a cold orthodoxy which made no change in their lives. James would have any such know that they had found a perilous place to rest. And when he heard men saying a great deal about faith, he was always afraid they were forgetting that if faith did not affect the life it affected nothing. Demons are orthodox and remain demons.

In many an age and in many a church men have needed to learn the folly of trusting in a correct belief alone, as if by some magic correct thinking could be a substitute for correct living. We all need to catch the contagion of the scorn of James for impotent orthodoxy.

Creed and Life.

Doctrine must eventuate. Creeds must become deeds. This was the positive contention of James. "What are you doing?" was the question he would continually ask of men. The test he proposes is the test of life. A point of view is to be a point of departure for activity. The testimony of what a man does, James felt is one of the greatest things in the world.

In the awakened ethical life of our time such a demand as that of James finds a quick response. In fact many men are so busy with the matter of living that their real danger is the opposite from that against which James warned Christians. They often forget the importance of having a point of view about life, of having positive convictions about the great things, of having a doctrinal background to their deeds. Stability in life's activities needs a stable conception of the meaning of life back of it.

Paul and James.

Paul belonged to a very different human type from James. He was profounder in his thinking, and his life had all the rich glow of a great mysticism. When Paul used the word faith he meant more than James did. James meant orthodoxy. Paul meant the living venture of personal commitment to the Savior. So there is a formal difference in what the men say. It is entirely formal, for the things which they meant do not contradict each other. We may believe with Paul that the greatest thing in a man's life is his constant dependence on Christ in vital trust. We may believe with James that true views are vain if life is left false. So we will give right place to the truth upon which each insisted. To put the matter in a few words, James used the word faith in the sense of correct views, and Paul used it in the sense of vital trust. They called different things by the same names.

We need often to inspect our words closely. Frequently great and confusing arguments have come from men using the same word with different meanings. In dealing with another man's views, it is not only necessary to know what you mean by a word he uses, but what he means by it. Sane attention to this principle will throw not a little light on other important matters besides the seeming divergence between James and Paul.

We can put the meaning of the lesson for men today into this sentence: Let your life be the expression and the vindication of your creed.—New York Christian Advocate.

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HEAVEN BEFORE DEATH.

We once heard Dr. Asa Mahan, when president of Adrian College, narrate in one of his chapel sermons to the students an incident which, we believe, has since been published in one of his books. A profane and bigoted Catholic, who had been taught from infancy that out of the Catholic Church salvation is impossible, was greatly attracted by the wondrous serenity and sweetness of a Christian woman's spirit and conversation. At the table he would listen with the intensest interest to her conversation upon the love of Christ and the beauty of holiness. He would frequently tarry after meals to speak to the woman on the subject. As he had been listening for some time one day, he exclaimed with deep earnestness: "Madam, you will get to heaven before you die."

The poor bigoted Catholic spoke with more reason and with clearer perception than most who think upon the subject. Unconsciously he spoke the exact truth, but a truth which is not as generally recognized as there is warrant for doing.

All of heaven is not hereafter. heaven is here and now all about us and it is our privilege now to enter our heaven and nejoy it. It may not have the form to us of a great city with its pearly gates, jasper walls and crystal sea— fter all this is only imagery —but its realities, that which really makes heaven are here to be enjoyed on earth. It is God's love which makes heaven what it is, and we can have God's love here; it is the peace of God which makes heaven so rich and full, and we may have the peace of God which passeth understanding in our hearts here, now and always; heaven possesses Christ, we may have Christ even now formed within us the hope of glory.

And so the heaven of our hopes is here with us now in miniature, and we do not have to wait until death to come into possession of it. The true believer has a foretaste and an earnest of that inheritance which is incorruptible, undefiled and that fadeth not away, reserved in heaven for him. The Catholic was right—the sincere Christian does get to heaven before he dies. —Selected.

I have more confidence in Johnson's Chill and Fever Tonic than any medicine I have ever tried. I was sick in bed with grip and chills and fever, and one bottle of the tonic cured me in two days. My bookkeeper, a young lady, has been sick for a year, and it has her now about cured. She says she wants us to keep a good stock of it on hand at all times.
J. A. PARKER, Hinton, W. Va.

OUR SUPERLATIVE NEEDS.

We have two superlative needs, a Savior and a Comforter. If the root, sin, and its prolific fruit, sorrow, could be taken out of our lives, we would be in heaven even now. Jesus undertakes to cleanse us from sin and comfort our sorrows.

The primary class at Carlisle was discussing animals—how they walked, got up, etc. After they had found out how the cow gets up, the teacher asked, "Do you know any other animal that gets up like the cow?"

Silence, for a time, then one little girl timidly raised her hand.

"What is it, Nellie?"

"A calf," whispered Nellie.—Sel.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Blessed is the blunderer who profits by having his blunders pointed out to him.—Ex.

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The Farm and Garden.

HAVE FLOWERS ON THE TABLE ALL THE YEAR.

The Spring flowering shrubbery, such as Forsythias, spireas, etc., should be pruned into shape after the bloom is over, so that they can make new growth for the next spring. I have often seen people go over the shrubs in early spring and shear them into mop-headed monstrosities, and cut off most of the wood that would have made flowers We do not want the shrubbery sheared into stiff forms, but it is well to shorten back the growth after blooming, and to cut out stunted shoots. But do not prune spring-flowering shrubs in winter or early spring; wait till the bloom is over.

How to Care for the Lawn.

Many people who have fairly good lawns run the grass out by the way they treat it. They allow it to grow up tall and then mow it off and rake off the grass, thus constantly exhaust ing the soil. The best thing for the lawn in spring is a good dressing of raw bone meal. Then run the lawn mower as often as the grass gets tall enough for it to bite, and then let the cut grass lie. It will soon disappear and will be constantly thickening the sod with material to hold moisture, while if the grass is allowed to grow tall, there will be too much to leave In growing weather the lawn mower should be run once a week.

Don't Have Too Many Trees.

In planning a new place do not follow the common practice of covering the whole grounds with trees, and thus preventing your ever getting good grass. Plant trees, of course but let the trees and shrubbery frame in a broad scope of green lawn. Too many trees are not desirable, espe cially alongside the house, for the house should have the sunshine on its various sides as a matter of health and too dense a growth of trees shuts out the healthful sunlight, the greatest of all destroyers of disease germs, and shuts out the breeze and harbors mosquitoes. Plant trees so that each will take its natural development, and not be crowded out of shape, and from the front of the house let the eye rest on a broad expanse of green grass.

The Place for Flower Beds.

I love trees and shrubbery if wel grown, but I do not want to live in a woods where I cannot have grass and flowers. I know Southern homes that would be vastly improved if half to two-thirds of the trees were removed. Then, having prepared a lawn, do not chop it up in gaudy flower beds in front. Keep the flower beds to the sides and rear and do not break up the restfulness of the green lawn.

Flowers on the Table for Every Meal.

Then, after you have gotten some grass and shrubbery about the house, do not imagine that it is the place for the horses and mules to graze. Have a permanent pasture, and do not use the home grounds for this purpose.

Then the men on the farm should not begrudge the wife and daughters the money that flowering plants and flower seeds cost. I have flowers of some sort on my dining table the year round, and would hardly feel like the table was set for a meal if there were none of these in the centre.

Plenty of flowers have a refining influence on the whole family. Have plenty of them.—Progressive Farmer.

THE DANGEROUS FLY.

Mankind is learning rapidly which of the myriad kinds of living things are friends and which are enemies. Pests that ruin crops are zealously studied and fought by the farmer, but some pests that endanger human life are tolerated because their ravages are not visible to the unscientific eye.

It took brave experiment to discover that the mosquito is a deadly enemy of man and a long campaign of education was necessary to prove the fact to the public. The rat, being odious and a destroyer of property, was more easily proved to the public to be a disease-bearing scourge.

The mosquito and the rat have 'got to go." And so has the house-fly, which, far from being only a buzzing nuisance, causes thousands of deaths a year. During the civil war t was found that flies carried gangrene. This early discovery has been explained by the later knowledge of disease germs.

The fly is attracted to all kinds of filth; his feet are barbed brushes which pick up dirt; and his track across the food we eat is a path of pestilence when seen beneath the microscope. He is the "principal agent in the spread of typhoid." The increase of "summer complaints," intestinal diseases, is not due to hot weather—the human body easily adjusts itself to mere temperature—but largely to the increase of flies from May to August.

The tradition of the relation between filth and disease is sound; and the clean housekeeper has always fought flies with screens and fly traps.

These old-fashioned defenses are still practicable. In addition, the keeper of horses should screen his manure pile, and spray it with creosote or chloride of lime. To allow flies on food is to run risk of disease; to allow flies to breed in or visit poisonous matter is to endanger one's neighbors.—Youth's Companion.

A flight of doves, with wanton wings,
Flash white against the sky,
In the leafy copse an oriole sings,
And a robin hard by.
Sun and shadow are out on the hills;
The swallow has followed the daffodils;
In leaf and blade, life throbs and thrills
Through the wild, warm heart of May.

To have seen the sun come back, to have seen
Children again at play,
To have heard the thrush where the woods are green
Welcome the new-born day,
To have felt the soft grass cool to the feet,
To have smelt earth's incense, heavenly sweet,
To have shared the laughter along the street,
And then to have died in May!

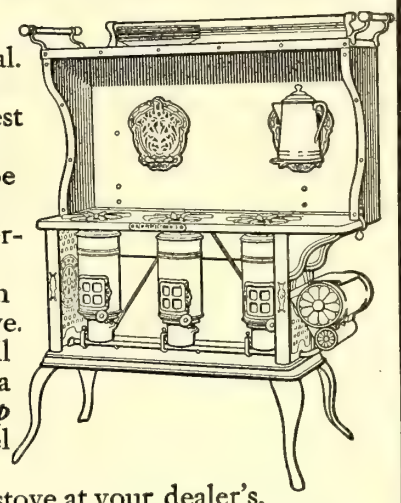
A thousand roses will blossom red,
A thousand hearts be gay,
For the summer lingers just ahead
And June is on her way;
The bee must bestir him to fill his cells,
The moon and the stars will weave new spells
Of love and the music of marriage bells
And, oh, to be dead in May!

—John Charles McNeill.

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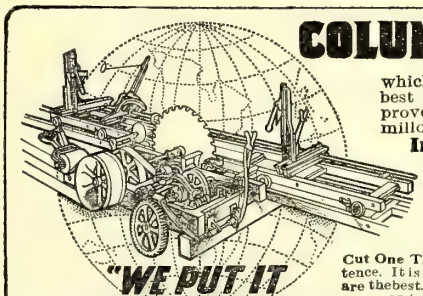
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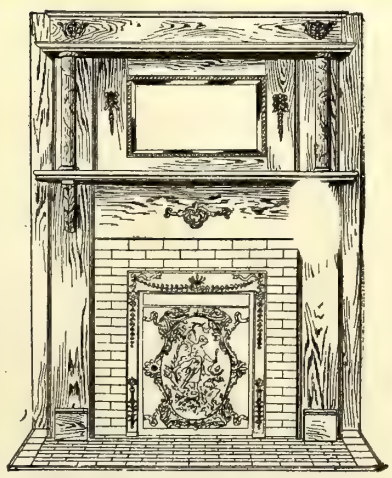


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GREENSBORO, - - - N. C.

Our Dead.

..."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above also applies to Tributes of Respect.

Workman.—Mary Catherine, wife of John E. Workman, was born April 13th, 1840, and died May 10, 1909.

While a young woman she professed saving faith in Jesus Christ and joined the Methodist Episcopal Church, South. She will be missed in the church, in the community, and in the home. She was known as "Aunt Katie," and "The preacher's friend." "She hath done what she could," and gone to her reward.

The blessings of God be upon the bereaved ones.

G. L. KEEVER.

Camp.—Mrs. Mariah Flora Camp, was born April 16th, 1833, and died April 5th, 1909.

Sister Camp was a devoted and faithful member of the Methodist church, at Trinity, on the Lincolnton circuit. Her husband, L. S. Camp, died in 1882, leaving her to care for and provide for their sons and daughters, which she did admirably well. While she is no more with us in the flesh, yet she is saying, let us pray for each other nor faint by the way. For that home is so bright and is almost in sight, and I trust in my heart you'll go there. May God bless, keep and comfort the bereaved and sorrowing family.

J. W. STRIDER.

Ferguson.—Rufus Weaver Ferguson, the only son of Brother and Sister Riley M. and Mary E. Furgeson, was born September 25, 1887, and departed this life to be with Jesus May 8, 1909, aged 21 years, 7 months and 13 days.

He was taken sick the first of May, and suffered untold misery. Every effort was put forth that a loving father and mother, friends and skilled physicians could possibly do to prolong his life. But God knew best. Weaver was noted for his kindness and had a host of friends. He will be greatly missed in the home and community but heaven, is made richer. He was reared in one of the best Christian homes there is in the land. His parents taught him the importance of seeking first the kingdom of God and his righteousness.

He died triumphantly in the faith.

His remains were interred in Crab Tree chapel cemetery, May 9th. The funeral services were conducted by his pastor and Rev. W. P. Fincher. A large assembly of relatives and friends attended the funeral service.

May God bless and comfort the bereaved ones.

R. L. KIRK, P. C.

RESOLUTIONS OF RESPECT.

Whereas, our heavenly Father in his all-wise providence has seen fit to take from us to his home above, our brother and co-laborer, Theodore Stanley, therefore be it

Resolved 1. That while we bow in humble submission to this dispensation of our Father, we deplore the loss of our brother, and know that we shall greatly miss him in the church, as he was one its most ardent and zealous workers in all of branches.

Resolved 2d. That we extend to his home at Summerfield and to the bereaved family our heartfelt sympathies and condolence.

Resolved 3d. That a copy of these resolutions be placed upon the minutes of the quarterly conference, a copy sent to the Christian Advocate, copy sent to the family, and a copy sent to the Christian Advocate with request to publish same.

R. O. GAMBLE,
S. F. WHITE,
T. R. DILLARD,
Committee.

RESOLUTIONS OF RESPECT.

Whereas, God in his all-wise providence has taken from our midst our dearly beloved brother, and licensed exhorter, W. A. Riddle, who departed this life on March 28th, 1909, and

Whereas, he loved the church, the Sunday school, the class meeting, the prayer meeting, the preachers, and everybody; therefore be it

Resolved 1. That the quarterly conference at Farmington has lost one of its very best members, the church one of its pillars, the preachers one of their best friends, the earth a part of its salt, and the world a part of its light, but we bow in submission to him who makes no mistakes.

Resolved 2. That we extend to the bereaved wife our heartfelt sympathy, and recommend her to the comforting promises, tender mercies, and loving kindness of God.

Resolved 3. That these resolutions be spread upon our quarterly conference record, sent to our North Carolina Christian Advocate, and Mocksville Courier for publication.

E. C. SMITH,
A. W. ELLIS,
F. H. BAHNSON.
Committee.

RESOLUTIONS OF RESPECT.

Whereas, Brother Marshal E. Shell, for many years a member of this conference, has been called by his heavenly Father, and has triumphantly passed over the river, and,

Whereas, this board wishes to put on record some memorial of his life; therefore be it resolved by the board of stewards of the Lenoir Methodist Episcopal Church, South, of Lenoir, N. C., station:

First, That this conference has suffered a distinct loss in the death of Brother Shell, that for many years, his steady attendance upon its meetings, his official loyalty, his fidelity to the church, have been an inspiration and strength to this conference:

Second, That in the death of Brother Shell this church has lost a loyal and faithful adherent, society a true and respected citizen, an honored posterity a revered father.

Third, That these resolutions be spread upon the minutes of this conference as a memorial, and the secretary furnish copies to the family, to the local papers and to the North Carolina Christian Advocate for publication.

By the Quarterly Conference.
A. N. TODD,
W. H. CLOYD,
W. P. IVEY,
Committee.

RESOLUTIONS ADOPTED BY THE QUARTERLY CONFERENCE OF MT. AIRY CIRCUIT.

Whereas, it has pleased Almighty God, in his infinite wisdom, to remove from us, by death, on May 5th, 1909, our esteemed brother, M. H. Armfield, a faithful and efficient member of this quarterly conference, therefore be it

Resolved 1. That we sincerely regret the loss of Brother Armfield, and that we express our gratitude to God for his long and faithful service among us, and, while we humbly submit to the will of Him who doeth all things well, we deplore his departure,

Quarterly Meetings.

FRANKLIN DISTRICT.—Third Round.
R. M. Taylor, P. E., Franklin, N. C.

Macon circuit, Patton's	May	22-23
Franklin station	"	23-24
Glenville circuit, Glenville	"	29-30
Bryson City, Maple Spring,	June	12-13
Franklin circuit, Snow Hill	"	19-20
Dillsboro and Sylva, Dillsboro	"	26-27
Hayesville, Hayesville, (District Conference)	July	1-4
Murphy circuit, Tomotla	July	3-4
Andrews station,	"	4
Robbinsville, at Odoms'	"	10-11
Hiawassee circuit	"	17-18
Murphy station	"	18-19
Webster circuit, John's Creek,	"	24-25
Whittier	Aug.	7-8

The Franklin District Conference will be held at Hayesville, N. C., July 29-August 1, 1909.

WINSTON DISTRICT.
Third Round.
Rev. T. F. Marr, P. E., Winston-Salem, N. C.

Leaksville	May	9-10
Stoneville, Zion	"	21-22
Madison	"	23-24
Walnut Cove, Bethlehem	"	29-30
Walkertown	"	30
Centenary	June	6
Farmington, Bethlehem	"	12-13
Advance, Mocks	"	13-14
Forsyth, Oak Summit	"	19-20
Grace	"	20-21
Lewisville, Concord	"	26-27
Burkhead	"	27-28
Davidson, Olivet	July	3-4
Southside	"	4-5
Cooleemee	"	8
Davie	"	10-11
Mocksville	"	11-12
Summerfield, Gethsemane	"	10-11
Stokesdale	"	11-12
Kernersville	"	17-18

The District conference will be held at Kernersville, July 15-18.

MORGANTON DISTRICT—Third Round
R M. Hoyle, Presiding Elder.

North Catawba, N. Catawba	May	15-16
McDowell, Snow Hill	"	22-23
Rutherford College, at night	"	28-30
Connelly Spring, Bethel	"	29-30
Cliffside, Cliffside	June	5-6
Henrietta and Caroleen, Henrietta	"	12-13
Rutherfordton, Hebron	"	19-20
Forest City, Cedar Grove	"	26-27
Broad River, Gray's chapel	July	2
Green River, New Hope	"	3-4
Thermal City, Trinity	"	10-11
Old Fort, Ebenezer	"	14-15
Marion station	"	17-18
Elk Park	"	24-25
Spruce Pine, Pisgah	"	28
Bakersville, Bakersville, July	31-Aug.	1
Hartland	Aug.	4
Table Rock	"	7-8
Morganton circuit	"	11
Morganton station	"	14-15

SHELBY DISTRICT—Third Round.
C. F. Sherrill, P. E., Shelby, N. C.
Third Round, in Part.

El Bethel, Beulah	May	29-30
King's Mountain	"	29-30
Shelby station	June	5-6
Shelby circuit	"	6-7
Crouse, Laboratory	"	12-13
Cherryville, Mary's Chapel	"	13-14
Gastonia, Main street	"	19-20
Gastonia, Ozark	"	19-20
Mt. Holly	"	24-27
Lincolnton station	July	3-4
Lincolnton circuit	"	3-4
Bessemer City, Tate's chapel	"	10-11
West End, Gastonia,	"	10-11
Lowell, Bethesda	"	17-18
McAdenville	"	17-18

District Conference at Mt. Holly, June 24-27.

SALISBURY DISTRICT—2d Round.
J. C. Rowe, P. E., Salisbury, N. C.

First church, 11 a. m.	May	16
Albemarle circuit	"	22
Albemarle station	"	23
West Albemarle, at night	"	23
Salisbury circuit, Shiloh	"	29-30
South Main St., 11 a. m.	"	30
Holmes Memorial, at night	"	30
Linwood ct., Yadkin College,	June	5
Lexington	"	6-7
Woodleaf, Ebenezer	"	12-13
Epworth, 11 a. m.	"	13
W. Concord, Westford, 3 p. m.,	"	13
Forest Hill, at night	"	13
Mt. Pleasant, Center	"	19-20
Central	"	20-21
Kannapolis	"	26-27
China Grove, Harris chapel	"	27-28
Jackson Hill circuit	July	2
Gold Hill, at Zion	"	3-4
New London circuit	"	4-5
Norwood	"	10-11
Cottonville ct, Cottonville		11-12
Big Lick	"	23
Salem	"	24-25
Concord circuit, Bogers'	July	31-Aug. 1
Bethel, camp meeting	Aug.	6-8

District Conference will meet at Forest Hill, in Concord, July 15-18.

STATEVILLE DISTRICT.—2d Round.
John N. Huggins, P. E., Statesville, N. C.

Catawba at Mountain View	May	1-2
Hickory circuit	"	22-23
Hickory station	"	21-23

Third Round.
In Part.

Davidson	May	28-30
Troutman, at Knox	May	29-30
Statesville, Salem	June	5-6
Broad Street	"	6
Mooresville station	"	11-13
Mooresville circuit, Centenary	"	12-13
Iredell, Snow Creek	"	19-20
Stoney Point, at Center	"	20-21
Clarksbury, Mt. Bethel	"	26-27
Race Street	"	27
Caldwell, Cedar Valley	July	3-4
Granite Falls	"	4-5

District Conference at Taylorsville, July 18-21.

WAYNESVILLE DISTRICT.
Third Round.
Rev. W. H. Willis, P. E., Waynesville, N. C.

Waynesville	May	15-16
Clyde, Elizabeth	"	22-23
Brevard station	"	29-30
West Asheville	June	5-6
Canton	"	19-20
Bethel, Spring Hill	"	26-27
Leicester, Ducks' Creek	July	3-4
Mills River chapel	"	10-11
Brevard circuit	"	11-12
Jonathan, Palmers	"	17-18
Sulphur Springs, Pisgah	"	24-25
North Haywood, Teagues	July	31-Aug. 1
Spring Creek, Poplar Gap	Aug.	7-8
Haywood, Davis	"	14-15

MT. AIRY DISTRICT.—Third Round.
(In Part.)
W. M. Bagby, P. E., Montezuma, N. C.

Boone, at Blowing Rock	June	12-13
Watauga, at Union	"	19-20
Laurel Sp'gs, at Nathan Creek,	"	26-27
Sparta, Cox's chapel	July	3-4
Creston, Worth's chapel	"	17-18
Helton	"	24-25
Jefferson, Orion	July	30-Aug. 1

District conference at Boonville July 7-10. Opening sermon by Rev. T. E. Weaver, the 7th, at 8 p. m. Representatives of our schools are requested to be present.

Local unordained preachers must be present or send their written reports if they expect their license renewed.

ASHEVILLE DISTRICT—Third Round.
D. Atkins, P. E., Weaverville, N. C.

Central	May	23
Tryon and Saluda, Tryon	"	29-30
Biltmore and Mt. Pleasant, Skyland	June	5-6
Riverside, Riverview	"	12-13
Bethel	"	13
Weaverville circuit, Barnards ville	"	19-20
Weaverville	"	20
Hendersonville ct., Reedy Patch	"	26-27
Hendersonville	July	4
Swanannoa, Bethel	"	10-11
Burnsville, Martin's chapel	"	14-15
Bald Creek, Boring's chapel	"	16-18
Haywood street	"	24-25
North Asheville	"	25
Fairview, Bethany	July	31-Aug. 1
Hot Springs	Aug.	7-8
Marshall	"	14-15

District Conference at Tryon May 27-30. Opens Thursday, May 27th, 10 a. m.

CHARLOTTE DISTRICT—Third Round.
H. K. Boyer, P. E., Charlotte, N. S.

Brevard street	May	23
Dilworth, Big Spring	"	29-30
Trinity	June	6
Calvary	"	6
Unionville, Mill Grove	"	12-13
Prospect, Trinity (the church will be dedicated)	"	19-20
Ansonville, Wightman	"	25-26
Polkton, Polkton	"	26-27
Belmont Park	July	1
Monroe	"	4-5
North Monroe, Icemorlee	"	4-5
Morven, Morven	"	10-11
Lilesville, Forestville	"	17-18
Wadesboro	"	18-19
Mathews	"	23
Weddington, Wesley chapel	"	24-25
Derita, Pleasant Grove	July	31-Aug. 1
Chadwick, Seversville	Aug.	1
Waxhaw, Pleasant Grove,	"	7-8
Pineville, Marvin	"	14-15
Mount Zion	"	22-23
Tryon Street	"	29

GREENSBORO DISTRICT.—2d Round.
W. R. Ware, P. E., Greensboro, N. C.

Ruffin circuit, Ruffin	May	1-2
Uwharrie circuit	"	29-30
Denton circuit	"	30-31

GREENSBORO DISTRICT—Third Round
Greensboro—West Market Street 11 a. m., June 6.
Greensboro—Walnut Street, night, June 6.
Greensboro—Centenary, 11 a. m., June 13.
Greensboro—Spring Garden Street, night, June 13.
High Point—South Main street, 11 a. m., June 19-20.
High Point—Washington Street, night, June 20-21.
Ramseur and Franklinville, Ramseur, June 26-27.
Liberty circuit, Bethany, 4 p. m., June 27-28.
Pleasant Garden circuit, Bethlehem, July 3-4.
West Greensboro circuit, Groome's July 4-5.
East Greensboro circuit, Gibsonville, July 10-11.
Carraway Memorial, night, July 11.
Ruffin circuit, Ruffin, District Conference, July 14-18.
Reidsville station July 18-19.
Randolph circuit, Mt. Gilead, July 23-24.
Uwharrie circuit, July 25-26.
Denton circuit, July 27-28.
Asheboro circuit, Union, July 29-30.
Coleridge circuit, Mt. Zion, July 31-Aug. 1.
Asheboro station, August 1-2.
Randleman, August 1-2.
Wentworth, Wentworth, August 7-8.

The District Conference will meet at Ruffin, July 14-18. The conference will be organized after preaching the night of the 14th. In addition to the regular delegation, the lay leaders of every charge are earnestly requested to be present Friday of the conference. Let all the brethren be present promptly at the opening and stay until the closing hour.

The connectional brethren are invited to be with us.

DISTRICT CONFERENCE DIRECTORY
Waynesville, at Brevard, May 26-28.
Asheville, at Tryon, May 27-29.
Greensboro, at Ruffin, July 14-18.
Shelby, at Mt. Holly, June 24-27.
Salisbury, at Forest Hill, July 15-18.
Winston, at Kernersville, July 15-17.
Statesville, Taylorsville, July 18-21.
Franklin, at Hayesville, July 29-Aug. 1.
Mount Airy, at Booneville, July 7-10.

We may be sure of this, that God does not trifle with our intelligence. Wherever he allows us to doubt, to question, it is because there is somewhere an answer to that question, a solution of that doubt.—James Freeman Clark.

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for there is thus gone from among us one whose counsels, and liberal support of the cause of Christ will be missed. Faithful in all the relations of life, he will be no less missed as a citizen of our county, than as a member of the church he loved, and at whose altars he held constant fellowship.

Resolved 2. That a page of our minutes be set apart as a suitable memorial of him who for so long a time served his own church, Oak Grove, as steward and trustee.

Resolved 3. That we hereby tender the bereaved wife, sons, and daughters our heartfelt sympathy for them in the trying ordeal through which they are passing, and pray heaven's richest blessings upon them, that his mantle of official fidelity may fall upon his sons, and that the saving influence of his life example may abide with all the relatives and the entire membership of the church.

Signed.

W. M. WALL,
W. L. GWYN,
R. L. GWYN,
C. F. ATKINS.

RESOLUTIONS OF RESPECT.

Whereas, God in his all-wise providence has removed from our midst by death our esteemed brother, M. L. Patterson, who departed this life February 16, 1909, in the 78th year of his age.

Therefore, be it resolved that in the death of Brother Patterson, Surry County Camp No. 797, United Confederate Veterans, has lost a good and faithful comrade, one who served his country well both in war and peace. Capt. Patterson was a true and loyal soldier of the late war, and lost one of his legs on the battlefield. He was always noted for his courage and bravery. He carried into his business the virtues of his private life, and won a reputation for integrity that is the highest expression of Christian civilization. He brought to the discharge of his duties as a citizen a clean heart and a clear head, and was ever ready to lend his abilities to the public good.

And resolved further, that a copy of these resolutions be spread upon the minutes of our Camp and a copy be sent to the family of the deceased, and the Daily Breeze, and the Mt. Airy News and the North Carolina Christian Advocate, with request to publish the same.

J. R. PADDINGTON,
W. G. FOY,
S. C. FRANKLIN,
Committee.

Surry Camp No. 797, U. C. V.

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WOMAN'S H. M. SOCIETY

Continued from page 11

ers, who were with us at various times during our session, was an inspiratition to our work. Quite a number of women from the surrounding towns, notably from Charlotte, were in attendance sometime during the session. These were all given a cordial welcome and the privileges of the floor extended them.

Reports of Committees.

These all came in after we left, but advance steps were taken and plans made to place the work on a firmer and surer basis. These, too, will appear in the annual report and should be given careful tudy.

Our Next Meeting.

By unanimous vote this will go to Waynesville, the home of our beloved Honorary Life President. In fitting words she invited "her children" to have a "family reunion" with "their mother" next year. We hope Bishop Atkins, our North Carolina bishop, can be present at that time.

Of Our Absent Ones.

Of our new conference officers, of how efficient some of the workers from other churches have been and of many interesting notes on this meeting time is lacking to speak. But this brief record would not be complete did we fail to mention the Jackson Training School, located near Concord. Some of us were permitted to visit it and study the work done which is really a practical execution of methods which our women strive to teach. Professor Thompson was to have addressed our body on Wednesday, but we could not stay to hear it. "The right man in the right place" could with great propriety be said of him.

We witnessed nothing during our stay in Concord that gave us greater pleasure than the devotion of Central congregation to Mr. Durham and his wife. Truly he ministers to an appreciative people and the co-operation of all is beautiful to behold.

The town itself with its fourteen churches, its fine schools, its sixteen mills capitalized at about five million dollars, furnished us object lessons and food for study, but these notes already too lengthy, must go now or "our page" will be a blank this week so far as Home Mission copy is concerned.

First the thought, and then the action; first the impulse, then the endeavor; first the vision, then the task; first the conception of the ideal, then the realization of the ideal in the life and character.—W. D. Little.

The effective life and the receptive life are one. No sweep of arm that does some work for God, but harvests, also, some more of the truth of God, and sweeps it into the treasury of life.—Phillips Brooks.

CAMPAIGN FOR NEW SUBSCRIBERS.

Report to May 25, 1909.

ASHEVILLE DISTRICT:—		
Riverside	A. E. Harrison	1
Weaverville	T. E. Smiley	10
Hendersonville	J. W. Moore	12
Weaverville circuit	D. R. Proffitt	10
Fairview	Joseph Fry	4
Swannanoa circuit	M. T. Smathers	9
Burnsville circuit	C. E. Hypes	2
		48
CHARLOTTE DISTRICT—		
Dilworth	A. L. Coburn	3
Wadesboro	J. H. West	8
Tryon Street	G. H. Detwiler	3
Trinity	E. L. Bain	9
Belmont Park	L. A. Falls	2
Monroe	H. F. Chrietzberg	6
Chadwick	J. P. Hipps	2
North Charlotte	W. O. Goode	8
Morven	W. P. McGhee	10
Ansonville	P. L. Terrell	16
Davidson	R. S. Howie	2
Mt. Zion	S. T. Barber	5
North Monroe	M. T. Steele	1
Unionville	A. J. Burrus	3
Prospect circuit	G. C. Brinkman	2
Polkton	L. T. Cordell	20
Derita	Seymour Taylor	4
Brevard Street	C. M. Pickens	1
		105
FANKLIN DISTRICT—		
Robbinsville	T. J. Folger	10
Macon circuit	A. W. Jacobs	12
Bryson City	J. J. Eads	12
Whittier	D. J. Miller	4
Franklin	M. F. Moores	1
Franklin circuit	W. I. Hughes	2
Murphy	W. E. Abernethy	8
Andrews	C. S. Kirkpartick	1
		50
GREENSBORO DISTRICT—		
Coleridge	R. L. Fruit	3½
Pleasant Garden	R. A. Taylor	3
Washington St., High Point	J. Ed. Thompson	2
South Main St., High Point	O. P. Ader	3
East Greensboro	A. S. Raper	3
Spring Garden St., Greensboro	N. R. Richardson	22
Ramseur	J. E. Woosley	2
Carraway Memorial, Greensboro	W. O. Davis	1
Walnut St., Greensboro	J. W. Ingle	4½
West Greensboro	J. A. Bowles	5
Uwharrie	J. A. Sharpe	1
Ruffin circuit	J. P. Hornbuckle	7
Reidsville	L. T. Mann	6
Asheboro circuit	R. L. Melton	1
Wentworth	Nannie B. Ratliff	5
Asheboro	R. L. Melton	6
Randleman	G. E. Eaves	1
		76
MORGANTON DISTRICT—		
Cliffside	S. E. Richardson	3
Rutherford College	W. E. Poovey	6
Morganton	W. F. Womble	3
Old Fort	W. G. Mallonee	1
Connelly Springs	J. F. Moser	12
Marion	H. H. Jordan	5
Bakersville	J. F. Shelton	15
Broad River	J. L. McNeer	13
Green River	W. S. Cherry	1
Table Rock	Mrs. A. H. Conly	1
		60
MOUNT AIRY DISTRICT—		
Rockford circuit	T. J. Houck	16
Wilkes circuit	W. L. Dawson	4
Mount Airy circuit	J. W. Kennedy	10
East Bend circuit	E. E. Yates	24
Rural Hall	J. D. Gibson	2
Pilot Mountain	J. H. Brendall	8½
Boone	W. O. Rudisill	10
Mount Airy station	D. V. Price	3
		77½
SALISBURY DISTRICT—		
Albemarle circuit	J. T. Stover	4
First Church, Salisbury	S. B. Turrentine	17
Woodleaf	E. G. Pusey	16
Jackson Hill	E. M. Avett	15
Linwood circuit	W. C. Willson	1
Linwood	A. R. Surratt	3
Salem station	G. A. Stamper	12
Bethel	S. S. Higgins	4
Kannapolis	J. H. Sellars	17
Cottonville	T. E. Wyche	8
West Concord	W. C. Jones	13
Spencer	R. D. Sherrill	1
Albemarle	H. C. Sprinkle	6
Concord circuit	B. A. York	23
New London	O. J. Jones	4
Central	Plato Durham	4
Forest Hill	W. L. Hutchins	5
Main Street	J. B. Craven	1
Holmes Memorial	C. M. Short	6
Gold Hill	James Willson	2
		157
SHELBY DISTRICT—		
Cherryville circuit	A. C. Swofford	6½
King's Mountain	D. F. Carver	6
Main Street, Gastonia	G. D. Hermon	24
West End, Gastonia	J. C. Harmon	13
Lowesville	D. P. Waters	4
Crouse	M. B. Clegg	9
Lincolnton	F. L. Townsend	1
El Bethel	T. S. Ellington	1½
Shelby circuit	E. N. Crowder	11
Lincoln circuit	J. W. Strider	7
Belwood circuit	L. E. Stacy,	2
		84
STATESVILLE DISTRICT—		
Lenoir circuit	J. O. Ervin	26
Rock Spring	W. F. Elliott	16
Hickory circuit	Phoenicia Brittain	1
Troutman circuit	J. J. Edwards	4
Alexander	E. Myers	9
Hickory station	J. H. Weaver	6
Race Street, Statesville	H. H. Robbins	9
Stony Point	T. B. Johnson	4
Mooresville	R. M. Courtney	8
Iredell circuit	O. P. Routh	1
Malden circuit	T. S. Coble	19
Mooresville circuit	J. W. Jones	8
Newton	E. W. Fox	3
		114
WINSTON DISTRICT—		
Summerfield circuit	C. P. Goode	1
Walnut Cove	C. H. Clyde	19
Davie circuit	P. E. Parker	7
Advance	L. L. Smith	1
Stokesdale	L. T. Hendren	10
Mocksville	Jno. F. Kirk	1
Danbury	D. A. Binkley	1
Cooleemee	W. Y. Scales	10
Centenary	J. E. Abernethy	21
Burkhead	W. M. Biles	4
Grace	W. M. Robbins	1
Southised and Salem	T. R. Wolfe	5
Walkerton	W. A. Lambeth	1
Forsyth	J. S. Hiatt	1
		81
WAYNESVILLE DISTRICT—		
Waynesville	J. H. Barnhardt	1
Jonathan circuit	J. B. Hyder	11
Sulphur Springs circuit	J. W. Campbell	22
Bethel	C. A. Swift	13
Bethel	M. L. West	4
West Asheville	R. E. Atkinson	1
Leicester circuit	C. H. Curtis	15
Canton	L. B. Abernethy	2
Haywood circuit	R. C. Kirk	1
Spring Creek	J. B. Parham	11
Clyde circuit	J. H. Green	6
		87
Grand total		939½

HIS MOTHER'S SERMON.

Is it not Ian Maclaren who in one of those sketches of Scotch life which grip both our minds and hearts tells of the young minister of the Free Kirk who was to preach his first sermon in the community where he was to labor and suffer, and who had prepared a scholarly discourse into which he had incorporated some up-to-date views which he felt sure would appeal to the thinking—not thoughtful— part of his audience, but who at the last moment discarded the product of his critical brain, and preached his mother's sermon, to the great delight and spiritual profit of his congregation, who that day became his people? We have not read the story for a long time, and are not quite sure just how it runs, but we have been reminded of it by another fine story found in the columns of the Nashville Christian Advocate. On Easter morning of this year Bishop E. R. Hendrix, of the Methodist Episcopal Church, South, was to preach in Huntington, West Virginia. Just as he was ready to enter the pulpit there came a telegraphic message conveying the intelligence that his aged and saintly mother had fallen asleep in Jesus a thousand miles away. The Bishop's first and natural impulse was to seek the solitude of his room and shut himself up with his great sorrow. But that sorrow was radiant with hope, and he felt restrained by something which seemed his mother's voice bidding him: "Speak a good word for the Lord Jesus, my son." So, as the Bishop himself recounts the incident, without permitting the pastor of the church to announce the sad tidings which had been received, the Bishop preached the Easter sermon which he had outlined on "The Means of Identification of the Risen Lord, and the Power of His Resurrection." The central thought of the sermon was the present power of Christ's resurrection, and the continuity of the witness to it:

"The chain of witnesses has never been broken since the first Easter morning. Christ was no more a 'time exposure' of the Father than John was a 'time exposure' of Christ. Each told of the original, and was a witness sent from God. What a countless multitude of witnesses has our Lord had of his resurrection who have known him as 'the Resurrection and the Life!' 'Blessed are they which have not seen, and yet have believed.' This last of the Beatitudes includes all the rest, and, like each of the other Beatitudes, is 'the felicity of a heroic virtue.' There are they who 'endue as seeing him who is invisible.' It is the endurance, the martyrlike witness of heroic faith, that has ever proclaimed the reality of the unseen world where reigns the risen and unseen Lord. . . . It is the power of his resurrection that has made such witnesses and that sends them around the world with the story of Jesus and the resurrection. Because they know that Christ has risen, they are 'steadfast and unmovable, always abounding in the work of the Lord, forasmuch as they know their labor is not in vain in the Lord.' The gospel of Missions is possible only because the gospel of the resurrection is true.

"Such truth had been wonderfully taught in the life of my ascended mother, who had been the instrument in bringing my father to Christ, and had mingled her prayers with those of all her children as they professed faith in their risen Lord. For thirty and three years since my father's ascension she had walked in solitude save for the presence of her Lord. But what did those thirty and three years mean to her after there came to our women of the South the passion of 'woman's work for woman,' at home and abroad! Her missionary zeal quickened anew the desire to live, and possibly added a score of years to her life. How her very mental fauculties seemed renewed as she ever thought on the widening kingdom of her Lord, and sought to have some part in hastening his coming! Was there a single mission held where she did not invest her life and her means as she planned and gave for the extension of the kingdom? A day-school in China and a boarding school in Brazil bore her name 'because she loved him so.' Her closing words told of her desire with her last gifts to bless and help the work of God in Korea and in South America. . . .

"No, with Christian optimism that never questioned in whatever sorrow or gloom, such a mother must find a voice even in death. It was her son's voice, but his mother's sermon, telling of Jesus and the resurrection. None knew until the close of the sermon the meaning of the suppressed emotion of the preacher. There was a peaceful, dead face looking up into his, but he dared not mention it until in a few closing words he told at once of his loss and his gain. Her heart would have been unspeakably glad had she known something of the fruits of her sermon in the great thank offering that Easter morning before the son hastened from the church to see her in her bridal robes ready for her Lord."

It is a fact well known in Methodist history that John Wesley preached his mother's funeral sermon in Bunhill Fields, London, shortly after he had preached standing on his father's tomb at Epworth. What a theme Wesley had when he preached on "Susanna Wesley;" and what an inspiration Bishop Hendrix had when he preached his mother's sermon!—Pittsburg Christian Advocate.

HOW TO APPRECIATE WORK

Put the right spirit into your work. Treat your calling as divine—as a call from principle. If the thing itself be not important, the spirit in which you take hold of it makes all the difference in the world to you. It can make or mar the man. You cannot afford grumbling service or botched work in your life's record. You cannot afford to form a habit of half doing things or of doing them in the spirit of a drudge, for this will drag its slimy trail through all your subsequent career, always humiliating you at the most unexpected times. Let other people do the poor jobs, the botched work, if they will. Keep your standards up, your ideals high.

The attitude with which a man approaches his task has everything to do with the quality and efficiency of his work, and with its influence upon his character. What a man does is a part of himself. It is the self-expression of what he stands for. Our ambition, our ideals, our real selves. If you see a man's work you see the man.

No one can respect himself, or have that sublime faith in himself which is essential to all high achievements, when he puts mean, healf-hearted, slip-shod service into what he does. He cannot get his highest self-approval until he does his level best.—Orison Sweet Marden in "Success Magazine."

The way of holiness is along the common road of life, and Jesus walks with us there.—Dr. N. Luckok.

The great thing in the world is not so much where we stand, as in what direction we are moving.—Dr. Holmes.

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TRINITY COLLEGE

North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

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EDITORIAL OPINION

The grace of hospitality is commended in God's word, and somehow there is a blessing in waiting for those who extend hospitality, especially to the Lord's messengers. The woman in Shunem, who so graciously entertained the prophet, Elisha, is called a "great woman." Doubtless this greatness of character was in no way more manifest than in her spirit of hospitality. Those familiar with the Old Testament know how the blessings of heaven came to her household through her godly guest. In the time of her trouble she was well repaid for all her pains in making special preparation for entertaining the "man of God."

* * * * *

There are some churches where the grace of hospitality is a lost art. Perhaps there are only a few, but the few congregations in which the preacher is never invited to go to the home of some one to break bread or spend the night, are to be pitied. We know of nothing which makes a drearier outlook for the development of all that is good and noble than such a congregation. A persistent and systematic effort should be made to get the people out of such a habit. The writer has some acquaintance with at least two country congregations, located within a few miles of one of the largest cities in the state, where a preacher is rarely invited into the homes of the people. These congregations each have a membership of nearly two hundred. Will the reader be surprised to hear that these churches have made little or no progress in many years?

* * * * *

What will become of us? There has been generous criticism of idlers, even the luxurious and wealthy coming in for their share. But now comes the Youth's Companion with this:

"'A fad for work' prevails, it is alleged, among the daughters of the well-to-do people in England, and the Amalgamated Union of Clerks, Warehouse and Shop Assistants, which is composed of women only, reports and deplores it in a published statement. Some of these new competitors go to business in automobiles. Frequently their parents or friends call and take them to luncheon at expensive restaurants, and—this being the 'nub' of the situation—many, in order to get employment, cut the standard wage by as much as one-fourth. It is obviously a serious matter that girls who want nothing but pin-money and experience should handicap girls who have to earn their living. On the other hand a fad for work is praiseworthy."

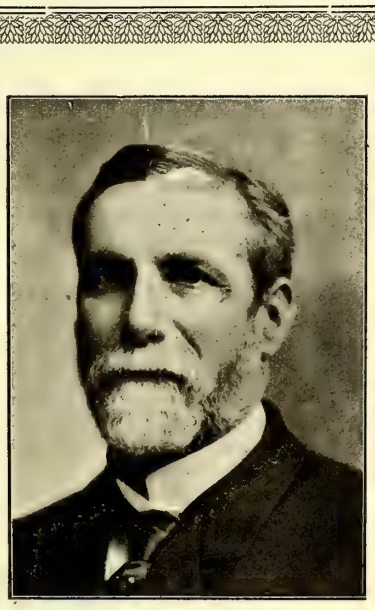
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Mr. J. Z Green, of Marshville, is authority for the statement that "Union county farmers now have several thousand telephones in use, there being in the rural districts and in the towns together about 3,000. There is a total of 30 exchanges. Lines go everywhere. No Union county farmer thinks of going to town with produce without having called up the market and found out prices even on chickens and eggs. The farmers own part of the lines and buy the instruments, and the service costs them on an average of 50 cents a month." Why do not the farmers of every county get busy and secure for themselves the benefits of such modern improvements when they may be had at such insignificant cost? We trust the organization of the Farmers' Union, which is going on so rapidly, may result in such co-operation everywhere and will secure all these advantages to the dwellers in the country. The blessings of education and other good things will come to the country speedily when the telephone, free delivery and all modern conveniences are placed within reach of all. The golden days of country life are still in the future, and we exhort our country churches to hold on with good hope.

* * * * *

The Davidson Dispatch says:

"Prohibition has been in force in North Carolina for nearly five months, and all other statements to the contrary, there is a marked improvement. One sees this change in passing through Winston and Salisbury and other towns that were depots for a large section of the surrounding country. North Carolina is very much better off. It is true that no express car runs that does not carry some whisky to patrons of mail order houses; and it is true that there is illicit manufacture of whisky, but even with that, we are better off. As we see it, the greatest evil is the 'blind tigering' in the towns. The revenue officers can locate and catch the moonshiner, and they do it daily, and the state and federal courts make it mighty warm for the man who violates the law; but the 'tiger' is hard to get at He is the chief enemy of the law. He flourishes in every town. His ways are devious. He is here in Lexington and he is not always the humble 'nigger,' either. He is in one form or another in every town. It is no doubt a hard problem, but our police officials, recorders, mayors and other municipal officers can put the 'tiger' out of business if they will and it is up to them. Just as surely as the officers of the law 'get busy', just so surely will the 'blind tigers' go out of business. Prohibition is all right; it is doing good, has done



BISHOP CHARLES B. GALLOWAY.
September 1, 1849-May 12, 1909.

good; but the officials have it in their power to make t a success or failure. and there is work to do here."

This is well said. The only difficulty about the blind tiger is that the fools in many of our towns and cities are allowing the law to be administered by men who are at heart opposed to prohibition, and would do anything to discredit the law. When we have officers in charge from mayor down to the humblest police officer who favor the enforcement of law, the blind tiger will get out of the way as readily as the moonshiner. In fact, with all the advantages of city organization it ought to be easier to get rid of the tiger. Let the people see to it that the officers enforce the law or get out.

* * * * *

West Virginia has a new law with regard to carrying pistols. The Bluefield Ledger sets out the following provisions of the law:

"A license of $10 will be required for the privilege for one year and a bond of $3,500 must be given, which will cover any accident or damage done otherwise. Witnesses must also testify as to the character of the applicant before the court will grant the necessary permit, without which a person is liable to a heavy fine which carries with it a jail sentence.

This law is criticized perhaps justly for providing no adequate penalty for carrying a pistol in violation of the law without a license. The state is to be commended, however, for at least a serious effort to check the savagery which has come to be so common on the part of those who resort to the pistol on very slight provocation. There is no habit that has so branded the South especially during the last two decades as that of pistol carrying, and its legitimate accompaniment, assassination. Commenting on this West Virginia law, the Charlotte Observer says:

"We cannot see in what way this statute will prevent a man who wishes to carry a pistol in violation of the law from doing so. It won't lessen the crime of going unlawfully armed. The only advantage in the law is to protect from prosecution law abiding citizens who on certain occasions deem it necessary to have a pistol on their person for protection against some anticipated danger. The regular 'pistol-toter' will be as much a 'pistol-toter' as he was before."

* * * * *

A strike among the firemen of the Georgia Railroad during the past week completely tied up the traffic of the road, and has seriously intereferd with traffic. It seems that this tsrike is the result of race antipathy, and this feature of it is the more to be deplored because of what it may ultimately lead to. If the Federation of Labor presses this matter too far it may ultimately, like Sampson, pull the house down upon itself. We believe in race separation socially, but the Negro deserves a chance at such labor as he is capable of performing, and we can not afford to undertake by any unjust or arbitrary method to shut him off from it. Our esteemed neighbor, the Charlotte Observer, we think speaks wisely on this subject as follows:

"Purely for the sake of argument let us assume that in a large part of the South such sentiments as those now found along the Georgia Railroad shall in time prevail—what then? An attempt will be made to restrict the negro to fields of labor which the white laborer does not find attractive, and, as immigration pours in and population presses increasingly upon opportunities, these fields will continually contract. Negroes will enjoy no employment for any reason desirable in white men's eyes, and immense numbers will find no employment at all. Public institutions will turn out many thousands of industrially educated negroes who possess not the least market for their skill. Neither could the unfortunates find unlimited or lasting refuge upon the land; for both tobacco and cotton sections—several negro farmers were shot with impunity by cotton night riders last year—have shown that the country may be as inhospitable as the town. Under such circumstances human beings by millions must find their situation fairly desperate. The South will lose a valuable source of labor. In the North, where hurtful industrial discrimination has been practiced against the few negroes for a long time, negro criminality is much worse than in the South; it would seem clear that if millions of Southern negroes suffer from like discrimination their criminality will mount enormously.

Those Southern people who feel any true Southern affection for the negro race, who consult the South's best interests, who have any conscience within them, or who fear the wrath of a just God —all such Southern people must hope that the conflict which has had its first conspicuous outbreak in Georgia may never become cruel."

Obedience is the grandest thing in the world to begin with. I do not think the time will ever come when we shall not have something to do because we are told to do it, without knowing why. . . . The one essential of chivalry was obedience.—George Macdonald.

North Carolina Christian Advocate

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IMPORTANT NOTICE.

We are not trying to thrust the Advocate upon any one. We only wish to accommodate any who desire the paper continued. Any who fail to renew promptly, or to notify us to discontinue at the expiration of the time paid for, will surely be expected to pay, and have no reasonable ground of complaint when we endeavor to collect. Notice to discontinue should be sent direct to this office. Preachers are busy and may forget. So we advise that you depend upon nothing but a written notice to this office if you wish your paper discontinued.

THE CONFERENCE AT MT. AIRY.

Some three and thirty years ago, a little band of faithful women whose hearts yearned for the salvation of the pagan world met in McKendree church, Nashville, and after prayer for guidance, organized a missionary society. Not long thereafter the General Conference of 1878 in Atlanta gave that society official endorsement, and from that time the women of Southern Methodism have prayed and toiled and given until now they are doing twice as much for foreign missions through their societies as the whole church was doing thirty years ago.

The societies have grown to a membership of 85,000, and the women contributed last year to the spread of the gospel abroad nearly a quarter of a million dollars.

But this is the smallest part of their work. They have aroused the conscience of the men to the point where they contributed last year more than four hundred thousand dollars on the assessment for this work.

Let the preachers have no fear lest the women hinder the regular collection; nay, they increase the general liberality on the principal that "the more we give the more we want to give."

Our conference society holds its annual meeting in the city of Mt. Airy this week. The program is a rich one and is published in this paper. May God bless the good women in annual conference, and guide them by His spirit in all their work.

OUR COUNTRY CHURCHES.

We feel greatly concerned for the development and upbuilding of our country churches. For this reason the Advocate has been making some sacrifice for a number of years in order to reach the homes of these congregations and help as far as it is possible in this way to build up a sentiment for larger and better things.

The greatest drawback to these churches is their being content with small things. One service a month and, in many cases, a Sunday school during the summer months, is about the bill of fare with which they seem content. There is absolutely no hope for better things, nor can the dormant possibilities of these congregations be developed till a new and livelier program can be inaugurated among them.

The editor of Charity and Children, in a recent number speaks out the truth on this subject as follows:

'The slow growth and general debility of the average country church is due to the fact that it is content to hear the preaching of the gospel on a dozen Sabbaths through the year and to get along without any pastoral service at all; and the vigor and efficiency of the average town church is the result of from three to five services each week and the constant watch care, admonition, encouragement and direction of a pastor. It is surprising how slow so many of our churches in the country have been in recognizing this fatal blunder. They have in their membership the best and most conservative element of our population. They are honest and courageous. Liquor left the country districts long before it left the towns and cities because the country people would have none of it; and the contemptible effort made by certain discredited and unprincipled politicians to create prejudice against the Watts law because it discriminated in favor of the towns and against the country on this liquor question, was a monumental failure. The fact is, the country districts must continue to furnish men who do things in town and elsewhere. As a witty and wise business man recently remarked to us, the "The town dudes must surrender to the R. F. D.'s." The failure of our country churches to appreciate the importance of religious training, in view of all the elements of power they possess, is perfectly distressing. We rejoice, however, to note a wonderful awakening in this respect. The once-a-month-service is playing out. Several country churches of our acquaintance enjoy preaching every Sunday and have a pastor living in their midst. In each case the desert is blossoming like the rose. The farmers are more prosperous and the boys and girls are going to college. In a great many others two Sundays in the month the pastor faces his congregation, and the more they hear of the gospel the better they like it. There is no excuse for any church having a hundred members to put up with twelve sermons a year. They think they are too poor, but they employ the wrong word. We will not say what that word is, but it is certainly not 'poor.' We hope the growing sentiment in favor of more and better preaching will spread all over the state until our rural churches will be ashamed to confess that they come together in the church service only twelve times a year."

ASHEVILLE DISTRICT CONFERENCE.

Last Wednesday in company with President Irving B. McKay and Rev. J. M. Terrell, the writer started on a journey over the mountains to attend the Asheville and Waynesville district conferences. At Bridgewater the train was delayed by a freight wreck which blocked the track so that we did not reach Asheville until night fall. We thus missed our western connections and spent the night in Asheville.

The next day we proceeded to Tryon, the seat of the Asheville conference, and got there in good time for the first session. Rev. Dr. D. Atkins, the presiding elder, was in the chair, and Rev. T. E. Smiley was elected secretary

The routine work of the body was transacted during the morning session and the afternoon was taken up in a very interesting and inspiring discussion as to the best methods of reaching the unsaved. The principal addresses were made by Rev. John W. Moore, of Hendersonville, Rev. T. E. Smiley, of Weaverville, and Rev. Elmer Simpson, of Marshall.

On Friday morning the best opportunity was given to both Brother McKay, of Rutherford College, and the Advocate representative and the conference responded promptly and generously to the appeal made in behalf of the Advocate building fund.

* * * * *

There were no applications for license to preach, but Rev. Elmer Simpson, a local preacher of the M. E. Church, who is this year supply on the Marshall charge, was received into our church, and recommended for admission into the annual conference. The reports of the preachers were generally good and the district is plainly going forward. The laymen are being stirred as never before on the importance of generous support of the ministry, and in their meeting, led by Mr. George L. Hackney, a report on pastoral support was offered by Mr. J. A. Nichols, recommending that ways and means be provided for paying next year to each pastor in the Asheville district a salary of at least $600.00. This brought forth animated discussion in which Messrs. G. L. Hackney, J. A. Nichols, F M. Weaver, T. C. Mills, Dr. C. Few and others too part, all being heartily in favor of the plan, whic is a feasible one, and being worked up by some o the most active and loyal laymen of the distric who feel sure that it can without difficulty be ca ried out next year.

This is cause for thanksgiving for many of th pastors have after exercising the wisest financia skill, failed to make ends meet on the meager sa aries paid.

* * * * *

The laymen's movement started with the ide first of paying our preachers better salaries, but i our zeal for the cause of missions abroad, som have forgotten that it is the first duty to provid for our own households. It is not just to overloo the needs in the home mission fields and stint ou underpaid ministry and spend all our enthusiasn on the foreign work. Let us not be misunderstood We should do the one and we should not neglec the other. With the conditions which exist a home we should raise in our conference as larg a fund for domestic as for foreign missions, an we should not raise a cent less for the foreig work than the general board lays on us.

A more generous support of domestic mission would enable the board to give substantial aid t many poorly paid preachers and thereby strength en many weak charges.

The laymen's movement in the Asheville distric looks first to a better paid ministry at home an proposes to raise some of the money to carry ou this plan. Such men as Hackney, Nichols, Weaver Mills, Dr. Few and others are behind the movemen and they are going to bring things to pass.

* * * * *

The laymen elected George L. Hackney distric president; J. A. Nichols, vice-president, and Archi bald Nichols, secretary and treasurer.

The delegates to the annual conference are F M. Weaver, Dr. C. P. West, T. C. Mills, and J. A Wild, with George L. Hackney and J. A. Nichols alternates.

The preaching during the conference was by Rev. John W. Moore, Dr .Gilbert T. Rowe, Dr. Dan iel Atkins, and others.

It was a good conference, spiritual and uplifting and the good people of Tryon took the best o care of all the guests—for every one I heard speak said he had the best home and I am sure none were better entertained than my fellow traveler President McKay and myself.

Dr. Atkins is entirely at home presiding over a district conference, for he is a veteran in the work He placed me under many obligations for his kind ness and help. Next year the conference goes t Weaverville.

* * * * *

All the preachers and delegates except Dr. At kins, the presiding elder, left on Saturday. He remained for the Sunday service and this write tarried at Saluda where he preached on Sunday morning.

Rev. W. A. Newell, the conference host, is the preacher at Tryon and Saluda, and is loved by every person in the two communites. He is a genius, a preacher of extraordinary force who draws and holds to the church the learned and the unlearned, the young and the old alike, and is do ing in that field a work which few men are capa ble of doing. He is an optimist, and to be with him is to be in the sunshine for his mind is bright, and his heart warm, and his nature genia like the sunshine.

* * * * *

The national convention of the Travelers' Protec tive Association is in session this week in Ashe ville, and thousands of traveling men fron all parts of the nation are there on account of it. It had been arranged for Rev. Dr. Wilson, of Chicago, t preach to the delegates in Central church, on las Sunday night. The appointment was widely pub lished and a large congregation assembled to hea him, but he failed to appear on account of a be lated train, but Dr. Gilbert T. Rowe, the pastor was there and though he had no time to prepare for the occasion, he nevertheless preached a ser mon from Daniel 1:8, which, for breadth of thought depth of spirituality and appropriateness to the hour and audience, made it altogether unnecessary for Dr. Wilson to come. His congregation was proud of the effort, and the traveling men there were charmed with the message. S—.

To keep the heart unwrinkled to be hopeful, kind ly, cheerful, reverent—that is to triumph over old age.—Thomas Bailey Aldrich.

WAYNESVILLE DISTRICT CONFERENCE.

This conference was held at Brevard covering the same period as the Asheville at Tryon. The delayed train and the poor connection at Hendersonville put us behind time so far that we got to Brevard Friday evening after final adjournment, but most of the preachers and a goodly number of laymen tarried till Saturday on account of the special Epworth League service which was held Friday night under the direction of Rev. R. E. Atkinson, of West Asheville, who believes in the league and knows how to keep it going. A large congregation was present at this service and a good opportunity was given to present the claims of the Advoccate.

The conference met on Wednesday, May 26th, with Rev. W. H. Willis, the presiding elder in the chair. Rev. J. H. Green was made secretary. Bisnop Atkins arrived on Thursday morning and presided until the close of the conference. The brethren say he made a live president and inquired searchingly into the work. Among other things he emphasized the importance of carrying out all the resolutions adopted at our annual session and then asked each preacher if he had taken the collection for Brevard School as we promised to do by resolution at the last annual conference.

He also urged the brethren to observe Children's Day in all the Sunday schools and thus carry our another conference resolution. He said he intended to magnify these interests at Hickory next fall, and the preachers will all be expected to report specially if the collection for Brevard school was taken and if Children's Day was observed.

The brethren were glad to have the Bishop with them, and he added greatly to the interest of the conference by his sparkling comments from the chair and his timely talks.

* * * * *

J. S. Brown, W. P. Jones and J. B. Smathers were licensed to preach and the last mentioned was recommended for admission into the annual conference.

J. C. Curtis, S. D. Hall, A. Cannon, and Welch Galloway were elected delegates to the annual conference, with R. L. Noland and Rev. J. M. Hawkins, as alternates.

The preaching at conference from the reports I heard was of a high order and was done by Bishop Atkins, J. M. Terrell, L. B. Abernethy, J. H. Barnhardt, R. E. Atkinson and S. B. Turrentine. The conference will meet in Canton next year.

* * * * *

At the Epworth League anniversary there were 15 young leaguers from the West Asheville church under the care of Miss Ada Buttrick, who is a leader in the work there, and Miss Terrie Buttrick a recent graduate from the Scarritt Bible and Training School, and who will go to Mexico, next fall as a missionary, made a fine talk on the importance of the League work, and the special advantages to be gained by organizing Junior Leagues, thus training the children for work in early youth.

The Brevard Industrial School is located here and the faithful work done by Prof. C. H. Trowbridge, the principal and his loyal assistants, is telling for good in the student body. The conference has no interest deserving of more encouragement and generous financial support than Brevard Institute. It was launched by the sainted Rev. Fitch Taylor some twelve years ago, and for years afterward he made great sacrifice to serve it, and after relinquishing the active management remained to the end of his life one of its most loyal friends. Brother Taylor was a true and noble Christian man, who, when he passed to his reward a few weeks ago, left to the world a record and influence which will abide and which is plainly to be seen at Brevard. The school has just closed a year of substantial growth and the commencement last week was an event of more than passing interest. Mrs. Frank Siler, of Atlanta, delivered the annual address, and Rev. S. B. Turrentine preached the sermon.

The Epworth Leagues of the Asheville and Waynesville districts, propose to raise a $1,000.00 endowment for the school, the interest from which will support a girl there. This is a worthy task and we pray it may succeed.

Our church in Brevard is alive and has made steady progress under the pastorate of Rev. R. G. Tuttle, who is closing his fourth year and there is general regret among his people because the time limit will take him away next fall. Brother Tuttle is a man of fine spirit, and a very capable preacher who gives promise for a career of great usefulness in the church. He and his people were gracious hosts, and took the best of care of the conference. A picture of the Brevard church will be seen on the 6th page.

* * * * *

Our people at West Asheville, led by the pastor, Rev. R. E. Atkinson, have undertaken to build a handsome church, to cost about ten thousand dollars, and the corner stone will be laid June 5th, and Rev. T. L. Lallance, of Haywood street church, will deliver the address. On Sunday, June 6th, an interesting program will be carried out. At the morning service a historical sketch of the church will be read by Mrs. James Buttrick, followed by addresses by Mr. S. D. Hall and Prof. A. C. Reynolds, who are officials of the church, and Rev. R. M. Taylor, a former pastor, and at the evening hour Rev. R. M. Taylor will preach the sermon. West Asheville is one of our most pleasant charges and as that suburb of Asheville is rapidly growing, it has a future filled with glowing possibilities.

S—.

FROM NEW YORK CITY.

It was my pleasure to dine on Monday last, May 24th, with thirteen hundred Methodist men. The occasion was a banquet given in honor of Mr. John S. Huyler, President of the New York City church extension and missionary society, of the Methodist Episcopal church. This banquet was given on the forty-third anniversary of the society and the place was the spacious dining hall on the tenth floor of Wanamaker's new store, Broadway and Ninth St.

It was an occasion long to be remembered. One's heart swelled with pride and a deeper love for Methodism was inspired when thirteen hundred voices—voices of representative business men sang such hymns as "I love thy church, oh God," "O, for a thousand tongues to sing"; "Come thou Almighty King", and "Onward Christian Soldiers." There was something in the very atmosphere that pervaded that great dining hall that impressed one with a keen subtleness of the reality of things religious. One was impressed with the feeling that the hero worship thus paid to Mr. Huyler was a worship given not because he was a man of material wealth, but because he was a man equally wealthy in terms of a broad-minded practical Christianity. The fact that the best spirit of Methodism was thus doing honor to such a manifestation came as an inspiration. Somehow I felt more proud of a religion that thus consecrates wealth and with that sense of pride came a stronger desire to consecrate my own wealth of time and talent and service.

L. W. CRAWFORD, Jr.

NOTES AND PERSONALS.

—Rev. W. L. Hutchins, of Concord, delivered the literary address at New London High School last week.

—Beginning June 6th, Rev. E. C. Glenn will assist the pastor in a revival meeting at Forest Hill church, Concord.

—We acknowledge receipt of an invitation to attend the commencement exercises of Trinity Park School, June 5-7.

—The Rev. Dr. Plato T. Durham, the pastor of Central church, Concord, was sick last Sunday and the Rev. T. A. Boone filled his pulpit.

—Mrs. E. L. Piper, a very faithful and zealous worker in West Market street church, died at her home in this city on Tuesday night of last week.

—The stock of goods of Mr. A. C. Fite, of Dilworth, Charlotte, was destroyed by fire last Wedday morning. The loss is estimated to be $8,000.00, partially covered by insurance.

—Rev. E. G. Kilgore, who has been assisting Rev. Geo. F. Kirby, in a meeting at Blacksburg, S. C., reports some sixty or more professions and twenty-six candidates for membership.

—The annual commencement exercises of the Woman's College, Baltimore, will be held on Wednesday, June 2. President Edwin A. Alderman, of the University of Virginia, will deliver the address.

—Rev. E. W. Fox was taken with an attack of acute indigestion Sunday morning, just after reading his text, and had to abandon his sermon. He was confined to his home for several days, but is now much better.—Catawba County News.

—The building committee of the Methodist church at Highlands report about $200 raised in cash and subscriptions toward the building of their new house of worship. J. Z. Gottwales is making the plans and billing the lumber.—Jackson County Journal.

—The many friends of Rev. and Mrs. R. M. Courtney will regret to know that it has been necessary for Mrs. Courtney to go to the Lincoln hospital for traetment. On account of her illness the meeting which was to have been held last week at Mooresville, has been indefinitely postponed.

—Rev. E. W. Fox, of Newton, preached the annual sermon last Sunday night at the closing of the Old Fort High School. His text was "Ye Are Complete in Him," and a competent critic speaks in the highest terms of the effort. The principal of this school is Rev. L. C. Cornwell, of our church.

—A message came from Arizona last week to the effect that Rev. J. D. Buie is critically ill, and his son who resides in this city, left immediately for Wendendale, Ariz., to be at his father's bedsider. Brother Buie resided in California for some time, but later moved to Arizona to get the benefit of the dry climate.

—The High School at Crouse, which has been under the direction of Rev. M. B. Clegg, closed last week with interesting exercises. The sermon was preached on Sunday, May 23d, by Rev. J. R. Scroggs, of Shelby, and on Monday Rev. G. H. Detwiler, D. D., delivered an address on "Education as a Modern Force in our Civilization."

—On Sunday morning just before the hour for preaching, Rev. E. K. McLarty, pastor of West Market street church, received a wire message to the effect that his father, who resides in Union county, near Monroe, was very ill. He left on the afternoon train to be with him. We sincerely hope that there may soon come tidings of improvement.

—We are thankful to our brother, the Rev. John C. Troy, of Durham, for a splendid pair of self-sharpening shears, a much needed article in a print shop or anywhere else for that matter. Any reader of the Advocate can get a pair by mail postpaid for only thirty cents, and we hope many of our friends will supply themselves with shears from Brother Troy.

—Rev. J. O. Guthrie, of the North Carolina Conference, passed through the city on Wednesday of last week, and made the Advocate office a pleasant call. Brother Guthrie began his ministry in the western part of the state as pastor of the Caldwell circuit, including the church in which the senior editor of the Advocate was brought up. We very naturally fell into some pleasant reminiscences.

—We regret to learn of the physical break-down of our dear brother and conference classmate, Rev. F. M. Shamburger, pastor of Edenton St. church, Raleigh. He suffered a slight stroke of paralysis of the face recently, and besides is suffering from nervous breakdown to such an extent that he has given up his pastorate, and gone to Biscoe to undergo treatment from his brother, who is a practicing physician there.

—We were glad to receive a call on Tuesday from Rev. J. H. Fitzgerald, of Mexican Mission Conference, who has been for the past eighteen months at home in West Asheville, on account of a physical breakdown. He is much improved and his physician has prescribed a trip abroad, which he will take this summer, sailing on the steamship Canopic, of the White Star line, from Boston, June 12, and will return in September. He promises to send the Advocate some news letters from the old country. We wish him bon voyage. In the meantime Mrs. Fitzgerald and the children have gone back to Durango, Mexico, to await the return of Brother Fitzgerald, who we pray may then be strong in body, mind and heart for his great work.

—We learn from the Concord Times that Rev. J. W. Clegg, of Lexington, has been appointed pastor at Kannapolis, to succeed Rev. J. H. Sellars, who had to give up the work on account of ill health. Brother Clegg will not move his family to Kannapolis for several weeks, but takes charge of the work at once. Brother Clegg is a very useful man, and a good preacher, and we welcome him back into the pastorate. Brother Sellars will live at Cullasaja, Macon county, where we sincerely trust his health may be speedily restored.

—Rev. W. M. Bagby, presiding elder of the Mt. Airy district, has plans providing for the establishment of homes for superannuate preachers, who have served poor charges and had no chance to lay by provision for old age. If his plans meet with the approval of the conference, which convenes next November, Mr. Bagby will devote his life to this work. His idea is to canvass the cites and towns in this and other conferences and wherever practicable to build a home and furnish it, and let one of these old ministers spend the remainder of his days in comfort there.—Twin-City Sentinel.

Correspondence

CONCERTED PRAYER AND EFFORT.

By J. Campbell White, General Secretary of the Laymen's Missionary Movement.

Fifty Men's Missionary conventions in six months, culminating in a national missionary congress in April 1910, is the program now being arranged by the Laymen's Missionary Movement. It is the most extensive educational effort undertaken by combined Christianity in modern times. That the campaign is on a thoroughly co-operative basis, is indicated by the action of the sixteenth annual conference of Foreign Mission Boards in the United States and Canada, held in New York, January 13 and 14, 1909, in the following terms:

"Recognizing the providential leadings which have brought the Laymen's Missionary Movement into being, and recognizing the wholesomeness of its development since the movement first received the approval of this conference, and appreciating especially the policy of close co-operation with the boards which this movement has followed in its most successful campaigns both in the South and in Canada, it is

"Resolved 1st. That the conference re-affirm its faith in the Laymen's Missionary Movement as one of the most efficient agencies for realizing the great missionary aims and ideals of this conference.

"Resolved 2d. That we recognize that the times are ripe for a national campaign in the United States, which shall be inter-denominational in character, and which shall be conducted by the Laymen's Missionary Movement in some fifty or more cities, and we hereby pledge the active co-operation of the boards and societies in such a campaign."

The spiritual power and enduring results of this national missionary campaign must depend primarily on the degree to which people of faith in all parts of the world claim the fullness of God's blessing upon this effort to extend his kingdom. The opportunity constitutes an imperative call to prayer. This campaign should mark a new epoch in the history of Christianity.

Canada has already adopted a National Missionary program, looking towards the adequate extension of her aggressive efforts at home, and to the fourfold multiplication of her missionary force and offerings in behalf of the non-Christian world. A number of the largest denominations in the United States have adopted policies during the past two years, calling for the doubling, trebling or quadrupling of their entire foreign missionary operations. Men are being powerfully moved in many parts of the church, to give themselves and their possessions as never before to the work of redeeming the whole race. For the first time since the apostolic age, there are multiplying indications that the church as a whole is about to undertake seriously her task of preaching the gospel to the whole world.

Prayer is always the primary condition of obtaining spiritual results. The present widespread missionary awakening is the fruit of prayer. "Therefore pray" was the one specific direction given by our Lord to his disciples in view of the white harvest field and the lack of laborers. The greatest evidences of answered prayer in the history of the church have been in connection with aggressive efforts to carry out the Great Commission. It was in an atmosphere of prayer that the Laymen's Missionary Movement had its origin. Its results thus far cannot be accounted for apart from the abundant blessing of God upon the effort to enlist the church in her primary task of evangelizing the world.

The coming national missionary campaign constitutes a loud call for concerted prayer. The churches at home need a new baptism of power. Only thus can they become "the light of the world." They need to be saved from materialism, from commercialism, from rationalism, from formality, from selfishness, and narrowness, and from indifference, to the will of God. Thus will they become in very truth "the salt of the earth."

Among the special objects of prayer in connection with this campaign, perhaps the following are the most important:

1. That the Missionary Boards and their secretaries may be directed into the best use of this unprecedented opportunity.

2. For the Laymen's Missionary Movements, both interdenominational and denominational, and their secretaries, that they may be led in giving general direction to the united campaign.

3. For the six summer conferences, where many hundreds of laymen, missionaries and pastors, will confer together concerning their personal preparation as missionary advocates.

4. For the city co-operating committees of the Laymen's Missionary Movement, who will have the responsibility of arranging for the fifty or more Men's missionary conferences to be held in the leading centers in the United States.

5. That suitable laborers for the fields may be raised up as rapidly as the various missionary boards are able to send them out.

6. For pastors and church officers throughout the nation, that they may seize this opportunity of enlisting their congregations in prayer and worthy effort to make Christ known throughout the world.

7. That in connection with this co-operative prayer and effort on the part of all the churches there may come into the Christian life of the nation such spiritual vitality and energy as have never before been experienced.

SHELBY DISTRICT CONFERENCE.

For the information of preachers and delegates coming to Mt. Holly to the district conference in June, I will say for the benefit of those coming on the train there is an evening and morning train each way on the Seaboard Air Line. The one going north is due at 10 a. m., and 4.47 p. m. The one going south is due at 11:30 a. m., and 5:41 p. m.

Those who wish to come by way of the Southern Railway will reach Belmont about 12:30 p. m. and 5 p. m. Belmont is four miles from Mt. Holly. You would have to get a hack to bring you over, or you could come by way of Lincolnton or Charlotte, and reach here on the Seaboard. Those who cannot come on the train can come by private conveyance, and your horses will be cared for. We take it for granted that all the preachers and delegates who have been honored by the church in making them delegates, will honor the church by performing the duties enjoined upon them by the office to which they have been elected. So we will depart from the usual custom and not ask those who are coming to write, but only those who may find it impossible for them to attend. However, those outside of the district who are coming as visitors will do me a favor by writing. Representatives of our schools and colleges, church papers, and all church institutions are cordially invited to attend. Homes have been provided and all are urged to attend and make this a great occasion. We invited the conference to meet here in our quiet, hospitable little town on the banks of the beautiful Catawba, hoping and praying that it would prove a great spiritual blessing to our church and town as well as the whole district. It has never met here before. Nothing will give us greater pleasure on this our last year as pastor of the church than to have the preachers and delegates among us a few days as our guests. The best homes of all the people irrespective of denomination have been opened for the entertainment of the conference.

J. B. TABOR.

Mt. Holly, N. C.

NOW AND THEN.

By Trojan.

The clouds hang over us often, but there was never one so dark but that occasionally in it appeared a rift. So, if my life at any time is cloudy it had a bright side a few days ago, when an old-time Methodist called to see me on buisenss, and when that was finished he gave me some of his experience decidedly uplifting. He is a tiller of the soil and all his days have been filled with success in getting a living from the ground. He is also a success as a Christian and the warm words of gratitude falling from his lips for the mercies of God following him all the days of his life elucidated beautifully the doctrine that the Kingdom of God is within you, and reminded me also of the passage, that the water of life shall be in one a well of water springing up into everlasting life, and that whosoever drinks of it shall never thirst. He is 64 years of age, with a red healthy, complexion, and spry on his feet like a 16-year-old boy. He joined the Methodist church at 9 years of age, has been a member for 55 years, and a steward for 37 years; never misses a quarterly conference, and seldom absent from a district meeting. The older he grows, so he says, the more he enjoys living and religion. His children are grown, doing well, members of the church and walking exactly in his tracks. and that means they are walking in the right way. I have heard plenty of preachers, learned in theology, who were not near so interesting in their talk as this man who was full of the real thing and couldn't hold it in. He simply bubbled over as his face reflected the glory of God, in a heart-conscious religion coming from that truth, "Blessed are they who hunger and thirst after righteousness for they shall be filled." He was filled.

He said also that his physical appetite was as good as the best. That he could work all day in the field, enjoy his dinner, and at supper it took eight biscuits for him, two cups of coffee, and the usual amount of meat, and whatever else his wife may have on the side. While it is true that the kingdom of God is not meat and drink, it has never occurred to me that substantial fare and the eating of it was incompatible with religion.

When I was preaching on the Murphy circuit, a preacher came to assist me in a meeting and was to be domiciled at the parsonage. On his arrival we had a nice supper, but at the table he declined to partake of our good fare, alleging that he never ate supper when he was to preach at night. If his preaching was not so good when he had taken supper I felt sorry for him after hearing him, and remarked to my wife that perhaps the brother was mistaken about himself and that a nice bit of rare steak, some fresh butter, and a few of her light biscuits might revive him on the eve of a revival. We did not make any suggestion however, as to his diet. He remained only a few days with us, and went his way without having made much of a stir. Poor fellow, he is not preaching now and many a time since that meeting he has wanted some good supper. If there is any thing worth while that a man who does not eat can do well I do not know what it is. I have been compelled to go several months without solid food, but during the period of enforced abstinence I kept very quiet, and few knew I was in the land of the living. But let me get to eating some of my wife's good cooking, and right then I begin to get busy.

My good friend of the Durham circuit, is known of many, no preacher ever went on the work where he lives who was not benefited by contact with this religious layman who hungers for righteousness and bread and meat, too.

I don't expect anything for my dinner today except pea soup, buttered toast, and buttermilk, but I will be ready for that and feel better after partaking of it and thankful that we had it.

ROMAN CATHOLICISM IN BRAZIL.

By Rev. W. B. Lee.

I notice that in some parts of your country the Romanists are using the "secular press" to enlighten the people as to what "The Church Teaches." That's all right. I have used the same method in Brazil, paying as much as $8.00 a column for space to speak to an audience of four thousand people.

I too, will take a hand in this "enlightening the people as to what The Church Teaches."

What follows is a translation from a speech delivered before the "Association for Catholic Young Men" in the city of Rio de Janeiro, by Dr. Affonso Celso, a Brazilian lawyer of more than national reputation, and who has recently been made a Count by the Pope of Rome. I feel, therefore, that I do Romanists no injustice in presenting this translation as a typical sample of the stuff with which their young men are fed. The speech was taken down in shorthand and published in a five column article by the "Journal de Brazil," one of the big dailies in Rio.

After discoursing for about an hour on the influence, greatness and love of the Virgin, he says:

"To the humble and simple, rather than to the great, Mary has given the grace of her miraculous appearance. Example: Bernardette de Lourdes. The certainty of this loving kindness has sunken deep into the popular mind, and determined the formation of many touching and significant legends. I shall cite two which are, in their simplicity, intensely characteristic, expressing more than profuse discourses:

"It was in the middle ages, in the time of great faith, when the nobles of Europe abandoned their homes and went to war in Palestine to rescue the

tomb of the Redeemer from the hands of the infidels.

"There was a cavalier, who was distinguished from his fellows by his sincere and fervent worship of the Most Holy Virgin. Day and night he poured out to her the most passionate prayers. He devoted to Mary the heart of his life. Once he was going to a great city to take part in a tournament. For the first time he was to enter the lists. There were to enter many great champions, much his superiors in strength and in the use of arms. He was, therefore, fearful that he might be unhorsed and made the object of public scorn. His anxiety was greatly increased by the conviction that his lady-love would be present. He could not outlive a defeat before her eyes. As he rode through a forest, suddenly there appeared an altar by the wayside with an image of the Virgin upon it. He dismounted immediately, tied his horse to a tree and began his habitual devotions. With vehemence he implored succor from Mary that he might be victorious in this game of war. He prayed with such earnestness that he fell into a kind of ecstacy, and lay as one asleep at the foot of the altar.

"But Mary had heard the prayer of her zealous servant. She came down from the altar, unbuckled his helmet, his armour and his sword; put them on, lowered the visor, mounted his horse and departed.

"A long time passed. Mary returned, replaced the armour upon the sleeper and resumed her place on the altar. The cavalier awoke, arose, made a profound obeisance to the image and was off to the city. From the very entrance he received an enthusiastic ovation. At the arena, he was surrounded and congratulated by friends and acquaintances. With great surprise he learned that he had defeated all his rivals, and was to receive the first prize. At first he refused to believe his own eyes and ears, but a voice within revealed the mystery, and he then understood how the victory had been won—who had fought in his stead. He soon married his lady-love, built a splendid church to the Most Holy Virgin, and lived for many years, always happy in the veneration of his protectress.

"The other story perhaps is still more significant.

"There was an image of the Virgin of the Glory, with the child Jesus in her arms. She was very miraculous. There was a great feast. Multitudes came from every part of the country. Every man vied with his fellows in offering precious gifts to the Saint—gold, silver, incense and flowers. Among those who came was a very poor acrobat, a simple, humble soul, but devoted to Mary. Seeing the rich gifts of others, his penury had never been so hard to bear. But suddenly an idea came to him. 'I have my profession,' he thought, 'who knows if I perform before her with sincerity of heart, it may be acceptable to her. She is so clement.' He pushed back the crowd, spread a carpet before the niche and began his gynastics. Cries of 'scandal!' 'disrepect!' 'profanation!' burst from the multitude, and they tried to put him out, but he insisted, saying: 'Let me alone. She knows my intentions. If this is not fit for her, perhaps it will please the little one she has in her arms.' (Sensation). His earnestness was so great that they let him alone, and he continued with his acrobatic feats—the best he had in stock. Then a miracle took place. The image of the boy God taking on life in the arms of his mother, noticed what was going on and smiled as if about to applaud (sensation). The acrobat redoubled his enthusiasm at this manifestation of pleasure on the part of the celestial infant, and soon became so violent that he fell to the ground completely exhausted, his face bathed with perspiration.

"Then a still greater miracle took place. The Virgin mother, while her divine son continued to smile—ready to applaud—the Virgin mother smiled also; moved, descended slowly from the altar, approached the acrobat with all tenderness and pity, and full of infinite, womanly grace, extended her hand to raise him and with the border of her star-bangled mantle, dried the sweat from his face. She then returned to the altar, where she became immovable again, after Jesus had fixed his eyes upon her with an ineffable sign of approval (Sensation—Applause—"Bravos, Good".)"

After this he goes on for more than two columns in the deification of the Virgin. He closes the scene of the cross with this:

"The mother of God stood erect with dignity and nobleness of spirit worthy of the mother of God. With great resignation, in the midst of immense suffering, revealing courage, firmness and heroism, offering up to God the sacrifice of her son, because it was the will of the Lord (Sensation).

"Mary tasted a martyrdom that the greatest martyrs never knew. She saw everything that took place consented, and applauded, for she knew that from the open wounds and precious blood poured out would spring the salvation of the world.

"If Christ died as a God, Mary witnessed the death of Christ as became the mother of God. This attitude, intrepid, grand, sublime, has won for her the right to the title of co-redeemer of the human race. According to St. Augustine, Mary was nailed to the cross together with Christ, two victims on the same altar, two holocausts in the same sacrifice. She partook of the death of Christ and did not die—more terrible this, perhaps, than death itself—to suffer all the agonies of death and yet not be able to die (Sensation, Bravos, Applauses).

"She did not die, but lived on for twelve years, for Jesus did not wish to leave his church an orphan. He gave Mary to the church. Just as she had given suck to the child Jesus, Mary nourished the incipient church with the mysterious milk of her love. She watched over it, surrounded it with her care and guided its first steps. As in other days she had seen Jesus, so now she saw the church, grow in years, in wisdom and grace before God and man. True mother of the church, as she had been the true mother of Jesus, she gathered the apostles together, consoled them, encouraged them, counselled and directed them. She revealed to them things that she alone knew. . . . . "

"Teacher of teachers, to the titles of 'Queen of the Prophets,' 'Queen of the Patriarchs,' 'Queen of the Confessors,' she thus added that 'Queen of the Apostles;' and she was with them when the Holy Ghost descended upon them.

"The last mention that is made of Mary in the scriptures is in the Acts of the Apostles. There, she is represented as praying in uninterrupted supplication. Praying for whom? For sinners. The Fathers of the church tell us that Mary is grateful to sinners—these vile souls have always the right to come to her—for without sinners there would have been no one to redeem, there would have been no Redeemer. Mary would not have been the mother of Jesus. Behold the reason also for calling her the 'mother of mercy.'

"Mary never appears in the gospels without Jesus. She was with him at the first adoration. She was with him in death, and with his apostles at the baptism of fire. Therefore, we should never separate the worship of Mary from the worship of Jesus. Jesus never separated himself from her, even in the greatest mysteries (cries of "Good! Good!").

"In connection with the worship of Mary, two most important facts in Brazilian history stand out in bold relief. So important, in fact, that they are to be found in the works of the protestant historian, Robert Southey.

"The first took place in 1569, when, with the train of the governor general, Luiz de Vasconcellos, Ignacio de Azevedo, provincial of the Jesuits, took ship for Brazil. He was an eminent man, of noble blood, and the highest intellectual gifts. Pope Pius V, beside the plenary indulgences granted to him and the 39 monks of his company, gave him also some precious relics, and permitted him, as a special favor, to take a copy of the portrait of our lady, made by St. Luke—a grace that was without precedent up to that time.

"Near the Canary Islands, his ship was attacked by the Huguenotte pirate, Jacques de Soure. After the ship was taken the 40 Jesuits were thrown into the sea, some alive, some dead and others dying. Only one novice escaped . . . .

"Asevedo lay dead on the deck. But the heretics could not tear from his hands the picture of the Virgin. Thrown into the sea, the corpse, stretched out its arms in the form of a cross without letting go the sacred painting. The pirates took the corpse on board again and forcibly tied down the arms, out of the position that was so odious to them, and threw it over board once more. Then it rose and stood erect upon the waters, stretched out its arms as before, holding the sacred picture aloft as a standard of victory. As the heretic ship sailed away, the prisoners saw the corpse sink into the waters.

"Later on a catholic ship came that way, and the body rose up again and placed the picture on board and sank out of sight forever. The picture, bearing the blood-stained finger prints of Azevedo, was afterwards displayed in the St. Salvador (Brazil) by the Jesuits, for the veneration of the faithful (Sensation).

"Nearly a century later, in 1645, the second fact took place . . . . :

"On the Monte dos Tabocas (north Brazil), ill-armed bands of Brazilians marched against the regular troops of the hostile Dutch, who were well disciplined, and superior in numbers and armaments. A number of priests on the Brazilian side fought with the crucifix in one hand and the sword in the other, absolving the dying, confessing those who requested it, and at the same time forcing back the heretic usurpers. Ammunition was so scarce among the Brazilians that they moulded bullets from the pewter plates out of which they ate. Night came on. The Dutch were preparing for the last decisive battle.

"Hemmed in on every side, almost without hope, John Fernandes Vierira, the Brazilian commander, had an inspiration. He took off his hat and burst forth in the Salve Rainha (Hail, Queen Mary). The troops responded in chorus, and sending up praises to the Virgin, they awaited their assailants.

"These pressed forward with fury, but soon the anthem of praise is changed into shouts of victory. The heretic invaders, in a desperate charge, are repulsed, break ranks, fly in great disorder and are cut to pieces (Prolonged Applause).

"The Dutch themselves said that in the heat of battle they saw a woman of dazzling beauty, clothed in white and sky blue, carrying a beautiful child in her arms, a venerable old man in a hermit's robe at her side. The woman, the hermit and the child distributed ammunition among the Brazilians, and at the same time so blinded their enemies that they threw down their arms, not being able to look upon the vision, and turned and fled. The woman was the Most Holy Virgin, and the hermit was St. Anthony, whose chapel the heretics had profaned, breaking his image.

"Gentlemen, from these facts we draw the most luminous teachings. They demonstrate the fact that Mary rides on forever victorious, though cut to pieces her devotees; that those who profane sacred things will not go unpunished, and that the mother of Jesus stands ever ready in her might to succor those who battle for God, for the Fatherland and for Liberty. . . . . "

He finally closed up with the following:

"The old serpent may again lift up his horrid head. But Mary will yet once more grind to dust the horrid head of the old serpent beneath her virgin heel." (Tremendous applause. Repeated applauses. The orator is congratulated and embraced by the Archbishop, and nearly all present.)

Juiz de Fora, Brazil, April, 1909.

THE MYSTERY OF AFFLICTION.

The following story of a gentleman who visited a deal and dumb asylum has been printed and teaches the lesson of submission and trust:

He wrote on the blackboard the question, "Why did God make you deaf and dumb and make me to speak?"

The eyes of the silent ones filled with tears; it was a great mystery. Their cleverness had no answer, but their heart had. One went to the board and wrote: "Even so, Father, for so it seemeth good in thy sight."—Selected.

A DARK CORNER—BY ZACH McGHEE.

This volume of 205 pages is a very interesting and readable book. The scenes are laid in South Carolina, and as the name indicates is not an overdrawn picture of life in the backwoods community in the old days. It is an exposure of the sham in education and sets forth the effort to better educational conditions. Of course there is some romance in it—the hero and heroine are characters such as we find in real life and they marry and are as happy as all lovers should be.

Mr. McGhee, the author, is a South Carolinian, and has for some years been the Washington correspondent of the Columbia State. The book is worth more than the dollar it costs, and can be found at Stone & Barringer's, Charlotte, N. C.

Yes, life is a game. . . . The rules of it have been made independently of me, but they are absolute and we must obey them. These rules are the laws of nature, the laws of health, the laws of intellect, above all, the laws of God. . . . Disobey them and you make of life a misery and of death a ruin.—Frederic W. Farrar.

From The Field.

A Friendly Request.

I should like to have a card from any preacher in our conference who expects to attend the preachers Institute at Vanderbilt University, June 16-23. The privilege of hearing Drs. Jefferson and George Adam Smith will likely balance all expenses.

Return tickets from Asheville is $10.60; board one week in Wesley Hall, $5.00. The reason I write this is that I expect to go (D. V.), and I do not want to be too lonesome down there. Why not all the old Vanderbilt men in our conference attend?

C. S. Kirkpatrick.

Andrews, N. C.

Salem Station.

I have waited rather long to write you a letter. We have been with the Salem congregation more than five months and after having gone in and out among the people for this lengthy of time, we find that this is a field like all others in which there is plenty of work to do. Since we came on the work we have covered our church, built a new barn, just such as the "Salem preacher" needs, and drilled a well. So we can say we have made some progress along that line.

We have a very good Sunday school with an increased attendance every Sunday. We have large congregations to preach to every Sunday. We have secured 12 new subscribers to the Advocate this year. The people are very kind to us, and have from the beginning showed their appreciation of our service in various ways, and last but not least, we have just closed a glorious revival which has been a great blessing to the church.

Brother Higgins came over the first Sunday in May and preached for us until the Sunday when he had to go to his own work. We intended to close Sunday night, but the Lord would not let us. The pillar of cloud by day and of fire by night moved on, and we obediently followed. Brother Sprinkle come to our assistance Tuesday night and we continued until the next Sunday. These brethren did faithful work which was greatly appreciated. The result of the meeting was 45 professions and reclamations, and twelve accesions to the church. Taking all things into consideration, I think we are gaining ground.

Brother C. D. Robbins says, "Zion's children are moving along."

Pray for us, that God may use us in his service for the advancement of his kingdom.

G. A. STAMPER.

A Correction.

Please give the privilege of correcting a mistake which appears in the conference minutes of last year.

Woodleaf charge paid $97.00 to missions—$52.00 to foreign and $45.00 to domestic— and 50 cents for conference claimants fund, making a total of $97.50. There is no credit for this amount in the minutes. I enclosed a check for this amount to our conference treasurer, Brother J. A. Odell, but I forgot to fill out the space in the second column.

The secretary copied from my report. Brother Odell advises me that his books balance with me to the cent. I hope the good people of Woodleaf charge and the brethren of the conference will pardon me for the mistake and regard it an error of the head and not of the heart.

Thanking you in advance for the favor assumed, I remain,

C. E. HYPES.

Burnsville, N. C.

The Lexington Baracas.

The Davidson Dispatch says:

On being informed that the Baraca class of the First Methodist church had decided to support two missionaries in Korea, Dr. W. R. Lambuth, secretary of the board of missions, of the M. E. Church, South, wrote the following letter to the class and the Dispatch is requested to publish the same:

To the Baraca Class Methodist Church, Lexington, N. C.

My dear Friends:—This is indeed a privilege. I am glad to write you a line in response to the invitation of your pastor, Brother A. L. Stanford. He tells me that you propose to support two Koreanhelpers instead of one. This is the double measure that God himself promises to bestow, and surely you have been inspired from above to rally so nobly to this cause.

Korea is a country of which it might be said, "It is day break everywhere!" The whole peninsula seems to be kindling into new light.



BREVARD METHODIST CHURCH.

The signal fires that used to indicate the approach of an enemy may now in turn illuminate the mountain tops with joyous notes of praise to God for the coming light of heaven.

Our Korean helpers are simple-minded men. They know but one thing, and that is to preach Christ. They are living witnesses. The fire burns in their bones. Some have suffered great persecution, having been beaten with rods and imprisoned for the sake of the gospel, but they can say with the apostle: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or sword?" And then in triumphant notes they have already exclaimed: "We are more than conquerors through Him that loved us." These men take their lives in their hands and brave the winter's blasts and the presence of wild beasts in the forests and wilder men in order to have an opportunity to tell the story. They go from house to house. They distribute the scriptures. They gather groups of inquirers about them, they organize classes, explain the Word of God and call men to repentace and salvation through faith in Jesus Christ. If we can throw the force of helpers needed into that field we can take Korea for Christ in twenty-five years.

W. R. LAMBUTH.

Nashville, Tenn., May 12, 1909.

Brevard Institute Commencement.

The last chapel exercise was Saturday morning, May 22. It was the usual chapel service lengthened slightly and made more attractive by special music furnished by Miss Law, and by the commencement chorus. Sunday morning a powerful sermon was preached by Rev. S. B. Turrentine, D. D., of Salisbury, who used as a text the Lord's charge to Joshua. Sunday afternoon the last meeting of the Y. W. C. A. was led by Mr. Trowbridge.

Monday morning, Miss Law, the director of the music department, gave a lecture-recital. She played several classic piano compositions, prefacing each with some outline of its history and meaning. Her rendition and the lecture together made the entertainment one of unusual interest.

Monday afternoon was Field day. Inter-society games of basket ball and tennis were played off, and the primary department and the girls in the upper grades presented a May pole march and a laurel drill respectively. After these out-of-door sports had been given, a brief program was rendered in the chapel. This consisted of recitations, music, a school paper and a medley-parody on Shakespeare and Caesar, ending with the assassination of Caesar and the burning of his body.

The inter-society literary contests were fought out Monday evening. Honors for essay writing, debating and recitations were awarded. The essays had been judged by Prof. E. L. Starr, of Greensboro Female College, and the other contests by Mrs. Frank Siler, of Atlanta, Ga., Dr. S. B. Turrentine, of Salisbury, N. C., and President R. T. Wyche, of the National Story Tellers' League, New York City.

Tuesday morning the literary address to the graduating class was delivered very effectively by Mrs. Frank Siler, recording secretary of the Woman's Home Mission Society. Mrs. Siler is a clear thinker , polished writer and a forceful speaker, and this address was one of exceptional power. Graduating essays were read by Miss Mary Smith Kirkendall, of Richmond, Ky., and Miss Emma Brannock, of Friendship, N. C., both having completed the course of study of the normal department, and diplomas were granted to them and Miss Grace Louise Taylor, of Boone, who graduated from the domestic art department.

The following pupils were recipients of honors:

Miss Connie Jolly, Forest City, highest scholarship, and honors in the commercial department; Miss Emma Brannock, next highest scholarship; Miss Mabel Wells, Forest City; Miss Blanche Craft, Winston-Salem, and Miss Ruth Fincher, Trinity in Music; Miss Grace Taylor in dressmaking and millinery; Miss Eunice Fowler, of Rutherfordton, in millinery; Miss Mary Kirkendall, essay; Miss Alice May Kent, Duluth, Ga., recitation; Miss Mary Underwood, Horseshoe, and the Lanier debating team, debate; Adelphian Basketball team, basketball; Adelphian tennis team, tennis; Adelphian society, deportment and best average program; Lanier society, best single program.

Shelby District Conference.

Mt. Holly will handsomely entertain our district conference, June 24-27. The pastor, Rev. J. B. Tabor, writes me that the homes of the town of all denominations are graciously thrown open for the entertainment of the conference.

I hope all the preachers, the local preachers, recording stewards, delegates and visitors, can go Wednesday afternoon to remain over Sunday. To come on Thursday's train will make you too late for the opening of the conference.

I would be glad for the missionary societies of the district to have representatives present, with reports. Newspaper men and college representatives will be welcomed. Let all the pastors see that a full delegation from his charge is present on time to remain until Monday. Be sure to come Wednesday.

Rev. B. Willson will preach Wednesday night, and Rev. J. R. Scroggs Thursday at 11 a. m.

C. F. SHERRILL.

To the Alumni of Trinity College.

The executive committee of the Trinity College Association has made arrangements for the annual dinner to be held immediately after the commencement sermon on Tuesday, June 8. The dinner will be held in the Angier Duke Gymnasium. An excellent menu has been arranged for.

As this is the semi-centennial year of the founding of the college, it is expected that the attendance will be unusually large. The alumni address will be delivered by W. A. Lambeth, '01, Walkertown, N. C.

The commencement exercises this year promise to be of very great interest. Rev. Hugh Black, D.D., and United States Senator Jonathan P. Dolliver, of Iowa, are two of the forceful and interesting speakers in the country.

ROBERT L. FLOWERS,
Secretary.

Waynesville District Conference.

This gathering of representatives of the Waynesville district Methodists, has just held its annual session at the beautiful town of Brevard.

After the first day, our highly esteemed bishop, guided the conference in its deliberations and preached with his usual acceptibility on Thursday. J. H. Green was the efficient secretary.

Brevard being out of the district's geographical center, and the date, May 26-28, being inconvenient for our agricultural constituency, the attendance was not large. However, every pastor was at his post, and about thirty laymen and visitors—not including the interesting class of new century knights and ladies, who came from West Asheville, to lend charm to Friday afternoon's Epworth League program. The school men and other denominational brethren denied us their presence, with the exception of two belated travelers, President McKay and Editor Sherrill, who reached us after adjournment.

The previously published three-day program was crowded with good things. Every speaker brought beaten oil. R. E. Atkinson, L. B. Aber-

Continued on page 10

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

The Waynesville district League conference was pronounced by not a few a success.

The West Asheville Juniors added cheer and sunshine to the district conference by their songs and smiles.

Uncle Reuben requests that we call the Leagues' attention to the fact that he wants to hear from the Juniors. He would like to get a short letter from every Junior in the conference.

All notices and letters for the League columns from the Senior Leagues should be addressed to R. E. Atkinson. Please bear in mind that the Juniors should write to Uncle Reuben, but their letters must be sent to the League editor, R. E. Atkinson, West Asheville, N. C., before they can be published.

We were delighted to meet such a splendid young people at Brevard. The League is becoming active again and promises much for the future. With such intelligent and consecrated officers to direct, plan and lead, success is sure.

The League editor esteemed it a great privilege and pleasure to be permitted to stay during the Waynesville district conference in the lovely home of Brother J. M. Kern, and his accomplished daughter, Miss Florence, who is president of the Brevard Epworth League.

There were many things to add to our happiness and delight, but the memories of our stay in this cultured home will be among those that will be most lasting.

Dear Leaguers, send to Smith and Lamar, Nashville, Tenn., and get the Epworth League Handbook. It is compacted with League information and costs only ten cents. Perhaps, it would do your pastor good to have one. Some of them know so little about the League work—some practically nothing. If your pastor is not informed, be sure and lend him your handbook.

Brother J. W. Culp, secretary and treasurer, of the Gastonia League, writes us as follows: "We have a good membership and very good attendance. Have devotional meetings every Sunday just before the evening service, also a business and literary meeting once a month. Our League is doing very good work. The charity and help department is doing some commendable work."

Mrs. Milton Tiddy, Lincolnton, writes: "We have only a small number of members, but they are very faithful. During the winter months we met at the homes of the members, and studied the Foreign Mission fields. We read and studied 'The Christian Conquest of India,' and also, 'Daybreak in the Dark Continent,' which we have just finished. We are now meeting in the church again and are planning work for the summer."

Such cheering words as the above from Gastonia and Lincolnton are not only encouraging, but should be a source of inspiration to any small and struggling League. We trust the secretaries of these Leagues will gladden us again.

Cabinet Waynesville District League.

President, Rev. H. E. Walter, Canton, N. C.

First vice-president, T. C. Newman, Waynesille, N. C.

Second vice-president, J. L. Reynolds, West Asheville, N. C.

Third vice-president, Miss Florence Kern, Brevard N. C.

Fourth vice-president, Rev. W. B. Fincher, Clyde, N. C.

Secretary, Rev. C. E. Allison, Shady Grove, N. C.

Treasurer, Miss Mary Buttrick, W. Asheville, N. C.

Junior superintendent, Miss Ada Buttrick, West Asheville, N. C.

Report of the Epworth League Committee of the Waynesville District Conference at Brevard.

We your Epworth League committee submit the following report:

Number of Senior Leagues in the district four. Number of Senior League members, 110. Number of Junior Leagues three Number of Junior League members 127. Number of Leagues holding devotional meetings, seven. Number of Leagues chartered three. Number of Epworth Eras taken, 20. Amount raised for charity and other purposes, $29.45. Congregations without Leagues, more than forty. There are ten classes where Leagues can, ought and must be organized.

Your committee begs to submit the following suggestions:

That all Leagues in our district fall in line and become a part of the great, happy and very necessary family by being chartered. This can be done by simply sending 25 cents to Smith and Lamar, Nashville, Tenn., and asking for charter.

That we as members of the Epworth League of the Waynesville district do all in our power toward the establishment of reading classes for all—old and young—informing all that a diploma is given for the completion of the prescribed course of four years' reading.

The observance of the morning watch covenant or quiet hour, or both, as a special means of a deeper grace.

That we next year hold an Epworth League conference or institute for the encouragement and help of every Epworthian in the district.

That the presiding elder arrange for us the day and night next preceding the district conference instead of at the close as this year.

That a conference Sunday school and Epworth League secretary be employed to travel over the conference to hold institutes, and be otherwise helpful to both Sunday schools and Epworth Leagues.

That the pastors of this district will try to eradicate from their minds the idea that the Epworth League is to be replaced by the Baracas and Philathea classes. The Sunday school is to teach the Epworth League for doing practical work, as well. The one does in no sense supplant the other, but each supplements the other.

We urge that the Epworth Leagues of the Waynesville district co-operate in raising one thousand dollars as an endowment for the Brevard Institute, the interest on same from year to year to be used for the purpose of supporting one young lady each year in said school. This work is to be perpetuated as nothing but the interest is to be used.

R. E. ATKINSON, Chmn.
EDWIN E. JONES, Sec'y.

For COLDS and GRIP.

Hick's CAPUDINE is the best remedy—relieves the aching and feverishness—cures the Cold and restores normal conditions. It's liquid—effects immediately. 10, 25c and 50c at drug stores.



HIS WORK WILL BE REMEMBERED.

The South will always remember Dr. B. M. Wooley. Perhaps there is no man who is better known in his chosen profession. For over thirty years he has been making men out of physical wrecks. All over the land today there are men—happy, prosperous heads of families and good citizens—who were so deep in the mire of addiction to liquor, morphine or cocaine that hardly any one dared hope for their restoration to their places in the world's work. Dr. Woolley has always had his own singular ideas about a user of drugs or liquor. Instead of treating him as a criminal whose moral nature is perverted, Dr. Woolley proceeds on the theory of his being physically diseased and treats the mental state through the physical nature. In over thirty years he has had few failures and his sanitarium in Atlanta, Ga., always contains patients under treatment. Dr. Woolley is assisted by his son, Dr. Vasser Woolley and a corps of nurses and in thirty days after the patient enters, he is usually discharged—completely cured. Some time ago, Dr. Woolley published a booklet entitled, "Opium and Whiskey Habits and Their Cure," Such a work will not appeal to the public in general, but if you happen to know of any one who should have it, you can do him an act of kindness by sending the Doctor's name and address to him and the book will be sent with the author's compliments.

WANTED

Graduate in Music wishes a position as teacher in good community, either in a school or private class. Instruction given in Piano and Voice Address,

H, Care of Christian Advocate, Greensboro, N. C.

HOW A LITTLE GIRL STARTED A REVIVAL.

An exchange tells a story about a little girl who went into a neighboring town where there was a revival. She attended the meeting, and heard the story of the cross, and gave herself to Jesus.

When she returned home she went to an old man who was a Christian, and said to him:

"Can't we have a prayer meeting?"

"We?" said he; "I don't know of another Christian in the district."

"Well," said she, "you are a Christian and I am a Christian; can't we have a prayer meeting?"

"Well,' said he, "we can say 'we', then."

They did have a prayer meeting. The next day two or three more came. God answered their prayers, and now between twenty and thirty have found the Savior.

In this day of activity there is great danger not of doing too much, but of praying too little for so much work. These two—work and prayer, action and contemplation—are twin sisters. Each pines without the other. We are ever tempted to cultivate one or the other disproportionately. Let us imitate him who sought the mountain top as his refreshment after toil, but never left duties undone or sufferers unrelieved in pain. Lord, teach us to pray.—A. Maclaren.

The Christian Life.

DO THY WORK.

Only a few more years
Of toil and strife and tears,
Then we'll come to the peaceful land,
Where we'll never misunderstand.

Only a few more years
Of loneliness and cares;
A little more trying to be good
And we'll never be misunderstood.

Only a few more years
Of heart-aches, pain, and fears,
Only a few more ties to sever,
And we'll part no more forever.

Only a little while
To give the cheery smile,
To give the sympathetic touch,
Which, to the weary, means so much.

Perhaps a few short hours
In which to bring our flowers
Of hope and kindness, courage and love
To brighten some path to the home above.

Only a few more years
And the city of light appears,
Only a step to the home of the blest,
Only a step—forever at rest.

Be swift, O hearts, to love,
Be swift, O hands, to move,
'Tis not enough that lips alone,
Repeat at even, "Thy will be done."

—Mrs. E. Mitchell.

Greensboro, N. C.

SHALLOW ROOTED.

A certain tourist had grown so weary of sight-seeing, so weary of crowds, that she sought a retired street and strolled aimlessly along until, hearing some people singing, she ventured to enter a little hall where were congregated a few Christians of humble appearance, who later listened, as if eager for the word, to a heart-searching message founded on the text: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." The speaker dwelt especially on "all things" making it very clear that Christians are at fault when their prayers are seemingly unheard. The earnest testimonials which followed were evidence that the majority of his hearers asked "believing," and had constant proof that their prayers were answered.

The tourist feeling that she alone was faithless, slipped out as they were singing the closing hymn. What she had listened to should have strengthened her faith, but she felt as if she had lost her bearings as she thought of her own unanswered pleadings. Wishing to avoid the rush and be alone with her thoughts, she walked toward a pier which stretched far out into the Pacific. After going a little distance thereon she saw a disheartened fisherman who, rising to his feet, remarked to another passer-by as he shouldered his pole and took up an empty basket:

"This has been an off day. I have been right here ever since moning, and nothing to show for it."

Walking half a mile further on, to the far end of the pier, the tourist spied a familiar fisherman who, at her approach, held aloft a fine string of fish.

"Why," she exclaimed, "I heard a man who had been fishing all day on the other end of the pier say that this had been an off day, but your catch contradicts his statement, surely."

"At the other end of the pier!" exclaimed the expert fisherman with a grimace, "why, these are deep water fish, and not to be caught by the man who fools away his time fishing in shallow water."

The tourist seated herself where she could watch the surf as it tumbled in with a roar, but the grandeur of the scene was lost on her, for her thoughts were with the faithful few, who, a little earlier, with faces aglow, had testified of their unbounded faith in prayer. And again she wondered why she had no evidence that her prayers had been heard.

But suddenly the boundless ocean seemed to give place to the more placid waters of Lake Gennesaret, and near by were the disheartened fishermen who had "toiled all night and caught nothing." Like a flash her mind came back to the fisherman who a few moments before had said ruefully that he had fished all day and "nothing to show for it," and then to that other who had a catch to be proud of. All this passed in review before her, and she too, seemed to hear the injunction of the Master: "Launch out into the deep," as if addressed to her personally.

"Launch out!" She seemed continuously to hear the words ringing above the breakers, and springing to her feet, with renewed courage born of strengthened faith, she recrossed the pier, saying joyously:

"I see it clearly now! My faith has been shallow-rooted when it is my blessed privilege to 'launch out' at the Master's bidding."—Helena H. Thomas.

HUNGRY FOR THE GOSPEL.

The Youth's Instructor tells of 12 children belonging to a village in Southeast Africa who walked over twenty miles to find the missionary, and who then worked hard at the mission carrying loads of sand upon their heads to pay for a copy apiece of the New Testament. The Testament at the time was not fully translated into their language, but they wanted their names on the list for copies—on what was known as the "waiting list."

This is not an isolated case. From all the missionary fields come reports of similar exhibitions on the part of those who have heard a part of the good news the gospel brings and are eager to learn more. Every day the fact is impressed upon us that throughout the whole world men are restless and disturbed, and are seeking that which they have not yet found. Thousands of them are ready to cast aside their old religions, which, being fully tested, have failed to give that which satifies, and are prepared to receive gladly the gospel of light and comfort and rest.

In the face of this picture the duty of all Christians is made plain. We who know Christ should be anxious to share with those who know nothing of the blessed peace which comes from fellowship with him. We should not be satisfied until we have made sacrifices to send the gospel to them, and our prayers should constantly ascend in their behalf.

"Shall we whose souls are lighted,
With wisdom from on high,
Shall we to men benighted,
The lamp of life deny?"

May God forbid! Is it not a fact that if our love and interest in them were half as great as their need of God and our help we would soon supply them all with the bread of life? Let us, then, be up and doing. The day of our opportunity is at hand, the night will soon come when we cannot work.—Selected.

THE GLORY OF A YOUNG MAN'S LIFE.

This is the glory of a young man's life: Do not dare to live without some intention toward which your living shall be bent. Mean to be something with all your might. Do not add act to act and day to day in perfect thoughtlessness, never asking yourself whither the growing line is leading. But at the same time do not dare to be so absorbed in your own life, so wrapped up in listening to the sound of your own hurrying wheels, that all this vast, pathetic music, made up of the mingled joy and sorrow of your fellow-men, shall not find out your heart and claim it, and make you rejoice to give yourself up for them. And yet, all the while, keep the upward windows open. Do not dare to think that a child of God can worthily work out his career or worthily serve God's other children unless he does both in the love and fear of God their Father. Be sure that ambition and charity will both grow mean unless they are both inspired and exalted by religion. Energy, love and faith—these make the perfect man. And Christ, who is the perfectness of all of them, gives them all three to any young man who, at the very outset of his life gives himself to him. If there is any young man here who generously wants to live a whole life, wants to complete himself on every side, to him Christ the Lord stands ready to give these three—energy, love and faith—and to train them in him all together, till they make in him the perfect man.—Phillips Brooks.

HIS MOTHER'S SERMON.

He was broken that day, and his sobs shook the bed, for he was his mother's only son, and fatherless, and his mother, brave and faithful to the last, was bidding him farewell.

"Dinna greet like that, John, nor break yir heart, for 'tis the will o' God, and that's aye best."

"Here's my watch and chain," placing them beside her son, who could not touch them, nor would lift his head, "and when ye feel the chain about yir neck, it will mind ye o' yir mother's arms.

"Ye 'ill no forget me, John, I ken that well, and I'll never forget you. I've loved ye here, and I'll love ye yander. Th'ill no' be in 'oor when I will no pray for ye, and ken better what to ask than I did here; sae dinna be comfortless."

Then she felt for his head, and stroked it once more, but he could not look or speak.

"Ye 'ill follow Christ, and gin he offers ye his cross ye'll no refuse it, for he aye carries the heavy end himself. He's guided yir mother a' thae years, and been as gude as a husband since yir father's death, and 'ill hold me fast tae the end. He 'ill keep ye, too, and, John, I'll be watchin' for ye. Ye 'ili no fail me;"—and her poor, cold hand that had tended him all his days tightened on his head.

But he could not speak, and her voice was failing fast.

"I canna see ye noo, John, but I know yir there, and I've just one other wish—if God calls ye to the ministry, ye'll no refuse."

A minute after she whispered, "Pray for me;" and he cried, "My mother, my mother."

It was a full prayer, and nothing left unasked.—Ian Maclaren.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

A REAL BLESSING

What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

Cardui is a pure, vegetable remedy, which acts gently and naturally on the womanly system. If you are nervous, weak or sick, try Cardui. Get it at once. 'Twill help you.

At all druggists in $1.00 bottles.

Chas. W. Moseley, M. D.

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2 p. m. to 5 p. m.

FACE YOUR DIFFICULTIES.

Frequently it happens that, in trying to evade a difficulty, we allow it to vex and worry us when we could dispose of it altogether if we ever faced it squaely. The story a farmer tells regarding himself has a lesson for many of us:

"I had plowed around a rock in one of my fields for five years," said the farmer, "and I had broken a mowing-machine knife against it, besides losing the use of the ground in which it lay, all because I supposed it was a large rock and that it would take much time and labor to remove. But today, when I began plowing for corn, I thought that, by and by, I might break my cultivator against that rock, so I took a crowbar, intending to poke around it, and find out its size once for all. And it was one of the surprises of my life to find that it was little more than two feet long. It was standing on the edge, and so light that I could lift it into the wagon without help."—Selected.

For HEADACHE—Hick's CAPUDINE.

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

We put our own limit to the blessings we receive. All that we will wisely use; all that we are capable of receiving and solving God gives us. —Rev. F. N. Peloubet, D.D.

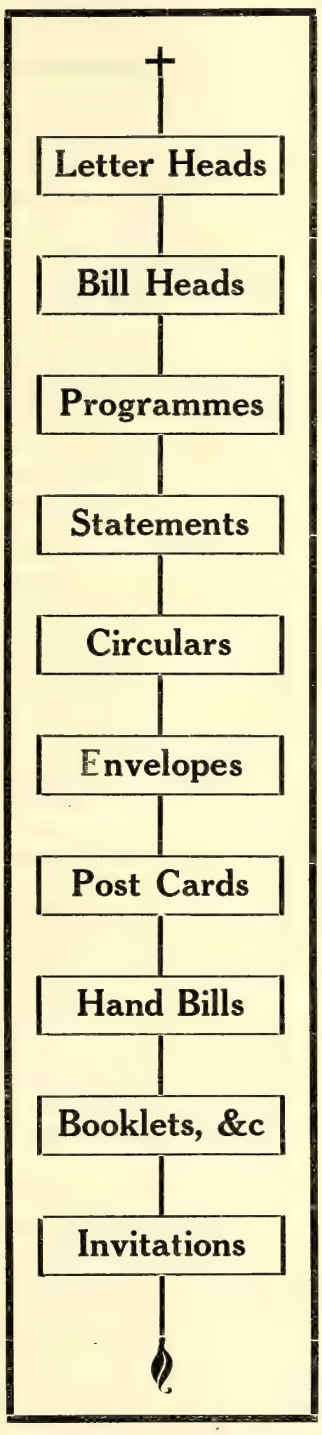
I have more confidence in Johnson's Chill and Fever Tonic than any medicine I have ever tried. I was sick in bed with grip and chills and fever, and one bottle of the tonic cured me in two days. My bookkeeper, a young lady, has been sick for a year, and it has her now about cured. She says she wants us to keep a good stock of it on hand at all times.

J. A. PARKER, Hinton, W. Va.

Orders by mail for Job Printing receive prompt attention at this office.

We Have Confidence in Our Printing Product

That is a most essential feature in the production of real good printing: *confidence*. We always find time to get down to the little things, the humble things, the things that require grinding; to make as near perfect as we know how every piece of printing produced in our plant. ¶ We leave nothing undone to make a customer satisfied; not even the price. We have pleased hundreds of busines men throughout our conference field and know we can please you if you will put us to the test. ¶ No printing house in this city enjoys a better reputation than we do in the printing line; our designs having been reproduced in technical journals. ¶ Our work is better than seems necessary



"Distinctive Printing" is the ambassador of trade. It is sent out to acquaint your customers with your business. It goes where you cannot be; it tells the story you would have told had you been able to go in its stead; it is the means by which you hope to attract attention to your business: to interest the public and secure patronage. In order to achieve these results and secure edequate returns for the money invested, it is vitally essential that all your printed literature have distinctive qualities. ¶ Ordinary printing is forgetable printing. Distinctive printing impresses itself upon the mind and brings the best results. Examine our productions and you will surely agree with us

A Place Where Good Printing is Produced

CHRISTIAN ADVOCATE

110 East Gaston St. **Greensboro, N. C.**

WRITE FOR SAMPLES AND PRICES. DO IT NOW

Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THE KING'S BUSINESS.

Conference Song.

I am a stranger here, within a foreign land,
My home is far away, upon a golden strand;
Ambassador to be of realms beyond the sea,
I am here on business for my King.

Chorus—
This is the message that I bring,
A message angels fain would sing:
"Oh, be ye reconciled",
Thus saith my Lord and King,
"Oh, be ye reconciled to God."

This is the King's command, that all men everywhere,
Repent and turn away from sin's seductive snare,
That all who will obey, with Him shall reign for aye,
And that's my business for the King.

My home is brighter far than Sharon's rosy plain,
Eternal life and joy throughout its vast domain;
My sovereign bids me tell how mortals there may dwell,
And that's my business for my King.

THE ANNUAL MEETING.

When this issue of the Advocate reaches our readers, the Woman's Foreign Missionary Society will be in annual session at Mt. Airy. We beg to remind those who cannot be present in person that this is none the less your meeting, and that your presence in spirit will exert a silent but mighty influence for good. The potential distributive force of any great missionary gathering is incalculable. Will you not pray that this large outlay of time and thought and effort on the part of so many may, through the agency of the Holy Spirit, generate a power that shall reach every heart and give unprecedented impetus to our work throughout our conference bounds during the present fiscal year?

PROGRAM.

The following program has been prepared. It is, of course, subject to change, as expediency may require, but it will enable those interested to follow the proceedings from day to day, and to keep in close touch with these busy workers.

Thursday Afternoon.

Preliminary service for prayer and organization.

Thursday Evening.

Devotional service.
Addresses of welcome.
Response to welcome, Mrs. G. W. Ward.
Annual address of President, Mrs. L. H. Robertson.

Friday Morning.

Devotional service.
Preliminary business.
Report of conference corresponding secretary, Mrs. L. W. Crawford.
Talk on work of Woman's Board in Brazil, Mrs. C. A. Chambers, Asheville.
Reports of district secretaries.
Round table for adult workers.
Devotional service.

Friday Afternoon.

Young People and Missions, Miss Nina Dayvault presiding.
Hymn and prayer.
Reports from Young People's Societies.
Round table for Young People's work, led by Miss Daisy Davies.
Talk on work of Woman's Board in Mexico, by Miss Terrie Buttrick.
Committee meetings.

Friday Evening.

Devotional service.
Welcome to Young People, Miss Bessie Merritt.
Response, Miss Perkins.
Where the missionaries are trained, Miss Lelia Tuttle.
Address, Miss Daisy Davies.

Saturday Morning.

Juvenile Work—Mrs. J. H. Weaver, presiding.
Devotional service.
Welcome to Light Bearers, Adrian Robinson.
Response ————————.
Light Bearer Reports.
Presentation of banners.
Talk on work of Woman's Board in Cuba, by Mrs. Frank Martin.
Round table on Light Bearer's work.
Devotional service.

Saturday Afternoon.

Hymn and prayer.
Reports continued.
Work of Woman's Board in Korea, Mrs. P. N. Peacock.
Round table, continued.
Committee meetings.

Saturday Evening.

Devotional service.
A model missionary meeting, conducted by Miss Terrie Buttrick.
Work of Woman's Board in China, Miss Lelia Tuttle.
Mission study class.

Sunday.

11:00 a. m.—Sermon, Rev. Dr. T. F. Marr.
3:30 p. m.—Children's service.
5:00 p m.—Consecration service.
8:00 p. m.—Address, Miss Daisy Davies.

Monday Morning.

Devotional exercise.
Unfinished reports.
Delegates hour.
Talk on Christian Stewardship and Missions, Mrs. R. R. Alley, Greensboro.
Pledges.
Round table, Membership campaign.
Devotional service.

Monday Afternoon.

Hymn and prayer.
Reports of committees.
Election of officers.
Unfinished business.

A bright, missionary woman is responsible for the following parody:

By permission of Dr. Isaac Watts we say of every worker of the Woman's Foreign Missionary Society:

How doth her little busy brain
Improve each shining hour,
And gather ideas all the day,
With all her might and power.

How skillfully she wields her pen;
How great the pains she takes,
And labors hard to bring out well
The canny plans she makes.

And to all who sit by and eat her honey while she busily buzzes, we would say:

In works of labor or of skill
You must be busy too,
For, O, there are so many things
For brains and hearts to do.

From the Field.

Continued from page 6

nethy, S. B. Turrentine, J. H. Barnhardt, J. M. Terrell and the bishop did the preaching. Their names give guarantee that it was done well.

SECURITY

The large capital and conservative management of this bank afford absolute security for all money entrusted to its care

4 PER CENT INTEREST ON SAVINGS DEPOSITS
We Cordially Invite Your Patronage

American Exchange Bank
CAPITAL $300,000.00

E. P. WHARTON, President — R. G. VAUGHN, Cashier
J. W. SCOTT, Vice-President — F. H. NICHOLSON, Assistant Cashier
J. W. CASE, Manager Savings Department.

The reports showed progress. Every charge save one had additions on profession of faith. Two charges and fourteen churches had paid their pastors in full to date. Four charges had all their their benevolences either pledged or paid, while the other ten had made beginnings ranging from 40 per cent. to 70 per cent.

Canton was selected over Leicester as the place for holding the next district conference, by a small majority.

W. T. Jones, J. Bascombe Smathers, and Joseph S. Price were granted license to preach. J. B. Parham was received from the Methodist Protestant church, and takes his place with us in the local ranks.

J. Bascombe Smathers was recommended to the annual conference for admission on trial.

Welch Galloway, A. Cannon, S. D. Hall and J. C. Curtis were elected delegates to the annual conference; with R. L. Noland and J. M. Hawkins alternates.

A. C. Reynolds was elected district lay leader.

The officers of the district League are as follows: President, H. E. Walters; first vice-president, T. E. Newman; second vice-president, J. L. Reynolds; third vice-president, Miss Florence Kern; fourth vice-president, W. P. Fincher; secretary, C. M. Allison; treasurer, Miss Mary Buttrick. Junior superintendent, Miss Ada Buttrick.

The usual resolution were adopted.

Brevard has proven herself a delightful host.

W. H. WILLIS.

In Memoriam.

Whereas, our dearly beloved and lamented Rev. Fitch Taylor has been a constant, untiring, energetic Sunday school worker, having labored with and among us for the last fourteen years of his life, the last nine years of which he was our incomparable superintendent; and

Whereas, his success in the Sunday school work among the young men is shown by the following facts:

He organized and built up a large Young Men's Bible class;

He taught them the vital truths of Christianity without regard to denominational differences;

He wielded his influence over them in this work to such an extent that the results are seen in the citizens of Brevard today; and

Whereas, his idea was that the building up of a successful Sunday school is largely dependent upon the music, and therefore, he labored unceasingly to the extent that he raised us with nim to a higher plane of spirituality by his wonderful enthusiasm in song; and

Whereas, firmly believing that the Sunday school is the feeder of the church, he spent an inconceivable amount of energy, pains and enthusiasm in leading his Sunday school scholars to Christ, especially by recognizing rally day and decision day; and

Whereas, interesting all the homes in the Sunday school work, being the desire of his heart, he endeavored to establish a home department of the Sunday school; and

Whereas, since by nature and the providence of our heavenly Father, our friend and brother has been called from his earthly home to his mansion above;

Be it resolved by the Brevard Methodist Sunday school that

(1) We recognize and honor his consistent Christian life.

(2) We pray that the work he has established in our midst may be a living monument among us.

(3) We pledge ourselves to work more diligently for the conversion of every member of our Sunday school.

(4) We desire a closer relation between our homes and the Sunday school, and therefore urge the early establishment of the home department.

(5) We tender to Mrs. Taylor our loving sympathy.

(6) These resolutions be spread upon the record of the Sunday school, and that copies be sent to Mrs. Taylor, to the Greensboro Advocate and to the Sylvan Valley News.

MRS. J. A. FORSYTHE,
T. H. GALLOWAY,
C. H. TROWBRIDGE,
W. J. PUETTE,
EDWIN E. JONES,
Committee.

Brevard Report.

Previously reported	$620.53
Belwood circuit	10.00
Kannapolis	3.25
Calvary church, Charlotte	7.00
Bryson City circuit	7.93
High Point, Main St.	1.50
Mt. Airy circuit	4.00
Waynesville (additional)	5.00
Total	$659.21

Respectfully submitted,
MRS. F. E. ROSS, Treas.
Greensboro, N. C., May 31, 1909.

A PROMISE TO MOTHER.

Once when Abraham Lincoln was a member of Congress, a friend criticised him for his seeming rudeness in declining to test the rare wines provided by their host, urging as a reason for the reproof: "There is certainly no danger of a man of your years and habits becoming addicted to its use."

"I meant no disrespect, John," answered Mr. Lincoln. "but I promised my precious mother only a few days before she died that I would never use anything intoxicating as a beverage, and I consider that promise as binding today as it was the day I gave it."

"There is a great difference between a child surrounded by a rough class of drinkers and a man in a home of refinement," insisted the friend.

"But a promise is a promise forever, John, and when made to a mother, it is doubly binding," replied Mr. Lincoln.—Selected.

Orders by mail for Job Printing receive prompt attention at this office.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

CONFERENCE OFFICERS.

President—Mrs. T. F. Marr, Winston-Salem, N. C.

First Vice-President—Mrs. D. B. Coltrane, Concord, N. C.

Second Vice-President—Miss Cora L. Earp, Mt. Airy, N. C.

Third Vice-President—Mrs. J. W. Clay, Hickory, N. C.

Corresponding secretary—Mrs. F. E. Ross, Greensboro, N. C.

Recording Secretary—Mrs. Plato T. Durham, Concord, N. C.

Treasurer—Miss Effie Jenkins, Greensboro, N. C.

Treasurer Brevard Institute—Mrs. F. E. Ross, Greensboro, N. C.

Superintendent of Press Work and Editor of Column in N. C. Christian Advocate—Mrs. W. L. .Nicholson, Charlotte, N. C.

Superintendent of Supplies—Mrs. J. L. Woltz, Pilot Mountain, N. C.

DISTRICT SECRETARIES.

Asheville—Miss Bessie Allen, Hendersonville, N. C.

Charlotte—Mrs. M. C. Sims, Charlotte, N. C.

Franklin—Mrs. M. L. Knight, Andrews, N. C.

Greensboro—Mrs. J. H. White, Greensboro, N. C.

Morganton—Mrs. S. L. Hoey, ———.

Mt. Airy—Miss Viola Cooper, ———.

Salisbury—Miss Ida May King, Concord, N. C.

Shelby—Mrs. R. J. Sifford, Gastonia, N. C.

Statesville—Mrs. J. F. England, Lenoir, N. C.

Waynesville—Mrs. —— Beaman.

Winston—Mrs. C. H. Clyde, Walnut Cove, N. C.

NOTICE.

The editor left Concord before the meeting adjourned. The district secretaries had not then been chosen. The names of all we have ascertained, but the addresses of three have not yet been learned, although we have made diligent inquiry. We shall make an effort to learn these before the next issue of the Advocate.

NOTES ON THE MEETING IN CONCORD.

For many reasons this meeting will stand out prominent in the memory of all who attended. The attendance was the largest in our history. The numerical increase the greatest ever reported. The financial gains in advance of those in any previous year. The whole delegation was wide-awake and enthusiastic.

The Concord Times had the following to say of the body: "The convention was a fine body of women in appearance, in devotion to the work, and in every way. Their presence here was greatly enjoyed, and their work has left an impress which cannot be effaced."

Our Losses.

While some auxiliaries have either disbanded or failed to report during the year and have thus been lost sight of, the heaviest drafts upon us during the year have been the loss of so many of our leaders. Of these, Mrs. Siler, Mrs. Copeland and Mrs. Swan, the editor has spoken before. In many ways during our session did the body voice its appreciation of the faithful service of these women.

The New Officers.

There are really very few new officers, although some of them appear in a different relationship to that in which they have been hitherto known.

Mrs. Marr, the new president, has been an officer since the work was organized in this conference in 1900. She comes to her new place of labor, therefore, as one trained in the work and conversant with is various details.

Mrs. D. B. Coltrane, the first vice-president, has served as district secretary in this organization and has long been actively identified with the Woman's Foreign Missionary Society. Her fine judgment and common sense in all matters will make her an acquisition to the executive committee.

Miss Earp and Mrs. Durham remain in the same offices, and our women are always glad to speak a word commending the services of these two women.

Mrs. J. W. Clay, as third vice-president, is new to this work but not a stranger to many of the workers. She has really the most important work of all committed to her keeping, that of enlisting and training the young people. She brings to it a love for children and a deep interest in the welfare of young womanhood. We bespeak for her the co-operation of our entire body.

Mrs. F. E. Ross, as corresponding secretary, is no stranger to any. She too has been an official from the very beginning. She is thoroughly familiar with the details of this difficult field and it seemed fitting that she should succeed her friend, Mrs. Copeland. She will also continue to act as treasurer for Brevard Institute.

Miss Effie Jenkins, the newly elected treasurer to succeed Mrs. Swan, is a trained bookkeeper, and has been for some time an active private member of the West Market auxiliary. She impressed all who met her by her consecration and devotion to duty.

Of course Mrs. Weltz succeeds herself as superintendent of supplies, and can do so indefinitely. With a spirit of sympathy for those in need and ability to execute when she sees need, she has proven in this, as in other things, a workman that needeth not to be ashamed.

District Secretaries.

Many of these are new and the editor has not had the privilege of knowing each one personally. We have no doubt that old and new will be at the post of duty early and will magnify the office to which they are appointed.

Other Workers.

In studying the personnel of the entire body, during the session, nothing gave the writer greater joy and pleasure than the presence of members from other churches. In fact, two women who do much of the actual work in their own auxiliaries and contributed much to the success of the meeting are themselves members of other branches of God's great church. How fine this spirit of unity! How beautiful the service of women, who, when denied the privilege of laboring with those of their very own church, choose to "cast in their lot" with those about them and thus emphasize anew the truth that after all, "we are indeed one!"

Summary of Statistics.

The statistical reports should be carefully studied in the annual report which Mrs. Durham hopes to get out very early. Until that time we are glad to furnish our readers the following summary:

No. adult auxiliaries	59
No. adult members	1,350
Young People's societies and brigades	5
No. members of same	228
Total membership	1,578
Visits to sick and strangers	6,400
Garments distributed	910

By districts, Greensboro stood first, contributing $595.03 to connectional work, and$1,150.35 to local work. Charlotte came second, with $338.11 for connectional work, and $1,054.65 for local work. Winston closely follows these.

Comparisons are invidious, is a truth which has become a platitude and we shall not hazard making many. West Market is still the banner auxiliary. Its good works are known of all. By common consent, however, the laurels should go to the Andrews auxiliary, whose report utterly astonished those unfamiliar with the work done done there. Right glad were all to greet Mrs. Cozart and Mrs. Knight, who represented this auxiliary which came into being about a year ago apparently full-fledged.

To bear fraternal greetings to the Woman's Foreign Missionary Society, soon to convene in Mt. Airy, Miss Cora Earp was chosen.

It seemed good at this meeting to look upon Mrs. W. J. Black, third vice-president of the Tryon street auxiliary. Although the oldest woman holding that office in the entire conference society, she has the best report, having enlisted the names of over a hundred little ones. She made the additional statement that that number all were living. Since that time, however, it has been necessary to chronicle the passing away of one. May she live long and continue in this good work.

Many side lights on this meeting might be given. In the visit to the Stonewall Jackson Training School, we should like to mention one thing which forced itself upon our notice. Most of the boys found there had really bright faces. Not an imbecile was noticed. With the training given them and the wholesome atmosphere with which they are surrounded, it is safe to predict that many of them will develop into useful citizens.

Other things in and around Concord were brought to our attention, but we have already gone far afield in our observations. Only by making the meeting in 1910 better still can we prove ourselves worthy of the larger heritage into which we have come.

NOTICE.

All requests for literature should be sent to the corresponding secretary, Mrs. F. E. Ross, Greensboro, N. C. We print this notice because the opinion seems to prevail in certain quarters that your conference superntendent of press work handles literature. She sends out only the Bulletin and matter relative to the press department.

Mrs. J. W. Clay, Hickory, N. C., will be so glad to communicate with any one relative to the work of the children and young people. Requests for baby mite boxes, information about the brigade work, etc., should be sent to her.

My dear Mrs. Nicholson:—We organized a Woman's Home Mission Society last Sunday afternoon with nine members.

Trust the members may increased after the women learn something of the work.

The following are the officers: President, Mrs. J. L. Lane; vice-president, Mrs. Will Wrenn; corresponding and recording secretary, Mrs. D. M. Meredith; treasurer, Miss Annie Cross; agent "Our Homes", Mrs. Johnnie Craven.

We can send no delegate to the annual meeting this year. With best wishes, Yours truly,

MRS. J. F. LANE.

(The above communication reached us too late for publication before the annual meeting, but we are glad to print it now. We welcome you first in our new conference year.. Hope to greet one of your representatives in Waynesville next year.—Editor.)

All names for the memorial page in the annual minutes must be sent to the secretary at once as the book is ready for publication.

MRS. PLATO DURHAM,
Recording secretary.

A Housekeeping Necessity

Pure Refined Paraffine serves a useful purpose almost every day.

Add a little (melted) to Monday's wash water and wash *easier*—mix a little into hot starch and have *better-looking* linens.

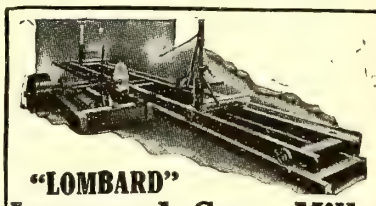
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GREENSBORO, N. C.

The Sunday School Lesson.

LESSON X.—JUNE 6, 1909.

The Power of the Tongue.

(James 3, 1-12.)

Golden Text.—Whoso keepeth his mouth and his tongue keepeth his soul from troubles.—Prov. 21, 23.

The Responsibility of the Tongue.

James would not have men take up the work of teaching lightly. It is a serious thing to be a teacher. The words which fall from his lips are far-reaching. If they are mistaken words or wrong words, how much harm they can do, and how heavy the condemnation of the teacher if he has uttered them carelessly, with no attempt at the kind of careful consideration out of which a dependable word may come.

There are many people who speak before they have anything to say. It is unfortunate for any man to do that. But for the leader of men to do it is fraught with the gravest peril. A realization of the responsibility of the tongue would save many a man from rushing into the place of leadership before he has the leader's word.

When duty calls us to the leader's place we must pay the price. And the price is much study, patient investigation, alert scrutiny, and long meditation. Out of such preparation a man comes with the well-considered utterance. He has looked upon his subject from every angle and he is not in danger of ignoring one important aspect of it while he overemphasizes another.

The Might of the Tongue.

The bridle and the rudder and the tongue are three small things. But they are very powerful things. An idea in a man's mind is comparatively helpless as far as moving other men is concerned. But when that idea gets itself into speech and leaps from his lips, how potent it may be. It has escaped from the prison walls of one mind, and make its way out in society. Many a tongue tosses it on and as it goes from life to life, it makes itself felt everywhere. A revolution may lie dormant until some one flings its inspiring idea from the tip of his tongue. A great reform may wait year after year for the advocacy of some tongue of compelling power.

The tongue is the master of the most varied powers. It may send forth words soft and tender with the most real sympathy. It may send forth words hard and vibrant with indignation. It may send forth words calm and strong and masterful. It may send them forth breaking with anger or incoherent with pain. It knows how to respond to all kinds of feelings and to express all kinds of thoughts. Though so small it has a giant's power and wields a giant's influence.

The Deadliness of the Tongue.

Sometimes this great power is used for evil. The tongue becomes a wily tempter. It is a brilliant scoffer with all the effctiveness of ugly cynicism. It puts forth poisonous falsehoods. It becomes a purveyor of slander and sends dark, foul thoughts on a career of devastation.

Every evil thing in society seeks an alliance with the tongue.

Every vice needs its suggestions, its palliations and its defense.

A man who has given himself over to evil, whose inner life has become a mass of corruption, can send forth the very blackness of his life through the power of his tongue. Some men's words leave stains everywhere.

The Anomaly of the Tongue.

We are filled with horror when we think of all the evil which the tongue may work. We are filled with awe and joy when we think of all the good it may accomplish. Now it would not be strange if one man's tongue were evil and the tongue of another were good. But the bewildering thing is that one man's tongue so often is both good and evil. This the anomoly which James feels keenly. "Doth the fountain send forth from the same opening sweet water and bitter?" he asks.

When James has faced this anomaly and declares, "these things ought not so to be," he carries our judgment with him. It is a dreadful thing for the tongue to attempt to serve two masters.

Our lesson then amounts to a summons to the Christian mastery of the tongue. James feels that it will be a hard task. And none of us will find it an easy one. But it is a most important task, and there is no time to lose. We do not want our tongues to work havoc. We want them to accomplish good. And it is worth all our striving and all our seeking of God's grace and assistance to secure the Christian consistency of the tongue.—New York Christian Advocate.

FOLLOWING CHRIST.

If we had thought that to follow Christ was the pastime of a summer afternoon, we need to read the Master's words about the strait gate. We have to strive to enter in. It is terribly earnest business. These words of the Master show that it is a stupendous task. To follow Jesus is to dethrone self. When Gaston de Foix, a brave general of the sixteenth century, faced a superior enemy with his small but courageous army, defeat seemed inevitable, and his soldiers begged him not to go into the battle. But Gaston sprang forward exclaiming, "Let him who loves me follow me." This is what Christ says to us. If we truly love him, we shall want to do as he did.—Selected.

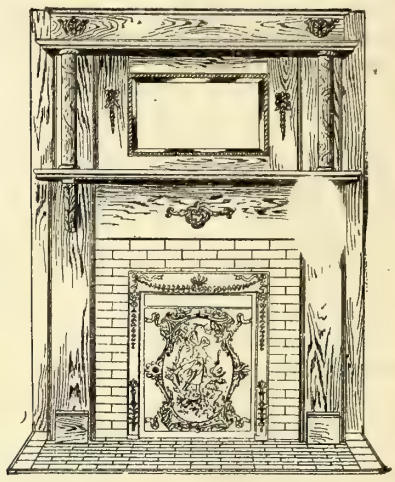
ROBERT MOFFAT.

Robert Moffat, the famous missionary who gave more than half a century of his life to the evangelization of Africa, was induced to consecrate himself to a life of missionary activity by simply reading a placard announcing a missionary meeting. He spent fifty-four years of his life in Africa. The wife of Dr. Livingstone, the explorer, was his daughter. He translated the Bible into the African language, won many converts for Christ, and sent wave after wave of religious light rolling over the benighted regions of the Dark continent. So the finite mind fails to grasp the momentus results flowing from the reading of a missionary placard.—Selected.

Religious liberty is not a mere concession, but a grand and positive method of arriving at truth. Not a destruction of things which imprisoned the human soul. it is ushering the captive into God's sunlight and air. Set the bird free, and he will sing the song that heaven has taught him.—Theodore C. Williams.

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The Keeley Institute.
GREENSBORO, N. C.

1908 Another Record Breaking Year For the Northwestern Mutual Life Insurance Company
GROWTH OF COMPANY
NEW BUSINESS PAID FOR. (NOT INCLUDING ADDITIONS.)

1904 Largest Year in Previous History of the Company....	$ 73,876,037.00
1905 Largest Year in Previous History of the Company....	$ 90,334,038.00
1906 Largest Year in Previous History of the Company....	$ 93,885,273.00
1907 Largest Year in Previous History of the Company....	$102,242,289.00
1908 Largest Year in Previous History of the Company....	$109,773,709.00

SURPLUS ACCOUNT DECEMBER 31st, 1908.

Dividends apportioned for payment in 1909.....	$ 11,199,411.56
Deferred Dividends on policies maturing after 1909.....	$ 16,847,000.00
Total Future (assigned) Dividends.....	$ 28,046,411.56
Unassigned Surplus	$ 4,465,646.40
Total Surplus Funds (on basis of values furnished by New York and Massachusetts Insurance Departments.....	$ 32,512,057.96

T. ARCHIBALD CARY,
GENERAL AGENT FOR VIRGINIA AND NORTH CAROLINA.
601 Mutual Assurance Society Building.
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Established 1898

Send Your Panama and Felt Hats to Be Renovated Direct to
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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

The Farm and Garden.

THE BUILDERS OF AN AGRICULTURAL COMMONWEALTH.

Clarence H. Poe, in the South Atlantic Quarterly.

The uplift of an agricultural state—what men are doing this inspiring work, and what methods are they using?

One f the men is Mr. Augustus Williams, a Martin county farmer. He gave a big barbecue to his neighbors last fall—had all his friends and kinsfolk and tenants and hired men to take a Saturday off and make merry with him. And what was he celebrating? A political victory? No. The discovery of a mine on his plantation? No. The consummation of some important financial transaction? No, not at all.

Mr. Williams was celebrating the fact that he had succeeded in his effort to get 70 bushels of corn per acre, from land that not long ago was only a common, poor, clay hillside. Yes, 70 bushels per acre, although the state's average yield per acre according to the last census was only a fifth of 70 bushels. Now, however, there are hundreds of farmers who are passing even the 70 bushel-per-acre mark, and Mr. Williams himself, not content with his last year's record believes that he can double his yield once again. I hear much from 60, 70, and even 100 bushel-per-acre men (a farmer is as proud now of building up a worn-out farm and of doubling his yield of corn or cotton as he used to be of getting a political office), and the best part of the whole story in most cases is not the yield per acre, but the spirit of progress indicated by contrast with the shamefully low yields of former years. There is Mr. J. A. Beal, of Nash county, for example, who made 62 1-2 bushels per acre last year on land that five years ago produced only 7 1-2 bushels. The difference, he says,—a difference of 700 per cent. in total yield, and the difference between starvation and prosperity in the mater of net results—is due entirely to reading the agricultural literature, scientific farming; and this is but one example of the revolution that is going on. The people have decided that all wisdom didn't die with their fathers and that success in farming depends upon other things than planting at the right time of the moon.

Doubling Crop Yields Without Extra Cost.

So while Mr. James J. Hill, in his now famous St. Paul address, declared that the average crop yield per acre in the United States could be doubled without extra cost, there are thousands of farmers in the Carolinas who have determined that their yield shall not merely be doubled, but quadrupled; and thousands of them are succeeding. Down in a poor section of Moore county where it was once thought that the land would hardly be worth taxes after the pines were cleared off, Mr. W. I. Brooks harvested 91 bushels of corn per acre last fall. And there is an enthusiasm about the people that is almost religious in its intensity. "I feel as if I had just learned how to farm," said one the other day who began to read and catch the spirit of the new agriculture a year ago. "Why, I have learned more about farming in these past twelve months than in all my life before, The very earth seems new to me since I found out how science and skill can revolutionize my work." Said a Yadkin farmer last winter: "I have been trying to farm for thirty years, but it looks now as if I have not done a thing fit to look at—not a single thorough-bred thing on the place except two old roosters. I am going to begin right now to aim at 40 bushels of corn to the acre instead of 10, and to get some Berkshire hogs instead of the scrubs I have always raised. And it was Rev. C. L. Miller who told me last Spring: "As a boy I helped to wear out a Carolina farm. Now, I have bought a rundown place and am going to try my hand at land building to atone for the sins I blindly committed against the soil in my youth."

Two Ears of Corn Where One Grew Before.

Such is the agricultural spirit of today, and if Dean Swift was right in saying two centuries ago that the man who makes two blades of grass or two ears of corn grow where only one grew before "does more good service to mankind han the whole race of politicians put together," what then of the man who makes from two to three good ears hang proudly on the stalk where only a scrawny nubbin once hung in shame? In South Carolina the average corn yield per acre in 1900 was lower even than in North Carolina; although the highest yield ever made in America was made in that state, and one of my own acquaintances there—Mr. W. R. Walker, of Union county—made 100 bushels per acre last year without an ounce of commercial fertilizer. The secret here is that he has cattle and thus keeps up the fertility of the land, besides using a strain of improved seed that he has carefully bred up year after year from his most prolific stalks. Of course, too, he prepares his land well and doesn't cut the corn roots at laying-by time. Small wonder that results like these have inspired such enthusiasm that South Carolina now holds county "corn conventions"—largely attended conventions, too, rivaling political conventions in interest—to discuss plans for increasing the yield of this cereal. Bankers, newspapers business men, of all classes catching the contagion, subscribe liberally to the cash prizes that are offered for banner yields in certain counties, while the prizes for the largest acre-yield in the entire state aggregated $750. The state's indefatigable commissioner of agriculture, Mr. J. E. Watson, says that in five years the average yield per acre for the state has been increased from 8 to 15 bushels, and the value of the crop has increased by $6,000,000. In North Carolina Director Williams has inaugurated a successful innovation in the "corn train", which the Norfolk and Southern Railway ran over its lines last spring, and which promises a large increase in corn yields in Eastern North Carolina.

New Ideas of Distinction Needed.

It is men who are bringing out such results as this, whether prominent or not, who are leaders in "the uplift of an agricultural state." and we should all of us take off our hats to them. It is time to have done with the worn-out military and political ideas of distinction and see what service is worth most to the public in our own time. There are few congressmen who so much deserve popular applause as the farmer who teaches neighbors how to double their corn yields. The scientist who makes some notable chemical discovery is not more worthy of honor than the man who breeds an improved type of cotton or corn or tobacco. The man who gets good highways in a community where bad roads once hampered progress should have a statue in the market-place as high as that of the old-time general. And the man who founds a good school and develops the minds of boys and girls who would have otherwise walked in darkness, should have the praise of men no less than if he had given us some masterpiece of art or literature.

Take for example, Elder W. A. Simpkins, a Primitive Baptist minister of Wake county, who has labored untiringly for ten years breeding an improved variety of cotton, an earlier and more prolific type, a kind especially useful in sections infested with the boll weavil because it matures too early to give that industrious pest an opportunity to do it much damage. "Money-maker," "Mortgage-lifter," "New Bank Account," are names of cotton varieties which other plant breeders have developed and which indicate the new appreciation of what improved seed-breeding signifies.

Heretofore in our cotton farming, planting seed have been more wretchedly selected than for any other crop that men grow—a fearful mixture shoveled out indiscriminately from the general run of seed at the nearest gin, seed from dwarfed, diseased and degenerate stalks mixed with whatever good seed chanced to get with them. The average yield of seed cotton in the South is only about 570 pounds per acre. In the variety tests, conducted by the state department of agriculture in different sections of North Carolina, well bred, carefully selected varieties of cotton have made (with exactly the same fertilization, cultivation and general expense) 900 pounds more seed cotton per acre than a scrub or mongrel variety such as farmers generally planted in other days. Think of how many thousands of lives have been wasted because of scrub cottonseed, this one handicap meaning the difference between poverty and independence for the farmer?

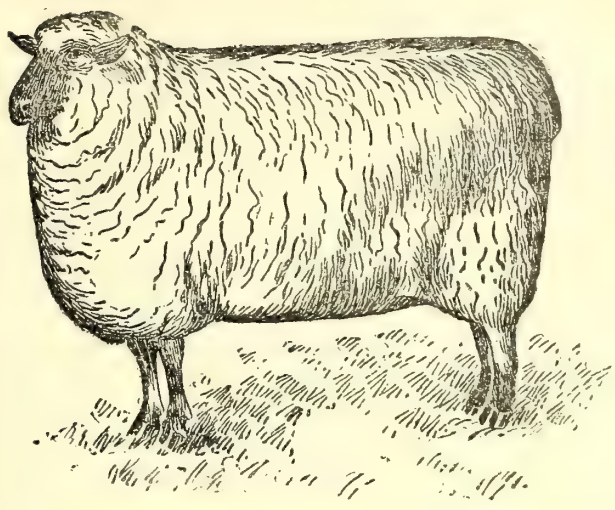
$3,000,000 More for North Carolina Farmers.

Suppose we increase the yield not by 900 pounds of seed cotton to the acre, but by just 100 pounds, as we should be able to do with well-bred varieties even on an average land with average treatment; this would mean an increase of $3,333,000 a year clear profit to the farmers of North Carolina. And this is what is coming about. One breeder of improved seed started last season with 6,000 bushels for sale, and the farmers bought all but 50 bushels for planting purposes.

Our farmers are learning, too, that money can be made growing other crops than cotton or tobacco. A clear profit of $2,500 a year on the farm in the South is as good as a $6,000 salary in New York city, and far more easily made. Not only has the South a monopoly of cotton and of many types of tobacco, but the farmers here can get so much higher prices for all kinds of live stock and dairy products, hay and corn, that a Buckeye farmer who recently visited North Carolina (and will probably move here later) spoke of the matter to me with some amazement. The average size of the farms in this state is more than one hundred acres, but a Catawba county farmer cultivating only 50 acres, made $2,400 clear profit last year raising hogs. He had three enclosures of five acres each for soiling crops—one in cowpeas, another in corn, and another in wheat and clover; on 35 acres more he grew mature corn for feeding in the ear. The hogs are marketed as soon as they weigh 180 pounds, and, of course, only improved, quick-fattening breeds are used. The difference here is illustrated by this experience of Mr. E. G. Palmer's last fall. He put scrub hogs and improved breeds in the same pasture and fed them at the same trough. "The blooded hogs fattened and were sold weeks ago," Mr. Palmer said in January, "but the scrub hogs are not fat yet, and are about the same size as when I bought them."

(Continued Next Week.)

"Isn't it a great deal better to suffer than to sin?"



If you have Wool to sell for cash, or exchange for Blankets, ship it to **Chatham Mfg. Co., Elkin, N. C.,** and you will receive the best market price.

"Darn Proof" Hosiery

Twelve Pair, One Dollar

To introduce guaranteed, **Intense Black** or **Tan** (latest shade) **Gents** or **Ladies,** assorted, full fashioned, re-inforced heel and toe.

Globe Hosiery Mills

Kernersville, N. C,

Our Dead.

.."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above also applies to Tributes of Respect.

Ferguson.—Weaver, only son of Riley M. and Mary Ferguson, of Crabtree, Haywood county, N. C., died May 8th, 1909, after a brief illness and an operation for appendicitis. The sad news of the death of this strong and promising young man of twenty-one summers brings tears and human grief, but when we consider the manner in which he leaves the world, there is really no cause for sorrow. This writer was his pastor for three years and was in close touch with Weaver and knew that he had some noble traits of character. He was always kind and made many friends. All the poor people of the community spoke well of Weaver.

It was several years ago possibly, during the pastorate of Rev. J. C. Keever, that this lad of about fifteen years sought and found Christ in the forgiveness of his sins, but during his last illness he seemed to get a glimpse of the world beyond and called his friends in to tell them of the glories awaiting him. This was truly a most triumphant death. No it is not death, Weaver is more alive today than we who are left on this side. Father, mother, sister and friends, we may all see what he sees if we are faithful a little longer.

J. W. KENNEDY.

Barnard.—Hallie Barnard was born December 28, 1892, and died April 29, 1909.

Her keen, logical intellect easily won for her, leadership in the Iotla High School where she enjoyed the highest esteem and tenderest affection of faculty and student body. Her home life was beautiful, affecting the demeanor not only of her loved ones, but the entire circle of her acquaintance. During February she was stricken with pneumonia, and suffered intensely, but patiently until the end. Bravely she fought the malady, but was resigned, telling me, if she died she would go to heaven. Despite the tenderest care of mother, father, brothers, sisters, friends and the skill of our best physicians, she closed her eyes to earth and her soul unfettered leaped into that clime she was so ready to enter.

Going to my appointment, I called on her. I said, "Hallie, owing to so much sickness, I am not prepared to preach as I like. Won't you pray for me?" "Yes," she said, "about the time I think you are in the pulpit, I will ask God to help you." When I began preaching, suddenly I felt the thrilling presence of a living Christ. What an inspiration and a leap forward was mine, as I felt her prayers answered? I thank God for her Christian faith, and spiritual influence. Her life's work was making others happy, especially was this true in the home where her suunny nature dispelled all clouds of disappointment, and shades of sorrow. Life is not measured by years, but good accomplished. She finished here mission, has received her crown, now sings, yea, shouts! "Alleluia, and glory, and honor, and power, unto the Lord our God."

W. I. HUGHES.

Williams.—Brother W. J. Williams, Laurel Springs, N. C., was born January 25th, 1830, in Cornwall, England; came to this country n 1847, and to Ashe county, in 1873. Died April 30, 1909, aged 79 years, three months and five days.

While working under ground at Ore Knob, he professed a hope in Christ, and joined the M. E. Church, South, and lived a consistent life until God saw fit in his wisdom to call him home.

Brother Williams was one of the strong pillars of Laurel Springs church. He will be missed by all. He leaves a loving companion who is very feeble in health, and seven children—one son, and six daughters—with sad hearts on account of his absence.

Don't grieve after him. Our loss is heaven's great gain. We as friends extend our sympathies to the bereaved family.

J. W. CAUDILL.

RESOLUTIONS OF RESPECT.

Whereas, God in his infinte wisdom has seen fit to remove from our midst Brother Wiley A. Riddle and

Whereas, In his death our church, Sunday school and community have sustained an irreparable loss, therefore be it

Resolved 1. That while our hearts are sorely grieved, yet we bow with humble submission to the will of Him who doeth all things well, and that we shall strive to emulate all those noble qualities exemplified in his daily life.

Resolved 2. That we tender to his bereaved wife our profound sympathy and assure her of our constant prayer for God's richest blessing upon her, and that a copy of these resolutions be sent to her, a copy be spread on the minutes of our Sunday school, and a copy be sent to our county papers, and the North Carolina Christian Advocate for publication.

M. D. BOWDEN,
C. C. WILLIAMS,
SANFORD SMITH.

RESOLUTIONS OF RESPECT.

Whereas, our heavenly Father, in His infinite wisdom, has seen fit to remove from our midst our worthy and beloved brother, Dr. John F. Foard, who was a true and consistent member of his church, and a true and earnest Christian who shirked no duty, therefore be it

Resolved 1. That the Baraca Class of Race Street M. E. Church, Statesville, N. C., has sustained an irreparable loss, yet we bow in humble submission to His will who doeth all things well.

Resolved 2. That Dr. John F. Foard by his simple and unselfish Christian life, and devoted sacrifices to his class and church has left us a worthy example to follow.

Resolved 3. That this class extend to his family in the hour of their bereavement its deepest sympathy, assuring them that this their loss is no less than ours, and praying that the God that bore the afflictions of the deceased will also bear theirs.

Resolved 4. That a copy of these resolutions be sent to the family of the deceased, a copy spread on the minutes of the class, and a copy be published in the local papers and the North Carolina Christian Advocate.

K. L. MILLER,
CLYDE MOOSE,
T. R. FRYE,
Committee.

BUCKROE HOTEL

BUCKROE, BEACH, VIRGINIA.

Lower Chesapeake bay, with unobstructed view, magnificent scenery, surf bathing, fine fishing and beautiful drives. Those seeking rest and quiet by the Sea, will find this an ideal spot. Under the management of the Newport News and Old Point Railway and Electric Company. Write for rates and booklet.

CREATED NEWSPAPER COMMENT.

The remarkable cure in two extreme cases of opium and cocaine addictions that had been made at Dr. Woolley's Sanitarium in Atlanta, Ga., were freely commentel upon by the Constitution, the leading paper in that city. The Constitution said: "These were extreme cases, using both morphine and cocaine, each using from forty to sixty grains of morphine and from twenty to twenty-five grains of cocaine, hypodermically, in twenty-four hours. Their vital forces were impaired, they were emaciated, and were seriously in doubt about ever being cured by any method of treatment; their whole bodies almost a mass of sores as a result of the puncture of needles. Both of these patients were discharged after thirty days' treatment, neither of them taking any medicine the last fifteen days. The sores of their bodies had healed, they could sleep, there was no insomnia, no loss of appetite and no material suffering. They progressed nicely from the first dose of medicine and gained strength and flesh rapidly."

Quarterly Meetings.

FRANKLIN DISTRICT.—Third Round.

R. M. Taylor, P. E., Franklin, N. C.

Bryson City, Maple Spring,	June	12-13
Franklin circuit, Snow Hill	"	19-20
Dillsboro and Sylva, Dillsboro	"	26-27
Hayesville, Hayesville, (District Conference)	July	1-4
Murphy circuit, Tomotla	July	3-4
Andrews station,	"	4
Robbinsville, at Odoms'	"	10-11
Hiawassee circuit	"	17-18
Murphy station	"	18-19
Webster circuit, John's Creek,	"	24-25
Whittier	Aug.	7-8

The Franklin District Conference will be held at Hayesville, N. C., July 29-August 1, 1909.

WINSTON DISTRICT.

Third Round.

Rev. T. F. Marr, P. E., Winston-Salem, N. C.

Centenary	June	6
Farmington, Bethlehem	"	12-13
Advance, Mocks	"	13-14
Forsyth, Oak Summit	"	19-20
Grace	"	20-21
Lewisville, Concord	"	26-27
Burkhead	"	27-28
Davidson, Olivet	July	3-4
Southside	"	4-5
Cooleemee	"	8
Davie	"	10-11
Mocksville	"	11-12
Summerfield, Gethsemane	"	10-11
Stokesdale	"	11-12
Kernersville	"	17-18

The District conference will be held at Kernersville, July 15-18.

MORGANTON DISTRICT—Third Round

R M. Hoyle, Presiding Elder.

Cliffside, Cliffside	June	5-6
Henrietta and Caroleen, Henrietta	"	12-13
Rutherfordton, Hebron	"	19-20
Forest City, Cedar Grove	"	26-27
Broad River, Gray's chapel	July	2
Green River, New Hope	"	3-4
Thermal City, Trinity	"	10-11
Old Fort, Ebenezer	"	14-15
Marion station	"	17-18
Elk Park	"	24-25
Spruce Pine, Pisgah	"	28
Bakersville, Bakersville, July 31-	Aug.	1
Hartland	Aug.	4
Table Rock	"	7-8
Morganton circuit	"	11
Morganton station	"	14-15

SHELBY DISTRICT—Third Round.

C. F. Sherrill, P. E., Shelby, N. C.

Shelby station	June	5-6
Shelby circuit	"	6-7
Crouse, Laboratory	"	12-13
Cherryville, Mary's Chapel	"	13-14
Gastonia, Main street	"	19-20
Gastonia, Ozark	"	19-20
Mt. Holly	"	24-27
Lincolnton station	July	3-4
Lincolnton circuit	"	3-4
Bessemer City, Tate's chapel	"	10-11
West End, Gastonia,	"	10-11
Lowell, Bethesda	"	17-18
McAdenville	"	17-18
South Fork,	"	24-25
Stanley, Iron Station	July 31-	Aug. 1
Lowesville, SnowHill	Aug.	1-2
Belwood, Kadish	"	7-8
Polkville	"	8-9

District Conference at Mt. Holly, June 24-27.

SALISBURY DISTRICT

(Third Round)

J. C. Rowe, P. E., Salisbury, N. C.

Linwood ct., Yadkin College,	June	5
Lexington	"	6-7
Woodleaf, Ebenezer	"	12-13
Epworth, 11 a. m.	"	13
W. Concord, Westford, 3 p. m.,	"	13
Forest Hill, at night	"	13
Mt. Pleasant, Center	"	19-20
Central	"	20-21
Kannapolis	"	26-27
China Grove, Harris chapel	"	27-28
Jackson Hill circuit	July	2
Gold Hill, at Zion	"	3-4
New London circuit	"	4-5
Norwood	"	10-11
Cottonville ct, Cottonville	"	11-12
Big Lick	"	23
Salem	"	24-25
Concord circuit, Bogers'	July 31-	Aug. 1
Bethel, camp meeting	Aug.	6-8

District Conference will meet at Forest Hill, in Concord, July 15-18.

STATESVILLE DISTRICT.

John N. Huggins, P. E., Statesville, N. C.

Third Round.

In Part.

Davidson	May	28-30
Troutman, at Knox	May	29-30
Statesville, Salem	June	5-6
Broad Street	"	6
Mooresville station	"	11-13
Mooresville circuit, Centenary	"	12-13
Iredell, Snow Creek	"	19-20
Stoney Point, at Center	"	20-21
Clarksbury, Mt. Bethel	"	26-27
Race Street	"	27
Caldwell, Cedar Valley	July	3-4
Granite Falls	"	4-5
Newton, Friendship	"	10-11
Maiden at Pisgah	"	11-12

District conference at Taylorsville, July 18-21.

WAYNESVILLE DISTRICT.

Third Round.

Rev. W. H. Willis, P. E., Waynesville, N. C.

West Asheville	June	5-6
Canton	"	19-20
Bethel, Spring Hill	"	26-27
Leicester, Ducks' Creek	July	3-4
Mills River chapel	"	10-11
Brevard circuit	"	11-12
Jonathan, Palmers	"	17-18
Sulphur Springs, Pisgah	"	24-25
North Haywood, Teagues	July 31-	Aug. 1
Spring Creek, Poplar Gap	Aug.	7-8
Haywood, Davis	"	14-15

MT. AIRY DISTRICT.—Third Round.

(In Part.)

W. M. Bagby, P. E., Montezuma, N. C.

Boone, at Blowing Rock	June	12-13
Watauga, at Union	"	19-20
Laurel Sp'gs, at Nathan Creek,	"	26-27
Sparta, Cox's chapel	July	3-4
Creston, Worth's chapel	"	17-18
Helton	"	24-25
Jefferson, Orion	July 30-	Aug. 1

District conference at Boonville July 7-10. Opening sermon by Rev. T. E. Weaver, the 7th, at 8 p. m. Representatives of our schools are requested to be present.

Local unordained preachers must be present or send their written reports if they expect their license renewed.

ASHEVILLE DISTRICT—Third Round.

D. Atkins, P. E., Weaverville, N. C.

Biltmore and Mt. Pleasant, Skyland	June	5-6
Riverside, Riveside	"	10-11
Bethel	"	11
Weaverville circuit, Barnardsville	"	19-20
Weaverville	"	20
Hendersonville ct., Reedy Patch	"	26-27
Swannanoa, Bethel	July	3-4
Hendersonville	"	13
Burnsville, Martin's chapel	"	14-15
Bald Creek, Boring's chapel	"	16-18
Haywood street	"	24-25
North Asheville	"	25
Fairview, Bethany	July 31-	Aug. 1
Hot Springs, Antioch	Aug.	6-7-8
Marshall, Valley Union	"	14-15

CHARLOTTE DISTRICT—Third Round.

H. K. Boyer, P. E., Charlotte, N. S.

Brevard street	May	23
Dilworth, Big Spring	"	29-30
Trinity	June	6
Calvary	"	6
Unionville, Mill Grove	"	12-13
Prospect, Trinity (the church will be dedicated)	"	19-20
Ansonville, Wightman	"	25-26
Polkton, Polkton	"	26-27
Belmont Park	July	1
Monroe	"	4-5
North Monroe, Icemorlee	"	4-5
Morven, Morven	"	10-11
Lilesville, Forestville	"	17-18
Wadesboro	"	18-19
Mathews	"	23
Weddington, Wesley chapel	"	24-25
Derita, Pleasant Grove	July 31-	Aug. 1
Chadwick, Severnsville	Aug.	1
Waxhaw, Pleasant Grove,	"	7-8
Pineville, Marvin	"	14-15
Mount Zion	"	22-23
Tryon Street	"	29

GREENSBORO DISTRICT—Third Round

W. R. Ware, P. E., Greensboro, N. C.

Greensboro—West Market Street 11 a. m., June 6.

Greensboro—Walnut Street, night, June 6.

Greensboro—Centenary, 11 a. m., June 13.

Greensboro—Spring Garden Street, night, June 13.

High Point—South Main street, 11 a. m., June 19-20.

High Point—Washington Street, night, June 20-21.

Ramseur and Franklinville, Ramseur, June 26-27.

Liberty circuit, Bethany, 4 p. m., June 27-28.

Pleasant Garden circuit, Bethlehem, July 3-4.

West Greensboro circuit, Groome's July 4-5.

East Greensboro circuit, Gibsonville, July 10-11.

Carraway Memorial, night, July 11.

Ruffin circuit, Ruffin, District Conference, July 14-18.

Reidsville station July 18-19.

Randolph circuit, Mt. Gilead, July 23-24.

Uwharrie circuit, July 25-26.

Denton circuit, July 27-28.

Asheboro circuit, Union, July 29-30.

Coleridge circuit, Mt. Zion, July 31-Aug. 1.

Asheboro station, August 1-2.

Randleman, August 1-2.

Wentworth, Wentworth, August 7-8.

The District Conference will meet at Ruffin, July 14-18. The conference will be organized after preaching the night of the 14th. In addition to the regular delegation, the lay leaders of every charge are earnestly requested to be present Friday of the conference. Let all the brethren be present promptly at the opening and stay until the closing hour.

The connectional brethren are invited to be with us.

DISTRICT CONFERENCE DIRECTORY

Shelby, at Mt. Holly, June 24-27.
Mount Airy, at Booneville, July 7-10.
Greensboro, at Ruffin, July 14-18.
Winston, at Kernersville, July 15-17.
Salisbury, at Forest Hill, July 15-18.
Statesville, Taylorsville, July 18-21.
Franklin, at Hayesville, July 29-Aug. 1.

There are no crown wearers in heaven, who were not cross bearers here below.—Spurgeon.

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You will never find a piano just like the **artistic Stieff.**

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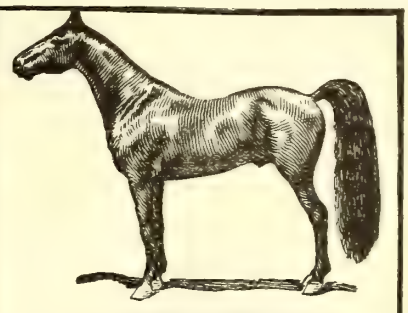
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N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation, and club cars to New York.

3:45 a. m.—No. 45, daily, Local for Charlotte, connecting for Atlanta and points south.

2:05 a. m.JNo. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily, for Raleigh and Goldsboro. This train handles Pullman sleeper , from Greensboro to Beaufort.

7:10 a. m.—No. 8, daily, for Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem and daily except Sunday for Wilkesboro.

7:50 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. . Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:30 a. m.—No. 144, daily, for Durham, Raleigh, and Goldsboro.

1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, Local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:55 p. m.—No. 131, daily, for Mt. Airy.

6:15 p. m.—No. 35, daily, for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

7:20 p. m.—No. 43, daily, for Atlanta. Day coaches and Pullman.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleeper to Richmond and Norfolk.

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A TRANQUIL DAY.

Every morning compose your soul for a tranquil day, and all through it be careful often to recall your resolution, and bring yourself back to it, so to say. If something discomposes you, do not be upset ortroubled; but having discovered the fact, humble yourself gently before God, and try to bring your mind into a quiet attitude. Say to yourself, "Well, I have made a false step; now I must go more carefully and watchfully." Do this each time, however frequently you fall. When you are at peace use it profitably, making constant acts of meekness, and seeking to be calm even in the most trifling things. Above all, do not be discouraged; be patient; wait; strive to attain a calm, gentle spirit.—Francis de Sales.

GAIN IS SORDID.

Gain is sordid, but godliness is not. Godliness is Godlikeness, and God is not sordid. Gain only riches; it cannot ennoble. Godliness ennobles always, but it does not always enrich. Gain may ruin character; godliness never does. But there is a time when Godliness is great gain. Paul said when it has contentment for a companion it was great gain. But that gain is never coined.—R. S. Holmes.

ONLY A TRIFLE.

"Don't let me see you do that again, Roy. Will you never remember?"

"Roy forgets, father," was little Gladys's ready excuse for her pet brother.

Roy hung his head. It hurt to hear his father speak sternly—and before the others, too."

The children had finished their "home work," and were gathered at the table under the droplight. Gladys was devouring St. Nicholas, Patsy was deep in a "perfectly lovely book", while Roy was turning the pages of a boy's annual, full of the most entrancing tales. It had been lent by a boy from whom he had borrowed another.

Mr. Raymond was never to much interested in his own deeper literature to pause and glance at the little group. He always knew what they were reading. He enjoyed adventures as much as Roy himself did. It was jolly to be "chums with Daddy," who liked stories and could "tell a fellow" so much.

Mr. Raymond was never so much but he wanted his young people to be "as good as he could make them." He watched for odd or unlovely habits that cling to some people all their lives because no one has loved them well enough to check them. Roy, like many children, had the habit of licking a finger before turning a page, Gladys had broken herself of the same trick by slow degrees. She knew how hard it was to remember.

"Never mind this time, my boy," Perhaps we can find a way to help you. Shall I tell you some of the reasons why I dislike the habit?"

Mr. Raymond drew a chair to the table beside Gladys, and books were laid aside.

"In the first place it is not a pretty habit. It spoils a good book, it dog-ears the pages, and the silly part of it is that it does not really make it easier to turn the leaves.

"Now, that is a nice book, Roy; but it has fallen into bad hands already. See the soiled edges! When next your finger touches your lips, who can say how many bad germs may go with it? I know of a Sunday school library book that carried danger from house to house. Little Benny Bigelow took it home. It was a pretty story; but he was slow at reading it because his head ached, and he felt strange and tired. Benny moistened his fingers to turn the pages. He felt too sick to go to Sunday school, and asked his sister to return it.

"Benny was a quiet, patient child; and no one noticed that he was ill till baby sickened and the doctor came.

"'Diphtheria!' he said at once. Then he looked at Benny, and examined his throat. 'He has evidently had it,' he exclaimed. 'It is the light cases that spread the disease.' Still no one remembered the book.

"It would have broken kind little Benny's heart had he known that the epidemic that spread through the village and carried suffering and death to many homes was traced to the book he had handled. Do you wonder that I dislike it, Roy?"

"Last winter I listened to a fine elocutionist, reading very beautiful poetry. It would have been a rare treat but for the fact that as he turned each page he moistened a finger. The childish habit had clung to the man, endowed with wisdom and knowledge, because no one had loved him well enough to point out the fault and help him correct it."

"O, you will forget sure, Roy," piped Gladys. "I will put a bit of court-plaster on your finger when you start to read or study. You won't put that in your mouth."

But Roy did not forget. Daddy's little stories stuck fast in his memory —Selected

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My Dear Sir:

Permit me to thank you, and through you the Prudential Insurance Company of America, for the very prompt receipt of checks for $50,000 in full cash settlement of claim on the life of my father, Peter Fenelon Collier, who demonstrated his belief in Life Insurance in The Prudential by carrying policies in your Company for several years.

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THE BIRTHDAY RING.

"Now, children, be very careful when you eat your cake," said Mrs. Dennis, "for in one of the pieces is a little ring. You must not swallow it rapidly, but eat very slowly until somebody finds it."

"I wish I'd get the ring," said Polly, very softly. "I want one ever so badly."

"Why, Polly Mason, you have two already, and I have only this little one," said the little girl sitting next to her. "I don't think that's fair."

"I wish I'd get it," said a little girl on the other side of the table. "I haven't any ring at all—that is, not here. I have one at home, but the set is lost out of it."

The little hostess had to stand up to cut the big frosted cake; and she looked very pretty in her white dress and pink sash. Looking at the merry children, no one would have thought it was raining gloomily out of doors; but one little girl who could not come to the party was adding her tears to the rain. Little Mary Roberts had just had the measles, and her mamma had promised she should go to Helen's party if the day was fine; but it turned out to be a cold, rainy, gloomy one of winter, unfit for a delicate little girl to brave, even well wrapped up and hurried across the street.

The big knife worked its way through the pretty white frosting with its wreath of pink roses, and just as Helen was cutting the fifth slice there was a little "chink" that every one heard. Whoever got that slice surely would get the ring. Helen laid down the knife and looked at her mamma, as if to ask what to do; and there was a little chorus of "O's" and "Ah's" around the long table.

"Just look over there," said a little boy at the table pointing to the window across the street. "There's poor little Mary!"

The children all looked and there was a doleful little face flattened against the pane, trying to get a glimpse of the party. "Let's give that slice to Mary!" cried almost every child at the table. "Yes, let's!" they shouted until Mrs. Dennis put her hands over her ears.

So Huldah was sent across the street with a pretty plate on which lay the slice of cake and a pink rose, with old John to carry an umbrella over her. The children ran to the windows to watch Mary put the ring on her finger and then they ran back to the table to eat the good cake and ice-cream.

"Wasn't that a lovely way out of the trouble?" said Mrs. Dennis. "I am glad to have such unselfish children for guests."

"We're all glad she got the ring," said Polly, "'cause she couldn't have anything else of the party. I'm glad the knife clinked the ring so that we could all hear."

"So are we!" cried all the children, and then they laughed to see that the little face across the street was no longer doleful, but covered with smiles.—Hilda Richmond.

Christ did not command his disciples to seek out a cross, or talk sentiment about it. He told them to take up the cross and carry it. They were not to choose it. It was there in their lives, ready for them. It remains so today. Each man or woman, ready to obey Christ, will find the cross at hand, in daily life, waiting to be taken up. Many Christians prefer to sing about the cross, to sentimentalize about it, rather than to lift and carry it in the shape of a quarrelsome relative, or uncongenial work, or strict economies, or daily self-sacrificings in home life. The cross is not pleasant, never was, and never can be so. It means crucifying, not talk. The reason that some Christianity is so unsubstantial and cheap and unsatisfying is that it uses the cross as an emblem and nothing more.—J. R. Miller.

They of blessed memory help us; for they make it easy for us to believe in goodness and god and eternal life and heaven. They are even our last stand in the evidence for personal immortality; for we cannot believe that all that power of loving and all that wealth of grace and all beauty of character have ceased. He lives a poor attenuated life who has never thrilled to the mystic union, who does not know that—

"There are two societies alone on earth,
The noble living and the noble dead."

—Prof. Hugh Black.

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Reading Room Trinity College Durham N C

OBSERVATIONS.

Asheboro.

Rev. Charles A. Wood, of Asheboro, is alive with missionary zeal. We need not be surprised at this, however, for he was born in China, where his sainted father, the late Dr. M. L. Wood, labored for many years as one of our first missionaries, and it is therefore the more natural that he should believe in missions.. When Brother Wood returned from the recent missionary meeting at Lexington, he laid before his people at Asheboro the matter of supporting native helpers in the mission fields and the Woman's society and the Sunday school each pledged $100.00 for the annual support of native teachers in Corea. We are glad his people so readily responded to the suggestion, for it opens up to them a door for service where they can accomplish substantial good among a people who sit in darkness, and then it will bless the givers by broadening their sympathies and deepening their consecration to a work which the Master has commanded us to do.

The church in Asheboro is growing steadily, the congregations are good and the Sunday school flourishes as never before. The accommodations for the school are inadequate and the building of a handsome brick church to be located on a more eligible site is being agitated. One of the most encouraging signs we have of progress in our church work, and one which augurs most for future growth, is the ever-increasing demand for larger equipment for progressive Sunday school teaching. Commodious church buildings all over the conference are being torn down to make room for better ones, and many others are being enlarged to meet the pressing wants. The Sunday school of the present will be the church of the future, and the membership of the future will be well developed in proportion as faithful service is rendered in the Sunday schools of the present day.

* * * * *

Randleman.

Randleman is a busy manufacturing town and the mills there give employment to a large number of people. Our churches, St. Paul and Naomi, are well located and combined have a membership of nearly five hundred. Rev. G. E. Eaves, the pastor, is on his first year, and is highly regarded by the people. His ministry is appreciated by the good congregations who attend upon it and a spirit of confidence and hope is plainly seen.

The church at St. Paul has recently undergone repairs and been wired for electric lights, and the Naomi people early last week were in the midst of protracted services conducted by the pastor, who reported a good average attendance. This writer preached on a rainy night to an earnest but small crowd, and from the interest shown, the prospects were encouraging for a gracious meeting.

* * * * *

Morganton

By engagement with Rev. W. F. Womble, the popular pastor of our church in Morganton, I preached to his people on Sunday, May 23. Good congregations attended upon the services and it was a pleasure to worship with them. The church and parsonage are both handsome brick buildings, well situated on one of the choicest lots in the town.

The congregation is composed of a splendid type of people, loyal and true. All the societies are fully alive and well organized and last year the church paid several times over the assessment for missions.

Morganton is the seat of two of the most important institutions of the state, viz: the Western Hospital, and the School for the Deaf. The state hospital has a capacity for 1,100 patients, and it is now crowded to its utmost capacity, while the eastern hospital at Raleigh has 600 inmates. These added to the 300 colored insane at Goldsboro make a total of 2,000 unfortunates under the care of the state, and the number is constantly increasing altogether out of proportion to the growth of population, for thirty years ago, with only one such hospital in the state, the one at Raleigh, and it but half its present size, there was no trouble to care for all who applied. Since that time our population has doubled, while the insane cared for in the hospitals has increased seven times, with many others standing at the doors for admission, with no hope of getting in for lack of room.

* * * * *

The deaf and blind were all cared for at Raleigh until the legislature of 1891 chartered a school for the deaf to be located at Morganton. The first building was completed in 1894, and opened for deaf students, leaving the Raleigh school thereafter for blind children only. This separation of the deaf from the blind, it may be clearly seen, was a benefit to both and so divided the work that each would receive better instruction.

This school is rendering a great service to the deaf of our state, for without it they would be cut off almost entirely from every field of knowledge and from a life of even limited usefulness. The teacher of the blind or deaf requires a large degree of patience and has to plod slowly on often times amid great discouragement to impress the first principles upon these poor children, whose minds are in a measure dwarfed on account of their infirmities, for the child who cannot distinguish sounds cannot except under the most painstaking effort be taught language which is necessarily the first step toward progress in learning. With this I was very forcibly impressed at the closing entertainment at this school last week. Object lessons showing the methods of teaching were used, the kindergarten plan being used altogether in the primary work. The children are taught the names of objects by the use of toys and then to write the words, then to repeat them and to form them into sentences. Thus step by step, their untrained minds are led out into and made familiar with the world about them.

* * * * *

As I beheld the student body, some 250 in all, these children of silence, who had never heard the music of the brooks or the warbling of the birds, or the spoken language of love from friends, my heart was filled with gratitude to the Good Father above for the sense of hearing and everything it brings into my life.

The state is doing all possible to enable these children to make the best of circumstances, but with all the advantages which the school affords, the deaf will ever be largely handicapped, but the state coming to their relief pays a debt to these children by training them to useful work in a wider field than they could ever otherwise hope to enter. They are not only taught in the books, but printing, carpentry, cabinet, and machine work, shoe making, laundering, sewing and cooking, so that when the boys and girls leave school they are skilled in head and hand to serve.

The school catalogue issued from their press would be a credit to any print shop in the state, and some of the shoes made by the boys are as neat and dressy as any samples from the stores, while the furniture used in the institution, beds, bureaus, tables, desks and chairs, are as handsome as if they came from High Point, and just as substantially made.

* * * * *

I sat and watched with admiration those patient teachers as they showed us the tedious methods used to lead the minds of deaf children out and up toward larger things and then I thought of the Great Teacher, always gentle, patient and full of sympathy for the poor unfortunates who are blind to truth and content to be shut out from all that is noblest and best in life and character. Men are so slow to see his goodness, and often stubbornly resist his calls, yet still He strives by love to guide us in the way of truth to life. The patience of these teachers is not of course to be compared to the infinite patience of Him who came to unstop the ears of the deaf that their minds and hearts could be filled with the heavenly melodies, but they are doing in His name a work which He honors and blesses them as they do it.

The last legislature appropriated $24,000.00 for the erection of another building which will soon be ready. This will accommodate 150 children, and be used for the primary work only, and give room for many who at present are excluded for lack of space. The work grows with the years and larger demands are being constantly made on account of the steady increase of deaf mutes.

Mr. E. McK. Goodwyn, the first and only superintendent of this school for the deaf, is peculiarly qualified for his work, and has filled the place with honor and credit to himself, and has just been re-elected for a term of three years. In answer to my question as to the requirements for entrance, he said: "nothing is required but a willingness to come." He seeks to find the deaf children of every community in the state and give them free instruction and board. If parents are unable to pay for transportation and clothing, they will also be furnished. Let every father who has a deaf child communicate with the superintendent at Morganton.

* * * * *

Every citizen who can, should go to Morganton and visit this school and the state hospital, too. Each is the equal of the best on earth. No hospital in the world is superior in its equipment or more satisfactorily managed than the Morganton State Hospital. The superintendent, Dr. John McCampbell, knows by experience every detail of the work from the bottom to the top, and was placed in charge because of his superior training for the responsible place he holds.

Mr. F. M. Scroggs, the steward, has been identified with the institution from the start, and has grown with each enlargement to know just how to render the best of service.

* * * * *

It fills the citizen with patriotic pride as he sees these stately buildings which are the tribute from the people to the unfortunate among us, but behind this sympathy which moves to such expenditure of time and means we find the gospel of the Son of God: "We that are strong ought to bear the infirmities of the weak."—Romans 15, 1.

No pagan people build hospitals, or orphanages, homes for the needy, or schools for the poor. Christ came to open the eyes of the blind, and the ears of the deaf that they might see and hear and believe and love, and learn through him that the loftiest life is reached through the lowliest service. Out of such sympathy and teaching has been born all the great charities which are found in none but Christian lands.

It was the gospel of Jesus Christ which first tamed and then humanized the rude Northmen in the wilds of Germany, and developed the hardy race which in modern times we call the Anglo-Saxon. These, through the gospel, have worked out the mightiest civilization the world has yet seen and the gospel in their hands shall be the power of God to save and elevate the millions of China, of India, and of the isles of the seas until they too shall love the weak and helpless, and render to their fellows who are lame and halt and blind a service such as we through the gospel are providing for the insane and blind and deaf in our land.

S—.

—It will be of interest to his many friends here to learn that Rev. G. T. Rowe will conduct a series of meetings in Central Methodist church here during the summer, date to be decided later.—Gastonia Gazette.

—The North Carolina Press Convention will meet at Hendersonville, N. C., June 23d and 24th. The editors will then go on an excursion to Morehead City.

North Carolina Christian Advocate

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We are not trying to thrust the Advocate upon any one. We only wish to accommodate any who desire the paper continued. Any who fail to renew promptly, or to notify us to discontinue at the expiration of the time paid for, will surely be expected to pay, and have no reasonable ground of complaint when we endeavor to collect. Notice to discontinue should be sent direct to this office. Preachers are busy and may forget. So we advise that you depend upon nothing but a written notice to this office if you wish your paper discontinued.

OUR ORPHANAGE SUPERINTENDENT.

The trustees of the Children's Home at a meeting held in Winston on the 19th ult., provided for an early opening of the Orphanage, and unanimously elected Prof. H. A. Hayes, of Reidsville, superintendent, and he has accepted the position, and will enter upon his duties July 1st. We congratulate the church upon this wise action of the board, for we think they did the very best thing in selecting this specially well-equipped man for this responsible office.

Professor Hayes is a native Georgian, but located in Reidsville some years ago, and established there the Reidsville High School, which has so flourished under his management that many students last year were turned away for lack of room. He has also been superintendent of schools for Rockingham county for some time and really makes a sacrifice of his interests there in order to serve the church. He possesses the qualifications for an ideal superintendent, for he has sound business judgment, broad culture, deep consecration, loves children, and knows how to govern them and seems to be the ideal man for the place .

He is a good platform speaker, and will represent the church with credit on any occasion.

Mrs. Hayes is a thoroughly capable and highly accomplished lady, and will be a great help to her husband in this new field of service.

The board purchased the Davis School property, with some twenty-five acres of land, adjacent to the Orphanage grounds, and will at once repair the buildings and at the earliest possible day, be open for children. This may take some weeks, but before our next conference, the Orphanage will be in operation. In the meantime the work of securing funds and of erecting permanent buildings will go forward, and before many years our Orphanage bids fair to be one of the greatest charities of our state.

Professor Hayes will organize thoroughly the work, and will we feel sure have the hearty sympathy and co-operation of all our people.

A FINANCIAL LOSS.

The report of the Book Committee rendered at the recent meeting in Dallas, Texas, reveals the fact that the Christan Advocate, of Nashville, our general organ, failed by $5,000.00 (or, to be exact, $4,997.02) of meeting the expense of publication for the last year, and the Epworth Era placed a debt of $3,822.10, to its account, making a total loss to the Book Concern last year of $8,819.12, on account of publishing these papers. It is well that we have a publishing house with resources to meet such a loss, for otherwise it would not be long until our general organ would have to be suspended.

We do not know what the present circulation of the Advocate is. In 1906 it was slightly less than 17,000, and we presume it is not less now than then, and it seems that with such a list of bonafide subscribers, the paper should yield a good revenue to the house. It is a high class paper, has three strong men on its staff, and is easily worth the price of $2.00 it sells for, and if it cannot pay expenses at that, the price should be advanced to a living rate.

During the past year a special bargain rate has been made to new subscribers and no doubt the loss on account of this low price has helped to swell the deficit.

This rate of shortage on these two publications, the Advocate and the Era, would in a quadrennium reach $35,000.00, and something should be done to prevent this loss, but it would be a great pity to cut down the force and weaken the paper to meet expenses when there are many thousands of Methodists who should get it. With such a great constituency as Southern Methodism, and such high class publications as the Advocate and the Era, it seems incredible that they should be published at a loss. Every intelligent Methodist after first patronizing his local conference paper, should read the Nashville(and if a proper effort were put forth its circulation might be widely extended.

The general organ should in no wise come in competition with our struggling conference paper. It should be a help and never a hindrance to them. With the whole church behind it and the publishing house to support it, there is no need for it to offer cut price rates. and we think if the management will adhere strictly to its regular subscription price and collect it the books will more than balance. The Book Committee is composed of good business men and we trust they will be able to find a remedy.

A GRACIOUS ACT.

Through the ages it has been the beautiful custom of perpetuating the memory of the brave and good by erecting monuments in their honor, for they tend to intensify the patriotism and elevate the aspiration of a people. As the loyal Briton beholds for the first time the Nelson monument in London, or the proud Frenchman stands with bared head before the mausoleum of the great Napoleon in Paris, memories of their valor come trooping through their minds and they are filled with a deeper and more genuine love for country.

As the patriotic American looks upon the statue of Washington or Jackson or Lee, the heart-beat is quickened and the breast swells with patriotic pride. But the stateliest and most enduring monuments are not wrought in bronze or chiseled out of stone. The gifts of George Peabody are more enduring than any marble shaft, and the memory of Frances E. Willard will be treasured long after the statue of this good woman, the gift of Illinois to the National gallery, shall have crumbled into dust. The deeds of men live after them and noble deeds are the richest treasures we can preserve. A good woman, the late Mrs. C. C. Gorrell, of Greensboro, was the founder of the Woman's Christian Temperance Union of this city, through many years was devoted to the work, of that organization, which through her labors did so much to promote temperance sentiment and the final suppression of the liquor traffic in our state.

The good women of the local union, desirous of expressing in a substantial way, their love for her memory, have just completed a handsome granite drinking fountain in South Greensboro, which was with appropriate and impressive ceremony unveiled on last Thursday.

It was a gracious act on the part of her co-laborers and eminently proper that just such a memorial be erected, for the fountain will be a blessing to man and beast, for many a weary day, and a constant reminder of the life of one who acted well her part and left this world brighter than she found it.

DAVENPORT COMMENCEMENT.

The commencement of Davenport College deserves more than a passing notice. We had hoped all along that one of the Advocate staff could attend and give a full report of the exercises, but circumstances prevented, and then in the absence of a correspondent, no report came to the office. We glean from our exchanges that the past year has been one of great prosperity to the school, the college being unable to house all who wanted to enter the boarding department. The strong faculty has done faithful work and deserve the praise of the patrons.

Diplomas and certificates were awarded to nine young ladies of the graduating class.

Dr. Gilbert T. Rowe, of Central church, Asheville, preached the sermon, and Dr. Plato T. Durham, of Central church, Concord, delivered the annual address. These brethren both more than met the high expectations of the large audiences that were present to hear them.

Davenport has done a great work for that section of the church, and never in its splendid history has it done better service than under the presidency of Dr. Chas. C. Weaver.

FROM DARKNESS TO LIGHT.

This book is a handsome volume of 218 pages, by Miss Mary Helm, editor of "Our Homes," who is one of the most active women of our church. It is one of seven books adopted for use in the "Home Mission Study Course," and is a story of Negro progress, showing the processes of the evolution through which the race has passed from African savages to Christian citizenship in America. It is written from the Southern viewpoint by one who loves the South and holds to its standards, but who deals fairly and justly with the subject without fear or favor from either side. The Woman's Council of Home Missions, which is composed of representatives from nine denominations, North and South, gives the book unqualified endorsement and praise.

Those who know Miss Helm, a cultured and consecrated woman, will appreciate this book, which costs but 50 cents net, in cloth, or only 30 cents net, paper. It is published by the Fleming H. Revell Co., New York, and deserves a wide circulation.

GASTONIA.

It seems a long time to the junior editor since he, a youth in his teens, went one day to what is now Gastonia and saw the first passenger train run in from Chester. A hustling little city now stands where there was nothing but field and forest, for not a house was visible then, and the only structure to be seen was a temporary shed erected by an enterprising vendor of lunches. A great crowd was there that day, in the year 1875, and it never entered any mind that in less than two score years a progressive city, teeming with life and hope would cover that area.

Being a railroad junction, a little town soon sprang into being and slowly, but steadily, grew. Enterprising men from the country moved in and it became a center of trade and the largest cotton market in the county. Finally a cotton mill was built and as it prospered, others were started and now there are some twelve or fifteen extensive mills in the community and the town claims a population of ten thousand.

It is a substantial city with handsome stores, flourishing banks, attractive homes, good schools and elegant churches, and of course a thorough-going and sturdy citizenship. This writer has known the community from the beginning, and has watched its growth and progress with interest and finds pleasure in mingling with its people, many of whom are old friends.

The pastor of Main street church, Rev. Geo. D. Hermon, was engaged to assist in a meeting in Lenoir for ten days embracing last Sunday, and it was my pleasure in his absence to fill his pulpit. He serves a fine people, who are intelligent and appreciative and loyal to the church. During my stay there I was entertained in the home of Mr. and Mrs. J. K. Dixon, who placed me under lasting obligations because of the gracious hospitality they extended.

Methodism in Gastonia has four churches divided into three pastoral charges, with an aggregate membership of 779. The pastors, Rev. G. D. Herman, Rev. J. B. Carpenter and Rev. J. C. Harmon, are all busy men and the church under their leadership is keeping steady pace as the town grows.

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NOTES AND PERSONALS.

—Dr. H. F. Chreitzberg preached the annual sermon at the closing of the Monroe High School.

—Rev. Geo. D. Herman, of Gastonia, is assisting Rev. Ira Erwin in a meeting in Lenoir this week.

—Rev. L. T. Hendren and wife, of Stokesdale, spent last week in Davie county visiting old friends.

—Rev. J. P. Rodgers, Field Agent of the Children's Home, in Morganton last week secured $928 for the orphanage.

—Mr. E. G. Sherrill, son of Mr. M. O. Sherrill, State Librarian, has been elected city tax collector of Greensboro.

—The Children's Day exercises at Albemarle last week were largely attended and the children acquitted themselves with credit.

—Prof. W. H. Swift, of the Greensboro City Schools, delivered an address at the Alumni banquet at Chapel Hill Saturday night.

—Col. Paul B. Means, of Concord, delivered the literary address at Whitsett Institute last week, and Rev. J. S. Hiatt the alumni address.

Prof. W. C. Jackson, of this city, will spend the summer vacation as assistant director of the Normal Summer Bible School in New York.

—Bishop Atkins spent last Sunday in Nashville, where he went to participate in the consecration of a goodly number to the office of Deaconess.

—Rev. S. T. Lassiter, a local preacher of Uwharrie circuit, has been placed in charge of Carraway Memorial church, and entered upon his work.

—Georgia Methodism has raised since last October, $172,000.00 for an endowment fund for Emory College, and proposes to increase it to $300,000.00.

—Mrs. Mary E. Sherrill, widow of the late Enos Sherrill, of Catawba county, died at the home of her son, Mr. W. M. Sherrill, in Lincolnton last week.

—Mr. I. L. Marsh, a substantial Methodist of the Randolph circuit, and father of Rev. V. L. Marsh, of our conference, called at our office Saturday.

—Miss Linda Clement, of Mocksville, has written a very interesting sketch of Peter Stewart Ney, which appeared in a recent issue of the Charlotte Observer.

—Rev. E. G. Kilgore has declined the pastorate of Carraway Memorial, Greensboro, on account of ill health. A good man is needed to take charge of this growing church.

—Mrs. W. H. Walker and little Misses Catherine Walker and Helen McCrary, of Lexington, were in Greensboro last Tuesday and were pleasant callers at the Advocate office.

—Mrs. R. W. Pickens, of Weaverville, has been quite ill with typhoid fever, and her friends are alarmed on account of her serious condition. We pray she may be restored.

—The Baraca and Philathea Classes of the Granite Falls Sunday school, held a combined rally on Sunday, May 30th, and the exercise of songs and speeches were much enjoyed.

—We sympathize with Rev. and Mrs. W. R. Ware on account of the illness of their little son, Dwight, who is in a Baltimore hospital for treatment. We pray he may soon be restored.

—Miss Clara E. Grist was married at the home of her mother, Mrs. M. N. Grist, in Lenoir, June 1, to Mr. A. A. Cashion, of North Wilkesboro. Rev. Ira Erwin performed the ceremony.

—Rev. Frank Siler, of Atlanta; Rev. Harold Turner, of Statesville, and Dr. E. C. Register, of Charlotte, all en route to Trinity College commencement, called at the Advocate office Monday.

—Mr. J. R. Clodfelter, steward of the State School for the Deaf, Morganton, and Miss Josephine Conn, one of the teachers in the same institution, were married by Rev. W. F. Womble on June 3d.

—Mr. I. I. Davis, Jr., of Morganton, and Miss Lina Hartsell, of Concord, were married at the residence of the bride's father, Mr. J. L. Hartsell, in Concord, on Wednesday evening, June 3. Dr. Plato Durham officiated.

—Judge N. L. Eure, of Greensboro, and Mr. Walter Thompson, of Concord, have been appointed by Governor Kitchin delegates to the National Conference of Charities and Corrections, to be held in Buffalo, N. Y., this week.

—Last Sunday at Harper's chapel, on Lenoir circuit, Children's Day was observed, and short speeches were made by Lieutenant-Governor Newland, J. L. Nelson, Dr. C. C. Weaver, Professor Howie, and Rev. J. O. Ervin.

—The building committee of the Stonewall Jackson Training School has authorized the erection of two new buildings. Messrs. J. P. Cook and Walter Thompson will have charge of the work, which will be done this summer.

—Mr. C. Hamlin, one of the oldest citizens of Winston, and for many years an official of Centenary church, died last Friday after a protracted illness. He was 85 years old, and had been in bad health for several years past.

—Mrs. R. P. Franks is suffering from a broken arm caused by a fall at the home of her daughter, Mrs. J. T. Perkins, of Morganton. She is an elderly lady, and widow of the late Rev. R. P. Franks of the South Carolina Conference.

—Dr. William D. Hilliard, of Asheville, was married at Guilford Hotel, of this city, on last Tuesday to Mrs. H. M. Colby, of New York. The ceremony was performed by Rev. S. H. Hilliard, of High Point, who is a brother of the groom.

—Prof. Leon Cash, for some years principal of the North Winston Graded School, has resigned to accept a position with the Forsyth Chair Co., and it is probable that his brother, Mr. Thomas Cash, may succeed him in the school.

—Mrs. Louise C. Harper, widow of the late Hon. J. C. Harper, of Caldwell county, died last week in Hickory aged 88 years. Mrs. Harper was a woman of superior gifts and always a loyal and zealous member of the Methodist church.

—From the Stanley Enterprise we learn that Master Weaver Sprinkle, son of Rev. H. C. Sprinkle, of Albemarle, has taken a position in the composing room of the Enterprise. Weaver is a bright boy and we bespeak for him good success in a print shop.

—Miss Margaret Thurmond, sister of Mrs. H. G. Chatham, of Winston, and Mrs. Paul Chatham, of Charlotte, was married to Mr. J. E. Kavanaugh, proprietor of the Zinzendorf hotel, of Winston, in the First Methodist church, of Baltimore last week.

—A generous northern friend whose name is not given, has donated through Mr. C. H. Ireland, to our Methodist Orphanage at Winston-Salem, an outfit containing all the utensils needed in a modern kitchen, including a commodious and handsome range.

—Mr. O. R. Cox, of Asheboro, a leading business man and member of the Methodist Protestant Church, has just contributed $1,000.00 to the endowment fund of Greensboro Female College, and Rev. W. M. Curtis says the entire sum of $100,000 will be secured in a very short time.

—Mayor A. L. Smoot and A. B. Saleeby, of Salisbury, organized a Baraca Class at Taylorsville recently and Brother Saleeby visited Century church Stanly county Sunday and formed a Baraca class there. These brethren have visited many points within the past year and started active classes.

Invitation cards reading as follows have been issued: "Mr. and Mrs. William Henry Moring invite you to attend the marriage of their daughter, Edith Marguerite, to Mr. Henry Eddins Craven, Wednesday afternoon, June the sixteenth, nineteen hundred and nine, two o'clock, at their home, Asheboro, N. C."

—Rev. R. A. Torrey, the noted evangelist, will conduct a union revival meeting in Winston, beginning June 20, and continuing for at least three weeks. Every church of the city has united in the movement, and the Brown warehouse with a seating capacity of 5,000, has been secured as the preaching place.

—The announcement is made that Rev. E. E. Williamson, pastor of Calvary church, Charlotte, will be married to Miss Maude Esther Carmicheal, of Winston, June 15th. The bride-to-be is the daughter of Mr. and Mrs. R. E. Carmicheal, of Winston, while Brother Williamson is a well known member of our conference.

—Zion church, on the Pleasant Garden circuit, of which Rev. R. A. Taylor is the pastor, was dedicated on last Sunday afternoon. A large congregation was present and Rev. N. R. Richardson preached the sermon, after which the dedicatory exercises were conducted by Rev. W. R. Ware, the presiding elder, assisted by the Rev. Harold Turner, of Statesville.

—Rev. W. A. Stanbury, of Watauga county, an honor graduate of Trinity College, who for the past year has filled the chair of Latin in Trinity Park School, has been appointed by Presiding Elder R. B. John to the pastorate of Edenton street church, Raleigh, to succeed Rev. F. M. Shamburger, who retired on account of ill health. This is a high honor to our young Brother Stanbury, and we wish to extend our congratulations.

—Mr. J. Frank Erwin died suddenly in Washington City on June 1st, and the body was brought to Greensboro and laid to rest in the Tabernacle graveyard near this city on the following day. He had for many years held a clerical position in Washington, and his sudden taking off was a severe shock to his friends. He was a brother of Mrs. F. E. Ross, of this city.

—Rev. E. K. McLarty, of Greensboro, was called to Monroe, last Thursday to attend the funeral of his father, Mr. James Monroe McLarty, who was one of the substantial citizens of his county, and for many years a faithful Methodist. We extend sympathy to the sorrowing friends and hope an extended sketch of this good man man's life may be furnished us for publication.

—The New London correspondent says that at the closing of the High School "Dr. J. C. Rowe preached a great sermon on character building.. Professor Clinkscales was prevented from being present, but after listening to Rev. W. L. Hutchins, who kindly consented to substitute, the opinion was general that no disappointment was suffered save in that of having a new man."

—In our report last week of the Asheville district conference, we neglected to note that new churches have been erected at Alexander and Fairview, and a Sunday school annex at Hendersonville, costing $3,500.00. A new parsonage is to be built at Jewel Hill. Subscriptions amounting to $4,000.00 have also been secured to improve the North Asheville church, and pay the debt on the parsonage.

—Mrs. Rachel Kirkman died at her home near Friendship on June 1st, after a brief illness. Mrs. Kirkman was one of the oldest women in this section, and had for long years been a faithful Christian and loyal Methodist. The funeral service was conducted by her pastor, the Rev. J. A. Bowles. She was the mother of Rev. A. G. Kirkman and Miss Emaline Kirkman, of Guilford county; Mrs. L. K. Stanton, of Winston, and J. C. Kirkman, of Spokane, Wash.

Mr. M. O. Sherrill, the State Librarian at Raleigh, was in Greensboro this week, and honored the Advocate office with a call. He is one of our western men still, though he has lived in Raleigh for the past ten years. He goes to Lynchburg to witness the commencement exercises of Randolph-Macon College for Women, from which institution his daughter, Miss Mary Sherrill, graduates this year, and where she will next year hold the position of assistant instructor in chemistry.

—Rev. S. A. Stewart writes from Kobe, Japan: "There are more prayers going up for a great revival here in Japan this year than ever before. In the Central Japan Missionary Association, which includes the missionaries in all churches, and which holds meetings every quarter, for the paost three quarters the subject has been revivals. The missionaries everywhere are crying to God for this, and the Japanese pastors are praying for it. Surely God is going to hear our prayers."—Go Forward.

—Governor Kitchin has appointed Mr. J. S. Manning, of Durham, to fill the vacancy on the Supreme court bench caused by the transfer of Hon. Henry G. Connor to the Federal judgeship of the Eastern district. Judge W. R. Allen, one of the strongest men on the Superior court bench was also a candidate for the position, but the governor appointed Mr. Manning, who was the manager of his campaign for the gubernatorial nomination last year. He is said to learned in the law and altogether well fitted for the position.

—The series of revival meetings which have been in progress at Main street Methodist church, for the past two weeks will close tonight. Mr. Glenn has labored faithfully, doing some very heart-searching preaching. He has had the cooperation of the best church workers as well as his brother ministers. Large crowds have attended the services; scores have been converted; members of the church have been lifted to a higher plane of spirituality; great good has been accomplished; seeds have been sown which will bear fruit in eternity. Of the large number who have given their names for church membership, forty-seven have been received into the Methodist church. There will be additions to all the other churches. Among the converts have been a number of old people, heads of households, young ladies and young men, as well as children. Mr. Glenn has endeared himself to the best people of the town, who will pray that his useful life may be spared many years to continue the great work in which he is engaged.—Webster's Weekly.

Correspondence

"THE CALF PASTURE OF THE CONFERENCE."

An article, under the above caption, was written for and published by the Nashville Christian Advocate. The author, Rev. M. H. Moore, now of Missouri, was formerly a member of the North Carolina Conference. The first two years of my ministry were spent in Jones county, adjoining that "calf pasture." The facts recorded and the occurrences and characters described are mostly familiar to me. I knew Drs. Koonce and Barker very well. The family of Dr. Koonce were members of one of my churches and the Doctor was a regular attendant upon my ministry, and afterward became a member of the church with his family. Dr. Barker was a man of brain and superior intellect, and was widely known as a phrenologist and an infidel. And so he took little or no interest in the church and was rarely an attendant upon the services. In fact he was rather a critic and an opponent. His conversion was nothing short of miraculous. Like "Saul of Tarsus," he began immediately to undo the evil of his past life, became a zealous and powerful advocate of Christianity, and died a member of the Methodist church.

I thank Brother Moore for writing the article and putting the facts and characters described in it on permanent record, and will thank the Advocate to copy the entire article, which I herewith endorse, and give it a wider circulation in North Carolina. I am sure it will be read with interest and profit by thousands in this state.

JAMES WILLSON.

That is what the preachers of my conference called my first circuit. It was by no means an insignificant field, judged by the area it embraced or by the numerical strength of the membership. There were seven congregations to be served, and the territory to be covered extended perhaps thirty miles along Onslow Bay and half as far back into the interior. But the circuit had been supplied for years and years by young preachers in their first year in the itinerancy, and from this fact came the sobriquet. It had manifested a marvelous capacity for maintaining a certain standard of its own from year to year in open defiance of the spirit of progress in other parts of the world, and in positive contradiction of the oft-repeated saying of the preachers that "there is no such thing as standing in religion." Perhaps, too, its name was against it; it was so easy to translate "Onslow" into "on slow." Certain it is that the minutes of the conference bore testimony to arrested development in that field, whatever the cause. For the year preceding my acquaintance with it they reported the sum of $199.70 as having been paid the pastor as salary. Considering the fact that Methodism had been planted there for more than a hundred years and that such heroic spirits as Pilmoor, Asbury, McKendree, and others of the pioneer days had proclaimed the gospel there, this was by no means an encouraging report. That good old presiding elder, Dr. William Closs, said to me, when I had been commissioned to go there: "I have known Onslow circuit for forty years, and it is just the same now that it was when I first knew it. It has not lost a thing, and it has not gained a thing."

The idea—now too entirely obsolete to be called old-fashioned—that it was good for a young man to bear the yoke in his youth was strictly in vogue in the North Carolina Conference in 1879. One of the first most important lessons a young preacher had to learn was "how to stand trials." Social qualities and educational equipment were desirable, but no school was allowed to take place of the training school of hard service any more than a diploma from Vanderbilt was allowed to excuse a yonug preacher from appearing before the committee to be examined on "the ordinary branches of an English education. A young preacher, vain of his college diploma, had ventured to ask of Dr. Closs, "Where were you educated?" and the withering reply became a standing joke in the conference: "At the plow handles—an institution with which I suppose you are not acquainted." A young preacher's two years' probation in the conference was mainly for the purpose of testing his mettle and ascertaining if his capacity for endurance justified the faith of his friends that he had the making of a preacher in him." Onslow circuit had long been a favorite field for such experiments that it may be said to have won its sobriquet fairly. It was understood that if a young preacher "made good" there, his presiding elder would say of him at the next session of conference: "He has done a faithful year's work, Bishop, in a hard field, and is entitled to a better appointment." It was an open secret, however, that many of the pastors sent to this circuit had not depended altogether on the proverbial insight of presiding elders into ministerial mettle, but had shown a decided inclination to find wives among the daughters of Onslow, and to come to the next session of conference with a married man's claim on the appointing power—a claim which in those chivalric days was sometimes thought to secure promotion as surely and as promptly as mettle and merit.

When my appointment was announced many of the preachers began to twit me good-naturedly about my calf pasture, and to tell all manner of stories of the life of the people there. One wanted to know if I had ever hunted bears, another if I had ever had any experience with panthers, another if I could ride a banker pony. All sorts of fun they made of the prospects before me. Of course I understood the spirit of this teasing, and did not take seriously the pictures they drew of my future hardships in the calf pasture. Indeed, I was so full of the thought of preaching the gospel, so well assured of the high honor of being permitted to preach it anywhere, that I really did not give myself a moment's concern about any inconveniences to which I might be subjected. My predecessor, having been duly promoted to a station, gave me the "plan" of the circuit made out in due and ancient form, and soon after the adjournment of conference I was mounted on a good horse and starting out on the one-hundred-and-sixty-mile ride to my first appointment.

If I had had any serious misgivings as to my well-being in the calf pasture, they would surely have been dispelled by the kindnesses showered upon the good people of Tabernacle church, where I preached my first sermon. I knew that the people had asked that an elderly man be sent them as pastor that year. I knew that they had come to believe that the long succession of boy pastors had seriously interfered with the proper development of the charge, and I knew full well that the beardless boy in the pulpit that day was antipodal to all that they had deemed necessary for the progress of the work; but I would never have known their views by their greetings. Their church loyalty buried all their previous objections. I was appointed by the bishop; I was their preacher. Nothing more was said about the need of an elderly man. Every home was thrown wide open to me with a cordiality that wa stoo transparent to be misunderstood; and when I inquired about a boarding place, George Mattocks and David Aman insisted on my making their houses my home with such genuine sincerity that the only way out of the matter was for me to divide my time between the two; nor would either ever accept one cent in compensation for the preacher's board. I may anticipate my story a little; but I will say just here that the simple truth is that, small as the salary seemed, I had more clear money at the end of that year in the calf pasture than I have ever had from city station or large district in all the thirty years of my ministry.

Tabernacle had shown me the bright side of the calf pasture, but there was another side. I was yet to see Swansboro. My first appointment there was on a Sunday evening and a throng of curious people came to hear the new preacher. When the service was over I waited for some one to approach and welcome me, as at Tabernacle, but in vain. All made their exit without a word except one young man, who remained to extinguish the lights. As he came to the pulpit lights he introduced himself and asked me where I was going to spend the night. I told him that that was a debatable queston and one that I was particularly interested in at that moment. He said that he had no home himself (My! how my newly kindled hopes fell at that word!), but that he boarded with his married sister, and would be glad to share his room with me. This invitation I accepted with an alacrity sufficient to silence any suspicion of indifference, and so shelter was provided. The next morning I took occasion to thank my hostess for her hospitality, when she utterly discomfited me by remarking that she had hoped that she would never see another Methodist preacher. On my inquiring the cause of her special aversion, she said my predecessor had made her husband very angry by reproving him for his sins, and that it had been very unpleasant since that time to have a preacher in the house. As I had learned something of the drunkenness and gambling and licentiousness of the little town, I could not help delivering my soul to this poor woman, who, while claiming to be a follower of Christ, had so easily yielded to her godless husband.

I rode off toward Queen's Creek in a depressed mood. The Swansboro reception had dampened my ardor. At good old Brother Costen's I stopped over for dinner, and while waiting for the meal to be down a volume of Asbury's Journal from the little library. As I opened it my eyes fell on this entry: "I think I shall have no more appointments between Wilmington and Newbern. The people of Onslow resemble the ancient Jews: they fear not God, and are contrary to all men." I think I have quoted it correctly. I have not read it from that day to this, but the words were burned on my brain in the mood that I was in that day. They resounded in my ears as I rode along the lonely sandy road and looked at the stunted pines by the wayside and listened to the monotonous song of the sea. I had not then learned that even America's great pioneer bishop sometimes had "the blues", and that his judgment was not infallible.

Two weeks later I had an afternoon appointment at Swansboro. How glad I was that I was to be there in the afternoon instead of at the evening hour! It afforded me an opportunity of seeking in the country the hospitality which I had found so scant in the little town. It was a beautiful Sunday afternoon, but I found no one at the church. Was this place to be utterly closed against me? As I wandered a small boy came up and handed me the key to the church, saying: "Here's your key, sir; Mr. Ward's gone off, and he told me to give it to you when you come."

"Is anybody coming out to preaching?" I asked.

"I dunno, sir."

"And what are you going to do?"

"Goin' fishin', sir."

I went into the church, and taking the Bible from the pulpit, began to read. Then I got down on my knees at the altar. and if ever a poor, discouraged boy preacher poured out the agony of his soul into the ear of God, I did it then and there. And the God of Bethel answered me as surely as to Jacob. When I arose from my knees the street was filled with people coming to church. The house was filled. The peace of God was in the boy preacher's heart, and the unction of the Spirit was on his lips. Never can I forget the services which followed. Tears rolled down cheeks unused to weeping; "amens" came from lips that had not uttered them for many a day. My courage was so revived that the depression I had experienced seemed a thing of the long ago. My faith reached out for the salvation of Swansboro. And then a thought came to me as an inspiration. The quarterly meeting was advertised for a month hence, but by some oversight the place had not been selected for the meeting. Why not ask Swansboro to invite the body? I put the question to the congregation, and every hand went up. When the benediction was pronounced, the people thronged to the pulpit to invite the young preacher home and to assure him that the latchstring was always on the outside of the door. Never again did I dread going to Swansboro.

When I got back to George Mattocks', he told me of a great occasion that was to transpire in a few days. A bridge had been built across White Oak rived, a stream which divides Onslow from Jones county, and which was little else than a wide arm of the sea at that point. The building of the bridge had been costly enterprise for the two counties and its completion was to be celebrated with great ceremony. An infidel phrenologist of great local influence was to make the address, and a great crowd was expected to be present. Mattocks assured me that I "could get acquainted with everybody" by attending, and I determined to do so.

The crowd proved to be all that Mattocks had promised. Dr. Barker made the address, as announced, and took occasion to inject into it a little of his skepticism. I was pained to hear the applause that was given to his sneers at religion, yet I was impressed with the fact that he was a man of far more than ordinary ability and large information. After the address I was introduced to him as the new pastor of Onslow circuit. His greeting was friendly, and I ventured to say, "Dr. Barker, I wish you were a Christian."

"So do I, Mr. Moore, so do I; but God made me deficient of faith, sir. My credulity is small, sir. Can't believe, can't believe."

His answer came rapidly, unconcernedly, and not unmingled with a certain pity rather than c

tempt for the poor little preacher who had made such a silly remark to him. Then he proceeded: "Now, you say that your religion changes people—makes them new creatures, takes away evil inclinations, and imparts pure and good desires and aspirations. You say that old things pass away, and that the man who stole steals no more, and the man who lied lies no more; that there is a new birth—a birth to righteousness by the power of the Spirit in answer to prayer. Now, sir, how many members have you?"

When I told him, he continued:

"Yes, and how many of them do you suppose could borrow a hundred dollars without executing a mortgage to get it? How many of them can equal in integrity my friend, Dr. Koonce, on my side of the river, who has no religion and knows nothing of any supernatural work of the Spirit, but who is every inch a man and a gentleman, whose word is his bond? You haven't a single one, Mr. Moore; and until your religion can produce men like Dr. Koonce I can not believe in it."

Now, the trouble about my situation was that there was too much truth in Barker's charge. I did have a large number of nominal members whose lives would not measure up to any correct standard; and Dr. Koonce, while not a professing Christian, had in his forty years' practice in that community built up a reputation for sweetness of disposition, for high integrity of character, and for unselfish service to his fellowmen that any Christian might well covet. And I parted with Dr. Barker that day with the feeling that he had had the best of that little debate.

But "God moves in a mysterious way his wonders to perform." It was not to be the end of relations with Dr. Barker. The very next Sabbath Dr. Koonce attended the Jones circuit quarterly meeting and heard a sermon from Dr. Closs which sent him home to read his Bible and pray for personal salvation as he had never done before. On the following Wednesday, at his home, Dr. Koonce was "glorious converted." He fairly "rode on the sky" in his new joy, and was anxious to be baptized and join the church as soon as possible. Puckett, the boy preacher on the Jones circuit, was, like myself, unordained; so the result was that Dr. Koonce determined to come to Swansboro to my quarterly meeting, be baptized by my presiding elder, Dr. Burkhead, and go back to his home church. Of course Dr. Barker came along to see his old friend take his new vows. And as I saw them drive over the bridge which Barker had dedicated, Dr. Koonce full of peace and joy and Barker looking as I imagined Cornwallis looked at Yorktown, I began to feel that evil is not so triumphant in the world after all.

Lingurn S. Burkhead was the greatest presiding elder I ever knew. At that time he was about fifty-five years old, straight as an arrow, conscious of the irresistible power of the Truth, and with a directness and execution that I never knew in another, he delivered the gospel he had been commissioned to preach to men of high and low estate alike. After preaching on Saturday morning, he called on Dr. Koonce to make a statement of his religious experience before taking his baptismal vows. The scene that followed was a memorable one. There was not a dry eye in the house. I can see Barker now as he sat there with the great tears trickling like rain down his cheeks.. The invitation was given for penitents to come to the altar. One of the greatest sinners in Swansboro came forward under mighty conviction. The announcement was made that the services would be protracted indefinitely.

When the congregation had been dismissed for the morning, Dr. Burkhead walked down the aisle of the church to where Barker was standing, and, taking him by the hand, said simply: "Barker, why didn't you come to the altar this morning?"

One boy preacher was looking on in amazement and asking of himself: "Is this the way to treat infidels? Is this the way to deal with learned skepticism, and to remove the unbelief of mighty minds—simply to ask a man why he didn't go to the altar?"

But Barker's answer astonished me no less than Burkhead's directness and courage: "I knew I should have done so, Doctor; but "conscience makes cowards of us all.' I can't be here tomorrow; but I am coming Monday, and shall bring my wife, and we will both seek conversion."

Now, at the risk of being accounted a "doubting Thomas," I am going to make a confession. I did not believe that Barker would be seen again at that meeting. I was as sure as I was of my existence that he would sleep off his conviction and hide out of reach of Burkhead's bullets. "O, ye of little faith!" Not so. The meeting went on with increasing interest and power. The altar was thronged. On Monday morning, sure enough, there was Dr. Barker with his wife. And when the invitation to penitents was given, they were the first to arise and go to the altar. It was but an instant before he arose with a new light shining on his face. "Let us pray," said Dr. Burkead. "Dr. Barker, lead us in prayer."

So soon had the arms of rebellion been grounded and the new recruit been commissioned for warfare for Christ. And the first sentence of Dr. Barker's prayer was: "Lord, help me to undo the evil that I have done." It was the keynote of the life that he was to live, the battle he was to wage from that hour until that day, a few years later, when he dropped dead suddenly and went to meet his ascended Lord.

After that the revival grew like fire in dry grass. The news of Dr. Barker's conversion was like the surrender of Napoleon at Waterloo. The doubting Thomases would not believe it at first; the thing was inconceivable; but this new Saul of Tarsus spoke for himself. He went with me from one meeting to another, and Onslow circuit was in a blaze of glory from one end to the other. I shall never forget his first appearance at Tabernacle as a witness for Christ. His opening remarks were after this fashion: "My friends, I appear before you in a new role today. You have known me as a skeptic, as an infidel, as a drinking man, and as a profane man; you have never thought of me as a Christian man. Let me tell you one side of my life that you never knew. Back of all that you knew of me there was a good old father who in my boyhood prayed morning, noon and night that God would bless his boy and lead him to Christ. That was a long time ago, but I realized this morning that those prayers of that old father have been like bread cast on the waters that returns after many days."

The effect was electrical. Strong men broke down and surrendered as Barker had surrendered, and I found myself leading one victorious charge after another until, broken down by continuous labor, I became the victim of that milarious section and was prostrated by a long spell of fever. And through that sickness the angels of mercy were many. The good Doctor came twenty miles to visit me, and would not have a cent in compensation. Sister Aman was like a mother. I could not have been more tenderly cared for in my father's house.

At the following session of conference my presiding elder said of me when my name was called: "Bishop, he has had the greatest revival known in that section since the war, and there is no reason why he should not be returned except that he deserves a better appointment," and, as the conference counted such things, I was promoted. But I have never ceased to thank God for the calf pasture. The experience there has been worth more to me than any other training I have had. And in the thirty years that have passed I have had occasion to explain certain deficiencies in great preachers by the fact that they had escaped, to their hurt, one year at least in the calf pasture of the conference.—Nashville Christian Advocate.

THE LAY EVANGELIST.

By Rev. T. E. Smiley.

Romans 16:23—"Quartus, a brother."

Quartus is in the church a valuable, though often a neglected, asset in the church life.

Quartus needs to be introduced to himself. He needs wise, tactful, helpful leading from his pastor. Sometimes Quartus is eclipsed by the shadow of his greater wife. Mrs. Quartus may be the ladies' aid, or the president of the missionary society, or the leading soprano in the choir, or be found in two or more of these capacities posing constantly in the limelight of church function. The problem that the pastor has with reference to Quartus is not that Mrs. Quartus shall grow less, but that Quartus may grow more. Quartus too often accepts in religious life the position of a silent partner, a brother-in-law, instead of a brother, the place where God wants and needs him. Mrs. Quartus being the full sister.

His humble capacity in regard to the church is to furnish the financial aid necessary to grease the wheels of the church chariot, and make its running easy. In his meekness and lowliness of heart Quartus thinks of himself not as a rider in said chariot, but as a follower on foot and at a distance somewhat blinded by the dust of the chariot wheels.

I am to talk seriously before you of this brother so long submerged, so long obscured, who is now at last waking up to his opportunities and coming, we hope, into his own.

Who is to find him and help him find himself in that which we call church life, religious work, teaching the word, soul-winning? We answer our lay brother must be reached and guided and helped by his pastor, if at all. This guide and mentor should know him, see him at his place of business, at his workshop, or between the handles of his plough, discover his talent or talents, classify him as a possibility, and blow the clarion blast that shall summon his dormant soul powers into active being.

Now the highest goal that can be set before the consecrated woman, or the godly man, or before the minister himself is soul-winning. My brother minister, you who are planning for Quartus, set before him this highest, noblest, nobliest, manliest task of the kingdom, the winning of souls. If he be already the superintendent of the Sunday school, get him burdened for the unsaved of his school; if he be a teacher in the Sunday school, get him to pray for the unsaved of his class and to plead with them one by one to come into the kingdom. If he be only "Quartus, a brother," lay upon his heart a brother's obligations and lead him into doing a brother's part, and by all means, since the prayer meeting is the focus where the spiritual fires of a church are lighted, get Quartus to come to prayer meeting, where he may be warmed with holy fire, fed on spiritual manna, and have his thirst quenched with deep draughts from the water of life, and do you on your knees as leader of the prayer meeting make preparation so that the warming, feeding and drinking-in processes may be divine realities and not a make-believe. At the prayer meeting the issues of the church for life or death are made up. Do you, O man of God, see that the die is cast for life.

He who once tastes the holy joy of soul-winning, if not a minister, becomes a lay evangelist, whether you see fit to label him such or not. I plead with you when you find Quartus that you seek to make him a helper in that larger task for which the preacher without many such helpers is wholly unequal to the task of the salvage of his community from the eternal burning.

The sinner is at once on his guard when the minister comes to plead with him, but when Quartus, the consecrated lay brother, urges him to accept Jesus, he is off his guard, and the words of Quartus coming from a heart on fire with love for souls, finds lodgment in that sinner's heart. I have known men, day laborers, who after their daily tasks were done found time to go from house to house, hold prayer and praise meetings, and point sinners to Jesus. I have known men who told and retold the simple story of their own conversion, with telling effect on hardened sinners, because the story was told in the demonstration of the spirit and of power. Such work is basal, fundamental. It is like the concrete and stone foundations, laid far beneath the surface, not regular and cut and polished for beauty, but necessary for the standing and integrity of the superstructure.

Brother, if the world is to be saved, we need to find, to discipline, to train, to organize, to direct the energies of every man and woman in our churches to the end that God shall visit us in mighty revival power, and that our heart prayer, like Paul's may be answered and the Israel of God be saved.

Quartus saved and used shall become the precious leaven that shall leaven the lump of mankind.

The city of Petersburg, Va., went wet by a majority of 578 in a total vote of 1,792, on Thursday of last week. It is said to have been a very hard struggle and much bitterness must have been injected into the contest. The Virginia Anti-Saloon League will not likely surrender or become discouraged on account of this defeat, especially since one of the champions of the liquor cause went so far as to commit an assault upon Rev. Sidney Peters, secretary of the Anti-Saloon League, and assistant editor of the Richmond Christian Advocate. Such tactics will most assuredly result in the overthrow of liquor in the Old Dominion.

From The Field.

Macon Circuit.

Our third quarterly meeting was held at Pattour, May 22-23, was almost rained out. Only half of the churches were represented, consequently a small report was made.

On Sunday Rev. R. M. Taylor, the presiding elder, preached in Franklin, while Brother Moores of Franklin station, filled my pulpit at Pattour, and I am told he preached a fine sermon to a good congregation.

Brother J. J. Eads, of Bryson City, was assisting me in protracted services at Center, hard by Mt. Zion. Brother Eads held special service for the children at 10 o'clock, and then preached at 11 and again at 4 p. m. There were about twelve professions during the meeting, which lasted ten days.

Our new church at Mt. Zion is closed in, and ready for the outside paint.

The building committee is progressing splendidly. They have the church closed in, about painted on the outside, and the ceiling is being put up. We hope to complete both these churches as soon as possible, and expect our Epworth Leagues to assist in getting up all the collections.

A. W. JACOBS.

Greensboro Trees in Korea.

The following letter from Korea will be perused with interest by the readers of the Advocate:

Mr. John A. Young, Greensboro, N. C.

My dear Friend and Brother:—I cannot tell how much we appreciated your kindness in sending the nice trees to us. They came in March and most of them were in good condition, and are starting off nicely. The small fruits did not stand the long trip so well, and most of them have died. I trust that we shall be able to get a start from the few plants that are living. The maples are doing well and we are so grateful to you for them. So far as I know they are the first of the kind to come to Korea. And the roses—we cannot express our appreciation of them. Some of them were dead, but we shall be able to save some, and thus have some real "sure enough" roses in our little yard.

Dr. Hardie lives a hundred miles from me, but I have heard from him since his trees arrived and he reports that they were in good condition. He let a Korean friend have a few of them and will send the price of them to you.

You will be pleased to know that the Lord is blessing us in the work and that many people are being brought into the light of the Gospel. Our hands are full and we find it impossible to do half the things that we see around us that ought to be done. We need so much to have more workers in this field that is now so white unto the harvest.

Wishing you success in your business, and praying that you may have the Lord's blessing in your soul, I am,

Yours cordially,

J. ROBERT MOOSE.

Lenoir Circuit.

Yesterday, May 30th, we observed children's day at Harpers' Chapel. On that most beautiful Yadkin valley, as the golden rays of the sunlight found their way over the mountains and cleared the mists from the dashing little river and valley between, the day became almost ideal while the people gathered in from the surrounding country. Lenoir, too, was well represented by some of our best young people and older heads.

Besides the program rendered by the children and grown members of the school, the congregation was encouraged and helped by short addresses from Dr. C. C. Weaver, Lieut.-Gov. W. C. Newland, and others.

Notwithstanding all this, the most interesting feature of the program was that of honoring our little hero, Master Gordon Messick, by presenting to him a medal awarded by "the Boy's World," for a very thoughtful manly and heroic service performed in behalf of his aged grandfather, Mr. Coffey. It happened this way: On going with Gordon to look at his fish traps, the old gentleman, just as he went down into the creek, became unconscious and helpless, falling into the stream. Gordon, instead of becoming terror-stricken as many boys of ten years would certainly have done, sprang into the water, seized his grandpa's head and despite his helpless and unconscious flounderings, held it up so as to prevent his drowning for ten or twenty minutes, until by his manly calls for help, some men were brought from the community to his assistance. A piece of heroism indeed for such a child.

Now, as Gordon's pastor, allow me to speak a word in his behalf and a word of exhortation to our fathers and mothers: On my second trip to Harper's chapel on the first Sunday in January, it was my privilege to receive Gordon and his little sister Ethel, of eight years, into the church. They took the vows as solemnly and seriously as you could ask these of riper years to do, and not only is Gordon's church affiliations marked and manly, but best of all (I speak from personal observation) his home life, if not ideal, is at least beautiful. With these truths in mind we expect this to only be one of the commendable acts for which this boy may be known in the future. For surely we do not need to be prophets to see that any such child with good church advantages and the heritage of pious father and mother, is more than likely not only to become able to lift up men that are exposed to temporal death, but, by the power of a Christian life, to reach out and lift up many over whom the proud and angry billows of sin are rolling fast to carry them to everlasting destruction.

Fathers and mothers, let us by the help of God climb up to Calvary's brow, and standing near the cross hear those awful groans which could have only been uttered by one whose heart was breaking from the weight of the sins of the whole world, then lifting our eyes may we catch a vision of the great sin wounded and suffering heart of humanity, unable to live and fearing to die. Oh, can we then drive from our ears the fuss and fashion of the world, till we hear the words of the crucified, "the harvest is great, but the laborers are few."

Now, go with us down from this awful place, from these sights and sounds to our own homes, gather our boys and girls about us, while we fall upon our knees to say, "Our Father, here they are; we lend them unto thee. Help us train them at home and in the Sunday school, till they are full grown in thy service; then, Father, as many of them as are fit for heroes in thy service, arm them with thine own armor and lead them forth to the field of conflict, and let them live to fight and die for gain."

Parents, in the name of God I beg you to think on these lines of conduct.

J. O. ERVIN.

Our Washington Letter.

The extra session of congress, which is not likely to reach adjournment for several weeks yet, is still discussing both day and night, the tariff question; however, the public is but little wiser as to the probable outcome. The grave uncertainty as to whether duties will be decreased or increased is largely responsible for the continued abnormal business conditions.

Last Monday was observed as national holiday when the usual annual ceremonies were held at Arlington cemetery, which included patriotic speeches and the decoration of the graves of those who wore the blue. Tomorrow, the first Sunday following June 3d, President Davis' birthday, the graves of the thousands of heroes who wore the gray and were buried in the Southern section at Arlington, will be decorated by the Southern contingent here. Robt. E. Lee, Jr., a grandson of the great Southern chieftain, is orator and seventy young ladies representing our states will form the Southern cross.

Commencement season is now the order of the day, and as Washington is a great educational center such occasions always attract considerable attention, especially as the young men and women graduating come from the various states of the country. Fairmont Seminary, which ranks as one of our leading female institutions, is owned and conducted by Rev. Arthur T. Ramsey, a local minister of Mount Vernon Methodist church, closed last week the most successful session of its history. Thirteen young ladies received certificates of graduation with highest honors. The South, including North Carolina, constitute a large per cent. of the scholarship of this school.

The quadrennial conference of the Seventh Day Adventists closes tomorrow after a three weeks' tenting at Takoma Park—a suburb of Washington. While this denomination is comparatively young and has a membership of only 1,742 their reports show that the per capita amount contributed in voluntary offerings is $14.98 which is exceedingly gratifying.

Mr. Junius P. Sherrill, wife and little daughter, of Charlotte, N. C., have been visiting friends in the capital city during the past week.

W. F. TOMLINSON.

The Hillside, June 4, 1909.

A Missionary Ideal and Method.

At the recent session of the board of missions the question of increasing the assessment was discussed at length. There was unanimous agreement that a forward movement must be made. The crying needs at home and abroad, as well as the widespread missionary awakening were felt to be unmistakable tokens of a forward call. After full and earnest discussion, it was decided to leave the assessment as it was before. This is not for lack of courage nor of confidence in the church, but rather because no more assessment could measure the demands of the hour, nor fairly represent missionary spirit of the church. The disposition happily growing in the church to lose sight of the meager limits of the assessment in the larger and more liberal view of our great opportunity and obligation was urged as the more excellent way. It was thought wise to base the missionary appeal on the zeal and loyalty of our people brought face to face with the vastness of the needs and the sacredness of the obligation, leaving them to measure their giving by their own convictions and the demands of the cause.

A resolution was unanimously adopted setting before the church as a worthy standard and goal at which to aim an amount equal to $2.00 a member annually and a contribution from every member. This is in keeping with the plans of the Laymen's Missionary Movement and also with the prevailing ethod of missionary appeals. This places it on a high and somewhat adequate basis. The realization, even approximately, of this ideal, as it can be realized through the earnest co-operation of our pastors and laymen, will solve the problem.

The secretaries believe that success is largely dependent on a uniform, systematic and continuous method. This they are seeking to introduce throughout the church. They have carefully prepared an outline of an approved method for raising missionary money together with aids for carrying it out. These are being furnished to the pastors in the hope that they will put the plan into use. This method is educative, thorough and simple, and is designed not only to enlarge the numbers and increase the liberality of those who contribute, but also to remove some standing objections to the ordinary way of taking collections, to do away with high-pressure methods, and render special appeals and whirlwind campaigns unnecessary. It is hoped that our presiding elders, pastors and lay leaders will join in this forward movement, and lay the cause on the conscience of every member, instead of only the one-third who now contribute. In so doing we shall meet our share of the task of the world's eangelization, and keep in the front rank of missionary churches.

The Living Link.

I am sending you a very interesting and encouraging letter from our Brother, J. R. Moose, in Korea, in regard to our West Market Street Sunday school missionary society's native helper under Brother Moose. It seems to me that this letter ought to stir every Sunday school in North Carolina to put a worker in this great white harvest field, when the people are crying for the gospel of our Christ. It only costs one hundred dollars per year to support one of these native helpers, and surely nearly every Sunday school in the state could support one or two easily with the first Sunday collection. What are our Sunday schools doing with their money? Will they do their duty and put it where every child can say, I am helping to support a missionary? Now is the time to instill this great missionary spirit in the children of our church and the Sunday school is the medium to do this important work.

Yours truly,

JOHN F. FONVILLE, Pres.

Mr. John F. Fonville, Greensboro, N. C.

Dear Brother:—Some months ago I received information through the Board of Missions that the West Market Street Sunday school, through you had contributed $100.00 for the support of a native helper in Korea. I have been intending to write to you ever since, but have had so many pressing duties that I have not done so till now. So I write now to tell you that your man has been doing faithful work and to tell you a little of his history.

His name is Ye Duck Su. Ye being the surname and Duck Su the given name. He has been a Christian about twelve years, being among the first of the converts in our mission in this country. He was a man of very little education and of the middle class, but because of his bad conduct he had fallen to the bottom of his class. He was a drunkard, gambler,

fighter, wife beater and all the rest of it that goes to make up a real "tuff". After he began to "do the doctrine," that is what they often call being a Christian, he quit his bad habits and went to work to make an honest living for himself and family. His work was carrying a "giggy" on his back on which all sorts of loads are carried. You know there are no carts and wagons on which to haul things and they must be carried on the backs of men and boys for the most part. Those who are able have cows and ponies on which they also carry burdens. These "jiggy" men are to be found everywhere, and always ready to carry a heavy load for a few cents. In other words, they are the public drays of the country. So this was Brother Ye's occupation after he became a Christian—hard, but honest work.

Little by little he was able to save a small amount of money till he at last had enough to buy a tub full of shrimp, or small dried fish something like shrimp, and then he became a merchant. Not a merchant prince, but a traveling merchant. That is, he took his tub of fish on his back and started out to sell the contents from village to village and from house to house, till the tub should be empty, and then he returned home only to fill it and start out again. He always carried his New Testament and usually some copies of the gospels which he sold as he found opportunity, not for profit but wholly for the purpose of making known the gospel to his fellow countrymen. His wife and children believed and have been doing the doctrine with him. His youngest boy is about nine years old and has long since read the entire New Testament through. Brother Ye told me several years ago that they had been through the New Testament once and were half through again, just reading a lesson at meal time when they gave thanks for their rice.

About four years ago I suggested to Brother Ye that I would like to have him give up his merchandise and give all his time to preaching and selling scriptures to his people. We agreed to this and sold his house—which was one of the best in his village, having been bought since he became a Christian—and moved away across the mountains to this place where we have located our new station. He has been living here ever since and has traveled extensively in all this part of the country, and has done much toward building up the start that we have in all this district. When he came to this town there were not a half dozen professing Christians in it. Last Sunday morning there were about one hundred and fifty people at church. Brother Ye has been in since I started this letter and we have been talking over plans for the enlargement of our church building, which must be done soon in order to accommodate the crowds that are coming to hear the blessed gospel. The church was doubled in size last summer and now it must be enlarged again. Your contribution of one hundred dollars will keep this faithful man at work for a whole year and leave a few dollars toward the salary of another good man.

Some of you may remember having heard me speak of Mr. Ye as the man that carried the pack of books on his back and preached so faithfully. Now this Brother Ye that I have assigned to you to support is none other than that self-same Brother Ye. You should remember that I have given you my very best man and I want you to pray for him daily that he may have strength of body for the

Continued on page 10

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

Rev. J. J. Eads writes: "I expect to launch a Junior Epworth League soon."

This very encouraging word comes from Rev. J. D. Miller, of Whittier: "We have one of the best Epworth Leagues I have ever seen. The interest is intense. We also have a Junior League which is less effective."

We are not surprised to know that the Franklin district is making some progress in Epworth League work. The Frankin district, like the other mountainous parts of our conference, has the stuff of which men are made. Let's educate these young people, and give them training they need in Christian service. This can be done by organizing Leagues and giving them something to do. The Franklin district surely has enough Leagues, and places where Leagues can be organized in the near future to keep a bright boy or girl in Brevard Institute from year to year. I hope the committee on Epworth Leagues will make some suggestions along this line, and the Leagues will proceed at once to mould character and shape the destiny of men.

The following from the Asheville Gazette-News concerning the Epworth League work in the Asheville district: "The Asheville district conference of the M. E. Church, South, yesterday had an animated discussion over the status and prospects of the Epworth League, the young people's society of the church. The discussion followed the report on Epworth League work by Rev. J. A. Fry, of Fairview, and a talk by Rev. G. G Harley, of North Asheville. Among those who discussed the work were Rev. G. T. Rowe, Rev. J. W. Moore, Rev. Dr. C. Few, George L. Hackney, Rev. Dr. J. D. Arnold, Rev. W. A. Newell, and Rev. Fred. Allison."

We hope in the next issue to be able to give the full report of the committee on Epworth Leagues of the Asheville district.

Have you the League Institute Series in your League? If not, get these primers at once. You can't afford to be without them.

The price is 5 cents each, or 50c. per dozen. The series contains the following:

1. The Fist of Englishmen, by J. J. Tigert.
2. The Story of our Church, by H. Walter Featherstun.
3. Arminius and Arminianism, by J. H. Light.
4. Brief Studies in Methodist doctrine, by W. A. Betts.

What We Protest Against, by H. Walter Featherstun.

7. The Methods of Methodism, by H. Walter Featherstun.
8. Brief Studies in Christian Experience, by H. M. DuBose.
9. Devotional Study of the Bible, by Fitzgerald Sale Parker.
10. Personal Work, by Fitzgerald Sale Parker.
11. Christian Sociology, by Thomas Carter.
12. "I Know." A Primer of Christian Evidence. by H. Walter Featherstun.

The following is a paragraph taken from the last report of the Epworth League Board of the North Carolina Conference:

"In spite of advances made, the fact remains that there is much room for improvement. There are in this time it seemed that all hopes were conference 180 charges and over 700 gone and nothing was left for us but organized churches, and only 52 senior failure, but God in his own way is directing our League.

and eight junior leagues. There are about seventy-five thousand members of the church, and only about two thousand members of the league. In view of these facts, we are convinced that there is either a great lead of ignorance or indifference somewhere, as to the possibilities of the league. Because our pastors fail to use the organization, they are handicapping themselves, depriving the young people of their rights, and working untold harm to the church. This failure will result in even greater damage to the future church.

Brethren, that which is true in the above paragraph concerning the North Carolina Conference, is, no doubt, very largely true of our conference. Shall it remain so? God forbid.

"'An unused Bible is not helpful.' If allowed to lie unopened on the library table or concealed in the depths of a trunk, God's Word no more edifies than does a ten cent novel."

Th League work still goes forward in our conference. A Junior League has recently been chartered at Mooresville. We congratulate Brother Courtney, and his good people on their progress. Brother Courtney is pursuing the right course. Every League should be chartered when organized.

Dear Brother Atkinson:—I am delighted to write and let the Leaguers know what we are doing. At our meetings, from time to time, our young people are pledging themselves to do active work. Among them is Beulah Brown, who is quite young, but a promising young lady, and Mr. Oden Penland. Our attendance is small, but hope it will increase. The parents take but little interest in the League work, consequently the boys and girls are timid and hesitate to serve. We are very hopeful now, as one after another is falling into line. At one

The greatest hindrance in our League is the lack of courage—the Leaguers are timid—otherwise, they are all right.

We live in the mountains near Highlands, and belong to the Macon circuit, one of the healthiest and most beautiful places in the land. Our League is a country league.

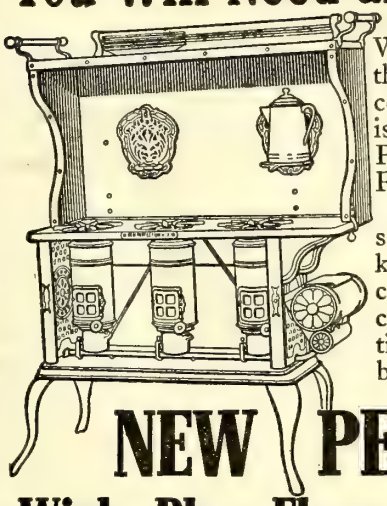
I am proud to say that Christ is with us—that the Holy Spirit is moving upon the hearts of the young people and they are beginning to feel the sense of duty that rests upon them.

Dear Leaguers, if your League is weak and small, do not be discouraged. Success surely will come if you work, plan, pray and trust in the Lord. When our former pastor organized our League it looked as if it was in vain, but we are advancing, growing—becoming established.

Recently we pledged ourselves to raise $10.00 for missions. Let's hear from all the Leagues in the conference.

FRED DRYMAN, Pres.
Scaly, N. C.

You Will Need an Oil Stove



When warm days and the kitchen fire make cooking a burden—then is the time to try a New Perfection Wick Blue Flame Oil Cook-Stove. Marvelous how this stove does away with kitchen discomforts—how cool it keeps the room in comparison with conditions when the coal fire was burning. The

NEW PERFECTION
Wick Blue Flame Oil Cook-Stove

is the only oil stove built with a CABINET TOP for holding plates and keeping food hot after cooking. Also has useful drop shelves on which to stand the coffee pot or teapot after removing from burner. Fitted with two nickeled racks for towels. A marvel of comfort, simplicity and convenience. Made in three sizes—with or without Cabinet Top. If not with your dealer, write our nearest agency.



The Rayo Lamp Just such a lamp as every one wants—handsome enough for the parlor; strong enough for the kitchen, camp or cottage; bright enough for every occasion. If not with your dealer, write our nearest agency.

Standard Oil Company
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THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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The Christian Life.

IF LOVE ONLY WAIT.

Ah, me, but the day is so long,
And the toil is so hard, and the brain
So weary of weighing the right and the wrong,
So tired of the stress and the strain!
What dream of delight can endure
The noise and the dust of the street?
Yet if Love only wait, at the end of the day,
The toil and the trouble are sweet.

The heart would be roaming afar,
These sunshiny days, to the green
Delights of the grove where the singing birds are,
And the flash of the river is seen;
But here are a desk and a chair,
And a task for a poet unmeet—
Yet if Love only wait at the end of the day,
The toil and trouble are sweet.

—Denis A. McCarthy.

THE ART OF ENJOYING SMALL PLEASURES.

"O, you are at home again," exclaimed a lady to her young friend. "Well I suppose you had rather a doleful trip with Mrs. H. She must have been so depressed."

"One would naturally think so, I suppose," replied the younger lady, "and of course she must have been sad; yet she seemed cheerful and was really good company. It was wonderful to me."

"She always has been wonderful," commented the older lady, "but she has been through so much and is so worn out that it did seem as if this last blow would crush all the spirit out of her. How does she do it?"

"Well, I've thought about it a good deal, and, do you know, I believe I have discovered part of the secret. Of course she has her strong faith; but I've seen people before who had faith and patience and a number of Christian virtues but were pretty dismal company all the same. No I think the reason she can appear cheerful and interested is her marvelous power of enjoying small pleasures. Nothing was ever lost on her; a sunset, a rare flower, a bit of fall foliage, a new book, a letter, a joke; they each gave her keen delight." The young lady had hit upon the secret not only of her friend's cheer but of half the joy of life, if we only knew it.

There are many persons to whom it is not given to know the greatest joys of life, and there are times in our lives when to each of us these joys are denied. but there is never a time nor a place when small pleasures are entirely lacking. The person who can seize upon them and squeeze all possible enjoyment out of them is the person who never loses his zest for life, who always gets much out of his experiences and whose presence is like the sunshine.

I remember once seeing a poor woman in a "Mother's Rest" home, who was suffering from the toothache, but was so delighted with the care received and the novel comfort of a hot poultice that she was positively radiant. Her happiness was almost pathetic to the visitor, but it was real. Perhaps few of us could reach such a state of ecstacy in the throes of a toothache but the old lady served to show what is possible.

A woman once lived the lonely life of a lighthouse keeper's wife, on an ocean-swept, rocky ledge. She had no children and there were weeks and occasionally months when storms and high seas prevented her reaching the main land or seeing any of her own kind save her husband. She grew more and more lonely, for few books ever came her way, and after her household work was done and she had sewed until she was weary, there were still many hours to pass. There was nothing; no possible pleasure in her life, she thought. One day, a summer visitor made a trip to the lighthouse and found among the rocks many beautiful specimens of seaweed, some of them rare. He showed them to the keeper's wife. Instantly she was interested and eagerly she learned her first lessons. From that moment she realized the possibilities of her barren home. She studied, analyzed, sorted, mounted, and sent specimens all over the country, for the lighthouse rock proved to be one of the finest places in the world for collecting, and it became a place of pleasure to the lonely woman.

Some of us are apt to think that because we have not money we cannot have pleasures. There never was a greater mistake. Ten minutes a day with a fascinating book, fifteen minutes' talk with an entertaining friend or even with the "home folks" if we only suggest an interesting subject, a few strains of music caught in passing—such small pleasures are within the reach of everyone.

We owe a great debt to Wadsworth and to many a poet since his day for teaching us to see the wonderful in simple things and to mark their beauty—the solemn beauty of a sleeping city at sunrise, in the sonnet on "Westminster Bridge," for instance, the modest beauty of the "primrose by the river's brink," or the hushed beauty of the snow in Lowell's "The First Snow Fall." The artist helps us also if we let him.

"For, don't you mark? We're made so that we love
First when we see them painted, things we have passed
Perhaps a hundred times, nor cared to see."

Once we have discovered them, there is a sure way to double these pleasures—not by increasing their number, but by getting twice as much enjoyment out of those we already have.

Alice Freeman Palmer once gave to a roomful of children from a city slum district her rules for happiness; to commit something to memory, every day, something good; to see something beautiful—a leaf, a cloud, or flower and to do something for somebody every day. Laughable and pathetic at the same time were the children's eager effort to follow the rules. One small girl said: "I never skipped a day, but it was awful hard. It was all right when I could go to the park but one day it rained and rained, and the baby had a cold, and I just could not go out, and I was standing at the window, almost crying, and I saw"—her little face brightened up with a radiant smile—"I saw a sparrow takin' a bath in the gutter that goes 'round the top of the house, and he had on a black necktie, and he was handsome."

"It was the first time I had ever heard an English sparrow called handsome," comments Mrs. Palmer, "but I tell you it wasn't laughable a bit—no, not a bit."

Uphill work, you say, to find pleasures in such squalid, sordid surroundings? Yes, it is not easy, yet the children did it. A woman, too, alone in the crowd, the crowd of a tenement house, brought cheer into her life by learning to watch and enjoy the ever-changing beauty of the sky and clouds We may delight in Shelley's poem on the cloud as we read it at long intervals, but we sometimes forget that though we cannot extract as much poetry from the cloud as he did, we can, if we will, derive as much pleasure:

"No price is set on the lavish summer;
June may be had by the poorest comer."

Some of us are always postponing our good times; we are always going to do pleasant things by and by. We expect, after a while, to read the interesting book, to take time to enjoy our friends, to make the living room attractive, to take walks with the children. Meanwhile we work and drudge and grow old before we arrive. No, we must learn to enjoy small pleasures and to enjoy them as we go along if we wish to drink the joy of life.

"Gather ye rosebuds while ye may.
Old time is still a-flying:
And this same flower that smiles today,
Tomorrow will be dying."

Once enjoyed, however, they are ours for always—the good times we have had, the beautiful sights we have seen. Often the memory of them will cheer and comfort us as the daffodils cheered Wordsworth; for like them the memory will—

"Flash upon that inward eye,
That is the bliss of solitude."

Everything serves us, in fact, if we are bent upon the enjoying pleasure in small quantities and, in the end, the sum total of our joy will be beyond computing.—The Standard.

ALABASTER BOXES.

The hearts of some young Christians are like Mary's alabaster box. They are full of the sweet incense of praise and love to Christ, and almost bursting with the sweet messages and expressions of the Holy Spirit, but they are closed. No one about them receives the sweet incense, nor is made to rejoice, because the costly ointment is imprisoned. The possessor moves among men, but the alabaster box is closed, and none are aware of its riches, and none are blessed and refreshed by it. Oh, young people, pour this sweetness of praise and testimony and service out now, at the Master's feet, and do not wait for some great stroke to fall and break the box for you! Are there not Christian misers hoarding treasures? Are there not alabaster boxes that should be broken?—Central Christian Advocate.

THE GUIDANCE OF THE HOLY SPIRIT.

Let our temper be under the rule of the love of Jesus. He can not alone curb it— he can make us gentle and patient. Let the gentleness that refuses to take offense, that is always ready to excuse, to think and hope the best, mark our intercourse with all. Let our life be one of self-sacrifice, always studying the welfare of others, finding our highest joy in blessing others. And let us, in studying the divine art of doing good, yield ourselves as obedient learners to the guidance of the Holy Spirit. By his grace, the most commonplace life can be transformed with the brightness of a heavenly beauty, as the infinite love of a divine nature shines out through our frail humanity.—Andrew Murray.

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"I was sick for three years," writes Mrs. Nolie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones.

"One day I noticed my baby playing with one of your Ladies Birthday Almanacs. I picked it up and from it learned of your Wine of Cardui.

"I have taken 4 bottles of Cardui and am well and hearty. Weigh 145 pounds. I believe Cardui saved my life and I hope all women who suffer as I did will try it."

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Our Little Folks.

SONG OF THE CHERRY TREE.

'Tis the bridal day of the cherry tree;
On every hill and far and wide
Spring opens the door and out steps she,
Blooming and fair, a bonny bride!
O, the sun shines warm and bright,
And merrily hums the honeybee,
And the April breeze blows soft and light,
On the bridal day of the cherry tree!

'Tis June; O come to the cherry tree,
Climb in her supple, silky boughs,
Where a thousand nectarious clusters hang,
And troops of merry birds carouse.
O how gayly the mocking bird sings,
And the robin joins the noisy glee,
As with the rocking wind we swing
In June in the boughs of the cherry tree!

—Selected.

THE FLOWER THAT WEARS A SHOE.

"If the shoemakers and the cobblers are ever in need of an emblem," remarked Uncle Samuel one June day as he polished off the edges of a shoe which he had just half-soled, "I'd recommend the flower that wears a shoe."

"But, Uncle," one of us said, "no flower ever wears a shoe."

"It doesn't, eh?" replied the old man. "You go with me next Saturday afternoon and I'll show you. It's geeting a bit late in the season for it, but I guess we can find it."

Saturday proved to be a busy day in Uncle Samuel's shop, and the afternoon was far spent when he finally closed the door and hung upon the knob a dusty little card bearing the words: "Gone out. Back soon.'

As we trooped after him across the minty meadows and through the broken stone wall into Featherbed Lane, whose rocky bed led straight up into the pine woods, the shadows lay long upon the ground, and the liquid notes of a wood robin's vesper song floated down through the air.

"There used to be a patch of those flowers growing on this ridge," said Uncle Samuel, pausing after a while and glancing about. "Ah! here it is now. It's marvelous how the Lord never forgets his creations. I've known these woods for over sixty years, I guess, and that patch of flowers that hardly a man round here knows about has been cared for as regularly as the years came round."

The plants grew scattering over the ground, each with a pair of hairy, ribbed leaves close to the earth, and from the heart of these arose a simple stalk bearing at its summit an odd, rose-purple flower. It was puffed up in front like a bladder, and the general shape was suggestive of the wooden shoes that European peasants sometimes wear. There was a slit down the front as if to get the foot in, and at the neck of the flower, where it was joined to the stalk, were two mottled green streamers, like strings to the shoe. Taken altogether it was a capital imitation of a shoe, and Uncle Samuel smiled triumphantly as we examined the curious flower.

"What's it name, Uncle?" we asked.

"It goes by many names," he said, "for it is found in almost every state east of the Mississippi river. Some call it ladies' slipper; but the name I like best is whip-poor-will's shoe. Hark!"

As he spoke from the twilight depths of a neighboring thicket came the plaintive cry of a bird: "Whip-poor-will! whip-poor-will!"

"Never mind, old fellow,' said Uncle Samuel as he led the way homeward, "we won't disturb your shoes. If any of you children want plants of it for your mother's gardens, I'll give you some seeds."—Charles Francis Saunders in the Morning Star.

WINNIE'S RED STARS.

Winnie was a little chatterbox. When she was eight years old, she was promoted to the third grade, in the city school and forbidden even to whisper during school hours. Winnie thought this rule was dreadful, for she dearly loved to talk, and did not like to be punished for it.

Miss Mary spoke to her a number of times, and Winnie tried to remember the rule for quite an hour after each lecture. Then she whispered harder than ever, and had to stand with her face to the wall in company with several other little chatterboxes.

One day Miss Mary tacked to the wall at one side of her desk a big sheet of white paper with the names of all the boys and girls written large upon it. After each name she pasted a tiny red star. Then turning to the wondering children, she said: "Listen, little folks, and I will tell you something nice. This sheet of paper is for the conduct record. The first of every month I will give each of you a red star after your name. That means that you may begin each month with a clean record. If you do not whisper or misbehave during that month you will get another start. If you are disorderly, you get no second star. At the close of the school year the stars will be counted and a nice prize given to the boy or girl having the most stars. If two of you have the same number, each will receive a prize. Do you understand?"

The children eagerly said that they did, and each child firmly closed his mouth and resolved to be as good as gold and as still as a little mouse.

Winnie tried very hard to earn a second star. She had very nearly succeeded when something her seatmate did made her forget the much-wanted prize. Winnie slapped her little friend right before Miss Mary's eyes; so she lost the star and had to stay in at recess besides.

Miss Mary spoke very earnestly to the little culprit; and, after Winnie had apologized to Elsie, Miss Mary told Winnie to try again and perhaps she would get a star the next month.

The month passed, and poor Winnie lost the star again by whispering to her restless little seatmate.

"I'm sorry as I can be, Miss Mary," said Winnie at recess that day. "I mean to keep on trying, though. I don't suppose there's any chance of winning the prize, but I'm determined to get some stars."

Miss Mary smiled encouragingly, and told the little girl to do her best.

And the very next month Winnie won her second star. In fact, she was so proud of that second star that she went to work and earned several others. But no one was more surprised than Winnie when the name of the prize winner was called the last day of school. She could hardly believe herself awake as she went up the aisle to the platform and received the prize. It was a book called "Elsie Dinsmore," and Winnie was sure the story was interesting, for the covers were so pretty.

She thanked Miss Mary, and ran to show her present to her papa and her mamma and everybody. "I'm so glad I kept trying," she cried, joyously. "It's nice to be good."—Selected.

THE HELPFULNESS OF SYMPATHY.

An affectionate little ball of sympathy was once sent by her mother to a neighbors house on quite an important errand. Thrice the length of time required to take the message, elapsed, and she had not returned. By and by she came, her eyes red with weeping.

"Why did you stay so long?" said mamma, with irritation in her tones.

"O, mamma, I found another little girl in such trouble," said she, "that just had to help her! Her mamma sent her with a dime to buy some sugar, and she dropped the bag and spilled the sugar all over the pavement. When I got to her, she was crying like her heart would break, so I helped her."

"And how did my darling help the little girl?" said mamma, greatly interested in the event.

"Why, mamma, I just sat down on the ground by her side and cried too, till her mamma came and got her and wiped all the tears away. Then I came on home."

Aye, and genuine help it was, too.—Selected.

THE HAMMER, THE OLDEST INSTRUMENT.

The hammer, besides being a tool of universal use, is probably the oldest representative of a mechanic's tool kit. The hammer was originally a stone fastened to a handle with thongs, and it was as useful as a weapon as it was as a tool. Hammers are represented on the monuments of Egypt twenty centuries before our era. They greatly resemble the hammer now in use, save that there was no claws on the back for the extraction of nails. Claw hammers were invented sometime during the middle ages. Illuminated manuscripts of the eleventh century represent carpenters with claw hammers.—Youth's World.

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The little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and tem tations it has passed through the brief pulsations of joy, the feverish inquietude of hope and fear, the pressure of want, the desertion of friends, I would fain leave the erring soul of my fellowman with him from whose hand it came.—Longfellow.

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It is pleasant to think that this best of all service for others we can render even when unable to do any active work on their behalf. A "shut-in" who can run no errands and lift away no burdens and speak no words of cheer to busy toilers and sore strugglers in the great world can yet pray for them, and God will send truest help.—Rev. J. R. Miller, D. D.

Be not anxious about little things, if thou wouldst learn to trust God, with thine all. Act upon faith in little things; commit thy daily cares and anxieties to him, and he will strengthen thy faith for greater trails that may come.—Dr. Pusey.

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Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

A WORD FROM MT. AIRY.

At this writing, our conference is in the midst of its annual session. Rather than give only fragmentary notes now, we will wait for a full account of it in the next issue of the paper.

A very slight accident just as she was preparing to leave for Mt. Airy is detaining our beloved president, Mrs. L. H. Robertson, at home. This is a source of deep regret. Without the guiding hand and the winsome presence we have never missed before, the conference cannot be what it might otherwise have been.

GIVING FROM A GIRL'S VIEWPOINT.

The "Learn to Do Well" Club, with its winsome girls and consecrated leader, had gathered for their monthly meeting. This club was composed of Mrs. Snow's Sunday school class, and was the outgrowth of an earnest purpose on the part of their teacher to help these young, bright girls to see life from its highest and best viewpoint. The limited hour of Sunday school enabled her only to hint at many themes that she desired to impress upon them. The scope had broadened with the organization of the club, and its monthly midweek meetings. Parliamentary law was being studied and practiced. A paper was written by the girl whose name came next in alphabetical order, thus imposing the obligation on each member. Discussion followed, after which there was the roll call, responded to by a quotation or an original thought upon the evening's topic.

After the formal opening of the meeting with scripture reading and prayer, the first assignment was always the paper. Upon this evening it had by rotation fallen to Helen Carter, a bright, lovable girl, a leader among her associates, and one who always commanded attention. When she was called to the place assigned to the speaker, expectancy was manifested in the attention of every member present, which increased as she read the following:

Giving From a Girl's Viewpoint.

When this subject was assigned to me I had no convictions regarding it, and my interest was not greater than my convictions. Just as soon as I knew that according to our club rules I must prepare a paper for this meeting, I began to think what my point of view was regarding it, and I was ashamed to find that I, Helen Carter, almost seventeen years old, had not an idea upon this subject, that I must begin at the very beginning.

The day after our last meeting I went in to Boston, and, going up the west end from the North station, I saw two small girls standing on the sidewalk, the older one holding a baby in her arms. Just as I reached them a lady passed with a beautiful bunch of lilacs in her hand. Both children gazed in admiration, then the "Little Mother" said to the girl beside her:

"If that lady had given those flowers to me, I should have given half of them to you."

Wasn't that beautiful? That poor child haa nothing to give her little friend except a generous thought, and I, with a yard full of lilacs, had never, even in imagination, thought of giving a cluster of them away for the happiness they might bring to somebody who did not have flowers. How very small and how very unworthy I felt beside that poor child with the baby in her arms, but she taught me a lesson in giving.

When I got home from Boston that day I went out into the yard and stood before our lilac bushes. They never looked so beautiful to me before. I saw in each bunch silver and diamonds for the plucking, and in every one was photographed a little girl with a baby in her arms and a little friend beside her. I almost imagined I heard the lilacs say, "If that lady had given those flowers to me, I should have given half of them to you."

I picked a cluster the next morning and smuggled them off to Martha Holt. Her mother does our washing. You know Martha has some hip disease and has to use crutches. When I gave her the lilacs she was so pleased that again I felt ashamed that I had not thought of such a small service before. When she went out of the room to get water for the flowers I noticed a missionary mite box and another box on the small table that also held her crochet work.

"Martha Holt, a poor crippled girl, whose mother takes in washings to support herself, has a missionary mite box!" Those were the words I said to myself. But I said something more, and if I had said it aloud it would have been a jerky exclamation something like this:

"Helen Carter, get your pocket book quick, before Martha Holt comes back and do you put a dime and nickel you have into the box!" I obeyed the command quickly, for Martha's crutches on the kitchen floor reminded me that there was no time to lose. I scarcely had time to say goodbye to the chocolates that I was going to buy that morning. I don't know how much money I had in my purse, but I do know it was all that was left of my month's allowance. I wished for the moment that it was a thousand dollars. I really believe I should have put it all into Martha Holt's missionary mite box.

I was looking at the other box when Martha came into the room. It was about the size of the mite box, with just "Malachi 3:10" written on the cover. When Martha came back I said to her, regardless of politeness:

"Martha, what have you in that little box?"

Martha blushed a bit, but said, "Oh, that's my tithing box." Then she explained that when she received her pay for crocheting or when she had any money, she always put by one-tenth of it for the Lord. There was very little she could do, she said, but she could "pay her tithes unto the Lord." Then came my turn to blush. Right then and there I said some mean things of myself to myself, and the worst of it was that every mean thing I thought of myself was true. All at once I remembered my club subject: "Giving from a Girl's Viewpoint." By the time I reached home that morning I had done considerable thinking. I got my Bible and found Malichi 3:10, and I read these words:

"Bring ye all the tihtse into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Then I got a box and wrote this whole verse on the cover, and put it on the table in my room. There is not a penny in it yet, for I haven't a penny to my name; but there are going to be some further on. I exeptc to get more good out of my tithing box than the Lord will. And now I wonder why I never thought of it before.

Two weeks ago I received a letter from my cousin, Adele, who lives in New York. Some of you met her last summer. She is such a dear girl. I knew from the tone of her letter from the very first line that something had come to her. Every sentence spoke happiness. Near the close of the letter it all became clear as daylight. She explained:

"Dear Cousin Helen, I have given myself to Jesus Christ, his for service, henceforth."

A panorama of what that might involve flashed before my vision. I read those words over and over again. Then suddenly a new light on giving dawned upon me. I not only saw Adele going through life with that motto, but I began to feel that it was the right thing for everybody to do. "Given myself for service!" Before I slept that night it was all settled so far as it concerned me. I gave myself for service. I have been happy as a bird ever since. Why should I not give myself to the Master for service?

"Giving from a Girl's Viewpoint!" I have evolved three viewpoints upon this subject.

First—To give thought for the good and the happiness of others.

Second—To give one-tenth of all my money to the Lord.

Third—To give myself for service.

There was no discussion following the reading of the paper, but a hush fell upon the little company. Each present was considering life from new viewpoints. And when Mrs. Snow said, "Girls, let us pray," everyone present knelt with the leader as she offered a prayer of praise and thanksgiving that such a blessed experience had come to Helen Carter, and besought the heavenly Father to come into the life of all the dear girls who had listened to those beautiful words of consecration.

When the roll call gave opportunity for each one to respond, the first girl who spoke moved that giving from the viewpoint of Helen Carter be recommended as the viewpoint of every member of the "Learn to Do Well" Club, and that motion was unanimously adopted.—Leaflet.

From the Field.

(Continued from Page 7.)

work. He has not been very well for the last year, though he has gone on with his faithful work all the same.

Brother Ye is not a licensed preacher, only an exhorter, as the law of the church goes, but his exhortations are excellent preaching for the people who hear him—and I might say gladly.

And now thanking everyone who has a part with us in this great work I am your fellow servant in Christ,

J. ROB'T MOOSE.

Choon Chun, Korea.

The three student Bible Women who were supported by the fund from Greensboro, N. C., have been graduated, and two of them sent to Osaka, and one of them to Kure—near Hiroshima. But three others take their place on this fund, the women who are to graduate this year. During the summer months they will likely be placed in some needy field to help the preachers. The expense of this will be met by this Greensboro fund. I will send Mr. Fonville a picture of our graduates soon, also a picture of the three women who have taken their places. This fund for itineration is greatly appreciated. It serves two or three purposes in one. It helps the weak chapels and churches, gives experience to the women, and helps in bringing in that Kingdom of blessedness to poor, weary hearts.

MAUD BONNELL.

Kobe, Japan, May 5th, 1909.

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Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

Go to your work and be strong halting not in your ways,
Balking the end half won, for an instant dole of praise,
Stand to your work and be wise—certain of sword and pen,
Who are neither children nor gods, but men in a world of men.
—Rudyard Kipling.

INTERNAL HARMONY.

Assured of worthiness we do not dread
Competitors; we rather give them hail,
And greet in the lists where we may fail
Must, if we bear an aim beyond the head!
My betters are my masters; purely fed
By their sustenance I likewise shall scale
Some rocky steps between the mount and vale
Meanwhile the mark I have and I will wed,
So that I draw the breath of finer air
Station is naught, nor footways laurel strewn,
Nor rivals tightly belted for the race.
Good speed to them! My place is here or there;
My pride is that among them I have place;
And thus I keep this instrument in time.
George Meredith.

In the second week of June as we are settling down to the work of a new conference year, no verse which has come under our observation seemed more appropriate as a motto for the year's labor than the line above printed from the pen of Kipling. Home Mission sisters, now almost fifteen hundred strong, as we enter upon the year's duties, remember also that these duties are opportunities and privileges, so may we

"Go to our work and be strong halting not in our ways."

If we seem faint-hearted, study again these words of Paul to Timothy:

"Endure hardness as a good soldier of Jesus Christ."

Also of Paul to the church at Corinth:

"Therefore, my brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

WHAT IS AN INSTITUTIONAL CHURCH?

In response to this question from "Inquirer," Brother Siler, who is in charge of a church of this kind in Atlanta, Ga., was requested to supply the answer, and he has kindly done so in the following letter:

Atlanta, Ga., April 3, 1909.

My Dear Mrs. Butler:—Your letter requesting me to answer your friend's inquiry, "What is an institutional church?" finds me very busy leading an evangelistic campaign in my church here. I will, however, snatch a moment's time, thanking you for the opportunity, to tell in a few words what the Wesley Memorial church in this city stands for.

Jesus Christ is the Jehovah of the Old Testament. Israel's Jehovah made a sevenfold revelation of himself, and our Christ is a sevenfold Christ. We believe that the church is but the living embodiment of Jesus Christ as he stands related to the saving of the world. He was to Abraham a Provider, a Savior, "Jehovah-jireh" (Gen. xxii. 8). Here is the basis for the evangelistic work of the church.

Jehovah was Israel's healer, "Jehovah-ropheca" (Ex. xv, 26). Here is our call to the blessed work of the hospital.

Jehovah was Israel's bulwark of defense, Jehovah-nissi (Ex. xvii, 15). Moses caused this banner to be raised after a memorable victory, and God used Moses, who "was learned in all the wisdom of the Egyptians," as he could not have used an untrained mind and undisciplined spirit. Here is our authority for our educational department consisiting of the Bible school, and our Bible conference and training school and night classes which will come with our new building.

In the troublesome times of the Judges, when Gideon threshed wheat by the wine press, Jehovah revealed himself to Israel as "eace," Jehovah-shalom (Judges vi, 24). Here is the call for the department of industry —our workshops, employment bureaus and similar agencies for helping to solve the labor problem.

Jeremiah said that in the days of Christ Israel shall dwell safely, and this is the name whereby he shall be called "the Lord our righteousness," Jehovah-tsidkenu (Jer. xxiii, 6). In the name of this Christ we are going to build our nursery. The church must exhibit her Lord's righteousness by magnifying the righteousness of those of whom he said, "Of such is the kingdom of heaven," and by giving safety to them while their mothers win bread.

In the time of Ezekiel the Jehovah idea had grown to the conception of God with the city, "Jehovah-shammah" (Ezek. xlviii, 35). We dare assert the duty of the church to magnify God's immenence by acknowledging him in our recreations. To build and conduct a firstclass gymnasium will be the beginning of this department of recreation.

David in Pslam xxiii, 1, called Jehovah his shepherd, "Jehovah-rohi." Our plans call for a great Christian home for girls where they may be shepherded under the fostering care of the church.

The above is a brief statement of the scope of the institutional work of this church. We believe it to be in harmony with the very nature of Jesus Christ. In loyalty to his sevenfold spirit (Isa. ii, 2, 3; Rev. i, 4), this church, with one or two others already in existence in our denomination, marks a distinctively progressive step in the interpretation of God to the world.

Sincerely yours
FRANK SILER.

This is taken from the "Woman's Missionary Advocate" for June. Wishing all our Home Mission women to see it, and fearing some of them may not take the Advocate, we gladly print it here.

The following notice of the work he has accomplished since November 1908, is taken from a recent issue of the Christian Advocate, at Nashville. This brief notice is eloquent indeed:

"Rev. Frank Siler has received 325 persons into the Wesley Memorial church, in Atlanta, since he became pastor, last November. He has lifted the debt which had accumulated from the unpaid current expenses. The foundation of the new building is completed, and the walls have almost reached the second story. The building will be ready for use by December."

COMMENCEMENT AT BREVARD INSTITUTE.

Reports of this appeared in the Advocate of last week. It has had the most successful year in its history and many expressions of esteem are heard on all sides concerning Professor Trowbridge, and his excellent assistants. The student body is also well spoken of and all who took part in the commencement exercises acquitted themselves with credit.

The sermon preached by Dr. S. B. Turrentine and the literary address delivered by Mrs. Frank Siler have elicited unusual praise, as was to be expected. This institution is gradually getting a stronger hold on all the people and deservedly so, for its influence cannot be estimated.

ONE HUNDRED AND FIFTY HOMELESS GIRLS.

An urgent plea comes today that I take two girls from a Georgia family, of six. The father, unsuccessful in business, has died and the family is in need. Yesterday it was a Virginia girl, both parents dead. The day before it was a Kentucky child whose application has been on file for a whole year. Last week it was two Alabama girls and the week before it was three Florida children.

The Vashti Home has thus averaged over three applications per week or more than one hundred and fifty for the past year.

Our board of managers provides support and training for fifty girls. All above that number must be provided for by others, or "Whosoever will."

Here is an opportunity for real charity. When you give a beggar a dime or a dollar or any other amount you seldom know whether you are dispensing charity or encouraging vice. More frequently, perhaps, it is the latter, but when you provide educational and industrial training for a homeless child, there is no doubt about the quality of your charity.

You have merely given what every child ought to possess as a birthright, a chance to be somebody; you are merely doing for others what you would like for others to do for yours under similar circumstances.

The Vashti Home is now in a manner, at least, finished. It is healthy and comfortable. It is supplied with such modern conveniences as electric light, water pressure, and steam heat. It is fairly well equipped with school and household furniture; with books and musical instruments and it provides good literary and industrial training. Furthermore, the property valued at $25,000, is practically out of debt as the small amount yet due on notes is fully balanced by notes receivable.

The struggle in the past has been to provide accommodations for one hundred and fifty girls. That part of the work being about finished, we now begin the canvass for their support.

We need one hundred scholarships to accommodate our applicants. In our two large buildings and ten smaller ones we have the room and the homeless children are already knocking at our doors and we would like to say, "come in."

Many of us that are grown up regret that we did not have better advantages in early life. Why not make up for our loss by giving some child the advantages that we coveted? In other words, why not invest in a human life, a young life with all its possibilities.

Will not some reader of this article undertake the support, wholly or partly, of one of these children at the rate of $100 per year?

We will not despise any donation whether it be ten cents or ten thousand dollars, but will use either amount to the best interest of needy humanity.

Representaive Vashti Girls.

Alabama Girl—Mother dead, father drunkard, depending for support and liquor on labor of two daughters in cotton mill. Father sent to prison, older girls gone adrift, younger girl sent to almshouse and afterward to Vashti Home.

Texas Girl—Father and mother sep-

(Continued on Page 15.)

SECURITY

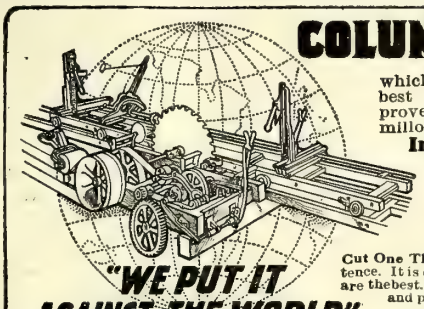
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The Sunday School Lesson.

LESSON XI.—JUNE 13, 1909.

Heroes of Faith.
(Hebrews 11, 1-40.)

Golden Text.—Faith is assurance of things hoped for, a conviction of things not seen.—Heb. 11, 1.

The Epistle.

"Because the days are evil." This Epistle from a writer unknown, dates from troublous times. "The beginning of sorrows" came of Nero's setting kfire to Rome, and charging the act upon the Christians. One night he burned five thousand of them on the now site of St. Peter's! This first persecution spread widely. Paul was slain, perhaps Peter. After Nero's death four at once struggled fiercely for the throne. Soon came the dreadful fall of Jerusalem. The Epistle recalls to believers the historic ones of old who struggled for the Faith, and who from heaven witness the doings of the day, and "count them happy which endure." Thus the scripture is at first written for its own time, but divinely serves us and all time.

Heroes.

This word is from the same root (Sanscrit) as the Latin "servos," meaning to sustain, to uphold. We have it in its Greek form, where it kept its primal meaning. The mythical Heroes did acts mighty, but always just and kindly. They slew tyrants and monsters, delivering persons and people. The career of Thescus or Hercules, was a blessing. The Carnegie medal for heroism—last year awarded among two hundred candidates to a telephone girl of Arizona—restores the true herioc idea. This year twenty persons received money, medals or pensions, $25,000 in all, for "brave deeds to the doer's damage or human welfare." Yet our lesson gives a line of noble ones who by doing and suffering upheld the best welfare of mankind.

Faith.

A state of mind which illustration, not definition, may make clearer. It is our grasp of truth as it comes from the divine lips, from pure reason, or from the course of nature. Fidelity —and this the term "Faith" in the scripture more frequently means—is conduct resting on faith and harmonious with it. It is the outward and visible demonstration of inward and invisible faith. Without some degree of faith as shown in confidence, no business can be done nor can society be held together among even the worst of people. The lesson treats of the loftiest faith.

Creation.

All nations, apart from divine revelation, have in some form held the eternity of matter. "Ex nihilo nihil fit"—"Nothing is made from nothing." This vague and fruitless maxim gave minds no rest. "In the beginning God spake and it was done." Men and things come and go; the flow of divine energy pervades the universe forever. We may think it acts spasmodically or by quiet evolution, as we put creation far or near; the mind's rest is found only in faith that God made and still controls the earth.

Abel's Faith.

He shall bruise thy head." Dim and distant are those early doings, we see a promise of a divine purpose to recover humanity from its woful estate. To this purpose Abel joins himself, and in his loyalty to this as yet but partially known purpose, he offers "a more excellent sacrifice than Cain." He meets death from the cloudy jealousy of his disloyal brother, but he died in the divine "respect." His blood "yet speaketh" to tell how at the beginning the divine approval smiled on the loyal who gave themselves to the great plan of rescue, as did this first hero.

The Case of Noah.

Enoch in the world's misty morning shows that even then one might live so in unison with the divine will as to "please God," and, by direct entrance, long before Easter, to show the reality of the life of the world to come. To Noah came a sterner task —to endure the cruel mockings of an unbelieving crowd, and with the patience of faith, to prepare for things not seen as yet. In his long, intense trial his strength came of his unfaltering belief in what the Voice had said. He was "not a forgetful hearer, but a doer of the work." "I am coming," made strong his weary years.

Abraham.

"The father of the faithful"' seems the faultless one of the heroic line. As if called from the dark, he at once left much, and went forth into the dark. He believed in things unseen by his eye, but to inward vision opened a perspective of what his own life might achieve for all the families of the earth. So did his soul blend with the divine plan that he was sure that Isaac, gone but not lost, would be no vain offering. He who all alone could so labor, sacrifice and wait, was the very Hercules of Holy Writ.

Moses.

His career from the Nile's brink to Pisgah's top has no equal in history. It would count among any people and in any age. With Egypt at his will, he took up the cause of slaves; with them he suffered affliction, and for them he achieved wonders. He believed Him who said: "I am come down to deliver them;" and, as the delivering instrument, he lost himself in his task. He dealt largely. The sea, the thunderings, the earthquake, were with him, but he was greater than they all, a soul given to God's great designs. He framed a nation, and gave laws for all time, perfecting the ordinnces, all with labor and suffering by the side of which Thescus's work for Athens is small.

The Unnamed.

Stars unseen by our eyes may in themselves be in the first magnitude; so he who "calls the stars by their names," knows who believed in him and suffered for his sake. Their record is on high. The great work of preparing the world for the coming of the kingdo mof heaven called for self-denial, action and endurance. The mass of mankind was hostile and indifferent. The little flock by whom the divine plan moved on, found indeed that by much tribulation was the kingdom to come. They afar off "were persuaded" that it was a divine scheme for the welfare of mankind; and for it they gladly toiled and suffered.

Today.

These heroes of the past looked down as from a "grand stand" upon their fellows in our lesson's time; they look down on us. The Greek heroes were demigods; that is a strain of the divine was reckoned in them; so in us "a measure of the Spirit is given to every man." If we are true to the divine element in us, obeying its impulses, we too will in our measure be heroic. Our self-denials, efforts, perhaps sufferings, will help men, promote our Lord's kingdom, and serve its king. What joy if at last he say to us: "Well done, good and faithful!" and we go among the heroes?—A. B. Hyde, D.D., in Pittsburg Christian Advocate.

INFLUENCE.

Every time we do our duty, it becomes easier for some one else to do his duty; every time we neglect our duty, it becomes easier for some one else to neglect his. The duty done is not something accomplished and laid aside forever, from which nothing more will ever be heard. A duty well done is a living force, a self-perpetuating power. It keeps on repeating itself in the lives of others; and through them in another and another, until the ripple started by one little stone at last breaks on the shores of eternity.—Christian Endeavor World.

THE FRUITS OF FAILURES.

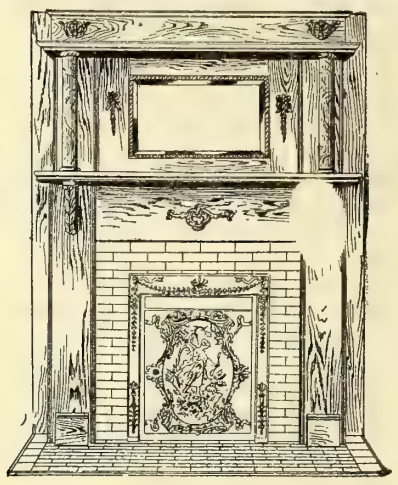
An old man said that in reviewing his life he discovered to his great surprise, that the best things in his character and in his career were the fruits of what he regarded as his failures and follies. These defeats had wrought in him new wisdom, and had led to repentings and renewals of faith in God, and had thus proved sources of richest blessing and good. Probably the same is true, in greater or less degree, of every life. We owe more to our defeats with the humbleness of the old nature, the cleansing of motive and affection, and the deepening of trust in God, than we owe to the prouder experiences which we call our successes.—Anon.

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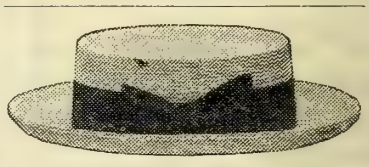
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THE BUILDING OF AN AGRICULTURAL COMMONWEALTH.

Clarence H. Poe, in the South Atlantic Quarterly.

(Continued from last week.)

Money in Dairying.

Especially in dairying are there splendid opportunities in the South for the man who knows the business and isn't afraid to work. Mr. John Michels, of West Raleigh, showed me the other day the results of the previous month's record with 41 dairy cows—a net profit of $263.78, or at the rate of $3,165.36 a year.

Another man who has made money dairying is Mr. R. L. Shuford, of Newton. He started fourteen years ago with four cows. Now he has forty and in addition to this 1,000 per cent. increase in his capital stock, he has doubled the value of his land. His secret? Simply intelligence in the management of his cows. The Babcock test is his watchdog, and if a cow in a year fails to make as much as 300 pounds of butter, she is promptly sold for beef or to some less progressive dairyman or farmer. "Last year," says Mr. Shuford, "the record of my best cow was 503 pounds; the sorriest (with perhaps an expense of only $10 less) made only 212 pounds. Weeding out such animals steadily, I have brought up my herd until half make over 400 pounds of butter apiece."

Making Way for Cattle Raising.

Yet another builder of the state has been Dr. Tait Butler, who cleared the way for cattle raising, and therefore, as Dr. B. T. Galloway says, for a system of land-building, to supersede land robbing. In a few years' time, under Dr. Butler's direction, the cattle tick has been exterminated in nearly one-fourth of the area of the state and this section thereby opened up for the first time in years to unrestricted live stock trade with the rest of the world the burdensome quarantine regulations which keep tick-infested sections from an equal chance with other sec- have been at last removed.

tions in the stock-raising industry

Most important of all perhaps in the agricultural uplift is the demonstration work, the most striking educational innovation of this generation and one of such patent merit that the wonder is that Adam himself did not think of it. Dr. Knapp's carefully selected field agents are at work in a considerable number of counties while in others the state department of agriculture, through Mr. T. B. Parker, is doing demonstration work with no less success. For a long time the department of agriculture sought to reach the farmer through learned bulletins, but this was like reading a Latin mass to unlettered children. Then the introduction of farmers' institutes registered a marked educational advance, but so long as science merely "preached at" the farmers, thousands still sat in the seats of the scornful. Then came—in this state—test farms operated at public expense in different sections, but the obdurate farmer declared that this was not "practical farming." He doubted whether they really paid. Last and best of all has come the demonstration work whereby the leader guides the hand of the everyday farmer while he learns to write the magical letters of science and profit upon his own soil. To the next generation it will be a wonder that we were so slow in learning this simple lesson of how to carry knowledge to the man behind the plow.

"Stop Running Your Brain With One Horse Power."

And while much has been said about the improvement in agricultural methods, seed selection, etc., taught by these demonstration agents, perhaps even more important is the work they are doing in supplanting the old-time one-horse plows and other farm implements with two-, three-, or four-horse tools. "Stop running your brain with one-horse power" has become a slogan. "We may be as smart as the Western farmers, but if they run their brains with two- to six-horse power while we run ours with only one-horse power nothing can keep us from losing out." Dr. Knapp pointed out the weakest place in Southern agriculture when he said:

"Where the South Carolina farmer uses one mule, weighing 800 to 900 pounds, and one man to plow, accomplishing less than an acre per day from three to four inches deep, the Iowa farmer uses at least three horses weighing from 1,400 to 1,500 pounds each and plows four acres per day six or eight inches deep. He uses 5 1-2 times the power and accomplishes about eight times the work in a day, if depth of plowing be considered."

A long time we have been trying to teach agricultural science to the old farmers, and as we have seen, we have just learned how, but the farmer-boy we are just beginning to teach at all. Agriculture now has a definite place in the school curriculum, and as this is written, Dr. F. L. Stevens, who has done more for agricultural education than any one else in the state, is conducting a training school for teachers at the A. &. M. College for the especial purpose of enabling them better to teach agriculture.

How a Rural High School Rebuilt a Community.

Hand in hand with the agricultural revival (and the surest guarantee of its permanence, in fact) has come the education revival which for six years past has been directed by perhaps the most useful public official in the state, Superintendent J. Y. Joyner. The records show that these five years we have averaged a new school house for every sunset, including Sundays; one new rural school library, too, for every day in these six years; every 72 working hours for six years we have also added a new rural local tax district (though there were neither rural school libraries nor rural local tax districts before 1902;) a school house loan fund of $400,000 has been built up, and—most notable of recent achievements—81 counties these last twelve months have established rural high schools, a thing for which there was no provision before the General Assembly of 1907.

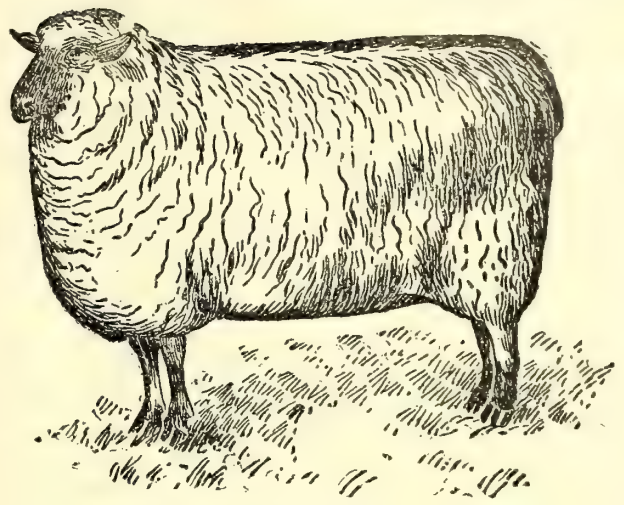
Nor are there anywhere builders of the state more worthy of honor than some of the heads of these rural high schools. The school at Bunn, Franklin county, established four years ago, the product of local taxation and the consolidation of districts is a fine illustration of their power to rebuild a community and awaken a dormant people. There is no railroad within ten miles of Bunn, and four years ago it was a typical backwoods neighborhood. The school brought a message of new life, opening a window to the outside world, fired pupil and parent with new ambitions. The old residences have been remodeled and painted. Though the school does not yet give especial attention to agriculture, men around it farm better because of other agricultural influences and new impulses generally that have come into their lives, and lands have doubled in value. There is a change in the very appearance of the people, in the kind of hats the young women wear, and in the bearing of the young men. Every child now looks forward to an education as his rightful heritage, and the number of young women going off to college betokens better teachers for the public schools of the country round about as they return home. The farmers have bought pianos for their homes; more newspapers are read than ever before; the flags of the state and nation floating above the building stand for a new patriotism, and I know nothing indeed which gives stronger ground for such patriotism than the rebuilding of old Bunn neighborhood, and its scores of eager-hearted boys and girls singing "America."

How to Get Better Roads.

Concerning the proposal for the reduction of railway freight and passenger rates in the South, much has been said these last twelve months, but there is one form of traffic rate reduction in progress about which little has been written, which is yet a factor of no small importance in the agricultural uplift of which I am writing. To transport a ton one mile by sea costs one-tenth of a cent; by rail one cent; while to haul a ton a mile over a good roads costs seven cents and over an ordinary country road 25 cents. It is the extortionate freight and passenger rate exacted by the ordinary country road that we are now setting ourselves to reduce; we must bring the ton rate down from 25 cents to 7 cents a mile. Hence, another builder of the state I would mention is S. B. Alexander, of Mecklenburg, leader in the movement in which that county built highways which have made it famous. But the agricultural uplift is debtor not only to these expensive methods of road-making, but also to that marvelously simple and inexpensive, and no less marvelously effective, good roads maker, the split-log drag. "With a three-horse plow and a drag," Mr. H. H. Williamson, of Rockingham county, tells me, "I have built nearly a mile of road in 10 hours which in many respects was superior to roads with an expensive machine." For another example, take Griffith dirt road out of Monroe, dragged after rains this spring with two pieces of timber lashed together. "It will do your eyes good to see it," as a farmer expressed it, "road 50 per cent. better at practically no cost; a dirt road as smooth and level as the macadam streets in Monroe."

Builders of the State.

But the men who have done notable work as state leaders in the agricultural uplift are too numerous to mention in this article, while a separate article might be given to the work of public-spirited women—such as Mrs. F. L. Stevens, Mrs. W. R. Hollowell, and others, who are doing in North Carolina the same sort of betterment work that Miss Mary T. Nance, not long out of college herself, is doing with such passionate devotion and enthusiasm for the country schools and the country boys and girls of South Carolina. But these other men and women who I should like to mention as leaders of state-wide prominence are but types of hundreds who have caught this vision of the possiities of state building and are doing their parts with a fine, high spirit and a keen joy in constructive achievement that is the surest promise of the South's coming leadership. Charles B. Aycock led the fight for a reformed suffrage in the state; Charles D. McIver was a leader in the educational awakening. John H. Small has the vision of a great inland waterway for the development of our commerce; Henry A. Page and John A. Mills have built railroads and thereby rebuilt communities, and D. A. Tompkins and B. Frank Mebane and the Holts and Dukes have done the same thing with factories, yet they are not more surely servants of the state than the man who teaches us how to redeem famishing farms to life and comeliness, as R. W. Scott, of Alamance, has done, or who gets the farmers of a county to save their land as did the late Priestley Mangum, of Wake Forest. Whether his ambition be to remake the agriculture of his state or only to rebuild a piece of good road in his township, the spirit of the times demands that every man do something in which he may find the joy of working, apart from all considerations of money or fame, and which may count, whether for much or for little, in the rebuilding of our Southland.



If you have Wool to sell for cash, or exchange for Blankets, ship it to **Chatham Mfg. Co., Elkin, N. C.,** and you will receive the best market price.

I have more confidence in Johnson's Chill and Fever Tonic than any medicine I have ever tried. I was sick in bed with grip and chills and fever, and one bottle of the tonic cured me in two days. My bookkeeper, a young lady, has been sick for a year, and it has her now about cured. She says she wants us to keep a good stock of it on hand at all times.

J. A. PARKER, Hinton, W. Va.

Our Dead.

..."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above also applies to Tributes of Respect.

Woodburn.—Thomas McCuiston Woodburn was born in Guilford county, N. C., nine miles from Greensboro, September 27th, 1823. He was converted and joined the Methodist church in July, 1845. He moved to Madison in the fall of 1856; united with the church there, and was an active member of the church and Sunday school the infirmities of age laid him on the shelf. He read his church paper to the end. He died in peace May 28th, 1909. His memory will not perish. B. M.

Beaty.—Thomas Clyde, infant son of William D. and Florence Beaty, was born May 23, 1907, and died May 23, 1909.

He was sick only a few days and all that could be done by loving hands was done, but death came and his sweet, pure spirit went to Him who said, "suffer the little children to come unto me."

While we miss him so much, may our prayer be:

"O Father! have mercy and grant us thy grace
To see through this frown the smile of thy face;
To feel that this sorrow is sent for the best,
And to learn from our darling a lesson of rest."

D. P. WATERS.

English.—Nettie Lora English, wife of Brother W. W. English, of Burke county, was a member of Mt. Grove church, on the Table Rock circuit. She had been in feeble health for years and all through last winter and spring had suffered very much. A little exposure had developed her disease into a severe case of pneumonia, which hastened the end speedily.

She died happy in the Lord. She was a good woman. The husband and children miss her much. None can take a mother's place. She was loved by all her neighbors and all the members of the church as was attested by the large concourse of people at the funeral.

Sister English was born in Lincoln county, and was a Sigman before her marriage. She first joined Fairview church, on the Table Rock circuit, then removed to Mt. Grove. She was converted in the old Methodist way at the altar. She lived and died right, and we trust is at rest. May the Lord continue to bless and comfort the bereaved husband and the children.

ALBERT SHERRILL.

Fordham.—Little Winnifred, the twenty-two-months-old daughter of Mr. and Mrs. C. C. Fordham, of Greensboro, died May 7, 1909.

She was a sweet and beautiful little girl, full of hope and promise. She was desperately ill early in the year and had almost despaired of her life, but in answer to prayer and the efforts of skilled physicians she gradually grew better. Another attack came early in May, and in spite of prayers and all our efforts to keep her in the flesh God saw fit to take her. The devoted parents though crushed by the loss of their only little girl are bearing their sorrow with beautiful Christian resignation. In their tears they are saying, "Thy will done." May his peace and comfort abide with them and their three little boys.

E. K. McLARTY.

ENTERED INTO REST.

Mrs. E. L. Piper.

One softly whispered "She is dead."
Another more discerning said:
"He giveth his beloved sleep."

On May 25, 1909, our gentle, loving friend, Mrs. Piper was taken home and her last hours on earth were so triumphant that our tears are dried as we follow her into the heavens and picture her joy as she meets her Lord and Master, whose service was her delight on earth.

Resolved 1. That we follow her example of Christian "faith and works," and having lost her, one of our most worthy members and co-workers, we bow in humble submission to "Him who doeth all things well."

Resolved 2. That we extend to the bereaved family our deepest sympathy in the loss of wife and sister, and commend them in our prayers to our heavenly Father, who is able to comfort and keep them in this hour of bereavement.

Resolved 3. That a copy of these resolutions be sent to the family, to the North Carolina Christian Advocate, to the daily papers and a copy recorded in the minutes of our society.

MRS. G. W. WHITSETT,
MRS. A. H. ALDERMAN,
MRS. FRED. ODELL.

RED-BLOODED EXERCISE.

America is becoming too prone to sit back in contented admiration and watch the trained few engage in games of strength and skill.

Exercise should be by the people not for the people. As a means of exercise nothing embraces so much of pleasure and exhilaration as cycling. Every muscle, every nerve, every faculty, is spurred to healthful activity.

And best of all, this exercise is in the open, where each deep breath of air fills the lungs with the sweetest and purest of all health tonics—oxygen.

Bicycles have been wonderfully improved within the past five years. It is surprising what a fine wheel a few dollars will now buy.

We never realized this so fully as we do after looking through the latest catalogue of the Mead Cycle Co., of Chicago.

If you are interested in bicycles or if you feel the need of this sort of red-blooded exercise, write this company for a copy of their catalog. They will gladly send it and a wheel too for ten days' free trial, if you wish.

Quarterly Meetings.

ASHEVILLE DISTRICT—Third Round.
D. Atkins, P. E., Weaverville, N. C.

Biltmore and Mt. Pleasant, Skyland	June	5-6
Riverside, Riveside	"	10-11
Bethel	"	11
Weaverville circuit, Barnards ville	"	19-20
Weaverville	"	20
Hendersonville ct., Reedy Patch	"	26-27
Swannanoa, Bethel	July	3-4
Hendersonville	"	13
Burnsville, Martin's chapel	"	14-15
Bald Creek, Boring's chapel	"	16-18
Haywood street	"	24-25
North Asheville	"	25
Fairview, Bethany	July	31-Aug. 1
Hot Springs, Antioch	Aug.	6-7-8
Marshall, Valley Union	"	14-15

CHARLOTTE DISTRICT—Third Round.
H. K. Boyer, P. E., Charlotte, N. S.

Brevard street	May	23
Dilworth, Big Spring	"	29-30
Trinity	June	6
Calvary	"	6
Unionville, Mill Grove	"	12-13
Prospect, Trinity (the church will be dedicated)	"	19-20
Ansonville, Wightman	"	25-26
Polkton, Polkton	"	26-27
Belmont Park	July	1
Monroe	"	4-5
North Monroe, Icemorlee	"	4-5
Morven, Morven	"	10-11
Lilesville, Forestville	"	17-18
Wadesboro	"	18-19
Mathews	"	23
Weddington, Wesley chapel	"	24-25
Derita, Pleasant Grove	July	31-Aug. 1
Chadwick, Severnsville	Aug.	1
Waxhaw, Pleasant Grove,	"	7-8
Pineville, Marvin	"	14-15
Mount Zion	"	22-23
Tryon Street	"	29

FRANKLIN DISTRICT.—Third Round.
R. M. Taylor, P. E., Franklin, N. C.

Bryson City, Maple Spring,	June	12-13
Franklin circuit, Snow Hill	"	19-20
Dillsboro and Sylva, Dillsboro	"	26-27
Hayesville, Hayesville, (District Conference)	July	1-4
Murphy circuit, Tomotla	July	3-4
Andrews station,	"	4
Robbinsville, at Odoms'	"	10-11
Hiawassee circuit	"	17-18
Murphy station	"	18-19
Webster circuit, John's Creek,	"	24-25
Whittier	Aug.	7-8

The Franklin District Conference will be held at Hayesville, N. C., July 29-August 1, 1909.

GREENSBORO DISTRICT—Third Round
W. R. Ware, P. E., Greensboro, N. C.

Greensboro—West Market Street 11 a. m., June 6.
Greensboro—Walnut Street, night, June 6.
Greensboro—Centenary, 11 a. m., June 13.
Greensboro—Spring Garden Street, night, June 13.
High Point—South Main street, 11 a. m., June 19-20.
High Point—Washington Street, night, June 20-21.
Ramseur and Franklinville, Ramseur, June 26-27.
Liberty circuit, Bethany, 4 p. m., June 27-28.
Pleasant Garden circuit, Bethlehem, July 3-4.
West Greensboro circuit, Groome's July 4-5.
East Greensboro circuit, Gibsonville, July 10-11.
Carraway Memorial, night, July 11.
Ruffin circuit, Ruffin, District Conference, July 14-18.
Reidsville station July 18-19.
Randolph circuit, Mt. Gilead, July 23-24.
Uwharrie circuit, July 25-26.
Denton circuit, July 27-28.
Asheboro circuit, Union, July 29-30.
Coleridge circuit, Mt. Zion, July 31-Aug. 1.
Asheboro station, August 1-2.
Randleman, August 1-2.
Wentworth, Wentworth, August 7-8.

The District Conference will meet at Ruffin, July 14-18. The conference will be organized after preaching the night of the 14th. In addition to the regular delegation, the lay leaders of every charge are earnestly requested to be present Friday of the conference. Let all the brethren be present promptly at the opening and stay until the closing hour.

The connectional brethren are invited to be with us.

MORGANTON DISTRICT—Third Round
R. M. Hoyle, Presiding Elder.

Cliffside, Cliffside	June	5-6
Henrietta and Caroleen, Henrietta	"	12-13
Rutherfordton, Hebron	"	19-20
Forest City, Cedar Grove	"	26-27
Broad River, Gray's chapel	July	2
Green River, New Hope	"	3-4
Thermal City, Trinity	"	10-11
Old Fort, Ebenezer	"	14-15
Marion station	"	17-18
Elk Park	"	24-25
Spruce Pine, Pisgah	"	28
Bakersville, Bakersville,	July	31-Aug. 1
Hartland	Aug.	4
Table Rock	"	7-8
Morganton circuit	"	11
Morganton station	"	14-15

MT. AIRY DISTRICT.—Third Round.
(In Part.)
W. M. Bagby, P. E., Montezuma, N. C.

Boone, at Blowing Rock	June	12-13
Watauga, at Union	"	19-20
Laurel Sp'gs, at Nathan Creek,	"	26-27
Sparta, Cox's chapel	July	3-4
Creston, Worth's chapel	"	17-18
Helton	"	24-25
Jefferson, Orion	July	30-Aug. 1

District conference at Boonville July 7-10. Opening sermon by Rev. T. E. Weaver, the 7th, at 8 p. m. Representatives of our schools are requested to be present.

Local unordained preachers must be present or send their written reports if they expect their license renewed.

SALISBURY DISTRICT—3d Round.
J. C. Rowe, P. E., Salisbury, N. C.

Linwood ct., Yadkin College,	June	5
Lexington	"	6-7
Woodleaf, Ebenezer	"	12-13
Epworth, 11 a. m.	"	13
W. Concord, Westford, 3 p. m.,	"	13
Forest Hill, at night	"	13
Mt. Pleasant, Center	"	19-20
Central	"	20-21
Kannapolis	"	26-27
China Grove, Harris chapel	"	27-28
Jackson Hill circuit	July	2
Gold Hill, at Zion	"	3-4
New London circuit	"	4-5
Norwood	"	10-11
Cottonville ct, Cottonville		11-12
Big Lick	"	23
Salem	"	24-25
Concord circuit, Bogers'	July	31-Aug. 1
Bethel, camp meeting	Aug.	6-8

District Conference will meet at Forest Hill, in Concord, July 15-18.

SHELBY DISTRICT—Third Round.
C. F. Sherrill, P. E., Shelby, N. C.

Shelby station	June	5-6
Shelby circuit	"	6-7
Crouse, Laboratory	"	12-13
Cherryville, Mary's Chapel	"	13-14
Gastonia, Main street	"	19-20
Gastonia, Ozark	"	19-20
Mt. Holly	"	24-27
Lincolnton station	July	3-4
Lincolnton circuit	"	3-4
Bessemer City, Tate's chapel	"	10-11
West End, Gastonia,	"	10-11
Lowell, Bethesda	"	17-18
McAdenville	"	17-18
South Fork,	"	24-25
Stanley, Iron Station	July	31-Aug. 1
Lowesville, SnowHill	Aug.	1-2
Belwood, Kadish	"	7-8
Polkville	"	8-9

District Conference at Mt. Holly, June 24-27.

STATESVILLE DISTRICT.
John N. Huggins, P. E., Statesville, N. C.
Third Round.
In Part.

Davidson	May	28-30
Troutman, at Knox	May	29-30
Statesville, Salem	June	5-6
Broad Street		6
Mooresville station	"	11-13
Mooresville circuit, Centenary	"	12-13
Iredell, Snow Creek	"	19-20
Stoney Point, at Center	"	20-21
Clarksbury, Mt. Bethel	"	26-27
Race Street	"	27
Caldwell, Cedar Valley	July	3-4
Granite Falls	"	4-5
Newton, Friendship	"	10-11
Maiden at Pisgah	"	11-12
District conference at Taylorsville	"	18-21
Hickory circuit, Houcks	"	27-28
Hickory station	"	28-29
Lenoir circuit, Harpers	July	31-Aug. 1
Lenoir station	Aug.	1-2
Rock Springs, Camp Ground	"	7-8
Catawba, Ball's Creek	"	21-22

District Conference at Taylorsville, July 18-21.

WAYNESVILLE DISTRICT.
Third Round.
Rev. W. H. Willis, P. E., Waynesville, N. C.

West Asheville	June	5-6
Canton	"	19-20
Bethel, Spring Hill	"	26-27
Leicester, Ducks' Creek	July	3-4
Mills River chapel	"	10-11
Brevard circuit	"	11-12
Jonathan, Palmers	"	17-18
Sulphur Springs, Pisgah	"	24-25
North Haywood, Teagues	July	31-Aug. 1
Spring Creek, Poplar Gap	Aug.	7-8
Haywood, Davis	"	14-15

WINSTON DISTRICT.
Third Round.
Rev. T. F. Marr, P. E., Winston-Salem, N. C.

Centenary	June	6
Farmington, Bethlehem	"	12-13
Advance, Mocks	"	13-14
Forsyth, Oak Summit	"	19-20
Grace	"	20-21
Lewisville, Concord	"	26-27
Burkhead	"	27-28
Davidson, Olivet	July	3-4
Southside	"	4-5
Cooleemee	"	8
Davie	"	10-11
Mocksville	"	11-12
Summerfield, Gethsemane	"	10-11
Stokesdale	"	11-12
Kernersville	"	17-18

The District conference will be held at Kernersville, July 15-18.

DISTRICT CONFERENCE DIRECTORY

Shelby, at Mt. Holly, June 24-27.
Mount Airy, at Booneville, July 7-10.
Greensboro, at Ruffin, July 14-18.
Winston, at Kernersville, July 15-17.
Salisbury, at Forest Hill, July 15-18.
Statesville, Taylorsville, July 18-21.
Franklin, at Hayesville, July 29-Aug. 1.

HOW WE GROW.

It is not by exceptional providences that we live. It is not by exceptional joys we are enriched. It is not by anything rare or strange or singular that we are fashioned under the hand of God. It is by sorrows that are as old as man, by trials that a thousand hearts have felt, by joys that are common as the wind is common that breathes on the place and on the meanest street. By these things do we live; by these we grow; by love and tears, by trials; by work, by death; by the things that link us all into a brotherhood, the things that are common to ten thousand hearts.—G. H. Morrison.

GREAT ACTS.

There are people who do great acts; but because they wait for great opportunities life passes, and the acts of love are not done at all. Opportunities for doing greatly seldom occur; life is made up of infinitesimals. If you compute the sum of happiness in any given day you will find that it was composed of small attentions, kind looks, which made the heart swell, and stirred into health that sour, rancid film of misanthropy which is apt to coagulate on the stream of our inward life, as surely as we live in heart apart from our fellow-creatures.—F. W. Robertson.

THE GRACE OF COURTESY.

The grace of courtesy is not the least of life's charms. Nowhere should it grow richer than in the church of Christ. A smile, a hand shake, a kindly spoken greeting, the sharing of a hymn book, invitation to a seat, such little things as these have often gladdened an over-burdened heart, led a life nearer to Christ, and been the "cup of cold water" delighting the heart of the Master, brightening the life of the recipient, and making the soul of the giver glow with consciousness of having helped the Christ in his ministry of love to men. —Charles H. Moss.

The partisanship that poses as piety usually deceives itself, but is detected and called by it sright name by the average citizen of our politician-ridden republic.—Selected.

THE CHILDREN'S HOME.

Treasurer's Report.

Fifth Sunday in May—

Hickory	$ 8.03
Houck's chapel, Hickory ct.	1.25
Concord, Catawba circuit	2.33
Statesville, Race street	4.18
Gastonia, Ozark	1.40
Winston, Burkhead	4.96
Palmerville, New London ct.	1.00
Concord, Bessemer City ct.	1.00
Liberty	1.08
King's Mountain	3.07
Greensboro, Pleasant Garden	4.8.
Lowell	1.34
Greensboro, Walnut street	18.90
Lee's chapel, Summerfield ct.	1.00
Liberty	1.35
Ruffin	2.50
Bakersville	3.52
Asheville, Riverside	1.10
Pleasant Hill, Sulphur Springs circuit	1.25
Oak Hill, Table Rock ct.	1.05
St. Paul's, Cherryville	1.50
Leicester	2.96
Bethel	1.83
Webster	.50
Forest City	6.00
Poplar Hill	1.00
Boonville	.57
Pine Hall	1.21
Statesville, Broad street	18.52
Bethany, Rock Springs ct.	2.45
Greensboro, Spring Garden	6.37
Pleasant Hill, Morven ct.	1.55
Pisgah, Lincolnton ct.	.50
South Point, Lowell ct.	.80
Shady Grove, Lilesville ct.	2.06
Concord, Forest City	17.36
Rocky Ridge	5.62
Unity, N. Thomasville ct.	.45
Walkertown	2.80
Oakdale, W. Greensboro ct.	2.50
Bethlehem, Catawba ct.	1.05
Bethel, Bethel ct.	4.30
Knox's chapel, Troutman ct.	5.61
Vanderburg	.60
Trinity, Statesville ct.	1.00
Snow Creek, Iredell	1.63
May's chapel, Maiden	2.00
Crews	.70
Cherryville	1.80
Elbethel, Elbethel ct.	1.08
Summerfield	1.12
Mt. Pleasant, Rock Spring ct.,	2.04
Webb's chapel, Rock Spring ct.,	1.27
Union, Weddington	.83
Liberty, Gold Hill	1.49
Wesley chapel, Weddington ct.,	1.25
Mt. Pleasant	2.13
Shiloh, Forsyth ct.	1.17
Mt. Carmel, Stokesdale ct.	.61
Mt. Hermon, Caldwell	.48
Leaksville,	7.77
Trinity, Derita ct.	3.05
Clarkesbury, Clarkesbury ct.	1.00
Mt. Gilead	2.00
Smith's Grove, Farmington ct.,	2.26
Mock's, Advance ct.	6.18
Wilkesboro	2.53
Center, Mocksville	.60
Spray	3.50
Reidsville, Main street	14.01
Tryon	.81
Dallas	2.25
Smyrna, Unionville ct.	1.10
River Bend	2.61
Zion, Morganton ct.	1.50
Palmtree, Belwood ct.	2.65
Moriah chapel, Lenoir ct.	1.40
Brevard	2.00
New Hope, Lowesville ct.	1.76
Black Mountain	1.20
Fair Grove	1.44
Derita, Danbury ct.	1.75
Denver	3.00
Acton, Sulphur Springs ct.	1.80
Western chapel, Leicester ct.,	1.50
New Salem, Statesville ct.	1.32
Laurel, Linwood	2.06
Mt. Olivet, Davidson ct.	2.70
South Lenoir, Lenoir ct.	1.42
Mt. Lebanon, Ashboro ct.	1.25
Bethel, Marvin ct.	5.80
Weaverville	2.00
Monticello	.50
Pisgah, Maiden ct.	1.37
Waxhaw	2.76
Marvin, Pineville ct.	1.05
Good Hope	.67
Hickory Grove, Derita ct.	6.55
Sander's School house, Wentworth ct.	2.68
Bethlehem	1.00
Total	$275.88

G. F. IVEY, Treas.
Hickory, N. C.

WOMAN'S H. M. SOCIETY

Continued from page 11

arated. The former an invalid. Attractive daughter in danger. Interested friends send her to Vashti.

Arkansas Girl—Widow on death gives her only daughter to working woman who cannot give her the necessary attention and with the assistance of friends she is sent to the Vashti Home.

Tennessee Girl—Father absconds. Mother must work all day for support of children, and must live in slums of large city because she cannot afford better quarters. Oldest girl is in danger and is sent to us.

Georgia Girl—English parents. Father dead, mother in asylum. Bright daughter unprotected and unwanted. She becomes an excellent student in our school.

Florida Girl—Attractive Spanish maid. Mother dead, father gone back to Spain leaving girl with another family. Plot is laid for girl's ruin, and she is hastened away to Vashti Home.

South Carolina—Mother died, but infant lived. The young grandmother, a widow rears infant, remarries, and gives little child to childless couple, who tire of responsibility and send her to Vashti Home.

North Carolina—Mother immoral. Court takes little girl and she is finally sent to Vashti Home.

Missouri—Little Jewess, stubborn child and cruel stepmother, who by her beatings, injured the poor child.

Mississippi—Father deceased Confederate soldier. Daughters go to the poor house, but friends give them a chance for an education at Vashti.

Of the four score girls that have become Vashti students, each has already borne a burden of sorrow and while we cannot erase the marks of early neglect, we can, with proper support, save many a life from degradation by preparing it for a life of usefulness.

These notes furnished us by Professor Bishop tell the character of work done so well that many persons among us should be glad to contribute something to help care for other helpless girls who are knocking for admission into Vashti Home.

CREATED NEWSPAPER COMMENT.

The remarkable cure in two extreme cases of opium and cocaine addictions that had been made at Dr. Woolley's Sanitarium in Atlanta, Ga., were freely commented upon by the Constitution, the leading paper in that city. The Constitution said: "These were extreme cases, using both morphine and cocaine, each using from forty to sixty grains of morphine and from twenty to twenty-five grains of cocaine, hypodermically, in twenty-four hours. Their vital forces were impaired, they were emaciated, and were seriously in doubt about ever being cured by any method of treatment; their whole bodies almost a mass of sores as a result of the puncture of needles. Both of these patients were discharged after thirty days' treatment, neither of them taking any medicine the last 15 days. The sores of their bodies had heald, they could sleep, there was no insomnia, no loss of appetite and no material suffering. They progressed nicely from the first dose of medicine and gained strength and flesh rapidly."

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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Beaufort.
7:10 a. m.—No. 8, daily, for Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:50 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:30 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily, for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily, for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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We propose to give away (no cost whatever) on Dec. 24th, 1909, to some person who desires to settle in the best town in North Carolina, a beautiful home building lot in the beautiful and rapidly growing town of Denton, N. C.,—absolutely free. Denton is one of the loveliest, most aggressive—in short, one of the "coming" towns— of North Carolina. It is the temporary terminus of the Piedmont Railway, which connects it with the main line of the "Southern," at Thomasville, and will soon push through to Wadesboro, where it will connect with the "Seaboard" and "Coast Line." A moral, cultured town, with a splendid school system, and attractive church advantages in the heart of the N. C. furniture-making belt—and backed by a splendid farming country. Already has 7 wood-working factories, prospective bank and cotton mill, 10 retail stores, 3 churches and more to be built. Population has doubled itself twice in the last 24 months. Centrally located in the midst of the hardwood belt, has three daily mails, and connected by telephone with the neighboring towns. 30 miles from Troy; 27 miles from High Point; 22 miles from Salisbury; 22 miles from Asheboro; 20 miles (by Piedmont Railway) from Thomasville; 20 miles from Lexington; 13 miles from Whitney, the great water power development. Now, we are giving away, absolutely free a beautiful home-building lot, to some one who wishes to make his or her home in this beautiful town. All readers of this paper and all other first-class people invited. None but the best people invited to reply. Write at once for particulars.

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YOUNG PEOPLE'S MISSIONARY CONFERENCE.

This conference which has been held for several years at Kenilworth Inn, will this year, be held at Montreat, N. C.. After the burning of Kenilworth Inn, it was necessary to secure some other suitable place for holding this. It took some time to complete the arrangements, so this announcement has been delayed thereby.

While this is interdenominational, it is the desire of those in charge to secure a full delegation of Methodists. The editor will be glad to send a circular concerning it to any one who wishes to go. The attendance of one strong young man or woman from each church would be the means of reaching a very large number of people otherwise uninterested.

Those who wish to attend, should make application at once to Mr. R. L. Wiggins, Jr., 810 Broadway, Nashville, Tenn.

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North Carolina Christian Advocate

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TRINITY COMMENCEMENT.

Fifty years ago (February 16, 1859), Trinity College was chartered and taken over by the North Carolina Conference, and entered upon its brilliant career at old Trinity, in Randolph county, under the presidency of the immortal Craven. The friends of the college had looked forward with more than ordinary interest to the commencement of 1909, because that would mark the close of its 50th scholastic year.

The commencement, always a brilliant occasion, was this year no less attractive than in the past, and began on Sunday evening, June 6th, in the Craven Memorial Hall, when Dr. Kilgo delivered the Baccalaureate address, which was a masterful effort, the burden of which was the importance of a deep sense of individual responsibility and a ruling sense of duty. Among other things he said:

"Duty is a stern word; it signifies an inflexible idea, viewed in its outward form, it is a relentless sense of impulsion to do the task. Outwardly and inwardly it is the one voice that is tremulous with the deep bass notes of Sinai or the tenor blast of Carmel. In its grammar there is no subjective mood and in its syntax there is no conditional clause. It writes its statutes in the indicative and issues its mandates in the imperative mood. It never revises its laws, it never amends its rulings, it never reverses its verdicts, it never changes its penalties, and it never arbitrates its contentions. It speaks out of the eternal words that are absolute. It sanctions its orders with an inner imperative no plea for indulgence. This inner sense is the eternal transformed into moral experience.

The essential strength of a man depends first of all on the depth and the clearness with which the sense of duty takes possession of his mind and conscience. Whatever else he may have, if he is devoid of it, or if it is but a faint flicker of momentary duration, or if it rest upon mistaken views, measured by any correct test, such a man at the best is unfitted to take charge of any serious task. Like a shuttle he will fly from point to point, just as some outer force may deliver itself upon him.

"There are sound reasons to fear that present conditions do not contribute to the cultivation of a profound sense of duty. The voices of pleasure, of comfort, of greed, of social revelry, of political ambitions, and hundreds of others make a jargon of noise so tumultuous as to drown the voice of duty. Amid such confusing circumstances youth is especially exposed to the danger of following the loudest and the easiest call that comes to him.

Neither parent nor teacher can send into the fields of labor a youth furnished with a better capital than a knowledge of and allegiance to duty, and it is to be deplored as a national loss that a sentimentalism has taken possession of our social ideals which shelters childhood from those severe experiences out of which alone can come the most vital lessons of duty."

On Tuesday, Dr. Hugh Black, of Union Theological Seminary, of New York, preached the sermon, which was said by those who heard it to be a great deliverance, chosing for the text, Zech. 9:9: "Turn ye to the stronghold, ye prisoners of hope."

The speaker has the Scottish brogue and is a master of a rich vocabulary, and is an original and virile thinker. He fully sustained his reputation as a preacher and his visit to the college will be pleasantly remembered by all who heard him.

Immediately after the sermon the annual dinner of the college alumni was served to 250 sons of Trinity, who attended the banquet. Rev. M. Bradshaw, of Memorial church, Durham, was toastmaster, and Rev. W. A. Lambeth, of Walkertown, who had been invited to deliver the alumni address, was the principle speaker.

His subject was the "By-products of Trinity," which he discussed under the following heads: 1. Nationalism; 2. Southernism; 3. Effectiveness; 4. Service; 5. Optimism; and the eloquent young preacher made a broad and magnificent speech. which was highly appreciated by the cultured audience that heard it.

This writer did not reach Durham till Tue[s]day afternoon, too late to hear any of the fore[n]oon, but he was present that evening in good [time] to hear the competitive orations for the W[atts] medal. The speakers were: Robert C[ar]r, of Asheville; Leonidas Herbin, of Gree[nsboro]; Edgar W. Knight, of Rich Square; and Gilmer Siler, of Atlanta. The young gentlemen spoke in the order they appear, and were all well prepared and very creditable productions.

Reading Room Trinity College Durham N C

The judges gave the medal to Mr. Goldstein, who possesses all the attributes of a great speaker. His subject being, "Another View of Socialism," he said in part:

"The Socialist indicts severely our method of producing wealth. He sees only the worse phases of our industrial system, looks on organized industry as preying upon the laborer, and exaggerates the tyranny of political institutions. His watchword is equality and fraternity. Under the socialistic regime all men will be industrious and virtuous. The state will rest in safety, lapped in universal law.

"The capitalist, on the contrary, believes that socialism breathes the spirit of malice, envy and class hatred. He believes that the real evils are moral and spiritual and economic only incidentally. To war against socialistic doctrine is to be a soldier in the warfare for the many-sided humanity.

"Both these extreme views have erred equally, though there is much truth in the criticism of each. Each party is blind to the service that the other is really rendering.

"In all ages and climes the most formidable and insuperable enemy of man has been blind prejudice. Let us not view the socialistic movement with a prejudiced and hostile mind. Let us understand more clearly and eradicate more effectively the causes that have produced it. Let us correct the evils with the socialist as our guide, but not by his remedies. Let us not, however, standing still, hesitatingly, ask, 'Can there any good come out of Nazareth?' But rather let us say with Gamaliel, 'If this council or this work be of men it will come to naught, but if it be of God ye cannot overthrow it lest haply ye be found to fight against God.' "

He is a Jew, and withal a fine fellow who did good work in college, and bids fair to be a very useful man.

Gilmer Siler, son of our Rev. Frank Siler, ran him a close second and delivered a speech which was clothed in terse and vigorous English.

His subject was "The Law and Public Conscience," and we here present one terse paragraph:

"Our odd attitude toward civic responsibility is doubtless an outcome of the influence on social temperament of the pioneer years of risk and hazard. An attitude, however, that was even desirable in earlier times can come to be a rancor in later life; and while facts do not point to a general decay, our court records do show plainly how ill is the machinery of the law adjusted to the support it must have from those it serves.

"Distrust of courts fosters night-riding and lynching; and a disinclination to bestir ourselves until we feel outraged affords a welcome screen to dishonest promoters of industry.

"What positive expression should be made of a co-operation with the laws is assuredly a matter for care and wise foresight. The straining of an over-zeal in the pursuit of evil-doers would defeat its own ends. But the evil faces us, and from our very typical American earnestness for the harmony and good-will of the nation must come a more rational response to the demand for increased legal efficiency, guided more and more surely by the broadening knowledge of governmental verities."

[Th]e he lost the orator's medal, he impressed [the] [lit]cal audience that he was a young man of [gre]r gifts. He won the Braxton Craven medal [and] was valedictorian of his class.

[Al]l of the young men graded well in their work, [and] some of them struggled hard through all the[ir] college days to meet expenses, but they met all the tests with courage and triumphed over all the obstacles.

It may be said to the honor of Trinity that the door stands wide to receive the poor man's child. I recall one boy, who some years ago hungering for knowledge, wrote a teacher of Trinity Park school that he wanted an education, had no money to pay for it, but was willing to do any kind of honest work to get it. He aroused the interest of that teacher, came to school with no money, but with a strong body and a noble ambition was not ashamed to work. He paid his board by serving as a waiter, and met his other expenses by doing other work, and at the end of the school year, that teacher told me the boy had led his classes and earned a free scholarship in the college. From that day I kept an eye on that boy, and the other day saw him graduate from the college with honor and honored him for his manly courage and determination.

He, with thousands of others poor in this world's goods, have been made strong and hardy men, and equipped far better for the stern battles of life because they had to struggle against heavy odds, and overcame the odds. I dare say the better part of their education were the wholesome lessons of self-denial which they were forced to learn because they had no rich friends to lean upon.

Senator Dolliver, who had promised to deliver the literary address telegraphed late Tuesday afternoon that he could not come. This was disappointing. He should have kept his word and met the engagement or cancelled it in good time for the college authorities to have secured another. Dr. Hugh Black had engaged a year ago to preach this commencement sermon, and later was asked to be present at this time at the commencement of Glasgow university in Scotland, to receive an honorary degree. He was tempted to ask for a release in order to go to Scotland, but his Scotch integrity said no, and he came and filled his engagement.

Fortunately Dr. Black was still in Durham when the Dolliver telegram came, and well furnished for a commencement or any other address, so that he was easily substituted for Senator Dolliver, and the audience which filled the Craven Hall was spell-bound for the hour he addressed them on Wednesday.

After the address, diplomas were delivered to 39 young men and women who received the B. A. degree, and then the Master's Degree was conferred on four post-graduate students. No honorary degrees were conferred.

Mr. B. N. Duke, a liberal patron of the college. gave $50,000.00 for a new dormitory, and the class of 1909 gave $1,000.00 for books for the library. The announcement of these gifts elicited generous applause.

Dr. Frank Brown, of Chicago University, was elected to the Chair of English, vacated by Dr. Edwin Mims, and another Chair of English has been established, giving the college three full English professors.

Dr. Kilgo was elected president for the 16th year and all the old faculty except Dr. Mims, who resigned, were re-elected. Mr. F. M. Weaver, of Asheville, was the only new member added to the Board of Trustees.

Trinity College has, in the fifty years just closed, made an interesting history and developed into the first rank as a college. She has had hard struggles, but they have made her strong, and the impress of her spirit has been caught by the more than 5,000 students who have gone from her halls.

S—.

North Carolina Christian Advocate

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IMPORTANT NOTICE.

We are not trying to thrust the Advocate upon any one. We only wish to accommodate any who desire the paper continued. Any who fail to renew promptly, or to notify us to discontinue at the expiration of the time paid for, will surely be expected to pay, and have no reasonable ground of complaint when we endeavor to collect. Notice to discontinue should be sent direct to this office. Preachers are busy and may forget. So we advise that you depend upon nothing but a written notice to this office if you wish your paper discontinued.

THE EPWORTH LEAGUE SPECIAL.

On account of the meeting of the National Epworth League Convention at Seattle Washington, July 7-12, the Epworth Era has arranged a special fast through train service from Nashville to Seattle, leaving Nashville on Wednesday, June 30th, and arriving at Seattle on Wednesday, July 7th. This train is for the accommodation of delegates and their friends and will be specially conducted in their interest and with a view of securing their comfort and pleasure.. Any of our readers contemplating this trip, should write to Mr. J. Arthur Johnson, 810 Broadway, Nashville, Tenn.

"POWER FOR SERVICE."

This is the title of a new book by Rev. J. Benj. Lawrence, on our table, for which we are indebted to the publishers of the New Orleans Christian Advocate, who have done themselves much credit in the mechanical execution of the work. We confess that we do not know who J. Benj. Lawrence is, but, from a brief examination of the book, we are convinced that he has written a readable book, and one that will do good. It is an exhaustive study of the personality and work of the Holy Spirit, and the conditions upon which the believer may expect His abiding presence and power. The price of the book is $1.15, postpaid, and may be had by addressing an order to Chas. O. Chalmers, Publisher New Orleans Christian Advocate, New Orleans, La.

THE ONE THING NEEDFUL.

The power of the Holy Spirit upon the minister himself is the first requisite of a successful ministry. It is not worth while to berate the coldness and indifference of the pew while the pulpit busies itself about matters which are not of the Spirit. There is no substitute even in the matter of culture that will take the place of the baptism of power.

The editor of the Texas Christian Advocate, in a thoughtful editorial on the Spiritual Experience of the Preacher, speaks to the point thus:

"It requires an intense spiritual experience to beget a revival among men. A cold and formal pastor is not capable of that sort of power that it takes to bring down the Holy Spirit upon the people. Hence many of our pulpits, while intelligent and orderly, are not thrones of power through which God speaks to the hearts of the people. Men are not made to cry out, "Men and brethren, what shall I do to be saved?" They attend church service, listen reverently to the truth preached, pay their part to support the institutions of the church, and in the main are decent in their conduct; but the great deep of their hearts is not broken up and they are not moved to great and inspiring things. Thousands of them are at ease in Zion. One of our troubles is, the pulpit needs a baptism of power and our ministry needs to have more intimate and direct connection with the eternal throne. Then the pulpit will flash and burn and men and women will be stirred with the old time fires of evangelism. We have no patience with the expedient urged by some ministers in explanation of the dearth of revivals that the day of revivals is past and that we have entered an era of moral culture and religious education and training. We need the old-time power in the pulpit and the old-time fire upon the altar. Too many of us as preachers have lost our power because we are not intense and in soul-agony about matters spiritual. We are too formal and too routine in our methods of work. The practical phases of the church have gotten a stronger hold upon us than the spiritual, and we are too well satisfied with the orderly services of God's house. We are not burining within for the salvation of our people. Oh, for a baptism of power upon our pulpits and people!"

EDITORIAL NOTES.

The 7th annual conference under the direction of the Young People's 'Missionary Movement will be held at Montreat, July 2-11. This conference has for several years past been held at the Kenilworth Inn, Asheville, and had been appointed there for this year, but when the hotel was destroyed by fire a few weeks since the committee on entertainment decided upon Montreat as the place. A fine program has been prepared and a large crowd is looked for.

* * * * *

The contribution of Dr. H. M. Hamill on the 4th page of this issue in regard to what the next General Conference should do may not altogether meet with the approval of every reader but it is an interesting article nevertheless and may be read with profit.

* * * * *

We give a portion of our editorial space this week to the interesting article from Webster's Weekly regarding the character and eminent fitness of Prof. H. A. Hayes for the superintendency of our conference orphanage. It is really an introduction of Professor Hayes to the conference by those in Reidsville who have known him there so favorably as a churchman, citizen, and a teacher.

* * * * *

The unveiling of the statue of the late General Stephen D. Lee in the Vicksburg National Military Park on last Thursday was an event of more than passing interest. Hon. Henry Watterson, who presided, spoke eloquently after taking the chair, and General Frederick D. Grant, in the absence of the secretary of war in a graceful speech received in behalf of the national government the statue of General Lee. At the conclusion of General Grant's address Mr. George R. Peck, of Chicago, the orator of the day, spoke feelingly of the splendid affection which bound the North and the South together.

* * * * *

"I have found out something new," exclaimed Mr. C. W. Tillett the other day.

"What is that?"

"In the language of Mr. Dooley, 'I see in the papers that Mrs. Tillett and I were chaperones at one of the commencement dances at Chapel Hill last week. Mrs. Tillett was 200 miles away and I was 300 miles distant. Now, I never knew before what was meant by the term, but I have figured it out this way: the chaperones are the couple who are farthest from the dance."

Something in that, too!"—Charlotte Observer.

Mr. and Mrs. Tillett do not belong to the dancing crowd, and in the above delicately worded statement Mr. Tillett makes the fact known.

* * * * *

The Stonewall Jackson Training School located near Concord and under the superintendency of Mr. Walter Thompson, is doing splendid work, and helping many an unfortunate youth to reformation and useful living. The legislature was slow to appropriate money for its establishment, but since it is under way, the wonder is how we so long got along without such an institution. We have just received a copy of the "Uplift," a paper of 8 pages, 3 columns to the page, which is published under the direction of Mr. Jesse Fisher, at the school. The type setting is done by four of the boys. The paper is sold for $1.00 a year, and the proceeds go to the use of the school.

* * * * *

Dr. Edward Everett Hale, one of the most widely known of New England preachers, and since 1903, chaplain of the national senate, died at his home in Roxbury, Mass., June 10, in his 87th year. Dr. Hale was not only a preacher of superior gifts, but an author of wide repute.

NOTES AND PERSONALS.

—Rev. A. S. Raper, of East Greensboro charge, was in the office Saturady and reports his work in good shape.

—Rev. D. Frank Carver, at King's Mountain, received nine new members into the church last Sunday morning.

—Mrs. Mary C. Coone, one of the elect Methodist ladies of Statesville, we are glad to note is on the road to health after a protracted illness.

—The Sunday school of Burkhead church, Winston, held the annual picnic at Nissen Park last Thursday and was attended by about 400 people.

—Hon. Clyde R. Hoey, of Shelby, delivered the literary address at Catawba College, Newton, and the reports are that it was a very superior speech.

—Rev. E .C. Glenn, is conducting a meeting at Forest Hill church, Concord, this week and a note from Rev. W .L. Hutchins indicates great interest.

—The firends of Rev. J. F. Moser, of Connelly Springs circuit, will be grieved to know of the death of his little six-year-old daughter last week. The obituary in this issue.

—Rev. J. A. Sharpe, of Uwharrie circuit, has been in Greensboro to have his eyes treated and was a welcome visitor to our office last week. He reports his charge in good shape.

—Miss Grace Andrews and Mr. Eugene C. Sykes were married June 10th at the residence of the bride's father, Mr. E. M. Andrews, in Greensboro, the Rev. E. K. McLarty officiating.

—A very interesting meeting of the Woman's Home Mission Society of Sylva was held at the home of Mrs. Frank E. Hearn recently and the missionary work of Paul was studied to great profit.

—Rev. J. D. Miller, of Whittier, spent a recent Sunday at Sylva and filled the pulpit for Rev. C. H. Neal, the pastor. He is an eloquent speaker and the congregation was delighted with the message he brought.

—Large crowds are attending and the interest increases in the meeting at First church, Salisbury. Dr. Turrentine is being assisted in the meeting by Rev. John W. Moore, of Hendersonville, who has been very successful in revival work.

—The Lenoir Topic, says: "The revival in progress this week in the Methodist church, conducted by Rev. G. D. Herman, of Gastonia, is growing in interest. Mr. Hermon's sermons are logical and impressive and large crowds go to hear him.

—Mrs. R. K. Craven, a daughter of Rev. and Mrs. M. C. Field, was buried at Bethlehem church, Pleasant Garden circuit, Wednesday afternoon. An obituary notice appears in another column. We extend sympathy to the sorrowing friends.

—The Methodist Sunday schools of Greensboro will run an excursion to Charlotte Tuesday, June 29th. The train will leave here at 7 a. m. Round trip tickets will be sold to those who are not members of the Sunday schools for $2. Children half price.

—Rev. J. P. Rodgers, Field Agent of our Children's Home, was in the city on Tuesday morning, returning from Ramseur and Franklinville where he spent Sundayq and Monday in the interest of the Home. He secured about $500 for the Home on this visit, and expects a goodly sum more from the charge.

—Mrs. Cordelia V. Dunlap, widow of the late Mr. John J. Dunlap, of Wadesboro, died June 8, in her 58th year. She was a devout Methodist and the funeral service was conducted by her pastor, the Rev. J. H. West. She leaves six daughters and three sons to mourn their loss. A good woman has gone to her reward.

Rev. L. T. Mann, of Reidsville, called at the Advocate office last Thursday and says the recent meeting conducted in his church by Rev. E. C. Glenn resulted in great good and that 53 persons have joined his church on profession with others yet to join. The work has begun on the new parsonage and in a few months this handsomely designed residence will be ready for occupancy.

—We regret to learn that the little daughter of Rev. and Mrs. W. M. Biles, of Burkhead church, Winston, has been quite ill.

—Mrs. Bertha Denny and Mr. Jesse Smith were married at the residence of the bride's father, Mr. S. S. Denny, in Mooresville, by Rev. R. M. Courtney on June 8.

—Miss Helen Earnhardt, daughter of Rev. D. L. Earhardt, of the North Carolina Conference, and a sister of Mrs. J. C. Troy, of Durham, was married Wednesday night in Craven Memorial Hall, Trinity College, to Rev. H. E. Lance, of the North Carolina Conference. It was a surprise marriage, and Rev. C. M. Lance, brother of the groom, officiated.

—Rev. F. L. Townsend, of Lincolnton, N. C., spent several days in the city of Greensboro last week. We were glad to see him and to know he was meeting with great success in his work in Lincolnton. He preached a very helpful sermon to the Centenary congregation on Sunday evening. He is this week visiting relatives in Fayetteville and Dunn.

—Elkin had a larger delegation at the Woman's Missionary conference at Mt. Airy last week than any congregation of equal size in the conference. We note that the following ladies, Mrs. D. M. Litaker, Mrs. E. F. McNeer, Mrs. George Bailey, Mrs. G. T. Roth, Mrs. W. S. Reich, and Mrs. Oliver, and Misses Margaret Click, Catherine Hubbard, and Mary Paul, all attended representing the various societies of that church

—Sunday morning a large congregation gathered at the Methodist church to hear Rev. C. H. Neal preoch on the subject of Heaven. All who went heard one of the best sermons we have listened to in some time. Mr. Neal is an exceptionally good preacher and his style of speaking reaches the heart of man. The choir rendered several good songs and for an offertory Miss Cathey, Mr. Martin and Dr. Hearn played a selection on the organ, clarinet and cornet.—Jackson County Journal.

The recent Woman's Foreign Missionary Conference at Mt. Airy elected officers for the next year as follows: President, Mrs. Lucy H. Robertson. first vice-president, Mrs. J. E. Gay; second vice-president, Mrs. R. R. Alley; corresponding secretary, Mrs. L. W. Crawford; recording secretary, Miss Perkins; treasurer, Mrs. P. N. Peacock, superintendent juvenile work, Mrs. J. H. Weaver; superintendent press work, Mrs. R. G. Sifford; superintendent Young People, E. A. Cole; auditor, Mr. A. L. Smoot.

—We desire to congratulate Davenport College on securing Rev. J. B. Craven, of Salisbury, for the chair of science for the next year. Brother Craven is a well furnished young man, with strong native intellect, and comes from a race of teachers, so that we feel sure he will make good in this new field. He is not a novice in the schoolroom, having had years of experience as a teacher. He is now the pastor of South Main Street church, Salisbury, and his people are loathe to part with him, but he will give up his work there July 15th, and enter upon his work at Davenport this fall.

PROFESSOR HAYES CALLED TO A LARGER FIELD.

It is with profound regret that we announce to the public that Prof. H. A. Hayes will in the near future enter another field of labor, and that his changed work will be permanent. On May 19th Professor Hayes was unanimously elected by the Trustees of the Children's Home, of the Western North Carolina Conference of the M. E. Church, South, to the office of superintendent of that institution. The orphanage is located in Winston, N. C., and, will of course, require for its successful management, the presence of its official head. Accordingly on last Monday Professor Hayes resigned the office of superintendent of public instruction, and his successor, Professor Hickerson, was elected. Disposition had already been made of the Seminary by a lease of that property to a well equipped and experienced educator from Pennsylvania. So that the change has been wrought beyond recall and Professor Hayes will assume immediate management of this great eleemosynary enterprise of the Methodism of the western half of our state.

It is difficult to command a term adequately expressive of the regret that will be felt by the thousands of friends of this good man that Reidsville and Rockingham county are to lose the stimulus and inspiration of daily contact with him as a Christian citizen, a considerate neighbor, and an educator of the highest type. No man has ever gained and steadily maintained a stronger hold upon the confidence and affection of any people than Professor Hayes has upon the masses of our citizens. This is true of his relation to all the people irrespective of the ordinary lines of demarcation which defines the differences and distinctions of life. As a citizen he has been progressive, always exerting his influence for the development of those things which minister to the public good. As a neighbor and fellow townsman he has bound himself to us with bands of steel. As an educator he has wrought miracles in our midst and left an influence that will abide forever. As a Christian gentleman his daily walk has not only been above reproach, but his recognized rectitude and unimpeached probity have challenged wrong in all its forms and exemplified virtue in all of its beauty and grace. His genius for the feeling and manifestation of affection for the young has endeared him to the child-life of our community to a marvelous degree, and has given him an influence with our young people that few men ever acquire. It is not, therefore strange, when, in the exclusive circle of his final faculty meeting, he announced his purpose to withdraw from the educational work of our county, that hearts grew tender, and that there was sighing, and sorrow, and tears. Nor do we feel impelled to bewail our weakness or express apology when we confess to the same fullness of heart that held sway in that faculty meeting of a few days ago, for we are persuaded that this common sorrow will be felt by those to whom these words shall come.

The above is inteded as a testimonial to the worth of Professor Hayes as seen by us during his residence in our midst. But there is a larger perspective in the view of which all questions and movements of life should be considered, and that vision should be determinative of our attitude to the loss of one so useful to the civic, social, educational and religious life of the community, and should largely compensate us for the termniation of his work among us. The principle of which we speak is the well known maxim that smaller interests must yield to the claims of higher and larger concerns. The work in which Professor Hayes has been engaged is to us a great work, but to the world, to humanity, to the church and the Kingdom of God the work to which he has been called is an infinitely greater one. To be able to mould and fashion, to give character and direction to the educational work of a great county is a tremendous responsibility and a priceless privilege. But when by every token the sphere of work which places under one's care from 200 to 300 helpless dependent children in the tender years of their life, when Godly example, patient training and careful instruction will count for most; to be father, instructor and religious guide to so large a household—to have these, as they come and go through the years of blessed toil in their behalf, to feed and clothe, to teach and lead to Christ, to prepare for life and citizenship in the great commonwealth and in the kingdom of God, is a far richer field for usefulness than is offered by the schools and colleges and universities of the world. Moreover, to have the opportunity of building an institution like this, is a privilege not given to one man in a million. It will be the good fortune of Professor Hayes to break ground on the magnificent campus of our orphanage and build the enterprise from foundation to finish. And every foot of earth he moves and every stone and brick he lays and every timber that is raised will bring added stimulus to his zeal as he realizes that he is providing a succor for the destitute in this home for the fatherless child. His head and heart and life may here pour out their lavish treasure upon the altar of human need, and the genius of his strong mind and the love of his noble soul may find adequate expression and investment in every detail of his task. We chance to know that these considerations appealed to Professor Hayes with irresistible force, and this view of the offer which came to him unsolicited finally induced him to accept. Hence, the citizenship of Rockingham county and of Reidsville should feel honored that one of our number has been called to an office so fraught with distinction and so full of usefulness. We should regard Professor Hayes not in the light of a possession of which we are wrongfully deprived, but as our best contribution to an institution that the more than eighty thousands of Methodists of Western North Carolina are determined to make the best in the state.

The trustees of the Children's Home have made a wise choice. Their superintendent will meet every expectation and hope indulged concerning his success. The people of Reidsville know this, and are sure that his success will be beyond the most sanguine hopes of any whose knowledge of him is of a mere incidental type. For five years we have seen his abilities tested. He has shown a capacity for difficult far-reaching and abiding organization that betokens a matchless skill. He has manifested a mastery of detail in the prosecution of his work that has been a marvel of comprehensive grasp and distributive force. He has displayed a business sagacity of the type that brings large and lucrative returns when invested in commercial pursuits. He was accredited to us as a man of trained intellect, finished culture and deep learning, and during his residence here he has verified every claim made for him by friends of other years. These are qualities that will be vital to the successful management of the institution to which he goes, but there are others equally essential if the orphanage is to be the best. And he who conjures before him the vision of the little ones to be gathered there must realize that more than buildings, bread or clothes or instruction must minister to their needs. Here will be heart hunger to be fed, the wounds of earlier cruelties to be healed, the hurt of former neglect to be corrected, and loveless hearts to be made warm with the fervor of a new affection and a larger life. In this field of love's great conquest Professor Hayes is a master of his art, and will bring to his task this finer qualification so essential to his work.

In addition to all these things, business organization, management, affectionate oversight, and careful training, the orphanage and the orphans must have an able champion to plead their cause. All over our conference some man must go with the message of the institution and its wards, and the burden of our responsibility for these must be laid upon every heart. No man among us is better fitted for this than Professor Hayes.

A trained thinker, a polished, persuasive speaker, he will command attention and carry conviction wherever he goes, and the heart of our Methodism will be won for this work and the perpetuity of our love for it and loyalty to it will be guaranteed in advance.

In conclusion, the Weekly extends congratulations to the trustees of the Home and to the Western North Carolina Conference upon their ability to secure the services of rProfessor Hayes, and we bid you all—trustees, conference, superintendent—God speed in your noble work—Webster's Weekly.

SHELBY DISTRICT LAYMEN'S DAY.

In connection with the Shelby District conference, which will be held at Mount Holly, N. C., June 24 to 27, please publish the program for Laymen's day, Friday, June 25th, as follows:

Subjects.

The Duties of the District Lay Leader—What has been done, and what should be done as he sees it? J. S. Martin.

Report from lay leaders of churches.

Loyalty to the Laymen's Movement.—G. W. Wilson.

Systemtic Giveing, J. W. McCoy.

The Call of God to Men, J. A. Anthony.

J. S. MARTIN,
Lay Leader, Shelby District.

GREENSBORO DISTRICT CONFERENCE COMMITTEES.

For License: J. Ed. Thompson, A. L. Aycock.

For Ordination:—E. K. McLarty, W. M. Curtis, and J. W. Ingle.

For Recommendation:—J. E. Woosley, N. R. Richardson, and L. T. Mann.

Rev. J. A. Sharp will preache the opening sermon Wednesday night, July 14th, after which the conference will be organized.

The Laymen's Movement will be given prominence Friday afternoon and night, the connectional brethren will be heard Saturday morning, and the election of delegates to the annual conference will take place Saturday afternoon. This will give all of Thursday and Friday morning to the general interests of the district—none too much time, but enough if it is not broken into. The recording stewards will please bring their quarterly conference records. Representatives of the the Woman's Home and Foreign Missionary Societies will be gladly welcomed and given a hearing before the conference, also Sunday afternoon if they can stay until then.

All interested please cut this out for reference.

W. R. WARE, P. E.

Correspondence

IF I WERE THE GENERAL CONFERENCE.

By Dr. H. M. Hamill.

The improbability of such a supposition will, I trust, be sufficient apology to brethren without a sense of humor, who may be moved to assault and battery upon a rash and simple-minded writer. As I have never been a General Conference and never expect to be, my compensation and comfort are found in having certain strong opinions and putting them in print. It is a sorry Methodist who has no concern as to what a General Conference has done or may do, and a very sorry church that allows its thinking to be done by a few self-appointed leaders. Certainly the Christian Advocate, as the great connectional organ, will do wisely to admit under limitations, those who would use its arena for discussion of General Conference matters in 1910, even if some of us belong to the class who rush in where angels fear to tread. If I were the General Conference, therefore, which shall meet in Asheville next year, this is what I would do.

1. I should select not less than five bishops, in view of the probability that some of the present college of bishops may ask to retire, leaving all too few for the work of a great church of one and a half million members, covering a vast territory at home and abroad, and with large expected increase of population and episcopal service imminent. With the addition of the five appointees there would then be not one bishop more than is now needed to keep Southern Methodism on the front line. In electing these bishops I would remorselessly and joyfully turn down every man who had even the smell of an episcopal lightning rod about his person or in his luggage.

2. I would have the committee on episcopccy assign each bishop his episcopal residence for the ensuing quadrennium and require its observance; for the reason that the church has needs and rights above all personal considerations, and should be given the advantage of placing its bishops where they can do the most good. It means much to the strategic centers of our Methodism that our bishops are residents in them. If anybody wishes to object, I would ask by what rule or reason have we made bishops free from the yoke of itinerancy while we put it about the necks of all other effective ministers?

3. One of these bishops I would assign to residence for a quadrennium in the Orient, where he could do great and needed service to a church that expends its best blood and its hundreds of thousands of dollars to save the heathen. There is no graver need at this time than for a well-chosen bishop among the millions of Japan, Korea, China and India.

4. If I were the General Conference, I would elect the bishops for a term of eight years, with eligibility to re-election for a second term; and at the end of sixteen years' service I would give them enough pension to live comfortably upon, let them retain the title, and do any service except that pertaining to episcopal administration. If one objects that a General Conference could not thus change existing tenures and conditions, I make answer that the admitted power of a General Conference to make or to retire a bishop carries with it the power to terminate or modify the office in whatever way will not "destroy the plan of the itinerant general superintendency." For the benefit of those who without question have allowed the illusion that a bishop's office is for life I refer them to Methodist history and especially to several masterly discussions of the matter by constitutional experts.

5. I would have the college of bishops at its annual meeting decide by vote all transfers of preachers, remitting to a special committee of bishops ad interim cases of exigency. I am happy in believing that the professional "giraffes" of Southern Methodism would soon become extinct under this system, and certain bishops under whose benevolent and sheltering wings they have repos d would be relieved of a part of their earthly tribulation.

6. I would apportion a sufficient amount to provide each effective bishop with a firstclass secretary-stenographer, who would do all writing, conduct all routine correspondence, keep track of all episcopal engagements, and save our bishops from clerical grind to work suited to their office and ability. I think I am nearer the truth when I say that we have parsimoniously killed or disabled several of our bishops within the past two decades by compelling such clerical labor.

7. For the sake of bishops, connectional officers, boards, pastors, and, in short, for all interests of the church at stake, I would relieve the congestion of annual conferences in the fall and place a dozen or more of them in the spring. With conditions changing in the South, which before the civil war perhaps justified this fall congestion, I doubt if there would now be loss by carrying over a part of the conferences to the spring; but with such loss admitted, I insist that the present plan is a menace to the best work of bishops, pastors and church.

8. I would have each annual conference nominate to the presiding bishop twice as many names for presiding elders as are needed for the ensuing year, the bishop to appoint from the list of nominees. If somebody interjects that this has "all been threshed over," my answer, in the language of the poet, is that

"Truth crushed to earth shall rise again,"

and that I would keep on threshing until the annual conference exercised its inherent right to at least nominate its overseers. As it now is, the so-called "cabinet" has much to do in the making of presiding elders, though the appointive right inheres legally in the bishop alone. If custom has thus made law, let's start another custom.

9. I would empower and instruct the bishop, upon recommendation by his cabinet of presiding elders by a two-thirds vote at the annual conference session, to extend the pastoral time limit when in their judgment of the necessities of the case such extension is demanded for the good of the church. Precisely such action, though by another process, was recently taken at the Baltimore Conference under the Discipline, paragraphs 99 and 358. This is far better than a sweeping removal of the time limit as was made by the Methodist Episcopal Church.

10. I would authorize and instruct the district conference to appoint a corps of lay leaders for the district, the best men available both spiritually and educationally, who should be given a plan of work by the presiding elder to the end that a service of worship as in English Methodism, should be held every Sabbath at every church. For the benefit of these men, especially such as might be slow of speech, I would have a book of worship prepared for leader and people. I know nothing that would so strengthen the weak places in our church as the holding of such weekly Sabbath services in connection with the Sunday school session, which often falls to pieces on the Sabbaths there is no adult service of worship. I would not ordain these lay leaders or require a course of study and examination, but I would commend to them proper books to be read. The old order of local preachers is scarcely more than a name, and it should be displaced by laymen with definite assignment as above. I believe that enough good men could be found in every district.

11. I would relieve the congestion of work and worry that is now made to fall upon the undergraduate pastors, who must be harried at the closing the conference year by the double hardship of the pastor round-up and the ordeal of examinations at the seat of conference either before or during the session. I would do this by having the district conference to conduct the required examinations, and only in grave emergencies should examinations be deferred until the annual conference. This plan might cause the holding of district conferences later in the conference year, but this would be better than the harrowing of the young men by hurried and sometimes farcical examinations at the annual conference. I am not dealing in theory, as I have had part in the successful working of such a plan.

12. One of the things I would certainly do if I were the General Conference would be to give life and power and fuller democracy to our church down at its very foundation by requiring the first church conference of the conference year to elect all the local church officers de novo—stewards, trustees, class leaders, league and Sunday school officers (I would add teachers, also). If anybody challenges the wisdom and opportuneness of some such legislation, he has only to note the signs of the times. Grim Calvinism has smoothed its wrinkled front in the presence of Armenianism; and in like manner, whether we like it or not, hierarchical ideas are surely giving place to the ideals of a church democracy. Our laymen are looking over the ecclesiastical fence in which they have been shut in, and are thoughtfully noting the larger powers of the laity in other denominations. Nobody knows better how to ring the changes on this difference than do our good friends of the Southern Baptist and Presbyterian churches, nor or they losing members or prestige by the comparison. On what principle of right indeed, should a retiring pastor, with perhaps not a few pastoral blunders to his credit, be allowed to blunder most of all by loading up his successor and crippling the church with his partizans and nominees? Yet I have seen this done many times, to the hurt of the new preacher and the sacrifice of a year of progress and harmony. Macauley never said a truer saying than that "the best cure for the evils that freedom produce is—freedom!" Change "freedom" to "responsibility" and the maxim is most true and pertinent to our Southern Methodist laity.

13. I would give to every connectional officer of the church a seat, without vote, in the General Conference, and allow his free participation in all debates, not only in his own department matters, but all others, for the reason that all departments of our church are more and more being correlated. These connectional men, being the servants of the General Conference, would be better without vote than with it, in accordance with the best business usage; but there are both fairness and wisdom in allowing them the freedom of the floor not as voting delegates, but as heads of departments. Such a plan would put an end to their candidating for the General Conference either through their partizans or by their own efforts, and that would allow the full delegation from a conference to come from its rank and file. In a certain conference three connectional men are usually chosen out of a delegation of five, and I submit that it would be better to allow the three the right of participation in the General Conference without vote (which they have no reason to covet) and to elect the full five delegates from the regular workers of the conference.

14. I would make a gener l rule, applicable to all annual conferences, providing for board, anniversaries, speeches, and reports at annual conference sessions by connectional men and representatives of boards and departments. Such a plan could easily be formed, and it would save much time, expense money, and embarrassment to the speakers, to the conference, and to the church. As it now is, it is little better than bedlam in some conferences, and grave interests suffer because of the confusion of dates and speakers. So serious a matter, involving the rights and duties of the official leaders of the church, as well as the profit of the conference, should not be left to the determination of a local committee of two or three persons called a "committee on public worship." Such a committee has its proper supervision over acts of worship, but not over the weighty business of the general church.

15. I would revise the ritual for infant baptism, so that baptismal regeneration should not be a part of it, and so that Baptist and Campbellite spectators might not find our preaching and practice at variance. In this ritual I would most carefully interpret the doctrine of Southern Methodism as to the relation of the baptized child to the church and kingdom of Jesus Christ, in view of the fact that there is marked jumble of views among preachers and laymen upon this most important fundamental doctrine. And I would further construct a simple special ritual, as impressive and beautiful as could be made, for the formal reception of baptised children into church membership. No Roman Catholic bishop should "confirm" his white-robed child candidates with more beauty or impressiveness than I would devise for the duly baptised and instructed boys and girls who come for membership before the altars of our Methodism.

16. Not the least of my doings, if I were the General Conference, would be to make secure forever by legal bonds that no man might break the ownership and control of our Methodist university, colleges, and schools. As long as grass grows green and water runs to the sea I would make sure that spineless Methodists could not barter church loyalty for Carnegie gold.

17. Finally, if I were the General Conference, I would not adjourn until I had subsidized the Christian Advocate to an extent that would give it to all readers at one dollar per annum. For the sake of the church and its needs and the need of every member of Southern Methodism to take and read the connectional organ, I would keep this up until in every home the Advocate was part of the house-

hold reading. And in the doing of this I would in the end magnify and not minimize the local conference Advocates.

THE TWENTIETH CENTURY ORPHANAGE.

(Prize essay read by Miss Linda Lowe Shuford, of Newton, at the recent State Normal College Commencement..)

This is essentially the age of the child. The child laborer, the little criminal, the child of the slums, the defective child, the dependent child, and the healthy every-day child—each has received a large share of attention in this twentieth century. Recently, our attention has been specially directed toward the care of the dependent child. There are many different agencies planning and making provision for his welfare. Of these, two are of especial importance; the Children's Home Society, representing the idea of finding a suitable home for the child; and the orphanage or asylum, embodying the idea of the home, the school and the church. Lately, there has been a strong sentiment in favor of the home placing societies in preference to the orphanage. A thoughtful and conservative view of the situation will show that there is need for both lines of work. Each has a wide mission and a mission peculiarly its own. There are children for whom there would be no difficulty in finding homes| The better born children of respectable parentage, the fair and comely child, the infant and the very small child—these as a rule can be easily placed. "But what will become of the child that nobody will take—the child that is born of godless parents and that heredity has put at a disadvantage—that child that is advanced in years and has fallen into evil habits—the dull and backward?" What will become, too, of the thousands of half orphans whose fathers are dead, whose mothers are overburdened widows, and who often present to us causes of greatest destitution and need? Not for one class of the little motherless ones, but for all, the institution provides a home and with a quiet, patient faithfulness, strives to develop character and accustom the children to those virtues that make for sturdy manhood and womanhood, for success and happiness in life.

Like all great works the orphanage has grown from a crude beginning to its present state of efficiency. High ideals, industry, orderliness, wholesome recreation, industrial as well as mental training, and, above all, the preservation of the home atmosphere and spirit—these are conspicuous features of the orphanage of the present day. It is the institution at this period of its growth—the twentieth century state—marking as it does the nearest approach to ideal family life, that is considered in this paper.

The most characteristic and important, indeed, one might say the fundamental feature of the present day orphanage is the change from congregate housing to the cottage plan, for no feature in the development of the institution has been more potent in arousing and cultivating the genuine home atmosphere. This system, in the physical, mental, industrial, and moral training of the child approximates closely that given in the ideal home. In an institution where hundreds of children are cared for on the congregate plan it must be that the individual development afforded each can be but meager. It was with this conviction that there was evolved the cottage plan to give the children room for larger growth. They are separated into groups to live each with a matron who directs the cottage and has a motherly supervision over the littles ones under her charge. Usually, each cottage has its own kitchen, its own garden, its own chickens, its own dog, and cat, and sometimes its own baby. Around each centers real human experience and human emotion. The little residents feel that they belong there, and there are "anchors of love and pride and hope going down deep in the soil of human relationship." Every phase of the child's life is thus made more natural and homelike

Under the old congregate system there was so much work for the matron to do that she could provide only for the child's bare necessities. How hungry the little hearts must have been! Under the present system, however, every effort is being made to have the cottages so sanitary and convenient that the matron will have more time to spend in keeping the faces of the children bright and their little hearts happy. In one of the orphanages in our own state, the beds in one of the small children's cottages have straw matresses and the superintendent is now planning to have felt ones. Not that the straw ones are not soft and comfortable to the wee,tired bodies as they snuggle down into the depths at bedtime, but that every morning the mattresses must be stirred up and too much time is thus spent that might be given to the direct care of the little folks.

This division of the children into groups has made it possible for those in charge to give closer and more personal attention to the physical welfare of the child. The little lady with the hacking cough is carried at once to the sunparlors of the model infirmary. Here her cot is placed and with nourishing food, pure air, and sunshine the frail body becomes strong and sturdy. John, the pet of one of the institutions now, was on his arrival a serious problem. He was sullen and stubborn, dull and slow. But the matron carefully watched and studied him and soon she saw that there must be some physical cause for his unhealthy disposition. He was examined by the physician and adenoid growths were found that had made him almost deaf. When these were removed, John was a different boy, and the present cheerful, lovable child, is the result. In each cottage there is a small medicine chest to which the matron holds the key. Here are the standard remedies for the bumps, bruises, and cuts that are the pertion of every wide-awake youngster.

The cottage plan promotes not only the child's physical welfare, but his mental training as well. When the winter's supply of fuel is bought, the cost of our "coal" is figured out as an arithmetic lesson. If turkeys are high in price, the children, having estimated the amount saved, agree that chickens will answer nicely for the Thanksgiving dinner. Does Freddie White fall on the ice and break his arm? There are X-Ray photographs made of the fracture, and the cottage children study and remember the location of the ulnar bone because Freddie White broke it. The robins find a nesting place in the cherry trees outside some cottage window and all summer an eager group of naturalists study bird habits. Tommy, the bright boy of cottage A, will put forth every effort to maintain a high standard in his school work, because he knows that all the boys of the house have bragged that he'll stand higher in arithmetic than Willie Jones in cottage C.

The problem of the child's moral training as well as that his physical and mental has been solved by the cottage plan. This system provides abundantly for the child's occupation and where this is true, punishment has a small place. The occupation may be either work or play, but in either case there is furnished an outlet for surplus energy. Then, too, the child of the cottage has a feeling of ownership, of responsibility that the child of the congregate system does not feel—responsibility lies at the very foundation of morality. In an institution employing the cottage system, one of the boys in a spirit of vandalism, made a long scratch through the paint of the newly decorated walls of the bedroom. The other boys of the cottage immediately haled him to the office for a "good licking." But the youthful jury was informed that there was no close relation between the scratch on the wall and a good licking. They must try again, they were told, and submit their decision next day. This time it was more rational—the offender must sleep in the attic and go to bed in the dark until they thought it safe and proper for him to return to the bedroom. He was kept sleeping in the attic for about six weeks with two noticeable results—the correction of the boy, and a great uplift of cottage spirit and of respect for nicely kept walls and furniture. In the same institution, Mary Smith was an incorrigible girl of fourteen. All her tasks she performed but fitfully. One day there arrived at the orphanage a chubby, dimpled little fellow only a few days old. When he was brought into one of the cottages and saw no face that he knew, his blue eyes grew bigger and bigger and his mouth was puckered up for a cry. Here was a task that won Mary's heart and afterwards her earnest devotion. Her harsh, strident voice took on a softer note as with dreamy lullabies she tenderly hushed "my baby."

In no feature of the cottage system does the child's daily experience enter more fully into his training than in the kitchen. No amount of instruction by a teacher of domestic science in the institution school can rank in value with the thorough training in preparing cooking and serving the regular meals from the individual kitchen. In addition to the training it gives, the cottage kitchen does away with much of the monotony of the prescribed daily menu, and ennables the children to have many of those little extras that form so large a part of the small child's pleasure. One ceases to hear conversations like the following:

"After they had tucked themselves in bed, a voice very near me, and which I recognized as Julia's, whispered, 'May, are you asleep?'

"'No,' muttered May.

"'Say, is tomorrow bean or molasses day?'

"'Bean,' replied May, and then all was silent in the dormitory."

But the kitchen does far more than simply provide for the boys and girls a training school and a varied menu. It is one of the most important factors of the orphanage for the awakening and development of home love and home attachment. Every man or woman reared in the earlier homes of this country, retains through all succeeding years, sweet memories of the dear old kitchen. How we looked forward to dinner or supper when a course of especial interest to us was to be served or when we had assisted in the preparation of it! One of the most delightful descriptive touches from the pen of Dickens is the description of the Cratchit's Christmas dinner in the preparation of which all the Cratchits from the oldest to the youngest had had a share.

"Bob compounded some hot mixture in a jug with gin and lemons, and stirred it round and round and put it on the stove to simmer. Master Peter and ubiquitous young Cratchits went to fetch the goose, with which they soon returned in high procession. Mrs. Cratchit made the gravy (ready before hand in a little saucepan) hissing hot. Master Peter mashed the potatoes with incredible vigor, Miss Belinda sweetened up the apple sauce; Martha dusted the hot plates; the two young Cratchits set chairs for everybody not forgetting themselves and mounting guard over their posts, crammed spoons into their mouths, lest they should shriek for goose before their turn came to be helped. At last the grace was said. . . . .

"There was never such a goose! Bob said he didn't believe there ever was such a goose cooked. Its tenderness and flavor, size and cheapness were themes of universal admiration."

Verily, childhood is the period of keen tastes and appetites. A restaurant dinner served from a central kitchen may do for business men and busy women, but the early home of childhood is seriously incomplete without the kindling wood and kitchen stove, the singing kettle, the pantry and the cooky jar.

Among the characteristics of the twentieth century orphanage, one of the foremost is that of wholesome recreation. The cottage system provides for this far more abundantly than the congregate plan could do. In each of the cottages for the smaller children there is a playroom or nursery. Here,on the cold winter days they may come with their toys and romp and tumble to their heart's content. Often the inmates of one cottage entertain those of another. There is a program of songs, recitation, games, and last and best of all some slight refreshment—all planned by the young hosts and hostesses. In the winter these little gatherings must necessarily take place in the cottage, but in warm weather they are held on the lawn in picnic fashion.

4%

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From The Field.

Young People's Missionary Movement, Asheville Conference, July 2-11.

On the second of next month (July 2-11), almost at th efoot of lofty Mt. Mitchell, on the Assembly grounds of the Presbyterian church, at Montreat, N. C., will gather throughout the entire South choice young people interested in the great missionary issues and work of the day.

Montreat is delightfully cool and quiet. It is reached by a short drive from the railroad station Black Mountain, N. C., which is fifteen miles east of Asheville, on the Southern Railway. Two commodious hotels and a large auditorium will be wholly at the service of the conference.

About a month ago we gave space to an account of this conference, and we now take pleasure in a second time calling the attention our readers to this most significant meeting. Some very remarkable and most far-reaching results follow the annual work of this conference. It has proven an effective training camp for young leaders in the church at home and in the foreign field. The Mission Boards of all the denominations unite their efforts here. In more than a score of cities special committees have organibed in the various churches in a systematic effort to secure the attendance of some of their most promising young people. It would be a great blessing if every church in the South could come into direct touch with this conference so full of education and inspiration. Moreover the time of the year and the location add the attraction of a pleasant summer outing.

The program this year is one of the strongest ever offered. Dr. T. B. Ray, of Richmond, Va., is the presiding officer. Among the leaders and speakers, in addition to the Mission Board secretaries, will be Rev. Jno. E. White, D. D., Atlanta; Rev. T. D. Ellis, Macon; Rev. E. A. Brown, Asheville; Rev. C. G. Hounshell, Korea; Rev. J. W. Bradley, D. D., China; Prof. C. T. Henderson, Secretary Layman's Missionary Movement, Baptist church; Dr. Dunbar H. Ogden, Atlanta; Dr. A. P. Parker, China; Dr. E. O. Brown, Vanderbilt University; Mr. Edmund D. Soper, and Mr. Harry S. Myers, General Secretaries of the Young People's Missionary Movement, New York; Dr. Edwin M. Poteat, Furman University.

For full information and literature address, R. L. Wiggins, Jr., Montreat, N. C.

From Old Virginia.

I stood the other day in the home of a saloon keeper and beheld a sad faced wife, hovering over the trembling form of him who had poured out the sparkling death and dashed the hopes of many was the death angel ready to break life's brittle thread, and hard by the bed stood the devil waiting to close out the mortgage on his soul.

It is Saturday now. The clink of the glass is hushed. The countrymen who journey hither for their supply of liquid death on Saturdays have all day been walking to the barroom door reading a note and walking away. The passing idler, the Sunday sot, and other thirsty ones walk by, look in and with a clouded brow pass on. Hanging on the door is the gruesome black. The barkeeper is dead, goes the news. How far from the truth this is. Would that such men could die, but, alas, there is no death.

The hands that for years have dealt out that which clouds the brain, racks the nerves, shortens the life, ruins the home, keeps up crime, produces poverty, and breaks women's hearts, are folded on his breast. His last night's on earth were nights of delirium. All through the slowly dragging hours as he neared the judgment seat of the Almighty he was counting the money he had wrung from the unforunate souls as he gave them ruin for their gold. His weary, fevered mind ran through bills and made plans for the future. Thus he spent his last hours in this world, till the court crier of eternity called him to stand before the throne and be tried on the warrants of God.

Around the lifeless form today sets the liquor seller's widow, three daughters and a son. They can count their money almost to fifty thousand. What does he leave them? Those dollars every one are stained with blood. Many of them are dollars that ought to have gone into hungry mouths and on half clad forms. That stricken group can recount no deed of mercy, no home brightened, no heart made glad, no soul bettered. They cannot recall when the fallen one went to church. He never led them there. If the world is ever redeemed they know he has no hand in it. They also know how much he has helped to damn it. If they ever reach heaven they know he will not be there. All their lives they must wear the stain he placed upon them. Does the fifty thousand atone for this? Had you not rather be the poor farmer who falls on sleep and leaves his widow and children a poor home and a good name? Had you not rather live so that when the herts that have loved you ache beside the open tomb they can feel the assurance that you have gone to the better land while they have no where to lay their heads, than have them turn from the grave to count your gold all day, only to feel that it was blood money and that you had lost your soul? What are we leaving our widows and orphans? They want something in those dark hours more than money. We all can't leave them fine homes and large bank accounts, but we can leave them rich in a life spent for God and dying experience worth more than millions.

The bar keeper will be buried tomorrow. I don't know what the preacher will say. A long line of hired carriages will follow his form to the green hill, and doubtless a large company will follow too, but in that throng there will follow no soul he has saved and no life he has bettered, not a single heart he has gladdened will be there. Is it not far better to feel that some soul you have helped will follow your lifeless form to the tomb, and shed a tear of love and sorrow because you have gone than for all the hired carriages in the city to swing along after your corpse while your widow pays the bill? How is your funeral going to be, brother? Life is worth living and death worth dying if souls come to look upon your bier saying, "He helped me. He saved me.' Ten thousand times more eloquent in this world and the world to come is that tribute, than the oration of Ingersol over the grave of his brother.

J. M. ROWLAND.

Resolutions Adopted in Memory of the Late Mrs. E. L. Piper, by Mrs. S. C. Anderson's Class of West Market Street Sunday School.

In Christian love and sympathy for each other, we meet as a Sunday school from Sabbath to Sabbath for the study of the Holy Scriptures. Our purpose is to study God's word, and thereby grow in grace and in the knowledge of our Lord and Savior Jesus Christ, and to try to walk in the way in which He would have us to go. So closely have we been drawn to each other, that each member feels the absence of another; and now that we are called upon to give up one of our much loved members, we feel the loss deeply. Therefore be it

Resolved 1. That in the death of Mrs. Piper our class has sustained a loss that can scarcely be expressed in words. Her presence was ever an inspiration and her words of cheer gladdened the hearts of those with whom she met. Her ever ready response to any suggestion, shows the deep interest she felt for the Master's cause, and that she made the Bible her guide.

Resolved 2. That while we shall miss her sadly from her place, and look in vain for her coming, yet we bow in submission to the Father's will, and know full well that our loss is her eternal gain.

Resolved 3. That with more earnest purpose we strive to emulate her example in doing good, and that we may meet her as an unbroken band at our Lord's coming.

Resolved 4th. That a copy of these resolutions be sent to her bereaved husband, to the city papers, and a copy spread upon the minutes of the Sunday school.

THE CHILDREN'S HOME.

Treasurer's Report.

Previously reported	$277.02
North Charlotte	1.62
Valle Crusis	2.00
Hill's Chapel, Lowesville ct...	1.02
Plateau, South Fork ct.	1.00
Zion, Pleasant Garden	1.37
Mooresville	4.57
Concord, Coleridge ct.	8.00
Trinity, Thermal city ct.	3.45
Boone	1.76
Snow Hill, Sulphur Springs ct..	.55
Cedar Valley, Caldwell ct. ...	2.00
Lilesville	1.40
Yadkinville	1.00
Central Falls, Asheboro ct. ...	1.16
Olin, Iredell circuit	2.00
West Hickory, Hickory circuit.	2.15
Shady Grove	2.00
Rutherfordton	2.39
Mt. Grove, Table Rock circuit .	1.35
Cleveland, Woodleaf	1.06
Harris' Chapel, China Grove ct.	.62
Mt. Olivet, Concord ct.	6.10
Pisgah	4.20
Norwood	12.46
Stoney Hill, Albemarle ct. ...	1.40
Holts Chapel	.30
Shiloh, Kannapolis	.80
Gilboah, Polkton	.70
Ollinger, Hot Springs ct.	1.00
Piney Grove	.54
Woodleaf	1.00
Hardison Chapel, Davie circuit,	1.25
Ramseur	12.14
Sandy Plains	1.30
Glencoe	1.00
St. Peters, Belwood circuit ...	2.00
Shoal Creek	2.60
Wesley Chapel, Troutman ct.,	.65
Zion, N. Thomasville circuit ...	.60
Charlotte (no charge given) ..	1.65
Lebanon, Green river	.70
River Bend (additional)	1.50
Salem, Forest City circuit ...	2.01
Davidson	2.28
Friendship	1.32
Cox's Chapel, Sparta circuit ...	1.17
Rehobeth	.80
Hopewell, Catawba circuit ...	.70
Total	$381.66

$17.36 reported last week from Forest City, should have been credited to Forest Hill, Concord.

G. F. IVEY, Treas.

Hickory, N. C.

THE LOOM OF LIFE.

A king who was himself an expert weaver once engaged a company of weavers to weave for him a large and very fine fabric, telling them that whenever they met any difficulty, or needed help at any time, in any way, to come to him and he would gladly help them. Among the company was a little girl whose work seemed to progress much more rapidly than the others, and whose work seemed to run smoothly along, while the others were often in difficulty. At last it was resolved to ask her the secret of her success. Accordingly, several of the company went to this girl with this question. "You remember,' said she, "what the king told us?—that when we needed help to call on him." "And so we do," they replied, "whenever we get into any great difficulty." "O, but I do not wait until I get into any great difficulty," said she, "whenever my thread knots or any little thing arises, I go immediately to the king, and he straightens matters up for me."

What a lesson for each of us! We are all weavers at the loom of time, weaving the fabric of our lives; and the King who in this case is also our Father in heaven, has given us the privilege of calling him to our assistance at any time, and of talking with him about any problem of life. Not only may we take some things to him, but anything; for he says, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

And yet, how many there are who are like the majority of the company of king's weavers—wait until they get into some great difficulty before calling their King to their aid, thinking, possibly, that their little cares and worries and problems of life are too insignificant to carry to him. And by thus acting they are missing much of life's true joy and happiness. The old proverb says: "It is the little foxes that spoil the grapes"; so, also, it is the little cares and worries and sins that rob life of its peace and joy and happiness, and lead at last away from our King and Father.

The only safe plan is that of the little girl. Do not wait until your difficulties are mountain high, and have robbed life of its sweetness, but the moment any little care or trouble or temptation arises, go immediately and tell your heavenly father all about it, and he will smooth out the wrinkles of care and worry, and give help in all the problems of life, and we shall be able to truly say with the apostle that we know that all things are working together for good to those who love God.

"A blind boy stood beside a loom
And wove a fabric to and fro
Beneath his firm and steady touch
He made the busy shuttle go.

"'How can you weave?' we pityingly cried.
The blind boy smiled. 'I do my best;
I make the fabric firm and strong,
And One who sees does all the rest.'

O happy thought! Beside life's loom,
We blindly strive our best to do.
And He who marked the pattern out
And holds the threads, will make it true."

—Rev. Fred. Read.

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A SNAP For LIVE AGENTS

BAPTIZED WITH FIRE.

When a lecturer on electricity wants to show an example of a human body surrounded by fire, he places a person on a stool with glass legs. The glass serves to isolate him from the earth, because it will not conduct the fire—the electric fluid. Were it not for this, however much might be poured into his frame, it would be carried away by the earth; but, when thus isolated from it, he retains all that enters him. You see no fire; you hear no fire; but you are told that it is pouring into him. Presently you are challenged to the proof, asked to come near and hold your hand close to his person. when you do so, a spark of fire shoots out towards you.

If thou, then, wouldst have thy soul surcharged with the fire of God, so that those who come near thee shall feel some mysterious influence proceeding out from thee, thou must draw nigh to the source of that fire to the throne of God and of the Lamb, and shut thyself out from the world—that cold world which so swiftly steals our fire away. Enter into thy closet, and shut thy door," and there isolated "before the throne" await the baptism; then the fire shall fill thee; and when thou comest forth holy power will attend thee, and thou shalt labor, not in thine own strength, but with "demonstration of the Spirit and with power."—Rev. William Arthur.

THE MELODY OF LIFE.

The desire of happiness, beyond all doubt, is a natural desire It is the law of life itself that every being seeks and strives toward the perfection of its kind, the realization of its own specific ideal in form and function, and a true harmony with its environment. Every drop of sap in the tree flows toward foliage and fruit. Every drop of blood in the bird beats toward the flight and song. In a conscious being this movement towards perfection must take a conscious form. This conscious form is happiness—the satisfaction of the vital impulse, the rhythm of the inward life, the melody of a heart that has found its keynote. To say that all men long for this is simply to confess that all men are human, and that their thoughts and feelings are an essential part of their life. Virtue means a complete manhood. The joyful welfare of the soul belongs to the fullness of that ideal. Holiness is wholesome. In striving to realize the true aim of our being, we find the wish for happiness implanted in the very heart of our effort.—Henry van Dyke.

LOVING SERVICE.

Service and sacrifice are the natural language of love. Other men may have ambition for themselves, but a Christian must do as his Master did —serve humanity. The life that end ed on the cross, how little it is understood! How many know that there is but one material of which a cross can be made? There was never yet the cross of gold or silver or precious stones; the only material that can get into that shape is love; love that manifests itself in service which will not shrink from sacrifice. The first recorded word of Christ was "Wist ye not that I must be about my Father's business?" and his last, "It is finished." What lies between these words? Constant ministry. When he said, "Let him that is chiefest among you be servant of all," he outlined the form that the Christlike must take. —Amory H. Bradford.

Your assurance of salvation does not depend upon your feelings about Him, but upon His about you.—R. J. Campbell.

The Epworth League

CONDUCTED BY

Rev. R. E. Atkinson, West Asheville, N. C.

Send us the news.

Don't send us poetry, but send us the news.

Rev. T. E. Smiley, of Weaverville, writes: "We have a good and a live League."

If you have nothing else to report, send us a duplicate of your monthly report.

The Epworth League is not retrograding—it's only a portion of the church members and a few preachers. Don't be alarmed.

The Waynesville district League cabinet will meet in West Asheville this week for the purpose of arranging for a District League Institute in mid-summer.

The question now is, which is to be the banner district of the conference? Waynesville says she is going to be. Good for Waynesville. She is little, but plucky.

We are glad to know that some progress has been made in Epworth League work in the Asheville district since annual conference. There has been a gain of one chapter and 25 members. This is only the beginning. Wait until after the two district league conferences which are to be held in mid-summer, then read what has been done in tnis district.

Apart from mother's knee there is no place where the child can learn so readily to pray as at the Junior League. There is no place that affords so great an opportunity for devotion and development for the young people as the devotional department of the Epworth League.

We have it that Rev. G. G. Harley recently made in Tryon at the district conference a great League speech. We are not surprised in the least. Brother Harley is an Epworth Leaguer. We are very sorry, indeed, that we could not be present to hear it. We hope those in the district who needed to hear it were present.

The last issue of the Epworth Era reports the organization of eleven Leagues in one week, or thereabout. These Leagues were not organized in one corner, where the League is popular, but in seven states, viz: Texas, Alabama, Kansas, Georgia, Maryland, Arkansas and Kentucky. Is the League unpopular? Is it dead?

The Asheville district will hold in midsummer two district Sunday school and Epworth League conferences. One will convene at Weaverville and the other at Fletcher's. Revs. D. Atkins, D. D., the presiding elder, T. E. Smiley and D. R. Proffit comprise the program committee.

The Rev. James E. Jenkins, of the Alabama Conference, in writing of his work, said: "This makes us four Leagues on the Wylam circuit, and we expect to accomplish something through the League that could not be accomplished otherwise."

If the pastors in our conference will do as the above Alabama pastor is doing there will not be in the near fuure many charges but that will have splendid and effective leagues.



We should like for every Leaguer Sunday school teacher, church member and pastor who has been benefitted in any way by the Epworth League to drop a line to Rev. R. E. Atkinson, West Asheville, N. C. If the league has been a source of blessing to you this year please let us hear from you. Tell us in what way the League has helped you. Please do not overlook this little request. It is vital.

Still we go forward. A senior league has been organized at Moraian Falls and a Junior League at Winston-Salem—Burkhead. While we are organizing new leagues let's retain all we have. Let's see to it that no leagues die. We congratulate the pastors of the above charges.

It has been reported that some of the pastors of our conference do not hesitate to declare publicly that "the League is a failure." When we hear of a pastor denouncing the league we refer at once to the conference journal and familiarize ourselves with his administration. We have found in a number of instances, that pastors who can see no good in the league, or who considers it useless, have not as far as their relation to the Epworth League is concerned, been a success. We have found in a number of cases where these brethren failed to organize Leagues, or they have let those that were organized drag and die. We recall a number of cases where their successor soon organized, or re-organized the league. The league is not a failure, in any sense of the word, but in cases, as above mentioned, it is the individual.

Have you seen anything in the League columns with reference to your league? If you have not, perhaps you have wondered why. Well, we have not really had the time to run over and get your report. It is very probable that we shall not have the time in the future to call for anything that you might have to submit. Perhaps you had better appoint one of your Leaguers corresponding secretary, if your secretary is too busy to report. Let such an one report all special services, when they are held of what natrue and the success of same. Now seriously, if you have any special plans for the future write us about them. Doubtless it will be very interesting and encouraging to other Leaguers. You will render us a great service and kindness if you will write us a few lines occasionally.

Asheville District League Report.

We, the committee on Epworth Leagues, recommend that Leagues be established in all the pastoral charges. We find that there are 17 pastoral charges. There are nine without any League—either Senior or Junior.

This is not a good showing for Methodism in our district—one half without this great force for our young people. We know of no better organization in our church that is more valuable for the training of the young than this. Therefore, we urge that all pastors put forth every effort to get this branch of our church work well established.

Where a pastor has uphill troubles in organizing, we suggest that he begin with three members if he can not begin with more.

JOSEPH FRY, Chmn.
F. V. HUNTER, Sec'y.

The Christian Life.

SOMETHING BETTER THAN GOOD MOTIVES.

It is possible to make such a god of our motives that our duty to God gets shoved into the background. There are people who pride themselves more on their motives than on their duty-doing. With them, duty does not often get done. Such persons, for example, say with evident pride that they won't go to church unless they feel a strong desire to worship, or to get some special help; that to go merely from habit is too perfunctory for them, and will destroy the real purpose of the church service. So they stay away. If they feel like giving to a good cause, and can give from a conscientious motive, or desire, to help that cause, they will give; but under no other circumstances. At other times, when their motive happens to be exactly in the line of their duty, they will actually refrain from doing it lest people should think their motive was an unworthy one. They will not put a large bill on the contribution plate for fear they would be suspected of doing it for "show." Thus, motive or seeming motive, comes to be only a perilous form of self-examination or actual self-pleasing, and blocks progress at every turn. It is dangerous to waste much time or thought over our motives. We need never be afraid of doing our duty; whether from enthusiastic and high minded motives, or from stolid determination to do it anyway makes little difference.—Sunday School Times.

THE COURAGE OF MOTHER'S CONVICTIONS.

To hold steadily to one's own convictions as to what is best for a child in the face of the criticism of other members of the household, requires considerable courage on the part of the mother. Grandmothers, aunts, older brothers and sisters and visitors as well, often express their opinions with the freedom to which they feel their affection entitles them, or perhaps create an atmosphere of silent disapproval which is almost as hard to bear. Especially is this the case when the line of action resolved on, out of deference to infirmities of body or spirit, may seem over-indulgent. For the child's credit, as well as her own, the mother is often tempted to stiffen her discipline at times when observation is specially concentrated upon it. But the perplexity into which the child will be thrown by these apparent caprices, and the loss of confidence which will result, far outweigh any possible gain. The more there are to please, the more certain should the sensitive little creature be that he knows, at least, how to please one.—Congregationalist.

DORCAS AND THE WIDOWS.

When Peter arrived the widows wept and showed him all the coats and garments that Dorcas had made. She was the type of the old-fashioned woman. They could not speak for weeping, but Dorcas' work spoke for herself. Dorcas emphasizes the lesson, "Whatsoever thy hand findeth to do, do it with all thy might." You should always find work for yourself and the work for which you are best fitted. Dorcas was only a little fragrant flower blooming unseen, but the aroma of her charity has filled the world. "Wheresoever the gospel is preached, this that she hath done will be told for a memorial of her." Such good deeds cannot be interred with one's bones. The crowning glory of woman is that she is worker at home. Not a slave, but a doer of good works. Woman's love makes a home. Whether married or a widow or single she carries an atmosphere of love with her that casts its influence upon others. Dorcas was first a disciple, next she was full of good works. She was first made good, then she did good. She did well what she did. Not quantity, but quality is what is sought for in the kingdom of God. —Selected.

ON HEAVEN.

"If I could be out of physical pain," said a lifelong invalid, "I would ask no other heaven." "If I could be in a place where I might know that my husband never could be killed on the train!" cried one of the gentle worriers, whose capacity for suffering is neither understood nor respected by the sanguine. * * * "If I could take my children to a world where every time I hear a croupy cough my heart did not stand still with terror," urged another, "that would be heaven for me." The mulatto girl who burst into joyful tears at first sight of a marble bust of herself, "because it was white," caught a glimpse of her heaven before its time.

"Heaven must be like any other form of happiness, only 'more so,'" said a thoughtful man. "And the conditions of happiness are three: a clear conscience, something to do, and some one to love.—Elizabeth Stuart Phelps.

VISION OF THE SEA.

"Lake-view, why I should have thought they would called it Sea-view!" exclaimed the island tourist, standing on the brow of the hill.

"But they don't see the sea from the house. The top of the hills shuts it out. You only see the lake."

"I think I would have climbed a little higher and built where I could have seen the sea."

How many Christians are content to take up their abode on the lake-view side of the hill, instead of climbing to the summit and getting the vision of the great sea.

There are so few of us that get all the joys of the Christian life. Let us, while the strength of young manhood and young womanhood is upon us, press upward to the summit—the summit of endeavor, the summit of sacrifice if need be, the summit of vision. Let us all dwell on that highest plane where we have no care, because we have cast our care upon Him; where we have no angry, envious, embittered thoughts, because our hearts are full of the love "that thinketh no evil." Let us press on to where He spoke of our joy being full. —Onward.

OUR ATTITUDE TOWARD GOD.

Our affection for our friend is not shown by having confidence in him when all appearances are in his favor. We trust him when all suspect him. We vindicate him when he is calumniated. Can it be otherwise with our feeling and attitude to God? To be true to him when we never see him, through all the slow years to trust him strongly when his ways seem strange; to accept his will when it lies athwart our fondest wishes; to speak to him much in a long distress though he seems only to listen and hardly that, and never a hand is raised to help; to confide in him though it looks as though he were slaying us, and no explanation given of our pain—that is the noblest heroism of the soul. It brings out that which is the root of the highest character and experience. "The Lord lift up his countenance upon thee, and give thee peace," said one man to another in a day of sore fatigue and loneliness. "Thank you, my friend, for your prayer," was the reply. "I hope I have learned always to think and speak kindly of him behind his back." They indeed have a great reward who can hold to him in loving constancy though they see not the shining of his face.—William Walton, M. A.

We are ready enough to permit the small, commonplace things of our journey to trouble and irritate us whenever they have the least tendency so to do; the sniff of the ditch, the scratch of the briar, the thorn in the foot, and nettle incautiously handled, the fog, the shower, the dust —these we notice and bewail quite extravagantly; but the thousand and one little things of quiet beauty and blessing which strew the path are unconsidered and forgotten.—W. L. Watkinson.

HUSBAND AND WIFE.

No man yet was ever made more tender by having tenderness demanded of him; no man yet was ever cried into loving his wife more. I am willing to admit that men are as faulty creatures as women themselves, unsympathetic in small things, often blind, and that they may be easily exasperated into small brutalities of speech. If a woman refrains from exacting devotion, and is unswervingly kind and unselfish, a husband who has any affection for his wife at all can be left to look out for doing his share. He will look out for it any way; no one else can make him. Neither tears nor entreaties will wring from him those small kindnesses and attentions so dear to women.—Harper's Bazar.

CLOUDS.

Clouds hang over us all, but we have no right to bring them down upon us or others by talking about them or magnifying them. No one ever attained success in any trade, profession or calling that did not have hard questions to settle, trials to be borne and difficulties to surmount. Dwelling upon knotty problems, trials and difficulties is like pulling ourselves out of quicksand. The more we struggle against them, the deeper we get into them. If we are living to please God, there is some choice thing for us behind every cloud. We are after the tangible pots of gold and silver that God's rain-bows of promise rest upon, not the storm clouds that bring out the promises. Only those who pass through the clouds can dwell in the silvery light of their lining.—Selected.

I have more confidence in Johnson's Chill and Fever Tonic than any medicine I have ever tried. I was sick in bed with grip and chills and fever, and one bottle of the tonic cured me in two days. My bookkeeper, a young lady, has been sick for a year, and it has her now about cured. She says she wants us to keep a good stock of it on hand at all times.
J. A. PARKER, Hinton, W. Va.

The way to have a growing faith in God is to find out what He has promised, and then ask Him for it. The problem of life is not to make life easier, but to make men stronger.—David Starr Jordan.

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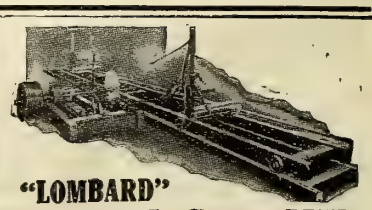
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Our Little Folks.

MARY BELLE'S GARDEN.

"Mother, mother, I just saw the most beautiful garden that there ever was to play in. It was full of lovely yellow things. I don't think that they were 'xactly flowers, and I don't think that they were 'xactly leaves; but they all nodded and waved their heads to me when they saw me, and said: 'Mary Belle ,come in and play with us.' May I go, mother?"

"Well, I don't know, little daughter," and Mrs. Greening put down her sewing and rose to her feet, "whether you may or not, till I go and see what is in your beautiful garden. You know, dear, you have never been in the country before, and there are ever so many things in it that little children must not play with, and many things in it that they must not play in. So come and show me your beautiful garden."

Mary Belle led her mother through what she explained was her grandma's garden, where flowers and leaves like they have in the shops at home grew; across the meadow to what she explained must be Uncle Frank's everyday garden, 'cause she had seen him in it, with not his Sunday clothes on, you know. "That's it, mother, Uncle Frank's garden; and isn't it the loveliest one that you ever saw? May I go and play in it?"

Mrs. Greending shook her head. "No, my dear; and you must neer, never play in a garden that has lovely yellow stalks waving in it, for it is a field in which wheat is growing, and if you were to play in it, you would ruin it, and then perhaps some little child would go hungry."

"Why would some little child go hungry, mother? And what is wheat?"

Mrs. Greening broke off a stalk and showed it to Mary Belle. "See those little things shaped like the husk of corn, but ever so much smaller, of course? Well, inside these husks is the meat of the wheat," and Mrs. Greening parted the husk with her fingers and showed Mary Belle the contents of it. "This meat is made into flour and bread, and all sorts of things are made of it. Long, long years ago, before you or I were born, the women had to strip these husks off with their fingers, and put the wheat into an earthen bowl and pound it until it was quite fine with a stone or iron mallet before they could make their bread; but nowadays all this is done by machinery, and the flour comes out of the mill the place where the meat is sent to be ground, ready to be made up into bread. So you see, Mary Belle, why you must never, never play in a garden like this, even if it is the most beautiful one that ever was."

"Yes, I see, mother," nodded Mary Belle. "Goodbye, lovely wheat; I mustn't play in you, but be sure you make lots and lots of bread for the little hungry children."—Selected.

HELPING AMY.

Poor little Amy had been sick a long time and her mamma was afraid she might never get well, because the family doctor looked very grave every time he came. "If the children were not so noisy, I should like to take Amy to the porch and put her in the hammock," she said one day. "I am sure the fresh air would do her good; but the boys and girls are so noisy that I cannot think of it. Cook has driven them away several times, but they always come back."

"I will take her out at once, and the children will not disturb her," said the doctor, taking the little girl up in his strong arms.

Mrs. Croy was very much surprised to see the doctor put Amy into the hammock and then call the children to the porch. "I want to ask you all something," he said, as they came trooping up the steps. "How many of you have little brothers and sisters at home?"

Every hand went up at once. "Now if your little brothers and sisters should get sick, wouldn't you all be anxious to help them get well?" Every head was nodded vigorously, and some of the children said, "Yes," too. "Well, then, I want you to help Amy get well. She is the only little child Mrs. Croy has. You can help a great deal by being quiet in your play and staying away from this house as much as possible. Will you do it?"

Not a word was spoken, but the heads nodded again and the children disappeared as if by magic. Cook came out to scold and say they would be back in an hour; but they were not. All the long summer days Amy grew better in her hammock, and soon was able to play with the other children.

"The medicine helped a good deal, but the children helped a great deal," said the doctor. "I am proud of every one of you."—Sunshine.

GOING AFTER FIRE.

"Tell us a story, grandmother," pleaded Jennie, "of when you were a little girl."

"Yes, grandmother; or when you lived in the woods, and heard the bears howl at night."

"I never saw but one live bear," said grandmother, "and that was one morning when I ran over to our neighbor's to borrow some fire."

"Borrow fire?" cried the children together.

"Yes," laughed grandmother. "Long ago we didn't have matches. There were none made then. If we let our fire go out, we had to borrow some. Mother usually covered up a heap of big knots deep in the ashes overnight. On raking them open in the morning there would be a bed of coals to begin the day.

"But one night the knots did not burn, and then there was no fire to get breakfast. I was the oldest, so mother pinned a woolen blanket over my head, and, giving me the little iron fire kettle, bad me be spry.

"Well, I got my kettle full of bright coals, with a blazing knot on top. I ran off through the cold, the wind keeping the coals ablaze.

"When I got about halfway home I heard a crackling through the thick bushes. Almost before I had time to stop a great black bear rambled out into the rough, narrow road. I was so scared that I dropped my kettle flat on the ground and stared at him; and he stared at me, sticking out his long nose, sniffing and snuffling.

"But he didn't like the smell of the burning knot, and the next minute he leaped out of the path and went crashing off through the bushes.

"I didn't stop for the coals, but, scooping the knot into the kettle, I fled toward home in a great panic. A little time after that father and Mrs. Noble, our neighbor, caught the bear in a trap.—The Young Evangelist.

MOTHER ALWAYS DOES.

"Why, what are you doing, little woman?" asked a lady as she came upon a tiny maiden who was trying to comfort a baby brother evidently in trouble. "I'm wiping Robbie's tears away," was the answer as the checked apron was raised to his flushed face. "Mother always does that when he falls."

"Then why don't you take him to his mother?" asked his lady. "'Cause mother's busy and I'm helping her this morning. Besides, Robbie likes to be with me. Don't you Robbie?"

Baby smiled through his tears and nestled contentedly at his sister's side by way of answering. And as the lady passed on her way she thought "It is no wonder Robbie loves his gentle little sister; she is so loving and kind."—Lght and Life.

POLITENESS UNDER DIFFICULTIES.

When nine-year-old Teddy displayed the shining quarter which Mr Ringloss had given him down at the corner store, mother very naturally asked if her little boy had said, "Thank you" to father's friend.

No answer.

"Surely you thanked Mr. Ringloss," she persisted.

Still no answer. Trouble showed on the little face.

"Teddy, listen. You ought to have said, 'Thank you, sir.' Did you?"

No answer yet, and trouble threatened to produce showers.

"Come here, dear little son. Tell mamma, now. Did you thank Mr. Ringloss for the quarter?"

Then the storm broke, but between the sobs and tears came the required information; "I told him, "thank you,' an' he said not to mention it; an' I tried not to."—Christian Endeavor World.

HOW YOU MAY HELP.

Several years ago some children read in their missionary magazine of five little girls in Africa. Their mother asked: "Would you not like to pray for them?" "Let us choose one," they answered. So they chose one named, "Mgomba."

They did not forget Mgomba. Night after night they asked God to help her to be good. Years passed. One day a missionary from Africa came to their home. "Do you know anything about Mgomba?" they asked.

"Mgomba? Why, what do you know about her?" They told her how they had read about her in their little magazine, and had prayed for her so long, and what a wonderful story she had to tell!

Mgomba had been a scholar in this lady's school. She had been disobedient and careless. She would not even try to learn or to please them. But a change came.

"O, when was that?" asked the girls, for they were no longer children. The missionary remembered the very month, and—yes, that was the very time—it was when they began to pray for her! Mgomba became a happy Christian, and now she is teaching her people about God.—Selected.

A MOTHER BIRD AND HER FAMILY.

Little birds, like little children, are always more or less hungry. The mother bird I want to tell you of doubtless found this out; for if she were to bring her young ones something to eat forty times a day, I believe these young birdlings would still open their mouths for more.

These young birds could not go and find a meal for themselves, but their wants are provided for by the faithful mother bird, who brings them the choicest morsels she can find.

God, our Heavenly Father, who feeds the birds, will never forget His children. Let us always remember this and trust Him for our daily bread.—Olive Plants.

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THE ANNUAL MEETING.

(It was a great disappointrent to the editor of this department to be informed at the last moment that the one who consented to do so had found it impossible to write an account of the annual meeting Rather than our readers should be likewise disappointed, the editor has herself prepared a hasty sketch thereof.)

An annual meeting without Mrs. Robertson! Impossible! Such were the exclamations of dismay when the tidings were circulated among the assembled hosts at Mt. Airy that our beloved president had slightly sprained hre ankle and could not be with us. Never before had she been absent, and for a time we were indeed like sheep without a shepherd. A consequent sense of helplessness and need necessitated a fuller dependence upon divine resources, and to the prayers so earnestly offered is largely due the fact that the meeting was unanimously pronounced the most spiritual and effective ever held.

As a hostess, Mt. Airy has never been excelled. The arrangements made for the reception, the placing and the entertainment of the 145 delegates and visitors that crowded the incoming trains were well nigh perfect, and the warmth of the hearty welcome was keenly felt long before the formal words were spoken by pastor and representaties of Foreign, Home and Aid societies on Thursday evening. The opportunity to greet one another and become acquainted with our charming hosts and hostessess at the elegant reception given in our honor, was a pleasure and privilege long to be remembered, and the refreshments so generously served for the inner man never seemed quite so dainty and delicious. The beloved pastor and his charming wife literally kept open house and they with others were untiring in ceaseless ministries of love.

On entering the church, the first thing that attracted the eye was the familiar motto, "She hath done what she could," gracefully stretched in large letters of living green across the choir alcove. On the walls hung a big map of the world, and several large instructive charts, and a lavish profusion of freshly cut flowers and growing plants lent softness and color to platform and chancel.

For a gem of printers' art commend us to the Advocate Publishing Company! In mechanical execution the programs were a thing of beauty.

The conference song was quickly learned, and sung at every session with inspiring effect. Perhaps it was the oft-reapted declaration, "I'm here on business for my king," that enable the delegates to work in one way or another from eight o'clock till half past ten and then to linger, reluctant to leave till the long-suffering sexton's patience was well-nigh exhausted.

For the first time in our history we were honored with the presence of Mrs. F. A. Butler. Her saintly face was a constant benediction, and a rresh enthusiasm possessed us to in crease the circulation of the Woman's Missionary Advocate, of which she has been the sole editor during thirty years of its existence.

In his own felicitious way Mr. Price introduced Miss Davies to her first audience as a veritable D. D.—Daisy Davies. The faithful and efficient service of this honored guest cannot possibly be overestimated. In her own personality she is a living exempllification of the equipment for powerful service, the essentials of which she so ably defined in three successive Bible lessons given at the noon devotional hour. first, the transformed life; second, the power of intercessory prayer; third, the endurance of hardships or, in other words, a cure for fainting fits. To her more than to any other human agency, may the success of the meeting be attributed.

Another significant addition to the personnel of the meeting was the presence of Miss Terrie Buttrick and Miss Lelia Tuttle, the two splendidly equipped young women, who having finished their course at the Training School, are to represent the Western North Carolina Conference one in Mexico and the other in China.

In them the consummation of the prayers and hopes of many years are realized, and living links will they indeed be, binding us with bonds of love to the mission fields in which they are to serve.

Nine of our eleven district secretaries added strength to the meeting, and each pledged herself for a district meeting at some time during the year.

The large attendance of young people and Light Bearers was also encouraging. Both have done fine work the past year and have undertaken great things for the current one. The Light Bearers will endeavor, in addition to supporting Miss Markey, to raise $1,000 for the new school in Matanzas, Cuba. The Young People will try to contribute the first $2,000 on the Allen Memorial, a school to be built for the higher education of women in Shanghai China.

The round table talks and the splendid address of Miss Davies to these oncoming successors of ours were highly informing and inspiring.

The printed program, in the main, was carried out, and filled to overflowing every moment of time. The discussions elicited by the round table, prepared by the conference corresponding secretary, and led by Mrs. R. R. Alley, were animated and instrucive. Many testified that in no other way had they learned so much about the work. To the regret of many, reports from auxiliaries were crowded out, but it was agreed that the opportunity to present the best methods of work in each society afforded by the delegates' hour was ample compensation for the omission. To those who so carefully prepared and charmingly gave the talks on our different mission fields is due a lasting debt of gratitude.

The table of literature was well patronized. Thirty copies of the "Days of June and twelve of Stewardship and Missions," were quickly sold and orders given for many more. A large supply of papers and leaflets was also exhausted.

A high day indeed was Sunday. At the Sunday school hour Miss Davies impressed upon the hearts of young and old the lesson of love, not in word only, but in deed and in truth; love strong enough to care for Christ's sheep and lambs the whole world round. The sermon of Dr. T. F. Marr, at 11 a. m., was a masterpiece of missionary apologetics, confirming the faith of the wavering and deepening the convictions of even the most ardent advocates of foreign missions. The entertainment given in the afternoon by the local Light Bearers and the Sunday school Glee Club in song, recitation and dialogue, under the skilful direction of Mrs. J. R. Paddison, was thoroughly enjoyed and the stories told afterwards by Miss Davies of children in China and Korea touched every heart with their pathos and appeal. The consecration service held at 5 o'clock was in the nature of a farewell to our outgoing missionaries. Within the altar Miss Buttrick and Miss Tuttle stood and gave their parting message; then Mrs. Crawford, as a representative of the conference, in fitting words pledged to them the loving sympathy and daily prayers of every member. First to kneel at the altar of consecraton were the mothers who were willing to give their children to God wherever He might call them, then came all who willed to dedicate their own lives to His service, and fervent were the prayers that went up to the throne of heavenly grace. And what meant the renewal of consecration vows? Simply the offering to God of a blank sheet on which He might write daily the orders we pledged ourselves unquestioningly to obey. It was indeed a sacred hour when, with hand clasped in hand, a living circle was made, and with one heart and one mind we all sang, "Blest be the tie that binds."

The largest audience that has ever filled the spacious auditorium was there at 8 o'clock to hear the address of Miss Davies. For one hour and thirty-five minutes she held her hearers spell-bound, and profound and enduring were the impressions made. "The best missionary address I ever heard," was the verdict of even the most critical.

To our corps of officers was added a second vice-president, Mrs. R. R. Alley. As superintendent of literature, Mrs. Sifford, of Gastonia succeeds Mrs. Ross, who declined reelection. Miss Nina Dayvault, being obliged by circumstances to resign her position, Mrs. E. A. Cole, of Charlotte, was elected superintendent of Young People's work.

The various reports given showed healthy growth on many lines. Though we did not accomplish our highest purposes, we are stronger for the striving and ready for new conquests. In the fact of what God has enabled us to do in the past, and of all that we felt and learned at this meeting, it was but natural that we set before us still higher aims for the fiscal year. The sums pledged by the representatives of societies present amounted to $11,775. Our goal is 1,000 new members, 1,000 new subscripers to the Woman's Missionary Advocate, 1,000 subscribers to the Young Christian Worker, and a total receipt of $16,000. In addition, we want 750 birthday dollars and the conference expense fund from every member. Our united prayer shall be for more leaders, more young women for foreign fields, and a deeper sense of Christian stewardship in the use of the time, talents and money committed to us a sacred trust for the advancement of the kingdom.

When it came to the last moment of telling "What the meeting has meant to me," the testimony of each one to its stimulating, uplifting influence gave earnest of the successful work that shall be done, and despite the chilling atmosphere one must often encounter in coming down from each mount of privilege, every woman will surely be a firebrand, kindling new and sane enthusiasm wherever she may abide. Living up to our new motto—"Add to your faith, courage," what may we not hope to accomplish?

Along levels that anybody can reach lies the bulk of happiness everywhere.—Edward Taylor Fairbanks.

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WOMAN'S H. M. SOCIETY

Continued from page 11

ber of points for the Adelphian Soety 30 1-2, and for the Lanier Society, 49 1-2. The trophy cup therefore belongs to the Lanier literary society until commencement day, 1910.

The year just closed has been decidedly better in many respects than the preceding year. The standard required for graduation has been raised, the discipline is more successful, there has been a gain in punctuality, the literary societies are working more harmoniously and are therefore accomplishing more, the Christian Association is doing a larger work, and the spirit generally has been better than last year. There have been also the following material improvements: A steam heating plant has been installed some six acres of land have been added to the campus, generous additions have been made to the dining room and dormitory supplies, the library has been increased and fully catalogued, the buildings have been painted, the sewerage improved, good basketball and tenn courts laid out, and a great many lesser advances made, These are all valuable in themselves, but they are especially important because they show the interest the owners of the Institute are taking in this portion of their property.

Woman's H. M. Society.

Mrs.W. L. Nicholson, Editor, Charlotte, N. C.

We extend loving sympathy to our corresponding secretary, Mrs. F. E. Ross, who sorrows over the loss of a brother. He "fell on sleep" last week. We know the faith of our bereaved sister, and are sure that in this sad hour she will find peace in the presence of the Holy Comforter. Dear sisters, let us be very considerate of her in these days of trial by relieving her her in any way possible of her heavy official duties.

When this report of Brevard Institute commencement reached us, we thought first of giving only a part of it to our readers. After consideration it seemed wiser to publish the whole report as it appeared in the Sylvan Valley News of Brevard, as many persons who have contributed to the school and feel a deep interest in all that pertains to it will gain thereby a better idea of the nature and scope of the work and the equipment for that work. It gratified the editor particularly to see among those receiving honors the name of a bright girl who lived in the first charge to which she went as the wife of a young itinerant.

Brevard Institute Commencement Exercises, May 22-25, 1909.

The regular school work of the year was concluded at noon Friday, May 21. Saturday morning the last chapel service was held in the usual place. The regular order was varied by having special music. Miss Yaw sang "The Holy City," and the commencement songs they had prepared for the next morning. Mr. Trowbridge conducted the service, reviewing in a general way the lessons that had been stressed by the teachers outside the class room. Souvenir bookmarks had been distributed to each of the members of the school, and these cards bore words that suggested these various thoughts.

Sunday morning the Rev. S. B. Turrentine of Salisbury preached a powerful sermon to the graduating class. He took as his text the verses from the first chapter of Joshua, where the Lord urges Joshua to be strong and very courageous and to meditate on His word that he may have good success.

The year's last Y. W. C. A. meeting was held Sunday afternoon. Special music and talks by Mrs. Siler and the principal occupied the greater part of the time. Before dismission the members who considered themselves Christians joined hands and sang together "Blessed be the tie that binds," as a mutual pledge to maintain their Christianity and meet in heaven.

Monday morning Miss Nina E. Law, director of the music department, gave a lecture recital, relating something of the history and meaning of each composition before rendering it. The program follows:

Norwegian Bridal Procession,

Op. 19, No. 2 ... ...Greig

Fantastic Impromptu,

Op. 66 ... ...Chopin

Nocturne, Op. 9, No. 2 .....Chopin

Polanaise, Op. 40, No. 1 .....Chopin

Hark, ha-k! the lark .Schubert-Liszt

It had been intended that Saturday should be field day, but the weather had been so unfavorable that day that it had been necessary to postpone the out-of-door events to a later day. Monday was fair and the campus dried rapidly so that a better time for the contests and drills could hardly have been found. The two societies were represented by basketball and tennis teams, the primary department had several of its pupils in a May pole march, and the girls of the grammar and high school grades went through a laurel drill. The athletic games were closely contested and the drills were very pretty and attractive. After these open air events had been worked off a program was presented in the chapel. This consisted of songs by the primary pupils, a recitation, a paper, and a "stunt" devised, staged and rendered by the pupils in the tenth grade English and Latin classes. This had been worked up with great secrecy as assassinations should be and was a skilled medley-parody of Shakespeare's Macbeth and Julius Caesar, spiced with allusions to the trials and tribulations which students of Latin grammar and Gallic wars have to face.

The chief literary contests between the Adelphian and the Lanier literary societies were decided Monday evening. The three best essays written during the year by members of each of the two societies had been sent off some weeks before to Professor E. F. Starr, Professor of English in the Greensboro Female College, and two selected by him as the best of the six were read at this entertainment. The debate and recitations were judged by a committee consisting of Mrs. Frank Siler, of Atlanta, Ga., the Rev. S. B. Turrentine, of Salisbury, N. C., and President R. T. Wyche, of the National Story Tellers' League, New York City. The program of the evening is given herewith:

Invocation.

Wanderers' Night Song. Rubenstein
Glee Club.

Reading of essays: (a) History of Brevard Institute—Miss Maude Allison.

(b) Sidney anier, Miss Mary Kirkendall

Debate—Resolved, That Immigration into the United States Should be Prohibited.

Affirmative—Miss Mary Breese, Mr. Felix Brunot.

Negative—Mr. W. T. Jones, Miss Mary Underwood.

Waltz and chorus from Faust.....
..... Gounod

Misses Alice May Kent, Rosedna Brown, Mabel Wells and Mary Orr.

A Legend of Service, Miss Jeannett Tallon.

National Existence Endangered, Miss Bessie Rice.

The Hunter's Song, Kinross, Glee Club.

The Chariot Race, Miss Alice May Kent.

The Two Emancipators, Miss Bessie White.

Music, selected, Glee Club.

Report of Judges.

Tuesday morning witnessed the graduating exercises, the literary address to the graduates, the announcement of honors and the presentation of the faculty cup to the winning society. Rev. W. H. Willis presiding elder of the Waynesville district, opened the exercises with prayer. The chorus sang a sacred selection and Miss Emma Brannock, of the senior class, read an essay on "Libraries in High Schools," Miss Alice May Kent played a piano solo, and Miss Mary Smith Kirkendall read a paper entitled "Housekeeping as a Fine Art." These graduating essays were followed by a piano solo by Miss Mabel Wells, and after this came an address from Mrs. Frank Siler, of Atlanta, recording secretary of the Woman's Home Mission Board. Mrs. Siler spoke first of the feeling of the Board toward Brevard Institute and the intention to advance its interests as the community showed a corresponding interest in the school. She then spoke to the graduates, urging upon them careful attention to little things, to the beautiful in life, and to the study of God. The address was full of thought, well expressed and effectively delivered.

Diplomas were granted to Miss Emma Brannock, of Friendship, N. C., and Miss Mary Smith Kirkendall, of Richmond, Ky., who had completed the normal course of study, and Miss Grace Louise Taylor, of Boone, N. C., who received a domestic art diploma. Mr. C. H. Trowbridge, the principal of the institute, spoke words of congratulation to the graduates and of sincere thanks to the teachers, the student body, the Western North Carolina Conference, the Home Mission Board, and the citizens and officials of Brevard, who by gifts and sympathy have helped so materially in the success the school has attained during the year.

Announcements were then made of the honors won by pupils teams and societies during the year. A list of honors and winners is appended:

Highest scholarship, value 12, Miss Connie Jolley, Lanier society.

Next highest scholarship, value 5, Miss Emma Brannock, Lanier.

Highest music grade, value 2, Miss Mabel Wells, Lanier; Miss Blanche Craft, Adelphian society.

Highest business grade, value 2, Miss Connie Jolley, Lanier.

Highest dressmaking and millinery grade, value 2, Miss Grace Taylor, Adelphian.

Improvement in music, value 2, Miss Ruth Pincher, Lanier; Miss Blanche Craft, Adelphian.

Improvement in business, value 2, Miss Connie Jolley, Lanier.

Improvement in Dressmaking and millinery, value 2, Misses Grace Taylor and Eunice Fowler, Adelphian.

Best essay, value 5, Miss Mary Kirkendall, Lanier.

Best declamation, value 5, Miss Alice May Kent, Lanier.

Best debate, value 5, Miss Mary Underwood, Lanier.

Best debating team, value 5, Miss Mary Underwood, and Mr. W. T. Jones Lanier.

Best Tennis team, value 2, Mr. Felix Brunot and Mr. Avery Neill, Adelphian.

Best basketball team, value 2, Misses Matillda Witmer, Mary Kate Gash, Marie Stradley, Mary Maxwell, and ———, Adelphian.

Highest average deportment grades for year, 12 points, Adelphian.

Best average program, 4 points, Lanier.

Best single program, 2 points, Adelphian.

Points for baseball, football, tennis singles and order in meetings, were divided equally between the two societies, making the aggregate num-

Continued on page 10

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Northbound	Daily Pass NO. 10	Ex. Sun. Pass. NO.8&60	Mixed NO. 62
Chester.....Lv.	8 05 a m	1 15 p m	.....
Yorkville.....	8 52	2 40	.....
Gastonia	9 40	4 30	.....
Gastonia	.....	5 50	.....
Lincolnton...	10 36	6 32	.....
Newton	11 15	7 15	.....
Hickory.....	11 55	7 40	.....
Lenoir	1 10	8 55	3 15 p m
Mortimer	2 30	.....	5 35
Edgemont....Ar.	2 40	.....	6 00
Southbound	**NO. 9**	**NO.7&61**	**NO. 63**
Edgemont....Lv.	12 10 p m	.....	6 30 a m
Mortimer	12 18	.....	6 40
Lenoir	1 40	5 40 a m	8 55
Hickory.....	2 52	6 50	.....
Newton	3 20	7 20	.....
Lincolnton...	3 57	7 54	.....
Gastonia	4 50	8 45	.....
Gastonia	.....	9 40	.....
Yorkville	5 39	11 00	.....
Chester.....Ar.	6 25	12 30 p m	.....

CONNECTIONS.

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YORKVILLE—Southern Railway.
GASTONIA—Southern Railway.
LINCOLNTON—S. A. L.
NEWTON and HICKORY—Southern Railway.
LENOIR—Blowing Rock Stage Line and C. & N.

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A HOME FREE

AT DENTON, N. C.

We propose to give away (no cost whatever) on Dec. 24th, 1909, to some person who desires to settle in the best town in North Carolina, a beautiful home building lot in the beautiful and rapidly growing town of Denton, N. C.,—absolutely free. Denton is one of the loveliest, most aggressive—in short, one of the "coming" towns— of North Carolina. It is the temporary terminus of the Piedmont Railway, which connects it with the main line of the "Southern," at Thomasville, and will soon push through to Wadesboro, where it will connect with the "Seaboard" and "Coast Line." A moral, cultured town, with a splendid school system, and attractive church advantages in the heart of the N. C. furniture-making belt—and backed by a splendid farming country. Already has 7 wood-working factories, prospective bank and cotton mill, 10 retail stores, 3 churches and more to be built. Population has doubled itself twice in the last 24 months. Centrally located in the midst of the hardwood belt, has three daily mails, and connected by telephone with the neighboring towns. 30 miles from Troy; 27 miles from High Point; 22 miles from Salisbury; 22 miles from Asheboro; 20 miles (by Piedmont Railway) from Thomasville; 20 miles from Lexington; 13 miles from Whitney, the great water power development. Now, we are giving away, absolutely free a beautiful home-building lot, to some one who wishes to make his or her home in this beautiful town. All readers of this paper and all other first-class people invited. None but the best people invited to reply. Write at once for particulars.

HUB LAND CO., Lexington, N. C.

The Sunday School Lesson.

LESSON XII.—JUNE 20, 1909.

Quarterly Review.

Golden Text.—With great power gave the apostles witness of the resurrection of the Lord Jesus.—Acts 4, 33.

The New Life.

The lessons of the last quarter have been a continued study of the new life. Pentecost is unfolding its meaning all through the book of Acts. God was at work in the lives of these early Christians. They were being made over again and with new eyes looked out upon a new world. An opulent, triumphant vitality possessed them. Their speech came forth warm with the heat of the hidden fire. Their eyes flashed with its light. Day by day it molded their activities into a new form and illuminated them with a new meaning. The new life in the heart was creating a new life of deeds.

We are startled by the power of these early Christians. We wonder if we can learn their secret. The answer is not far to seek. If we will really admit the new life in Christ to the place of mastery in our hearts, if we will submit ourselves to the energizing and the control of the Holy Spirit, we will discover the secret. Then our activity will not consist of noise as a substitute for power. Then our organization will not be an intricacy of wheels connected with no dynamo. The vitality within will express itself through these forms and so lead to success.

Breaking Fetters.

Life builds up. It also tears down. It destroys that it may build. It brushes aside hoary prejudices. It breaks old bonds of bigotry. It sweeps forward like an army with banners.

So it was in the early church. The new life, which began in abounding began to express itself as a definite power. If Jewish prejudice stood in its way, that prejudice must go down. If the fetters of an ancient exclusiveness opposed it, these must be broken. So we read of Peter stopping at the home of a tanner, of his revolutionary action in preaching to the household of Cornelius, of the gospel being preached by other unnamed Christians to those who were not Jews.

Today the new life must destroy as well as build. It must destroy that it may build. Race prejudice may seem more reasonable because it is ours and not that of an ancient Jew. In reality it is just as fatal to the progress of the kingdom of God. And whatever other prejudice stands in the way of the victory of Christ must be overthrown. The new life is a breaker of fetters today as well as long ago. And it is a great emancipation when a man is set free from his own prejudices.

The Preparedness of a Leader.

All the while this surging, triumphant new life needed one thing. It needed a man who would not only experience it but would understand it, and be able to interpret it to others. It needed a prophet

And that man was being preperead in the throes of a great struggle. The able young Jewish scholar Saul was fighting in vain for peace, and day by day was being driven by a great unrest. He became a persecutor of the new religion. But still the old did not satisfy him. At last on the Damascus road this persecutor met his Master, and out of the confusion of the readjustment of his whole outlook on life and religion came with a great peace glowing in his heart as he committed himself in utter trust to Jesus Christ. His analytical mind had followed every winding path of his struggle and had come to understand it all in the light of his new experience. The prophet of the new life had received his message.

Today the church needs the man who can speak the penetrating and illuminating word. Many currents are sweeping through its life. They must be studied and understood. The unwholesome must be repudiated. The good must be interpreted. Today as always, the prophet's voice will gladden the church. It waits for his guidance.

Forth to the World.

In the Gentile city of Antioch Christianity was becoming self-conscious. It saw the vision of the world and heard the call of the world. It was no accident that Paul was found in Antioch at this time. He too was seeing the vision and dreaming the dream of conquests for his Master out on the arena of the world. So the first missionary journey was inaugurated. In city after city the gospel was proclaimed. There was hardship. There was dreadful persecution. It was not a holiday trip. It was warfare. But it was not hopeless warfare. There was glorious success, and everywhere the apostles went they left the light of the gospel shining. When like scarred veterans they returned to Antioch they came with the laurels of a victorious campaign.

Today, too, men are seeing the vision of the world and hearing its call. Today, too, the are going forth to win victories for Christ. It is a larger world than Paul knew. But it is just as needy. And Christ must be its Savior and its King.

A Far-Reaching Decision.

The old life, with its exclusiveness and prejudice, tried to conquer the new. Judaism tried to master Christianity. It was a strategically important struggle, lasting through years. The decision of the Jerusalem Council did not put an end to controversy, but it was of far-reaching importance. Right in the capital of Judaism the inadequacy of Judaism was recognized, and it was declared that the observance of the outstanding features of the ceremonial law was unessential, and need not be demanded of Gentile Christians.

From the council Paul must have gone with a light heart. The doctrine of salvation by legalism had been struck a hard blow. Paul was to strike more blows as years went on.

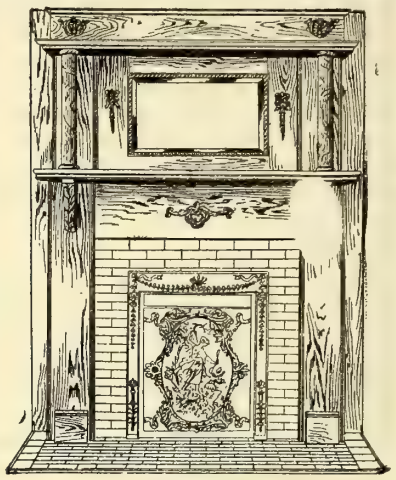
It might seem that in his day the battle should have been won once for all. But errors do not die easily. And today we need to be on our guard against an insistent legalism whichalmost unawares would slip into our lines.—New York Christian Advocate.

FREE DEAFNESS CURE.
A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

Time is a great soother, a great healer of sorrows, a great adjuster of misunderstandings. "All things come to those that wait" is true in many of the fields where life is active.

GOWAN'S PREPARATION EXTERNAL ANTISEPTIC
For Mountain or Seaside. Instant relief for Croup, Colds, Sore Throat, Sunburn, Insect Bites, Burns, Sprains. Bruises, Rheumatism, Swelling. Reduces Fever.

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YOUR OWN PLACE.

The lesson which life repeats and constantly enforces is, "Look under foot." You are always nearer the divine and true sources of your power than you think. The lure of the distant and the difficult is deceptive. The great opportunity is where you are. Every place is under the stars, every place is the center of the world.—John Burroughs.

BUCKROE HOTEL
BUCKROE, BEACH, VIRGINIA.
Lower Chesapeake Bay. with unobstructed view, magnificent scenery, surf bathing, fine fishing and beautiful drives. Those seeking rest and quiet by the Sea, will find this an ideal spot. Under the management of the Newport News and Old Point Railway and Electric Company. Write for rates and booklet.

The Farm and Garden.

NORTH CAROLINA APPLES.

I have often written in the farm papers that the mountain country of western North Carolina is the best apple section in the United States. Some years ago the late Secretary Bruner made a special effort to get out a great display of the mountain apples at the State Fair in Raleigh. I told the Fair authorities that I had been judging fruit there for 3 years and wanted some outsiders to see this show. We accordingly secured Prof. L. H. Bailey, Col. Brackett and W. F. Taylor, of the department of agriculture. These gentlemen came and were astonished at the display of apples, which far surpassed their anticipations. Colonel Brackett said that such apples are grown only in North Carolina and the Ozarks of Arkansas and Missouri, and that we had the advantage in a fertile mountain soil, while that of the Ozarks is very poor.

Now that the Pacific Coast people have seen the North Carolina fruit and it has won, as it won two years in succession at Madison Square Garden in New York, with the apples shown by the late George Boggs, of Haywood, it is time that the people in the North Carolina Mountains fully understood the bonanza that they have.

One thing they should learn, and this is the selection and packing of apples in the way the Oregon and Washington apples are packed. These apples. selected with care, wrapped in paper and packed in boxes, are now selling at fancy prices. They are remarkably handsome to look at, but in quality the same varieties grown here are immeasurably superior. I have repeatedly tasted these Oregon apples and always found them mealy and inferior in quality to the crisp and juicy apples of the same variety grown here. The dry climate of the Pacific Coast makes a very showy apple, but an apple of poor eating quality. Selected apples of our best varieties packed in the same way the Pacific Coast fruit is packed, will sell for ever better prices as soon as consumers learn the superior quality of the Eastern fruit.

The day will soon be past for barrel packing and sticking culls in the middle of the barrel, for ere long apples in barrels will at once class as culls or seconds. The box is the better package, for discriminating buyers who do not want a whole barrel will take a box. Then one can make a reputation for his fruit by slipping into each package his card and address and not depending on the outside brand, for his boxes may be used by unscrupulous dealers in the city, while they might fear to use his signed card.—W. F. Massey, in Progressive Farmer.

FIVE LITTLE PREACHMENTS FOR JUNE PRACTICING.

The man who runs a turning plow four times to each row, is not only turning up moist earth to dry out, but is using many times the human labor he should and thus adding greatly to the cost of his crops.

It has been many a year since I sent a hoe into a cornfield.

Do not think that sowing peas on poor land, taking the crop off and You should feed the pea crop with acid phosphate and potash if you wish to build up your soil.

Cowpeas and crimson clover make a team for summer and winter that cannot be beaten in the South by anything.

As soon as a crop in the garden has been used, get some other crop in its place and keep the garden clean. —Progressive Farmer.

BETTER TILLAGE AND THAT EXTRA $500.

It has been intimated, on more than one occasion, that we have set our mark pretty high in striving for "$500 more a year" for the average Southern farmer; but there is abundant evidence that a large number of our readers are becoming greatly interested in this very important question. Each one who becomes sufficiently interested to do the best which it is possible for him to do, will reach the mark, and that in no very distant future. When the mark is reached a large proportion will have attained the desired goal through better tillage. By better tillage, that is by better preparation of the land, and better cultivation of the crop, alone, almost any farmer can double the yield of his cotton and corn.

Deeper plowing and the incorporation of humus; thorough harrowing of the land before planting; the use of the harrow and weeder after planting, and shallow cultivation with two-row cultivators until the crops are too large, would alone add $500 more to the gross income of any man who cultivates twenty-five acres in corn and twenty-five acres in cotton.—Progressive Farmer.

ADVANTAGES OF A SILO.

Silos have become a fixed part of successful highclass stock feeding. The cost prevents its use by those having no money to invest in farm equipment or by those doing careless, unintelligent feeding. It need not be solely for the more intelligent and higher class of feeders, but high class and successful feeding is more diffi cult without it.

Among the advantages of the silo are the following:

1. It becomes the storage of feed in less space than can be done by any other method. For instance, it requires about twice as much space to store the same feed nutients in hay as in silage.

2. It saves the feed with smaller loss of feed nutrients than by drying or curing in the open air. The facts obtainable seem to indicate, for instance, that the loss in feed nutrients in corn cured in the shock is from 15 to 25 per cent., and in corn put in the silo from 5 to 10 per cent. Moreover, the loss in feeding value continues in crops left in the open air, while in the silo the loss is immaterial after the first month or two.

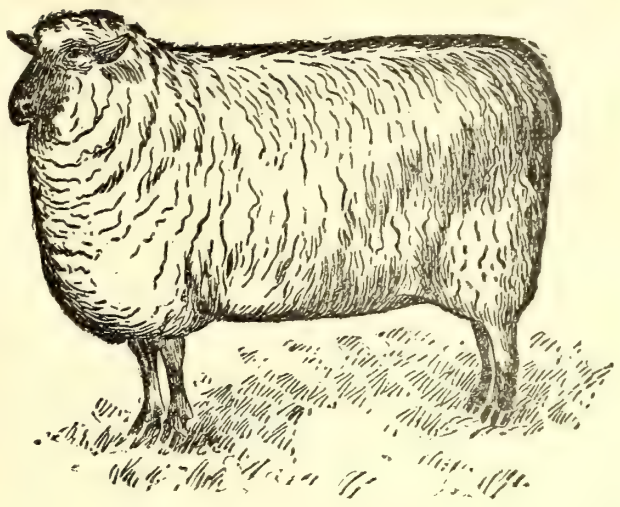
3. It insures succulent feed at all times, and succulence in feed is f high value as recognized by the universally accepted fact that green feed is best for all live stock .

4. It enables the stock owner to provide sufficient feed that is always conveniently at hand to tide over periods of short pasturage or deficiency in other forage crops.

5. It makes the stockman, in a measure, independent of suitable weather for curing forage crops and will frequently enable him to save a crop for feed that would be lost if an attempt were made to cure it in the open air.

6. It saves corn in such a way that the entire plant will be consumed by live stock, whereas, when dried in the open air, considerable portions of the stalks will not be eaten .

7. In extensive farming it economizes in land, more feed being contained in this way than in any others, with the possible exception of soiling or feeding the crops green and freshly cut.—Progressive Farmer.



If you have Wool to sell for cash, or exchange for Blankets, ship it to **Chatham Mfg. Co., Elkin, N. C.,** and you will receive the best market price.

A SONG OF TRUST.

I cannot always see the way that leads
To heights above;
I sometimes quite forget that He leads on
With hands of love;
But yet I know the path must lead me to
Immanuel's land,
And when I reach life's summit I shall know
And understand.

I cannot always trace the onward course
My ship must take;
But looking backward, I behold afar
Its shining wake
Illuminated with God's light of love; and so
I onward go,
In perfect trust that He who holds the helm
The course must know.

I cannot always see the plain on which
He builds my life;
For oft the sound of hammers, blow on blow,
The noise of strife,
Confuse me till I quite forget He knows
And oversees,
And that in all details with His goo- plan
My life agrees.

I cannot always know and understand
The Master's rule;
I cannot always do the tasks He gives
In life's hard school;
But I am learning, with His help, to solve
Them one by one
And when I cannot understand to say,
"Thy will be done."

—Unknown.

Dear friend, whatever you are, no matter what mistakes you have made, no matter how unfit you feel, you are dear to Christ at this moment. He loves you and waits for you.—G. R. Alden.

For COLDS and GRIP.

Hick's CAPUDINE is the best remedy —relieves the aching and feverishness— cures the Cold and restores normal conditions. It's liquid—effects immediately. 10, 25c and 50c at drug stores.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:18 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Beaufort.
7:10 a. m.—No. 8, daily, for Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:50 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:30 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:15 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily, for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily, for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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Our Dead.

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The above also applies to Tributes of Respect.

Carter.—Sarah Antoinette Carter, daughter of Jesse S. and Nettie Moore Carter, was born July 31st, 1906, and died June 3d, 1909. The funeral services were conducted from the home in Lincolnton by Rev. W. R. Minter, and the writer. The remains were taken to Dallas and buried in the cemetery there to await the resurrection of all the good and the pure.

She was a beautiful and an interesting child. Naturally of a bright intellect she gave promise of a life of honor and usfulness in this world. But an unerring providence hath ordained higher things for her. So, now, while her body sweetly sleeps in the grave, we are assured that in her pure sweet spirit she is permitted to "See the King in his beauty," and "Be forever with the Lord."

F. L. TOWNSEND.

Johnson.—William Thomas Johnson, son of Rev. T. B. and Mrs. Mary Johnson, was born November 11, 1899, and died of pneumonia, at Stony oint, N. C., February 7, 1909.

As a pupil in the writer's school at Olin, three years ago, little Tom was a bright, obedient child and later under other teachers he led his classes. While ill, he sang twice to a tune never heard by his people, the little poem, "Daisies." He told his parents that he loved Jesus and knew that Jesus loved him. He expressed the hope that he would get well, but said that if he did not he would go to heaven.

Many hearts go out in sympathy to the bereaved parents; yet no one would say, "weep not," for it is natural to weep over missing forms of loved ones. Precious is the thought, though, that if Tom could not stay here, he is happy and safe in the presence and tender care of Jesus.

ETHEL L. ANDREWS.

Olin, N. C.

Russell.—Archie Bennett Russell was born April 10, 1863, and died May 11, 1909, a victim of the terrible monster, pneumonia.

Her earthly remains were laid to rest in the graveyard at Fines Creek on the North Haywood charge, here to await the final resurrection of the saints of God.

Early in life she became a Christian and united with the M. E. Church, South. Her life has been one of sweetest purity. She was a faithful and affectionate wife, a tender and loving mother and a constant and devoted Christian. In the deepest distress of her last suffering—for she suffered much she never forgot her Savior, but bore her pain with the patience and fortitude of a child of God.

While our hearts go out in the deepest sympathy to the bereaved family —the husband, two daughters, and three sons—we are made to rejoice that she will suffer no more. May the God of peace be with them nnd comfort them "as one whom his mother comforteth."

Her pastor,

J. E. WOMACK.

Moser.—Little Lura, six-year-old daughter of our pastor, Rev. J .F. Moser, Connelly Springs circuit, died June 7th, 1909.

The fact that children have a mission in the world, and that God has a place for them in heaven was never more fully shown than in the life of Lura. She would sit and talk to her mother about heaven and the Bible, and her face would fairly glow with that brightness that only comes to those who abide in Him. Nothing she enjoyed better than, at her play around the house, to sing the songs of Jesus. Through these and other ways she made herself felt outside the home, among the neighbors and all with whom she came in contact. She was indeed a rose that has bloomed and faded but not in vain.

Heaven is doubtless brighter because little Lura is there. She has joined that host of little children that are singing around the feet of Him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

May God help us, while we stand bowed to the earth under this cloud of sorrow, when we note the empty chair and the hushed voice, to look up to Him and say thy will be done.

H. C. SMITH.

Craven.—Mary Ethel, wife of R. K. Craven, of Abbottsburg, Bladen county, N. C., died June 8, 1909 (at the home of her father, Brother M. C. Fields, in Guilford county, N. C.), after an illness of several months aged 22 years, 9 months, and seven days; also Elizabeth, little daughter of R. K., and Mary Ethel Craven, died June 5th, 1909, aged two months and four days.

Mrs. Craven joined the church at ten years of age, and has been a consistent Christian from that day until she was called of the Lord to enter into the joys which he promises to all who love and serve him. From the time she gave her heart to the Lord she has been striving to do his will. In the time of protracted meetings when the children of God were called to work in the vineyard, she was one among the first to go out and labor for the Master. As she was winning souls for the Master, she also won for herself friends wherever she was known. And above all she won for herself a home in the New Jerusalem.

Just before she crossed the river she called her brothers and sisters about her and had them to sing that beautiful hymn, "There'll be no night there." Then looking her husband in the face as she smiled, the angels bore her to heaven above to meet her two children, Ethel Glenn and Elizabeth, who have gone before. She leaves a bereaved husband and many friends. But we know that our loss is her eternal gain, and that if we are faithful, as she was, we shall meet her again in the glorified company of the redeemed in heaven.

R. A. TAYLOR.

Moser—When little Lura Fay Moser, the eldest daughter of Rev. J. F. Moser, of Rutherford College, died last Monday morning, she was a little more than six years of age. For two weeks she had been sick and for the last week before her death she lay unconscious, deaf and blind.

Often during her sickness the dear little girl talked much about heaven, and seemed to have had some strange intimations that she would soon go on before, where she hoped to sing sweet songs until the others would come to be with her. The more remarkable characteristic about the child was her intelligent Christian religion. Very early in life Jesus must have suffered her to come unto him and blessed her so that during the rest of her childhood on earth she was a blessing to others who knew her. And now that she has entered into the joy of her Lord, we remember how he said that of such is the kingdom of heaven. To some who live to a ripe old age in this world and get accustomed to the mode of life on earth, there may be when they enter the better land a feeling of awe or strangeness, if lonesomeness in heaven can be. But how quickly such a feeling would be relieved if one could hear again the singing of some little child which he had heard before.

God has not left the bereaved family uncomforted. His peace has filled their souls with resignation. His strength enables the faithful father and mother to continue steadfastly in work for him. And the loving kindness shown by the good friends in the village was truly wonderful. While Christ has taken away the sting of death the ministry of his saints, both old and young, seems to do much in relieving earth's sorrow.

HER NEIGHBOR.

Quarterly Meetings.

ASHEVILLE DISTRICT—Third Round.
D. Atkins, P. E., Weaverville, N. C.

Biltmore and Mt. Pleasant, Skyland	June	5-6
Hendersonville	"	11
Weaverville circuit, Barnards ville	"	19-20
Weaverville	"	20
Hendersonville ct., Reedy Patch	"	26-27
Swannanoa, Bethel	July	3-4
Riverside, Riverview	"	12-13
Bethel	"	13
Burnsville, Martin's chapel	"	14-15
Bald Creek, Boring's chapel	"	16-18
Haywood street	"	24-25
North Asheville	"	25
Fairview, Bethany	July	31-Aug. 1
Hot Springs, Antioch	Aug.	6-7-8
Marshall, Valley Union	"	14-15

CHARLOTTE DISTRICT—Third Round.
H. K. Boyer, P. E., Charlotte, N. S.

Brevard street	May	23
Dilworth, Big Spring	"	29-30
Trinity	June	6
Calvary	"	6
Unionville, Mill Grove	"	12-13
Prospect, Trinity (the church will be dedicated)	"	19-20
Ansonville, Wightman	"	25-26
Polkton, Polkton	"	26-27
Belmont Park	July	1
Monroe	"	4-5
North Monroe, Icemorlee	"	4-5
Morven, Morven	"	10-11
Lilesville, Forestville	"	17-18
Wadesboro	"	18-19
Mathews	"	23
Weddington, Wesley chapel	"	24-25
Derita, Pleasant Grove	July	31-Aug. 1
Chadwick, Severnsville	Aug.	1
Waxhaw, Pleasant Grove,	"	7-8
Pineville, Marvin	"	14-15
Mount Zion	"	22-23
Tryon Street	"	29

FRANKLIN DISTRICT.—Third Round.
R. M. Taylor, P. E., Franklin, N. C.

Bryson City, Maple Spring,	June	12-13
Franklin circuit, Snow Hill	"	19-20
Dillsboro and Sylva, Dillsboro..	"	26-27
Hayesville, Hayesville, (District Conference)	July	1-4
Murphy circuit, Tomotla	July	3-4
Andrews station,	"	4
Robbinsville, at Odoms'	"	10-11
Hiawassee circuit	"	17-18
Murphy station	"	18-19
Webster circuit, John's Creek,	"	24-25
Whittier	Aug.	7-8

The Franklin District Conference will be held at Hayesville, N. C., July 29-August 1, 1909.

GREENSBORO DISTRICT—Third Round
W. R. Ware, P. E., Greensboro, N. C.

Greensboro—West Market Street 11 a. m., June 6.
Greensboro—Walnut Street, night, June 6.
Greensboro—Centenary, 11 a. m., June 13.
Greensboro—Spring Garden Street, night, June 13.
High Point—South Main street, 11 a. m., June 19-20.
High Point—Washington Street, night, June 20-21.
Ramseur and Franklinville, Ramseur, June 26-27.
Liberty circuit, Bethany, 4 p. m., June 27-28.
Pleasant Garden circuit, Bethlehem, July 3-4.
West Greensboro circuit, Groome's July 4-5.
East Greensboro circuit, Gibsonville, July 10-11.
Carraway Memorial, night, July 11.
Ruffin circuit, Ruffin, District Conference, July 14-18.
Reidsville station July 18-19.
Randolph circuit, Mt. Gilead, July 23-24.
Uwharrie circuit, July 25-26.
Denton circuit, July 27-28.
Asheboro circuit, Union, July 29-30.
Coleridge circuit, Mt. Zion, July 31-Aug. 1.
Asheboro station, August 1-2.
Randleman, August 1-2.
Wentworth, Wentworth, August 7-8.

The District Conference will meet at Ruffin, July 14-18. The conference will be organized after preaching the night of the 14th. In addition to the regular delegation, the lay leaders of every charge are earnestly requested to be present Friday of the conference. Let all the brethren be present promptly at the opening and stay until the closing hour.

The connectional brethren are invited to be with us.

MORGANTON DISTRICT—Third Round
R M. Hoyle, Presiding Elder.

Cliffside, Cliffside	June	5-6
Henrietta and Caroleen, Henrietta	"	12-13
Rutherfordton, Hebron	"	19-20
Forest City, Cedar Grove	"	26-27
Broad River, Gray's chapel	July	2
Green River, New Hope	"	3-4
Thermal City, Trinity	"	10-11
Old Fort, Ebenezer	"	14-15
Marion station	"	17-18
Elk Park	"	24-25
Spruce Pine, Pisgah	"	28
Bakersville, Bakersville,	July	31-Aug. 1
Hartland	Aug.	4
Table Rock	"	7-8
Morganton circuit	"	11
Morganton station	"	14-15

MT. AIRY DISTRICT.—Third Round.
(In Part.)
W. M. Bagby, P. E., Montezuma, N. C.

Boone, at Blowing Rock	June	12-13
Watauga, at Union	"	19-20
Laurel Sp'gs, at Nathan Creek,	"	26-27
Sparta, Cox's chapel	July	3-4
Creston, Worth's chapel	"	17-18
Helton	"	24-25
Jefferson, Orion	July	30-Aug. 1

District conference at Boonville July 7-10. Opening sermon by Rev. T. E. Weaver, the 7th, at 8 p. m. Representatives of our schools are requested to be present.

Local unordained preachers must be present or send their written reports if they expect their license renewed.

SALISBURY DISTRICT—3d Round.
J. C. Rowe, P. E., Salisbury, N. C.

Linwood ct., Yadkin College,	June	5
Woodleaf, Ebenezer	"	12-13
Epworth, 11 a. m.	"	13
W. Concord, Westford, 3 p. m.,	"	13
Forest Hill, at night	"	13
Mt. Pleasant, Center	"	19-20
Central	"	20-21
Kannapolis	"	26-27
China Grove, Harris chapel	"	27-28
Jackson Hill circuit	July	2
Gold Hill, at Zion	"	3-4
New London circuit	"	4-5
Norwood	"	10-11
Cottonville ct, Cottonville		11-12
Big Lick	"	23
Salem	"	24-25
Concord circuit, Bogers'	July	31-Aug. 1
Bethel, camp meeting	Aug.	6-8

District Conference will meet at Forest Hill, in Concord, July 15-18.

SHELBY DISTRICT—Third Round.
C. F. Sherrill, P. E., Shelby, N. C.

Shelby station	June	5-6
Crouse, Laboratory	"	12-13
Cherryville, Mary's Chapel	"	13-14
Gastonia, Main street	"	19-20
Gastonia, Ozark	"	19-20
Mt. Holly	"	24-27
Lincolnton station	July	3-4
Lincolnton circuit	"	3-4
Bessemer City, Tate's chapel	"	10-11
West End, Gastonia,	"	10-11
Lowell, Bethesda	"	17-18
McAdenville	"	17-18
South Fork,	"	24-25
Stanley, Iron Station	July	31-Aug. 1
Lowesville, SnowHill	Aug.	1-2
Belwood, Kadish	"	7-8
Polkville	"	8-9

District Conference at Mt. Holly, June 24-27.

STATESVILLE DISTRICT.
John N. Huggins, P. E., Statesville, N. C.
Third Round.
In Part.

Davidson	May	28-30
Troutman, at Knox	May	29-30
Statesville, Salem	June	5-6
Broad Street	"	6
Mooresville station	"	11-13
Mooresville circuit, Centenary	"	12-13
Iredell, Snow Creek	"	19-20
Stoney Point, at Center	"	20-21
Clarksbury, Mt. Bethel	"	26-27
Race Street	"	27
Caldwell, Cedar Valley	July	3-4
Granite Falls	"	4-5
Newton, Friendship	"	10-11
Maiden at Pisgah	"	11-12
District conference at Taylorsville	"	18-21
Hickory circuit, Houcks	"	27-28
Hickory station	"	28-29
Lenoir circuit, Harpers	July	31-Aug. 1
Lenoir statioin	Aug.	1-2
Rock Springs, Camp Ground	"	7-8
Catawba, Ball's Creek	"	21-22

District Conference at Taylorsville, July 18-21.

WAYNESVILLE DISTRICT.
Third Round.
Rev. W. H. Willis, P. E., Waynesville, N. C.

West Asheville	June	5-6
Canton	"	19-20
Bethel, Spring Hill	"	26-27
Leicester, Ducks' Creek	July	3-4
Mills River chapel	"	10-11
Brevard circuit	"	11-12
Jonathan, Palmers	"	17-18
Sulphur Springs, Pisgah	"	24-25
North Haywood, Teagues	July	31-Aug. 1
Spring Creek, Poplar Gap	Aug.	7-8
Haywood, Davis	"	14-15

WINSTON DISTRICT.
Third Round.
Rev. T. F. Marr, P. E., Winston-Salem, N. C.

Centenary	June	6
Farmington, Bethlehem	"	12-13
Advance, Mocks	"	13-14
Forsyth, Oak Summit	"	19-20
Grace	"	20-21
Lewisville, Concord	"	26-27
Burkhead	"	27-28
Davidson, Olivet	July	3-4
Southside	"	4-5
Cooleemee	"	8
Davie	"	10-11
Mocksville	"	11-12
Summerfield, Gethsemane	"	10-11
Stokesdale	"	11-12
Kernersville	"	17-18

The District conference will be held at Kernersville, July 15-18.

DISTRICT CONFERENCE DIRECTORY

Shelby, at Mt. Holly, June 24-27.
Mount Airy, at Booneville, July 7-10.
Greensboro, at Ruffin, July 14-18.
Winston, at Kernersville, July 15-17.
Salisbury, at Forest Hill, July 15-18.
Statesville, Taylorsville, July 18-21.
Franklin, at Hayesville, July 29-Aug. 1.

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For the above occasion the Southern Railway announces extremely low rates for the round trip. Rate of $84.75 will apply from Greensboro, N. C. Same round trip rate will apply from nearly all points in North Carolina.

Tickets on sale daily until September 29th, with final limit October 31st. Passengers allowed to go via one direct route and return via another direct route without additional cost. It will cost $15.00 additional to go or return through California, one way.

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NATIONAL EDUCATIONAL ASSOCIATION, DENVER, COLO., JULY 5th TO JULY 9th, 1909.

Prof. F. C. Griffin, State Director, Salisbury, N. C., has selected the Southern Railway, via Asheville, Knoxville, Louisville and St. Louis, as the official route to Denver and return for the above occasion, passing through the mountains of Western North Carolina, and the Blue Grass region of Kentucky.

Professor Griffin and a number of the delegates will extend their trip to Seattle, Wash., taking in Yellowstone Park en route; returning via San Francisco, Los Angeles, Salt Lake. and Chicago.

Through Pullman car to leave Goldsboro at 2.05 p. m., July 1st. Circulars showing full itinerary of route will be furnished on application.

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It is a pleasure to call attention the advertisement of the North Carolina College of Agriculture and Mechanic Arts. The state greatly needs industrially trained men, and the college is rapidly helping to supply this need. Its graduates are busy and succeesful in many lines. Many of our farms show the practical value of their training. The railroads, public highways, drawingrooms and shipbuilding plants call on the college for Civil Engineers. Our lighting and water paints and our machine shops are being manned by its graduates. Not a few of its men are superintending or managing cotton mills and dyehouses. Its chemists are taking high rank in experiment stations, industrial plants and departments of agriculture. Young men cannot do better than fit themselves for their vocations at the same time that they are being educated.

OUR PLACE IN THE WORLD.

To fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to accept unmurmuringly a low position; to be misunderstood, misrepresnted, maligned, without complaint; to smile for the joys of others when the heart is aching; to banish all ambition, all pride, and all restlessness, in a single regard to our Savior's work; he who does this is a greater hero than he who for one hour storms a breech, or for one day rushes onward undaunted in the flaming front of shot and shell. His works follow him. He may not be a hero to the world, but he is one of God's heroes, and though the builders of Nineveh and Babylon be forgotten and unknown, his memory shall live, and shall be blessed, and he shall sit down before earth's noblest and mightiest at the marriage supper of the Lord.—Canon Farrar.

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ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH.

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YOUNG MEN AND THE "CALL OF THE WILD."

The accomplished editor of the Lincoln County News discusses a subject that has peculiar interest just after the schools and colleges have closed and many youths and young men are at some loss to know what the future holds in store for them. The advice given by the editor of the News is based upon his own experience, he says, and is as follows:

"Having been somewhat of a wanderer ourself, we feel justified in endorsing Mr. Harris Shuford's advice to boys who are dissatisfied with home and have a hankering to get out and see the world. Most boys feel this 'call of the wild' at some time of their youth, and the best cure for it is to go far, far away from home and 'get up against the ragged edges.' We spent twenty years chasing around the country looking for a soft snap,' but we never found it. We are now thoroughly convinced that there is no such thing as a 'soft snap.' Only diligent search, however, and bitter disappointment can convince most boys of this fact. Experience is the best teacher after all, So, boys, if you think life at home is tough, and you feel that you can find ease and contentment in some large city or in distant lands, just light out and try it once."

Is this good advice? There is no doubt that it is advice that will be followed by many adventurous youths who are dissatified with home conditions. All young men, as the editor of the News says, have in them some desire to respond to the "call of the wild," just as the inclination to sow wild oats is natural, but ought editors and other teachers to encourage this spirit which so often causes waste of a large part of a young life? Ought they not rather to point out to the young men that sowing wild oats is a costly business and that a man always reaps what he sows, thus seeking to make this generation learn more by the experience of the other generations that preceded it? It has always been a saying that "experience is a dear school, but fools will learn in no other." Ought we not to improve in that respect and teach the young men who come after us that they do not need to put their hand in the fire to know it is hot or waste valuable years following some ignisfatuus? We are making very slow progress in education unless the young men of the twentieth century will learn something from the experience of others, and not have to learn it all by the costly school of experience.

The case of the editor of the Lincoln County News, which he gives himself, is the best argument against a young man's responding to this "call of the wild." He says himself "We spent twenty years chasing over the country looking for a "soft snap,' but we never found it." His experience ought to be worth something to the youth of Lincoln county, who may be inclined to follow his example and chase about looking for a "soft snap." There are many youths who could be influenced by the experience of men they know. Suppose that the twenty years the editor of the News "chased around the country looking for a soft snap" had been devoted to the splendid work he is doing now on the News! What a power that paper would have been for every good cause and every progressive movement in that good cuntry in the last fifth of a century! His own experience and the experience of many others of our most useful men show this great waste of productiveness and usefulness can be likened only to wasteful policy of the state of North Carolina in all these years permitting its water power to run unused to the sea when it might have been harnessed and made to turn many spindles. Of course, in this "chasing about" lessons of value are learned, but do they compensate for the loss of time? Do not men have to pay dearly for these lessons, and is not the world a loser by this misconception of ambitious young men? Now and then a young man who has been twenty y[illegible] "chasing around" gets down to business and g[illegible] ners his experiences into a mighty power for good, but where one man does that fifty who are "chasing around" never serve the world half so well as the young man who settles near at home and, neither sowing wild oats nor chasing around the country, serves his generation by helping his neighbors and following Nathaniel Macon's advice, "always marry a girl who lives near enough for you to see the smoke coming out of her father's chimney." It may be argued that this sort of life lacks zest, lacks romance, lacks interest, makes men prosaic, provincial and practical. The matter of romance is not in place or in change or in travel, but it is a matter of temperament. If a man has imagination and sees the beauty of the romance in life, he will find it in any countryside, or in what, to others, is a sleepy village. If he lacks it he will not find it though he looks for it in the gayest circles of Paris or the White Way of the great cities. If his nature does not disclose to him the beauties of life and the romancse of life the "call of the wild" will merely allure him into disappointing experiences and in most cases so discourage him that he will make shipwreck of life. To such a man, no matter where he goes,

> "A primrose by the river's brim,
> A simple primrose is to him,
> And nothing more."

One of the greatest sermons ever preached in Raleigh was on the text: "Whatsoever a man soweth that shall he also reap'" by Rev. R. G. Pearson, the famous evangelist, who twenty years ago conducted a wonderful revival in the capital city. If that sermon could be put into the hands of every boy who leaves school and impressed upon the mind of every boy when he comes into man's estate, and he could see as in a looking glass that he will reap exactly what he sows, the flippant extenuation of the sins of young men designated as "sowing wild oats," would be turned into such seriousness that young men would see that they could not afford to commit any wrongs or sins even upon the plane that they would have to pay and pay dearly in the great crop they would harvest.

If, indeed, the world is getting better, and education is more practical and young men really are learning more than their fathers, we ought to look forward to the day when the wisest of them will profit by the experience of their elders, and the old maxim, "Experience is a dear school, but fools will learn in no other," will deter young men from beginning life without accepting many of the lessons that experience has taught the world. There is no lesson that experience has taught that is more easily impressed upon the mind of young men than that, if they would suecced in life, they must do so before they are forty. It is a rare thing that a man who has wasted his opportunities until he has reached that age ever recovers and wins any success of note. This is true in laying the foundations for fortunes or for statesmanship or for learning, and it is probably this idea that Dr. Osler had in mind when he named the age of forty as the limit of man's highest usefulness. After forty, unless a man has laid deep and broad his foundations he is not likely to erect much of a building, but if he has laid the structure of his life upon the deep mudsills, he can continue to build without let or hindrance until he is twice forty.

The best thing that can come to a young man who hears the "Call of the Wild," is to examine the call in the light of the experience of others and in the light of his reading and observation. If he answers that call and goes "chasing about the country for twenty years looking for a soft snap," one out of a hundred may find a great opportunity and embrace it, but most of them will make shipwreck of life, and when they have failed to [illegible]e good, they will be ashamed to come back to [illegible]e old home and enter life anew, seeing all their old schoolmates and comrades ahead of them and they will go through life regretting that they were not advised fully of the wisdom of resisting this "call of the wild." Self-repression and self-restraint is the first lesson that a young man needs to learn, and doing without something he wants is essential to the production of that hardihood of the character that makes men succeed.

People often wonder why it is that the sons of the rich men and great men fail to measure up to the standard of their fathers. The reason generally is that given by the late Simon Cameron, for many years U. S. Senator from Pennsylvania and resourceful leader of the National Republican part. In his youth Mr. Cameron was very poor and in the true sense of the word was a self-made man. He became very rich, and, after making his fortune, became a master of politics, as he had already became a captain of industry in the days when captains of industdy had unquestioned power. When he retired from the Senate he was so powerful that he could name his successor, and he put in his own son, Don Cameron, who had been educated in the best colleges and universities in this country and Europe, and who had had all the advantages which money and position can give. But he never was as big a man as his father, and one day an old friend of Mr. Cameron's said to him, "Your son Don is not as big a man as you are, Mr. Cameron."

"You must make allowances for Don," said his father, "he never had the advantages I had."

This astounded the gentleman, who knew that Senator Cameron had had no advantages of education or wealth in his youth, and he asked, "What do you mean?"

"I mean," said he, "that Don never had the advantage of being poor."

The advantage of being poor is that one must learn self-sacrifice, to be pinned down earning bread and butter when the "call of the wild" comes to him. He hears it, but he is too busy at work to go "chasing around the world." Let parents and teachers show the folloy of sowing wild oats and giving even a considerate hearing of "the call of the wild."—Farmer and Mechanic.

HOW TO LIVE.

To engage in the perfomance of home duties faultlessly, without petulance, without haste, without fretting—to repress the sarcastic and unkind word, to be calm in the hot moment of anger, to do without weariness, and to suffer without murmuring, to be charitable, in judgment and trample out of the heart the Pharisee spirit, deeming life at once too short and too costly for quarrels and for pride; to maintain a chivalrous honor in all business relations; to hold back from the temptations of doubtful or hasty gain; to wear the "white flower," not "of a blameless life" only, but of a life cleansed from its earthliness and made pure by the Holy Spirit; to walk about the world and before men with a calm brow, conscious of integrity, and with a kind heart filled with love; to shed abroad the "sweet savor of Christ," and allure men to the heaven to which they know you to be traveling—these are but many-sided exhibitions of the one holy character, many facets of the one jewel of fidelity by which you are to be "approved" of your Father which is in heaven.—Punshon.

Adversity is another name for blessing if we can see it from the point of view of the loving Father. Experience and observation prove that prosperity is harder to endure than adversity. For one man who can stand prosperity there are a hundred that will stand adversity and will gather from it spiritual strength. "Whom the Lord loveth, he chasteneth."—Selected.

North Carolina Christian Advocate

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IMPORTANT NOTICE.

We are not trying to thrust the Advocate upon any one. We only wish to accommodate any who desire the paper continued. Any who fail to renew promptly, or to notify us to discontinue at the expiration of the time paid for, will surely be expected to pay, and have no reasonable ground of complaint when we endeavor to collect. Notice to discontinue should be sent direct to this office. Preachers are busy and may forget. So we advise that you depend upon nothing but a written notice to this office if you wish your paper discontinued.

THE POT BEGINNING TO BOIL.

The next General Conference, which, by the way, meets in less than one year in our own beautiful City of Asheville, will be one of unusual interest. The last Conference in Birmingham, while maintaining the reputation of the body for conservatism, yet developed a sort of undertone of discontent with traditional customs which was regarded with no little concern, at least by those who may be classed as ultra-conservative. Among the indications of this discontent was the adoption of the Tillett Commission on the revision of the Methodist Creed.

Another indication of this discontent was the strong vote for the removal of the time-limit in the itineracy. While the measure failed, it is not believed that we have heard the last of it by any means, and it will not be a surprise to find the same thing before our next Conference with more friends than it had before.

There was also manifest, especially to those who were on the Committee on Revisals, a surprisingly strong opposition to our ritual in its present form, and, in deference to this sentiment the whole thing was referred, we think wisely, to a Commission which will of course make report at Asheville, so that we may rest assured of a thorough airing of many features of our ritual in the next General Conference. Being a member of the Committee on Revisals, we noted this spirit of discontent especially on the part of delegates from our Western Conferences. The fact is that almost all extreme and radical views seemed to be confined to the Western delegations. As the Church is growing rapidly in that section, we may expect these views to grow apace and to assert themselves more and more in the deliberations of our General Conference. It seems evident that the ballast of conservatism must be furnished for some time to come by the East and near South.

The explanation of this is not unlikely in the fact that our Church in the West is still subected to many antagonisms on questions of doctrine; the preachers feel that they are put on the defensive in regard to certain points in our ritual; and their notion is that if certain things were expunged, or expressions modified, they would have an easier time, and get some rest from this agitation. In the East, where the country is not so new, and society is crystalized, these battles having been fought long ago, we naturally feel little interest in proposed changes. It will be well for our people in the West to remember the strife through which the Church passed in the older sections years ago, and not be too eager to gratify the enemies by a worthless emasculation of our beautiful ritual. On the other hand, while we of the East should be willing to furnish essential ballast, we should not be willing by ultra-conservatism to balk the great work of our Church in its soul-saving mission by becoming stubborn obstructionists. There is doubtless something in the plea for changes besides mere iconoclasm, and we should be willing to learn what our defects are by actual contact with the thought of the day.

May God guide both the East and the West so that our next General Conference may be a body of men, moved not by personal ambitions, but by the fear of God and love for His kingdom.

"BISHOPS FOR EIGHT YEARS."

Under this head Dr. Palmore, of the St. Louis Advocate, gives us a very characteristic deliverance in the last issue of that paper. We reproduce it here in full, not to endorse it, but that our readers may know his views on this very important question; also to say that if the church should ever come to his way of thinking, the name Bishop be abandoned.

In our way of thinking, the term Bishop is not to be thought of except as associated with a life tenure of office. If the term of service is to be less than for life, let them be called Superintendents.

As to specific objections to our present plan such as pensioning, etc., there is nc reason why the Church should not change this if it is unfair, without destroying what we regard as a holy and Scriptural office.

But here is what Dr. Palmore says:

"In our three weeks' round of college commencements we were in eight states and met many ministers and laymen. One of the surprises of this trip was the rapid growth, or rather change of sentiment regarding some phases of the Methodist Episcopacy. The election of Bishop Honda by the United Methodisms of Japan for a term of eight years seems to have started a very general discussion of the 'life tenure' in many parts of our land. We were a little startled to hear such a free expression of sentiment in favor of electing bishops at our next General Conference of 1910 at Asheville, N. C., 'for a term of eight years, without eligibility to a second term!'

"Some say that if we elect no man to the Episcopacy under forty-five years of age, and none over fifty-five, we will escape the mistakes of juvenility on the one hand and of senility on the other; and by electing for only eight years that the Episcopacy will be at the zenith or high meridian all the time of physical, mental and moral manhood. Then by their return at the end of eight years to the rank and file, all appearance or suspicion of caste in the Methodist ministry will be obviated. 'Now,' they say, 'some superannuated preachers get two thousand dollars a year, whether they need it or not, while others who have been just as efficient and faithful, get nothing if they cannot establish their absolute need."

"This kind of talk sounds a little like treason to a long-established feature of our polity; but when we are brought face to face with the fact that some of our superannuated preachers get two thousand dollars a year, whether they are in need or not, while others of similar ability and length of service never get over two hundred dollars, even when they establish their absolute need. When some preacher's widows get one thousand dollars a year, whether they need it or not, while others just as worthy, cannot get one hundred unless they prove their need of the same, it is somewhat difficult to answer or to understand such seemingly disloyal talk. If there is any one thing that our extensive travel has impressed upon us more indelibly than all else, it is the incongruity of caste with the real spirit of the Nazarine, and if any class of people in the world should be free from the same it is the class called 'Methodist preachers.'

Some say that our present method of selecting bishops is too much like the Joseph-Barsabas-Justus-Matthias lot-casting in the first chapter of Acts. Some are so irreverent as to allude to our present method as a sort of quadrennial dice-box, into which we place a few connectional secretaries, college professors and presidents, and in the lobbies of the hotels shake vigorously for two weeks and then drop out the choice of both earth and heaven! They claim that much of the very best material in the church is not known to the average member of the General Conference. This, we told them, can be easily remedied, as follows: Let each annual Conference at its meeting preceding the meeting of the General Conference, cast a ballot for the most suitable man in its membership for the office of general superintendent; then publish the names of the forty-six thus selected in all the connectional and conference organs. Then let the General Conference elect the number of bishops needed from the forty-six picked men from the entire Church. In this way no bishop would ever be elected that was not the choice of some Annual Conference. In this way we would be much more apt to select a Saul of Tarsus than a Matthias. And when a bishop so selected is asked: "Are you persuaded that you are truly called to this ministration according to the will of our Lord Jesus Christ?" he could with much more reason and confidence answer, "I am so persuaded.'

"Whether the bishop is elected for eight years or for life, allowing each Annaul Conference to indicate its most suitable member for such an office would enable us to express the judgment of the whole Church and doubtless select bishops much more satisfactory to the whole church."

HIGHLY ESTEEMED FOR THEIR WORKS SAKE.

The advice of St. Paul in his letter to the Thessalonians (1 Thes. 5:12-13) that the Church should esteem the pastor highly "for his works sake," appeals to the very highest instinct of renewed human nature. There can be no doubt that the apostle had in mind the pastoral relation, and that, as is, too often the case at the present time, some of these early Christians were lacking in appreciation of hose who ministered to them. Next to reverence for God's word and the ordinances of His Church, comes reverence and esteem for the man of God, and there is little hope of a successful ministry where this is lacking.

The first part of the apostle's exhortation enjoins acquaintanceship. "We beseech you, therefore, to know them which labor among you and are over you in the Lord." Many a preacher is not fully appreciated and is often antagonized in his work because the people do not know him. Acquaintance means more than barely knowing one's name. It implies a degree of familiarity that enables one to enter into intimate fellowship with another and touch the spring of generous and brotherly affection. No one ever gets the best of a man's ministry without this intimate acquaintance.

There is frequent complaint that preachers fail to seek acquaintance and many times they are thus at fault, but our object in this editorial is to call attention to the other side of this question. The people are often offish and cold, even forbidding and repulsive in their attitude to ward the pastor, and where this is the case, if the preacher happens to be a little diffident, as is sometimes the case, he may soon have the reputation of being indifferent about knowing the people. Many a good man has failed on this account and has suffered martydom in a sense at the hands of a people who simply did not know him. Let the preacher be diligent in the effort to know his people, but let the people help in this by at least meeting him half way.

Again the apostle's exhortation enjoins love for the pastor. "Esteem them very highly in love for their works sake." This appeal for love is to the right motive, "for their works saks." It is too often the case that esteem for the pastor is based upon some other consideration. Attractive personality is all right and a great blessing to the minister. It helps him to get hold upon the people and is an asset not to be dispised, but our love for the minister should not depend upon any personal quality. St. Paul is said to have been unattractive in physical appearance, and it was prophesied of our Saviour, "He hath no form nor comeliness; * * * and there is no beauty that we should desire him." So in the ministry of today neither physical comeliness nor sprightly manner should be relied upon as the basis of esteem or appreciation. It will help the people everywhere throughout the Church and will help the ministry in all their arduous toil if we will cultivate the habit of respect for the high and holy calling of the ministry.

Of course we have no thought of apologizing for slip-shod work or methods of work on the part of pastors. Every pastor should have a just sense of the dignity and sacredness of his calling and should summon all his powers to make full proof of his ministry—to be a workman that needeth not to be ashamed. He has no right to expect success, much less the love and esteem of his people if he, by his conduct, proves himself unworthy of his calling. Nevertheless we live in a time when there is great danger of a failure to accord to the minister the

lofty place to which he is assigned in the economy of grace. Every true minister of Christ is entitled to a sort of reverential deference because of his holy work.

EDITORIAL NOTES.

The State Medical Society held its fifty-sixth annual session at Asheville last week. Dr. J. A. Boroughs, of Asheville, was elected president, and Dr. D. A. Stanton, of High Point, was re-elected secretary. The meeting next year will be held at Wrightsville. There were one hundred and twenty applications for license to practice medicine, and ninety-six were successful. Seven of the successful men were colored.

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The article on our first page entitled "Young Men and the Call of the Wild," is so timely that we feel like calling special attention to it. It is to be hoped that many young men who may be hesitating about their course for the future will read this and decide to settle down to business.

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We congratulate the publishers of the Daily Sentinel, of Winston, on the marked improvement recently manifest in the general make-up of the paper; also on the fact that they are soon to go into their own home. The first brick on the new building was laid Tuesday of last week by Mr. R. E. Carmichael, secretary and one of the directors of the Sentinel Publishing Co. The building will be of brick, with a pressed brick front, two stories high, 24x90 feet, and will front on Liberty street.

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Of the number attending the recent Confederate Veteran's reunion at Memphis, twelve died while in attendance, and one, General Cameron, of Tupelo, Miss., died on the return trip. It is a very hazardous thing for these old men to undertake the trip in the extremely hot weather, and it seems almost a wrong to induce them to go to these gatherings every year. The few who remain are but a pathetic reminder of that once invincible host who were ready to die for their country.

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The twenty-sixth annual meeting of the North Carolina Teacher's Assembly came to a close at Morehead City on Friday of last week. This great gathering of teachers is no doubt a source of inspiration and help, but the wonder is how such a fearfully underpaid set of people can find means for such an outing. We fear that really very few of the rank and file get the benefit of it. It is a shame that more liberal provision is not made for our teachers. They are, as a rule, overworked and underpaid.

NOTES AND PERSONALS.

—Rev. W. H. Call and wife, of Washington, N. C., have been visiting relatives in Mocksville during the past week.

—Rev. W. A. Newell, of Tryon, has been on a visit to Elk Park, where he was formerly pastor and one day went a fishing and caught 105 speckled trout.

—Miss Mamie Chreitzberg, who has been teaching music in Spartanburg, has returned home, accompanied by her sister, Mrs. Harding.—Monroe Journal.

—Rev. E. W. Fox, of Newton, and Prof. L. C. Cornwell went on a mountain fishing trip last week over into Mitchell county on the new Clinchfield road.

—Kerr Street church, Concord, had a Sunday school rally last Sunday, at which there were addresses by Judge Montgomery, Revs. W. L. Hutchins and J. W. Long.

—Rev and Mrs. J. A. Fry, of Fairview, are off on a vacation to the eastern part of the State. Bro. Fry says this is the first vacation he has taken since he entered the ministry.

—Mrs. R. M. Courtney, who recently underwent an operation at Lincolnton for appendicitis, is getting along nicely and is expected to be able to return home this week.—Mooresville Enterprise.

—Rev. R. A. Taylor, of Pleasant Garden circuit, reports a very profitable Children's Day service at Rehobeth church last Sunday. The largest crowd seen at that place in many years was in attendance.

—Mr. John W. Gulledge, of Wadesboro, is one of our laymen who is helping the laymen's movement as well as getting help from it. Last Sunday he was at Lilesville to speak for the Children's Day service.

—Our Methodist friends have voted their pastor, Rev. L. T. Mann, a months vacation, and increased his salary $100, the increase being made up by voluntary subscriptions. We hope he will be greatly benefited by his outing.—Webster's Weekly.

—At the Quarterly Conference held in the First Methodist church here Wednesday night, the following were selected as delegates to the District Conference which convenes at Mt. Holly June 24-27th: John D. Lineberger, J. C. Smith, J. A. Anthony and J. S. Martin.—Shelby Star.

—Rev. Swindell Love, a son of Mr. T. L. Love and a student of theology in Columbia University, N. Y., preached a good sermon in Central Methodist church last Sunday night to a large congregation. All who heard Mr. Love were pleased with the sermon.—Monroe Enquirer.

—Rev. George D. Herman, of Main Street, Gastonia, has secured the Rev. Dr. S. A. Steele to help him in a meeting in September. Dr. Steele was formerly Epworth League Secretary, and is not only a vigorous writer, but a preacher of wide repute and very successful in revival work

—We welcome the Rev. Dr. C. E. Wehler, recently pastor of Grace Reformed church, Newton, to the editorial fraternity in North Carolina. On account of a throat trouble he has found it necessary to give up his ministerial work, and has purchased the Mooresville Enterprise and will take charge July 1st.

—Among the successful applicants for license to practice medicine at the meeting of the State Medical Board last week, we note Miss Bessie Violet Puett, of Dallas, N. C. If we are not mistaken, Miss Puett is a grand-daughter of the late Rev. John W. Perrett, of the Western North Carolina Conference.

—Miss Lelia Tuttle, who is a foreign missionary supported by the Woman's Foreign Missionary Society of Central Church, is visiting Mrs. W. C. Houston. A reception will be given her by the Society on the church lawn this afternoon. All the ladies of the church are cordially invited.—Concord Times, 17th.

—Rev. W. M. Curtis spent last week in Asheville and adjacent points in the interest of the Greensboro Female College endowment fund, and secured a number of good subscriptions. We sincerely trust the full $100,000 may soon be secured, and our people should rally to the enterprise and pay the amount asked for.

—Dr. Gilbert T. Rowe, of Central church, Asheville, will spend his vacation in Chicago this summer as a special student at the Chicago University. Mrs. Rowe will accompany him and they expect to be away for six weeks. Meanwhile arrangements have been made for supplying his pulpit regularly during his absence.

—The Benbow Hotel property, in this city, was sold last week to parties who have closed it and converted the building into an office building. The Benbow Hotel has been a household word in the State nearly forty years, and we regret to note its passing. Mr. Benbow will devote his attention to his extensive real estate interests.

—The pulpits of the First Methodist and First Presbyterian churches were ably filled Sunday morning and night respectively by two gifted brothers, Revs. Thomas J. and Randolph S. Eskridge. The sermons of these talented sons of Shelby were of a high order, eloquent and edifying, and heard by large congregations.—Shelby Star.

—A good meeting has just been held at Lenoir. The Topic last week had this note: "The meeting at the Methodist church closed Monday with about fifteen additions to the church. Mr. Herman is a strong, fearless preacher, and he does not hesitate to emphasize the sins and shortcomings of the people, especially the church members."

—Prof. Sheppe has resigned as superintendent of the Mt. Airy graded schools. He is one of the most valuable school men in the State, and we regret to see him retire, but are glad to know that he is to devote his time to writing a series of books entitled "Adventures in Storyland." Thus he will still be in touch with our educational work.

—An interesting event of last week was the marriage at the home of the bride's parents in Asheboro, on Wednesday, of Miss Edith Moring and Prof. H. E. Craven, of Statesville. These young people have both been teachers in the Statesville graded schools, and after their bridal tour will reside in Statesville. The ceremony was performed by the bride's pastor, Rev. C. A. Wood.

—Rev. Seymour Taylor, of the Derita circuit, is a very quiet and unassuming man. He goes ahead with his work without any blowing of trumpets, but always succeeds. We learn that he will report all collections for his charge in full at Conference, besides his people are building a new seven-room parsonage which will be complete by Conference; also a new church, which will cost about $2,500.

—The new church at Trinity, on the Prospect circuit, was dedicated last Sunday. A layman's meeting was held on Saturday afternoon addressed by Mr. E. A. Cole, of Charlotte, and Mr. J. W. Gulledge, of Wadesboro. The presiding elder, Rev. H. K Boyer, preached on Sunday morning and Rev. J. P. Hipps, a former pastor, preached on Sunday afternoon.

—Referring to the series of meetings recently held at the First church, the Salisbury Post, of June 17th says: "At the First Methodist church last night Rev. J. W. Moore preached one of the strongest sermons during the series of meetings. His subject was "The New Birth," John 3:3. Tonight Mr. Moore preaches his closing sermon. Mr. Moore has greatly endeared himself to the people that have waited upon his ministry."

—Appreciated callers at the Advocate office on Monday afternoon were Mr. and Mrs. R. A. Deal, of Wilkesboro. Mr. Deal is the editor of the Wilkesboro Chronicle, and they were on their way to Hendersonville to attend the annual meeting of the North Carolina Press Association. They will spend some time in Asheville and vicinity visiting relatives. Mr. Deal has had a long siege of sickness, from which he is slowly recovering.

—The third quarterly meeting for the West Greensboro charge, will be held at Groome's church, embracing the first Sunday, July 4th. On Sunday at eleven o'clock Rev. W. R. Ware, the presiding elder, will preach and administer the sacrament of the Lord's supper. In the afternoon there will be held the Children's Day service. The meeting will be continued during the week and the pastor, Rev. J. A. Bowles, will be assisted by the presiding elder.

—Rev. H. H. Jordan preached for the first time in the handsome new church in Marion on Sunday, June 13th. This is one of the prettiest and best appointed churches in the Conference—not so large as some, but amply sufficient for that congregation for some years to come. The people rallied nobly to the pastor and were generous in their gifts for this beautiful temple and they were all filled with joy and thankfulness when the house was ready for service. We hope soon to have a cut of this handsome church to appear in the Advocate.

—The following note from the Reidsville Weekly will be read with sad interest by many of our subscribers: "At the home of her daughter, Mrs. P. H. Williamson, on last Tuesday afternoon at five o'clock, Mrs. Ann Staples, relict of the late Dr. W. C. Staples, passed away. She had been in failing health for several years, due to the infirmities of old age. The funeral was conducted by her pastor, Rev. L. T. Mann, yesterday afternoon at 3:30 o'clock, and the interment was made beside her late husband in the family plot in Greenview cemetery."

—We sympathize with Mr. and Mrs. H. C. Ashcraft and family, of Mount Airy, in the deep sorrow which came to them on Tuesday of last week in the death of their son, Mr. Carl Ashcraft. Carl was the oldest son of Mr. and Mrs. H. C. Ashcraft, and was born in Monroe about thirty years ago. He died of heart disease. From a Mt. Airy paper we take the following: "Mr. Ashcraft will be greatly missed, not only in his home, where he was a model of duty and affection, but also in the business world, in the social life and in the church of which he was a zealous and consistent member. Modest, affectionate, clean and high-toned, his example is worthy the imitation of all our young men and his memory will linger like a benediction for many years to come."

—The Advocate joins a host of friends in expression of sincere sorrow on account of the death of Mrs. Mary J. Hanes, which occurred at her home in Mocksville on Friday, June 11th, after a long and painful illness. Mrs. Hanes was the widow of the late Spencer J. Hanes, who was a gallant Confederate soldier and who, no doubt, gave his life for his country, notwithstanding he lived for some years after the Civil War. She was a noble specimen of the really great in womanhood. In her home, which was always a haven of rest and peace for the Methodist preacher, she served without murmuring and always sat at Jesus' feet. She was of that rare type who in the most unassuming, yet effective way, knew how to encourage and help a young itinerant. The senior editor, who for three years had the honor of being her pastor, shares in a peculiar sense the bereavement which has come to so many hearts by her going away. But we shall meet again.

Correspondence

THE FAITH THAT SAVES.

By Bishop O. P. Fitzgerald.

The faith that saves is the choice of the heart. "With the heart man believeth unto righteousness." (Romans x, 10). The faith abides, abounds. The faith that abounds ends in glory. This is the doctrine of saving faith. It is all we could ask. It is salvation in the present tense, and it stretches on and on forever.

Nashville, Tenn.

WOMAN'S INFLUENCE NOT WANING.

By Rev. L. R. Huddleston.

We cannot agree, nor do we want to agree, with those who take the position that the influence of woman for good is on the wane. There is every evidence to prove that at no time in the history of the world has woman's influence been so great. She has entered avenues hitherto barred against her, and that she has performed excellently well everything that she has undertaken is indisputable. In the church, in the home, in literature, and in all relations of life her potential influence is realized. That there are women who do not appreciate their high privileges and who lend themselves to base purposes there is no question, but happily they are greatly in the minority.

Women who encourage such disgusting exhibitions as that of the Salome dance, for instance. The origin of this indecent perfomance was supposed to have been the conception of an inhuman enchantress to enduce the cruel Herod to satisfy her revenge by giving to her the head of St. John. How any woman who has any sense of morality, decency or propriety, could sit through a performance of the Salome dance, as graphically described in the press is more than one can really understand. The minute descriptions of the movements and abandon, gyrations, squirmings, and suggestive actions in an almost state of nudity should be sufficient to cause a woman with any sense of delicacy or respect for herself and her sex to blush with shame and at once to take her departure from the theater. And it is not at all surprising that the daughters of such women go astray, as they lose all sense of delicacy and modesty by being inured to scenes of this character.

The majority of women of all nations have higher and holier aims in life. They realize that their children are to be actors which are to follow them, and there are but few exceptions where they are not constantly employed in efforts to better their kind, morally, educationally, religiously and in the home, the most sacred spot on earth. Charity, philanthropy and missionary work are the laudable occupations of all good women.

There may have been discussions as to whether the struggle for woman's suffrage, on the part of woman has contributed to their advancement—this we will leave for the decision of the reader. Woman has played a noble part in reforming politics and bringing about the great temperance reform. Woman has led large bodies to her way of seeing things.

More than once have women in large assemblies composed of men and women, scored victory for right principles and righteous measures by their conscientious, straight-forward advocacy of the right.

It will not do to say that woman's influence is waning when we think of the debt of gratitude that this nation especially owes to women teachers in the common schools. They are largely in the majority as teachers of the children of our race. They have not only taught the children the text-books correctly, but have had much to do with the building up of the character of the youth of our nation, who compare most favorably with other nations in intelligence, morality and refinement. There are doubtless men who are sordid and so addicted to vicious habits that they would like to debar women in every sense of the word, but happily, they, too, compose but a small part of any community, and sooner or later surrender to the convincing arguments of some good women and abandon their obsolete ideas and erroneous position.

The future of women cannot be fortold as beyond question they are destined to make their influence for righteousness felt in this nation. During the last twelve months, here in the great northwest the writer has witnessed marvelous victories for the temperance cause, by the work and influence of women and this work and influence will bring the state of Washington under state-wide prohibition laws soon.

Coulee City, Wash.

AT OAKWOOD CEMETERY, CHICAGO, ON MEMORIAL DAY.

By Rev. A. W. Plyler.

"Flags! Flags! Get your flags here!" "Flowers for sale! Flowers for sale!" "Peanuts, cracker-jack, cracker-jack, five cents!" These were the cries that one heard about the gates of the cemetery the morning of memorial day as the crowds pressed within. It seemed to one just arriving, that the cries of the trader were to mar the occasion even at the graves of the dead. But within the cemetery the voice of the trader was hushed and instead were patriotic songs and speeches.

The grass and the foliage were at their best. To add to the natural beauty and interest of the cemetery almost every grave was decorated with flags and flowers. Where no graves are, the children played quietly, young men and women chatted together as they lounged upon the slopes about the lagoons, middle-aged and the old visited the graves of family or of friends, while people of all classes strolled in every direction. The scene was that of a fine holiday—almost that of a holy day—the reverence and the joy blending with the beauty of the place.

Of the monuments none attracted so much attention as one that stood upon a slight eminence in the southern part of the cemetery. This monument, a plain shaft surmounted with a life-sized statue of a Confederate soldier, was erected to the memory of the 6,000 Southern soldiers who died in Fort Douglass prison from 1861 to 1865. On one side of the monument is a bas-relief representation of the broken cannon, the dead warhorse, and the lone soldier dying with his head upon a stone. On another side represented in the same manner is the soldier returning to his home where fences are gone and the roof of his house is broken in.

On this memorial day two men, who at one time were in hostile armies, engaged in a friendly conversation at the base of this Southern monument that stands on Northern soil. Upon the breast of one was the "Southern Cross of Honor," the other wore the badge of the "Grand Army of the Republic." But they talked of camp experiences with the cordiality of those who had served in the same regiment.

University of Chicago.

EVERY TIME TRINITY MAKES A MOVE, SHE MOVES FORWARD.

By Rev. J. C. Kilgo, D. D.

The trustees of Trinity College at their recent meeting established an additional chair in the department of English, making three full chairs in this department. This action is in keeping with the progressive policy of the trustees. For many years this department has had a wide reputation for its superior strength and the recent action of the trustees only adds greatly to it.

Doctor Frank Clyde Brown, a fellow in Chicago University, has been selected to fill the additional chair. He is a man of commanding appearance and has had more than ten years experience in college teaching, having been for years in the faculty of Emory College, Georgia. For the past two years he has studied in England and at the Chicago University, from the latter of which he has recently received the degree of Doctor of Philosophy. While in England he did much research work in the British museum and Bodleian library at Oxford University. Some of his investigations attracted notable attention in England and on the continent, especially the attention of Doctor Furnivale. Two volumes from his pen are now going through the press and will appear within a short while. Of one of these volumes a professor in Chicago University says, "It will doubtless attract much attention and be authoritative on both sides of the water." Doctor Brown is one of those men who have to a marked degree those exceptional gifts of the Great Teacher. Not only do those who have known him for years say that he is a most accurate teacher, but that he has the art of getting his students to do a prodigious amount of work and to do it with enthusiasm.

Doctor Henry S. Bradley, a leading preacher in St. Louis, says of him: "I was vice-president of Emory College and Professor Brown was doing work in the departments of English and Ancient Languages. I made him my confidential friend because I believed him to be one of the cleanest, noblest, whiteset-souled men I had ever met, and that relation extends to this day because he has never disappointed me. He is a man of beautiful Christian character whose influence in the college was always wholesome and stimulating. He is ready to conduct a Sunday school, lead a prayer meeting, or make an address on Christian life and service, and his life always squares with his speech. He was one of the most popular members, if not the most popular, of the faculty with the students. While he inspired his students to do an enormous amount of work, he entered heartily into all their sports, coached the baseball, football, basketball, and track teams. He did more for the athletic life of the college than any man who was ever connected with it. The students were devoted to him. He was held in higest esteem by the citizens who kept him in the office of mayor for several years. He is one of the most careful, accurate and painstaking students I have ever known. I do not know how to speak too strongly of the character, tact, ability and usefulness of Professor Brown. There is no man of my acquaintance whom I endorse more unreservedly."

Doctor John M. Manly, the head of the English department of the Chicago University, says: "Mr. Brown is a man of very unusual ability, and will be one of the most useful and effective teachers we have ever sent out. In administrative ability, sanity of judgment, vigor and effectiveness of action I have not often seen his equal, and I have had most excellent opportunities to observe him in activities which demand these qualities. Besides this, he has the unfailing good humor which goes with a mastery of self and the world gained by experience of life; and the ability to bring men to his way of thinking without unduly irritating them. And, to conclude my statements about his character, he is not only a man who will deserve and command the respect of all who know him, but also one who will be thoroughly and genuinely liked by most."

The alumni and hosts of friends of Trinity College have the best reasons to rejoice that the trustees have sceured Doctor Brown as a member of the faculty. And the executive committee to whom was referred the matter of securing other teachers for the new positons will give great care to secure only the best order of men. The strength of Trinity's faculty has been the chief characteristic of the college, and the next year will begin with greatly added strength to it.

OUR GEORGIA LETTER.

By George G. Smith.

I see the good eidtor of the Nashville complains that he has been misunderstood and misrepresented. I am glad to hear that. I supposed it was probably true that his reckless utterances had been taken seriously. That he is gifted and cultivated, and handles a ready pen and makes a most admirable paper is certainly true; and that those of us who are older and more conservative, have had good ground for complaint is also true. He has not been careful in his utterances, and has been a little too contemptuous in his dealing with those who have differed with him. This I think even his best friends will not deny. I have not been accustomed to strike in the dark nor to strike at all, if I did not feel it was my duty, but if to say that I make a broad distinction between the man and the official is striking, then I am guilty.

The fact is this is a time of great unrest, and as the old faith is assailed, we who owe all to it, should come to the front and show that we are not ignorant of the peril to which it is exposed. I have been meditating this morning on that magnificent doxology of Paul, with which he concludes his Epistle to the Romans. He recognizes in it the danger of the Christian being moved from his steadfastness, and the fact that God can only establish him, and shows the manner in which God will do it. Christianity is a life not a crystalization. When one has become a Christian he has only been mustered in as a soldier. He will find this world no friend to grace to help him on to God. He will need God's help in many a fierce fray.

He will find his faith menaced from the very beginning, and that it will require the constant help of God that he may not be conquered. It was so in Rome, it is so now. Christianity came into a world of error. There were Pharisees, Sadducees, Libertines, Eseues, Heroidans among the Jews, and a vast number who were slaves of tradition and their lusts. It was found among the Gentiles, Heathens, of all types. Some blinded worshippers of false gods, some stoics, some epicurians, some who had rejected everything, and were atheists pure and simple.

It came with a wonderful story to the Greeks, it was foolishness to the Jews, it was a stumbling block, but to many troubled souls it was the power of God and the wisdom of God. They who believed found it all their hearts craved, but they found themselves attacked on every side. To be established, to stand their ground they must have more than human help. What was true then is true now. This flippant people who sneer at the perils of the church are either very ignorant or very insincere. The whole coast is lined with the wrecks of churches which were all as confident that all was well, as we are now.

This is no time for the watchman to sleep. We are no more free from attack than these Romans were. We are no more sure that we will escape than were those churches of Europe or of Great Britain. The whole history of Christianity has told of first victory then carnal security, then decline. Alas, the history of many individual Christians has told of a happy conversion which was followed by a sad decline and too often by a wretched apostacy. To be forewarned is to be forearmed. To underrate our perils is to be unprepared to encounter them. We are never secure. We are never where we can lay aside our armor. We are sadly prone to wander, and can never boastfully sing, "Prone to love thee, Lord, I feel it." I have heard more than one sing it that way, over whom good men had cause to weep afterward.

The dangers to our steadfastness came from very different directions, and while we are on our guard at one point, we are attacked at another.

Fanaticism has started into the camp disguised in the immaculate robe of perfect purity. Men have been led by their apparent devotion to God's will to substitute impressions for the explicit word, and instead of studying the word and living by it, they have let the enemy snare them into a fatal error.

There is a poor crazy boy now in a Georgia sanitarium who is there because he could not secure the gift of tongues and some most worthy people who have placed the gift of speaking a gibberish no man can understand above all the graces of simple faith and love and earnest service for humanity. There are so many religious vagaries that one becomes actually bewildered. Women are living near me who were not religious at all, and some who were merely worldly members of the church, have become enthusiastic in their devotion to Christian Science or Theosophy. They claim now to have found at last what their souls craved. The love and peace and joy which comes from faith in Christ, now comes from their new philosophy.

Then there comes the attack from the direction of ritualism or sacramentarianism. Men who were nominal Methodists or Baptists, have become Romish devotees and are as careful to abstain from meat on Friday or to fast during Lent, as they were careless of observing the rules of the church they left. Women who were noted for their inconsistency as protestants, have become the most pronounced worshippers of the virgin, or the most devoted to "the church," which, while it does not have a Pope, has the succession. They never read the Bible, but they are always ready for a discussion on apostolic succession, and may be seen very devoutly bearing the prayer book and the hymnal to the Lenten services.

We are again assailed and most fiercely from the direction of rationalism. Those who are the most infected, deny that they are infected at all. They pretend to be Methodists and are willing anywhere to prove their devotion to the sect. They are sufficiently secure against infidels, Roman Catholics, Episcopalians, Baptists, and Unitarians, but a little catechism will sho wwhat manner of Methodists they are. Ask them: "Do you believe in the vicarious atonement of Jesus Christ?" "I do not. I would change the ritual and entirely expunge all that speaks of the one offering and sufficient sacrifice.

"Do you believe in the Creed?"

"Only in part. I do not believe in several articles."

"Which are they?"

"I do not believe Christ was born of the Virgin Mary. I do not believe in the personal Holy Ghost; I do not believe in the Resurrection of the body."

"Well, what part of the Creed do you believe?"

"I believe in God the Father."

"Do you believe that He is Creator of heaven and earth?"

"I do believe that He made the elements, and they have evolved every thing by natural selection."

'Are you a Christian at all, much less a minister? Do you believe in Jesus Christ?"

"I do, with all my heart. He was the best man who has lived up to this time, but he was fallible, and did not know much that we know, and some day a better man may come, but till he does we should follow him."

This is but a mild statement of the rationalism that is trying now under the guise of a liberal, untrammeled Christianity to get into our colleges and our pulpits.

Surely we need God's help that we may be so established that we shall have power to resist it. Let us cling close to the Lord and hold firm to the Bible, then shall we be safe and only then.

A SUMMER BIBLE SCHOOL.

For years there has been a growing demand for a summer school in the South where students could enjoy the privileges of a course of study in the English Bible equal to those offered at Northfield, Winona, Chautauqua, and other noted summer assembly points.

The managers of the Montreat, N. C., summer Assembly have pleasure in announcing that the South is at last to have a summer school for Bible study not only equal to any in the country, but really "better than the best," because it is to be conducted Rev. Wilbert W. White, D. D., and his able corps of assistants from the New York Bible Institute. This means that the teaching will be done by the ablest teachers of the English Bible in America, but more important still, they are reverent believers in the doctrine of the atonement as God's only plan for the salvation of lost men.

The first annual session of the Bible Training School will open at Montreat, N. C., July 14th, 1909, and will continue until August 15th. The course of study will follow the general line of the work of the school in New York, and will meet the needs of all who wish to get a comprehensive view of the Bible and acquire practical methods of study and exposition.

Ministers, prospective missionaries, and all who desire to enlarge their equipment for service will find the course offered of the highest benefit. For the first year's course the nominal fee of $5.00 has been fixed. The low excursion rates to Montreat, the moderate expenses at the Assembly, together with the other attractions offered make this an exceptional opportunity for combining pleasure and profit in a summer vacation.

Full particulars as to the course of study offered may be had by writing to the New York Bible Institute, 541 Lexington ave., New York, N. Y. The railroads offer reduced summer rates and tickets should be bought to Black Mountain, N. C., on the Southern Railway, fifteen miles east of Asheville, N. C. The hotels at Montreat can only accommodate 600 guests and reservations should be made in advance. The rates at hotels range from $9.00 to $15.00 per week, and board may be had at private houses from $7.00 to $12.00 per week. The admission fee to the grounds admits visitors to all lectures, entertainments, etc., provided by the association. The gate fees are as follows: One day, 25c.; one week, $1.25; entire season, $5.00.

NATURE'S VOICE.

Recently we stood on the top of the highest mountain in the chain of the Rockies. What a stupendous sight this giant is, as he lifts his hoary head, always covered with snow, above the floating clouds and far above all surrounding mountains. From beneath he seems to be battling with the clouds. They assail him and try hard to overwhelm him; the battle being at times long and furious. At times he seems to beat the cloud pack back and shatter it with his strong arms; then again he seems overwhelmed, the enemies are too many for him, they beset him on all sides, they overwhelm him and they pile themselves on him in a tumultuous heap, till only the strong feet of the giant are discernible.

But on a perfectly clear day what a sight he is! And from his gray head the view is surpassingly beautiful. Below lies the mountain chain, the timber line has been left behind thousands of feet around us is absolute lifelessness and desolation. And now God begins to speak through nature's voice. What incomparable forces must have been at work in creating this mountain. The whole top, for thousands of feet, consists of broken rocks, as if the crushing process had been complete before the lifting process began.

How deadly still everything is! It seems almost sacrilege to break this silence. Be still and let the God of nature speak to your soul! How little the works of men appear! The horizon extends for 150 to 175 miles. Cities, great big cities, are seen, but they may be covered by the nail of your thumb. Truly the works of man dwindle in ratio as we are further removed from the lower to the higher points of observation.

God speaks of himself everywhere in nature, but nowhere as loudly as from the high mountain tops. The gigantic forces that were set in operation by his will for their creation are appalling as we observe their effects; what must have been the cataclysm which saw them in action. The mind is dazed as the tilted strata of mighty rock formations are observed and their crumpled masses broken into fragments. The mountain top is eloquent with divine voices, it stimulates thought, it teaches humility, it compels admiration. If one is swelled up with self-contemplation, he should visit the high mountains. It will teach him how little he is compared to God's everlasting power.—Christian Observer.

Deferred duties usually mean neglected duties. In this field accumulation is the enemy of accomplishment. Accumulated dividends may be a very good thing, but they are never earned by allowing unfinished tasks to pile up on us. When we have to admit that there are a score of duties that have been awaiting our attention for days or weeks or months, and that ought to have had our attention long ago, we may at the same time, safely admit that something is wrong with our plan of life. The whole trouble probably lies in our not doing today what we ought to do today; and that results from two sins: Misusing some of our time, and wasting some of our time. The right selection of our tasks, and then intense concentration on our tasks, will put a stop to the fatal accumulation. No one has any right to stagger along under the burden of unfinished tasks that ought long ago to have been put out of the way.—Selected.

It has been shrewdly said that, when men abuse us, we should suspect ourselves, and, when they praise us, them. It is a rare instance of virtue to despise censure which we do not deserve, and still more rare to despise praise which we do. But that integrity that lives only on opinion would starve without it.—Colton.

4%

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A new idea in Savings Banks---originated with us---
Coupon quarterly interest checks attached to Certificates of Deposit may be collected through any bank, just as any other check.
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WRITE TO-DAY FOR BOOKLET AND FULL DETAILS

Home Savings Bank
GREENSBORO, N. C,

From The Field.

A Correction.

Please say that North Asheville reported the necessity of $4,000 being raised to meet contingencies for parsonage debt and reconstruction of the church building instead of have been raised. G. G. HARLEY.

Inspiring Motto.

In reading the motto adopted by the Laymen of Oregon, I was struck with these two items: "Every member a tither and a Christian Advocate in every family." Why should not a multitude of workers in the Old North State work and pray for such a desirable end? M. C. FIELD.

June, 1909.

Notice.

Let all pastors, delegates and other persons who expect to attend the Mt. Airy District Conference at Boonville July 7-10, please write me at once when they will arrive at Crutchfield, as I can have conveyances provided. Buy tickets to Crutchfield, the nearest station to Boonville. Train arrives from the east at 11:32 a. m. and 6:22 p. m., and from Wilkesboro at 8:06 a. m. and 5:12 p. m.

Let those who come by private conveyance inform me when they will reach Boonville. Please attend to this at once.

Very truly,
W. T. ALLBRIGHT,
Boonville, N. C.

The Statesville District Conference.

Rev. J. W. Jones and Dr. C. C. Weaver will assist the presiding elder in holding services Sunday, July 18th.

The Conference will open Monday, July 19, at 2:30 p. m., and close on Wednesday evening following. The time is short and every member is urged to be present at the beginning and remain to the end.

Monday afternoon organization and minute reports from the pastors of the one most important item in their report.

Tuesday afternoon and evening will be given to the laymen for their work.

Wednesday, reports from committees and general discussion. The pastors will be furnished blanks to report their charges on the items called for by the discipline, and these should be ready for distribution to the several committees at the opening.

Every Quarterly Conference journal wanted, and a written report from every local preacher.

All who represent the institutions of our Church are most cordially invited and will be given a hearing.

For license: R. M. Courtney, H. H. Robbins and T. B. Johnson.

For orders: T .E. Wagg, W. F. Elliott and A. E. Wiley.

For recommendation: E. W. Fox, J. F. England and R. S. Howie.

J. N. HUGGINS, P. E.

The State Normal and Industrial College.

We desire to call attention to the advertisement of the State Normal and Industrial College, which appears in this issue. Every year shows a steady growth in this institution devoted to the higher education of the women of North Carolina. During the past year the McIver Memorial building was erected and used for class purposes. This addition to the material equipment of the college greatly increased the efficiency of the work.

The college last year had a total enrollment of 979 students. Eighty-eight of the ninety-eight counties of the state had representatives in the studenet body. Nine-tenths of all the graduates of this institution have taught or are now teaching in the schools of North Carolina.

The dormitories are furnished by the state and board is provided at actual cost. Two hundred appointments to the dormitories, apportioned among the several counties according to school population, will be awarded to applicants about the middle of July. Students who wish to attend this institution next year should make application as early as possible as the capacity of the dormitories is limited.

IN MEMORIUM.

Mrs. Rachael Kirkman.

Rachael Gardner Kirkman was of sterling English stock. Her ancestors emigrated to America in the latter part of the sixteenth century and settled in Salem, Mass. Later they removed to North Carolina and purchased a body of land on Deep river, near Jamestown, Guilford county, and there established what is known as the old Gardner homestead, now occupied by the family of the late Hon. William M. Wiley.

It was in this homestead, Rachael was born to Abel and Mary Gardner, July 4th, 1817. Seven other sons and daughters were born to them, who went forth into the world to help and bless mankind. Many of the descendants have occupied prominent positions in the professions of law, and of medicine, and of teaching; others have distinguished themselves in the pulpit, in the legislative halls, in judicial and executive capacities. It is known that, at least, three governors were descendants of this sturdy family, namely: Jonathan Worth, ex-governor of North Carolina; Abel Porter, ex-governor of Indiana; and, (the name of the other I do not recall). It was a family distinguished for its physical and intellctual strength and moral stamina of character.

Sister Kirkman was educated in a Methodist High School for Girls in Greensboro, N. C., under the principalship of a Miss Anderson. I have heard her say that she was in school there when the stars fell in 1833, which she described as falling off the roof with a hissing noise, and that the editor of the Greensboro Patriot was called up to witness the strange phenomena that he might report the same. She preserved specimens of her paintings, beadwork, and embroidery which she did while in school here, which will be handed down to her posterity as sacred keepsakes. In her latter days she took a great pride in showing these to her neighbors and friends, and pointing out her grandfather's clock, which was bought 110 years ago at a cost of $60.00. From all appearances it would seem that this grandfather clock would mark time correctly for another century.

After leaving school at Greensboro she was in a select school taught by Miss Mariah Folger, the sainted mother of the Hon. Cyrus B. Watson, of Winston-Salem, N. C. To this fact she pointed with especial satisfaction.

When in her twentieth year, she was happily married to Leven Kirkman, whose ancestors came to North Carolina from Scotland and settled near Pleasant Garden about the time the Gardners emigrated from New England. Young Leven and bride began housekeeping on the homestead which they purchased, now occupied by Jonathan Hodgins, in the Pleasant Garden community. Here they spent eighteen years of their married life. During the year 1854 they removed to near Friendship, and purchased a tract of land and established a home which soon became famous for its hospitality, its social influence and its relgious integrity. A great cloud overshadowed this home in the year 1873 in the death of the husband and father of this Christian household. He died in the triumph of the Christian faith and went home to God, thus preceding his devoted companion thirty-six years, when she died, on June 1, 1909, and was gathered unto her people in great peace with God and man, aged 91 years, ten months, and 27 days.

Leven Kirkman, husband of this good woman, was prominent in church work in his day. Records show that he was trustee and building committee of Pleasant Garden Methodist church —the old church having been torn down years ago to give place to that splendid brick edifice that stands there today as a monument to the memory of this man's love and zeal for the cause of his Lord in early life. He was also a trustee of the original Muir's Chapel log meeting house. When he removed to the Friendship community he found no church building in which to gather and worship God. Prompted by unselfish love and zeal for his Master's cause, he at once set about to devise plans to build an house in honor of his Lord. As a result Friendship church stands today as a perpetual monument to his memory, in whose graveyard he and his devoted wife, who ever stood by him as a silent potent force in all his church work, sleep the silent sleep of death.

Sister Kirkman was the mother of eleven children: Thomas Clarkson, Charles Philips, and Florina went to their reward some years ago. Daniel Webster Kirkman is a successful business man of Albany, Ga. Rev. John C. Kirkman is a prominent Methodist minister, who recently rounded out forty years in the work of an itinerant Methodist preacher in the West. He is now stationed at Spokane, Wash. Mary C. Hancock is the wife of a Methodist minister now stationed at Bayard, Iowa, Des Moines Conference. Louisa Stanton is a resident of Winston-Salem. Rev. Abel G. Kirkman, who has been a most efficient and effective local preacher for thirty-three years, and who has been honored by the citizens of Guilford county in electing him to the office of Register of Deeds for twenty years, and Seymour A. Kirkman, resides at the old homestead, where Miss Emily still remains, who has ever shared her widowed mother's struggles and triumphs, and who possibly feels more keenly than any of the rest her bereavement for reason that she was her mother's daily companion and closest friend.

Sister Kirkman was of Quaker extraction, but this relation only carride with it a birthright without any guarantee of change of heart. Some months after her marriage she was converted to God while tenting at a camp meeting held at Pleasant Garden. She at once identified herself with the church of her husband's choice, and from that hour she became an active, intelligent worker for God in His kingdom established on earth.

In the death of Sister Kirkman the Lord has taken from us a rare gift, the real value of which we can not now fully appreciate. It is only now and then that the world is blessed with such noble characters, and when they pass out, our finite minds fail to comprehend the supreme loss sustained by the Church and the world. Eternity alone can reveal, for now we see through a glass, darkly; but then we shall see face to face; now we know in part; but then we shall know even as we are known.

Among her many particular characteristics was a remarkable energy that marked her course to the very end of her long and useful life. Her death was due to extreme old age rather than otherwise. Ten days before her death she was patiently ministering unto a sick son with untiring energy and anxious solicitude. She was a woman of superior intellectual endowment. She had a remarkable appreciation of humor and great facility in expressing it. Her memory was phenomenal, recalling events both present and past with clearness of youth. She was a woman of unfailing cheerfulness which ever enabled her to rise superior to troubles she could not avoid. Her loving, winning personality attracted to her friends to whom she was ever true and constant. She was the very soul of candor and sincerity, and she was repelled by the slightest approach to dissimulation or any deviation from correctness. No words of bitterness, no deeds of unkindness, no acts of selfishness ever marred the beauty and harmony of her long and useful career. In fact, a purer, a sweeter, a nobler character we have never known. Her like would be hard to find. Needless to say that she was universally loved by all who knew her, irrespective of cast or color. The children loved her, for she was their friend. The suffering and sorrowing appealed to her sympathetic heart, and she was their generous, kind-hearted helper. So unstintedly did she contribute to the happiness of others that the Christly motto, "I am among you as one that serveth,' seemed to radiate from her very presence. Her home was ever opened to the weary itinerant; and her pastor had no better friend. None will ever realize more keenly their loss than the humble writer.

While God has called her to lay down all earthly service after many years of struggles and triumphs in the cause of her risen, glorified Lord, for a more glorious service with Him in the beautiful City, she will not die in our hearts and lives. Her memory will survive to bless all who knew her, and many will rise up in that day to call her blessed for what she was to them and for what she did for them while she lived among them. When the end came at last, she passed away like a breath, and our hearts sorrow for our loss. But what are we that we should question divine wisdom in taking her to himself? Would it not be more fitting that we should rejoice that such a life has inherited its well-deserved reward. Thank God that He let her live so long with us. During her last days, her life, like a burning, flickering candle, slowly burned out. When the end came, there was no cloud in her evening sky to darken her prospects of eternal life, but her demise was serene and full of steadfast hope, like the glorious dawn of the morning rising up unto the radiance of a cloudless day in heaven. How precious was her death in the sight of the Lord, blessed from henceforth, for she rests from her labors.

At a thought of her the air grows pure
And tremulous and sweet;
It was a vision perfected,
Alovely life to meet,
Brave woman, friend and mother crowned
And angel now beside;
The world is richer that she lived,
and heaven that she died.

Her funeral was conducted from the Friendship Methodist Episcopal Church by the writer, in the presence of as large an assemblage of friends and rel-

atives as ever gathered there to pay reverend respect to the memory of any citizen.

Her pastor,
J. A. BOWLES.

OUR WASHINGTON LETTER.

Forty years of progress in the present building were celebrated at the morning and evening services on last Sunday in the Mount Vernon Place Methodist Episcopal Church, South. It was the anniversary of the second Sunday in June, 1869, when the congregation, much smaller then, moved into its new home and gave thanks for the sturdy growth of the years before.

Since that June Sunday in 1869, the present congregation has given to the city five healthy offsprings, four of them already self-supporting and one still in the short clothes stage. The members of the five churches now number 2,000, as against less than 800 in the fold in 1869. The congregation of the parent church has increased in proportion. A site near the present building, bought two years ago, will in a few years see a splendid new structure, the central home of the denomination, to cost $275,000, the greater part of the funds having been raised by the general church.

The pulpit was concealed by palms, ferns, and flowers, and above it was suspended a crescent bearing the name of the church and the figures "1869-1909."

Photographs of former pastors and superintendents of the Sunday school were hung about the church at either side of the pulpit.

The prelude was by Edwin Robinson and Mark Lansburg, and the postlude by Mr. Robinson. A duet, "Forever with the Lord,' was sung by Miss Eva Whitford and Earl Carbough. Mr. Lansburg gave a violin selection and Mrs. Whitford sang "O Divine Redeemer," with violin obligato by Mr. Lansburg. Miss Marjorie Follin and Miss Eva Whitford sang "Hark! Hark! My Soul," and Earl Carbough sang "Lead, Kindly Light."

Rev. Dr. W. V. Tudor, who built the present church and led the small congregation from the little wooden chapel to it forty years ago, and who is on the superannuated roll and now residing here, preached an able sermon at the morning service. His subject was, "Not evolution, but elevation." He described the function of the church as being not the evolution of the race, but the uplifting of it, the guiding and directing of its onward course.

The sermon in the evening was by Rev. Dr. J. W. Duffy, a former pastor. He said the congregation did well to cherish the associations of the last forty years, the struggles it had had and the victories it had won. He spoke in the highest terms of Dr. Tudor, of his work as a clergyman, and of his influence as a man. He described Christ as a personal Saviour, cleaving to His children with a faith approached only by that of a mother for her child.

Mr. W. W. Millan, superintendent of the Sunday school, read greetings from former pastors of the church, Rev. Dr. F. J. Prettyman, who officiated from 1901 to 1905; Rev. I. W. Canter, 1893 to 1897; Rev. Dr. John T. Wightman, 1890 to 1893. Dr. S. K. Cox, 1882 to 1886; Bishop .E. E. Hoss, supply in 1875; and Rev. John Hannon, junior preacher in 1872.

Mr. Millan also gave a brief history of the growth of the church and its offspring in the last forty years. He showed that while the population of Washington is two and one-half times as great as it was in 1869, the membership in the denomination is eight times as great, and the enrollment in the Sunday schools five times as great.

A union or home-coming service of the churches of our denomination was held last night in the lecture room of the Mount Vernon Place Church in celebration of the fortieth anniversary. Addresses were made by representatives of the different churches and by former pastors.

This celebration came at a peculiarly fitting time in that it occurred just when the present pastor of the church, Rev. Dr. J. Howard Wells, had reached the fortieth anniversary of his birth.

W. F. TOMLINSON.

The Hillside, June 18, 1909.

Trinity College Notes.

At the recent annual meeting of the stockholders of the South Atlantic Publishing Co., Prof. R. L. Flowers was elected president and treasurer; Prof. W. K. Boyd, vice-president, and Prof. W. H. Glasson secretary. The following were elected to the board of directors for the next year: R. L. Flowers, W. P. Few, H. M. North, A. M. Webb and W. I. Cranford. The board of directors at its meeting elected Drs. W. H. Glasson and W. P. Few as editors of the Quarterly. Dr. Glasson has been one of the editors for five years, and Dr. Few has been a frequent contributor ever since the magazine was established. The publication has a circulation in almost every State in the Union, and its growth and influence are most gratifying to those who are connected with the enterprise.

At a meeting of the governing board of the Trinity Chronicle, the college weekly, Mr. W. A. Fulford, of Wrightsville, Ga., was elected editor-in-chief, and Mr. P. J. Johnson, of Lenoir, business manager for next year. The assistants will be appointed by the editor and manager.

Dr. E. C. Perrow, A. B., A. M., Trinity, professor of English literature at the University of Mississippi, spent commencement week at Trinity on his way to Harvard University, where he will teach in the summer school.

William Wallace Carson, A. M., Trinity, 1908, has been elected professor of Philosophy in Central College, Fayette, Mo.

President Kilgo left yesterday for Texas, where he has an engagement to deliver a series of lectures at Southwestern University, at Georgetown

Dr. W. P. Few and Prof. E. C. Brooks are at Morehead City attending the Teachers' Assembly.

Dr. W. I. Cranford and family have gone to their summer home at Tuscolo, N. C., where they will spend the summer.

Dr. and Mrs. J. J. Wolfe have gone to South Carolina, where they will spend the summer with relatives.

Mrs. W. H. Glasson and children have gone to Richmond, Ky., to spend some time with relatives.

Mrs. J. C. Wooten has gone to California for the summer.

Prof. W. F. Gill has gone to Henderson to spend the summer visiting relatives.

Notice.

All the brethren who expect to attend the Greensboro District Conference July 14-18, will please notify J. P. Hornbuckle, Reidsville, N. C.

—Mrs. H. B. Peters, an estimable lady and member of West Market Street church, died at her home in this city on Monday evening. Mrs. Peters was a sister of the late Rev. T. L. Troy, and aunt of Dr. J. W. Long, of this city. She was a woman of fine Christian character, and will be greatly missed.

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

Don't be so sedate, if you have anything good, pass it on. In other words, send a report of your League.

There are two classes of preachers, viz., those who kill and those who make live Leagues. The Lord pity the former class.

Do not be disturbed when you hear some speak disparagingly of the League. There is no cause for alarm. Almost every symptom of the League work indicates health and progress.

It has recently been reported by one of our missionaries in Brazil that a Junior League of the Brazil Mission Conference raised last year as a special $600. Some of the children of the above League walk from five to six miles to attend services.

At this late day—a day of light and grace—where so much preaching has been done, and where Sunday schools have been established so long, it is an insult to the Lord of the Church for any Methodist class to say: "We can't, we have no leaders."

The Waynesville District is very fortunate in having such an efficient and zealous president in the person of Rev. H. E. Walters, of Canton, N. C. We predict advancement in the Waynesville District Leagues now along all lines. Brothr Walters has been an active Epworth Leaguer for fifteen years. As an Epworth Leaguer should be, he plans largely and wisely. Mark the early progress of the Leagues in his district.

In the Western North Carolina Conference there is not an auxiliary of the Church that has as little sympathy, encouragement and assistance as the Epworth League. There is no function of the Church that is hampered by denunciations, desecrations and obstacles as the Epworth League. And yet, with all the above named hindrances, in proportion to the membership, the League has accomplished more than any other organization in the Conference. It has more living witnesses and pointed testimonies in its favor than any other society. If we are wrong, we shall have to be shown. Nothing less will answer. We'er from Mo.

The Clay Street League, Richmond, Va., has recently made a great record—a gain of 364 members in six weeks. This achievement is very largely due to the efforts and leadership of Miss Ora Rowlet and Mr. J. E. Anderson.

On April 15, 1902, Central League, Baltimore, Md., was the largest reported, having at that time 321 members. This League has lost her honors long since—being third only in order of membership now. Centenary League, St. Louis, has 330 members, and Clay Street, Richmond, Va., has 415 members.

Please remember to send all communications for the League columns to Rev. R. E. Atkinson, West Asheville, N. C. Please do not overlook this request. It will avoid delay in printing what you might have to say.

A Live Junior League.

Mooresville—Our League enrollment is about forty members. We have received a charter. Our attendance is very good. We have devotional meetings every Sunday afternoon at three o'clock. Every fourth Sunday is missionary Sunday, at which services Mrs. Courtney takes charge. We elect officers every three months. Our League is doing good work. We shall furnish a room for our League in the new church when it is finished.

KATY LEE BRAWLEY,
Recording Secretary.

We are very much pleased to get this short letter from the Mooresville Junior League. We judge from Katylee's letter that the Mooresville League is one of our very best Junior Leagues. There is evidence of much life in this League. We hope the secretary will write again.

The West Asheville Junior League has recently had an election of officers. Those elected were as follows: Annie Pendland, President; Leola McRary, First Vice-President; Adeline Weaver, Second Vice-President; Mary Reynolds, Third Vice-President; Buskin Atkinson, Fourth Vice-President; Pauline McCollum, Secretary; Allen Hall, Treasurer; Annie Penland, Organist.

The following committees were appointed:

Lookout Committee—Oscar Cowan, chairman; Lillie Robinson, James Patterson.

Flower Committee—Vera Ward, Chairman; Lorene Brooks, Beverly Atkinson, Sallie Reynolds.

Rutherford College deserves more than an honorable mention. Apart from the splendid course, splendid instruction and many other good things, she has a good Epworth League in which to train the young Christians for life service. Prof. I. B. McKay, a classical and Christian gentleman, is the president. We take the following from the latest catalogue:

"Epworth League, Irving B. McKay, President; Ernest Harbinson, Secretary. The League was reorganized in the spring of 1908. The meetings are held three times a month in the college chapel. These services are, for the most part, conducted by College students."

"Long may she wave and never waver."

The statistics of careful and conservative statisticians tell us that 50 per cent. of the Sunday school scholars are lost to the Church. The statisticians also tell us that at least 75 per cent. of those who are regenerated are saved before they are twenty years of age; and that a very small per cent. are converted after they reach twenty-five years of age. How appalling. What function of the Church is reaching this transitory throng? We know that the Sunday school is not. The prayer meeting does not, neither does the sermon. All of the auxiliaries of the Church are doing so little. We cannot spare any of them. We know the condition and situation too well. Let us, as a Church, employ every means in the Church and save the 50 per cent. that is now being lost to the Church. Beginning at home, let us teach the children there. In the Sunday school and Junior League let us instruct and begin the seed sowing. In the Senior League let us encourage, assist, lead, train and inspire for extensive and abundant Christian service.

There are no auxiliaries more fitted for saving and training than the Young People's Baptist Union, the Christian Endeavor and the Epworth League.

Let's pray that God will give the Church sufficient grace and wisdom to see and feel the need and possibities of these societies, and the folly of rejecting them.

The Christian Life.

"ALONE, YET NOT ALONE."

Very often, as Virginia Mallory read in her Bible, she wondered just what meaning lay behind the words, "Ye shall leave me alone, and yet I am not alone, because the Father is with me."

She was not alone, for she had her mother; but these two had sat hand in hand and had seen father, brother, and two sisters slipping away from them, and they were alone, yet not alone, for they had each other. How would it be if either of them should die and leave the other?

The time came at last. The mother died. Virgnia was glad to have lived to minister to her mother, glad she had not left her mother alone; but all the years she had looked forward to and dreaded. She was alone, and all alone.

For sixteen years she and her mother had made their scanty but independent living in a city remote from their former home. Modest, almost timid, keeping their own counsel after the old New England way; cutting their coat according to the cloth, they had lived their self-respecting and well-respected lives. People wondered how they managed to live for both were frail, with the inheritance of feeblness which had carried all the other members of the family into early graves. But they continued in comparative health, although with no large reserve of physical vigor.

"Tell me," said the minister, after the mother had closed her eyes, "just how are you to meet this expense. There will be the journey back to the old home, and there are bills to be met at once, I know. Your friends will be glad to make you a loan."

"I think I can manage it," she replied. "I thank you, but I do not think I shall need to accept assistance. We have a little, and that will meet the expense of the journey. While I am back at the old home I shall try again to sell a piece of real estate that represents the little my father left us. It is unproductive, and the taxes have been a burden, and I could not sell it for anything like what we gave. I hope to dispose of it now."

"Have you friends back in the old home?"

"I am afraid all who knew us have gone. We lived very quietly there. We had a great deal of sickness and could not make many acquaintances."

"I will write to the minister, and he will meet you when the train arrives, and conduct the service at the grave," said the pastor.

When the train entered the depot, bearing Virginia and the cherished dust of her mother, the minister, who had never known her, was there. And with him were three others, who had recognized the name when he announced it in prayer meeting the night before. And when they stood at the grave an hour later, eleven others whom she had known stood with her.

When she spoke of going to a hotel she found arrangements already made for her in the home of an old friend, and there she spent some days and rested.

A lawyer, who as a student had rented a room at their home, called to offer his services, gratis, in probating her mother's will, and through his help, her experience in court lasted not more than ten minutes. His examination of the papers showed the situation of the real estate, and he called into counsel another friend of hers, a real estate man, who found the property in a more hopeful condition than had been supposed, and adjusted matters with prospect of immediate return of a considerable part, if not all, of the money invested in it.

From every side these old friends rose up to help her, and she said: "I could not have imagined that so many people would have remembered me after all these years."

After a week spent in her former city, Virginia returned and took up her work again. The world looked strangely bright, as she saw it through her tears. She had something to do, and was able to do it. She had money enough in sight to pay her honest debts, and had no need to accept charity. She had held her mother's hand to the end, and had heard her constantly repeated word, "You've always been a good girl, Virginia." And besides all this, she had found friends at home and back in the old home, friends whom she had not known to be such.

Through it all her faith held and grew stronger. Now she knew the meaning of the words. She had been left alone, and yet she was not alone; for the Father was with her and the Father's children were kind.—Youth's Companion.

THE HEART OF THE LIMESTONE.

While digging a deep hole through a bed of soft limestone the pick of the workman struck open a piece of rock. As the stone fell apart under the force of the blow it revealed a beautiful grapevine leaf. The man who found it tells us that it was as fresh and tender as though it had just been plucked from the vine. How did that leaf come to be in the heart of the limestone rock? Years and years ago—so long ago that no one can tell just when it was—the rock was only a bed of yielding mud. Drifting down from above, the leaf fell upon the soft mass. There it lay until it was discovered by another layer of the plastic limestone. Thus caught, it remained shut up in the dark all these years till set free by the pick of the workman.

Caught in the heart of the rock.

This morning you speak a kindly word to one whose life is full of sorrow. How eagerly the tender heart grasps the word and holds it! Many a dark hour is cheered by the thought of your kind words.

One day a bird carried the seeds of a strawberry up into the crotch of a crabapple tree. The wind had warted a bit of soil up there in days gone by. Falling into this earth, the seeds of the strawberry lay all so quietly until another handful of dust sifted over them, hiding them from sight. There came a day when the sunshine warmed the spark of life in the seeds, and by and by the strange sight was seen of a strawberry plant growing in the hollow of that crab apple tree.

So the rock catches and holds the seed of truth We never know just when the seed may be taken into the life. As we pass along some day, perhaps all unthinkingly it may be now she was face to face with what done. The bird did not dream wh t would come from carrying the seeds up into the hollow of the tree. It just did its part and went on, Every day and every hour, then, shall we not live so that the words we speak, the little things we do, the words we write to one another may be so earnest so true, so full of beauty that if they find place in some soul, by and by they may come back to cheer and bless and comfort? Look out for the leaves you drop in the limestone.—Edgar L. Vincent, in Epworth Herald.

WHY SHOULD WE PRAY?

To some people prayer is simply a request for aid, and the only reason why a man should pray is because he needs something. To such a man the question will sometimes come: "Why should I pray? If God is good, will He not give what I need, whether I ask for it or not?" The question seems reasonable, and it sometimes puzzles men. Is it really a fair or correct putting of the case? We do not think so.

Prayer is more than asking. in its wider sense it is really communion with God, and is the perfectly natural act of every Christian. Suppose a child has no request to make of its father, does he, therefore refrain from talking wita him? Surely not. And if it were possible that we had no requests to make of God we would still love to talk with him. The communion is the essential point; the requests are incidental to that commuion. The Christian talks to God, and loves to do so, and when there is this real vital communion, prayer takes on a different phase. It is filled with living topics—the joys and sorrows, the deep purposes and intense feelings; in fact, the whole of the intensely real human life if breathed into the ear of the Infinite Father. Does he give me what I want? Yes, often. Does he withhold what I had asked? Yes, sometimes, and yet it is better so. The Christian prays as he breathes—because it is natural, and he can not quit and live. So that, after all, it is but a useless and foolish thing to ask, "Why should we pray?" If we be Christians, we can not choose but pray.

But will God answer prayer? Why not? To God there is no law. The laws which hold our world and us in unrelaxing grip, and slacken not their hold for atom or for world, are but expressions of his will. They bind us; yes, with bonds which may not be broken; but they reach not him who made them. It is not a question of faith or reason alone, but of fact. God has answered prayer; God does answer prayer; and we can not doubt that God will answer prayer—Christian Guardian.

LIVE IN THE PRESENT.

The only safe way is to live in the present tense. Yesterday we cannot reach except that we may repent of its sins and be forgiven, and the future has not yet come and will be sufficient unto itself on its arrival. Today is our own. The duty of life with us is "now.", To live humbly toward God, to live courageously and generously reaching out our hands in a brotherly way and doing what good we can today is our privilege. Every day lived right will make it better for us tomorrow, whatever that may be. To live each day as though we only had the one day on earth—the one day in which to do good the one day in which to praise God, the one day in which to be loyal to Christ, the one day in which to make the world happy—that is the way to live in order to bring something of heaven into the present. And surely that is the way we ought to live; we who are only travelers passing through this world to our home beyond.—Selected.

God expects great things of you; take care that you do not disappoint him. Be ever expecting great things of God; he will never disappoint you. —Rev. Howard Duffield, D. D.

TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine.

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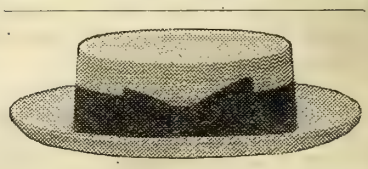
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Our Little Folks.

THE "WATER-BOOK."

Madge was lonely. She came slowly up the stairs on her way to the nursery, feeling that she should have a long, miserable afternoon. Mother had gone to do necessary shopping, and there was no one at home but the nurse, and she was busy with baby brother.

As she came by her Aunt Jennie's room she paused and peeped in. The fire was burning brightly in the open grate, and the warm coals sent out a cheer that was not found in the nursery. She loved her aunt's room. She liked to look at all the pretty toilet articles, gaze in the bright little silver mirror, and open her ribbon box, that always smelled of violets. She was never allowed to play here when Aunt Jennie was away.

As she stood at the door a thought came to her and told her that she could do no harm, just by warming her feet at the grate. This was the very moment when she ought to have remembered—but she did not. She went in, at first timidly, and then, as she heard no one coming, she sat down on the very edge of the little rocker.

For a long time she was content with looking about, but by and by the wonderful "water-book" seemed to be looking right at her.

She always called it the water-book because there were lovely purple streams in it flowing right past the houses, and then there were red boats with brilliant things draped over their sides, tall buildings of marble, and from the windows gardens seemed to be hanging, while everywhere was the soft, quiet, water, and steps leading down to the boats. On Sunday afternoons Aunt Jennie always looked over the water book pictures with Madge, and told her all about them. She said the city was Venice.

Madge thought it could be no harm to take the book over to the sofa and just look at it a very few minutes. She looked at her hands and they were quite clean—and anyway, she meant to tell Aunt Jennie all about it when she came home, and she was sure she would say it was the right thing to do when she was so lonely. She hoped she would say that.

Wrong thoughts are like little plants—they grow and grow; and so it was not long before Madge had the book spread out upon the sofa, and was turning the leaves to find a certain picture that she liked so well. Just as she found it, she heard the nurse calling. It would never do for her to come in Aunt Jennie's room—she knew what would be said then—so she reached out and took the tongs, and laid them across the book to hold it open, and ran up to the nursery. It happened that nurse had a lovely surprise for her in the way of a game and some taffy, and a good time for baby brother, too.

Madge really meant to steal away and put the book back, but she was having a good time and then mother came home and asked her to help hide away brother's birthday present, and then it was tea time, and so they were eating supper before she remembered. There was Aunt Jennie smiling sweetly at her, just as if, when she went up stairs, she would not find the water book with the tongs across it!

Good thoughts are like plants, too, and as she sat there, looking at her aunt the little seed thought began to grow and tell her she had done wrong. It seemed to grow right up in her thoat and choke her.

She felt that she could not stand it another minute. "Please forgive me!" she cried, and then she felt her place and ran to Aunt Jennie and hid her face in her lap. "I want to tell all about it—and right before mamma!"

And so the story came out, and Aunt Jennie forgave her on the spot. "I knew you would tell me by and by," she said.

"Why, did you know when I left the table?" asked Madge.

"Of course; I saw the book when I came in."

Madge could not believe in such forgiveness before the asking.

"I wanted you to tell yourself."

Madge was silent for a while, "I tell you, Aunt Jennie," she said, at last, "please put away that water book and don't show it to me for a long, long time, just to punish me."

"I think that will be best," her aunt said. "Forgiveness is sweet but the punishment makes us remember."—Youth's Companion.

GOING AFTER ABSENT ONES.

The opening exercises were being held in the junior room. The teacher paused a moment then said: "Quite a number of our boys and girls are missing this rainy morning. Think a minute, everybody, and then if you can name some one you miss raise your hand."

The teacher waited, then asked for the raising of hands. Up they came, a number of them.

"Whom do you miss, John?"

"I miss George."

"Do you know why he is not here?"

"No, I do not," replied John.

"Does he live near enough to you for you to visit him and see what caused his absence?"

"Yes, Miss B."

"Will you go this week?"

"I will," said John.

"Whom do you miss, Mary?"

"Nellie."

"Yes," said Miss B.; "Nellie is quite ill. Will you take one of these roses to her after church today?"

"Yes, Miss B.," answered Mary.

"And you, Frances, whom do you miss?"

"Now James, it is your turn to say whom you miss."

And so the teacher continued until every absent scholar had been mentioned, and until there was some one who had promised a visit to each scholar not there and a message or token of love had been planned to be sent to each sick one. Then the teacher quietly, reverently bowed her head and asked the heavenly Father to bless the absent ones, to help those present to remember the promise the coming week, and to bring all those absent and those present back to God's home the following Lord's day.

It was a beautiful service, teaching the children in a very practical way "to love thy neighbor as thyself," although it occupied but five minutes of the session time.—Ex.

ASKING GOD'S BLESSING.

Charlie was going home with his uncle. They were on the steamboat all night. A steamboat is furnished with little beds on each side of the cabin. These little beds are called "berths." When it was time to go to bed Charlie undressed himself.

"Make haste and jump into your berth, boy," said his uncle.

"Mayn't I first kneel down and ask God to take care of us?" asked Charlie.

"We shall be taken care of fast enough," said his uncle.

"Yes, sir," said Charlie, "but mother always tells us not to take anything without first asking."

Uncle Tom had nothing to say to that; and Charlie kneeled down just as he did by his own little bed at home.

God's bounty and goodness and grace you live on day by day, my children; but never take it without first asking.—Selected.

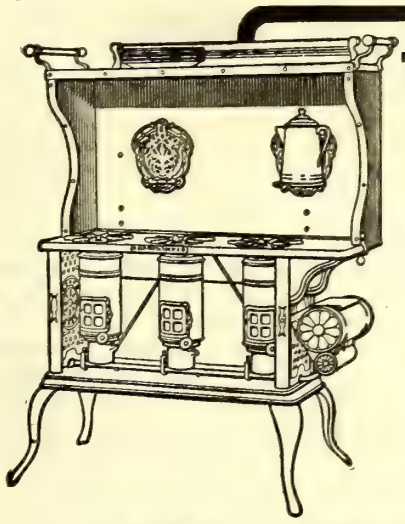
A NOBLE GIVER.

The Missionary Voice published by the Board of Foreign Missions of the Christian church, says that the largest giver among the members of that church, the man who givts the most each year to the cause of foreign missions, began to give when he was earning a salary of only fifty cents a week. He was but a small boy, and it was the first money he had ever earned, yet regularly gave a penny a week, and oftener more than that.

Here is an example for those boys and girls who give carelessly and irregularly. Resolve now to give regularly each week or each month as the case may be a certain percentage of that which is yours; and when you are grown how easy it will be to give larger gifts!—Selected.

ADVANCE IN MEDICAL SCIENCE ..

Medical science has taken a great leap forward during the past century. A century ago very little was known of bacteria, baccilli, germs and of the methods universally recognized for fighting such invasions. They used to let a man die of diseases that are easily curable today. In no branch of medicine has greater progress been made than in treating those addicted to the use of morphine and liquor. Such human slaves are now looked upon as diseased rather than naturally vicious, and down in Atlanta, Ga., there is a man who for over thirty years has been treating successfully nearly all who have been brought to him. One may be, from the world's standpoint, a human wreck. But Dr. Woolley will put new life in him and make him a man—with a righteous abhorrence for the degrading influence of drugs. If you know of anyone in your neighborhood who needs to be uplifted from the mire of despair, won't you write to Dr. B. M. Woolley and give him the prson's name and address?



The Oil Stove With a CABINET TOP

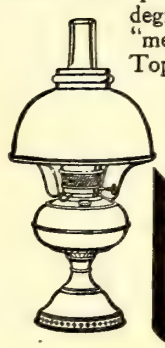
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Impressions of W. F. M. Conference, Mt. Airy, N. C.

Being but a late recruit in the Western North Carolina regiment of missionary workers, I cannot make a comparative study of this recent conference at Mt. Airy and the many which have preceded it, but I can give some of the features of this last one which impressed me. I was expecting this to be the most enthusiastic and spiritual session that our women had held, because I had reason to believe they had been praying to that end. And then when I heard from Mrs. Crawford our motto for the year, "Add to your faith courage," and later saw it heading the splendid program of the Conference, there was a feeling of conviction in my heart that this was to be a time of blessing.

This program deserves especial mention, both for its attractive appearance and for the thoughtful and suggestive material which it promised to those who attended the conference sessions. No one could glance over the daily outline without being impressed with the idea that our leaders were constructive and progressive rather than retrospective. The study of our mission fields the working out of theories, the emphasis on a deeper spiritual experience, all showed that in the thought of our program committee it was more important to plan for the future than to recount the efforts of the past.

Not long ago the old charge of our unthinking womanhood was brought against us with renewed vigor by one of our pulpit orators, and while we must admit the justice of the criticism to a certain extent, I believe I am justified in saying that the accusation is less true of the women of our missionary societies than of any other feminine class. The study of missions has done more to broaden and to deepen the intellectual life of our women than has the combined efforts of any other two or three agencies. It was a notable fact, that, with a very few exceptions, the women who contributed to the interest and thought of the Conference really made a worthy contribution showing honest research and a clear grasp of the subject in hand. We need to increase our membership as a society for the benefit of the women at home almost as much as for the good of those in heathen lands. It is an educative agency.

To all who are acquainted with Miss Davies, it is but necessary to mention that she was with us for it to be known that our meeting was filled with the spirit of a strong, sane enthusiasm. Her presence and her bright, wholesome, searching talks not only aroused the latent energies of the young women and children, but they gave inspiration to the older people which will bear fruit in places where Miss Davies can never go in person.

A deeply spiritual atmosphere was felt throughout the entire conference, and one felt impelled to make a fuller consecration of strength and talent as one saw the higher life demonstrated in the women that, meekly following the master, have directed our work for many years. The women of Western North Carolina Methodism may look back on their past efforts just long enough to grow strong in the faith that they may be not fourth, but first, in the rank of gifts for spreading the gospel. It will not be difficult to move forward if each auxiliary will send its delegate to the annual meeting, where the power of progress is generated.

In speaking of the things which contributed to the success of the conference one cannot leave out the hospitality of the people of Mt. Airy From the time we were greeted by advance agents, several miles out of town, asking us to give no thought to our baggage, until we left our comfortable homes the day after adjournment, we were assured of a cordial welcome. Not only the pastor and his charming wife, but every one tried in every way to add to our pleasure, so that each delegate felt that she had been especially honored in being sent to the best home in Mt. Airy.

In leaving this beautiful town, with its gracious people to "go out on business for the King," we could but pray that the blessings which had been given us so freely there might always remain as steadfastly with her as her own Pilot Mountain.

LELIA JUDSON TUTTLE.

Lenoir, N. C., June 12, '09.

With the next issue of our paper its name will be changed to the Young Christian Worker, and it will become the organ of both our young people's and juvenile societies. Four pages will be devoted to the work of the former and four pages to that of the latter. The program for the regular monthly meetings will be published in each department. Mrs. Cobb will continue to prepare the one for our young people and the editor that for the children. Leaders of young people's societies, lady managers, and all who are interested in our junior work are urged to do all in their power to give the paper wider circulation. With their help we hope to make it the best of its kind in the history of woman's work. The subscription price is now 25 cents a year; in clubs of ten or more to one address, 15 cents.—From June Little Worker.

Notice to Delegates of the Salisbury District.

Those who expect to attend the Salisbury District Conference will please send in their names at once. You are furthermore requested to come on the train, as we are poorly provided for keeping horses and the rates at the livery stable are high.

W. L. HUTCHINS,
Concord, N. C.

Charlotte Methodism.

At Tryon Street Methodist church yesterday morning the pastor, Rev. G. H. Detwiler, preached the third of a series of sermons based on the "Sermon on the Mount," touching on the giving of alms, prayer and fasting in this discourse.

It was announced that the first Sunday in July would be made Methodist rally day, a kind of stock-taking; and mention was made that the denomination has in Charlotte 1,000 more members than any other denomination. On this day Rev. W. F. McMurray, D. D., the general secretary of the Board of Church Extension, will be here and preach at Tryon Street church in the morning and at Trinity in the evening.

Dr. McMurray's coming will delight large audiences, as he is an enthusiast in extending the work of the Church, a fine business man, fine to look upon physically, and a great thinker and preacher. There is no more commanding personage in Southern Methodism.—Charlotte Observer.

ALASKA YUKON PACIFIC EXPOSITION, SEATTLE, WASH., JUNE 1st to OCTOBER 1st, 1909.

For the above occasion the Southern Railway announces extremely low rates for the round trip. Rate of $84.75 will apply from Greensboro, N. C. Same round trip rate will apply from nearly all points in North Carolina.

Tickets on sale daily until September 29th, with final limit October 31st. Passengers allowed to go via one direct route and return via another direct route without additional cost. It will cost $15.00 additional to go or return through California, one way.

For further information call on your depot agent, or write

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NATIONAL EDUCATIONAL ASSOCIATION, DENVER, COLO., JULY 5th TO JULY 5th, 1909.

Prof. F. C. Griffin, State Director, Salisbury, N. C., has selected the Southern Railway, via Asheville, Knoxville, Louisville and St. Louis, as the official route to Denver and return for the above occasion, passing through the mountains of Western North Carolina, and the Blue Grass region of Kentucky.

Professor Griffin and a number of the delegates will extend their trip to Seattle, Wash., taking in Yellowstone Park en route; returning via San Francisco, Los Angeles, Salt Lake and Chicago.

Through Pullman car to leave Goldsboro at 2.05 p. m., July 1st. Circulars showing full itinerary of route will be furnished on application.

For further information, and Pullman car reservation, please write

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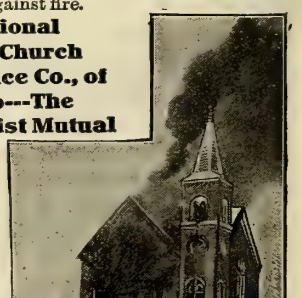
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Spoiled Landscapes.

More than we dream men's lives the landscapes make,
There is no spot too rugged to seem fair
If noble souls have wrought and perished there.
Leaving the rude land glorious for their sake;
Yea, and how often doth the sad heart ache.
Feeling how paltry lives defiled and mean,
Cast their dark influences on the loveliest scenes,
And from majestic earth the splendor take!
The truest beauty that this world doth bear
If life well lived, and where it is unmet
Even the landscape seems the loss to share:
A nameless sorrow is upon it set,
And hills and woods sublimest and most fair
Are marred with human failure and regret.

"Not by might, nor by power, but by my spirit, saith the Lord of Hosts." Zech 4:6.

"I am come that they might have life, and that they might have it more abundantly."—John 10:10.

When the June Bulletin reached our desk we were filling our space with reports of our annual meeting and could not give it particular notice. This issue of the Bulletin is devoted almost exclusively to "The Boy." It is sometimes difficult to find a name for the various types of boys, for often each individual constitutes a separate class, but there are many of them, and fine fellows most of them are. So it was timely that our wide-awake and consecrated general press superintendent, who is herself a mother, should devote this month to his claims.

June—the month of roses and of many other blessings and beauties from God—June!—a glorious holiday to many a boy who has been within school walls since September; June! alas, to the child who labors in mill or shop, brings none of the delights and healthful recreations which his more fortunate fellows enjoy. To the boy who dwells in the poorly ventilated, unsanitary tenement house, the heat of summer with the disease which so often accompanies it, is bearable only when contrasted with the biting cold of the winter.

Then in this month of June, with its joys, its beauties, let us turn reverently and thoughtfully to "The Boy," less favored, and pray that we may see our duty in this matter, and seeing, "do it heartily as unto the Lord."

"When our sons shall be as plants grown up in their youth, and our daughters as cornerstones hewn after the fashion of a palace; * * * Happy is the people that is in such a case. yea, happy is the people whose God is Jehovah."—Psalm 144, 12-15.

"Train up your child in the way he should go, and even when he is old, he will not depart from it."—Proverbs 22-6.

I heard de chillun readin'
'Bout the worl' a turnin' 'roun',
Till my head gits sorter dizzy
As I stan' upon de groun';
But let her keep a turnin'
If 'twill bring a better day,
When a man can mek a livin',
While his chillun learn an' play.

Child Labor.

Pennsylvania's governor has just signed two bills which will greatly benefit the 50,000 working children of the State. It is to be regretted that those who work in the glass factories are not included in this reform—boys of fourteen and fifteen being allowed to work at night in these places.

South Carolina takes a feeble step forward, in so far as she now has a factory inspection law, but any child may begin work in this State at twelve years, while those whose parents are "disabled" may work as early as possible.

After the passage of the Child Labor bill in Florida attendance upon the schools of Ybor City more than doubled.

Extracts from W. W. Pinson's "The Church and the Boy."

"Every boy is the tadpole of an archangel."

"The child is the father to the man, and what is reaped from a generation of men, be it good or ill, was first sown in a generation of boys."

"The chief of police of Chicago once said: "If some power will control boys and men from twelve to thirty years of age, I will contract to run Chicago without police."

"The cure of crime is not in dealing with men, but with boys."

"The boyhood of America, in whose bosom sleep the great reforms of the future * * * presents a field worthy of an angel."

Playground Association.

It is significant of the cramped lives of our American citizens have known, that their children must literally be taught to play; one playground inspector feeling that much has been accomplished when, after six months effort, the children will continue to play when left by themselves.

This pitiful, unnatural state is being recognized more and more, and it was agreed at a recent Play Congress held in Pittsburg that the playground and the school must co-operate in guiding and developing their latent powers. The city must re-create the bond of fellowship that shall make the common human interests of the poor, the rich, the wage earners paramount to the competitive war which sets them in opposing and jealous camps. The common denominator may most often be found in the play spirit, and to this we may look for the civic unity of the coming time.

The Juvenile Court.

The constant pastoral visiting of probation officers to "seek and save the lost," and the watch care of house fathers and mothers in the schools where it is constantly necessary "to warn the unruly and support them that are weak," make a test on character so severe that it naturally eliminates those who do not, in the power of the love of Christ, value the service more than the salary. I did not ask a company of Juvenile Court workers, whom I met recently, Are you Christians? There was no need. They bore upon their faces "the marks of the Lord Jesus."

Boys' Clubs.

Jacob Riis says of Mulberry Bend, New York City: "In all the ten years that as news reporter, I had to do with this den, not a week passed that I did not have a shooting or stabbing affair to report. In five years since the Bend became a park and boys' clubs have taken in the gang, not one shot has been fired nor knife drawn.

"One Boys' Club is worth two hundred policemen's clubs in controlling boys."

Neglected Boys.

A settlement worker tells of two boys who lived "nowhere," one of whom knew the Lord's prayer as a "good thing to say to bring you luck at craps," and the other had "heard of Jesus as a name to swear by." Are there any such boys in your community? Who is responsible if there are?

Young People's Missionary Conference

As we have before stated in this column, this conference will be held at Montreat July 2-12, and we urge all our young people and older ones as well to make it a point to attend this one. These conferences have been held for several years past, and are becoming potent factors in developing the spiritual life and powers of leadership among our young people, and whenever possible, Sunday school teachers, Epworth Leaguers and missionary workers should improve this opportunity to better equip themselves for their work.

The following gem from the pen of J. R. Mills we pass on to all our readers, hoping they will not sentimentalize about cross-bearing, but take up cheerfully any burden assigned them:

"Christ did not command his disciples to seek out a cross, or talk sentiment about it. He told them to take up the cross and carry it. They were not to choose it. It was there in their lives, ready for them. It remains so today. Each man or woman, ready to obey Christ, will find the cross at hand, in daily life, waiting to be taken up. Many Christians prefer to sing about the cross, to sentimentalize about it, rather than to lift and carry it in the shape of a quarrelsome relative, or uncongenial work, or strict economies, or daily self-sacrificings in home life. The cross is not pleasant, never was, and never can be so. It means crucifying, not talk. The reason that some Christianity is so substantial and cheap and unsatisfying is that it uses the cross as an emblem and nothing more."

Preacher Wanted.

On account of failing health, I have decided to give up my work at East Spencer and North Main, and Dr. J. C. Rowe has asked me to find a man to take my place. We want a man to take the work till the Annual Conference. It will pay about $35.00 per month. Good people to serve. Only two churches, close together. A splendid chance for a young man desiring to join Conference next fall.

J. P. LANNING.

"The noisy waves are failures, but the great silent tide is a success. . . . Do you know what it is to be failing every day, and yet to be sure that your life is, as a whole, in its great movement and meaning, not failing, but succeeding?"

The mainspring of the Master's machinery must be of fine tempered steel; strength depends upon purity. —Rev. E. S. Burnett.

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A HOME FREE

AT DENTON, N. C.

We propose to give away (no cost whatever) on Dec. 24th, 1909, to some person who desires to settle in the best town in North Carolina, a beautiful home building lot in the beautiful and rapidly growing town of Denton, N. C.,—absolutely free. Denton is one of the loveliest, most aggressive—in short, one of the "coming" towns— of North Carolina. It is the temporary terminus of the Piedmont Railway, which connects it with the main line of the "Southern," at Thomasville, and will soon push through to Wadesboro, where it will connect with the "Seaboard" and "Coast Line." A moral, cultured town, with a splendid school system, and attractive church advantages in the heart of the N. C. furniture-making belt—and backed by a splendid farming country. Already has 7 wood-working factories, prospective bank and cotton mill, 10 retail stores, 3 churches and more to be built. Population has doubled itself twice in the last 24 months. Centrally located in the midst of the hardwood belt, has three daily mails, and connected by telephone with the neighboring towns. 30 miles from Troy; 27 miles from High Point; 22 miles from Salisbury; 22 miles from Asheboro; 20 miles (by Piedmont Railway) from Thomasville; 20 miles from Lexington; 13 miles from Whitney, the great water power development. Now, we are giving away, absolutely free a beautiful home-building lot, to some one who wishes to make his or her home in this beautiful town. All readers of this paper and all other first-class people invited. None but the best people invited to reply. Write at once for particulars.

HUB LAND CO., Lexington, N. C.

The Sunday School Lesson.

LESSON XIII.—JUNE 27, 1909.

Temperance Lesson.
(Rom. 13, 8-14.)

Golden Text.—Put ye on the Lord Jesus Christ.—Rom. 13, 14.

The Epistle to the Romans.

From the city of Corinth Paul wrote the letter to the Romans. It is the most remarkable production which has come to us from his pen. His grasp of the distinctive truths of the Christian faith is now complete, and in the full strength and maturity of his powers he writes his great argument. To the Christians of the world's greatest city he writes about the world's final religion. He must have foreseen that the church at Rome was sure to be strategically influential, and he was most eager that it should understand the faith and represent it in a trustworthy fashion.

As massive as is the movement, and as involved as are some of the arguments in the Epistle to the Romans, it is not simply a setting forth of intellectual processes and conclusions. It is autobiography "writ large." It is the expression of that which had transformed Paul's own life and satisfied every hunger and outreach of his nature. He looks afar and traverses much territory in his great exposition, but you feel the beat of his own heart, the very throb of his own experience, through it all.

The theme of the Epistle is "The righteousness of faith." In all the wide world he found moral failure, but in a living trust in the Lord Jesus Christ there was a way of peace and a way of moral victory. This was what Christianity was about. It was setting men free from sin. It was setting them free from the despair of depending on themselves. It was giving them spiritual contentment and spiritual victory as they gave themselves in vital trust to Jesus Christ. If Rome could learn this, it would have mastered the meaning of the faith. This was the imperial truth in religion, most worthy of being proclaimed in the imperial city.

Love at the Helm.

After the doctrinal part of the Epistle there comes a section devoted to advice and exhortation. From this section our lesson is taken. Here as always Paul is not contented with wisely speaking of details. He wants to get at principles. And the principle he sets forth is the adequacy of love as a practical game. Of course he does not mean merely warm-heartedness. He does not mean merely the surge of a great tide of passionate feeling. He means love with a conscience as well as a heart. He means moral love. Now, such love as this is better than a book of rules. Such love gives an immediate insight into the meaning and the demands of a situation. The moral consciousness alone might be hard and even cruel. The heart alone might be weakly indulgent. Moral love will combine strength and tenderness and will be adequate.

There have been types of men in the Christian church where sternness has frozen all the gentler qualities, and the character has been correct, but cold and icy. There have been men whose feelings, unmastered and unsteadied, have made them amiable weaklings. Their very kindness has been without discernment and has often done harm. There have been men where heart and conscience combined to produce a character where sternness was tempered by kindness and gentleness was ennobled by a great moral strength.

When such a love as this is at the helm of the life, there is everything to hope. It gives a power of insight which makes its own rules. It is a trustworthy pilot in the vicissitudes of the daily life.

What Love Does.

Such love fulfills the law. It fulfills the law because it is the very spirit of the law alive in a man. It is not a man trying to manufacture deeds which correspond to a legal code. It is a man having no trouble about the code because goodness lives as a great devotion in his heart. Legalism is an attempt to be loyal to a standard enforced from without. Love is spontaneously expressing one's loyalty to a standard which dwells within. The triumph of Christianity is that it enthrones unselfish love in the heart. When the right king is on the throne all will be well.

Love will do a great many things no legal code would dream of doing. It will constantly invent new ways to express itself. Under a legal system one might ask, How little can I do and satisfy this law? Under the reign of love one asks, How much may I do to satisfy my heart? So love not only fulfills the law, it transfigures the law.

Legalism is the law become a slavery. Love is the law become a passion.

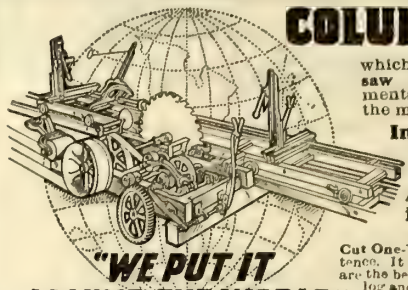
So love is creative. It transforms men. It transforms communities. It is progressive. Under its leadership the ethical standard of one age gives way to a higher standard the next. It presses relentlessly forward for the regeneration of the world. There is no sterner warrior than love, as it fights for the enthronement of the good.

What Love Does Not Do.

Love is not a tyrant, but it is an imperial master. There are some things it bids us shut out from our lives forever. It is always ready for the surgery which would cut away that which endangers the life. With very candid and honest eyes love looks upon the world. When any way of life or any way of speech puts an obstacle in the path of another man, it repudiates it. It is not so much that it has a tender conscience, as that it has an honest conscience. We are in a social network where we are responsible for other lives as well as our own. And if my life is making it harder for some other man to win moral victory, my life mast be changed. Here the temperance movement finds a firm foundation. It is a modern expression of the abstinence of love. The man who can look at all the havoc which intoxicating drinks have wrought, and then contentedly sip his wine, thoughtless of his own devastating influence, is either stupid or unloving.

The principle has a very wide application. There is not a day when we may not see duty more clearly, choose our words with a new adequacy and direct the life with a new effectiveness, if we will apply the test of love.—New York Christian Advocate.

GOWAN'S PREPARATION EXTERNAL ANTISEPTIC
For Mountain or Seaside. Instant relief for Croup, Colds, Sore Throat, Sunburn, Insect Bites, Burns, Sprains Bruises, Rheumatism, Swelling. Reduces Fever.



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which in plain English means it is the **best saw mill on earth.** It possesses improvements ten years ahead of any other mill on the market—

Improved Feed, Wire Rope Drive, Quick Receding Set-Works, Automatic Triple Acting Steel Dogs, Chain Oiling Bearings.

Using the same horse power we guarantee it to Cut One-Third More Lumber than any other mill in existence. It is designed right. Its workmanship and material are the best. Sold by dealers everywhere. Write for catalog and prices. Manufactured by

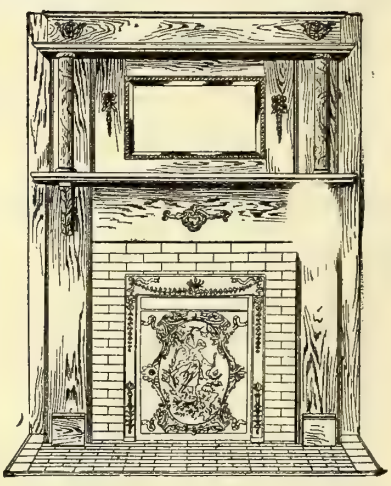
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Chattanooga, Tenn.

Helm's Babyoline
Formerly Helms' Croupaline

AN EXTERNAL REMEDY

For Croup, Colds and Whooping Cough in Children---Colds, Soreness in Chest and Cold in Head in Adults.
Physicians Prescribe it and Get the Best of Results.
Guaranteed under the pure food and drug act, June 30th, 1906 Guarantee 2399.
Sold by all druggists. - - - 25c for two-ounce box.

J. D. HELMS, Manufacturing Chemist,
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Hardwood Mantels
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Grates and Tiles
THAT HARMONIZE

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No Experiment.
Alcoholism, Morphine and other drug addictions cured in from four to six weeks. 28 years successful experience.
Write for our booklet, "What do You Drink"
The Keeley Institute.
GREENSBORO, N. C.

TOMMY'S LESSON.

I thought that when a boy was old enough to have a slate and book and go to school, he was big enough to take care of himself and go the way that he wanted to. So I did not go straight down the road as my mother told me, but I climbed the fence to go across he field. By and by something said, "Bow-wow-wow!" and there was a big dog running right at me. Didn't I run? That dog almost caught me before I got to the fence and I tumbled over, scratched my arm, broke my slate, and tore my clothes. So I had to go home to mamma.

She said: "Ah, Tommy boy, people never get too old to go in the right way instead of the wrong way. The straight path is the safe path. Remember that."

And that is all the lesson I learned in my first day at school, 'cause I didn't go.—Early Days.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS.
Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O

None of us yet know for none of us have been taught in early youth what fairy places we may build of beautiful thoughts—proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts which care cannot disturb nor pain make gloomy nor poverty take away from us—houses built without hands, for our souls to live in.—John Ruskin.

For HEADACHE—Hick's CAPUDINE.
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

The Farm and Garden.

$500 MORE A YEAR FARMING: HOW TO MAKE IT.

By Building a Silo.

Many more silos would be built throughout our Progressive Farmer territory if the stockmen among our readers really knew their full value and were assured that it is no great task to build and fill a silo. In fact, strange as it may seem at this day, there are many of our readers who never saw a silo and do not even know what it is like. Many others, knowing what a silo is, are still so far behind modern advancement that they doubt the practical utility of it.

Once for all, we desire to state that the silo is no longer an experiment. It long since became an established success, and is in use by practically all the best feeders in this country. Certainly no up-to-date dairyman is without one. If there were any sort of doubt about the practical utiltiy of the silo the rogressive Farmer would not recommend it.

Let the Government Tell You How.

The United States department of agriculture working in co-operation with agricultural institutions of the several states, stands ready and anxious to give all necessary assistance to any one who wishes to build a silo. After full consultation, advice will be given regarding the size and kind of silo; complete plans and specifications will be furnished; and as far as possible, the personal service of an expert will be supplied who will visit the farm and superintend the starting of the construction of the silo. This will be followed by full and minute directions regarding the filling of the silos so that every reasonable chance for failure or mistakes may be avoided.

We advise that no man among our readers who contemplates the building of a silo fail to seek and profit by the assistance of our state and national departments of agriculture. Do not make any experiments in silo building, but ask the assistance and folllow the advice of these experts and the silo will be a success with you as it is with tnousands of others.

"Will it Pay Me to Build a Silo?"

First among the questions for each stockman to consider is, Will it pay me to build a silo?

We cannot give in detail all the evidence which is easily within the reach of any inquirer, but must simply state that there is ample proof that any dairyman milking eight to ten cows cannot well afford to be without a silo if he can borrow or rent the power for driving the ensilage cutter.. A dairyman with fifteen or more cows, can afford to build a silo and provide all the necessary machinery.

We are also convinced that any feeder of beef cattle who annually feeds two or more car-loads will find it profitable to provide silage for them. For the feeding of young stock, and nearly all other farm animals, it will also be found profitable to provide silage if the numbers are sufficient to consume quantities of silage equal to the kinds and numbers of the animals above stated.

On most Southern farms probably the stave or some other form of wood silo will be found cheaper. These may be built for from $1.00 to $1.50 for each ton capacity. Small silos may cost more, while large ones, under favorable conditions may cost a little less.

If the capital is available for a permanent investment, the concrete silo will probably be found cheapest in the end but the first cost will not be far from one and a half to two times as great.

Ensilage cutters cost around $100, a little more, or less, according to size, etc. A good gasoline engine will cost around $400, and is the most expensive part of the silage equipment, but power of this sort is a great convenience on any farm, and is rapidly becoming almost a necessity on all well conducted farms. There is no reason why two, three or more farmers should not combine and purchase the necessary silage machinery. One outfit will easily do the work on several farms, and by such co-operation the cost to none would be excessive.

Facts to Be Remembered.

Mistakes so often made by early silo builders should be avoided, but unfortunately some of our people, through failure to acquaint themselves with all the facts which have been developed, are still making these same mistakes. For instance it has been demonstrated

(1) That the round silo is the best shape.

(2) That a silo should be at least two feet high for every foot of its diameter in order to obtain sufficient weight to properly settle the silage and save it. A silo much less than 30 feet high will require considerably more care in filling to insure the silage keeping well.

(3) That little or none of it should be under ground, it beng easier and cheaper to elevate the corn by machinery when cutting and putting in the silo, than to lift the silage when feeding.

(4) That the diameter of the silo should be in proportion to the number of cows fed in order that sufficient quantity may be taken off the entire top surface each day to prevent damage to the silage from exposure. In winter at least one and one-half inches and in summer, three inches should be fed off daily. Two medium sized silos are probably better than one large one. Twenty feet in diameter is probably about the extreme limit of size.

(5) That the feed should not be put into the silo too green. It should be mature. Better feed is obtained even when the crop is a little over ripe and water is added, than when it is put in too green. At the Geneva, N. Y., experiment stateion it was found that corn in the milk stage produced 4,643 pounds of dry matter per acre; when glazed, 7,202 pounds, and when mature, 7,918 pounds. This shows the gain in feed by allowing the corn to mature, and better silage is also made.

(6) That a roof or cover to the silo is not a necessity in this territory, but merely a protection in stormy weather to the feeder when getting the silage out. and may also prolong the useful duration of a wood silo.

(7) That in order to pack the silage sufficiently to save it, it is necessary to cut the feed in small pieces, distribute it evenly over the entire surface of the silo when filling, keep one man in the silo to distribute and tramp the material around the outside of the silo while it is being put in, and to secure sufficient weight by sufficient height of silo and water in the feed. If the feed is too dry to pack well, add the water necessary.

Value of Silage as Feed.

Bad results very seldom follow the feeding of silage to any kind of live stock. When these do occur they are almost always plainly and directly due to a bad quality of silage or feeding in too large quantities. Unquestionably silage is of greatest value in the feeding of dairy cows, but it is alho of very great value in the feeding of young cattle and fattening steers. Horses doing fast or hard work should probably receive no silage, but for idle horses, or those doing moderate slow work, it is a very satisfactory feed. Sheep and hogs also consume silage to advantage. While a part of the rough forage for animals as above indicated, may profitably be made up of silage, no animal should receive all its rough silage in the form of silage. For the dairy cow probably not more than 40 pounds a day should be fed, while the beef animal should probably not receive more than 30 to 35 pounds a day at the beginning of the feeding period, and this should be gradually lessened to not more than half that quantity at the finish.

Only one or two examples of the value of silage in the feeding of cattle can be given here. Mr. A. K. Risser, in Bulletin 112 of the Mississippi experiment station, in stating the results of a test to compare the value of cotton seed hulls and silage for the winter feeding of dairy cattle, says:

"Silage reduced the cost of producing a gallon of milk 39.03 per cent.—almost half. The cost of producing a pound of butter fat was reduced 29.9 per cent.—almost a third. If these (twenty) cows are put on a silage ration instead of on dry feed, we reduce the cost of the feed per head per month 60 cents. (The cost of silage was estimated at $3 per ton, and cottonseed hulls at $6 per ton.) For the twenty cows this would, in three months, amount to $36. Add this to the increased value of the products, and we find that during the months of November, December and January, the man with a silo increases his profits on a herd of twenty cows by $221.22 over the man who feeds without a silo. This gain would, in a short time, pay for a complete silo equipment."

The results of a test to determine the relative values of silage, corn stover, and timothy hay for the feeding of beef cattle as given by Prof. A. M. Soule in Buuletin 157 of the Virginia experiment station, show that

Silage fed cattle gained each day, 1.46 pounds.

The stover fed cattle, .97 pound.

And those receiving timothy hay, 1.10 pounds.

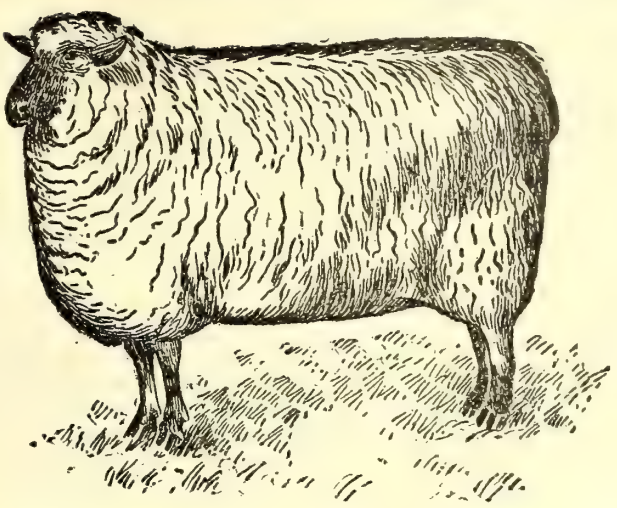
Again, the number of pounds of grain required to make a pound of gain in waight for each class was as follows:

For silage fed cattle 7.19
For stover fed cattle 10.72
For cattle fed on timothy hay...9.45

The comparative cost of a pound of gain for the different feeds were:

Silage fed cattle ... ...9.04c.
Stover fed cattle ... ...13.2c.
Hay fed cattle ... ...14.27c.

—Progressive Farmer.



If you have Wool to sell for cash, or exchange for Blankets, ship it to **Chatham Mfg. Co., Elkin, N. C.,** and you will receive the best market price.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Be patient with everyone, but above all with yourself. I mean, do not be disturbed because of your imperfections and always rise up bravely from a fall. There is no better means of progress in the spiritual life than to be continually beginning afresh and never to think that we have done enough.—Francis de Sales.

Hicks' CAPUDINE Cures Sick Headache.
Also Nervous Headache, Travelers Headache and aches from Grip, Stomach troubles, or female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists

CHILD STREET CLEANERS.

In Sheboygan, Mich., the school children all wear green buttons. The button is the badge of a society whose object is to keep the streets clean. It is the duty of the child that wears the button to pick up bits of paper and other waste material which he or she finds on the street. The children have so entered into the spirit of the thing that they have collected more than one hundred dollars by popular subscription to buy waste-paper boxes to be put on the street corners. What an excellent idea for other cities to follow!—The Watchword.

FREE DEAFNESS CURE.
A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

"Take heed of expecting too little. You little know how much power God may give you over your besetting sin."

Our Dead.

..."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above also applies to Tributes of Respect.

Setzer.—On May 21st, 10 a. m., Albert Setzer, son of the widow, Mary Setzer, went to his reward.

Albert had just reached his young manhood, and January last, gave his Coman's meeting held for us at South Lenoir. To this profession he remained true until death. Although his Christian life was short it left much sunshine and comfort to the bereaved mother and family and to his friends.

May the Holy Spirit who kept him strong in the faith through his sickness, and gave him an abundant entrance in the brighter life beyond, comfort his loved ones, and friends, and bring them through faith to meet him in the kingdom of heaven.

J. O. ERVIN.

Groves.—Robert Jackson Groves peacefully passed away at the "City hospital," of Gastonia, N. C., May 15, 1909, in the thirty-eighth year of his age.

He joined the Methodist Episcopal church, South, at Lowell, N. C., when quite a boy, and lived a good life until the end came.

May 1, 1901, he was happily married to Mattie J., daughter of Rev. F. W. Bradley.

Brother Groves, "Bob", as he was familiarly known, was clever and genial, and numbered his friends by the score. For several years he was in the service of the Southern Railway company, and was very efficient in his work. He was honest and faithful in every duty that fell to his lot.

For one year or more disease ravaged his body, but during all these months of suffering, Brother Groves never murmured.

May God bless and comfort the bereaved ones.

J. C. HARMON.

Pitzer.—Willie Thomas Pitzer was born near Red Shoals, in Stokes county, December 5, 1883, and died June 1, 1909.

He was the son of Mr. and Mrs. J. W. Pitzer, who together with three brothers and two sisters and his grandmothers and his grandfather on his mother's side, Mr. Israel Kerner, of Kernersville, survive him.

His brothers are Mr. Lemuel K. Pitzer, of the C. & O. & T. P. Ry., Danville, Ky.; Mr. Byron Pitzer, of the B. & O. Ry., Chillicothe, O., and Mr. Charlie Pitzer, of Red Shoals. His sisters are Mrs. A. L. Fletcher, of Raleigh, and Miss Nannie Pitzer, of Red Shoals.

He joined the Methodist church at Davis' Chapel, while a boy under the ministry of Rev. T. L. Triplett. He was a good boy; always attended faithfully his church and Sunday school. He had been a great sufferer for nearly two years with bone sarcoma caused by being thrown from a freight car while shifting cars in Greensboro, for he was in the employ of the Southern Railway for several years and had, by his steady devotion to duty, won the confidence and esteem of his associates as well as the officials of the road, and after three years' servic as brakeman and flagman, he was promoted to the position of conductor on the main line with a run from Spencer, N. C., to Monroe, Va. He sought relief from his sufferings in the hospitals of Winston and Baltimore, but found none. He returned to his home to spend his remaining days with his parents and during his affliction he was always cheerful and bore his sufferings with Christian patience, never complaining of his sufferings.

He was frequently visited by his pastor and always seemed cheerful and he said that nothing but the Christian's faith would have enabled him to endure the suffering that he bore. He expressed himself many times as being ready and willing to die. He said that God knew best. He spoke of a bright shining light, said when he reached that, he would be at rest, and wished that he could carry his loved ones with him, but that he did not want them to suffer as he had suffered.

We will miss his bright cheering words but we believe that our loss is his gain.

D. A. BINKLEY.

McLarty.—Mr. James M. McLarty, died at his home in East Monroe township last Thursday, June 3, after a long illness. He had been in declining health for a number of years and the end of his life dd not come as a surprise. Had he lived a month longer he would have completed his three score and ten, having been born on July 4th, 1839. The remains were buried at the family cemetery two miles east of Monroe, Rev. Mr. Steele conducting the service. The pall bearers were Messrs. T. C. Lee, Wesley Hinson, Sam Hinson, W. H. Presson, J. E. Hinson, and T. E. Williams.

The deceased is survived by his wife, who was Miss Sarah Gordon, and four sons, Rev. E. K. McLarty, pastor of West Market street Methodist church, Greensboro, and Messrs. Archie, Pitckett and Julian McLarty.

From boyhood he was a member of the Methodist church, and held his membership at Monroe till some time ago, when Center church was built near his home. He was born and reared at the old McLarty homestead two miles east of town, and with the exception of the time spent in the war as a faithful Confederate soldier always lived in that vicinity, building his home near his father's house. He was a quiet, unobtrusive man, but no one ever shed a more gentle and sweeter influence about him, nor had greater respect and confidence of his neighbors. When he died there passed a good man, kind, gentle, sympathetic, helpful, one who passed a gentle and peaceful life, content to shed his good influence upon his family and his neighbors and friends.—Monroe Journal.

Blackwelder.—Mrs. Annie Bright Blackwelder, daughter of Rev. B. F. Fincher, of the Western North Carolina Conference, peacefully passed into the Spirit Land March 21, 1909.

Her recent illness was very brief, lasting but a few days. However, her health had not been good for some time. She had gotten ready to move from Charlotte, N. C., to Alabama, where her husband was employed as a machinist. She went to spend a few days with her sister, Mrs. Gaddy, in whose home she was when called to her Father's house. Quickly she was summoned away, but her "house was in order." At the age of eight years under her father's ministry, she was converted and immediately joined the Methodist Church. At the age of twenty she married Mr. Thomas Blackwelder, of Charlotte. To them six children were born, four of whom have preceded her to the Promised Land.

Her generous self-sacrifice for her family and scrupulous obedience to parental authority were some of the noble traits of her character. Being her pastor for four years (1902-'06), it gives me pleasure to bear testimony to her genuine Christian character. The two children and husband left behind need the prayers of all Christians. May the Father comfort the bereaved ones.

LEE A. FALLS.

RESOLUTIONS OF RESPECT.

Whereas, an all-wise Father has seen fit to remove from our midst our friend and co-worker, Miss Berta Atkins, on May 12, 1909, therefore be it

Resolved 1. That we, the members of the Woman's Missionary Society deeply feel the loss of one whose beautiful life of humble, quiet devotion to every duty impressed all with whom she came in contact.

Resolved 2. That we extend to the grief-stricken family our heartfelt sympathy, and commend them to the loving care of our kind heavenly Father.

Resolved 3. That a copy of these resolutions be sent to the family and a copy to the North Carolina Christian Advocate, and a copy recorded in the minutes of our society.

MRS. PARKER,
MISS SUE OVERBY,
MRS. J. E. GAY.

Quarterly Meetings.

ASHEVILLE DISTRICT—Third Round.
D. Atkins, P. E., Weaverville, N. C.

Biltmore and Mt. Pleasant, Skyland	June	5-6
Hendersonville ct., Reedy Patch	"	26-27
Swannanoa, Bethel	July	3-4
Riverside, Riverview	"	12-13
Bethel	"	13
Burnsville, Martin's chapel	"	14-15
Bald Creek, Boring's chapel	"	16-18
Haywood street	"	24-25
North Asheville	"	25
Fairview, Bethany	July	31-Aug. 1
Hot Springs, Antioch	Aug.	6-7-8
Marshall, Valley Union	"	14-15

CHARLOTTE DISTRICT—Third Round.
H. K. Boyer, P. E., Charlotte, N. S.

Trinity	June	6
Ansonville, Wightman	"	25-26
Polkton, Polkton	"	26-27
Belmont Park	July	1
Monroe	"	4-5
North Monroe, Icemoriee	"	4-5
Morven, Morven	"	10-11
Lilesville, Forestville	"	17-18
Wadesboro	"	18-19
Mathews	"	23
Weddington, Wesley chapel	"	24-25
Derita, Pleasant Grove	July	31-Aug. 1
Chadwick, Severnsville	Aug.	1
Waxhaw, Pleasant Grove,	"	7-8
Pineville, Marvin	"	14-15
Mount Zion	"	22-23
Tryon Street	"	29

FRANKLIN DISTRICT.—Third Round.
R. M. Taylor, P. E., Franklin, N. C.

Bryson City, Maple Spring,	June	12-13
Dillsboro and Sylva, Dillsboro	"	26-27
Hayesville, Hayesville, (District Conference)	July	1-4
Murphy circuit, Tomotla	July	3-4
Andrews station,	"	4
Robbinsville, at Odoms'	"	10-11
Hiawassee circuit	"	17-18
Murphy station	"	18-19
Webster circuit, John's Creek,	"	24-25
Whittier	Aug.	7-8

The Franklin District Conference will be held at Hayesville, N. C., July 29-August 1, 1909.

GREENSBORO DISTRICT—Third Round
W. R. Ware, P. E., Greensboro, N. C.

Greensboro—Walnut Street, night, June 6.
Greensboro—Spring Garden Street, night, June 13.
High Point—South Main street, 11 a. m., June 19-20.
High Point—Washington Street, night, June 20-21.
Ramseur and Franklinville, Ramseur, June 26-27.
Liberty circuit, Bethany, 4 p. m., June 27-28.
Pleasant Garden circuit, Bethlehem, July 3-4.
West Greensboro circuit, Groome's July 4-5.
East Greensboro circuit, Gibsonville, July 10-11.
Carraway Memorial, night, July 11.
Ruffin circuit, Ruffin, District Conference, July 14-18.
Reidsville station July 18-19.
Randolph circuit, Mt. Gilead, July 23-24.
Uwharrie circuit, July 25-26.
Denton circuit, July 27-28.
Asheboro circuit, Union, July 29-30.
Coleridge circuit, Mt. Zion, July 31-Aug. 1.
Asheboro station, August 1-2.
Randleman, August 1-2.
Wentworth, Wentworth, August 7-8.

The District Conference will meet at Ruffin, July 14-18. The conference will be organized after preaching the night of the 14th. In addition to the regular delegation, the lay leaders of every charge are earnestly requested to be present Friday of the conference. Let all the brethren be present promptly at the opening and stay until the closing hour.

The connectional brethren are invited to be with us.

MORGANTON DISTRICT—Third Round
R. M. Hoyle, Presiding Elder.

Cliffside, Cliffside	June	5-6
Henrietta and Caroleen, Henrietta	"	12-13
Rutherfordton, Hebron	"	19-20
Forest City, Cedar Grove	"	26-27
Broad River, Gray's chapel	July	2
Green River, New Hope	"	3-4
Thermal City, Trinity	"	10-11
Old Fort, Ebenezer	"	14-15
Marion station	"	17-18
Elk Park	"	24-25
Spruce Pine, Pisgah	"	28
Bakersville, Bakersville,	July	31-Aug. 1
Hartland	Aug.	4
Table Rock	"	7-8
Morganton circuit	"	11
Morganton station	"	14-15

MT. AIRY DISTRICT.—Third Round.
(In Part.)
W. M. Bagby, P. E., Montezuma, N. C.

Boone, at Blowing Rock	June	12-13
Watauga, at Union	"	19-20
Laurel Sp'gs, at Nathan Creek,	"	26-27
Sparta, Cox's chapel	July	3-4
Creston, Worth's chapel	"	17-18
Helton	"	24-25
Jefferson, Orion	July	30-Aug. 1

District conference at Boonville July 7-10. Opening sermon by Rev. T. E. Weaver, the 7th, at 8 p. m. Representatives of our schools are requested to be present.

Local unordained preachers must be present or send their written reports if they expect their license renewed.

SALISBURY DISTRICT—3d Round.
J. C. Rowe, P. E., Salisbury, N. C.

Linwood ct., Yadkin College,	June	5
Woodleaf, Ebenezer	"	12-13
Epworth, 11 a. m.	"	13
W. Concord, Westford, 3 p. m.,	"	13
Forest Hill, at night	"	13
Mt. Pleasant, Center	"	19-20
Central	"	20-21
Kannapolis	"	26-27
China Grove, Harris chapel	"	27-28
Jackson Hill circuit	July	2
Gold Hill, at Zion	"	3-4
New London circuit	"	4-5
Norwood	"	10-11
Cottonville ct, Cottonville		11-12
Big Lick	"	23
Salem	"	24-25
Concord circuit, Bogers'	July	31-Aug. 1
Bethel, camp meeting	Aug.	6-8

District Conference will meet at Forest Hill, in Concord, July 15-18.

SHELBY DISTRICT—Third Round.
C. F. Sherrill, P. E., Shelby, N. C.

Shelby station	June	5-6
Crouse, Laboratory	"	12-13
Cherryville, Mary's Chapel	"	13-14
Gastonia, Main street	"	19-20
Gastonia, Ozark	"	19-20
Mt. Holly	"	24-27
Lincolnton station	July	3-4
Lincolnton circuit	"	3-4
Bessemer City, Tate's chapel	"	10-11
West End, Gastonia,	"	10-11
Lowell, Bethesda	"	17-18
McAdenville	"	17-18
South Fork,	"	24-25
Stanley, Iron Station	July	31-Aug. 1
Lowesville, SnowHill	Aug.	1-2
Belwood, Kadish	"	7-8
Polkville	"	8-9

District Conference at Mt. Holly, June 24-27.

STATESVILLE DISTRICT.
John N. Huggins, P. E., Statesville, N. C.
Third Round.
In Part.

Davidson	May	28-30
Troutman, at Knox	May	29-30
Statesville, Salem	June	5-6
Broad Street	"	6
Mooresville station	"	11-13
Mooresville circuit, Centenary	"	12-13
Iredell, Snow Creek	"	19-20
Stoney Point, at Center	"	20-21
Clarksbury, Mt. Bethel	"	26-27
Race Street	"	27
Caldwell, Cedar Valley	July	3-4
Granite Falls	"	4-5
Newton, Friendship	"	10-11
Maiden at Pisgah	"	11-12
District conference at Taylorsville	"	18-21
Hickory circuit, Houcks	"	27-28
Hickory station	"	28-29
Lenoir circuit, Harpers	July	31-Aug. 1
Lenoir statioin	Aug.	1-2
Rock Springs, Camp Ground	"	7-8
Catawba, Ball's Creek	"	21-22

District Conference at Taylorsville, July 18-21.

WAYNESVILLE DISTRICT.
Third Round.
Rev. W. H. Willis, P. E., Waynesville, N. C.

West Asheville	June	5-6
Canton	"	19-20
Bethel, Spring Hill	"	26-27
Leicester, Ducks' Creek	July	3-4
Mills River chapel	"	10-11
Brevard circuit	"	11-12
Jonathan, Palmers	"	17-18
Sulphur Springs, Pisgah	"	24-25
North Haywood, Teagues	July	31-Aug. 1
Spring Creek, Poplar Gap	Aug.	7-8
Haywood, Davis	"	14-15

WINSTON DISTRICT.
Third Round.
Rev. T. F. Marr, P. E., Winston-Salem, N. C.

Centenary	June	6
Farmington, Bethlehem	"	12-13
Advance, Mocks	"	13-14
Forsyth, Oak Summit	"	19-20
Grace	"	20-21
Lewisville, Concord	"	26-27
Burkhead	"	27-28
Davidson, Olivet	July	3-4
Southside	"	4-5
Cooleemee	"	8
Davie	"	10-11
Mocksville	"	11-12
Summerfield, Gethsemane	"	10-11
Stokesdale	"	11-12
Kernersville	"	17-15

The District conference will be held at Kernersville, July 15-18.

DISTRICT CONFERENCE DIRECTORY

Shelby, at Mt. Holly, June 24-27.
Mount Airy, at Booneville, July 7-10.
Greensboro, at Ruffin, July 14-18.
Winston, at Kernersville, July 15-17.
Salisbury, at Forest Hill, July 15-18.
Statesville, Taylorsville, July 18-21.
Franklin, at Hayesville, July 29-Aug. 1.

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J. I. FOUST, Pres., Greensboro, N. C.

Death of Mrs. Mary A. Laney.

Mrs. Mary A. Laney, widow of Mr. A. A. Laney, died at the family home on Windsor street last Friday afternoon at four o'clock. She had not been well for a long time, several successive deaths in the family having shattered the robust health that she had enjoyed up till a few years ago. Funeral services were conducted at the home by Dr. Chreitzberg at nine o'clock on Sunday. The service was attended by a large concourse of relatives and friends. The pallbearers were nephews of the deceased, namely: Dr. H. D. and Mr. J. E. Stewart, Messrs. G. M. and J. C. Laney, John Pistole and S. B. Bundy, all of these gone to their summer home at Tuscalo, Bundy, who is such by marriage. The floral offerings were beautiful, especially a large piece prepared by members of the United Daughters of the Confederacy.

Mrs. Laney's maiden name was Pistole, she being a daughter of Mr. Chas. Pistole, of Anson county. But she was reared by her stepfather, Col. William Bibbs, at the old homestead a few miles south of town. She was born the 17th of June, 1840, and at the age of eighteen was married to Mr. A. A. Laney and at once began living in Monroe in the house in which she died, Mr. Laney having built this house in 1858. She reared a large family and is survived by the following children: Messrs. C. W., J. F., H. R. and Clarence Laney, and Mesdames Jennie Davis, G. S. Lee, C. W. Ayscue and R. .E Evans. She was a lifelong member of the Methodist church. She was devoted to her family. In late years she went from home but little, and consequently was known best and most appreciated by the older people. But she was fond of young people and among them were to be found many of her warmest friends. The grandchildren loved her dearly, and to all she was a comfort and a blessing. In her own home a gentle, peaceful spirit; to her neighbors kind, helpful; to all considerate, she was loved and esteemed by all who knew her.—Monroe Journal.

Mrs , Mary J. Hanes Dead.

Mrs. Mary J. Hanes, widow of Spencer J. Hanes, and one of Mocksville's oldest and best known women, died Friday evening at her home in North Mocksville about four o'clock, aged 76 years. She had been confined to her bed for about six weeks and made a brave fight for recovery. For several weeks before the end a trained nurse was in attendance, and she had every other attention, but nothing could be done to prevent the final summons.

Mrs. Hanes leaves one son, Mr. J. F. Hanes, and one daughter, Miss Sallie, and Mr. John H. Clement, a brother, besides many other relatives in Mocksville and the county.

A short funeral service was conducted at the Methodist church here, of which she was a consistent member, by Pastor Kirk, Sunday morning at 9:30 o'clock. The remains were then conveyed to Fulton cemetery in the country and laid to rest. A large number of her friends and acquaintances accompanied the remains to the cemetery, and the floral offerings were in abundance and very beautiful.

The pallbearers were Dr. R. P. Anderson, Messrs. Z. N. Anderson, V. E. Swaim, W. A. Owens, W. T. Woodruff, J. B. Johnson, C. C. Sanford and O. L. Williams.—Mocksville Courier.

CHURCH INSURANCE.

The subject of insurance is an important one for churches. Insurance should not be neglected and sufficient insurance should be carried. An astonishingly large number of churches carry an insufficient amount of insurance. It is easier to pay premiums (besides being more business like and less embarrassing) than to beg money to rebuild in the event of the destruction of the church by fire, lightning or tornado, and it is easier to pay premiums under the co-operative system of our church insurance company, the National Mutual Church Insurance Co., of Chicago, than in any other way. The Well-merited success of this company continues and it is now rendering a greater service to Methodism than ever before. Its business stands at the highest point ever attained—an evidence that it is faithfully fulfilling its mission. It is co-operating with churches, to their advantage, all over the country, and can do the same for yours. It insures churches, parsonages and church schools and the property of pastors. Church officials and pastors should write for full particulars to Henry P. Magill, Secretary and Manager, 184 La Salle St., Chicago.

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"There is some show for us gaining peace in Heaven if we are doing the best we can to make peace on earth. Blessed are the peacemakers, here as well as hereafter."

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$16.30.—Greensboro to Nashville, Tenn., and return account Peabody Summer School. Dates of sale June 28, 29, 30, final limit 15 days from date of sale.

$5.95.—Greensboro to Asheville, N. C., and return, account Dramatic Order K. of K biennial meeting. On sale July 8, 9, 10, 11 and morning train of 12th, final limit July 26, 1909.

$9.75.—Greensboro to Knoxville, Tenn., and return, account Summer School. On sale June 20, 21, 22, 26, 27, July 3, 10, 11, 21, final limit 15 days from date of sale. Extension of limit can be secured making it good until September 30, upon depositing ticket and payment of $1.00.

$5.35—Greensboro to Charlottesville, Va., and return, account Summer School. Dates of sale June 15, 16, 17, 18, 28, July 5 and 12, final limit 15 days from date of sale. Extension of limit can be secured upon payment of fee of one dollar and depositing ticket.

$15.90—Greensboro to Monteagle or Sewanee, Tenn., and return, account Mission Week and Bible School. Dates of sale July 1, 10, 17, 23, 24, 30 and August 13-14, final limit September 5, 1909.

$8.95—Greensboro to Athens, Ga., and return, account Summer School. Dates of sale June 26, 27, 28, July 3, 9, 10 and 17, final limit 15 days from date of sale. Limit may be extended by payment of $1.00 and depositing ticket.

$5.35—Greensboro to Black Mountain, N. C., and return, account Montreat Chautauqua and Religious Assemblies. Dates of sale July 12, 19, 26, 31 and August 2, 9, 16, 21 and 25, final limit September 6, 1909.

$2.30—Greensboro to Durham, N. C., and return, account Sunday School and Educational Convention. Dates of sale July 4-5 and morning train of Juyl 6, final limit 11, 1909.

$7.70—Greensboro to Asheville, N. C., account North Carolina Fireman's Association. Dates of sale July 3, 4, 5, and morning train of 6th. Final limit July 12. Rates for firemen traveling together in uniform on same ticket quoted upon application.

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For further information, call on or address W. H. McGlamery, Passenger and Ticket Agent, Greensboro, N. C.

Fourth of July Rates.

Southern Railway announces low round trip rates on account of the Fourth of July. Dates of sale are July 2, 3, 4, 5. Final limit July 8, 1909.

For full information see nearest ticket agent or address the undersigned. W. M. M'GLAMERY
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He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.—Ruskin.

TAKE TIME.

Take time to breathe a morning prayer, asking God to keep you from evil and use you for his glory during the day.

Take time to be pleasant. A bright smile and a pleasant word fall like sunbeams upon the hearts of those around us.

Take time to be polite. A gentle "I thank you," "If you please," "Excuse me," etc., even to an inferior, is no compromise of dignity.

Take time to be patient with children. Patience and kindness will open the way for good influence over almost any child.

Take time to be thoughtful about the aged. Respect gray hairs even if they crown the head of a beggar.—Selected.

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If ever we are to labor truly for the highest good of our fellow creatures, we must learn to take reverent and loving views of them. The deeper and higher our estimate of the soul of man, the more shall we be filled with the pity and awe that are the strength of persevering labor in its behalf, and the more shall we share the mind and help the work of Him who, knowing the soul's value, died for its eternal good.—Ker.

We should train ourselves to be ever encouragers of others, never discouragers. To discourage another is treason against love. No matter how hopeless anyone's circumstances may be, we should ever be a helper, a lightener of the load.—From Westminster Teacher.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.

3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.

2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Beaufort.

7:10 a. m.—No. 8, daily, for Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.

7:50 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:30 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:55 p. m.—No. 131, daily, for Mount Airy.

6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

7:20 p. m.—No. 43, daily, for Atlanta. Day coaches and Pullman.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmigham. Dining car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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Schedule Effective May 30, 1909

Northbound	Daily Pass NO. 10	Ex. Sun. Pass. NO. 8 & 60	Mixed — NO. 6
Chester.....Lv.	8 05 a m	1 15 p m	-----
Yorkville.....	8 52	2 40	-----
Gastonia.....	9 40	4 30	-----
Gastonia.....	-----	5 50	-----
Lincolnton....	10 36	6 32	-----
Newton.....	11 15	7 15	-----
Hickory.....	11 55	7 40	-----
Lenoir.....	1 10	8 55	3 15 p m
Mortimer.....	2 30	-----	5 35
Edgemont....Ar.	2 40	-----	6 00
Southbound	**NO. 9**	**NO. 7 & 61**	**NO. 63**
Edgemont....Lv.	12 10 p m	-----	6 30 a m
Mortimer.....	12 18	-----	6 40
Lenoir.....	1 40	5 40 a m	8 55
Hickory.....	2 52	6 50	-----
Newton.....	3 20	7 20	-----
Lincolnton....	3 57	7 54	-----
Gastonia.....	4 50	8 45	-----
Gastonia.....	-----	9 40	-----
Yorkville.....	5 39	11 00	-----
Chester.....Ar.	6 25	12. 30 p m	-----

CONNECTIONS.

CHESTER—Southern Ry., S. A. L. and L. & C.
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GASTONIA—Southern Railway.
LINCOLNTON—S. A. L.
NEWTON and HICKORY—Southern Railway.
LENOIR—Blowing Rock Stage Line and C. & N.

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The sudden, severe, and long-continued illness of Jimmie's father was what brought the boy to a realization of life's responsibilities. It had been books, both in school and out, a few tasks about the house and garden, with occasionally a little light work in the field. He had play spells innumerable, but with his large freedom was sensible enough never to overstep his privilege. James J. Oliver hadn't been sick since the measles and mumps period of his childhood, but now there was almost a total collapse of all his powers; the seat of reason itself threatened with paralysis. One physician opined that ne never would recover, or in the event that if he did, it would be with a clouded intellect.

The sickness brought a hush which smote adult and child alike. Susan, or Aunt Sue, Mrs. Oliver's sister, was in a certain sense more to the boy than his own mother. The boy fifteen years of age, large built, quick and active, was that many years the junior of his well-beloved aunt, who ever was to him an embodiment of practical good sense. It was a remark from her lips the second day after his father's stroke that opened the eyes, or rather the mind, of the boy, "Now, Jimmie, you will have to be the man of the house."

Such a look as passed over the boy's face as he heard these words was worth a king's fee to behold—first of surprise, then dark, as of sorrow; but at last changing to a look of sober but cheerful determination. To word or phrase this look, I can think of nothing better than this, "Oh, my! well, then, I am your man."

Now for the sequences. A long strip of ground paled in was the garden, and into this the boy immediately went first, removing the brush and bean poles. Then it was but a little work more to gear up Whitefoot, an old animal kept more for her past record than her present usefulness. Hitching her to the plow then, he tediously urged the beast up and down the long lands or beds. Lastly the harrowing, and, with Aunt Sue's help, the planting of the seeds and tubers. Of course, they observed the zodiacal signs in planting, that which grows out of ground as the sign rises, that below as the sign sinks or falls.

His father's large memorandum book—a book of hints on garden and farm management—was a perfect delight to the boy; as he took it down from its shelf to read the various directions. One day Jimmie began to plow the field intended for corn, but the work was too heavy for the old white-footed mare.

After a while Mrs. Oliver softly called out to Sue: "Where do you suppose Jimmie can be? Whitefoot is yet in her gear dragging the plow about, and Jimmie nowhere in sight." As both the women kept their eyes on the field, they soon saw Mr. Jones, their nearest farm neighbor, enter the enclosure with his mules and begin to plough. At his first round the women met the man near the garden palings. "Mr. Jones, have you seen anything of our Jimmie?" There was quite a bit of concern noticeable in Mrs. Oliver's voice as she asked. "He's all right, Mrs. Oliver," was Jones's reply; "my gloves are on his hands, and he is cutting the briars in my fence corners while I plough. Neighbor-like, we are exchanging work, Jimmie and I are." To insure quiet at the house from now on, callers for the man of the house were invariable sent to Jimmie in the garden, field, or barn, and as they were motley and many, the unusualness of sending agents, adventurers, and neighborhood farmers to the boy soon became a thing quite common. And the invalid's condition was that precarious and unpromising that, for all any one could see, months might pass before any change could take place in the present status of domestic affairs.

After planting, when the corn sent up its green shoots to greet the sun, Jimmie managed to plough it out, but the wheat field, fast changing from green to golden, gave him great anxiety. "How can I cut the wheat?—how, since Mr. Jones has no reaper, and, even if he had, he would need it for his own crop?" So it was that the boy questioned and mused with himself over the problem. As soon as he could milk his cow one morning—Aunt Sue always milked one of them— and slop the sandy shoats, Jimmie saddled old Whitefoot and was off on the road. About his only word was that he might not get back until dark. For an hour or so the absence of the boy on the big road worried his mother, but Aunt Sue said to her: "Sister, dear, your son has taken a sort of running leap into the very midst of affairs; but as he is both cautious and prudent, you have little need to worry. He is now on the quest of some one to cut the wheat, and likely Ike Adams, who not only reaps but threshes, is the man he is after, as I suppose." But Jimmie was back as early as 1 o'clock in the day with a heart as satisfied as any that ever beat beneath an honest boy's jacket. He had met Adams on the near side of the big ridge over and beyond which he lived. The man was on his way to the railroad to receive a new reaper, and for the chance of setting it up and gearing it to work right, so that he would not have trouble elsewhere, Adams agreed to cut the wheat for one-third the price. Fortunately, when the time came, it took only a short while to set the machine a-running, and but little more than one-half a day to cut the seven smooth acres of grain. The boy's next anxiety was how to pay the one-third price; his only thought being that Aunt Sue had it. But when Adams saw the plump sandy shoats feeding on the clover in the little field back of the orchard, he told Jimmie that one of them would be abundant pay, and that, of course, settled it. In securing their grain under cover safe from storm damage, Mr. Jones and Jimmie again changed work. Courageous and determined as the boy was, he could hardly have made successful headway without his neighbor's kindly offices. About this time there was great improvement in the condition of the invalid. Mr. Oliver roused up, and in a manner confused asked where he was, the time of day, day of the week and of the month, and also the month of the year. He had been but partially conscious throughout the entire period of invalidism up to this present hour. When told that it was July he immediately began to bewail the condition of his fields—"no crop growing and nothing in sight to live upon." But when they said that his precious boy had turned man of the house, and of the fields as well, he was overjoyed. "God was so good," he said, "to make of his boy a capable managing man just at the time when one was so badly needed." Mr. Oliver continued to mend, and finally got up and about the house.

Jimmie always did delight in dumb animals, and he had taken excellent care of the two calves, giving them a little extra feed in addition to the grazing in the west pasture need the roadway. One day, when Jimmie was near the pasture bars, a stock buyer came along with his men and a small lot of young stock. "Halloa there, son! Would you sell those calves?" was the buyer's instant salute. "Yes, for ten dollars apiece," was Jimmie's ready answer. "My! my! son, what a price you do ask." Then he left his saddle to enter the field. The dealer either had to leave the calves behind him or take them at the stated price. It was the latter alternative, and, as they were turned out into the roadway to him, Jimmie's instructions were to leave the money with his father as he went by the house. Mr. Oliver was surprised when the money was handed over. "Twenty dollars for a pair of calves! Is stock that high?" "It seems to be when your son sells it and I have to buy; but they are one-half or two-thirds Jersey, and excellently marked for airy purposes, so I'll not lose on them. But say, let me have that boy of yours to make a stock buyer of; he senses cattle right." Just then Aunt Sue piped in with: "We want that man of the house when the other man is

mie came slowly up to the house along the ard path, munching a harvest apple and meditating upon resigning the scepter of affairs back into his father's hands. "Oh, I shall work! Yes, I'll work, but I must give a little time now to my poor, neglected books. I'm as rusty as an old gate hinge, hardly knowing whether Christopher Columbus was Genoese or native Spaniard. Ain't I glad, though, father's getting along so nicely." He turned his meditations into a joyful "Whoop!" and soon afterward entered the house.—Marcus Emory Gunn, in Western Christian Advocate.

A PLEA FOR LOYALTY.

A conversation between two young men, overheard the other day, was to the effect that one of them is getting good wages and doing nothing. For some reason he is permitted to shirk duty, by making a slight show of attending to his business. Such a spirit is the curse of a young man. Once he is imbued with the idea of getting something for nothing, he is a parasite on honest labor, and his whole conduct a travesty on any pretensions to justice.

The world owes no man a living unless he earns it. It does owe every one an opportunity to make an honest living. No one is entitled to bread solely because of the sweat of another man's face. If one doesn't contribute, he ought to be prevented by law from participating. This rule ought to apply generally, with no distinction among men because of the price of clothing they wear, or the kind of work in which they engage, or what social recognition was given to their grandfather. A so-called noble heritage substituted for brains and brawn will fit more men for the penitentiary than for places of trust. A false dignity arising from the acquirement of some position on the part of self or parents is often a poisonous dose for which there is no antidote.

But the worst man is he who pretends loyalty to an employer, yet deliberately beats his way week after week, drawing the pension of faithful service but rendering nothing in return. Elbert Hubbard speaks to the point on this question: "If you work for a man, in heaven's name work for him. If he pays you wages, which supply you with bread and butter, work for him, and stand by the institution which he represents. I think if I worked for a man I would work for him, I would not work part of his time, but all of his time. I would give an undivided service or none. If put to the pinch an ounce of loyalty is worth a pound of cleverness. If you must villify, condemn and eternally discourage, why, resign your position, and when you are outside damn to your heart's content. But I pray, so long as you are a part of an institution, do not condemn it. Not that you will injure the institutiion, not that. But when you disparage the concern of which you are a part you disparage yourself."

Of course we take issue with Mr. Hubbard about "damning" an institution after leaving it. The rest of his advice is sound.—Religious Telescope.

There is at the present day a strong tendency to undervalue the past and to sever our connection with it. With all our words of adulation, we seldom give our heart's reverence to the thoughts and lives of the good and great that have passed from among us. While we perpetuate their names and merits in print or in marble, we forget to perpetuate their best results in thought or in work by loyally carrying it on to a still higher plane. To accept heartily and thankfully the treasures of love, of wisdom, and of labor that our friends have bequeathed to us, and to build upon them the best structures we are capable of creating—this is the best way of truly honoring and cherishing their memory.—Selected.

North Carolina Christian Advocate

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IMPORTANT NOTICE.

We are not trying to thrust the Advocate upon any one. We only wish to accommodate any who desire the paper continued. Any who fail to renew promptly, or to notify us to discontinue at the expiration of the time paid for, will surely be expected to pay, and have no reasonable ground of complaint when we endeavor to collect. Notice to discontinue should be sent direct to this office. Preachers are busy and may forget. So we advise that you depend upon nothing but a written notice to this office if you wish your paper discontinued.

CHILDREN'S DAY.

In many of the churches our Sunday schools have not yet observed Children's Day. This is too important a matter to be allowed to go by default, and we suggest that superintendents and pastors work together in the endeavor to see that the observance be provided for. To be sure it will require some labor and even the taxing of patience to get a program ready, but we know of nothing so calculated to stimulate interest in the Sabbath school and in church work generally.

The preparing and rendering of a program by the children is educative in effect and tends to make not only the children but the parents take more intelligent interest in all the work of the church. It also furnishes the pastor a fine opportunity to speak to large crowds in behalf of Christian education and gives him the very best opportunity to appeal to parents in behalf of the cause of education for the community and especially for their own children.

Some pastors seem to be at a loss just what to do with themselves on Children's Day, not being able to see just where they should come in on the program. We suggest that every program should provide for the pastor to have a part and he can not make better use of a few minutes on any day in the year than to speak to the congregation present on the importance of education for their children and the exceeding importance of seeing that this education be secured under Christian influences.

Let all the churches have a Children's Day service this year, even if it requires the whole summer to prepare for it. Nothing will more amply repay us for our labor and outlay.

EFFECTIVE PREACHING.

Both ministers and laymen are concerned about the matter of effective preaching. Nevertheless, there is great diversity of opinion as to what constitutes effective preaching. Some think that the power to entertain is the chief thing, while others think all depends upon the ability to instruct and enlighten the hearer. A few hold to the view that the chief thing is that subtle power, which, combined with all these other qualities, grips the souls of his hearers and transfers to them to an effective degree the same great conviction which the speaker feels in his soul.

The editor of the Nashville Christian Advocate strikes the key-note in a recent paragraph. He says:

"If a preacher is to win any success in his calling that is worthy of the name, he must have both a definite message to deliver and a definite aim or purpose in the delivery of it. When he comes into the pulpit he must be filled not with mere speculations, nor with half-formed opinions, but with convictions that reach down to the very roots of his being. Otherwise, though he may sometimes attract and interest an idle or curious audience, yet will he never grip the hearts of thoughtful and earnest men. To do this latter thing is the very end of preaching. As long as it is only a matter of xercise, a sort of intellectual gymnastic, it is absolutely without moral value of any kind. But when it becomes a distinct and passionate endeavor to reach and save the souls of men, then indeed it is a glorious thing. There is no eloquence in this world comparable to the eloquence of the man who believes and therefore speaks the gospel in order that he may rescue his brother men from the ways of death."

A DANGEROUS TENDENCY.

Under this head the New Orleans Times-Democrate in a recent number comments sanely on the recent utterances of Bishop Candler with reference to the work of the General Education Board. As this question is one which concerns the whole South, as well as the whole country, we have reproduced what the Times-Democrat so wisely says:

"It is to be hoped that the statement given out in Atlanta by Bishop Candler, of the Methodist Church, South, with regard to the General Education Board, will provoke a general discussion of the Board, its purposes and the fruits of the system under which it works. The opinions voiced by the distinguished Methodist leader are by no means new. Criticisms of like tenor have been offered before now by others. But they gain weight and challenge a wider attention by its championship, and the movement under attack is one of those which, in our opinion, should be carefully studied and closely watched, since its possibilities for evil, if improperly influenced, must be conceded to be immense.

"Bishop Candler bases his objection to the system primarily upon principle. 'It is not safe,' he contends, 'for the educational institutions of the country to be under the virtual domination of fifteen men, however pure they may imagine their intentions to be. It is such a concentration of power in the matter of the highest interest of the nation as no fifteen men, however wise and vir tuous, can be trusted to exercise without abusing it for the furtherance of their own views and interests. If a college seeks and obtains these gratuities, with the Rockefeller strings to them, it must consent to be guided by the rein with which these fifteen men will drive it.'

"The case is here plainly stated. The fund which the General Education Board administers is largely provided by men whose interest in shaping public opinion upon certain matters of vital concern to society and to the state is very great. Whether their philanthropy serves as a cloak to attain the ends desired, or whether the plan is unselfishly conceived and the sinister influence unconsciously exerted, the effect is likely to be the same in the end. The gifts are hedged about by restrictions and conditions, with the Education Board to name them and to see that they are complied with. Every college which shares in the largess poses as a suppliant, in a sense. Not only is its policy partially directed by the Board, but it is additionally influenced, wittingly or unwittingly, by the desires of its benefactors. The atmosphere of classroom and campus is dangerously subject to taint; the habits of thought of its students may with comparative ease be given a twist not easily corrected. Whether the powerful engine thus created is now put to sinister uses or not, the temptation to employ it is ever present, and must inevitably grow stronger as the system gathers strength and force.

Here in the South the temptation of the colleges to seek the conditional gratuities is great because the funds available for education are small and the need of more abundant educational facilities is pressing. In struggling schools, where the problem of maintenance is difficult, the offer of aid in philanthropic guise is naturally effective. But no college that is worthy to live can afford to surrender its independence nor submit its policies to the guidance of any oligarchy which draws its authority and owes its existence to a few excessively rich men who have, after all, a very heavy and very practical stake in the venture. If through this agency the American colleges, or the Southern colleges, can be drawn under the control or rendered subject to the influence of the rich men who support the General Education Board, it will be only a question of time when that influence may be wrongly exerted, to the deep and lasting injury of the American people. The Times-Democrat joins Bishop Candler in the hope that 'the fewest number of our Southern colleges' will ever be 'so captured and controlled.'"

EDITORIAL NOTES.

The Charlotte Observer making a very kind and deserving complimentary reference to Rev. Dr. J. O. Atkinson, editor of the Christian Sun, incidentally speaks a kind word for the religious press of Notrh Carolina thus: "In electing as its president Rev. J. O. Atkinson, editor of the Christian Sun, the North Carolina Press Association did something altogether admirable. It recognized the great part which the church papers—edited with ability and devotion, all of them—play in the state's life; and it also recognizes the great personal and journalistic worth of Mr. Atkinson."

* * * * *

Rev. Dr. R. A. Torrey is warming things in his meetings at Winston. Referring to one of the worst evils of our day, he said: "This infernal bridge whist is transforming many a home into little more than a gambling hell." Attacking gambling generally, Dr. Torrey said: "The gambler who wins is a thief in the sight of God; the gambler who loses is a fool. If you are a gambler your are either a thief or a fool."

* * * * *

There was a notable demonstration at Dayton, O., on June 17, which finds few parallels in American life. The city made holiday in honor of two of its citizens, Orville and Wilbur Wright, who two or three years ago, amid ridicule and obscurity began a series of experiments in aviation. After a lamentable failure to arouse the interest of their countrymen, the Wright brothers went to France, where popular sympathy enabled them to conduct ascensions and maneuvrings with their aeroplane, which contributed much to the science of locomotion through the air. It was the achievements of the two young Daytonians at Le Mans that finally touched the imagination of Americans. On their return from France recently the two aviators found themselves the center of public attention even in their own city, which organized the great celebration of last Thursday. On the day before the Dayton holiday in honor of scientific accomplishment, the Wright brothers were honored by their alma mater, Earlham college, which conferred the degree of Bachelor of Science upon each of them.—The Christian Register.

NOTES AND PERSONALS.

—Rev. Plato Durham left Wednesday morning for Hendersonville, where he will make an address before the Press Convention now in session.—Concord Times.

—Rev. and Mrs. J. T. Stover returned last week from spending several days at the bedside of the latter's mother at Weaverville, who is yet seriously ill.—Stanly Enterprise.

—Prof. Eugene C. Brooks, of Trinity College, with his family, are summering at Connelly Springs. Professor Brooks delivered an educational address at Boone this week.

—Mrs. T. W. Smith and daughter, Miss Sudie, have returned from a visit to Clinton. Rev. T. W. Smith returned Tuesday from Thomasville, where he spent several days with relatives. Concord Times.

—We regret to hear of the death of Mrs. W. M. Glenn, of Gaston county, which took place last week. Mrs. Glenn was the mother of Mrs. W. E. Poovey, of Rutherford College, and a very estimable and good woman.

—Rev. P. E. Parker, of the Davie circuit, called at the Advocate office on Wednesday of last week. He was returning from the old home near High Point where he had been called on account of the sickness and death of his brother, Mr. W. M. Parker.

—Rev. Dr. Chas. C. Weaver, president of Davenport Female College, Lenoir, occupied the pulpit of Main Street Methodist church last Sunday at both morning and evening hours and delivered two interesting and forceful sermons.—Gastonia Gazette.

—The Methodist congregation responded liberally to the call Sunday morning, when a collection amounting to $336.50 was taken for the purpose of reducing the debt on the church. This is the second collection for that purpose this year.—King's Mountain Herald.

—The Advocate joins in the universal expression of regret caused by the death of Rev. F. J. Murdoch, D. D., rector of St. Luke's Episcopal Church, Salisbury, which occurred in Charleston, S. C., on Tuesday of last week. Dr. Murdoch was a man of unusual tact and energy in the work of developing his parish and withal a fine business man. He ranked high in his church, and was much esteemed by every one who came in touch with him.

—We learn with deep regret of the death of Mr. W. M. Parker, son of the late Anson Parker, of Trinity, Randolph county, and brother of Rev. P. E. Parker, of the Western North Carolina Conference, which occurred at his home near High Point, on Monday night, June 21st. He had only been sick a short while, developing pneumonia of a severe form which baffled the skill of the physician. Brother Parker was a member of the church at Trinity, and the funeral took place there on Tuesday at 4 o'clock conducted by the pastor, Rev. B. F. Fincher, assisted by Rev. Dr. Frank H. Wood.

SHELBY DISTRICT CONFERENCE.

The Shelby district conference met at Mount Holly on Thursday, June 25th, and was called to order by the presiding elder, Rev. C. F. Sherrill, and the organization was completed by the election of Rev. J. Frank Armstrong secretary and Rev. D. F. Carver assistant.

The writer was not present at the opening but reached there from Charlotte in company with Rev. J. C. Wooten, of Trinity College, at 11 o'clock, in time to hear the opening sermon by Rev. J. R. Scroggs, of Shelby, from Acts 1, 1. It was a strong and helpful message delivered in an earnest and impressive manner and started the conference off on a high spiritual plane. The usual routine work was carried on for the most part on Thursday and the reports of the preachers were full of hope and encouragement.

Good revivals have been held in many churches, others are being arranged for and great things are expected. Every pastor was in his place and nearly every charge had a good lay delegation, there being an exceptionally large body of representative laymen from all over the district. This was encouraging and demonstrated in a practical way that the laity are interested in the welfare of Zion and put the church and the interests of the kingdom in front of their own material business.. When busy business men lay aside their pressing work to consider the highest interests their faith is proved by their works. This is as it should be, and greatly encourages the ministry when the brethren are thus enlisted.

The Friday afternoon session was given over to the laymen and Brother J. S. Martin presided, and the plan of work was discussed and the organization more completely perfected. J. S. Martin was re-elected district lay leader.

The spiritual side rather than the financial was emphasized in this conference and the sermons and addresses I heard were strong and well prepared, and the consecrated life was set forth as the only standard. Besides the message of Brother Scroggs, already referred to, the sermons of Rev. J. C. Wooten and Rev. L. E. Stacy deserve special mention. Interesting addresses were also delivered by Rev. J. Frank Armstrong and Rev. J. C. Wooten, the latter speaking on the Importance of Bible Study.

Dr. George H. Detwiler, of Tryon Street church, Charlotte, was present Friday, and spoke in the interest of our orphanage, bringing to the conference the encouraging news that the institution will be open for children by September 1st. He also outlined the plans on which the Home will be conducted, and the ways by which funds will be secured. Rev. R. L. Davis, of the Anti-Saloon League, Rev. L. P. Bogle, of Henrietta, Rev. W. O. Goode, of North Charlotte; President McKay, of Rutherford College; Rev. W. E. Poovey, of the same school, and this writer were also present as visitors.

Clarence E. Rozzelle was licensed to preach.

W. L. Tucker, J. S. Martin, C. C. Cornwell and R. L. Durham were elected delgates to the annual conference, with J. A. Anthony, J. M. Roberts, J. A. Harmon and W. J. McKay as alternates.

The conference will meet at Dallas next year.

It goes without saying that Mt. Holly entertained the conference royally, and Rev. J. B. Tabor, the pastor, by his kind thoughtfulness made it pleasant for every visitor.

The presiding elder allowed no interest to be forgotten or neglected and gave the Advocate representative a good hour, and the conference responded generously when the building fund matter was laid before it.

* * * * *

The Shelby district is one of our strongest in every way. It embraces the three counties of Cleveland, Gaston and Lincoln, all of which are filled with live and growing manufacturing communities and there are in the district fully 80 busy cotton mills giving employment to many thousand people.

There are in the district twenty pastoral charges containing 69 congregations with church property valued at $87,000.00, and a membership exceeding 8,000. Last year the district paid over $15,000.00 for ministerial support and a total for all purposes of nearly $32,000.00. In the memory of men now living this territory was covered by three pastoral charges and the preachers in order to reach the people were forced to preach 28 times a month at as many different points. As the population increased and the charges developed the church adjusted itself to the new conditions and our work is now carried on in a more intensive way and every new point is made a strategic one and our ministry and people go in and possess the land.

We hear much of the good old times and some people will insist that we have degenerated since the days of the fathers and that the church has lost its power. We thank God for the days of our fathers and for the splendid service wrought by them in their day—they served well their generation by the will of God, but when we measure the work done by our generation, we should feel thankful because the present conditions do not suffer by comparison with the past. Our ministry is as heroic and sacrificing and our people as devoted and self-denying as they ever were, though not always in the same way, for conditions are different, but they are met in the same spirit of sacrifice which the fathers showed.

There have never lived in any age men more heroic and consecrated than many of the itinerant preachers of today who in the spirit of Moses "choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Men who with their wives and children do without all the luxuries and many of the comforts of life, and who labor unappreciated by people whose highest interest they strive to promote—this is the noblest service, and when done in the spirit of the Master, will ultimately bring the largest returns. In out of the way places, with poor salaries, uncomplainingly they toil, rejoicing that they are even counted worthy to suffer shame for His sake. Heroes they are who willing to be mudsills out of sight, are rendering service which might be called foundation service, for on it rests the hope of the future, here and hereafter.

* * * * *

The progress in the Shelby district illustrates how nearly every community in our land has gone forward, the church led by heroic men keeping well in the front and preparing the way for all material advancement.

We left the conference Friday afternoon too early to secure full reports of the proceedings. These Brother Armstrong, the secretary, will furnish, filling in where this may fall short. S—.

OBSERVATIONS.

Thirty years ago our Methodism in Rutherford county was served by one preacher who had to travel every month over a widely extended territory to reach all his churches and who for his service received a modest salary. When the railroads penetrated the county, new towns sprung up, capital came in, and several very important enterprises were established and cotton manufacturing became an important interest. At Henrietta, Caroleen, Cliffside, and Forest City there are large mill interests and at the three first mentioned the mills have made the towns and virtually own them. Forest City, however, is an enterprising business town aside from the mills, though, of course, more important because of that industry.

The mills have not only developed the towns but have been a great benefit to all the country round about them, affording a ready market for the surplus products of the farmers and encouraged to embark in truck farming. Mr. W. F. Byers, of Caroleen, is the largest truck farmer in that section, and has made notable success at it.

While thirty years ago we had one preacher in this large county, we now have seven pastoral charges, containing a membership of approximately three thousand; church property valued at $40,000, and paying for the support of the ministry forty-five hundred dollars a year.

This is proof that our ministry has not been asleep and that the church is keeping more than abreast of the material growth of the country.

The pastors now in charge in Rutherford county are the Reverends T. J. Rogers, J. C. Mock, L. P. Bogle, S. E. Richardson, V. L. Marsh, W. S. Cherry and J. L. McNeer, and in a visit to the county last week I saw them all except the two last named, and found them busy and hopeful in the work.

At both Henrietta and Caroleen they have large Baraca classes in the Sunday schools, and the men are taking great interest in the school work. Mr. B. J. Dobbins, the teacher of the Caroleen class has over 50 members in his class, while Mr. D. B. Johnson, at Henrietta, has a class equally as well attended. The Baraca movement has enlisted more largely the young men and the old as well in the Sunday school than ever before.

Rev. L. P. Bogle, the pastor, is appreciated highly by his people as a preacher of superior gifts. He goes into the pulpit always well prepared and brings to his people messages fresh and inspiring. His work there is prospering and the influence of the church is growing constantly.

Rev. J. C. Mock, at Forest City, has four churches with nearly 700 members, and is a busy man, rendering in the pulpit and out a service which is appreciated by the people and effective in strengthening the church in those parts.

Brother Richardson, at Cliffside, is on his fourth year. He has been preaching in the Academy for lack of a church building, but his people are agitating the matter of building and it is hoped that the enterprise may be launched at an early date. No congregation can permanently thrive and grow without a church home, and our loyal people at Cliffside are willing to make heavy sacrifice to build a temple there. Brother Richardson is generally beloved by the people of all churches and beliefs and I heard general expressions of regret because the time limit will remove him from that charge this year.

Rutherfordton charge is very acceptably served by Rev. T. J. Rogers, who is now on his third year there. There is no more faithful pastor in the conference than Brother Rogers and his people esteem him for his efficient service. Rutherfordton is a fine old town, with a splendid citizenship. The old courthouse which was destroyed by fire two years ago has been replaced by a handsome up-to-date building which is a credit to that section of the state, and adds greatly to the beauty of the town. I regretted very much not being able to visit the other charges of the county on this trip.

* * * * *

Salisbury Methodists have been very busy in revival work, meetings having been recently held in all the city churches.

Rev. John W. Moore, of Hendersonville, has been assisting in a recent meeting in the First church in which a good number professed conversion, and Rev. A. R. Surratt assisted in a recent meeting at Holmes Memorial, in which a large number were converted and the church was greatly revived.

The Rev. J. B. Craven conducted the meeting himself at South Main Street, and he reports a specially good meeting, with encouraging results. As has been announced, Brother Craven will be relieved of the pastorate there July 1st, to enter upon his work as professor of science in Davenport College. His people at South Main regret very much to give him up for they hold him in the highest esteem.

Rev. R. D. Sherrill, of Spencer, has recently raised all the old debt on the church and parsonage, and his people are now planning to make material improvements in the parsonage which is already a splendid and well furnished home.

Rev. J. P. Lanning, the pastor at East Spencer, on account of ill health wants to be relieved of active work for a time and his place will be filled till conference as soon as a suitable man can be secured. We regret to lose Brother Lanning from the pastorate, as he is a well furnished and efficient man.

Rev. E. W. Fox, of Newton, who was in ill health some weeks ago is fully himself again we are glad to hear, and busy in the work. He recently took a fishing trip to Mitchell, and the outing did him good and he now looks and feels as well as ever.

S—.

Correspondence

OUR GEORGIA LETTER.

By Rev. Geo. G. Smith.

It is at first glimpse a somewhat strange thing to find after the teachings on personal practical piety injunctions concerning obedience to magistrates, but when we look a little closer we see the wonderful wisdom shown in bringing them so close together. The kingdom of God into which all Christians are gathered and the kingdoms of this world seem to be antagonistic and very naturally those who have entered God's kingdom are sometimes a little restless as subjects of a worldly one and anxious to overturn and reorganize. They are to do nothing of the kind. As long as they are required to do nothing which God forbids they are to obey, the powers that be. We may not like the laws of the state, and may not be able now to change them, we are however not justified in taking the law into our own hands. When the northern people found a tax laid on tea, they were perfectly justified in refusing to buy it, but not in casting it overboard. When they found the fugitive slave law was a law, they were not bound to assist in the capture of a runaway slave, but they were not law abiding when they had an underground railroad to assist fugitives. The application of the rule is of indefinite extent. The rule of a Christian is that when the laws of the land do not demand disobedience to the plain word of God they are to be obeyed.

The Christian cannot as much as he may dislike a saloon, get his little hatchet and smash it. As much as he abhors rape he cannot join the lynchers in burning the criminal. As much as he distrusts the whiskey seller, he has no right to be guilty of any fraud in election to counteract him.

But the great principle of obedience to authority applies to church organization as well as to the state. All churches which are efficient, are organized, and in all organizations there are those who are invested with authority. As long as they use the power given them in accordance with law, they are to be obeyed. In the Methodist church we have one law-making body, the General Conference; one book of laws, the Discipline. When we are members of the church or of the conferences we are bound by our sense of obligation while we are connected with either church or conference to obey all legal demands. If we find that the church law is too strict, and we cannot conscientiously obey it, we can withdraw, but while we are in a conference and can obey its dictates, we are bound to do so, but if we feel that our duty to God demands a different course, we can withdraw or locate from the itinerancy.

If we do not like the doctrines of the church we can go elsewhere where we can be better suited, but we cannot in good conscience hold a Methodist pulpit to advance the interests of Presbyterians, Baptists, Socinians or Universalists. If we do not like the form of worship we cannot properly make one of our own. The church to which we belong has made a directory of worship, and if there is no conscientious conviction against its use, we must obey its rule. If there is we must go elsewhere.

We should be very sure that we are bound in good conscience to withdraw from a church to which we have connected ourselves but we never can keep the unity of the Spirit and remain in it and war against it. Organization is needful and organization demands submission. In the church each man his office, and he should be recognized as an officer.

We cannot get along in church or state without paying tribute. We are left in the church to decide for ourselves what that tribute should be, for each man must do as his wise judgment dictates, but we cannot let selfishness control us. We are not to be priest-ridden, but when a pastor acts in legal bounds we are to give him our hearty cooperation. The desire to have one's own way is often born of excessive vanity and selfishness. A harmonious church is generally a prosperous church, while discord nearly always leads to ruin.

There has been a very great amount of evil resulting from an anarchial spirit and many have felt they were moved of God to do what in the Godly judgment of those in control was unwise and inexpedient. It is not evidence of one's more delicate conscience that he is a constitutional disorganizer, but often an evidence that he is intensely selfish or tyrannical. Young people who become Methodists ought to know what Methodism demands, and ought to yield to its mandates. If they do not intend to do that, they ought to retire from the fold, even if they have entered it. This is especially true of pastors and teachers. If, after one has come into the ministry, a doctrine should be presented which is new and which he cannot in good conscience accept, then he has but one choice, he must get out, but he should be very careful as to his motives. Thus should the authorities forbid drinking tea, or coffee, joining the Masons, wearing cravats, or wearing buttons on one's clothes, or require one to wear clothing of a certain cut, he should be compelled to either leave the communion or obey the law. If he should find from some new discovery made after he entered the ministry that there never was such books as compose the Bible in existence in the world until long after they were said to have been written, that they were positively false in their teachings, he could not in good conscience remain as a preacher in a cuurch which said positively the books were divine, and must be received as such. If I believed it was not wrong to buy and sell and do ordinary work on the Sabbath day, that there was no harm in taking God's name in vain, that I need not pray in private or in my family, that I could read any kind of books, or sing any kind of songs, or go to any kind of shows, or be bitter or indecent in my conversation or be extravagant and showy in my dress, or drink to excess, or engage in fighting or brawling, with a clear conscience, I certainly could not claim to be a Methodist. If as a Methodist preacher, I did not believe in the Bible, nor in the need of conversion, nor in justification by faith, nor in purity of heart and life, nor in the right of a bishop to station me where he saw best, nor in my duty to take the collections ordered by the conference, nor in baptism, nor in the sacrament of the Lord's Supper, nor in having public prayer and preaching, and believed I could be a consistent preacher and play cards, and dance, and go to races, and denounce the church, I certainly would not call myself a Methodist preacher. The want of regard to law among Christian sects is, I am afraid, sadly prevalent and is growing and I know nothing more timely than the admonition to obey law. Do the best we can, we will be apt to come short, but unless we strive for the highest, we will not reach even the lowest.

That some laws are unwise and ought to be repealed, that some rulers are unjust, may be true, that unlawful exactions aught not to be yielded to is true, but better submission to temporary evil than anarchy.

SOME INTERESTING FIGURES.

By Rev. R. M. Taylor.

The total number of members in the Western North Carolina Conference in 1907 was 85,078; in 1908 we had according to the reports of the preachers 86,543. This gives us a net gain of 1,465. The reports showed that there were received on profession of faith, 4,416 by certificate, and otherwise 7,594. Total received, 12,010. Deduct the total losses from all causes, 5,827, and we would have 6,183 as our net gain. The net gain reported in the Journal is found by deducting the whole number reported in the Journal in 1907 from the whole number reported in 1908. This gives us, as above, 1,465. This great discrepancy can only be accounted for on the grounds of incorrect reports made by the preachers.

In 1898 we had in the conference 72,070 members. In 1908 we reported 86,543. A gain of 14,573 in ten years. This is 22 per cent., or 2.2 per cent. per year. A church having a membership of 100 would gain 2.2 members a year, and would now have 122 members. In this showing there is certainly no ground for boasting. I have no means of ascertaining the increase in population, but I fear we are not keeping up.

Ten years ago we had 53 stations, with a membership of 18,017, and 127 circuits, with 54,053 members. Just 25 per cent. of our members on stations then. In 1898 our 180 pastoral charges averaged 400 members each. In 1908 we had 221 charges with an average of 391 members each.

In 1908 we had 63 stations, with a membership of 25,371, a gain of 22 per cent. in the number of stations. We had 158 circuits (including missions), with a membership of 61,172. In ten years the per centum of membership on stations had increased from 25 to 29.2. A slow increase if we consider the rapid growth of our towns and cities. We still have nearly three-fourths of our membership in the country, a fact which should receive due consideration in making the appointments.

Taking the growth by districts, Salisbury stands first, having added 2,914 in a decade, Statesville is second, with 2,735. Charlotte is third, with 2,285 to its credit. Asheville district shows the smallest gain, only 168 in ten years. But this is probably because Old Fort circuit, with a membership of 488, has been transferred to the Morganton district. The Franklin district has gained only 252 in the decade, while the Shelby district has only 256 to its credit. But we must again consider the transfer of Rock Spring circuit, with 878 members to the Statesville district. Other changes in district boundaries may have changed the figures some. The only district showing a loss is Waynesville, which lacks 408 members of having as many as ten years ago. Who can account for this loss?

A tendency towards the towns is noticeable in the reports of the various charges on the item of members received on profession of faith as compared with members received by certificate on stations and on circuits. On stations 31 per cent. of the members received were on profession of faith, while on circuits 51 per cent. were on profession. The country church is still leading in the work of getting people converted and taking them into the church.

The financial growth of the conference in the decade is very gratifying. Ten years ago the average salary of the preachers was $458. In 1908 the average had risen to $625. A gain of 36 per cent. The average salary on stations in 1908 was $906, while the circuits (including missions) paid an average of $460, a trifle over half as much as the stations. Asheville district pays an average salary of $1,065 on stations, and $264.50 on circuits. This district enjoys the distinction of paying the largest salary on stations and the smallest salary on circuits of any district in the conference. The second best salary paid on stations is on the Charlotte district, which is $1,015. This district pays an average salary of $749 on circuits, which is the best in the conference. Waynesville district pays the smallest average salary on stations, $749, and the next to the smallest on circuits, $331.40.

Every member added to the church on profession of faith on stations involves an expenditure of $62.28, on circuits $20.58 in salaries. The most expensive members added last year, counted on this basis, were on the Mt. Airy district, which cost, in salaries, $113.57. But as a compensation, the least expensive were on the circuits of the same distrist, where the outlay was only $13.80 per member. On the Charlotte district members cost $75.50 each, counted on this basis.

Tryon street, Charlotte, paid the pastor $2,200 salary. Central, Asheville, and West Market, Greensboro, and Centenary, Winston, paid $2,000 each.

We have no great cities with "high steeple" churches, and "giraffe" preachers. But we have a good conference, and perhaps our preachers, man for man, will not suffer by comparison with a like number in any part of the connection.

Our best showing is in our missionary operations. In 1898 we paid for foreign and domestic missions, $16,944. In 1908 we reached the sum of $31,215. This was a gain of 84 per cent. in the decade. In 1898 we paid 81 per cent. of our assessment. In 1908 although the assessment had been greatly increased, we paid 113 per cent. Still we are not doing anything to boast of, nor any thing like what we can do and ought to do, nor any thing like what we are going to do before many years pass.

Franklin, N. C.

"HOW ARE THE MIGHTY FALLEN AND THE WEAPONS OF WAR PERISHED."

By Rev. T. E. Smiley.

The grounds of the district parsonage at Weaverville are now a scene of peace, tranquil and serene, and Weaverville itself realizes to the full Oliver Goldsmith's description of "Sweet Auburn, loveliest village of the plain," only his poem would have to be slightly reconstructed to fit Weaverville, the "peacefullest hamlet of the hills." The only warfare waged by the resident of parsonage is carried on with spiritual weapons, without an appeal to the weapons of stone and steel unless a vigorous struggle between the hoe and garden weeds be excepted, and had it not been for this same exercise of Hoe versus Weeds this story

would not have been written.

"The man with the hoe," observed as he tilled the parsonage garden that with the strokes of the hoe he frequently smote the distant past, and brought to the surface the rude relics of the ancient by-gones. As one who was interested in archaeology, and from his boyhood had picked up the stones shapen by mind to enable man the thinker to triumph over nature in the "irrepressible conflict" between himself, wild life and savage fellowman, to which conflict these flints bear mute but mighty testimony. Once did they trip the arrow shaft, or point the spear handle, or, fixed in the cloven sapling, enable the savage red man to meet and overcome his foes and provide food for his daily needs.

It is said that the great naturalist, Cuvier, could if given a bone reconstruct in imagination the fish or fowl or beast to which said bone belonged, and give an accurate description of its life, habits, size and other fine points in its natural history. It would be presumption for anyone to declare that an ex post facto history could be given of the "first Americans," the red children of the wild who roamed western North Carolina and left only these remnants of weapons as their records in rock, and yet there are some interesting deductions, falling within probability and perhaps not missing widely the mark of truth, and to these deductions, necessarily fanciful and speculative, the writer of this article who is also, "the man with the hoe," who found these "human documents" will give himself up for an hour's study of the "find." (It might be premised before summing up the results of this study, that there are corn, beans, peas, potatoes, onions, beets, lettuce, sweet potatoes, and other things in the garden that help to satisfy the cravings of the physical man, but none of these or all of them together afford so much food for intellectual curiosity as the crop of stone which has been harvested and lies spread before him on a half page of newspaper.

And, first of all, with the exception of one spear head and one arrow head brought from Indiana, and easily different in kind of flint and style of finish from their fellows, these "bits" of forgotten history were found in North Carolina, and all were "picked up in passing" on the Weaverville district parsonage grounds except one heart-shaped bit, white and glistening, as though made of congealed tears, which comes from the vineyard of W. T. Lindsey, at Tryon, N. C., not far from the historic site where General Howard fought and defeated a body of Indians in the Revolutionary war. A marble shaft stands on the mountain side erected to the memory of General Howard and this "heart of flint," found a mile and a half from his monument might without too severe a strain on the fancy be called the monument of his copper-colored antagonists.

Then the writer, if a geologist, could talk learnedly of the home of different kinds of flint, and, if the parsonage garden was the scene of savage battle between hunting parties of different tribes, could almost tell whence the strangers came, not as strangers now come to these mountains, pilgrims for health or pleasure, but seeking their enemies, or the wild game that driven before the more thickly populated lowlands, sought safety in the wilds and wooded slopes of the mountains. These flints range in color from black to white and opaque, and include crystalline, red, variegated and intermediate shadings. One, a broken spear head, is colored an ox-blood and, because it had been broken, doubtless it was stained a darker hue with the life drops from the heart of "savage beast or still more savage man."

It needs not the trained eye to note another curious indication. These pieces range in size from a tiny black flint arrow head one-half inch long by three-eighths of an inch wide, a toy weapon for some growing Indian lad, to the broken red spear point mentioned above, which is now two inches wide by four inches long, and before it was broken in the impact of battle doubtless was six or seven inches long. But the curious thing is not so much the size but the finish. Some of these weapons are rudely shapen and others are nicely polished and symmetrically proportioned. Two deductions might be made from the different degress of finish. Either that the ruder and clumsier workmanship belonged to an earlier age, or supposing a battle between a roaming war party and the native tribe, one or the other side was not so far advanced in the civilization of the "stone age." We know so little of the wild, untutored, but none the less intensely interesting savage life, that we do not know whether each warrior made his own weapons, which seems likelier, or whether there were stone "blacksmiths" for each cluster of wigwams, who made weapons and batered them for flesh and skins and other living necessities.

The "blacksmith" theory is confirmed at least in one instance by the writer's observations on an Indiana farm. There was a spot on said farm where broken, misshaped and unworkable and abandoned pieces of flint abounded, indicating that the "arowsmith" had begun and because of a crossgrain or a flaw in the material or a miss lick of his oaken cudgel on the flint had marred his handicraft in the making and then had thrown it away. There were many dozens of such misbegotten weapons there and countless chips and slivers of stone, that signified the truth of the old saying, "A Workman is known by his chips."

Of the 92 pieces in the "find," only 14 were perfect, indicating arrows that failing of their mark had no billet, in the sense that "every bullet has its billet." Of the 78 broken ones some are points without the helft and some are hefts without the point; and all have seen service, but how and where no one can say. Perhaps the poet Longfellow was thinking of savage warfare and savage weapons when he wrote:

"Many a shaft at random sent,
Finds mark the archer little meant."

And fancy can suggest the hunter aiming at the prey, the warrior shooting at the foe, and hitting the mark or missing it wide.

What is now known as the Reem's Creek Valley, and the plateau to the north of it intersected by half a dozen streams falling down brawling over rocks and through red gulches to the French Broad river, were named by the Indians "Dry Ridge," The "mighty fallen" are now but dust and a name, and "the weapons of war perished," gathered from the parsonage garden include nine spear heads, thirteen stone knives, and 69 arrow heads—a collection that would delight the heart and stir the fancy of any archaiologist, and might lead him in the excess of poetic fancy to celebrate his feelings in strains somewhat like the following:

This bit of flint by an Indian's hand,
  Rough-hewn to tip the shaft for his bow,
Made him the master in this broad land—
  Lost was that mastery long ago.

Proof is this flint of the process of thought
  That lifts the man up from the brute's estate;
Back in the stone age man knew and sought
  Rude means to carry on purposes great.

This arrowhead bound to its shaft of wood,
  And laid on the bow 'gainst the bowstring so,
Was ready a weapon, fit and good,
  To pierce the vitals of prey or foe.

For his aim was true as his eye was bright,
  And nature gave choicest gifts to him,
Quickness of hearing, and keenness of sight,
  Muscles of might, and litheness of limb.

That Indian archer, a son of the wild,
  A master once, and a memory still;
The paleface came and the forest's child,
  Passed out from river and vale and hill—

To the dim beyond where his lord of life,
  The spirit great rules the spirits all,
In eternal happiness free from strife,
  And evil mishaps that here befall.

The simple trust of the savage heart
  Was wise with a wisdom beyond the sage's,
Whose world is a world from God apart,
  Unblessed by the hoary faith of ages.

As flint holds ever a hidden fire,
  And the stroke of steel will strike out flame,
So savage or sage, struck with sudden ire,
  Become in likeness of passion the same.

Just a relic, this flint of ages flown,
  A comment crude on the deeds of dust;
A token of power store in stone
  By the Giver of all put there in trust.

Weaverville, N. C.

OMNIUM GATHERUM.

By Itinerant.

No one should make a hobby of any subject. No preacher should be always "harping on one string." But there are very few congregations which do not need one or two sermons annually on the "dangers of covetousness."

There is not much to be expected religiously from the Methodist layman who will not take the time to read the church paper, or who does not feel enough interest in the progress of Christ's kingdom in the bounds of our conference to get more than $1.50 worth by reading the first four pages of this Advocate every week for a year.

The law of our church requires that the stewards be men of "solid piety who both know and love our Methodist doctrine." How can they know what Methodist doctrine is without the Methodist discipline. Yet many have not supplied themselves with a copy of this very important little book, though the price is only 30 cents. The claim by some that the New Testament should be the discipline is not very well sustained by the facts. The New Testament does not contain the details of church government. It contains certain great fundamental principles which may be modified by the wisdom and sanctified common sense of every age.

One reason why some preachers' children get spoiled in raising is the fact that many of those who live near the parsonage persist in sending their children around to spend the day or part of it with the preacher's children. The fact that the preacher sends them back home occasionally and does not allow his children to return the visits does not matter, they come on any way. Will somebody please tell us how to manage this delicate situation? If people will let their children break the Sabbath visiting, they ought to let the preacher's family have at least one day in seven for quiet meditation, rest, and the cultivation of their piety.

The Methodist preacher has just as much right to select his own field of labor as the layman has to go up to conference and hunt around for a preacher, and tell the bishop that "the peculiar conditions on our work requires that we have so and so."

It is very convenient to blame somebody else for our own failures. At the beginning of the year soon after the arrival of a new preacher on a certain charge, when the salary was to be made by the stewards, it was represented by the leading official of the charge to the presiding elder, that if the preacher would just "hustle and fill the bill, that the circuit would just pay any sort of salary," or words to that effect. Yet the record in the Journal of the conference shows that in the sixteen years before this time, they had had six pastors, and that they had paid only one of these in full. These six men are among the best men the conference has ever had.

Be not cast down if difficulties and trials surround you in your life. They may be purposely placed there by God to train and discipline you for the higher developments of faith. Whatever the faith may be, however limited, if it be a man's own and lived up to it will be sure to increase.—William Lawrence.

If you want to be gloomy, there's gloom enough to keep you glum! If you want to be glad, there's gleam enough to keep you glad.—Maltbie D. Babcock, D. D.

4%

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WRITE TO-DAY FOR BOOKLET AND FULL DETAILS

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GREENSBORO, N. C.

From The Field.

Elkin.

The pastor of the Methodist church took a missionary collection last Sunday at which he realized $347.50. As about half the members were not present, he expects to finally run the amount much higher. Last year this church raised for missions over $1,000. The pastor says that Elkin church raises more money than any other church in the conference of equal membership, and that this church has given Elkin quite a fine reputation in Methodist circles throughout the state.—Elkin Times.

South Fork.

There is to be an annual picnic of all the Sunday schools of the South Fork circuit at the parsonage on Saturday before the first Sunday in July. Everybody is cordially invited to attend. President McKay, of Rutherford College, is to be with us and will speak to us.

Our third quarterly conference will embrace the fourth Sunday in July, and Saturday before at Russell's chapel. The Church will be dedicated on Sunday. All former pastors are cordially invited to be present.

Yours for Him,
GEO. L. KEEVER.

Church Dedication.

Trinity Methodist church, in Buford township, was dedicated last Sunday. The meeting at Trinity commenced on Saturday with quarterly conference. Presiding Eledr Boyer, Dr. H. F. Chreitzberg, Rev. J. P. Hipps, and the pastor, Rev. G. D. Brinkman, were present. A very large congregation attended on Sunday. The presiding elder preached the dedicatory sermon in the forenoon, and Rev. J. P. Hipps preached in the afternoon. Trinity church is a good, attractive building, painted and carpeted. Near by it is a splendid school house and surrounding the church and the school is a splendid community of good citizens. —Monroe Enquirer.

From Across the Line.

With my dues I send a short message from your sister conference in Eastern North Carolina. I notice the junior editor, speaking of Methodism in Stanly county, says: "A few years ago there were only two pastoral charges in the county, now we have half a dozen." Stanly is my native county. As a source of information let me say, the whole county was formerly served by one circuit rider, possibly a little of Big Lick belonging to the Mt. Pleasant circuit. The last preacher that rode the whole county was the Rev. James Mahoney, in 1869. A grand old hero of the cross he was. Now Stanly has six pastoral charges! Fruitful soil for Methodism surely. Down here on the coast we are afflicted with so many isms, Campbellism, Unitarianism, Universalism, and indeed the whole family of isms.

But Methodism is here to stay. No doubt this great scriptural church will be here when Gabriel sounds his trumpet! Yea, Methodism has nothing to fear from her enemies. Her trouble is from within in her own ranks. The problem of Methodism, as some one has said, is our trouble. That is, we are in danger of leaving the old paths of Methodism, repentance, faith, witness of the Spirit (experimental religion), Christian perfection, and drifting into formality and ritualism.

Let us inquire after and walk in the old paths, contending for the faith once delivered to the saints by John Wesley and his heroic band of co-laborers. Let our young men in the ministry take their bearings.

Fraternally,
J. M. LOWDER.

North Wilkesboro Station.

On June 13th a protracted meeting was begun at this place, which lasted till the 23rd. The pastor, Rev. Z. Paris, was assisted by Rev. H. M. North, of Durham, who did most of the preaching.

There were only two services a day —at 4 p. m. and 8:15 p. m. These services were well attended notwithstanding the continuous rains which fell nearly every afternoon. The preaching was exceptionally good every service, and there was a general awakening and uplifting among members of the church.

Mr. North made a good impression among our people who feel sure that they were fortunate in securing the services of this talented young man. While there were no accessions to the church as a direct result of the meeting, yet all who attended these services felt there was much good accomplished by the meeting.

Mrs. Cardwell and the church choir rendered excellent music through all the meeting which added much to the attraction of the services. The congregation did not forget its pastor, Mr. Paris, but during the meeting gave him a tremendous pounding of good things for the "inner man," all denominations joining in and showing their appreciation of Mr. Paris in a substantial way until he was loaded down with perhaps the largest pounding he had ever received.

He publicly expressed his appreciation of this kindness on the part of the congregation and felt sure he had not had the pleasaure of serving a bigger hearted congregation than the one he is now serving.

W. S. SURRATT.

June 28th, 1909.

Matthews Charge.

We have a heroic band at Stout. They cower before no difficulty. With them patience, not worldly power, wins. They have struggled against great odds till they completed their beautiful little church; and through the sacrifices that they have made to carry on the work, they have been brought closely together, and they are strongly united in the bonds of Christian fellowship.

They observed Children's Day the third Sunday in June. A large crowd was highly entertained and helped through the whole day's exercises. Brother F. M. Yandle is the superintendent, and by his perseverance and patience, is doing a great work for his church and community. We need more like him.

O. I. HINSON.

Rural Hall.

I trust you can give me space to say a few things about the Rural Hall charge. After four pleasant years spent on the Green River charge and the unbounded kindness of the people there, it seemed to us that it would be a long time before we could feel at home anywhere else, but it was not that way, for when we arrived at Rural Hall on the 14th of last December, the good people of the charge gave us such a hearty reception that we soon felt that we were with God's people, and we have been receiving tokens of love and kindness ever since.

This is a good charge. We have on our church register 538 members. This membership is composed of a high grade of people, most of them well-to-do people, and they are as kind a people as are to be found any where.

The charge is in a good, healthy condition. We have no parsonage, but a deed has been made to a parsonage lot, and so the parsonage building will be given to the contractor in a few days.

We have just closed a good meeting here at Rural Hall, resulting in several conversions and six accessions to the church. Brother Barnhardt, one of our district evangelists, was with us and did all of the preaching. He is a fine young preacher. He preaches the old-time Bible gospel—repentance, faith, regeneration, and the higher Christian life. Some will kick at such preaching as this, yet it must be preached.

I can heartily recommend Brother Barnhardt to all of our preachers in the district. He is sound and safe. His preaching is of the highest order.

J. D. GIBSON.

Stone-Weaver Nuptials.

A beautiful home wedding was solemnized on Thursday, the 24th of June, at 2 o'clock, p. m., when Mr. and Mrs. A. F. Weaver gave in marriage their popular and attractive daughter, Miss Nell Barner to Mr. Thomas Green Stone.

The parlor was artistically decorated with palms, ferns, and field daisies, the color scheme being white and green, while the decorations in the hall were carried out in pink and green.

As the melodious echoes of Mendelsshon's Wedding March peeled forth so skilfully rendered by Miss Mary Forney, the bride and groom entered the parolr where they were met by the bride's pastor, Rev. Victor L. Marsh, who performed the ceremony very impressively, the beautiful ring service being used.

The bride was dressed in a handsome gray going-away suit with hat, gloves, and shoes to match, while the groom wore the conventional black.

The bride received her education at Davenport College, while the groom is a graduate of Washington and Lee University. He is a native of Virginia and a civil engineer, having come to Thermal City when the C. C. & O. Railroad was being surveyed and making this his home since. They both have many friends here and elsewhere who wish them a happy and prosperous life.

They were the recipients of many beautiful and valuable gifts. The groom's gift to the bride being a handsome diamond brooch.

Immediately after the ceremony the happy couple repaired to the C. C. & O. station, where, amid a shower of rice and good wishes they boarded train No. 2, for Lake Toxaway, Hot Springs and other points.

They will be at home to their many friends after July 1st, at Thermal City hotel.

From Vanderbilt University.

"I do not know how long it may please my Lord to let me live and labor for my young brethren in the ministry, but I say now, I never expect to secure for them two other speakers who shall bring to them more information and inspiration, more helpful ideas and higher ideals, more scholarly lectures and spiritual addresses than have our two distinguished speakers brought to us during the past few days."

So said Dean Tillett Sunday night, June 20th, at the close of the last address of Dr. Chas. E. Jefferson, of New York City, on "A Christianized America for World Redemption."

Dr. George Adam Smith, of Glasgow, Scotland, who delivered eight lectures to the Preachers' Institute, was the other speaker to whom Dean Tillett referred. It was indeed the privilege of a life-time to hear this learned Scotchman. His child-like simplicity, sweet spirit, devout faith, profound spiritual insight, and marvelous power to expound the scriptures made him to stand before us as a true prophet of God. One cannot forget, too, his almost boyish look and activity, his clear blue eyes, his ready wit, his broad Scotch brogue, his well-chosen words, his sunny, shining sentences which combined to make him a charming personality and a very pleasing public speaker.

In giving an introduction to the study of the Psalms he showed that these poetic heart-bursts of inspiration are beautiful lilies of the valley that bloomed in lives that grew in dark places like our own poor lives are growing. God let down a ray of the light of his love into these dark, dead souls, and they began to live and shine and sing in the everlasting light of God.

Two lectures on Jeremiah made that prophet live before us, a man of God, one of Israel's greatest poets, who felt the shame and sting of Israel's sins with a fine spiritual sense close akin to Christs. Indeed, he is the most perfect type of Christ in his vicarious suffering. Why do men dread and deny the fact of vicarious suffering now-a-days? The fact is found everywhere around us. There has never been, can never be, a birth on earth, without vicarious suffering; and from the very beginning of life and all through the whole texture and fiber, warp and woof of human life, always and everywhere, vicarious suffering is found. How, then, can we deny it—why do we try it—in the life and death of Jesus Christ for sinful men?

In his sermon at West End, Sunday morning, on Psalms 16, Dr. Smith remarked: "I do not deny miracles, but I do deny that miracles are the only way that God approaches and reveals Himself to man. God approaches man through the ordinary avenues of his nature. Into his mind and heart He comes through his conscience, through his aspirations, and through his longings to sweeten his life, to gratify his heart, and to satisfy his hungry soul. He comes today, too, just as He came yesterday to our brother, the Psalmist, in his darkness and deep need." Some fear science. Fear not science; but fear sin. Science does not, cannot, banish God from the soul of man, but sin can and does. A pure heart, a prayerful spirit, shall be blessed by a vision of God. "Be still, and know that I am God." Oh, how God seeks to come in: "Behold, I stand at the door and knock."

So spoke our prophet that some of us fear to follow, because, forsooth, he has forsaken our ancient landmarks. Sure he has not forsaken our God, for no man presses more tenderly home to the heart that God than does this same Dr. George Adam Smith, pre-eminent in the world of Bible scholars and critics. He goes from here to Chicago University to spend

WANTED

Graduate in Music wishes a position as teacher in good community, either in a school or private class. Instruction given in Piano and Voice Address,

H, Care of Christian Advocate, Greensboro, N. C.

some weeks lecturing in the summer school there.

The lectures of Dr. Charles E. Jefferson, of Broadway Tabernacle, New York City, on "The Church," and "The Ministry," made a profound impression on the young preachers. Most assuredly he is a master of assemblies. He set forth the right of the church to its organized existence in the world in one address, and in two others he showed how the church might be made most powerful in the world as "An Army," and as "The Body of Christ."

Taking up "The Minister" as a topic he said the preacher is the target of a terrible criticism today. Once they criticised Christ; then the book of Christ; now the servant of Christ is criticised. Another address answered the question: "What is the matter with the minister?" In this lecture Dr. Jefferson urged young preachers to be careful to have something to say, to be as careful how they say it, and to be mindful that manhood must be back of the message if it is to be effective. His last lecture on "Laziness, the sin of the preacher," was full of hot shot and fine fire.

There is no excuse for preaching a dull sermon when proper grinding will make it sharp.

Dr. Jefferson is a striking speaker. He selects and shoots sharp-pointed words into the hearts of his hearers. His words are like bees that sting and stir the spirit found in sin, or bees that bring the honey of truth to hearts in need of it.

His lectures were like the sun, and each sentence was a shining ray of light. His perfect articulation and modulation of voice have been secured by long, laborious years of training. He urges every preacher to work work work through the years on his voice, and make of it a perfect instrument that shall make the music of heaven fill and thrill the hearts of men. He urges every preacher to dredge the dictionary for words, biting words, shining words, winged words, burning words, soothing words, living and life-giving words; and then to put these into phrases that pierce the darkness of error and produce the light of life. Let these well-selected words be fitted into sentences that stir the blood. So exhorted this good and great prophet of God who is himself what he exhorts his fellow prophets to be. To have heard him and felt the fine fire of inspiration burning in his words is a joy forever.

The institute continues this week, when we are to hear several addresses from gifted sons of the South. A later letter may tell of this.

Rev. J Ed. Thompson came over with Brother Kirkpatrick and myself. He returned to High Point, however, to fill his pulpit on Sunday. Brothers Bumpass and John, of the North Carolina Conference, are here.

I hope to go from here to Chicago to spend a few weeks in a summer Bible school there. Rev. E. G. Kilgore has very kindly consented to fill my pulpit in my absence.

My good people are most kind and wise, I think, in sending me away to dig for diamonds. I feel grateful to them, and to my God, most of all. The golden grain of truth I gather while away shall be taken back to feed the flock of God.

Nearly 200 preachers are here at the institute, or have been, from all over the South land. Tennessee has fifty, or more, I should judge. Some of the city churches made up money to pay the way here of some of their poorer preachers, so much do they appreciate the institute.

Long is the story, but let the story-teller stop right here.

OLIN P. ADER.

Tetter Took Her Hair Off---Tetterine Brought It Back.

Bell Haven Orphan Home, Luling, Texas.
This is to certify that I have tested the merits of Tetterine among the children of this home and find it to be a success. One little girl had a very bad case of tetter on her head which had taken most of her hair out. I could notice some improvement after using the second application, and after one week's treatment all traces were gone and her hair commenced to grow back. I can earnestly recommended Tetterine for all skin diseases. Yours respectfully, Miss Jennie Clark, Supt., Bell Haven Orphan's Home

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c; Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

The officers of every League should make their duties a business.

Let every Leaguer urge that his district have a mid-summer district League conference.

Our platform for the summer should be: A district League conference, or institute, in every district before the annual conference.

From the North Mississippi Conference notes we glean the following: "The Epworth League grows among us, steady and sure, rather than spurt and hurrah."

Success is not in a name, but in the effort put forth and the interest manifested. There are Leagues that have very largely failed, but there are many, many more that have been almost ideal in progress and power. Your League is just what you make it.

When we get interested enough in League work to give our time and attention to it, and earnestly pray that God will give us burdens for and access to souls, we shall soon forcibly feel the latent powers which are now almost in tact, and be thrilled with a zeal and zest which are peculiar and rare.

There is only one way to make the League "go" in any class or district. Some one must give their prayerful attention and much time to the work. There is one way to make it "go" in the conference. Let it be the business of some one to give his entire time and attention to the work---encouraging and instructing, re-organizing and organizing Leagues, and arranging for and holding League conferences and institutes over the entire conference.

The brethren named below are members of the Epworth League Board, and reside in the following districts: Z. Paris and J. C. Keever, Mount Airy district; A. G. Loftin and T. C. Jordan, Winston district; J. B. Tabor, Shelby district; J. B. Johnson, Statesville district; and G. E. Eaves, Greensboro district. We trust these gentlemen will arrange and call on all others who are interested in League work—pastors and Leaguers —to assist them in arranging for at least one day's session of an Epworth League conference or institute in their districts during the month of August or September. We shall be glad to assist in any way possible. If there is anything we can do to expedite matters, command us. We shall publish next week an extensive list of subject matter which, perhaps, will be of some service.

From June 1-8 there were 22 Epworth Leagues organized—14 Senior and 8 Junior Leagues. This number represents thirteen states, viz: Georgia, Alabama, Maryland, North Carolina, South Carolina, Florida, Tennessee, Texas, Arkansas, Oklahoma, Kansas, New Mexico and West Virginia. Two of these Leagues were organized in the Eastern, our sister conference, but none of them represent our conference for which we are sorry. Relative to League work, shall we remain the ravelled edge in the connection?

The following will show who has been faithful in League work in our conference, and those who have not. There were 63 Senior Leagues reported at the last session of the annual conference with a membership of 1,915. Twenty-eight of these chapters are in circuits, with a membership of 1,057. There were 27 Junior Leagues reported, with a membership of 991. Ten of these chapters are in circuits, with a membership of 306. Of course many of these Leagues are in small towns, but quite a number of them are in the country.

The following district conferences will convene soon: Franklin, Greensboro, Mount Airy, Shelby, Statesville, Salisbury, and Winston. The above districts reported at the last session of the annual conference Leagues as follows: Franklin, 7 Seniors and 2 Juniors; Greensboro, 9 Seniors and 3 Juniors; Mount Airy, 4 Seniors and 2 Juniors; Shelby, 3 Seniors and 1 Junior. Statesville, 5 Seniors and 2 Juniors; Salisbury, 6 Seniors and 1 Junior; Winston, 7 Seniors and 7 Juniors.

Brethren of the Epworth League Board and pastors who are interested in League work, in the above districts, do you think you can do anything this summer that will be more far-reaching and lasting than for you to co-operate and have the fairest and finest of your young people meet for a day or so in a district League conference?

In the goodly number of Leagues reported, and, perhaps, others which have been organized, of which we have no knowledge, there are, no doubt, many bright and sparkling Leaguers who would be delighted to meet upon such an occasion, and who would esteem it a great privilege.

Every district above mentioned can have a splendid League session, if those interested will try. The Asheville district will hold two mid-summer League and Sunday school conferences. Even the Waynesville district, the infant (in size and years) of the conference, with only 5 Senior and 2 Junior Leagues, will hold a mid-summer conference.

Brethren, please do not neglect this so important a matter. Upon it so much depends.

Peace Institute, Raleigh, N. C., has made three notable additions to its faculty for the coming session: Mr J. P. Ludebuehl, Piano; Frl. Leononie Dumais, Voice; and Mrs. Ruth Huntington Moore, Art. A booklet inrtoducing these teachers together with the catalog, will be sent on request.

Many improvements are to be made at Peace this summer; new lighting and heating systems are to be installed, and additional baths will be located on every story. Hardwood floors will be laid; the walls and ceilings will be re-finished; and other important changes will be made with a view to offering the best accommodations.

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Who lives pure life, and doeth righteous deed,
And walks straight paths, however others stray,
And leaves his sons as uttermost bequest
A stainless record which all men may read;
This is the better way.

No drop but serves the slowly lifting tide;
No dew but has an errand to some flower;
No smallest star but sheds some helpful ray;
And man by man, each helping all the rest,
Makes the firm bulward of the country's power.
There is no better way.

—Susan Coolidge.

"THE BRIGHTNESS OF HIS APPEARING."

Let a man be born blind have but one glimpse of the world and sky, and then relapse into blindness again, and he can never be the same blind man that he was before. There has a new experience come to him which will henceforth intermingle with all his life. Let a human soul once see the Divine Jesus, and it can never be again the soul it was before. The whole future life is modified, and even rearranged, by that event. It may rebel against the domination of that vision, it may strive to thrust it out; but this very struggle is a new order of things in the life originated by the apprehension of Christ. To see Jesus exercise a mystic power on the soul. The color of fishes will change to correspond with the hue of their environment. This change is effected through the vision in some mysterious way, for it does not happen to blind fishes. We bring men to Jesus, not that he may touch them, or look upon them, or speak to them, but that they may see him, and, seeking him, may be spiritually transformed.

Stephen in the hour of his martyrdom looked up into heaven and saw Jesus, and he sank down amid the pelting stones like a child going to sleep upon a bed of roses. Jesus will always break out into view if we look toward him with longing and expectant trust; and though we be in the very valley of the shadow of death, we will fear no evil. To see Jesus will soothe one in pain, will comfort one in sorrow, will calm one in tumult, will allay doubt, give hope in discouragement, and in every way invigorate and uplift the soul as no other experience can do. When hearts are breaking, and tears are dropping like rain, and the light is all gone, to see Jesus is like the comfort of a mother's arms to a sobbing child, or the breaking forth of the stars to the traveler lost in the depths of a wilderness. We can do nothing better to mitigate the sorrows and lighten the burdens of the world than to help to see Jesus. John, writing to the churches in the days when persecutions were fierce and sorrows and sufferings were wellnigh intolerable, cheered them in words which stand out in living light in his Epistle, the records which all the ages have clung to and reveled in beyond all else there written: "We shall see him as he is."

There is something superlatively attractive in a mountain-top to many people, and the more solitary and inaccessible its heights the stronger its lure, until they will dare all perils and difficulties to put themselves alongside of it in its eternal loneliness and glory. In some such way the sight of Jesus always attracts and stimulates brave souls. If they can see him, they lose sense of the dangers, the perils, and the hardships, nay, more, these dangers and difficulties, seem altogether paltry and insignificant, and though the world may call them heroes they fail to see any heroism in their act. It seems to them the natural and easy thing that they have done. When Jesus sent the Twelve forth to the great task of discipling the world, the promise that he would be with them was, in his view, all they needed to make them accomplish their task. To see Jesus is to see the way of victory and triumph. To see him is to have the strength to perform the apparently impossible.

How shall we make men see Jesus? That is the vital question, and the perplexing one. They do not see him; hence their bewilderment, their defeat, their despair. And we fail to make them see Jesus; hence likewise our bewilderment, defeat and despair. But wait. Do we see him ourselves? We must see Jesus, else we can make nobody else see him. And we must see him with distinct view, if we are going to point him out clearly to men. The closet must be our mountain-top of vision, and prayer our telescope. Then, too, if men see Jesus at all, they will see him first through us. And if looking through us they see a distorted, deformed and unlovely Christ, what wonder that they are not enraptured? We are so far from men, too, that they can get no focus through us. Ye will have to get close down to them, close to their needs, where we can see what is in their eyes, and look through them into their hearts, and see them as they really are, and have our hearts warmed with a Divine compassion for them, if ever through us they may see the uplifting Christ.—Northwestern Christian Advocate.

ON KEEPING OUR FRIENDS.

We lose our friends oftenest, perhaps, through plain laziness. We are like Martha, cumbered with service. We are busy in the household, busy with the children; worried, it may be, over the income; tired when night comes with the toil of the day. We ought to have dressed in the afternoon, and gone out to make calls, but we could not get up the necessary courage, and so we deferred this agreeable duty until a more convenient season. There is a friend of whom you and I can think, who lives only at an hour's distance and to whom we owe a visit, but four seasons have slipped by, from snowflakes to lilies, from bird songs to silence, and the visit has not been paid. Once we were ready to make it, but we thought we would wait for a new gown or a new pair of shoes. Again our plans were all completed, and the ceiling fell, and that necessitated a period of strenuous housekeeping. Which of us has not had the experience of suddenly realizing that a year or two or three may be stretching between the time when we last saw a friend to whom a short journey by rail or steamer would easily have carried us? This is all wrong, and it is a wretched way of losing friends.

If we want to keep our friends, we must be hospitable to them in thought, receive them in our homes, visit them from time to time, write to them, and answer their letters. Our friends should be in every station, of every age, in every part of our country and the globe. Life narrows perceptibly when we have few friendships and few interests. "A man that hath friends must show himself friendly." Our Lord gave us a blessed assurance when he said: "I have called you friends."—Margaret E. Sangster, in Christian Herald.

OBEY, FEELING OR NO FEELING.

I asked a young man: "Do you have any anxiety about yourself as a sinner against God?" He saic: "I know I am a sinner; but I feel very little on the subject." "Are you trying to do what God tells you to do as well as you are able, and with what light you have?" I asked. "Oh, no, sir; for it would seem to be mockery for one who feels as little as I do to attempt to perform any religious duty." "You admit that God does require of you repentance and faith and worship and a holy life; do you not?" "Yes, I must admit all this; but I do not feel it." "What would you advise a customer to do who had contracted a debt at this store, who admits the debt, and says he ought to pay it, but says he knows all this, but has no feeling about it?" In an instant he said: "I would advise him to pay it, feeling or no feeling." "That is just what I want you to do," I said. "What shall I do?" he asked. "Come to the inquiry meeting tonight; and, meanwhile, search your Bible, and ask God for help." "I will do the best I can," was his reply. That evening he admitted no progress, only he saw his guilt more clearly; but he would do all God required as well as he could. I never saw him shed a tear, but, as fast as light came, he obeyed it. In a little time he was conscious that he had passed from death unto life, and for years he has lived a faithful, beautiful Christian life.—Selected.

THE BLESSING OF WORK.

One of the best things for any young man is work. Idleness is the devil's trap. Work is the liberation of energy, the channel of achievement. Whatever one may lack of native talent may be compensated for by patient and persevering drudgery. The young man who does not have to work is to be pitied; the man who won't work is to be condemned; the man who is willing to work but can find no work to do should have our sympathy and our aid. But work is a generic term. One can work with his brains as well as with his hands; on his knees as well as on his feet; with his pen as well as with his pick; with his pocketknife as well as with his plumbline; with his prayers as well as with his possessions. God has not held any of us up to one single line of duty. Obligation is as wide as life, and our energies should be as expansive as our vision and as generous as our prayers.—Selected.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

Success is doing your best every day. One is not to excuse himself because he has but one talent. To double that is as surely success in God s eye as for another, whose natural abilities and opportunities are five times as good, to carry his talents up to ten. —Crafts.

I have more confidence in Johnson's Chill and Fever Tonic than any medicine I have ever tried. I was sick in bed with grip and chills and fever, and one bottle of the tonic cured me in two days. My bookkeeper, a young lady, has been sick for a year, and it has her now about cured. She says she wants us to keep a good stock of it on hand at all times.
J. A. PARKER, Hinton, W. Va.

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women *must* suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

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Our Little Folks.

The Flag.

Your flag and my flag, and how it flies today
In your land and my land and half the world away;
Rose red and blood red its stripes forever gleam.
Snow white and soul white, the good forefather's dream;
Sky blue and true blue, with stars that gleam aright;
The gloried guidon of the day; a shelter thro' the night.

Your flag and my flag, and oh, how much it holds!
Your land and my land secure within its folds;
Your heart and my heart beat quicker at the sight;
Sun-kissed and wind-tossed, the red and blue and white;
The one flag, the great flag, the flag for me and you;
Glorified all else beside, the red and white and blue.

—Selected.

Jenny Lind's Salute to the Flag.

Fifty years ago, when Jenny Lind was singing in New York, the American frigate St. Lawrence, returning from a cruise abroad, came into the harbor. The young midshipmen, on the first night of their shore leave, went to hear the famous singer.

The next day the boys, to express the emotions that her wonderful voice had stirred in them, called on her in a body. They hardly expected that she would receive them, but she did; and she was so charmed by their youthfulness and ingenuousness that when they timorously asked her if she would like to see their ship, she accepted the invitation. Then, growing bolder, they asked her to luncheon, and she accepted that invitation, too.

When, on the appointed day, she came on board with her companion, the captain saw her from his cabin and recognized her.

There is nothing more strict than the courtesy observed in ship etiquette among officers of all ranks. Of the three messes—the captain's table, the wardroom and the steerage mess, where the midshipman ate—no officer, from captain down, would make himself one of a company at another mess unless especially bidden.

In this case the captain rang the bell for the orderly.

"Tell the gentlemen of the steerage mess," he said, "that the captain is going ashore, and that his cabin is at their disposal if they care to use it."

The luncheon, however, was eaten in the steerage. But after the pleasant meal was over the boys proudly invited their guest into the captain's cabin, where they took their coffee.

"Ask her to sing something," whispered the paymaster's clerk.

"I'll thrash you if you dare!" returned one of the midshipmen, under his breath.

The wardroom officers had guests, too. They brought up guitars and sat on the poop-deck above, singing "The Suwanee River" and other popular songs.

"How pretty!" cried Jenny Lind, with enthusiasm, clapping.

When at last she was leaving, she paused on the step between the carved sides of the gangway. Looking up at the floating Stars and Stripes, she said:

"I wish to salute your flag."

Uncovering her head and holding her hat in her hand, she began to sing "The Star Spangled Banner."

As she sang the first verse every officer and every man came silently on deck. When she had sung the song to the end, deafening cheers rang out from the Saint Lawrence, and were taken up by every ship near by, for all had been listening.

Steamers blew their whistles; and every man within reach of that thrilling voice knew that he had heard one of the most inspiring songs in the world sung as he would probably never hear it sung again.—Youth's Companion.

Betsy Ross.

The mother of our glorious American flag of thirteen stars and thirteen stripes, designed by Congress, was born January 15, 1752, and became the wife of John Ross, who lost his life from the effects of an injury received while guarding military supplies in January, 1776.

Mrs. Ross married twice afterward, but it was during her first early widowhood, she made the first Stars and Stripes.

She was an upholsterer, living in Philadelphia, and was visited by a committee selected by Congress, in company with Washington, who was in Philadelphia at the time—carrying with them an outline of the flag they had decided upon.

In looking it over she noticed that the stars had six points, and suggested five instead. Washington thought the six-pointed star would be easier to make; but she soon disproved that by folding and with a well directed slash or two of her scissors evolved a five-pointed star.

Washington then hastily sketched it in pencil, and the rough design was left with her. She is quoted as saying: "I don't know whether I can, but I'll try."

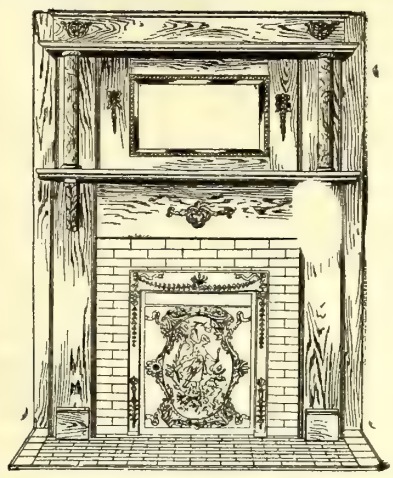
It may be of interest to know why Mrs. Ross was selected for this work. Washington knew of her fine needlework, having employed her to embroider his shirt ruffles, and do other work for him; besides one of the members of that committee of three was a connection of Mrs. Ross—her husband's uncle, Col. George Ross, who might have wished to favor her, feeling assured of her competence.

Congress accepted her work, and she was appointed flagmaker by the government, which position she filled acceptably for several years. The flag of thirteen stars and thirteen stripes was first unfurled to the breeze in Philadelphia, and remained unchanged until May, 1795, on the admittance of Vermont and Kentucky into the confederacy of states some time previous.

The Betsy Ross house has been preserved and purchased by a memorial association, by a popular subscription of 10 cents each, from every State and Territory in the Union, and many foreign countries participated in their interest to preserve the old flaghouse, situated at No. 239 Arch street, and honor this illustrious woman. Only recently, December 14, 1905, the last payment of $25,000, the purchase price, was paid. This historic shrine, which is preserved as in the time of Washington's visits, is still of much interest to both citizens and visitors.—Selected.

"There are many flags in many lands,
And there are flags of every hue,
But there's no flag, however grand,
Like our own red, white and blue."

"The glorious Fourth is here again!"
Now doth the doctor say,
"Get out the lint and bandages:
This is my busy day!"



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THAT PLEASE

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Mile of Stiches in Largest Flag.

Mrs. Harry E. Mitchell, of Seattle, has just completed work on what is believed to be the largest flag in the world. It is 104 feet long and 39 feet wide, and it is to fly at the Alaska-Yukon-Alaska Exposition. How to exhibit the flag became a problem after Mrs. Mitchell had put in the last stitch. Finally the plan was put into effect of spreading it across the front of an apartment house filling a block. The flag is of finest silk, and it holds a mile of stitches.—Selected.

To Avoid Temptation.

One day Nina ran to see her papa, saying: "Papa, I ran away this morning and mamma whipped me, and you will just have to put the latch on the gate higher, so I can't reach it."—April Delineator.

Little Dick—Papa, didn't you tell mamma that we must economize?

Papa—I did, my son.

Little Dick—Well, I was thinkin' that mebbe if you'd get a pony I wouldn't wear out so many shoes."

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Waynesville—Miss Ada Buttrick, Asheville.

Winston—Mrs. Frank Martin, Winston.

A LITTLE GIRL'S PRAYER OF CONSECRATION.

(Written at the age of ninie by a Cradle Roll Member.)

Jesus, Savior, hear me pray,
Guide me through life's long, dark way.
Now I give my heart to thee,
Pray accept this gift from me.

Thou shalt share my last, last crust,
For, in only thee, I trust;
Jesus, wilt thou lead for me,
So I may thy glory see.

IMPRESSIONS OF THE ANNUAL MEETING.

In order that the benefits of the annual meeting might be shared with those who did not attend, several of those present were requested to write for the Advocate what the meeting meant to them. Articles from the standpoint of a visitor, a district secretary, a lady manager, a young woman, a Golden Link, and a Light Bearer, have been promised. Among the first to reach us are letters from Light Bearers, and all will agree that they deserve first place.

Charlotte, N. C., June 13, 1909.

Dear Mrs. Crawford:—This is the the piece you asked us to write for the Advocate and we hope it will please you as it is our first and our best.

ETTA JONES, and
AMY COLT.
Tr inity Light Bearers.
Charlotte, N. C.

We wish to say to our dear friends and readers of the Advocate how much this convention at Mt. Airy meant to us. We learned how much good our money has been doing for others and we heard the real, true stories of what the people in foreign lands are doing. This meeting also made us feel like we want to be missionaries and help carry the gospel to heathen nations, hearing the talks of Miss Daisy Davies is what made us want to be such.

We learned how to have interesting programs, get new members, and how to raise more money. We received a great deal of inspiration at this convention.

We would like to say that we think it would be a great mistake not to allow the Light Bearers to send their delegates to the conferences as they look forward to it yearely, so we hope they will not adopt this plan.

We give our money freely and we hope that our society will give more in the following years.

From another Light Bearer, Reube Alley, of West Market Street church, Greensboro, comes the following letter. She, to, thinks that children should not be denied the privilege of being delegates and thinks that what she has here written might be called "A child's passport to future missionary conferences."

One thing about the missionary meeting that impressed even the children was that the people of Mt. Airy were so cordial and seemed so glad to have us with them.

Many things were beyond us, but we enjoyed the numerous addresses of welcome by Mr. Price and Miss Merritt, and the equally witty response of Miss Perkins. The talk Friday night by Miss Davies was such an impressive one and such a sincere plea for missionaries from this conference that many minds of children and young ladies were made up, firmly resolving if possible to go and teach the heathen in years to come.

The fact that the Light Bearers did not number as many as last year seemed to discourage Mrs. Weaver, but it can be easily accounted for. Nearly every report that was read told of the older Light Bearers being advanced to the young people's society.

One of the most enjoyable things was the Model Missionary meeting, presided over by Miss Terrie Buttrick. The business was conducted beautifully and the report of the agent for the Advocate was very "model." having all subscriptions renewed and five new ones, making each member of the society a subscriber to our missionary paper. Miss Tuttle in native dress told the story of a Korean girl's life as though it were her own. So well did she do this that many in the audience thought she was a real Korean.

We owe a vote of thanks to the children of Mt. Airy for the interesting program they gave us on Sunday afternoon, after which Miss Davies told an interesting story of a little Chinese boy and girl which made us realize what a fine work the missionaries are doing for these helpless little ones. I wish every lady manager could have been there and gotten the helpful hints for making the children's work more interesting and instructive.

Let the children who were there help to inspire others to keep up Miss Markey's salary and add $1,000 to help her build the school in Matanzas, Cuba.

A letter from Miss Belle Markey, which came too late for the annual meeting, is published herewith:

My Dear Mrs. Weaver:—Your letter came when it was impossible for me to answer it, and I am afraid now this will not reach you in time. I am in Havana, on my way to the United States for the summer vacation.

Our constant plea for the last seven years has been for a house. At the last meeting of the board twenty thousand dollars was appropriated for the purpose. The purchase is almost completed but another story must be added before we can move in. I am very anxious to take up some physical training with the girls, and it has occurred to me that perhaps the children of North Carolina might like to help me in supplying the necessary equipment. The children have almost no opportunity for physical exercise and many of them have very frail bodies.

All except three of the girls left last Saturday for their homes to pass the vacation, some of them having been away since September.

Several of them are fitting themselves to be teachers. It is not our aim so much to see how many we can enroll, but rather how many we can influence for good and train for useful Christian lives.

I am very sorry not to have had the time to write a long interesting letter to the children, but I wish for them a successful year's work for the Master.

Hoping this will reach you during your meeting, I am,

Yours for the advancement of the work in Cuba,

M. BELLE MARKEY.

THE CHILDREN'S HOME.

Treasurer's Report—Fifth Sunday in May.

Previously acknowledged	$381.66
Mocksville	7.20
Hendersonville	6.40
Kadish, Belwood circuit	.70
Mt. Carmel, Concord circuit	1.65
Ebenezer, Woodleaf circuit	.77
Centenary, Davidson	.55
Wentworth, Wentworth circuit,	1.31
Morganton	6.00
Cullowhee	1.00
Marvin, Stony Point ct.	.50
Zion, Gold Hill circuit	1.00
Landis	1.53
Rethobeth, Cottonville	1.00
Mt. Olivet	1.27
Salem station	3.52
Fairview, Boone circuit	1.08
Bethesda, Lowell circuit	1.30
Lilesville	1.35
Seversville	1.00
Richfield, Gold Hill circuit	.50
Bethlehem, Prospect circuit	1.32
Balding chapel, Spring Creek circuit	1.00
Oak Hill, Sulphur Springs ct.	1.60
Turnersburg	5.08
Charlotte, Calvary	8.67
Hiddenite	.55
Ward's chapel	.64
Ansonville circuit	9.15
North Asheville	1.26
Stokesville	.56
Unity, Kannapolis	2.22
Mooresville circuit	5.79
Charlotte, Tryon Street	26.70
Salem, Franklin circuit	2.25
Jackson Hill	4.00
Franklinville	4.22
Total	$496.30
J. P. Rodgers, Agent	291.73

G. F. IVEY, Treas.
Hickory, N. C.

IGNORANCE OF SELF.

Horace Mann said of himself: "I was taught all about the motions of the planets ascarefully as if they would have been in danger of getting off the track if I had not known how to contrac their orbits, but about my own organization I was left in profound ignorance."

The ignorance of a tremendously large proportion of men, even those of superior general intelligence, which affords no well-rounded conception of a subject so vital to life's deepest welfare as the import, obligations and responsibilities of his virile nature, is a fact of which every conscientious parent becomes sadly cognizant. It is an ignorance, if blameless, so dense as to be supremely ridiculous, were not so deeply pathetic in view of its far-reachring and most sorrowful consequence.

Orders by mail for Job Printing receive prompt attention at this office.

P. P. P.

P. P. P. will purify and vitalize your blood, create a good appetite and give your whole system tone and strength.

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If you are tired out from over-work and close confinement, take

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If your digestive organs need toning up, take

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ALASKA YUKON PACIFIC EXPOSITION, SEATTLE, WASH., JUNE 1st to OCTOBER 1st, 1909.

For the above occasion the Southern Railway announces extremely low rates for the round trip. Rate of $84.75 will apply from Greensboro, N. C. Same round trip rate will apply from nearly all points in North Carolina.

Tickets on sale daily until September 29th, with final limit October 31st. Passengers allowed to go via one direct route and return via another direct route without additional cost. It will cost $15.00 additional to go or return through California, one way.

For further information call on your depot agent, or write

R. L. VERNON, D. P. A.
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Greensboro, N. C.

NATIONAL EDUCATIONAL ASSOCIATION, DENVER, COLO., JULY 5th TO JULY 9th, 1909.

Prof. F. C. Griffin, State Director, Salisbury, N. C., has selected the Southern Railway, via Asheville, Knoxville, Louisville and St. Louis, as the official route to Denver and return for the above occasion, passing through the mountains of Western North Carolina, and the Blue Grass region of Kentucky.

Professor Griffin and a number of the delegates will extend their trip to Seattle, Wash., taking in Yellowstone Park en route; returning via San Francisco, Los Angeles, Salt Lake and Chicago.

Through Pullman car to leave Goldsboro at 2.05 p. m., July 1st. Circulars showing full itinerary of route will be furnished on application.

R. L. VERNON, D. P. A.,
Charlotte, N. C.
W. H. McGLAMERY, P. & T. A.,
Greensboro, N. C.

He prays not at all in whose prayers there is no mention of the kingdom of God.—Selected.

God calls through ability.—Gail Hamilton.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

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THE MEANING OF PAIN.

The cry of man's anguish went up unto God:

"Lord, take away pain—
Lord, take away pain from the world thou hast made,
The close-coiling chain
That strangles the heart, the burden that weighs
On the wings that would soar—
Lord, take away pain for the world thou hast made,
That it love thee the more!"

Then answered the Lord to the cry of his world:

"Shall I take away pain
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity that knits heart to heart
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love that redeems with a price
And smiles at its loss?
Can ye spare from your lives that would climb unto mine
The Christ on his cross?"

All our readers will learn with sorrow that Roy Marr is ill with typhoid fever at his summer home in Brevard. He is reported to be somewhat improved and hopes for his speedy recovery are entertained. We trust that his recovery will be steady and sure. And let us not forget to remember his parents during these anxious days, his father necessarily away from his boy part of the time looking after his district and his mother, our conference president, with the leadership of this conference society resting upon her.

"I was in prison and ye came unto me."—Matt. 25, 36.

"Inasmuch as ye have done it unto one of these least my disciples, ye have done it unto me."—Matt. 25, 40.

"Inasmuch as ye did it not to one of the least of these, ye did it not to me."—Matt. 25, 45.

"The Spirit of the Lord is upon me because he hath anointed me to preach tidings to the meek—and the opening of the prison to them that are bound."—Isaiah 61, 1.

WORK AMONG THE PRISONERS.

That such work is needed none will deny. That it was part of the mission of Christians is also accepted by all. That it is easy to be done no one can affirm. But shall we neglect it on this account? Cross bearing is still incumbent upon those who name the name of Christ.

At our recent annual conference in Concord Mrs. Fred Odell, first vice-president of West Market auxiliary, called attention to this much neglected department of our work and asked that more attention be given to this. In almost every county seat there are usually found a number of prisoners who would gladly listen to the reading of the Bible teaching or some portion of it at least once a week.

We know there are women among us, our dear Mrs. Branner for instance, who have regularly taught the prisoners. To these we can say nothing more than to continue in this godly work. But we are pleading that more of our women enter this neglected field. In this hot weather the inmates of prisons, too often unsanitary and poorly ventilated, suffering from heat, inactivity and unsuitable food, would gladly welcome "Messengers of the Cross" who come with a restful message from God's word. Take also other reading matter, not necessarily religious literature, but anything clean and wholesome and attractive.

I sometimes fear God will require of us the souls of many to whom we scarcely give a thought in this life. We commend to your thought and prayer the following article which appeared recently in the Nashville Christian Advocate:

The Church and the Prisoners.

According to the government report on prisoners and juvenile delinquents in institutions, we find that of those committed to such institutions during the year 1904 there were in all of both sexes 149,691 persons , of whom 125,093 were of the white races. Of these, 95,686 were single, 39,093 were married. Of the males there were 136,365, of whom 32,936 were married and 90,475 were single. These figures are given to indicate the extent of the problem of aid to the families of prisoners. The figures must, of course, be used with great care; but upon their surface they are very suggestive of the right direction of effort.

The first reason for aiding the families of prisoners by social sympathy and charity is found in the consideration that under our present laws the persons who frequently are punished most severely are the wives and children of convicts. In many cases they are deprived of the sole means of support and compelled to resort to almost any kind of makeshift to support themselves during the incarceration of the husband and father. It would reward study to make a further analysis of the situation. For example, it would be interesting to learn how many of these families of married convicts have really been supported by the husband and father. Unquestionably in many cases this support is very unreliable, especially where the man is a confirmed inebriate. But in a multiutde of cases the convict himself is not a confirmed criminal and his family is frequently respectable and upright. We ought to consider seriously whether the state should not take a part of the earnings of each married prisoner and devote it to the support of the family rather than put it into the public treasury to relieve taxation. It is true that prisoners do not earn what it costs society to support prisons and courts and police; but that is a minor consideration. It is the duty of the convict to support his family, and it is the duty of the state to keep him at productive industry. Unquestionably a married man would be far more useful in the industries of the prison if he felt that a good part of his earnings would go to relieve the needs of his loved ones and to save them from extreme distress during his absence. In fact, this is already done to considerable extent in Europe, and the principle has already been acted upon in this country.

Another occasion for sympathy of a practical form is the loneliness and social isolation of the wife and children of a man who has been disgraced by incarceration. They need all the support they can get from tactful, gentle, and wise friends who will visit them when they feel in their darkness that they are alone and deserted of their kind. But this sympathy must take material form, and must not end with mere words.

Members of the Salvation Army and of many prisoners' aid societies have rendered good service to convicts and their families by promoting correspondence between them. When a man is imprisoned for a disgraceful offense, his wife and children are greatly tempted to cast him off and ignore him from the hour the prison door closes upon him. Of course this abandonment tends to make him still more desperate in his ways. No man can thus be left to himself by those who have loved him most without great peril. Children muts be taught that their affection and reverence for their father should not be abandoned because of his sin. It is easy to reverence a good and honorable father, but it is not easy to maintain the moral bond when the parent has brought shame upon the family name and honor. This is the severest test of filial affection and reverence. Many examples could be given of the survival of a noble devotion of son or daughter to an unworthy parent, and this loyalty has not seldom been the means of the regenration and salvation of the convict. We have known of daughters who have rescued their drunken fathers from the verge of a moral precipice by fidelity to them which has endured the most frightful tests. The Prisoners' Aid Society can help keep alive the flame of family affection for one who to them is worse than dead.

Not every church can directly have representatives in this field of practical fellowship, but there are many good societies already established in this country which deserve the support of generous Christian people of all denominations, and in the important movement of social service which has received a great stimulus in this country during the past few years this field of consecration should not be forgotten. It is discouraging work in many cases; but we must remember that the Son of Man came to seek and to save the lost, and to call not the righteous but sinners to repentance. In this connection we must not forget the spiritual meaning of the parables of the lost coin, the lost sheep, and the lost son.

YOUNG PEOPLE'S MISSIONARY CONFERENCE.

When this issue reaches our readers this conference will be in session. We trust many from our conference will attend it.

EDUCATIONAL INSTITUTIONS.

It is frequently quite perplexing for parents to select a college or school for their sons or daughters. It is a most important matter, too; for the impressions received during this educational period of a young person's life have an indelible effect upon his future career. On another page will be found the announcements of the leading educational institutions of the South under religious auspices and we suggest that you consult them and write for their catalogs.

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A HOME FREE

AT DENTON, N. C.

We propose to give away (no cost whatever) on Dec. 24th, 1909, to some person who desires to settle in the best town in North Carolina, a beautiful home building lot in the beautiful and rapidly growing town of Denton, N. C.,—absolutely free. Denton is one of the loveliest, most aggressive—in short, one of the "coming" towns— of North Carolina. It is the temporary terminus of the Piedmont Railway, which connects it with the main line of the "Southern," at Thomasville, and will soon push through to Wadesboro, where it will connect with the "Seaboard" and "Coast Line." A moral, cultured town, with a splendid school system, and attractive church advantages in the heart of the N. C. furniture-making belt—and backed by a splendid farming country. Already has 7 wood-working factories, prospective bank and cotton mill, 10 retail stores, 3 churches and more to be built. Population has doubled itself twice in the last 24 months. Centrally located in the midst of the hardwood belt, has three daily mails, and connected by telephone with the neighboring towns. 30 miles from Troy; 27 miles from High Point; 22 miles from Salisbury; 22 miles from Asheboro; 20 miles (by Piedmont Railway) from Thomasville; 20 miles from Lexington; 13 miles from Whitney, the great water power development. Now, we are giving away, absolutely free a beautiful home-building lot, to some one who wishes to make his or her home in this beautiful town. All readers of this paper and all other first-class people invited. None but the best people invited to reply. Write at once for particulars.

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HAROLD SOMERS
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Brooklyn, N. Y.

The Sunday School Lesson.

LESSON I.—JULY 4, 1909.

Paul's Second Missionary Journey—Atioch to Philippi.
(Acts 15, 36 to 16, 15.)

Golden Text.—Come over into Macedonia and help us.—Acts 16, 9.

What Has a Missionary Journey to Do With the Fourth of July?

When the Declaration of Independence was signed most of America was missionary territory. The first visit of John Wesley to America was as a missionary. Most of the great preachers in the early colonies were missionaries to the Indians. It was a mistsionary who made the dangerous trip to Washington from the Far West, and saved to the United States that enormous tract of land known then as Louisiana. What would have been the future of our country if that vast fertile district, nearly as large as all the other states put together, had been retained by France? Without the missionary spirit there could have been no Stars and Stripes.

So everywhere missions have had much to do with civilization. The new Japan and the new China are due to missionary enterprises more than to any other one force. It was Livingstone the missionary who opened Africa to civilization. Modern India is largely indebted for its new ideals and achievements to Bishop and Isabelle Thoburn.

Where Did We Last See Paul?

At the great church council at Jerusalem, where he was victorious in his contention that the heathen could become Christians without becoming Jews. This was the most vital question that arose in the early church. Circumcision was the seal of the covenant. Were ancestry and spiritual training and the holy writings which connected God's favor with this act of obedience to count for nothing? It looks well for those early Jewish disciples that they hesitated to take such a radical step. It is one of the most astonishing and sublime acts of history, to see men of ancient Hebrew lineage, like James and Peter, sacrificing their pride of race and religious superiority, and accepting totally new views of the Bible and its teachings—changing their entire intellectual attitude towards the scriptures and salvation—and siding with Paul in this matter. The reason Paul and Barnabas take this missionary journey is to carry the news to the churches already established in heathen territory, that Christianity was not a new form of Judaism, but a new and superior religion.

What About This "Sharp Contention"

It was a good thing. Difference of opinion is a good sign. It is a bad thing for an official board or a Sunday school when one man furnishes opinions for all the rest. To stand firmly by one's convictions is one of the first essentials to leadership. Never to "contend" with anybody is to prove that one is a nobody. No man who carries his brains under another man's hat can ever be a leader. Any man with brains of his own who has convictions ought to be willing to contend for them. Of course he may be wrong; but never to make a mistake is also a bad sign. The man who never makes a mistake never makes anything worth mentioning.

But there is no proof that either of these big men made a mistake. Perhaps both were right. The man who might be the best possible helper for Barnabus might be a poor helper for Paul. Or perhaps Barnabas, who was a relative of John Mark, understood better than his companion Mark's reason for deserting them in their former journey. It may not have been unreasonable fear of hardship which caused him to leave them at Perga. Paul himself refers to that journey as one of the hardest of his travels, and came out of it needing a physician all the rest of his life. Evidently Barnabas either excused John Mark for what he did, or else he knew his disposition so well that he felt sure he could hereafter be trusted. Paul himself in later life acknowledged this, praising his character and work.—Col. 4, 10, 11; II Tim. 4, 11. It was probably a good thing for the general church that this separation took place. The early church for centuries reverenced the name and deeds of Barnabas.

What Did Paul Do?

He took Silas, an old and tried helper, who was the official delegate of the Jerusalem church—and who probably sympathized with Paul in his dispute concerning Mark—and went by land to carry into Cilicia, etc., the decision of the Jerusalem council, and this means to "confirm the church." Whether he stopped at Tarsus, his old home, is not said, but is almost certain. Did he see his father and mother; or had he, as is very probable, been disinherited and "buried" by them when he became a Christian? At Lystra he found a young man who more than took Mark's place for no one in that early church stands higher among the Christians of the second generation than Timothy, that youth of good ancestry and many prayers (II Timothy 1, 5; 3, 15).

What Was the Particular Reason for The Circumcision of Timothy?

Paul did not believe this rite was essential to non-Hebrews. The Jerusalem council had agreed with him. But it was very important that he insist that Jews live up to the commands of their Holy Scriptures. Whether Paul ever taught that Jews were not holden by the Mosaic law, is doubtful. Timothy's father was a Gentile, "heathen," but his mother was a Jewess, and therefore, so Paul decided, he was bound by the law. His father was evidently a Greek of business prominence; for Timothy, though young, had become well known on the great trade route which ran through the cities Iconium and Lystra. It was important to have it heralded along this route, where Paul everywhere preached first to the Jews that this well known young man had been, on his advice, circumcised. This would stop much criticism, and serve to show conclusively that he was not trying to break down the divine law.

What Was the Main Event in the Second Missionary Journey?

The taking of this new universal religion into the contient of Europe. Europe had done much for Asia in time past. The very language Paul spoke, and the citizenship of which he boasted, and government which had protected him from birth, were all gifts to Asia from Europe. Asia had given many gifts in return. Every Greek and Roman religion had been affected by Asia, and many Asiatic religions were trying to get root in Rome at this very time. But this was not an Asiatic religion. This was a world religion, and it was men allied to ourselves in blood who beckoned to Paul in that vision in the night, and cried, "Come over and help us."

Was Luke the man whom Paul saw in his vision calling him to Europe? So many scholars now think. Luke was European, probably a native of Philippi. Did he privately talk to Paul of their need of the gospel, and then, did the apostle afterwards in his night vision see Luke, and hear him calling for help? That Luke did meet Paul at Troas, and go with him to Philippi as his traveling companion we know from the introduction of the personal pronoun "we" at this point.

The First European Convert.

Lydia was a clothing dealer from Thyatira, a city celebrated for its dyes and beautiful garments of royal purple. She was a business woman. She must have had capital to carry on trade in these most expensive stuffs. Was she a Jewess? So every one has always supposed, because of the "prosoucha," or place of prayer, where she worshipped by the riverside. But the new papyri prove that this same name was given to the places of heathen worship However, as Paul usually went to the Jews first, and as he found her at worship on the Sabbath day, and as her mother knew the Old Testament so well (I Tim. 1, 5), it still remains probable that she was a Jewess, or a Jewish proselyte. Her home became the parsonage, and one of Paul's most joyous letters was written to the church which grew out of this little home class. There is scarcely a more important event in the history of the human race than this entrance of Christianity, as a missionary religion into Europe. That day for the first time the religion of Jesus Christ was preached to our ancestors.—Camden M. Coburn, D. D., Litt. D., in Pittsburg Christian Advocate.

HE ATE EVERYTHING.

Willie, who is six years old, has fond parents who try to break him of the habit of taking things on his plate that he cannot eat and leaving much to go to waste. He is in a fair way to improve under their watchfulness. The other day Willie was invited to a birthday party. His mother dressed him in his best clothes.

"Now mind, Willie," was the last thing she said to him, "eat everything you take on your plate."

Willie came home that evening with severe pains. The little girl in whose honor the party was given was thirteen years old. Her mother had baked a birthday cake, and part of the scheme of ornamentation of it were thirteen wax candles. There were three of them on the piece that was put on Willie's plate.

For HEADACHE—Hick's CAPUDINE.
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

Visitor—Your father is in politics, is he not?

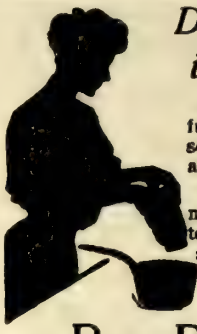
Son of His Father—Yes, but ma thinks he is getting cured of it.

Visitor—How do you mean?

Son—Why, his stomach has gone back on him, and he can't drink like he could at first.—Ex.

An old friend of the family had dropped in to see a young lawyer whose father was still paying his office rent. "So you are now practicing law," the old friend said genially. "No, sir," said the candid youth, "I appear to be, but I am really practicing economy."—Youth's Companion.

Christianity is never Christian as long as Christanity stays at home. Personal Christianity is incomplete until it sends the heart abroad questing for the Holy Ghrail of service.



Dip Fruit Jars in Paraffine

Think of setting away full fruit jars at preserving time, every jar air-tight.

You can do it—you need not lose the contents of a jar if you'll simply dip the caps and rubber sealing rings, after closing, in hot

Pure Refined
PARAFFINE

as the final step in the preserving process. Nothing makes so perfect a seal as this, and nothing is more easily done.

Always keep Pure Refined Paraffine in the house. Makes a fine floor polish—gives a gloss to starched things and helps clean clothes on wash day.

Write for a neat Paraffine Paper Pad to keep sad irons from sticking.

STANDARD OIL COMPANY
(Incorporated)

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Beaufort.
7:10 a. m.—No. 8, daily, for Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:50 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:30 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily, for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily, for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmigham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

C. H. ACKERT, V. P. & G. M.
S. H. HARDWICK, P. T. M.
W. H. TAYLOE, G. P. A.
Washington, D. C.
R. L. VERNON, T. P. A.,
Charlotte, N. C.
W. H. McGLAMERY, P. & T. A.,
Greensboro, N. C.

A high mission undertaken with a generous heart seldom fails to make those worthy of it to whom it is given.—Froude.

The Farm and Garden.

WHASE FAULT IS IT IF YOUR LAND REMAINS POOR?

Almost daily I get letters saying: "My land is poor, what kind and amount of fertilizer shall I use?" for this, that or the other crop. And yet, in nine cases out of ten, these same men have been cultivating that land for years, and still the only report is, that it is poor. Whose fault is it that the land remains poor? There are men all over the South whose land, once poor, is getting more and more productive, and yet there are thousands scratching away on land they know will not make a good crop, and yet who make no effort to get out of the old ruts and try to improve their land. Only the old hopeless dribbling of a little 2—8—2 in hopes that by some sort of a miracle they may be able to make a crop to sell. Talk about gambling in stocks and futures, but if the farming of many land owners in the South is not the most hopeless gambling on futures, I do not know anything that is.

Te same old scratching with a single mule and a tooth-pick plow, the same old methods of cultivation and the same old results, that the fertilizer men and the merchants own the cotton. These are the men who do not believe in "book farming," and the greatest desire of their lives is a "formula" that will give them more cotton to sell and will not cost much. These are the men who keep no stock and do not even have milk for their coffee. And yet, I know at least one man, who went in debt for a piece of land as poor as any of the sand hills of the South, and who, folks said, was agreeing to pay three times what the land was worth. But today, that man who started without a cent lives in a fine house, has a barn bigger than almost any church, and last year cleared $20,000, and has refused $250 an acre for the old sandy land he bought years ago for a little over $20 an acre, when no one thought it worth half that much. But he believed in book farming, and has made a fortune because he acted on his belief. He does not tell any one that his land is poor, though he likes to tell how poor it once was.

I know a man who inherited a fairly good farm, but did not believe in "book farming." He thought that farming was simply hard work and drudgery, but he knew of nothing better. He has lived years, and the farm is poorer than when he took possession of it. He has worked hard, lived frugally, has no bad or expensive habits, but he is no better off than when he started, simply because he did not believe in farming, and really has no love for it.

I know another man who inherited a farm no better, but has been a student, has read and studied all the bulletins of his experiment station. He went to work to improve his land and improve the seed he plants. He has improved his corn till his whole crop is sold for seed every year for from $2.00 to $2.75 per bushel, and he buys all the corn he feeds from the men who do not believe in book farming. His wheat crop also goes largely for seed, for he has improved his seed wheat, too, and rarely makes less than forty bushels per acre, and generally more. His corn on a clover sod will probably make him 1,500 bushels this summer, and all but the tips and butts will be sold at a fancy price for seed, for he took all the first prizes at the corn shows last fall against the whole country, and fifty bushels of corn per acre would be a dead failure in his fields. He is still just past forty years, and no one can prophesy what he will bring his seed and his farm to produce yet, for he never lets up in the breeding and improvement of the seed corn.

And yet, how shall we get at the poor fellow whose only idea of farming is to follow a solemn looking mule day after day, while the mule seems to be pondering whether that land in corn will make enough to give him a clearance of the buzzards. These are the men who cannot be induced to read a farm paper, who cannot be induced to attend a farmers' institute or give their addresses for the bulletins from the experiment stations. They do not believe in book farming, and even fail to learn to read in the great book of nature that the Creator has spread before them. They have learned nothing in relation to the composition of soils, for that is to be found in books. They know nothing about the life of plants, how they grow and feed from the air and soil, for it is books that teach this, and they do not read books. If another farmer has a good idea that might help them and puts it in a paper or a book, that at once condemns it with these men; for they do not believe anything that happens to get into a paper or a book.

It used to be said that ignorance was the mother of devotion, but I doubt that, though it certainly is the mother of proverty—poverty of the soil and poverty of its owner. The basic fact underlying all our worn-out acres is simply ignorance. A blind faith in a fertilizer simply because it is sold at a low price, while the plant food sought would be cheaper in the higher-priced article; a blind faith in a "formula" that will lead him out of all his troubles and give him more to sell off the poor land while it gets poorer. How are we ever to lead this class of men into success? The more I study the situation in the South among the vast number like I have described, the more I am convinced that the hope of the country is in the boys that are being educated, and who should be getting ideas about farming even in the rural schools. The old men who do not believe in book farming are hopeless, but there is hope in the boys. If we could only get the country school teachers to read something daily to these young people from the farm papers that would awaken their interest and show them what hope there is in improved farming, there would be a change when these boys take hold of the farms.

ANSWERS TO SOME TIMELY QUESTIONS.

C. A. C., of Russell county, Virginia, asks if he could sow cowpeas for pasture after winter oats. He also wishes to know what variety to sow, and how long it will take them to mature.

In his mountain country it will be necessary to sow an early variety of peas, probably the Whippoorwill may do. It requires about 75 days to ripen seed. The New Era is an earlier pea, of 60 to 65 days. They can be sown by plowing the oats stubble, harrowing and drilling the peas at the rate of a bushel or more per acre with a wheat drill. Hogs can be turned on when the peas are well podded, and in October rye sown thickly on the pea stubble after going over with the disk harrow. This will make a winter pasture. Or he can disk the pea stubble after the hogs have eaten it down and sow 15 pounds of crimson clover per acre and brush the seed in lightly with a slant-tooth harrow. This will not give winter pasture, but will make a fine pasture when the clover is in bloom in the spring.

Another correspondent asks about vetch and crimson clover sown in the corn when laying by, and wishes to know if he can plow out the corn with a turn plow and get a stand.

He can lay by the corn with the cultivator and before this sow the vetch seed and cultivate them in. He can do this at the same time he sows the peas, but it will be too late to sow the vetch after hogging down the peas and sowing rye. It would be better to sow 15 pounds of crimson clover per acre at the same time with the rye.

If he does not sow peas he can sow rye and vetch, and the rye will hold up the vetch. But if hogs are to run on the field in winter, I would not sow the vetch at all. If the corn is laid by level, and is cut and cured in the shock, he can mow the peas and then sow crimson clover in which the hogs can be turned when in bloom in the spring. They will eat it down before time to sow peas. I have not put a turn plow in a corn field for thirty years after the corn is planted. That is no way to finish the cultivation of a crop.

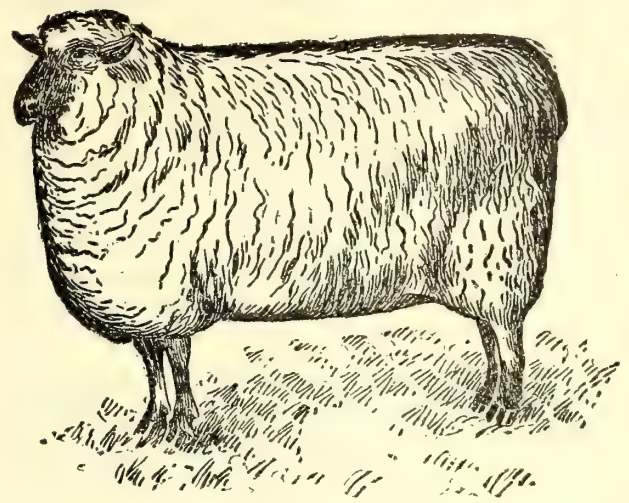
If the vetch plot is left to ripen seed the land can be disked over and the stand secured.

A third inquires about rape, and when to sow it. While opinions differ on this point, I would not sow rape till August. Sow thin in rows and cultivate like rutabaga turnips. One can use any sort of good fertilizer on it, but if the land is strong, it will need only a dressing of 200 pounds of cottonseed meal and 200 pounds of acid phosphate and 25 pounds of muriate of potash per acre.

And still the questions come about crimson clover. I have never had success in sowing it with peas, as they will smother it out. Mow the peas and then disk the land and sow the clover seed in August or September. Sow crimson clover seed among the corn, too. That is the common practice here, and you can hardly find a corn field that is not green with the clover in winter. It is far better to sow clover in the corn than rye, for if one fails to get a stand of clover he will still have time to sow the rye. Break the wheat and oats stubble well and harrow smooth and drill the peas in with a wheat drill one to one and a half bushels per acre. Mow as the pods turn yellow, and then disk the stubble lightly and sow the clover seed.

The results that Mr. Worden quotes from the Tennessee Station may be all right for that section, where the climate in the mountain country is better adapted to sow beans than to cowpeas. But in the warmer parts of the South I do not think any such results would be had. A mixture of soy beans and cowpeas, half and half, is excellent and better than sorghum. The beans will hold up the peavines and render the harvesting easier, and the feed is far better than sorphum.

I am glad to know that there has been a decrease of over a million and a half of acres in cotton this year, if the decrease is caused by more attention to a rotation of crops and the growing of more grain and forage.—Prof. Massey in Progressive Farmer.



If you have Wool to sell for cash, or exchange for Blankets, ship it to **Chatham Mfg. Co., Elkin, N. C.,** and you will receive the best market price.

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Our Dead.

..."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above also applies to Tributes of Respect.

Wells.—Mrs. Elizabeth Wells, wife of Mr. Frank Wells, died at her home on Grass Creek, in Madison county, N. C., aged eighty-two years and five months.

She was united in marriage to Mr. Frank Wells November 29th, 1842, and to this union was born thirteen children, ten of whom are still living. Nine of these children are members of the M. E. Church, South, and the other holds his membership in the Baptist Church. Brother Wells is still living and is now in his eighty-eighth year.

Sister Wells joined the church in 1842, in which she lived consistently 67 years. May God's richest blessings rest on all her loved ones.

C. R. ALLISON.

Gilreath.—Thomas Joel Gilreath was born in Iredell county, July 19th, 1831, and died near Moravian Falls, January 12th, 1909, aged 77 years, five months and 23 days.

He was married to Keziah A. Kessler April 17th, 1861. This union was blessed with ten children. In early life he professed religion and joined the Methodist Episcopal Church, South, at old Sharon (now Beulah) church, and lived a consistent member of the same until death. He was steward and Sunday school superintendent for many years. He was justice of the peace for more than twenty years. He was county superintendent for one or more terms. He was one of the founders of Moravian Falls Academy. He taught school for forty-five years. He was a very strong and active man till about eight years prior to his death when he became nearly blind. Then other diseases began to prey upon him, till he succumbed in death.

W. L. DAWSON.

Walker.—Jerry L. Walker was born April 19th, 1843, and died June 15th, 1909, being 66 years, one month and 26 days old.

In young manhood he was married to Miss Isabella Smart, who some years ago preceded him to the better world. To them were born eleven children. Two sons and two daughters having passed away before them. He is survived by four brothers and four sisters, two sons and five daughters, thirty-seven grandchildren and nine great grandchildren.

Nearly twenty-five years ago brother Walker professed religion and united with the Methodist church at old Pisgah, He remained a faithful and consisitent member of this church until he went to join the church triumphant. He had been a great sufferer being confined to his home for the past eight years.

At Pisgah church June 16th, the funeral service was conducted by the writer in the presence of a large number of relatives and friends where we laid his body to rest to await the resurrection. We commend the bereaved to Him who doeth all things well.

V. L. MARSH.

Curtis.—Elizabeth Curtis (nee Bird) was born in Burke (now McDowell) county, N. C., on June 8th, 1811, and died at her residence near Otto, Macon county, N. C., June 4th, 1909, having lived long and well, only lacking two years and four days of living one hundred years.

She was the daughter of Rev. Jonathan Bird, who at one time, was chosen by Bishop Asbury as his traveling companion. His home was a resting place for the pioneer bishop, in his travels across the mountains. Sister Curtis, or "Aunt Curtis," as she was familiarly called by all, was married to Askew Curtis, January 3rd, 1832. From this marriage were born ten children, all of whom have professed faith in Jesus Christ as their Savior.

She had forty grandchildren, seventy-five great-grandchildren, and five great-great-grandchildren. She was the aunt of the Rev. John W. Bird, of the Western North Carolina Conference, lately deceased.

Asbury church has lost its oldest and most faithful member. Not only her numerous descendants but all who knew her will revere her sacred memory. May all strive to meet her in heaven.

A. W. JACOBS.

McLarty.—On the 3rd of June, when James Monroe McLarty died this world suffered a real loss. The spiritual atmosphere that surrounded his life warmed the heart of each one who came within the circle of its usefulness. First of all he stood for the Christlife in all of his life's activities. He made Jesus Christ the head of his home, and he himself was a priest that ministered daily around the family altar. His four sons are living illustrations of a Godly father's and mother's influence, for in this home were union and harmony. For many years, his wise and intelligent leadership blessed the church, of which Sunday school he was superintendent for twenty years. Few laymen of our church have made a more careful study of God's word than he; and some of his Sunday school talks were real sermonettes. His whole life went out in the singing of the gospel.

From childhood to the day of his death he lived in constant communion with his Lord, and his threescore and ten years found him cheerful, waiting by the wayside for the summons to come. His was a useful life and a triumphant death.

In his death, to the world and his four sons, Rev. E. K .McLarty, H. H. M. McLarty, D. P. McLarty, and Julian McLarty, he leaves the legacy of a spotless character.

I say these things not as his pastor, but as a neighbor, who was blessed by his life and his leadership in the church.

O. I. HINSON.

RESOLUTIONS OF RESPECT.

Whereas, the Lord in His providence has taken our beloved member and sister in Christ, Mrs. E. L. Piper, and

Whereas, we the members of this board of the Young Woman's Christian Association, deeply feel her loss, to the association and community, therefore be it

Resolved 1. That we express the deep sympathy we feel for the members of the bereaved family.

Resolved 2. That we testify to the sterling worth of her Christian character, the uprightness of her daily walk among us, and the fineness and sweetness of her disposition.

Resolved 3. That a copy of these resolutions be placed on the minutes of the association, a copy be sent to the family and to the city papers.

MRS. G. W. WHITSETT,
MRS. J. P. TURNER,
MRS. J. J. STONE.

Quarterly Meetings

ASHEVILLE DISTRICT—Third Round.
D. Atkins, P. E., Weaverville, N. C.

Swannanoa, Bethel	July	3-4
Riverside, Riverview	"	12-13
Bethel	"	13
Burnsville, Martin's chapel	"	14-15
Bald Creek, Boring's chapel	"	16-18
Haywood street	"	24-25
North Asheville	"	25
Fairview, Bethany	July 31-Aug.	1
Hot Springs, Antioch	Aug.	6-7-8
Marshall, Valley Union	"	14-15

CHARLOTTE DISTRICT—Third Round.
H. K. Boyer, P. E., Charlotte, N. S.

Belmont Park	July	1
Monroe	"	4-5
North Monroe, Icemorlee	"	4-5
Morven, Morven	"	10-11
Lilesville, Forestville	"	17-18
Wadesboro	"	18-19
Mathews	"	23
Weddington, Wesley chapel	"	24-25
Derita, Pleasant Grove	July 31-Aug.	1
Chadwick, Severnsville	Aug.	1
Waxhaw, Pleasant Grove,	"	7-8
Pineville, Marvin	"	14-15
Mount Zion	"	22-23
Tryon Street	"	29

FRANKLIN DISTRICT.—Third Round.
R. M. Taylor, P. E., Franklin, N. C.

Conference)	July	1-4
Murphy circuit, Tomotla	July	3-4
Andrews station,	"	4
Robbinsville, at Odoms'	"	10-11
Hiawassee circuit	"	17-18
Murphy station	"	18-19
Webster circuit, John's Creek,	"	24-25
Whittier	Aug.	7-8

The Franklin District Conference will be held at Hayesville, N. C., July 29-August 1, 1909.

GREENSBORO DISTRICT—Third Round
W. R. Ware, P. E., Greensboro, N. C.

Pleasant Garden circuit, Bethlehem, July 3-4.
West Greensboro circuit, Groome's July 4-5.
East Greensboro circuit, Gibsonville, July 10-11.
Carraway Memorial, night, July 11.
Ruffin circuit, Ruffin, District Conference, July 14-18.
Reidsville station July 18-19.
Randolph circuit, Mt. Gilead, July 23-24.
Uwharrie circuit, July 25-26.
Denton circuit, July 27-28.
Asheboro circuit, Union, July 29-30.
Coleridge circuit, Mt. Zion, July 31-Aug. 1.
Asheboro station, August 1-2.
Randleman, August 1-2.
Wentworth, Wentworth, August 7-8.

The District Conference will meet at Ruffin, July 14-18. The conference will be organized after preaching the night of the 14th. In addition to the regular delegation, the lay leaders of every charge are earnestly requested to be present Friday of the conference. Let all the brethren be present promptly at the opening and stay until the closing hour.

The connectional brethren are invited to be with us.

MORGANTON DISTRICT—Third Round
R M. Hoyle, Presiding Elder.

Broad River, Gray's chapel	July	2
Green River, New Hope	"	3-4
Thermal City, Trinity	"	10-11
Old Fort, Ebenezer	"	14-15
Marion station	"	17-18
Elk Park	"	24-25
Spruce Pine, Pisgah	"	28
Bakersville, Bakersville, July 31-Aug.		1
Hartland	Aug.	4
Table Rock	"	7-8
Morganton circuit	"	11
Morganton station	"	14-15

MT. AIRY DISTRICT.—Third Round.
W. M. Bagby, P. E., Montezuma, N. C.

Sparta, Cox's chapel	July	3-4
Creston, Worth's chapel	"	17-18
Helton	"	24-25
Jefferson, Orion	July 30-Aug.	1

District conference at Boonville July 7-10. Opening sermon by Rev. T. E. Weaver, the 7th, at 8 p. m. Representatives of our schools are requested to be present.

Local unordained preachers must be present or send their written reports if they expect their license renewed.

SALISBURY DISTRICT—3d Round.
J. C. Rowe, P. E., Salisbury, N. C.

Jackson Hill circuit	July	2
Gold Hill, at Zion	"	3-4
New London circuit	"	4-5
Norwood	"	10-11
Cottonville ct, Cottonville	"	11-12
Big Lick	"	23
Salem	"	24-25
Concord circuit, Bogers'	July 31-Aug.	1
Bethel, camp meeting	Aug.	6-8

District Conference will meet at Forest Hill, in Concord, July 15-18.

SHELBY DISTRICT—Third Round.
C. F. Sherrill, P. E., Shelby, N. C.

Lincolnton station	July	3-4
Lincolnton circuit	"	3-4
Bessemer City, Tate's chapel	"	10-11
West End, Gastonia,	"	10-11
Lowell, Bethesda	"	17-18
McAdenville	"	17-18
South Fork,	"	24-25
Stanley, Iron Station	July 31-Aug.	1
Lowesville, SnowHill	Aug.	1-2
Belwood, Kadish	"	7-8
Polkville	"	8-9

STATESVILLE DISTRICT.
John N. Huggins, P. E., Statesville, N. C.
Third Round.
In Part.

Caldwell, Cedar Valley	July	3-4
Granite Falls	"	4-5
Newton, Friendship	"	10-11
Maiden at Pisgah	"	11-12
District conference at Taylorsville	"	18-21
Hickory circuit, Houcks	"	27-28
Hickory station	"	28-29
Lenoir circuit, Harpers	July 31-Aug.	1
Lenoir statioin	Aug.	1-2
Rock Springs, Camp Ground	"	7-8
Catawba, Ball's Creek	"	21-22

District Conference at Taylorsville, July 18-21.

WAYNESVILLE DISTRICT.
Third Round.
Rev. W. H. Willis, P. E., Waynesville, N. C.

Leicester, Ducks' Creek	July	3-4
Mills River chapel	"	10-11
Brevard circuit	"	11-12
Jonathan, Palmers	"	17-18
Sulphur Springs, Pisgah	"	24-25
North Haywood, Teagues	July 31-Aug.	1
Spring Creek, Poplar Gap	Aug.	7-8
Haywood, Davis	"	14-15

WINSTON DISTRICT.
Third Round.
Rev. T. F. Marr, P. E., Winston-Salem, N. C.

Davidson, Olivet	July	3-4
Southside	"	4-5
Cooleemee	"	8
Davie	"	10-11
Mocksville	"	11-12
Summerfield, Gethsemane	"	10-11
Stokesdale	"	11-12
Kernersville	"	17-18

The District conference will be held at Kernersville, July 15-18.

DISTRICT CONFERENCE DIRECTORY

Mount Airy, at Booneville, July 7-10.
Greensboro, at Ruffin, July 14-18.
Winston, at Kernersville, July 15-17.
Salisbury, at Forest Hill, July 15-18.
Statesville, Taylorsville, July 18-21.
Franklin, at Hayesville, July 29-Aug. 1

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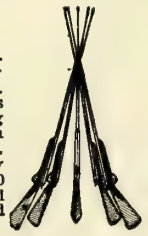
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Trinity College.

A day last week at the Trinity College commencement was to the writer a happy one indeed. It was Tuesday, and our train failed to land us in time to hear the beginning of the sermon by a rugged Scotchman, Rev. Hugh Black, of Edinburg, but latterly of New York City, where he is teaching in a Presbyterian seminary. We heard enough of the sermon to know it was a masterly effort. The subject was, "Prisoners of Hope," and while it was delivered without any of the embellishments of the orator, it was so big and true and helpful as to need no other garnishment than itself. It is seldom that we have heard so much fine philosophy and gospel truth packed in so small a space of time. Dr. Black ought to give fine service in a seminary, for he knows how to preach himself! The alumni banquet followed the sermon, where two hundred or more of the loyal alumni of the college gathered about a delightful spread. Rev. William A. Lambeth was introduced as the alumni orator, and he carried his audience away captive. Unlike many alumni orators, he came with a message, and he delivered it in admirable style. His subject was, "The By-products of Trinity College," and he treated it under four or five heads. Nationalism, Southernism, Optimism, and Service were several of the points he named that characterized the Trinity spirit. His friends were proud of him, and told him of their love. Several speeches followed, the brightest of them being that of Dr. Black, who was singularly happy in his remarks. We had often read of the Trinity spirit, but had never felt it before, and it was an unusual pleasure to breathe the air of "academic freedom" that has been so magnified at this institution. Trinity has done much for the broader outlook in the social, political and religious realm; and her faculty embraces many of our most vigorous thinkers. The college sustains a great loss in the departure of Dr. Edwin Mims, one of the ablest men in the State, but he goes only twelve miles away, and we hope his work in the University will be as helpful to that institution as it has been to Trinity. Dr. John C. Kilgo, the president of the college, is the towering figure among them all, and his appearance in public evokes more applause even among the student body, though they see him every day, than that of anybody else. He is a born-leader of men, and to his masterful power is due no small degree the vast influence the college now exerts throughout the country. The equipment of the college is superb. Of course, they need another building—all colleges do—but the plant as a whole is the most complete and admirably adapted to the work it was designed to do, of any college in North Carolina. We have not always endorsed the policy of Trinity, but they are tolerant and broad, and do not cast a man out of the synagogue because he may not look through their spectacles. Among the many attractive things about Trinity is the delightful courtesy they show their visitors.—Charity and Children.

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And guns and bells and horns you come;
But, welcome still, you bring once more
Brave memories of the days of yore,
When Freedom the first rapturous thrill
Of broken thraldom knew,
And sang the thirteen morning stars
Together in the blue!
Dear day! Times change, and hearts grow old,
Bring back the patriot fire of old!

—Selected.

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$5.35—Greensboro to Charlottesville, Va., and return, account Summer School. Dates of sale June 15, 16, 17, 18, 28, July 5 and 12, final limit 15 days from date of sale. Extension of limit can be secured upon payment of fee of one dollar and depositing ticket.

$15.90—Greensboro to Monteagle or Sewanee, Tenn., and return, account Mission Week and Bible School. Dates of sale July 1, 10, 17, 23, 24, 30 and August 13-14, final limit September 5, 1909.

$8.95—Greensboro to Athens, Ga., and return, account Summer School. Dates of sale June 26, 27, 28, July 3, 9, 10 and 17, final limit 15 days from date of sale. Limit may be extended by payment of $1.00 and depositing ticket.

$5.35—Greensboro to Black Mountain, N. C., and return, account Montreat Chautauqua and Religious Assemblies. Dates of sale July 12, 19, 26, 31 and August 2, 9, 16, 21 and 25, final limit September 6, 1909.

$2.30—Greensboro to Durham, N. C., and return, account Sunday School and Educational Convention. Dates of sale July 4-5 and morning train of Juyl 6, final limit 11, 1909.

$7.70—Greensboro to Asheville, N. C., account North Carolina Fireman's Association. Dates of sale July 3, 4, 5, and morning train of 6th. Final limit July 12. Rates for firemen traveling together in uniform on same ticket quoted upon application.

Approximately low rates for the above occasions have been announced from all other stations.

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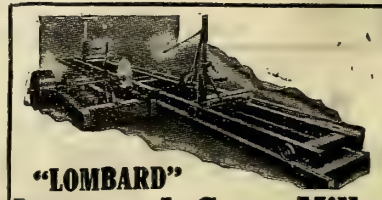
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THE VALUE OF HUMAN LIFE.

"Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." These words from God are as binding today as when first revealed to man, and they teach the value of human life and the terrible penalty for taking it.

We believe in the moral law, because it is holy, just and good; because it was formulated by Goodness to protect man from injustice and written by Wisdom to meet the highest needs of man's nature. Under the present dispensation no part of the moral law is abolished, but on the other hand, intensified, and made more binding than ever before. We should therefore, have the highest respect for human life, and do all possible to make it secure.

The time was when men held it in higher regard than now, and murder trials were not the rule but the exception, for they used to hang men for taking the lives of their fellows. In the days of the revolution they would now and then hang a prominent man for being a Tory, but never within the memory of this writer has a man of prominence or influence been hanged in North Carolina, though they have committed murder, cold and cruel, in almost every community in the state.

We preach the doctrine of law and when the time comes to execute it, we go into jury boxes and acquit criminals, or if we convict them, we repent of it, and sign petitions for their pardon, so that as a result the mass of men have lost respect for law and in the form of mobs are a law unto themselves. The law on our statute books has been so modified and amended that it is now with the greatest difficulty that one who has means and influential friends can be convicted of any serious crime.

The man who wantonly takes a life should pay the penalty with his own life, and if this principle was carried out in our courts, murder would be far rarer than it is in our midst.

In England where the population is dense and where the administration of law is sure, for the courts of England measure out justice without fear or favor to high and low, rich and poor alike, murder is comparatively rare and the people in the mass stand for law and order. A sturdy English jury is not swept from its feet by maudlin sentiment or impassioned sophistry, but considers the law and the testimony, and leaves their decision with the judge, who holds his place for life and is therefore free from fear of public sentiment.

Somehow it is different with us and all the advantage in the trial is in favor of the criminal. We need a public conscience sensitive to the value of law and so sturdy and true, that it will not apologize for crime, but rather see for the public good, that the criminal always gets justice.

This is not cruel, but the simply carrying out of law, which stands for truth and righteousness and God. A sickly sentimentality which some are pleased to call humanitarianism, forgets all about the dead man and the grief-stricken dependents, and the majesty of broken law, and rushes out in peurile sympathy for the impenitent criminal, who, when he is shielded from just punishment, has no respect for the law or its administrators.

THE BIGGERS TRIAL.

A very interesting murder trial took place in Charlotte last week. Graphic reports of it were published in the daily papers, and the people kept in close touch as it progressed. A Mr. Biggers had, on account of differences with a former business partner, a Mr. Hood, worked himself up to such a pitch of frenzy that last February he shot his victim to death in a crowded street in open daylight without immediate provocation. The report of the terrible tragedy was shocking to even men of strong nerve. The criminal was, of course, imprisoned, and he acted after the crime so strangely that medical experts said that he was insane. Of course, that was the only defense that could be offered, for on the face of the evidence the act was nothing less than cold-blooded and premeditated murder, unless the jury could be made to believe he was crazy. This was done, the prisoner was acquitted and set free.

Since the trial the state press has very plainly criticised the verdict and deplored a condition which gives absolute freedom to a man who, in a fit of rage, or mental depression, commits such an act. The Charlotte News comments on the case as follows:

"In the opinion of the News Biggers knew what he was doing when he slew Hood. He may have lapsed temporarily into mental irresponsibility as the remorse of his awful deed smote his soul, but we firmly believe he was sane at the time of the killing, and is sane today. A nervous breakdown is likely to follow the execution of any great deed which has held the center of thought for days.

"The danger in such verdicts as that rendered in the Biggers trial is the precedent established. Has it come to that pitiable pass in the administration of justice when a murderer, his hands reeking with the blood of his fellow man, is to be allowed to go scot free of punishment if he is able to prove that at some time prior to or after the moment when he committed the crime, he was mentally unbalanced for a brief period? Just where are we to draw the dividing line? Just where will the courts be able to stop at this rate? If Biggers was insane before he committed the murder no one reported the case to the officials. Certainly at the time of the murder he did not act as a demented man. That he is sane today is admitted by the jury itself, for no recommendations accompanied the verdict providing for mental treatment of the defendant. Is it safe to turn loose a man upon society who has established his ability to fly into a fit of insanity?

"The News has little patience with this 'Now I'm crazy; now I'm not' business. The nation is very sick of the farce, and in no less notable case than that of Captain Haynes, the jury repudiated the plea in no uncertain terms.

"These facts stand out clear and plain. Will Biggers murdered an unarmed man in cold blood. Will Biggers, excused of all responsibility of the crime, is a free man today. The blood of a murdered man goes unavenged. The 'insanity plea' did its work. And justice loses in the hearing."

MURDER WILL OUT.

Last winter Mr. Holt, a faithful Southern Railway engineer, while on duty was killed as his train stood at a water tank near Durham. The whole affair was shrouded in mystery, but circumstances pointed to Richard Barbee, of Durham, as the one guilty of the cowardly deed.

He was imprisoned, and two weeks ago his attorneys pressed for a trial, but the state was not ready and it was postponed. About the same time a Durham negro, away out in Ohio, let slip a remark which placed him under suspicion, and upon requisition of the Governor, he was delivered to our state authorities and placed in Durham jail to await his trial. He had a guilty conscience which made him a coward, for he was condemned at its bar. He read the Bible and prayed and then confessed that he fired the shot which ended the life of Engineer Holt.

Probably circumstantial evidence would never have convicted him, but his conscience would not not let him rest until he made an honest confession. It is a terrible truth that our sins will find us out, that we will reap the harvest just as sure as we sow the seed. The devil is so artful and diplomatic, such an arch-deceiver, that he persuades the unwary victim from the path of virtue and then betrays him into the hands of the law. No man who secretly commits crime ever expects it to be unearthed, but as God's word is truth, all that is done in secret shall be proclaimed from the housetop.

ight to do right because right is sure to r and bless the doer, but leaving out of con- ration the blessedness of righteousness and e gracious rewards of joy and peace and heaven which are the fruits of obedience, it is the sensible and wise thing to keep the law even if fear of discovery was the only influence to deter us from wrong-doing.

This poor victim has been caught in the net of his own making and there stands before him the pale face of his innocent victim and then a trial, a noose, a scaffold, a grave, a greater judgment, and, if he does not repent, an eternal hell.

All for what? He says a colored fireman put him off the train as he was trying to steal a ride, and that he fired into the cab hoping to strike the fireman, but the bullet robbed of life a good man whom he did not know. No doubt he would give this world today if he had, to recall that fatal shot and the life of that good man. But it is toolate.

STREET PREACHING.

It is the law in Raleigh for all preachers to get authority from the mayor before they are allowed to engage in street preaching. Usually it has been easy to secure this permission, and the Salvation Army corps has not hitherto been hindered in speaking and singing and praying on the streets of Raleigh. Recently, however, complaint has been made to the mayor that some residents have been disturbed by the noise of these zealous workers, and the mayor has therefore forbade their using the street longer as an auditorium, but in spite of his protests they persist in preaching and singing as in the past.

Some of the greatest preachers of the ages have been street preachers. Paul and Wesley and Whitfield, Samuel Chadwick, Sam. Jones, and many thousands of lesser note, and they had the right to speak to the multitudes the words of life and salvation. Sometimes they were stoned and imprisoned by those whose hearts were stung by the truth they spoke, but they rejoiced even in affliction.

We may not always agree with the methods of the Salvation Army workers, but feel sure that they have done and are doing a great deal toward the saving a great mass of people whom the church seems unable to reach and the authorities should place no obstacle in the way of their rendering the best service of which they are capable. These zealous workers who have ignored the order of the mayor, have been cited to trial, and if the Police Justice sustains the mayor, the workers will be punished.

Let the people hear the message from the Salvationists and profit by the truth they hear and Raleigh will not be hurt even if the noise is unpleasant to some people of fastidious tastes.

We trust the Salvationists may not continue to ignore the law, but presume they did in this instance to test the soundness of it. If the Police Justice rules against them, they should appeal to a higher court. We believe in liberty, civil and religious, and if men are allowed to make political speeches on the street corner, surely good people may preach the gospel of love there too.

THE TORREY MEETING.

The preaching of Rev. R. A. Torrey in the great evangelistic meeting at Winston is reaching many thousands of people and accomplishing great results. The daily reports indicate a wonderful arousement of the people, and a powerful and strong presentation of the truth by this evangelist, whose fame as a soul-saving preacher is literally world-wide.

The various churches and other religious bodies of the city are organized and working as a unit for the one great result, viz: the spiritual betterment of the church membership and the salvation of the vast multitudes who are without Christ.

North Carolina Christian Advocate

Published Weekly by the Board of Publication of the Western North Carolina Conference, M. E. Church, South.

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We are not trying to thrust the Advocate upon any one. We only wish to accommodate any who desire the paper continued. Any who fail to renew promptly, or to notify us to discontinue at the expiration of the time paid for, will surely be expected to pay, and have no reasonable ground of complaint when we endeavor to collect. Notice to discontinue should be sent direct to this office. Preachers are busy and may forget. So we advise that you depend upon nothing but a written notice to this office if you wish your paper discontinued.

DAVENPORT COLLEGE.

At a meeting of the trustees of Danvenport College held in Lenoir on last Tuesday night plans were laid for the erection at once of the new dormitory which will be located on the east side of the old college building joining walls with it to correspond in style with the biulidng erected several years ago on the west side. This will give much needed room and also enable the college to provide for fifty additional boarding pupils. These can easily be secured as soon as the rooms are ready for them. As has already been announced in the Advocate, Rev. J. B. Craven, of Salisbury, has been engaged for the Chair of Science, and the board went through the form of electing him. In addition the board elected Mr. Robert Lee Durham, of Gastonia, professor of Mathematics.

Mr. Durham is well known to many of our readers as an author and scholar of note, having written the "Call of the South," a book which has taken high rank in the world of letters. He is a graduate of Trinity College, a lawyer by profession, and a mathematician by nature, and he comes to this new position specially well prepared. Dr. Weaver has shown exceptional good judgment in choosing such men as Craven and Durham to fill these chairs. Withal he has a strong faculty and is enabled to do work equal to any female school in the state.

His community should stand squarely by him, for Davenport College is the best asset Caldwell county has, and the conference should stand by him for he is doing there a work that will tell for good to the church and to the state for all time to come. We rejoice in the success already achieved and in the larger prospects with a larger equipment and larger faculty.

TENNESSEE HAS PROHIBITION.

Tennessee is now a dry state, for the new temperance law went into effect last Thursday, July 1. We welcome our neighbor into the temperance ranks. A press dispatch says:

Bells in church and town clock steeples on tolling the midnight hour tonight marked the passing of saloons in Tennessee, for at that hour the Holladay State-wide prohibtion law went into effect. This law makes it illegal to sell alcoholic beverages within four miles of any school house in the state. Only two oases are left in all Tennessee. Both are within twelve miles of Memphis, near the Mississippi state line. The nearest school house is six miles from both of these points, but steps have already been taken by white ribboners to have the county board of education erect a school house within the distance prescribed by the Holladay bill, so that there will be no mecca in the entire state for thirsty pilgrims.

THE TORREY MEETINGS.

Dr. Torrey is evidently doing a great work in Winston. The meeting is now in the third week, and the interest increases. Up to, and including last Sunday, there had been nearly one thousand conversions and reclamations reported. Of the Sunday services the Daily Sentinel says:

"Dr. Torrey and his co-workers had a strenuous day yesterday. In the morning at 11 o'clock the great evangelist preached to the colored people in the warehouse; in the afternoon he preached on 'God's Blockade of the Road to Hell,' and at night, before decidedly the largest audience of the entire meeting, he discussed 'Heroes and Cowards.' In addition to these services, other members of his party held services at various Sunday schools and Mr. Collins preached in the morning at Calvary Moravian church."

MEETING AT KERNERSVILLE.

The Winston district conference meets on July 15th, in the beautiful town of Kernersville. It is so cool and shady there in summer and the principle street of the town is lined with cozy and pretty homes. Our church has a strong following, and is prospering under the pastorate of Rev. H. C. Byrum, who though in his first year there, is deservedly popular not only with his own, but with all the people. The new parsonage is one of the prettiest homes in the place, spacious and well arranged, and on an ideal lot. The cut below shows it up well.



KERNERSVILLE PARSONAGE.

GREAT DAY FOR CHARLOTTE METHODISM.

Last Sunday all Charlotte Methodism gathered in old Tryon Street church in a common cause, the raising of maney to help build and enlarge suburban churches. The occasion had been planned by the city church extension board of the Methodist Episcopal Church, South, and Dr. W. F. McMurray, the general secretary of the church extension board was here to help in the work, and in fact to raise the collection. Those who know the Doctor know this is his suit, and right well did he succeed here, more than three thousand dollars being the fruit of the hour's work at Tryon Street church.

At the evening service all joined with Trinity, where all Charlotte Methodism who would had the pleasure of a sermon from this great leader of the work of church extension, and who not only is a fine business man, but who has the ability and grace to expound the scriptures, besides being of such a commanding appearansce as to demand respect in any gathering. Many of the Doctor's friends would not be surprisede to see him bishop at no distant day, for the training of all these years has tended to make him fully alive to the alive and the spirit of Methodism.

The day was a great one for the Methodists of the city and the work of getting together to finish and carry on the work of building new churches the sum of more than three thousand dollars is gratifying in a large degree, and old Tryon Street church, the mother of them all, is still able to pay the larger part of this. Methodism in the city is decidedly permanent and progressive.

At the close of the service at Trinity church, Dr. George H. Detwiler announced that the mill owners of Highland Park mill No. 3 in North Charlotte, would within the next year, build and equip at a cost of $25,000, an institutional church for the Methodist congregation out there. The announcement was the climax of the day, and a great surprise to many who thought they were in touch with the church's work. Sunday was a great day for Methodism in Charlotte. Raising $3,500 for church extension, the ability to say we have 1,000 more members than any other denomination in Charlotte, and to have the first institutional church, the writer knows of in the state.

Early History.

Perhaps no religious denomination ever had a more continuous solid growth in a Calvanistic community than Methodism has had in this city. There are none here now who were here at the beginning, but there are those here who know when there was not much to be said as to the number. The date of the organization is not at hand at this writing, and from the older ones it is learned that the old church, perhaps the first, stood on the ground now occupied by the Seventh Street Presbyterians, colored, and from there they moved to Tryon street and laid the corner stone of the present edifice in August, 1859, just fifty years ago, which building filled the time till 1891 when the house was rebuilt, and from time to time has been added to and beautified, even as late as last year, when the front was changed and the interior finished.

Like Bees, They Swarmed.

For a long period old Tryon street was enough, but under the energy of the late Rev. John F. Butt, than whom there were few more zealous local preachers, Calvary church was organized, and that marked the enlargement of the work. Following this came Brevard Street church, Dilworth, Epworth (which was torn down last year on account of a mistake in the location, a thing seldom occurring in Methodism), Belmont Park, Seversville, Trinity, Chadwick, and last North Charlotte. A large part of this new work has been in the last fifteen years, and is in the hand of the city church extension board, which passes upon the work of location, and will for all time prevent the recurrence of the Epworth case.

What Methodists Now Have.

In the review yesterday, it was brought out that at this time there is in the city and suburbs eight pastors, with nine Methodist churches, Belonging to these nine churches are 3,500 members and 2,630 Sunday school scholars. The church property is valued at $151,000. The parsonages, preacher's homes, are valued at $28,000. There is planned for this year the expenditure of the sum of $15,500 for new churches, where the present ones need more and better quarters, and with this will go the expenditure of $2,500 for parsonages. This money will be spent at Chadwick and Hoskins, where there has gone up in the last three months a handsome house of worship, and at Belmont Park, where an entirely new house of worship to cost not less than 10,000 will be built, and the parsonage money will be divided between North Charlotte and Hoskins.

The Showing Highly Gratifying.

The foregoing is figures and, with some, mighty dry matter, and while on the subject, a review of the places of worship of this denomination will be proper. Old Tryon Street, the mother of them all, as well as Trinity, is right in the heart of the city and worthy of even a larger place than Charlotte. Brevard Street is housed in a commodious brick edifice, and serving a purpose ably; North Charlotte has a splendid house of brick, and equal to any reasonable growth out that way. Dilworth and Calvary have comfortable houses and are growing day by day. Seversville has a comfortable house, and at Hoskins the new church is a handsome building and a credit to the community. As is generally known, it is the spirit of Methodism to expand as the need calls, and the church extension board of the church in Charlotte can be depended upon to make houses for all the growth of the city as it may come.

C. W. HUNT.

NOTES AND PERSONALS.

—Dr. B. F. Dixon delivered a fourth of July oration at Rutherfordton Saturday, and at Shelby last Monday.

—Rev. Amos Gregson, a very useful local preacher, and a good man in every respect, spent last Friday in Greensboro.

—Rev. T. J. Rogers began a meeting at Gilkey on last Sunday and Rev. L. P. Bogle, of Caroleen, has been engaged to assist.

—Rev. C. M. Pickens has been at the McDaniel Lithia Springs near Lincolnton for a rest.

—Rev. W. A. Lambeth, our pastor at Walkertown, delivered the address at High Point, on July 3.

—Rev. G. H. Christenbery, of Biltmore, spent part of last week visiting old friends in Mecklenburg county.

—Dr. John H. Wheeler, of Greensboro, was recently chosen a member of the state board of examiners, at a recent meeting of the Dental Convention held in Asheville.

—Dr. Plato T. Durham, of Concord, delivered an address at the recent press convention at Hendersonville, which made a fine impression on that splendid audience.

—Mr. Warren C. Stack and Miss Pattie Lee, two very popular young people of Monroe, were married in Central church, of that city, on June 23d, by Dr. H. F. Chreitzberg, the pastor.

—The Rutherfordton Sun correspondent says that Rev. V. L. Marsh on last Sunday preached a good sermon to the largest congregation the writer had ever seen assembled in Thermal City.

—Rev. W. R. Ware, presiding elder of the Greensboro district, has been quite sick at his home in this city for several days. At this writing (Tuesday) he is much improved, we are glad to say.

—Mr. Raymond Hunt Chatham and Miss Susie Key Gwyn, of Elkin, were married by Rev. D. M. Litaker, the pastor, in the Elkin Methodist church, on June 26th, and went to Toxaway on a bridal tour.

—Rev. W. F. Womble, of Morganton, spent a few days in Winston last week attending the Torrey meeting, and was the guest of his son, Mr. B. S. Womble, who is a rising young attorney of that city.

—Rev. J. W. Kennedy, of Mt. Airy circuit, reports two good meetings in which the church was greatly quickened and a good number converted. Rev. W. T. Carner assisted in the preaching and rendered the best of service.

—Married, at 10:30 a. m., Sunday, July 4th, 1909, at the residence of Mrs. Ann S. Melton, on South Main street, High Point, N. C., by Rev. E. G. Kilgore, Mr. John A. Coltrane to Miss Ada C. Briggs, all of High Point, N. C.

—Mrs. Maggie Ingram Burrage, wife of Luther Burrage, died at her home in Concord, June 22. The deceased was a daughter of Elzavan Ingram, of Randolph county, and an excellent woman, being a faithful member of Forest Hill church.

—Prof. Jerome Dowd, who holds the chair of sociology and political economy in the University of Oklahoma, and who is spending a portion of the summer vacation at his old home in Charlotte, was the guest last Tuesday of Mr. R. L. Durham.—Gastonia Gazette.

—Revs. J. C. Wooten, of Trinity College, and H. M. North, of Trinity Park School,, honored the Advocate office by calling last Saturday. The editor sincerely regrets missing their call, and hopes to have the pleasure of greeting them yet in his office.

—Mr. Robert L. Durham, of this city, has accepted the position of professor of mathematics in Davenport College, at Lenoir, and will enter upon his duties at the beginning of the fall term in September. Mr. Durham and family will go to Lenoir.—Gastonia Gazette.

—Rev. L. T. Mann, of Reidsville, left last week to visit his mother in Fernandina, Fla. He will be gone for a month, but his pulpit will be filled by visiting preachers during his absence. Last Sundy Rev. S. H. Hilliard, of High Point, and a former pastor, filled the pulpit.

—The recent closing exercises of the Murphy graded school were highly praised by the Cherokee Scout. Rev. W. E. Abernethy preached the sermon and also delivered the address and the scout says that as a preacher and speaker he came up to the highest expectations of the people.

—We call the attention of our readers to the advertisement of the Connelly Springs Hotel, which appears in this issue of the Advocate. This is a good place to spend the vacation and Mr. Henry Vanstory, the proprietor, will do all possible to make it pleasant for guests. Write to him for rates.

—Rev. D. H. Comann has just closed a meeting at Bryson City, in which all the churches took active interest and a great spiritual awakening was the result and a good number were converted. He says that Rev. J. J. Eads, the pastor, is in high favor and doing a fine work there. Brother Comann is this week assisting Rev. R. L. Melton in a meeting at Worthville.

—The Burkhead Baraca class, of Winston, has elected the following officers: President, W. B. Elkins; vice-president, J. M. Futrell; secretary, Z. A. McGhee; assistant secretary, R. W. Long; treasurer, J. M. Maxwell; librarian, H. T. Willard; press reporter, J. W. Futrell; assistant teacher, A. E. Mixon.

—We are sorry to learn of the death at Murphy of Mr. J. S. Meroney, Sr., one of the oldest and best citizens of that section. He was 76 years old and had spent 70 years of his life in Murphy. Was 21 years a magistrate and for 19 years has been the senior editor of the Cherokee Scout. He was a loyal and true Methodist and died in the faith.

—Rev. W. B. North, son of that great Methodist preacher, Rev. Dr. John W. North, who was loved and revered by the people of this section in years gone by, was here this week for a few hours to visit relatives. He is engaged in special Sunday school work, and his visit was the first to his home county in 17 years.—Shelby Star.

—Mr. James F. Shinn, who is attending the Seattle Exposition, writes here that Rev. J. A. B. Fry, the former beloved pastor of Central Methodist church here, is quite ill at his home at Berkeley, Calif., and has been for three months. Mr. Fry's many friends in Concord and all over the state will greatly regret to hear this news.—Concord Times.

—Mr. George B. Reeves died at his home near Elkin, June 26th, and was buried at Maple Springs church, the funeral service being conducted by the pastor, Rev. R. L. Doggett. Mr. Reeves was twice married, his last wife, who survives him, being a daughter of the late Mr. Fletcher Harris, who was for many years a leading citizen of Wilkes county.

—Rev. J. O. Atkinson, of the Christian Sun, was elected president and J. B. Sherrill, of the Concord Times, secretary, at the recent meeting of the Press Association held in Hendersonville. We believe the editor of a church paper has never hitherto been chosen president by our state association. Mr. Sherrill, of the Times, has been secretary for some twenty or more years, and is a very capable one.

—The Methodists of Hickory are already looking forward to the annual conference which will meet there in November. The walls of the new addition to the church are built and they are now putting on the roof and long before November the handsome Sunday school room with a multitude of class rooms, will be complete and all the conference committees can hold their meetings in the church building, adding greatly to the comfort and convenience of the conference.

—Work is now moving forward rapidly on the new church in Mooresville. The concrete for the basement is being laid, and the partitions built, and the steel ceiling has arrived. In the basement a room has been completed for the Baraca class that will hold a hundred people. The men's Bible Meeting held each Sunday afternoon is well attended. Mr. T. H. Pegram led the last meeting, and the subject was "Wasted Talents." Mrs. Courtney's friends will be glad to know she is on the way to complete recovery.

—Mr. E. O. Call, of Corsicana, Texas, who has a number of friends in North Carolina, having been reared in Mocksville, is in the city for the day, the guest of Mr. and Mrs. E. B. Kearns,. He will return to Mocksville this afternoon, where he is visiting his mother, Mrs. Henry Call.———Miss Sattie Marler, of Yadkinville, and Mamie Clement, of Mocksville, members of the faculty of the Oxford orphanage, were the guests of Mrs. W. H. Marler yesterday.———Rev. and Mrs. E. E. Williamson, who have been the guests of Mrs. Williamson's parents, Mr. and Mrs. R. E. Carmicheal, since their return from Wrightsville Beach, will leave for their home in Charlotte today.—Winston Sentinel.

—Rev. A. B. Crumpler, of Sampson county, the apostle of the Pentecostal Holiness doctrine, which he orginiated and has been preaching with great power and some following through this section of the state, having at one time taken such a hold in this city that a Pentecostal Holiness church was built here for his benefit and he made resident pastor, has publicly recanted this doctrine and is going back to fellowship with his first love, the Methodist Episcopal Church, South, and he publicly asked all his followers to go and do likewise—that is, return to the churches with which they formery affiliated before coming to his fold. This statement was made from the pulpit in his tent in this city last Sunday night when he concluded a two weeks' meeting here, and it was done in all candor and in fine spirit. We are glad that he has returned to the fold of the Methodist church and we wish him continued happiness and long years to lead his exemplary life among his fellowmen.—Goldsboro Argus.

—A township Sunday school convention will be held at Lee's chapel on the second Sunday in July. The pastor, Rev. C. P. Goode, will be present and will take part in the services. There will also be other speakers present. There will be morning and afternoon exercises.

—The rtustees of Davenport College have definitely decided to build an annex to the college this summer. This enlargement will greatly increase the usefulness of the institution and will be worth much to our town. Those who subscribed to the Pythian orphanage will have an opportunity to transfer their subscription to this worthy institution.—Lenoir Topic.

—The news of the death of Mrs. M. D. Giles, which occurred at Hookerton, Greene county, on the 17th of June, after an illness of eight weeks from diabetes, brought sadness to many hearts in Burke, her old home. She was a daughter of the late Joshua Gibbs, of Linville township, and her age was sixty years. She leaves besides a husband, Rev. M. D. Giles, member of the North Carolina Conference, and also a native of Burke, eight children, six sons and two daughters, of whom a mother could well be proud. All of the family, except a son who is a member of the United States Army, were with her when the end came. Mrs. Giles was a model Christian and died happy in the faith of a bright beyond. The remains were brought to Burke and interred at Obeth Methodist church, on the 19th, Rev. H. H. Jordan, of Marion, conducting the services.—Morganton Herald.

—The reception given last Thursday evening by the pastor and official board of the Methodist church at the Seminary was a success in every way, some five hundred people partaking of the hospitality offered. The hosts began to assemble at 6 o'clock and in a few minutes the whole place was alive with a great crowd. In the yard amusement was provided for the children under the capable management of Mrs. James H. Womack, Mr. C. A. Wootten and others. Passing through the yard, which was brilliantly lighted with Japanese lanterns, we were cordially greeted by the pastor, Rev. L. T. Mann, and his good wife, and the official board, and were then taken in charge by some of the good ladies who piloted us to the punch bowl, where Miss Fatie Paschall presided with her usual grace and charm. It is a fine idea to have the meeting of the preacher and his people so as to draw every member of the charge closer in the bonds of Christian fellowship.—Webster's Weekly.

SPECIAL NOTICE FOR THE GREENSBORO DISTRICT CONFERENCE, JULY 14-18, RUFFIN, N. C.

Trains No. 8 and No. 12 are the only train going north that will stop at Ruffin. No. 8 passes High Point 6:26 a. m., and Greensboro 7:10 a. m. No. 12 passes High Point 8:59 p. m., and Greensboro 9:35 p. m. It is about an hour's run from Greensboro to Ruffin. The effort was made to get other trains to stop, but failed. Delegates coming the Asheboro railroad should be in High Point not later than 6:26 a. m., Thursday, July 15. those coming the Ramseur and Sanford railroad should be in Greensboro not later than 7:10 a. m., Thursday, July 15th.

Returning, No. 11 leaves Ruffin 5:40 a. m., and No. 7 11:33 a. m., and arrangements are satisfactory with No. 35 leaving 5:15 p. m. All these trains make connection at High Point for Asheboro; No. 11 connects at Greensboro for Ramseur, and No. 7 for Ramseur and for Liberty.

Let everybody be on time. Let nobody get in a hurry to leave. Let us all go in the spirit of prayer and give plenty of time to attend to the Lord's work without distraction.

Friday afternoon and night is Layman's Day. Saturday a. m., the connectional brethren will be heard. Saturday p. m., the election of lay delegates. Observance of this train and conference schedule will greatly help all concerned.

Cordially yours,
W. R. WARE, P. E.

I think hope belongs a good deal to the temperament, but faith is the best giver of it to those who have it not in their hearts by nature; and I think that the hope which must come by faith would be far better than the hope which is more easily led.—Lady Waterford .

Love finds its power in loving, and loving is manifest in serving.—J. Scott Lidgett.

Correspondence

OUR GEORGIA LETTER.

(George G. Smith.)

The insight which the latter part of Paul's letter gives into the social life of the Roman Church, shows a state of things which in various epochs has been in the Church, but which alas is now too rarely found. Some features of the Roman Church, while not exactly reproduced in all essentials, are the same, which are found in every prosperous church at the present time. The letter shows the members of the Roman Church were a body of working laymen and working lay women. The work of the Church was not turned over to officials alone. There was the good Phoebe, who had been the succorer of many. The faithful Aquilla and Priscilla, who had been so heroic, and so self-sacrificing, and whose house was now the assembling place of a part of the Roman Church. These good people had been with Paul in Corinth, and again in Ephesus, and when the fearful riot which swept the city threatened Paul's life, these good people stood by him. They moved to Rome, and as soon as they opened their tent-makers shop, they had a place for the church. Many had bestowed much labor of the Church in Rome. Urbanus had been a fellow worker; Tryphemas and Tryphora and the beloved Perris were laborers in the Lord. These were the workers whom Paul had known. They were the members of the body of which he speaks elsewhere. But for these unpaid volunteers, Christianity had made poor progress in that early day, and when they are not found it makes poor progress now. God calls all whom he calls at all, to work in his vineyard. These early Christians prophesied, taught, visited the sick, ministered to the poor, exhorted, ruled their society. They told the story of the cross to all they met. They told the story of Jehovah, the father of his love for them, of his sending his son to serve men, of a free pardon, of the Holy Spirit's indwelling, and of the immortal life for which the poor heathen hardly dared to hope as the promise to Jew and Gentile alike.

There were no great funds to draw on to provide a missionary establishment; no elegant churches, no delightful music, no learned preachers, but these workers had won hundreds of disciples even in Rome. Work is the absolute indispensable of Christian life. No Church can prosper which is not a working Church, but none can fail where its members seek to advance its weal by personal work. I fear today the great obstacle to the advance of evangelical Christianity is the want of honest work on the part of Christians, and yet the Church is so organized that there is a field for all. From the youngest child to the oldest member, there is some way provided for the Christians to work. Take a Church of the usual kind. There is a pastor who claims to have been divinely called to his work, and who has been endorsed by the Church authorities. The steward, whose qualifications are laid down, and whose work is laid out. There ought to be, and would if the preachers would do their duty, class leaders to see after the spiritual weal of the Church. There is now almost everywhere Sunday schools to whom the important work is committed of teaching the doctrines of Christianity and the truths of the Bible, and where there may be need, poor children to read. The Epworth Leagues to look after the young people, the Ladies' Societies to see after missions and the poor, and the parsonage. All have work to do, and if all do their duty, no part suffers. The most important part of Church work is often the most neglected, the scriptural. Those who ought to take part in prayer meetings, class meetings and doing personal work for souls, satisfy themselves with paying their church dues, attending religious services on Sunday, and reading the "Life and Times of Countess of Huntington." These early Methodists were all workers. Huntington did among the higher classes of England a work which abides to this day, and she was a countess.

Mr. Wesley was perhaps the all-round scholar in England, but he associated with colliers, and weavers, and porters and peasants that he might win them for his Lord. Let anyone read his journals and see how unceasing were his labors and how entirely he was absorbed in his one work. Mr. Whitfield wore his life out in gospel ranging, but women like Barbara Heck and men like Embury, Webb and Strawbridge and Robert Williams, who never were before a committee, and on whose heads no Episcopal hands had ever been laid, laid foundations upon which the Methodist Church in America was built. Laymen to work as teachers and preachers, cannot be dispensed with. The Sunday school presents the greatest field of usefulness for all if it is properly worked, recognized as a great religious agency, but none of these departments of Christian work will be more than lifeless machines unless the Holy Spirit is in them.

I cannot estimate too highly as a Christian agent the power of testimony, the power of song, and the power of the pen, a religion which has not personal features, is not the religion of Jesus. It is offensive to attribute the great Ego on all occasions, but no one should hesitate or fail to bear a modest testimony to the power of grace. Sacred song is a mighty power, and Godless music, however classical, is a wretched hindrance to evangelical progress. Many a fair girl like Charlotte Havergal, many a gifted man like Ira Sankey, has done by singing more than a learned man by preaching. I am much of the opinion that our service of song now in many of our churches does far more harm than good, but I have known a body of school girls and a cabinet organ to bring a blessing to a great community. Writing for the press is a gift. Who can estimate the good work done by Dr. Cuyler, who has but a litle time since left us, for a better land by his simply written articles on personal religion. Who can estimate how much good has been done by John H. Carlisle by his Sunday school magazine and newspaper work? How much was done by Bishop Hoss as editor, and has been done by him since he was made a bishop? How many young hearts have been inspired by such stories as those written by A. L. O. E., and by Caroline Lee Hentz, and by Mrs. Barbould, Miss Edgeworth and Mary Howett, who wrote for our mothers? The writer who signed herself "Pansy," wrote little books which were pure and readable and which moved the hearts of children when they could be moved. Your North Carolina exile, M. H. Moore, has sent from his Missouri home articles which have caused an aroma of blessedness—with these private letters may be a great means of grace. Even promote cards may carry a message of help and cheer. My good friend, Rev. C. C. Cary, of Atlanta, has published a series of postal cards which have on them a verse or a text, which will do great good if they are sent to absent ones. In every way let us follow the example of these good Romans, and strive to work in the Lord and for the Lord.

Macon, Ga.

FROM PERSECUTOR TO BELIEVER.

(By Rev. W. B. Lee, Judiz de Fora, Brazil.)

Some thirty-five years ago an Englishman made a tour of Brazil, and on his return to England wrote a book of his travels. In the little town of Eres Coracees de Rio Verde, in the extreme southwest corner of the State, he met a young Catholic priest who seems to have made a profound impression on him. He describes the priest as a handsome, dignified, well-educated young man, deeply pious, and greatly beloved by the people. In spite of his piety, he was very tolerant, and the writer tells us that he had a bright future before him.

As a matter of fact, Hippolyto de Campos rose steadily in the priesthood until he came to this city; and after serving three years as pastor of one of the four churches here, he was made vicar of the Comarea. This position is something like that of presiding elder in our Church. The disposal of eight or ten parishes was in his hands. The place pays a large salary, and is socially and politically perhaps the most desirable in the State.

In a neighboring city he had effectually killed our work by simply freezing us out, and was sent to Juiz de Fora to make a similar attempt. Here we were much stronger, and foreigners were at the head of the work; so he began to look more carefully into the case and prepare himself intelligently for the struggle.

While I was pastor here he often heard me from a window not fifty feet from my pulpit. What he heard not only did not greatly serve the ends he had in view, but often raised very serious questions in his mind. Sometimes after hearing a sermon this question would force itself upon him: "How can these people be so bad if they believe what was preached today?" He came to cite the Methodists to his own people as worthy examples of zeal and liberality.

Up to this time I had only a speaking acquaintance with him, but was favorably impressed with the man, for he never passed me on the street without speaking kindly.

One day in conversation with a merchant of the city I remarked that for eight years I had lost no opportunity to form the acquaintance of priests and that, without exception, I had been disappointed in them. I told him that I was not seeking a perfect man, but simply one who knew and believed what Rome taught and was honestly trying to obey her voice. so far I had failed to find him, but that I would ride thirty leagues to see and talk to such a priest.

The merchant answered at once: "You needn't go so far. Our vicar is the man you are seeking." I then and there resolved to visit the man, and soon did so.

Things ran on for some six months, and through the intrigues of another priest and some politicians he resigned his place. I heard that he was going to join the Masons, and that he had selected the lodge to which I belonged. So I went to see him. I found that he was in trouble, and my heart went out to him. Our conversation soon passed from Masonry to religion. He was strong in his belief in the Roman Catholic Church, but vehemently denounced certain abuses that needed to be reformed. It seemed utterly impossible for him to conceive the possibility of applying the benefits through the sacraments of his Church.

I knew the Romish doctrines; but when this difficulty was presented to me in a concrete form, it amounted to a revelation. Yet it is just the difficulty that presents itself to every well-informed Romanist. I appealed to the lifelong experience of millions to the contrary, and did what I could to show him the way of life. When I rose to leave him I was convinced of two things: that I was dealing with an honest man, and that he did know Christ. I took his hand to bid him good-bye, and said in effect: "Father, you condemn certain things in your church because they seem to you to be against the words of the Master. You feel that they must be reformed. For a thousand years others have felt the same thing. But reforms will never come. Rome has abandoned Christ; therefore we have abandoned Rome. If she had been true to her Lord, I would be among her sons today."

Soon after this he left the city. In a few months Rev. J. W. Tarboux, presiding elder, received a letter from him asking for an interview with the three missionaries in the city. The interview was granted, and was begun with prayer. When we rose from our knees, the priest said in a broken voice and with tears in his eyes: "I have been absolving other people from their sins for twenty-six years, but today I fear that my own soul is not saved. I have lost faith in the Church that I trusted and served, and now I come to you gentlemen to learn the grounds upon which you base your hope of salvation." After such a confession and appeal you can well imagine the anxiety with which we talked and prayed with him.

We gave him a Bible and some other books, and he went back to his farm saying he must have time and solitude to organize his spirit. I shall never forget that expression. It gave me a new idea of the chaotic state of a soulstruggling to free itself from the clutches of Rome—faith in the Church all gone, and yet rent with a thousand fears lest her burning curses and terrible wrath might still overtake it and work its eternal ruin.

What he passed through during the next month few will ever know. It would make this letter too long to tell of committees of priests and laymen who went to him with all sorts of pleadings, propositions, and threats. These things only hastened the decisive step on his part. He abandoned the priesthood and married, thus shutting up the way of return. A few weeks later he arranged to make his public confession of faith. He had found peace, and was determined to dedicate his life to the extension of his new belief. He was very happy in his public utterances from the first. The presiding elder took him around the district, and was much pleased with the simple, direct way in which he spoke to the people. Everywhere he was cordially received, and so his ministry was begun.

He is not a great preacher; yet he is in demand everywhere, and has preached from one end of the Conference to the other. Many have heard the gospel from his lips who would not have heard it from a foreigner. I have always felt that his place was not in the pastorate, but that he should be sent to the multitudes who will not hear us. One thing that fits him especially for such work is his sane, moderate spirit. His sermons are not bitter denunciations of Rome. His charges are clear and very severe, but not those of an angry man. I have heard him denounce her sins with tears in his eyes. That is the spirit in which the victory must be won.

HOW MUCH TIME ARE YOU GIVING TO RELIGION?

Have you ever thought how little of our time is given to Christ and religion? In fact, the average church member gives very little time to Christ. Very often it would not amount to one hour in a week. God, from the creation of the world, set apart one day to be devoted entirely to him and his service. Surely that time should be given to Christian work and worship. How is the day spent by many who belong to the Church of Christ? They are late in arising, no time is taken for prayer and the reading of the word of God, the services of the sanctuary are not attended, and they go to their rest at night without opening the Bible and without a word of prayer. The day has been spent in pleasure, visiting, speaking about worldly things, and sometimes even in gross violation of the command of God. And when the minister of God remonstrates with such members of the church, telling them of neglect of the duties they owe to Christ, he is told that because of press of business, because of close confinement to an office or store or other place of labor, Christ must be robbed of the time and service due him, and the sacred hours of the holy Sabbath desecrated.

There are a great host of these who profess to be followers of Christ who have little or no time for religion during the week. In an assembly of Christians some time ago, when a canvass was made as to the amount of time given each day to reading God's word and prayer, more than three-fourths of those present had to confess that they did not give more than ten minutes. They all claimed to be Christians. There are members of the Church who have no time during the week days for the family altar, no time to read a chapter of the word of God, no time for Wednesday evening prayer meeting—at least they say so—but they have plenty of time for the large daily paper, plenty of time to speak to their neighbor about the current events or the gossip of the community, and plenty of time for sport and pleasure.

During our ministry we have been urgent in trying to get church members to the Wednesday evening prayer meeting, and we have carefully noted the excuses given, the most common one being, "I am so busy I can not attend." We can honestly and truthfully say, from the closest observation, that not one who gave such a reason for neglecting the Wednesday evening service would be excusable before God. We know whereof we speak. When we think of how little of our time is devoted to Christ and his service, we must hide our faces in shame. Can any one claim to be a Christian who does not daily honor Christ by giving him part of his time? Can any one claim to be righteous who puts off his religion on Sabbath evening, as he does his Sabbath clothes, not to be put on again until the next Sabbath? If we are to "have no other gods before" us but the God who created us; if Christ is all and in all to the Christian; if the Holy Ghost is our only true guide, then surely more time should be given each day to the Triune God. We pray that the day may soon come when every one who professes to love Christ will most sacredly consecrate part of each day for communion with Christ.

Reader, how much time are you giving daily to Jesus and his work?—Lutheran Observer.

IN THE BIG WOODS.

(Senator Albert J. Beveridge.)

"I wish I had something to read," said He.

"Well, what's the matter with the magazines?" promptly replied the Other One.

"I have read them all," He immediately objected.

"Why, I thought you didn't want to read anything. I thought you said this was to be a vacation in the woods, with no reading or thought of anything else," said the Other One.

"Well, of course," said He, "but a fellow has got to have something to read, after all."

"Well," said the Other One, "let me read you something out of the Bible."

"The Bible?" said He. "Oh, no; I want some good reading. That's what I want."

They were in a camp in the deep woods, many days' canoe-trip from a human being. There were two tired-out men—wholly tired out when they started, with non-productive brains and with sore, ragged nerves from their year's hard work. They were none the less worn-out that it had been a year of successful work—even of triumphant work.

So they said when they started: "Let's get a rest. Let's not even take any reading material. Let's obey Emerson's advice to the rest-seeker in his 'Wood Notes,' where he says to leave everything behind: 'Enough to thee the primeval mind.'"

And so they did. They arranged for their guides carefully—and you who go to the woods look well to that. They were scrupulous to the last degree about their cook—and you who go to the woods be very sure about that. They were particular about their tents, almost technical about food and sleeping accommodations and creature comforts; but reading matter—none of it for them. At the last minute, obeying the impulse of the civilized, they brought all the magazines in sight; and one of them who always carried a Bible, had it with him on this occasion.

So, up the streams and over the lakes they went; and at last, far out from the path of even canoe-voyagers, on the shores of a lake whose name was Beauty, and in the depth of a forest whose name is Noble, by a mossy spring whose name is Delight, they swung their axes and built their camp. Already Nature had begun to work. They slept like pieces of iron, with this difference—there was the delicious consciousness of going to sleep and ecstacy on awakening. They ate with the appetite of the primal man, but with the restraint of the civilized one when out in the wilderness. They were careful to get up from their meal always a little hungry. They joyed in the woods. The flight of birds was a thing to be looked at and to get pleasure from. The forest had strange, attractive sounds. The occasional sentences of the guides were full of wisdom.

Instantly Nature began her work on the brain-cells. These men had planned not to think at all. They were astonished to find that they thought more than ever, and more sanely, more calmly, and yet with a good deal more vigor. Every suggestion of tree and flower and cloud and shadow and shine was fecund with thought. The rain induced more than sleep—it induced a curious yet delightful mental life. There was none of your neurotic thoughts which come of overworked nerves and all that sort of thing.

Of course, you can not keep that kind of men down to not thinking at all. Their bodies, which so long have been unused and maltreated, demand exercise—long rambles among the trees and over mountains; canoe trips where every stroke generates more energy than it expends; target practice with pistol until the snuffing of a candle at night at twenty yards three times out of five is no extraordinary feat. Well, then, it was plain to see how the minds of these men demanded exercise just as the body did; for the minds had been more maltreated and neglected than the body.

"So, I want something to read," said He.

"Well, what's the matter with the Bible?" said the Other One.

"Oh," said He, "I don't want anything dull. I don't want to be preached to. I feel in a religious mood, but not in a mood for a sermon."

"Why, man," said the Other One, "the Bible has more good reading in it than any book I know of. What will you have—poetry, adventure, politics, maxims, oratory? For they are all here." And he produced the Bible.

Thus occurred the first Bible reading in the woods. After it was over: "Why, I never knew that was in the Bible," said He. "Let's have some more of that tomorrow."

And on the morrow they did have more of it. By chance one of the guides was near, and he sat down and listened. The next day all the guides were there. The day after the reading was delayed, and Indian Charley modestly suggested: "Isn't it about time to have some more of that there Bible?" And more of it they had.

This continued day in and day out through the long, but all too brief, vacation in the woods—the real woods, the deep woods, the limitless woods—none of your parks with trees in them.

The comments of the guides were serious, keen, full of human interest. It was no trouble for them to understand Isaiah. They had the same spirit that inspired David when he went up against Goliath. They knew, with their deep, elemental natures, the kind of a woman Ruth was, and Rebecca was. Moses slaying the Egyptian and leading the children of God out of Egypt, laying down the law in good, strict man-fashion, was entirely intelligible to them. One wonders what the "higher critics" and "scholarly interpreters" of the Holy Scriptures would have thought that they seen these plain men, learned in the wisdom of the woods, understanding quite clearly the twelfth chapter of Romans, or the voluptuous Song of Solomon, or the war-song of Moses, or, most of all, the Sermon on the Mount.

"Why, I never knew those things were in the Bible. How did you ever get on to them?" said He one day, when a perfectly charming story had been read.

"Why this way," said the Other One. "Many years ago in a logging camp there happened to be nothing to read, and I just had to read. I had read everything—that is to say, I had read everything but the Bible. And I did not want to read that. I had read it over and over again, in the church and in my own home, and always with that monotous non-intelligence, that utter lack of human understanding which makes all the men and women of the Bible, as ordinarily interpreted to us, putty-like characters without any human attributes. But here was nothing else to read. So I was forced to read the Bible, and I instantly became fascinated with it. I discovered what every year since has confirmed—that there is more 'good reading' in the Bible than in all the volumes of fiction, poetry and philosophy put together. So when I get tired of everything else, and want something really good to read, something that is charged full of energy and human emotions, of cunning thought, and everything that arrests the attention and thrills or soothes or uplifts you, according to your need, I find it in the Bible."—From "The Bible as Good Reading."

THE SURE REMEDY.

When it is reported that a remedy has been discovered for a disease that has been considered beyond the reach of human skill, the announcement is hailed with gratitude, not only for the sake of those who are already suffering from it, but with the consciousness that we never know when we may become subjects of the disease ourselves, and may need to avail ourselves of the remedy. Here we see a double reason why every one should hail with gladness every proclamation of the gospel.

Not only are we liable to become the subjects of the soul destroying disease, sin. It has already laid deep hold upon us, paralyzing and perverting every faculty, and having but one issue—death everlasting. And the gospel of Jesus Christ brings to every one a sure and gracious remedy. It is offered without money and without price to all. Why are multitudes so indifferent concerning it? Exchange.

WHERE PUSSY RECEIVED HER NAME.

Did you ever think why we call the cat "puss"? A great many years ago the people of Egypt, who had many idols, worshipped the cat. They thought she was like the moon, because she was more active at night, and because her eyes changed, just as the moon changes, which is sometimes full, and sometimes only a bright little crescent, or half-moon, as we say. Did you ever notice your pussy's eyes to see how they change? These people made an idol with a cat's head, and named it Pasht, the same name they gave to the moon; for the word means the face of the moon.

The word has been changed to "pas," and finally "puss," the name which almost everyone gives to the cat. "Puss" and "pussy cat" are pet names for kitty everywhere.—Youth's Instructor.

"You will never have what you like until you learn to like what you have."

4%

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WRITE TO-DAY FOR BOOKLET AND FULL DETAILS

Home Savings Bank

GREENSBORO, N. C.

From The Field.

Statesville District Conference.

Will all who expect to attend the Statesville district conference at Taylorsville, please notify me at once, and tell me if you are coming by rail or by private conveyance?

Your fraternally,
E. MYERS.

Taylorsville, N. C.

Mount Airy Circuit.

We have just closed a very gracious meeting at Oak Grove church, Mt. Airy circuit, which was a great meeting for all. The church was quickened and edified and sinners were convicted, mourners were converted, and believers built up.

The meeting was of about two weeks duration, and resulted in twelve accessions to the church, and some sixteen or eighteen professions of faith.

W. T. CARNER.

Henrietta and Caroleen.

Children's Day was observed at Henrietta last Sunday. An immense audience was present and the exercises were admirable. That born leader of young people, Mrs. P. E. Rollins, had charge of the children, and therefore had to succeed.

The two flourishing Baraca classes sent six delegates to the Asheville convention. They report a good time.

A Womman's Home Mission Society has been organized at Henrietta with about twenty-five members.

The matter of establishing day nurseries at these places is under consideration.

A Senior League has been organized at Henrietta. Mr. Walter L. Fanning, one of our most consecrated young men, is president. Mrs. Ida Hinsdale is superintendent of the Junior League.

Mother's Day has been observed in both of our churches, and the exercises were highly enjoyed.

The ladies have presented the church at Henrietta with elegant silver collection plates.

Under the direction of the pastor, the Ladies Home Mission Society will undertake the work of taking the religious census of these large towns.

The Sunday schools have monthly missionary exercises.

An educational conference is to be held at Caroleen in next month. Most of our conference schools will be represented. Dr. J. C. Kilgo, of Trinity College, has been invited.

The pastor will be absent for two weeks in the mountains during the first of August, assisting in a meeting at Webster. His family will leave next week for the mountains to be gone until September.

CORRESPONDENT.

Grayson-Wilson Nuptials.

The chief social event of the season at Sugar Hill was the marriage at 3 o'clock, p. m., June 29th, of Mr. Albert W. Grayson, of Glenwood, to Miss Addie Wilson, of Sugar Hill.

In the presence of a number of relatives and friends the bride and groom entered the parlor, which was artistically decorated with ferns and rhododendron and standing beneath a beautiful flower arch of rhododendron, over which were suspended festoons of evergreen, they were united in marriage by the bride's pastor, Rev. Victor L. Marsh, who officiated with the dignity becoming the occasion.

At the conclusion of the ceremony and after hearty congratulations the bridal party repaired to the dining room where delicious ices and cake were served.

The bride wore a beautiful hand-embroidered white lingerie in princesse with trimmings of lace. while the groom wore the conventional black with white tie.

The numerous and beautiful presents received attest the popularity of the happy young couple.

The bride is the eldest daughter of Mr. and Mrs. J. D. Wilson, and is one of Sugar Hill's most popular young ladies and is held in the highest esteem by all who know her, while the groom is a young man of sterling worth with a bright future. They both have many friends in their community who wish them a happy and prosperious life.

At 5 o'clock the bridal party left in carriages for the home of the groom, where they were tendered a hearty reception by the groom's mother, Mrs. J. B. Grayson.

In a few days they will be at home to their friends in the groom's elegant home at Glenwood.

MRS V. L. MARSH.

Thermal City, N. C.

A Call by Bishop Hendrix.

One of the important things which Bishop Galloway wished to see completed before his death was a thoroughly representative church in Jackson, Miss., on the site where now stands the First Methodist church, built twenty-six years ago, during his ministry as pastor. The officials of the church there have resolved to build such a church, costing some $75,000, to be called "Galloway Memorial." This gives it more than local character, and at a meeting of visiting Methodists attending the Millsapps College commencement, permission was asked to add not less than $25,000 that not only Bishop Galloway's many friends in Mississippi, but throughout the connection and the country might have some part in making the "Galloway Memorial Church," a fitting monument to the noble bishop, opposite whose home it will stand. It will cost $100,000. Committees were appointed to co-operate in the two Mississippi Conferences in receiving contributions for this purpose.

Mr. J. R. Bingham, Carrollton, Miss., a warm, personal friend of Bishop Galloway has been appointed to receive all contributions other than the local contributions of Jackson, and he will see that the amount received draws four per cent. interest until used, being placed in a savings bank.

Already the local church at Carrollton has paid in $100, the result of a week-night service where the matter was mentioned, and without solicitation the amount was at once contributed. It is not designed to solicit funds but to make known what is being done and to give all who have felt the touch of Bishop Galloway's ministry an opportunity of aiding in the erection of this noble monument alike to the servant and his Lord. The site fronting the park and within a block of the capitol invites such a worthy building as the many friends of Bishop Galloway would wish to see erected. It is enough to mention this noble enterprise to our congregations to secure the willing contributions of thousands of grateful hearts.

EUGENE R. HENDRIX.

From Vanderbilt University.

The Preachers' Institute at Vanderbilt closed with a splendid burst of eloquence by Dr. John A. Rice, of New Orleans, who gave six lectures. His last on, "Ruth; or, the Call of the Outsider," was a fine effort to show how the book of Ruth was written to exhibit to the everlastingly exclusive Jew the unwisdom and injustice of being so exclusive when as a mere matter of history some of the best of their race had come from other lands, as Ruth came. There is something good outside our little class or clan, and this outsider calls to us as a brother to lend a helping hand. He made special application of this call of the outsider to the negro, who calls to his white brother for help, and to many very respectable, as well as very needy men outside of the church.

One of the very brightest and best addresses during all the institute was that by Dr. Henry Stiles Bradley, of St. Louis, on "Altruism," which is a short name for love expressing itself in self-sacrifice for others. For elegant diction, polished sentences, brilliant illustrations, scientific and scholarly subject-matter, it would be very hard to find a more admirable address anywhere. His two other lectures exhibited also a very fine literary taste and talent.

The closing of the institute was like a love feast. Everybody felt good and glad, and God seemed graciously near.

Coming on to Chicago we went to the Moody Bible Institute, finding about 400 students there. To spend a day among that devout student body brings a blessing down upon one's head and heart.

But before settling down there I visited the University of Chicago and found about 4,000 students and about twelve old friends of other days. The work done here is of a very high order, and one finds here among students and teachers some of the best and brightest brains in America. For many reasons I settled down for my summer's work in the University of Chicago. Here I find Plyler, and Rowe, and Ormond, of the North Carolina Conference, and many others from the South. I heard that 109 came in on one train from Texas. There is a great variety in the student body in color, etc. (a dozen negro men and women, and a dozen Chinamen and women, Catholics and Unitarians, and Japs and Jews). There is about an equal division as to sex; perhaps a few more men than women.

The expenses in the summer school are not excessive. $7.50 pays one's fees, $2.50 a week for rooms, and meals at lunch counters and cafes, 50c. to 75c. more or less a day, covers all the cost.

Of course one does not want to buckle down to books too much here when a big city is to be seen. Going out to Jackson Park last Saturday we went through the Field's museum. A better collection of curios, relics, rocks, ruins, mummies, stuffed birds and animals, etc., etc., can scarcely be seen. No museum that I remember in New York or Philadelphia excels this one.

Going down into the heart of the big city we visited Marshall Field's department store where 8,000 people are employed (10,000 during holidays). The organizing and operating of a big business like this takes brains, such as a king or president needs to rule a nation.

Going to Lincoln Park by the Lake we saw the lions and lordly animals by the score that make good mothers carry their sweet babies to the show. Then, too, the lilies grow and lovely flowers that bloom in a bewilderment of beauty. There, too, a thousand birds trill their voices and twitter and sing as they flit about in a brilliant plumage-dress surpassing that of Solomon. And now look out over the Lake as far as the eye can see till the blue of the Lake blends with the blue of the sky, and see those great and goodly ships coming and going here and there—isn't that grand?

One of the best addresses heard here so far was that of the very great and gifted Gunsaulus of Central church, Chicago, with his trained choir of 75 or 100 voices. His subject was "The Higher Ministry of Music," and as he proceeded in his lecture he had his choir to illustrate his points with song and anthem. Music in harmony, and man's work in the world is to subdue the earth and bring everything into harmony with himself, the music of a high civilization. God in Christ seeks to bring humanity into harmony with Himself, the music of religion. His splendid choir rendered with fine effect and power Mendellsohn's "Elijah," and Handel s "Hallelujah Chorus."

Dr. George Adam Smith is doing the fine work here that he does everywhere. But time would fail me to tell of the tall men of trained minds that give us here a good chance to light our little candles from their tall taper lights. I trust many of my brethren can in future days come here to get coals from these altar-fires. I trust some day the South may have a greater institution even than this where her great good, sons may gather.

O. P. ADER.

Letter From Oklahoma.

I had never dreamed when I left North Carolina that it would be a year before I should write to my brethren through the Advocate, but such is the case. There have been so many things to do and so many calls to meet, that quite all my time has been occupied. I have been moving at a 2.40 rate during the year. Dr. Detwiler said, "Life out West is so strenuous." He never gave utterance to anything truer, but, after one arrives on the scene and takes in the situation and realizes the world of opportunity for himself, the church and civilization, a current of a thousand voltage appears to enter him and he begins to move and he moves on forever.

I have never regretted coming to Oklahoma. I am sure I have never seen a richer land either in the United States or in Europe. Great stretches of the state are as fertile as the valley of the Nile. When I speak of the vast fields of corn, cotton, wheat, alfalfa, and oats, and, in the rolling sections, "the cattle on a thousand hills," you say, "Ah! that is a newspaper story." But they are here and spread out almost to ocean-like proportions.

I thought it would be difficult to give up the scenery of the hills and mountains of Carolina, but the vast fields of corn and grain, the immense landscapes of green spread out and adorned with flowers, and the magnificent views that meet the eye at every point of the compass are becoming more and more interesting and the influence broadens and widens and deepens one.

Then there are the great coal fields, oil wells, gas regions, and mineral wealth which swell the resources of the state to fabulous figures.

No city excels Oklahoma City, in growth, progress and beauty. She was 19 years old in March, and counts her population by 50,000. She has more find streets to her age than any other city in the world. There are eight or ten sky-scrapers now in the process of erection in the heart of the city, and an average of five residences are completed per day. Street building in all parts of the city and sewerage and water main extension continue. The rush of trade and the

rapid exchange of real estate make one almost dizzy. It is all a perfect wonder, and the question is, what is causing it and will it ever cease? But the question is answered forever when one thinks of the resources of the state and the fact that this is the distributing point for the Southwest. Why, the clearance house receipts are greater in Oklahoma City than at any other point this side of St. Louis and Kansas City.

And here in Muskogee, with her 40,000 people, surrounded by the coal, oil and gas fields, hilly and picturesque as Rome; and Shawnee, Guthrie, Pawnee, Chichasha, Mangum, El Reno, Anadarko, Perry, Enid, Edmond, Ardmore, Tulsa, Sapulpa, Vanita, Lawton, cities varying in population from 5,000 to 20,000, with fine streets, good churches, good schools and excellent homes, the like for a state not yet two years old is unknown. There are ten times more cities in Oklahoma with a thousand or fifteen hundred people and over than in North Carolina.

The people are the best I have ever mingled with—a superior type of men and women. Indeed, I think here will be developed a new type of man, better than any civilization yet known. It is inevitable, it would seem. Civilization in its "western march as empire took its way," from the old Bactrian country, was evolved by the intermingling of races and peoples forming a product better than any fiber of the process.

There are the Egyptian, the Assyrian, the Grecian, the Tueton and the Englishman—six acts in the great drama of civilization; but here in this new state, we have the sprightly Yankee, the conservative Easterner, the hot, sunny Southerner, and the wild Westerner, intermingling, which will produce a type of man containing the best things of these four peoples, the seventh great act or the perfected drama of God's evolution of civilization. With this greater development God will wind up his business with men on earth. Already out here, there are no feuds or family trees or clans or old formal and staid churches to contend with, but the atmosphere is a throbbing new life, ready to do something, indeed, doing something right now. Every man you meet is from somewhere else, and is glad to see you, to shake hands with any one from his neighboring state, and is ready at the least suggestion to befriend you. The danger is that the people will worship at the shrine of the almighty dollar.

But this is the work of the church and the school. The church and the school must properly train and shape this new genius, this new civilization, must change the heart fixed on the dollar and stay it on God.

The two great sister churches of Methodism are doing a marvelous work in this line. There are fifty thousand Southern Methodists in the state and eighteen thousand Northern Methodists, making an army of seventy thousand in round numbers, seeking the proper development of this new man.

Their joint school is Epworth University. A school in which it is desired that no boundary lines be known but Methodism as taught by John Wesley, no "north of God" Methodist, no "south of God" Methodist, but Methodist.

The school is a property of $500,000, consisting of a 52-acre campus, good buildings and an enrollment in all departments of 541. Here we have had the honor of working as Dean of the institution, and Professor of History, during the present year, and suc-

Continued on page 10

The Epworth League

CONDUCTED BY

Rev. R. E. Atkinson, West Asheville, N. C.

Below will be found topics for League conferences and institutes. Cut them out and use them when you need them. We hope some one in every district will become concerned and prepare for a district League conference or institute in his district this summer.

The Waynesville District League Conference will convene in West Asheville, July 26-28. B. E. Walters, district chairman.

The Junior League of the Haywood Street Methodist church, Asheville, held a picnic June 29, at Aston Park with much pleasure and profit. We hope to get a letter from the secretary of this League soon.

The average attendance of the West Asheville Junior League during the month of June was 64. We should like to have the average attendance of all the Junior Leagues in the conference during the month of June.

Two Bright Junior Letters.

West Asheville.—Our League enrollment is about 74. Oour attendance is good. We have our meeting every Sunday afternoon at 3:30 o'clock. We have changed our missionary meeting. It is now on the first Wednesday in every month. We have an election of efficers every twelve months. Our League is doing good work, now.

LEOLA McRARY,
1st Vice-President.

Advance.—Our Junior League enrollment is 104. The attendance is good. The Juniors manifest a great deal of interest. We have one of the reading courses. The superintendent is assisted in the work by two consecrated young women and three young men. Our devotional services are held on Sunday afternoon at 5 o'clock. We also have a Senior League, with an enrollment of about 40 members, which meets on Sunday evening at 8:15.

ALMA SHUTT, Sec.

We are more than pleased to get the above newsy Junior letters from Alma and Leola. Nice letters from such bright Juniors always makes us happy. We hope to hear from the above bright lassies again.

League Topics.

(Cut out and preserve.)

What relation should the pastor sustain to the League?

Which department of your League is most defective? (Followed by practical suggestions from any.)

How to conduct a devotional service.

Practical suggestions on the Charity and Help department.

How to make the League interesting to all.

How to make each service very helpful to each member.

Special difficulties and how to reach them.

In what way we may interest the League in missions.

How shall we as Leaguers interest the irreligious young?

What are the evidences of a live Senior League?

How may we most successfully develop the literary feature of the League?

A business meeting, and how to conduct it.

The function of an Epworth League and its relation to the church.

The literary and social department of the League.

The young men of today and his opportunities.

The Charity and Help department.

The young man and his relation to temperance.

The Leaguer as a messenger and his reward.

The Epworth League as a factor of education.

The place of the Epworth League in the church and how to secure its greatest usefulness.

The Leaguer's message and his equipment.

The young man of today—what he is, and what he ought to be.

The young woman of today—what she is, and what she ought to be.

How to make the devotional services most helpful.

The Epworth League a source of encouragement and help to the pastor.

Should the pastor attend the League services?

Every League should have a library, why? How may it be obtained?

The Leaguer as a Bible student.

An aggressive Epworth League.

Some of the results of a live Epworth League.

When should the League have the literary service?

How can the League best conduct a missionary service?

How can the Charity and Help department strengthen and help the church?

Reflections on the literary department.

What should be expected of the pastor?

The fourth department.

The mission of the Charity and Help department.

The evangelistic spirit of the devotional meeting.

Leaguers as soul winners.

The literary department of the League.

The Epworth League and the promotion of piety among the young.

The devotional meeting.

The missionary work of the League.

The Epworth League and music—the kind and amount in the services.

How may we interest the Juniors.

Are the Juniors ever disappointed in us?

What may we expect of the Juniors?

How to talk to the Juniors?

How may we secure and keep their attention?

What may we hope for the faithful instruction of the Juniors?

The Junior League.

How can the Juniors serve in the church?

The Junior superintendent and her mission.

The social and literary features of the Junior League.

How may we best reach the Juniors.

The Junior superintendent.

The Junior League work.

The Junior League, its mission and material.

The League needs young men.

Young men need the League.

Duty of the church to the League.

Duty of the young people to the church.

Should the Leagues support missionaries? How?

The country League that succeeds.

The needs of the country League, and how the needs are met.

Some methods of interesting the young people in the League work.

The best preparation for leading the devotional service.

The loyal Leaguer.

An up-to-date League.

"The why and how of Foreign Missions."

As Leaguers, what are we here for?

The district League conference and institute, their value.

The Bible in the League, how to study it.

The Senior League, the training school of the church.

The conference League conference, its possibilities and power.

INSTITUTIONS OF LEARNING.

At this season of the year many parents and guardians are facing a difficult problem, "Which college shall we select for our son?" or "Which college shall we choose for our daughter?" In view of the very large number of first-class institutions of learning under religious auspices in the South, it is a pretty difficult matter to decide. Most of the leading Southern schools are announced on another page of this issue and we would suggest that you write to each in the territory to which you wish to confine yourself and ask for catalog.

SCHOOLS AND COLLEGES.

We desire to call the attention of our readers to announcements of the institutions of leadning on another page of this issue. As a whole, they represent the best educational advantages that the South, or any other section, can offer. And most of them are under refining religious influences. As Southern instiutions they deserve the loyalty and patronage of Southern parents and guardians and we bespeak a favorable word in their behalf. Read the announcements. Write for catalogs; and then choose the place to send your son or daughter.

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The Christian Life.

PETITION.

A trembling sinner, Lord, I come,
To plead forgiveness at thy throne,
And naught of good that I have done,
Can for my many sins atone.

Cleanse thou my sinful heart, O God,
Remove from it all doubt and fear;
So fit it with thy love and trust,
That thou canst make thine altar there.

I thirst, I hunger for thy love,
O, fill me with thy righteousness,
And give me, Lord, that perfect trust
That never doubts thy saving grace.

I can but plead thy promise, Lord,
In me but imperfection lies;
Unworthy sinner that I am,
I plead my Saviour's sacrifice.

My heart, my life and all I am
I humbly lay at thy dear feet,
And with thine all redeeming love,
Make thou the sacrifice complete.

PEARLE KING STEVENS.
Asheville, N. C.

A SOUL-CHEERING SIGHT.

Several Sundays ago a little thing happened in a church situated in a town of about ten thousand inhabitants that cheered pastor and people alike. It was a thing that should happen often in churches of all denominations, but does not. In these days Church work has become so difficult and so involved, that it almost seems the saving of souls is a secondary matter, for the pastor and his flock have so little time for this task. Therefore there was considerable surprise when a new family at the close of the service, without waiting for anyone to speak to them except the people near by who inquired whether they were strangers in the town, announced their names, residence, and intentions in a quiet, dignified manner.

"We are Mr. and Mrs. W.—and these are our children," said the head of the family. "We have moved here from Chicago, and expect to unite with the Church as soon as we get our letters. This is our first Sunday in town and we live on Twelfth street, No. 85." That almost took the breath of the people who listened. The very idea of having a family come at once into the Church without waiting to be coaxed, was so astonishing that it took some minutes to grasp it. The strangers were plainly but comfortably dressed, and they did not seem at all troubled by the fact that some members of the congregation looked much more prosperous than themselves. They simply seemed at home in their Father's house, regardless of the fact that not one familiar face was near them.

"Now should that be a matter to cause comment in a church? Isn't it the business of every Christian to hunt up the church of his choice the very first Sunday he is settled in a new town? Is there any sense in waiting till the minister and a lot of Church people have called and begged the strangers to unite with the Church? If all the Church letters laid away in old trunks and drawers were brought out and their owners would be something beside a drag to the community, the work of the Kingdom would prosper at a much greater rate than now. If all the time the weary pastor spends trying to hold to what members already belong to his denomination could be spent in winning lost souls, there would be a great change all over the land in a short time.

It certainly seems strange that people who are considered good, faithful Church members in one town, immediately begin to act shy and retiring when they move to another. One couple who were considered good workers in their native town moved to a strange place and Sunday after Sunday "visited around" apparently to see which Church would make the most of them. The ministers of all denominations called unable to discover just which one they favored, and Church people followed suit in the endeavor to make them feel at home in their new surroundings. At last they decided to settle down in a Church whose members were more friendly than any other they had met, they explained, and now are working away. It would seem that people without character enough to stick to their own Church in a new town would better be dropped, but if Churches took up with that idea they would lose very many of their members.

Strangers in town lose no time in looking up the grocer, the meat man, the plumber, the doctor, and the baker, but they allow the minister to find out their religious preferences the best he may, and act stiff and cool because he was not on hand sooner. The children are hurried to the public school as soon as possible, but somebody must go and coax the parents to allow them to go to Sunday School. Truly the people who call themselves Christians and profess to be interested not only in the welfare of their own souls, but in those of the whole world, act in a peculiar manner sometimes.

The people from Chicago who announced their intention of joining the Church the first Sunday they were in town and started the children in Sunday School without being coaxed, gave the impression that Chicago Christians must have backbone. Anyway the hearts of many weary workers were cheered and helped by the sight of the little family seeking the house of God because they loved his service, and not because they wanted to have their social interests advanced.—Northwestern Christian Advocate.

A RAINY DAY.

"The first equinoctial storm, or at least something very much like it." This is my first thought when, in waking up, I hear the wind rattling the windows and the rain pelting against them. A most dismal looking scene greets my eyes when I rise. There can be no thought of my leafy retreat for the day, for the whole landscape looks as it never could be bright and sunny. "What then?" is the next thought. My simple little room, with its windows overlooking the bay, is my other refuge. "What is the occupation of the day to be?" Shall pen and brush be my tools? Familiar and favorite as they are, the answer is negative. Shall it be a day of study, of quiet retirement, sitting at the feet of some great master in the spiritual life? This will be for the evening, when the prosaic task of mending is done, for a rainy day offers a splendid opportunity for such work.

Prosaic? But why should it be considered prosaic? What flights the spirit can take while the fingers are "plying useful stitches!" True, I am apparently alone in my little room, yet what a host of friends I can summon and commune with. Is there such a thing as solitude for a Christian heart? The further the friends are, the nearer they seem to be in such times of quiet retreat. What thoughts may not go out to them! What prayers may not be sent up for them! And He, the ever present Guide and Friend, takes note of them all.

Why not, then, make a rainy day a joyful one; a busy day for the fingers; a blessed day for the heart and mind?

To work, then, with a happy, thankful heart, rejoicing that another day is given me in which I can learn to serve him, yea, even in the simplest, lowliest of tasks; to work until the Master's voice shall be heard, calling for the account which we must all render some day.

God grant, dear reader, that our "rainy days" may not be "wasted days," as is too often the case in the summer resorts.—Marie J. Bois, in the Living Church.

OUT OF THE DARKNESS.

A young father was in the habit of taking his little daughter with him when closing the lower part of his house before going up to the sitting room for the evening.

One early winter evening, when the hallway was lighted on account of the shortness of the day, after fastening the front entrance, the father turned out the gas without noticing where the wee girlie was, and fearing he might stumble over her waiting in the hall, he asked, "Where are you, dear?" At once from the foot of the staircase came the reply, "In de dark, papa." And the next moment, with hands clasped, father and child went up into the light.

In after years the father often thought of the incident, recognizing in it the picture of the soul's reply when the Father asks: "My child, where are you?" and the answer, truly spoken, comes: "In the dark, Father!"

Yes, we grope in the dark. We cannot find our way. We seek a path out of the gloom, but find it not, and we stumble and fall and are hurt. But the Father's voice guides us to His outstretched hand, and grasping it we walk with Him, guided by Him, up into the light, the light of His love and His care, into everlasting security and life eternal.—Selected.

INFLUENCE FOR GOOD.

It was said of one of the best men of our generation, "Whenever he entered a room of any kind the conversation that was going on, and the discussion, immediately sprang up to a far higher level than it was before." And to this is added, "Men thought their best and spoke their best in his presence." What worthier commendation could any man have? The only goodness that counts is the goodness which makes itself felt, and real goodness which is of the daily habit and inner life of a man always does make itself felt. And here is the other side of the same noble influence, for influence which makes for good always casts out evil. "He habitually lived in an atmosphere in which every mean and unworthy thought was asphyxiated."—Great Thoughts.

STEWARDSHIP.

Miss Havergal anticipated the oft-repeated objection to the lines of her hymn:

"Take my silver and my gold,
Not a mite would I withhold,"

by declaring, "This does not mean that because we have ten shillings in our purse we are pledged to put it all into the next collecting plate. But it does mean that every shilling is to be held at the Lord's disposal, and is distinctly not our own."

Our faithfulness in stewardship will be according to the measure of the love that dwells in the heart of us. Whoso loveth much giveth much.—Selected.

HER DUTY

"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

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A SEWING SONG.

Oh, it's thread and needle and thimble, too,
It's wax and scissors and emery, too,
Oh, wonderful, wonderful things I'll do,
With my thread and needle and thimble, too.

I'll make a bag for my own mamma,
I'll hem a kerchief for dear papa;
And a doll I'll dress for our little wee Bess,
With a frock and mantle and petticoat, too.

Oh, it's cutting and basting and hemming, too;
It's stitching and felling and gathering, too;
There's really no end to the things I can do
With my cutting and basting and gathering, too.

And oh, what pleasure to sing and sew,
And feel I am helping mamma, you know;
And still more pleasure beyond all measure,
When the work is finished and off I go.

—Laura E. Richards, in More Five Minute Stories.

HOW MUCH?

"Yesterday was mother's birthday," remarked Billy Stone as he walked proudly by the side of Miss Fowler, his Sunday school teacher. "We gave her presents."

"How nice! I suppose you love her very much, don't you?"

"Lots."

"Well, Billy, my man," said Miss Fowler, stopping a minute at the corner where she was to turn off, "don't forget your lesson last Sunday. You know what our Bible tells us about how truly love shows itself."

Yes, Billy knew. He walked on thinking of it and presently his round face grew very sober.

"Yesterday we told mother that we gave her the present with our love. Today is only a day off, and I wouldn't get up in time for breakfast. I was late at school; I made the twins mad and I sneaked out of the back door so as not to have to go for the mail. I can't see how anybody, by looking at the way I've acted, could tell that I liked my mother at all."

It was beginning to rain when Billy reached home. He and the twins, who had been playing in the yard, all went into the shelter of the kitchen together. Mrs. Stone at work in the next room looked out of the window with a sigh. She had so much to do, and there was liable to be trouble when the children must stay indoors.

Billy thought of this, too.

The twins were hanging their caps up with a shuffle.

"I say, Robin," asked Billy, abruptly, "how much do you love mother this afternoon?"

Robin turned around and stared at him. What a queer question; it was not a bit like a boy.

"Why," he giggled. "Do you want me to write some poetry about it?"

"Poetry!" sniffed Billy. "I want to know how much—just plain how much—that isn't poetry is it?"

"That's arithmetic," said Dora.

Dora was the oldest of them all. She was bolstered up in a big arm chair by the fire; she had been ill for a fortnight.

"How much?" repeated Robin. "How can you tell how much you love a person?"

"In plenty of ways," said Billy, wisely. "I'll tell you one right now, I love mother a box full."

With that he picked up the kindling box and marched out into the shed.

A light broke upon the twins.

"Oh-o!" cried Harry, "that's what you mean is it? Well, I love her a pailful," seizing the water bucket and starting for the pump.

"I love her a scuttleful," said Robin, and he plunged down the cellar after coal.

Dora looked at the clock. She had looked at it five minutes before, and said to himself:

"I do believe my darling mother is going to forget the medicine this time. I shall not remind her, that is one thing sure!"

"But I guess," she said now, reaching for the bottle with a wry face, "I guess at least I can love her a spoonful!"

There was a shout of laughter.

Mrs. Stone heard and glanced anxiously at the door.

"I hope there is no mischief on foot. I am in a hurry to get this sewing done."

Kitty Stone had roused herself from her book in the old-fashioned kitchen window seat to listen to Billy and the rest. So far she had said nothing. But when the kindling box was full and the pail and scuttle, and the medicine bottle was a little less full, the covers of Kitty's book went together with a snap.

"Don't you think," she said, "that all of us together, if we hurried, could love mother this room full before she came in and caught us? I'll clean the stove out and blacken it."

They worked like beavers. The last tin was swung on the nail and the last chair was set back to the wall when Mrs. Stone's step was heard coming rapidly down the hall.

"Dora, child, your medicine!" she said.

"Yes'm," she said, demurely; "I took it for pure love—to you, not to it."

Her mother looked around the tidy room, and when she saw how spick and span it was and when she saw the ring of smiling faces, she kissed them everyone and her own was just as bright as the brightest.

"There's no other mother in the country," said Mrs. Stone, "that has such children as mine!"

"There, now do you see?" said Billy to Robin. "Can't you tell how much you love a person? It feels nice, doesn't it?"—Exchange.

THE FIRST HORSE JOSIE SAW.

Little Josie Scott lived with his father and mother and baby sister in a tiny house on a tiny island in the middle of a large river. The island was so small that there was no space on it for horses or cows, chickens or pigs, and, as Josie never had been away from it in his life, he never had seen any of these creatures.

"O, I do wish I could see a horse!" he often sighed, when his mother told him how large and beautiful horses were, how good and patient, what loads they would draw, and how fast they could travel.

He had seen pictures of them, of course, but that was not nearly so nice as seeing one. "Wait until you are a bit older, my boy," papa said, "and I will take you to the mainland where you can see dozens of them," and Joe tried to think what a beautiful place the mainland must be.

But he didn't have to wait so long as he feared he must, and he didn't have to go to the mainland either, to see a horse.

Every day ships passed up and down the river, and Joe found a great deal of pleasure in watching them. He knew the names of most of them, and they seemed to him like old friends. Usually they moved by quietly, but one day a great storm came and all these vessels had a hard time.

About two miles up the river from the little island home were some large rocks, and one ship was blown into these and wrecked. No one was hurt, but a great many things were lost, and Joe stood at the window all the afternoon watching them float by.

There were boxes and barrels, bundles of wood, bales of hay, and all sorts of things.

But what was this strange white object coming so regularly and smoothly? Joe had never seen anything like it.

"Mamma, mamma," he called, "come quickly! A great white thing is coming, and it's alive and is swimming. O, what is it?"

Mamma was at the window in a moment.

"Why, dear child, it's a horse!" she exclaimed, "and the poor thing has been lost in the wreck. See, it's coming straight to us!"

And on the beautiful white creature came, his pretty neck curved gracefully, his finely shaped legs making strong, regular strokes as he swam toward them. In a few minutes he had reached the island, and scrambling up the bank came directly to mamma and Joe at the window.

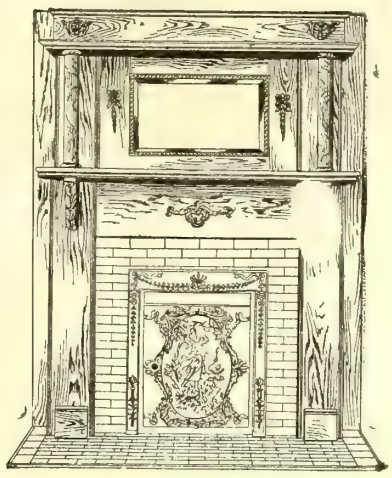
"Ah, he wants company!" mamma said, raising the window and giving him a lump of sugar. "Pat his nose, Josie, he would like that."

And Josie gently smoothed the soft nose, and laid his head against the beautiful neck.

"He has been somebody's pet, mamma, hasn't he?" he asked.

"Yes, his gentle ways show that plainly. After he is acquainted, I think he will give you a nice ride."

And he did. He was not taken away from the island for a week, and Josie rode him and played with him all that time. The two grew to love each other dearly, and Josie still believes that the first horse he ever saw was the finest and handsomest. —Elizabeth Roberts Burton, in Sunday School Times.



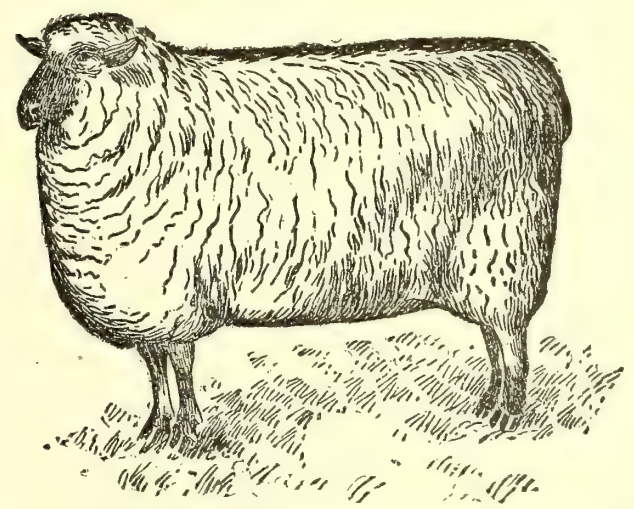
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DISTRICT MEETING.

The district meeting of the Woman's Foreign Missionary Societies of the Asheville and Waynesville districts will be held at Hendersonville, July 19-20.

THE ANNUAL MEETING.

(From a Young Girl's Standpoint.)

Tell what the missionary conference at Mt. Airy meant to the young people in attendance? Why, there was so much which helped us young people, which could be better felt than told.

Miss Daisy Davies' personality was an inspiration to every young girl. We felt impelled to do more than ever before for the cause of missions and with this desire came an increase of courage from our contact with her.

And then, our two young missionaries, Miss Buttrick and Miss Tuttle, so full of the joy of a life dedicated to the Master. Their very gladness bespoke for Him more lives of service.

Indeed, the entire conference body was an inspiration to the young lives. For, as we saw the faith of one woman, the courage of another, the love for Christ and His lost ones everywhere, the prayerfulness, and the consecration of all, blend in one mighty band, we felt a thrill of joy to know that a part of the work was ours.

However, there was much, also, which might be told in a more definite way.

Miss Davies, in an address to the young people on Friday evening, asked whether we would be "kings of our lives or slaves." She plead that we might be kingly in our decision rather than slaves of environment. And the kingly decision in our lives would make them service lives for the spread of God's kingdom.

In the Round Table on Young People's work, led by Miss Davies, gained some valuable helps.

A successful meeting is one which may be expressed by "Four Ins." It is (1) Interesting; (2) Inspiring; (3) Informing; and (4) Increasing.

The first object in organizing a society is that it may be one to give information regarding the mission fields and their needs, realizing that until a knowledge of the situation is gained little effectual work can be done.

Secondly, the point of giving must be presented to the members. For, if the work is to advance, our money will be needed. And here is the opportunity for teaching systematic giving and our obligation to tithe.

Then, too, the prayer life of a society means so much. Not aimless, thoughtless petitions, but definite prayer for definite purposes. To this end, the prayer calendar was recommended. also special prayer for missionaries by name. It will be much easier for our girls to pray when given something definite for which to pray.

Lastly, all meetings and all work should have as the highest aims the consecration of the lives of all the members and the consecration of some young lives to definite service.

I am afraid the model missionary meeting on Saturday evening made most of us ashamed of our own meetings. But if from our very dissatisfaction, our meetings may become more nearly model, the aim of the meeting will have been accomplished.

An attractive poster had been tacked up in the church sometime before the meeting, announcing the topic, as "Leaves from Korea."

Miss Terrie Buttrick presided. After a hymn and prayer the scripture lesson for the evening was read.

Then followed the secretary's report; treasurer's report; report of the corresponding secretary; the report of First Vice-President on items from the Missionary Bulletin; report of the Second Vice-Presilent on tithes and Birthday dollars; report of chairman of Lookout Committee on number of visits paid and invitations extended to strangers; report of Book Agent on sale of new books relating to missionary work; report of Agent for the "Young Christian Worker" on number of new subscriptions gained; and report from mission study class, a review of work just finished.

The literary program for the evening consisted of Questions and Answers concerning Korea and the work there; an article on the Korean customs, showing the low station of woman; a solo; and a talk by Miss Tuttle, attired as a Korean, who gave the life story of a Korean woman as if it were her own life, telling us that the sad story of one life was the story of the lives of many, many Korean women.

Then a hymn, "Korea for Christ," was sung and we were dismissed.

Now shall not all young people everywhere join in this prayer:

"Oh Lord, make me usable;
Oh Lord, use me.

And may I give you a verse which came to me with unusual emphasis while reading a few mornings after my return home? Deutoronomy 13, part of third verse: "For the Lord, your God, proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."

As each day passes, is our Savior pleased with the proof?

ANNIE LAURIE ANDERSON.

Greensboro, N. C.

To Drive Out Malaria and Build Up the System

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

CONSECRATION OF LIFE AND MONEY.

Miss Ethel J. Wheeler, daughter of Everett P. Wheeler, a child of wealth and culture, has recently given up her home in New York for the life of a missionary in China. She will apply her own private income to her mission work and will pay all of her own expenses during the five years she expects to devote consecutively to the foreign field. After learning the Chinese language, she will take up her duties among the women of high caste, and devote her efforts to religious and educational work. While there are so many that are trying to stir up class hatred by pointing to the extravagance and selfishness of the rich, it is well to mark the humility, unselfishness, and devotion to Christ illustrated in the consecration of this young lady of wealth to the foreign missionary cause.

"Whom shall I send, and who will go for us? . . . Here am I, send me." (Isaiah 6, 8.)—Christian Herald.

For HEADACHE---Hicks' CAPUDINE.

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it., 10c. 25c and 50c at drug stores.

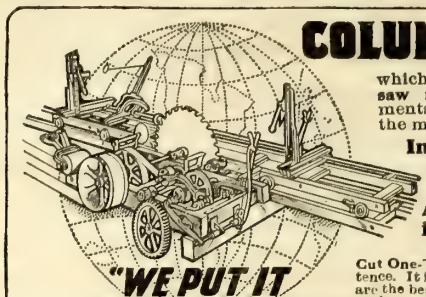
"O, dear," said Mary one day, "it is so stormy I cannot go out to play. I don't know what to do."

"Why don't you make a scrap book?" said mother.

"I don't know how," said Mary. So mother showed the little girl how to cut out the pictures from old magazines. Then she pasted them on some white muslin. How pretty they looked! Mary was delighted.

Soon the little girl was working busily. She never noticed how quickly the time flew by. She was much surprised when mother told her it was supper time.

Mary says she is going to work on her scrap book every stormy day until it is quite finished. Then she is going to give it to little cousin Joe. He is lame and cannot walk. Mary thinks he will enjoy looking at the pictures.—Primary Education.



COLUMBIAN SAW MILL

which in plain English means it is the best saw mill on earth. It possesses improvements ten years ahead of any other mill on the market—

Improved Feed, Wire Rope Drive, Quick Receding Set-Works, Automatic Triple Acting Steel Dogs, Chain Oiling Bearings.

Using the same horse power we guarantee it to Cut One-Third More Lumber than any other mill in existence. It is designed right. Its workmanship and material are the best. Sold by dealers everywhere. Write for catalog and prices. Manufactured by

COLUMBIAN IRON WORKS
Chattanooga, Tenn.

"Where Health Floats on Every Breeze"

Connelly Springs Hotel

On Main Line of Southern Railway Midway Between Salisbury and Asheville

Situated in the delightful foothills of the Blue Ridge Mountains at an elevastion just suited to asthmatic, catarrhal and nervous sufferers, and below the line that depresses the heart.
Thoroughly modern in all its appointments. Very best cuisine. Table supplied with best pure country products. Convenient to fishing, and hunting. Tennis, bowling, good orchestra. Mineral water specific for dyspepsia and all forms of stomach and kidney diseases.
Special rates to families. Write for booklet and any other information. Consumptives not Admitted.

HENRY VANSTORY, Proprietor,
Connelly Springs, Burke County, N. C.

FROM THE FIELD

Continued from page 7

cess has crowned our efforts far beyond any thing we had ever dreamed. The prospects are bright for the future. I am doing my best to represent my constituency acceptably.

There are fifteen presiding elder's districts, with fifteen noble, well-equipped presiding elders. Each district is manned with a fine, faithful corps of ministers. Very efficient work is being done and progress is seen all along the line.

I have attended many of the conferences and spoken on Christian education and Epworth, and the Laymen's Movement, also on Sunday school work. I had the honor of speaking at the great Texas Sunday school convention at Waco, Texas, to 2,000 delegates, also of addressing the Oklahoma state Sunday school association at Enid, Okla. Great enthusiasm was maniested at each of these conventions. These states are thoroughly organized in the Sunday school work, and are brim full of enthusiasm.

I am in love with my brethren and people. They are so kind to me. They give me right of way. They encourage me in word, deed, and opportunity. I am doing my very best to deliver the goods, and God is helping me. I am delighted. I can say, "I am happy on the way." My heart and mind are fixed on doing the best work possible for God and his church. I am concerned in being ready to meet the demands. I have never worked harder in my life and accomplished more in the length of time.

I am encouraged because I own my home, which is a nice, neat "bungalo" on a corner lot adjoining the campus with a beautiful green yard and a fine garden, the whole being kept in such a manner that the people remark as they pass, "Isn't that pretty?" And when I come from my work, I am met on the steps or down the walk with the best in all the land, and the sweetest, cutest, brightest, little daugter, Mary Elizabeth, shouting "daddy! daddy!"

Pray for us and the work.

Sincerely,
GEO. H. CROWELL.

Oklahoma City, Okla.

Orders by mail for Job Printing receive prompt attention at this office.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

FROM ELKIN.

A personal letter to the editor which we wish we could publish, tells something of the plans of Elkin auxiliary. The church at this place is noted for its missionary spirit and we doubt not that much of the missionary sentiment was created by the consecrated women.

Recently, the two societies there, the home and foreign, had a joint meeting, at which the delegates to the annual meetings in Concord and Mt. Airy were to tell of those meetings, what had already been accomplished, the plans for broader activities and larger gifts. We are hoping that some one present will tell us about that meeting.

FROM THE PASTOR'S VIEW POINT

It has long seemed to us that every pastor would welcome the organization of a home mission society, and we believe most of them do. Some of them know the real value to the church of the spirit inculcated and fostered by these women.

Recently Rev. L. B. Abernethy, pastor at Canton, said the home mission society there was "the best thing in the town." This is a high, and we do not doubt, a deserved tribute to these women. Instead of begetting in them pride and self-confidence, we are sure it will only make them strive more to retain the confidence already begotten.

The dearth of conference news is not very encouraging to the editor, who feels her inability to "make brick without straw." We are hoping soon to hear from all the district secretaries and as many auxiliaries as possible. In the meantime, may we not very profitably turn our attention to a study of the world-wide philanthorpic organizations. It will broaden our views, enlarge our conceptions of "Home Missions," and should stimulate us to increased activity. Above all, it should make us more prayerful.

THE RUSSELL SAGE FOUNDATION

We have no doubt that most of our readers know something of this. Personally the editor has been much interested in it, and wondered for a long time whether Mrs. Sage would be able wisely and judiciously to disburse the funds so hoarded and guarded by her husband. Recently "The Survey"—by which name the paper formerly known as "Charities and the Commons"—is now designated—had something to say of "The Initial Activities of the Russell Sage Foundation." Robert W. DeForest, one of the trustees of the Foundation, told of the scope of work undertaken. It is almost impossible to tell this more briefly than the author, so we print herewith his entire article, asking that it be read carefully:

Had Mrs. Russell Sage wished to perpetuate the name of "Sage" in such manner as to challenge the attention of all observers, her foundation would have taken some material form instead of being a still-working educational force. She might have built a pyramid, or a new Colossus of Rhodes, which would have caught the eye and put to shame some of the seven wonders of the ancient world. Had she, and the trustees whom she associated with herself in the Russell Sage Foundation, sought to advertise the work of the Foundation, to gain acclaim for all it is doing, they might have insisted on branding every activity in which it took part with its sole name. In doing so, however, they would have lost the co-operation of many of the forces and many of the indviduals who are seeking in different ways to accomplish the purpose of the Foundation; that is, "the improvement of social and living conditions." And by so doing they would have been acting contrary to one of the principal means suggested by Mrs. Sage in her letter of gift for carrying out this purpose. For these reasons the Foundation has sought to ally itself with other existent forces and other individual efforts working in the same direction.

In carrying on the business of some imaginary firm, which for purposes of illustration may be called "Brown, Jones, Robinson & Co.," it might gratify the pride of "Brown" or "Jones" or "Robinson," to have it known that he was entitled to the entire credit for any successful venture, but it would not have made the success of the venture any greater to have had his part in it thus recognized.

Just so in the great national work of improving social and living conditions. While it might gratify the vanity of any particular society, or association, or individual, to have its or his part in that work recognized, such recognition would not affect the result accomplished and might create jealousies which would retard future effort. It is with an eye single to the beneficent result to be accomplished, and with absolute disregard of credit for its accomplishment which might come to the Russell Sage Foundation, that its initial steps have been taken. The Foundation is quite ready to be known as playing a leading part if thereby the drama can be brought to a satisfactory conclusion, and it is equally satisfied to take a humble role, and even entirely efface itself, if thereby a successful climax can be reached.

Any adequate description of the work of the Foundation necessily involves knowledge of its scope and knowledge also of the limitations of that scope prescribed either by the donor ar by the action of its trustees. Therefore a brief statement of these purposes and these limitations should precede any description of its initial work.

The purpose of the Foundation, as set forth in its charter, is "the improvement of social and living conditions in the United States of America." Its charter also provides that it shall be within these purposes "to use any means to that end which from time to time shall seem expedient to its members or trustees, including research, publication, education, the establishment and maintenance of charitable and benevolent activities, agencies and institutions, and the aid of any such activities, agencies or institutions already established."

Mrs. Russell Sage, in her letter of April 19th, 1907, which may be called her deed of gift, further defines the scope of the Foundation, and the limitations within which she wishes her trustees to act, as follows:

"The scope of the Foundation is not only national, but is broad. It should, however, preferably not undertake to do that which is now being done or is likely to be effectively done by other individuals or by other agencies. It should be its aim to take up the larger and more difficult problems, and to take them up so far as possible in such a manner as to secure co-operation and aid in their solution.

"In some instances it may wisely initiate movements, in the expectation of having them maintain themselves unaided after once being started. In other instances it may start movements with the expectation of carrying them on itself.

"I have some hesitation as to whether the Foundation should be permitted to make investments for social betterment which themselves produce income, as for instance, small houses or tenements, in distinction from investments in securities intended only to produce income. I realize that investments for social betterment, even if producing some income, may not produce a percentage as large as that produced by bonds or like securities. and that the income of the Foundation might be therefore diminisheded by such investments. On the other hand, if I fail to give the Foundation powers in this respect it may be unable to initiate or establish important agencies or institutions.

"I decide to authorize the trustees of the Foundation to invest the principal of the fund, to the extent not more at any one time than one-quarter of its entire amount, directly in activities, agencies, or institutions established and maintained for the improvement of social and living conditions, provided that such investments shall, in the opinion of the trustees, be likely to produce an annual income of not less than three per cent."

Quite independently of Mrs. Sage's desires as expressed in this deed of gift, wise trustees would have naturally directed their efforts "in such manner as to secure co-operation and aid." Her expressed desire has made this course of action all the more imperative. At the very outset the broad scope of the Foundation not unnaturally attracted to it all kinds of proposals from many who were acting with the best intentions. It was overwhelmed with applications for individual and corporate relief. It was overwhelmed with applications from educational institutions of all kinds and churches of all denominations. It seemed important to the trustees to further define and limit its sphere of action. Consequently at one of the very earliest meetings the question of scope was considered and the following conclusions were unanimously reached:

The Scope.

"(a) The Foundation will not attempt to relieve individual or family need. Its function is to eradicate so far as possible the causes of poverty and ignorance, rather than to relieve sufferings of those who are poor or ignorant. Not that it is not a noble work to relieve suffering, however caused, but that if the Foundation should attempt to relieve such suffering there would be nothing left with which to perform the higher function of trying to prevent its existence. There is another equally cogent reason for this conclusion. The relief of individual need is not one of the 'larger and more difficult problems.' It is a duty which every one of us who is more prosperious owes to our less prosperous neighbor. Every neighborhood should relieve its own cases of individual need for its own sake, and every neighborhood is measurably meeting this obligation. The sources of neighborly charity would be dried up if such needs were supplied from without.

"(b) The sphere of higher education, that served by our universities and colleges, is not within the scope of the Foundation. It is sufficiently cared for by the General Education Board. Not so, however, elementary education of the kind that directly affects social and living conditions, e. g., industrial education; education in the household arts, training of charity workers, etc.

"(c) Aid to churches for church purposes, whatever their denomination, is not within the scope of the Foundation."

The initial work of the Foundation has been largely in the line of co-operation with other efforts, corporate and individual, and necessarily so, quite aside from tne greater results to be obtained by combining its resources with the efforts of others. It could not otherwise have immediately made its income useful. It was fortunate in securing at the very beginning the services of John M. Glenn as director, but to have effectively used its resources directly through agencies created by it, or persons employed by it, would have involved deferring action until a staff had been gathered together and trained in its service. In whatever line of progress immediate action seemed clear it was deemed wise to utilize its capacities for direction and its money promptly, and it was immaterial to the Foundation whether in co-operating action the Foundation should be known as the "Brown," "Jones", or Robinson" of the firm, or whether it should simply be the nameless and frequently unknown, but none the less efficient, "Co."

Tetterine Saved Mother's Life.

Garland, N. C.

Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—Last winter my mother had eczema all over her. Could not rest day or night for the stinging, burning, itching. She tried various kinds of salves and ointments but they did her no good at all. She happened to see Tetterine advertised. We ordered one box and tried it on her arm. It did her so much good we showed it to our doctor. He immediately ordered one-dalf dozen. She used it as directed twice a day. It did her so much good we ordered one hozen more. After using it several weeks she was completely cured. I can certainly recommend Tetterine as it is a sure cure for eczema, I really believe it saved my mother's life. Yours truly,

Miss Minnie Cromartie.

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your Druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

MEANING OF GOD'S DELAY.

God may delay to come in the guise of His providence. There was delay ere Sennacherib's host lay like withered leaves around the Holy City. There was delay ere Jesus came walking on the sea in the early dawn, or hastened to raise Lazarus. There was delay ere the angel sped to Peter's side on the night before his appointed martyrdom. He stays long enough to test the patience of faith, but not a moment behind the extreme hour of need.—Meyer.

Hicks' CAPUDINE Cures Sick Headache

Also Nervous Headache, Travelers's Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

MATERNAL INFLUENCE.

The mother's smile gives her child the first glimpse of heaven, as the tenderness of her affection awakens the first conception of an all-bountiful Providence. Women dwell with patience upon the trifles that make up the lives of their children; and it is in the direction of these seeming trifles that their future greatness will depend. "A kiss from my mother," said Benjamin West, "made me a painter." When a child he had drawn a rude sketch of an infant sleeping in a cradle. His mother chanced to see this childish production, and was so well pleased with it that she took the young artist in her arms and raptuously kissed him. That mark of maternal delight fixed his future career. Selected.

The Sunday School Lesson.

LESSON II.—JULY 11, 1909.

Paul's Second Missionary Journey: The Philippian Jailer.
(Acts 16, 16-40.)

Golden Text.—Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16, 31.

The Slave Girl.

At Philippi, Paul and his fellow workers had a strange experience. A mentally unbalanced slave girl met them one day as they were going to the place of worship. She began to cry out that they were servants of the Most High God, who declared the way of salvation. Day after day she followed the Christian missionaries, always calling out the same words. At last the situation became unbearable, and Paul commanded the spirit which possessed the girl to leave her. At once she was restored. This did not at all suit her masters. For her abnormality had been very profitable to them. They had paraded her as a soothsayer and had realized no small amount of gain. All hope in this direction was gone from the sane and normal slave girl who now stood before them. They did not regard the girl as of any value except as a financial asset.

There are still people in the world in whose thought dollars and cents are more significant than matters of righteousness. They are the bane of the world of finance. Their influence is a blight wherever it is felt. The truly Christian business man whose conscience is with him at his desk, and in all his work, is also interested in matters of money. He studies with all alertness the financial possibilities of the situation in which he finds himself. But his conscience sets boundaries to his financial operations. If he had lived at Philippi in the first century, he would have been unwilling to make profit out of the utterances of a crazed slave girl. Today he is unwilling to accept profits from the sweat shop and the unsanitary factory.

Beaten and Imprisoned.

The owners of the slave girl decided to have revenge. They seized Paul and Silas and dragged them before the magistrates. Rousing the rabble to help them, they set up an outcry, declaring that "these Jews were teaching customs which Romans could not legally receive." There are men alive today who would be willing to call righteousness treason if it interfered with their incomes. The magistrates were completely bewildered by the outcry. With no due legal process they commanded that Paul and Silas should be beaten. Many times the cruel rods fell, and at last, bruised and suffering untold torture, the two were cast into the inner prison. Their feet were fastened in the stocks, accentuating their suffering. It had all happened suddenly, like a flash out of a clear sky. The two most unselfish and innocent men in the city were suffering like the veriest criminals. It seemed that day as if the forces of evil outweighed the forces of righteuosness.

Such days come once and again in the experience of the Christian. The clouds, charged with devastation, burst suddenly, and in the stress of the storm it seems as if there was no sun. One of the great testing questions of life is this: What will this man do in the day of his storm?

Triumph Over Pain and Ignominy.

Paul and Silas answered this question in the darkness of the inner prison at Philippi. They had been insulted and humiliated and their bodies had been subjected to a torture of pain. Now, in the loathsome prison, and still suffering, these men were undaunted. Their spirits were not in prison. On the wings of prayer they mounted to the throne of God. And with the victory of a great faith they sang hymns to God. We are not surprised at the prayer. Christians in such a plight would surely pray. But the singing seems almost too wonderful. No wonder the Christianity of the first century won great triumphs. A religion which can sing in a dungeon can conquer anything.

All the while the other prisoners were listening. Some of them were hardened criminals. Some may have been the victims of unjust suspicion. Hard and despairing thoughts held their minds in a firm grasp. But across the gloom came the voices of prayer and the voices of song. Strange chords were struck deep in more than one heart. The prison had become a temple. The dungeon had become a shrine.

There is no truth of our religion more wonderful than that which weaves itself through the prayers and hymns rising from the Philippian prison. We can always find God. It may be from a place of brightness and a place of beauty that our voices rise. It may be from a place dull and unattractive. It may be from a place of loathsomeness and terror. Wherever it is, if our hearts reach out with true hunger, if our voices ring with real upreach we will find God, and finding Him all will be well.

The Earthquake and Its Effect.

The hymns were interrupted by an earthquake. The prison doors flew open, and the prisoners were free to go at their will. The jailer, roused out of slumber, would have killed himself to escape the penalty which would come upon him for losing his prisoners. But at this moment Paul took command of the situation. Even from the dungeon your man of commanding personality is able to speak the words of mastery. "We are all here," Paul shouted, and when the astonished jailer brought lights he found that it was indeed true.

The important thing about the jailer is that he gave the whole occurrence a moral interpretation. With all his sudden alarm, the shock of the earthquake, and the strange succession of occurrences, his deepest impression was a sense of the moral demand of the supernatural power whose working had been so strangely seen. His one word to Paul and Silas was, "What shall I do to be saved."

Many people use times of excitement to escape from their conscience. This man faced his conscience.

Forgetful of the pain of their wounds, Paul and Silas at once gave the message of the gospel to this trembling man. In a few vivid, vital words they made him see what belief on Christ meant, and how through that came salvation. With unwashed stripes forgotten, they preached to his household. Then he ministered to their needs, and receiving the truth gladly, was that very night baptized. It was a night of great rejoicing to the jailer and his household, and to them the great fact was not the shock of the earthquake, but that they had found salvation in Christ.

Second thoughts had come to the rulers by morning, and they would have freed Paul and Silas. But these Roman citizens, beaten and imprisoned, uncondemned, would not let the magistrates off so easily. So with not a little trepidation, the rulers came and personally released them. After going to the house of Lydia, and giving words of comfort and exhortation to the Christians gathered there, Paul and Silas departed from Philippi.—New York Christian Advocate.

A Privilege for Sunday School Workers.

The high class instruction provided for Sunday school workers at Montreat, N. C., Summer Assembly has already given the assembly a forefront place among the list of summer schols of instruction and the program for this year is a distinct advance on anything yet presented. The dates for special course of instruction in Sunday school methods are July 28th to August 9th, inclusive. The first three days of the period will be given largely to the consideration of teacher training and adult Bible class work. Mr. W. C. Pearce, superintendent of Adult Class Work, and Dr. Franklin McElfresh, superintendent of the Educational Department, (both of the International Sunday School Association of Chicago) will conduct these classes. The privilege of hearing the eminent workers is alone worth a trip to Montreat.

Special meetings will be held each day for the study of other departments of Sunday school work. The section for the beginners, primary and junior departments will be under the direction of Mrs. Askew, of Atlanta, Ga., and Miss Beall of Greensboro, N. C. The Intermediate section will be led by Miss Binford, of Richmond, Va., who conducted this department so acceptably and profitably for the past two years.

A special feature will be a course of instruction in manual work in the Sunday school conducted by recognized experts in this helpful and interesting department. The leaders will give a daily drill in manual methods, such as black board drawing, map modelling in sand and pulp, scrap book making, etc. This work will be adapted to all grades and every member of the Sunday school institute will have the privilege of following this course.

Missions in the Sabbath Schools and Young People's Organized Work will be presented by Rev. A. L. Phillips, D. D., and Mr. Robert W. Davis, of Richmnd, Va. Rev. J. B. Carpenter will act as secretary of the conference and will register all delegates and furnish information on all subjects.

The Sunday school work will occupy one to two hours each day and delegates will have the privilege of hearing the course of lectures on the English Bible delivered by Dr. Wilbert W. White, and his associate teachers from the Bible Training School of New York.

The afternoons are reserved for rest and recreation and the platform addresses each evening will be by men of national reputation. Add to the attractions of the program association with the finest body of people that can be found in the South, the rare beauty of the "Land of the Sky," and the tonic of the mountain breezes, and you have a combination that America cannot equal and that can only be found at Montreat.

The railroads all offer reduced rates and round trip tickets should be bought to Black Mountain, N. C., on the Southern Railway, fifteen miles east of Asheville.

Entertainment can be had at the hotels from $9.00 to $15.00 per week. The admission fee of $2.50 to the Montreat Assembly grounds entitles visitors to all the lectures, entertainments and classes provided during the General Christian Workers' period from July 28th to August 15th. The gate fees for shorter periods are, one day, 25cts.. one week, $1.25.

Sunday school workers who would improve their equipment for service cannot afford to miss this opportunity to hear the leading experts of America discuss vital Sunday school problems

Do You Want to Make $100.00?

Write Chas. M. Stieff and we will gladly tell you how to do it. Don't delay; write today and watch each change of our advertisement.

CHAS. M. STIEFF

Manufacturer of the

Artistic Stieff Shaw and Stieff Selfplayer Pianos

Southern Wareroom

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CHARLOTTE, N. C.

C. H. WILMOTH, Mgr.

(Mention this paper)

OUR SCHOOL ANNOUNCEMENTS.

On another page of this issue will be found the announcements of the leading schools and colleges of the South. Each of them has its superior points of appeal and if you are trying to select an institution of learning for your son or daughter, you will undoubtedly find one or more that offers exactly what you want. We would suggest that you write to some of them and ask for their catalogues and you will then be in much better position to make a wise decision.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two month's medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

As to our own religion, its very soul is missionary, progressive, world-embracing.—Max Muller.

"Happiness grows at our firesides, and it is not picked up in strangers' gardens."—Ex.

The Farm and Garden.

FARM AND GARDEN WORK FOR JULY.

In a recent trip through parts of Virginia and North Carolina I saw farmers going through their corn with a turning plow and throwing the earth away from one side of each row. Then they will come back and throw the soil back to that side and "bar-off," as they call it, on the other side and return that earth, too, to the row. Here is going four times in each row space, when a weeder would have gone over two rows at a time and enabled them to get over the corn before any grass had time to get well started—a man and a mule going four times in each row, when he could have done all the corn needed in one-eighth of the time. And I saw in another State, where greater crops are grown than where they bar-off the corn, men cultivating the corn both sides of a row at one going through with two mules and the man riding and not wearing out his muscles with traveling four times to do less effective work. Then later, the barring-off man will be going through four times again with a turning plow, banking the earth to the corn and cutting its roots, covering the brace roots so that they will get soft and weak and will let the corn blow down, while the man that does all this needless work thinks that he is holding up the corn with his big bank.

Now, I know that there are low-grounds where a furrow between the rows will aid the surface drainage. But these drain furrows should not be made after the corn is large, but the corn should be planted on broad beds and the drainage furrows made while the corn is small and the roots have not run across the rows. But even in such lands it would be far better to get them as rapidly as practicable underdrained. An implement, like a one-horse turning plow, that makes but one-furrow is the most expensive tool that you can put in the corn field or the bottom field except the hoe. And yet all over the South men are wasting their labor in this way in both the corn and cotton fields.

You made a poor crop of wheat and oats this spring, say five or six bushels of wheat per acre and oats in proportion, hardly enough to pay for the seed and labor. Why is this? Aside from any disaster of the season, could you have expected any more with the preparation you gave the land and its previous treatment? Land, even land that is naturally good wheat land, plowed late in the fall, roughly harrowed over and sown, with 150 to 200 pounds of 2—8—2, cannot be expected to make a good crop of wheat. But if you have a corn or a tobacco field that is cultivated level and shallow after a good spring plowing, you have the best possible preparation for wheat, if you do not spoil it by plowing the land after the corn is out. With level and shallow cultivation in the corn or tobacco, you will have a settled soil that wheat likes and will only have to harrow the surface fine, and the finer you make it the better the wheat will be. July is the time to be thinking about these things, for in all our farming we must have an eye on the future of the land and crops.

If you sow peas in the corn at the last working, there is all the more reason for flat cultivation, for of course you are going to abandon the topping and stripping of corn and will cut it off at the ground and cure the shocks, and if the land is level you can mow the peas and sow crimson clover seed on the stubble.

If you have peas sown for hay, and I suppose few Southern farmers will not have them, do not go to monkeying with all sorts of contrivances for curing them, but cut and partly cure them in the windrows and get them under cover while the leaves are still limp, and you will have good hay.

Then do not leave the pea stubble bare all winter, but follow the peas at once with crimson clover for winter cover and hay in the spring. If you have any interest in dairying, build a silo and put at least part of your corn crop in it. It is the most profitable way to use the corn crop.

July is the time to sow rutabagas and the Long White French turnip. Any one who has never tried the Long White French turnip will be surprised at its sweetness and hardiness. It can be left where it grew in winter with simply a furrow thrown to each side, and will keep good and eatable all winter.

July is also the time in the South to sow parsnips and salsify, oyster plant as some call it. Sown now, these will have the best weather in the fall and winter for their growth, for being very hardly they will grow nearly all winter. If sown early in the spring, as they are sown in the North, these roots get poor and woody and often the plants will run to seed.

Parsnips and salsify are little grown in Southern gardens because people have failed by sowing them according to Northern practice. They will add greatly to the winter supply of vegetables. When the salsify is boiled and mashed and made into cakes it makes the best imitation of oyster fritters that can be had.

If you have a surplus of egg plants in the garden, you can peel them, boil well and can them, and in winter take them out and fry in cakes, and they are as good as the fresh ones in summer.

July is the time to plant cucumbers for pickles. Plant the Long Green in well manured hills and gather them as long as they are as long as your little finger and put in strong brine, and they can be taken out and freshened and pickled as needed.

Another plant little grown is the Martynia Proboscida. It grows very fast and makes a great many curious seed pods with a long hooked proboscis. These, cut while young and tender, can be treated like cucumbers and make fine pickles.

You can continue to get succession crops of snaps till the middle of August at least, by planting more as soon as the last planting is above ground, and sweet corn can be kept in succession in the same way up to the last of July. Never let any soil in the garden lie vacant and grow up in weeds to breed cut-worms for next spring, but keep planting something till time to set onion sets for early green onions.

In the cool mountain valleys celery plants should be set this month, but in the warmer sections east of the mountains defer this work a month later. In the upper sections sow late cabbages now, and in the warmer sections sow the last of the month or early August. In either, see that the plants are never allowed to get checked by drought, but make the seed bed near water so that it can be easily soaked.

In the cool mountain sections you can sow late in July seed of English peas of the early and second early sorts for a fall crop. East of the Blue Ridge these can be sown in early August. The Premium Gem is one of the best varieties for fall crop.

If the green pea-house is prevalent, use tobacco dust as a manure and dust the plants with it, too, as a preventive. Progressive Farmer.

HEALTH ON THE FARM.

The neglect of the body is one of the evils of the time. The body is a machine with which men have to earn a living, yet they neglect it as they would no other piece of machinery they use.

Not only ought we to keep it going, but we ought to keep it in perfect condition. The value of health is being recognized more and more throughout the whole country. There is a world-wide movement for eradicating tuberculosis, which in the old days we called consumption. In those days we treated a patient with consumption as though he were a martyr. Now we treat him as the victim of disease, as one who may contaminate the house in which he lives and the family which is devoted to him. It is possible to protect the family, and at the same time serve the patient.

It is not possible to estimate the tax imposed upon the human race by unnecessary ill-health—that is, by diseases that are preventible by conditions of the body which ought to be avoided.

Cities are cleaning up. They are improving their water supply. They are inspecting their milk supply. They are spending millions for drainage purposes.

These things are not all possible on the farm, but much is possible. Typhoid fever is a disease which sweeps over the whole country, and is specially malignant in country districts, yet typhoid fever is entirely a preventible disease. It must enter the body through the mouth, through the food we eat, through our milk or water. Now if we can keep our food supply free from contamination, and our milk supply and our water supply; if we can banish the house-fly, we can be reasonably certain of protecting our family against typhoid fever.

Let a sick man stop commiserating himself and consoling himself. Let him begin to inquire, what have I done I ought not to have done; what have I eaten that I ought not to have eaten; in what have I failed to take care of this body of mine?

If after the simple remedies of the household are still unable to regain our strength and health we should go to the doctor and go to the best doctor in reach. If he promises to cure all our ills with one prescription let us go to some other doctor. There is a science of medicine. It is not exact; it is not complete; but to the trained physician the symptoms of a patient can, under ordinary circumstances, reveal his condition. When that is known, it is possible in most cases to restore the patient to health.

But let us not begin now on ourselves neglecting our children. Begin with the children. Let them lead healthful lives. The mind has much to do with the body. Let the mind be healthy and the spirits cheerful. Give to the farmer's children a variety of occupation. Give them some of the pleasures and comforts of social intercourse. Give them all the amusements we can afford. Clothe them as well as possible. Make the table an attraction to them. Have it clean and neat. If we have no great variety of foods, have them healthful foods attractively served.

The health of the family depends very largely upon the condition of the kitchen. The first inspection made ought to be an inspection of the kitchen. Keep the flies out. Keep away from the kitchen all forms of dirt that attract the flies. Wherever there is a fly there is filth. Kill the fly, and clear away the filth.—Home and Farm.

I have more confidence in Johnson's Chill and Fever Tonic than any medicine I have ever tried. I was sick in bed with grip and chills and fever, and one bottle of the tonic cured me in two days. My bookkeeper, a young lady, has been sick for a year, and it has her now about cured. She says she wants us to keep a good stock of it on hand at all times.
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$5.95.—Greensboro to Asheville, N. C., and return, account Dramatic Order K. of K biennial meeting. On sale July 8, 9, 10, 11 and morning train of 12th, final limit July 26, 1909.

$9.75.—Greensboro to Knoxville, Tenn., and return, account Summer School. On sale June 20, 21, 22, 26, 27, July 3, 10, 11, 21, final limit 15 days from date of sale. Extension of limit can be secured making it good until September 30, upon depositing ticket and payment of $1.00.

$5.35—Greensboro to Charlottesville, Va., and return, account Summer School. Dates of sale June 15, 16, 17, 18, 28, July 5 and 12, final limit 15 days from date of sale. Extension of limit can be secured upon payment of fee of one dollar and depositing ticket.

$15.90—Greensboro to Monteagle or Sewanee, Tenn., and return, account Mission Week and Bible School. Dates of sale July 1, 10, 17, 23, 24, 30 and August 13-14, final limit September 5, 1909.

$8.95—Greensboro to Athens, Ga., and return, account Summer School. Dates of sale June 26, 27, 28, July 3, 9, 10 and 17, final limit 15 days from date of sale. Limit may be extended by payment of $1.00 and depositing ticket.

$5.35—Greensboro to Black Mountain, N. C., and return, account Montreat Chautauqua and Religious Assemblies. Dates of sale July 12, 19, 26, 31 and August 2, 9, 16, 21 and 25, final limit September 6, 1909.

$7.70—Greensboro to Asheville, N. C., account North Carolina Fireman's Association. Dates of sale July 3, 4, 5, and morning train of 6th. Final limit July 12. Rates for firemen traveling together in uniform on same ticket quoted upon application.

Approximately low rates for the above occasions have been announced from all other stations.

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Our Dead.

.."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Jarratt.—Col. J. M. Jarratt was born in Buncombe county, N. C., November 21, 1823, and died May 23, 1909.

Colonel Jarratt was converted 60 years ago. He was a member of the Balm Grove Methodist church, West Asheville, N. C., for 51 years.

He is survived by one sister and one brother, seven daughters and three sons, sixty grandchildren, and thirty-four great grandchildren.

R. E. ATKINSON.

Creasy.—Sister Pocahontas Creasy died May 7th, 1909, after an illness of about two weeks.

This preacher found her home among the first on the circuit, and likewise found in her the preacher's friend, and a warm heart. This sister had been a member of the church for a number of years, and loved his church and Christ. She was kind to everybody, and found in and around Mount Airy many personal friends. She was always ready to go where needed in sickness. Not only the well but the sick will miss her much.

J. W. KENNEDY.

Moose.—Mary Laura, infant child of Mr. and Mrs. Joseph Moose, of Robbinsville, N. C., died on Thursday, June 24, 1909.

She was taken with pneumonia on the 5th day of June. Her sufferings were intense, but she bore it with the patience of an older person.

We cannot understand why this precious jewel was taken from those who loved her so well, but the One who said, "Suffer little children to come unto me and forbid them not: for of such is the kingdom of God," saw fit to take her to Himself where she will never be sick again.

THOMAS J. FOLGER.

Bailey.—Mrs. Mary A. Bailey was born January 1, 1836, and died June 15, 1909.

When but a girl of fifteen years she gave her heart to God and joined the Methodist Episcopal Church, South, where she lived a faithful member till she received the summons from the Great Master above.

She is survived by four sisters, Mrs. M. A. Sains, Mrs. J. C. Carpenter, Mrs. S. A. House and Mrs. M. E. Hauser.

She was laid to rest in the grave yard at Zion church, on the South Fork circuit, in the presence of the immediate family and a host of friends and relatives. The funeral was conducted by Rev. R. M. Hoyle and the writer.

We commend the bereaved ones to our great God who doeth all things well.

G. L. KEEVER.

Wiseman.—William Henry Wiseman, a member of Pisgah church, Spruce Pine circuit, was born February 3, 1840, and died May 15th, 1909.

He was married to Miss Lucy Conner, of Catawba county.

Uncle Henry, as most people call him, joined the Methodist Episcopal church, South, in early life, of which he was a faithful member until death.

He fought bravely as a soldier in the civil war, and he showed the same courage in fighting successfully the battles of the Christian life. All who knew him anly remember him with loving admiration as a good citizen, a good neighbor, a good Christian.

His body was laid to rest in his church graveyard to await the resurrection morn.

May God bless and comfort the bereaved wife and children.

W. B. DAVIS.

Pike.—Joseph Taylor Pike, who found daily companionship in Christ, left the walks of men on the 27th day of April, 1909.

Brother Pike was no complainer, but had faith in God and in his fellowman. He delighted in the study of the Bible, and found in this old book food for the soul.

Brother Pike drank deep from this fountain of life, and felt a quenching of his spiritual thirst. He had an open, and a large, warm heart, and the preacher always found in him a friend. This was a kind husband, a loving and tender father, and faithful follower of the Lord Jesus, and none doubt that Brother Pike has gone to live with Christ. He is today in the house not made with hands. He leaves three brothers, who are ministers of the gospel; five children, and a wife to weep while he rejoices.

J. W. KENNEDY.

Hines.—Robert W. Hines was a most worthy young man indeed. Since his marriage to Miss Alice Coltrane he lived in Carroll county, Va. He was a son of the late William and Mary E. V. Hines. Born of high-toned Christian parents July 6th, 1879, and died May 24, 1909.

This noble and dutiful son was married to Miss Coltrane on the 26th day of May, 1904, and to this union were born three children, who are left with a sorrowing mother to weep an irreparable loss. The real illness of this hero of the cross of Christ was but few days. This he was indeed for all through life he suffered not the banner of Christ to trail in the dust, but even when in his teens was noted for piety, and it was noticeable of this youth that he went not with the crowd.

If it took sin to make him popular, he cared not to be popular. A real hero in life I say this was, and in the last earthly ordeal he was more than conqueror. In the face of an operation for a severe case of appendicitis, he shrank not, and as he had showed his neighbors and friends how to live he also showed them how to die. Noble young Hines has quit the earth, and in this leaves a mother brother, sisters, wife and children and many friends to mourn while he rejoices. Mt. Airy papers and Carroll Journal please copy.

J. W. KENNEDY.

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Quarterly Meetings

ASHEVILLE DISTRICT—Third Round.
D. Atkins, P. E., Weaverville, N. C.

Swannanoa, Bethel	July	3-4
Riverside, Riverview	"	12-13
Bethel	"	13
Burnsville, Martin's chapel	"	14-15
Bald Creek, Boring's chapel	"	16-18
Haywood street	"	24-25
North Asheville	"	25
Fairview, Bethany	July	31-Aug. 1
Hot Springs, Antioch	Aug.	6-7-8
Marshall, Valley Union	"	14-15

CHARLOTTE DISTRICT—Third Round.
H. K. Boyer, P. E., Charlotte, N. S.

Belmont Park	July	1
Monroe	"	4-5
North Monroe, Icemorlee	"	4-5
Morven, Morven	"	10-11
Lilesville, Forestville	"	17-18
Wadesboro	"	18-19
Mathews	"	23
Weddington, Wesley chapel	"	24-25
Derita, Pleasant Grove	July	31-Aug. 1
Chadwick, Seversville	Aug.	1
Waxhaw, Pleasant Grove,	"	7-8
Pineville, Marvin	"	14-15
Mount Zion	"	22-23
Tryon Street	"	29

FRANKLIN DISTRICT.—Third Round.
R. M. Taylor, P. E., Franklin, N. C.

Conference)	July	1-4
Murphy circuit, Tomotla	July	3-4
Andrews station,	"	4
Robbinsville, at Odoms'	"	10-11
Hiawassee circuit	"	17-18
Murphy station	"	18-19
Webster circuit, John's Creek,	"	24-25
Whittier	Aug.	7-8

The Franklin District Conference will be held at Hayesville, N. C., July 29-August 1, 1909.

GREENSBORO DISTRICT—Third Round
W. R. Ware, P. E., Greensboro, N. C.

Pleasant Garden circuit, Bethlehem, July 3-4.
West Greensboro circuit, Groome's July 4-5.
East Greensboro circuit, Gibsonville, July 10-11.
Carraway Memorial, night, July 11.
Ruffin circuit, Ruffin, District Conference, July 14-18.
Reidsville station July 18-19.
Randolph circuit, Mt. Gilead, July 23-24.
Uwharrie circuit, July 25-26.
Denton circuit, July 27-28.
Asheboro circuit, Union, July 29-30.
Coleridge circuit, Mt. Zion, July 31-Aug. 1.
Asheboro station, August 1-2.
Randleman, August 1-2.
Wentworth, Wentworth, August 7-8.

The District Conference will meet at Ruffin, July 14-18. The conference will be organized after preaching the night of the 14th. In addition to the regular delegation, the lay leaders of every charge are earnestly requested to be present Friday of the conference. Let all the brethren be present promptly at the opening and stay until the closing hour.

The connectional brethren are invited to be with us.

MORGANTON DISTRICT—Third Round
R M. Hoyle, Presiding Elder.

Broad River, Gray's chapel	July	2
Green River, New Hope	"	3-4
Thermal City, Trinity	"	10-11
Old Fort, Ebenezer	"	14-15
Marion station	"	17-18
Elk Park	"	24-25
Spruce Pine, Pisgah	"	28
Bakersville, Bakersville,	July	31-Aug. 1
Hartland	Aug.	4
Table Rock	"	7-8
Morganton circuit	"	11
Morganton station	"	14-15

MT. AIRY DISTRICT.—Third Round.
W. M. Bagby, P. E., Montezuma, N. C.

Sparta, Cox's chapel	July	3-4
Creston, Worth's chapel	"	17-18
Helton	"	24-25
Jefferson, Orion	July	30-Aug. 1

District conference at Boonville July 7-10. Opening sermon by Rev. T. E. Weaver, the 7th, at 8 p. m. Representatives of our schools are requested to be present.

Local unordained preachers must be present or send their written reports if they expect their license renewed.

SALISBURY DISTRICT—3d Round.
J. C. Rowe, P. E., Salisbury, N. C.

Jackson Hill circuit	July	2
Gold Hill, at Zion	"	3-4
New London circuit	"	4-5
Norwood	"	10-11
Cottonville ct, Cottonville	"	11-12
Big Lick	"	23
Salem	"	24-25
Concord circuit, Bogers'	July	31-Aug. 1
Bethel, camp meeting	Aug.	6-8

District Conference will meet at Forest Hill, in Concord, July 15-18.

SHELBY DISTRICT—Third Round.
C. F. Sherrill, P. E., Shelby, N. C.

Lincolnton station	July	3-4
Lincolnton circuit	"	3-4
Bessemer City, Tate's chapel	"	10-11
West End, Gastonia,	"	10-11
Lowell, Bethesda	"	17-18
McAdenville	"	17-18
South Fork,	"	24-25
Stanley, Iron Station	July	31-Aug. 1
Lowesville, SnowHill	Aug.	1-2
Belwood,	"	7-8
Polkville	"	8-9

STATESVILLE DISTRICT.
John N. Huggins, P. E., Statesville, N. C.
Third Round.
In Part.

Caldwell, Cedar Valley	July	3-4
Granite Falls	"	4-5
Newton, Friendship	"	10-11
Maiden at Pisgah	"	11-12
District conference at Taylorsville	"	18-21
Hickory circuit, Houcks	"	27-28
Hickory station	"	28-29
Lenoir circuit, Harpers	July	31-Aug. 1
Lenoir statioin	Aug.	1-2
Rock Springs, Camp Ground	"	7-8
Catawba, Ball's Creek	"	21-22

District Conference at Taylorsville, July 18-21.

WAYNESVILLE DISTRICT.
Third Round.
Rev. W. H. Willis, P. E., Waynesville, N. C.

Leicester, Ducks' Creek	July	3-4
Mills River chapel	"	10-11
Brevard circuit	"	11-12
Jonathan, Palmers	"	17-18
Sulphur Springs, Pisgah	"	24-25
North Haywood, Teagues	July	31-Aug. 1
Spring Creek, Poplar Gap	Aug.	7-8
Haywood, Davis	"	14-15

WINSTON DISTRICT.
Third Round.
Rev. T. F. Marr, P. E., Winston-Salem, N. C.

Davidson, Olivet	July	3-4
Southside	"	4-5
Cooleemee	"	8
Davie	"	10-11
Mocksville	"	11-12
Summerfield, Gethsemane	"	10-11
Stokesdale	"	11-12
Kernersville	"	17-18

The District conference will be held at Kernersville, July 15-18.

DISTRICT CONFERENCE DIRECTORY
Mount Airy, at Booneville, July 7-10.
Greensboro, at Ruffin, July 14-18.
Winston, at Kernersville, July 15-17.
Salisbury, at Forest Hill, July 15-18.
Statesville, Taylorsville, July 18-21.
Franklin, at Hayesville, July 29-Aug. 1.

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In this day and generation the opium and liquor habits are not regarded so much as an outward and visible sign of viciousness as they are of an inward and physical condition. With this change of view point has come a change in the method of treatment. We no longer treat our morphine users and drunkards as criminals. We no longer try to reform them mentally until we make the attempt to cure them physically. One of the chief exponents of this theory—and perhaps the most successful—is Dr. B. M. Woolley, of Atlanta, Ga. For over thirty years he has held firmly to this belief and the number of absolute cures he has made is something wonderful, as persons from every part of the Union who have been treated by him can testify.

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For the above occasion the Southern Railway announces extremely low rates for the round trip. Rate of $84.75 will apply from Greensboro, N. C. Same round trip rate will apply from nearly all points in North Carolina.

Tickets on sale daily until September 29th, with final limit October 31st. Passengers allowed to go via one direct route and return via another direct route without additional cost. It will cost $15.00 additional to go or return through California, one way.

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DON'T BEGIN.

Once there was a little fly who saw a spider's web in the corner of a room. "I will keep away from it," he thought, "for if I should get one foot in it I might get two, and soon I would be caught altogether. Wasn't that a wise little fly?

In the same room was a little girl who had broken a vase. Something whispered in her ear: "Hide the pieces, and don't tell mother."

"No, no!" said she. "If I should deceive mother once, I might again, and pretty soon I should be telling wrong stories. I won't begin." Wasn't she a wise little girl?—Mayflower.

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"No, Doctor Hull," said Martin Reed, "I don't believe in missions. Seems to me we have enough work piled up around us here."

"I'm sorry to hear you talk like that, Martin. You have been my right-hand man in so many ways since I began my pastorate here that I do not want a single grace denied you. You don't know how a man whose youth is gone covets other men's youth for the Master. But let's not have a difference to remember for the whole month of my vacation. Since you will not agree, we will change the subject."

They had stopped at the parsonage, and their eyes met with that heart-warming look of liking which is one of the most lasting sweets of life.

"Martin, I want you to do something for me. I suppose, like all well-regulated Christians, you pray at morning and evening. For one month I want you not to pray a single time for yourself or your family."

"For what, then, Doctor?" Reed asked, uncomfortably.

"For whatever you please, Martin. But not one word for yourself or your family. I'll pray for them and for you, if you like, and give you free range. Don't skimp your usual praying-time—that's all."

Reed laughed to himself as he went on. "I don't know what he is after, but he is trying some experiment with his finger on my spiritual pulse. He can't find out anything, though, unless I tell him."

When the two met a month later, the minister as brown as a ripe pear from his vacation, Martin answered his question before he asked it.

"I believe in Missions now, Doctor Hull."

"That warms me. But how did it happen?"

"Why, you happened it, and you know it."

"Tell me about it."

"Well, that first night, when I went to pray before I slept, I found that I had nothing to say. Doctor, I tell you it frightened me to discover that in all God's full world I could find nothing worth praying for but myself and my mother and Grace. I got through somehow, but it made me think—and I didn't sleep very well."

"We have never had family prayers at our house, though, perhaps—but that's another story. Well, the next day, Uncle Daniel Burt came for a week's visit, and of course he held family prayers. And equally, of course, he called on me, as the man of the family, to pray. I was up a stump. When I knelt down my head and my heart were as empty as a new cup. You see, I couldn't very well pray for spiritual blessings on a saint like Uncle Dan and leave myself out. So I devoted the time to civic affairs. I didn't realize how much I had agonized over the mayor, until, as soon as prayers were over, I saw Uncle Daniel seize the paper and look through it for sensational developments at the city hall. He didn't find anything, and on the way down town he said innocently: 'Sonny, what kind of mayor is Jane Briggs's son making?' I told him the best kind—best we've had since I've been voting, but my face got pretty red."

Reed looked up slyly at the minister, whose laughing eyes in his grave face were like a bit of sunshine in a shady place.

"The next morning I prayed for the poor, and for our institutions of learning, but, Doctor Hull, I felt something lacking: I felt an emptiness, a sense of limitation. Heretofore, I had begun with myself and radiated a little way, but now I wanted to be able to say, 'God bless the world—all but me,' and I was not able. But you see, I had to acquit myself somehow, before Uncle Daniel, so I went to the Psalms for suggestions, and here the first thing I saw was 'the heathen given to Christ for his inheritance,' and that 'the multitude of the isles are to be glad, because the Lord reigns. How many times I have passed those things by looking for something 'for me,' something 'personal'—in my littleness not seeing that these promises are 'personal' to millions of folks Christ died for."

"After that I asked Uncle Daniel to do the praying, and it pleased him—he thought it was offering him the whole of the apple instead of half, because he was company. And, somehow, I saw that I had missed it; and I kept still and envied Uncle Daniel while he lavished himself on the whole creation."

"Well, Doctor, in short, you showed me the selfishness of my prayers, and God showed me the way out. I believe now in 'the world for Christ.' And I'd like to pray a little for myself, too, for I don't want to be the only man sitting down while all the rest are standing."

The minister spoke tenderly: "Pray all you like. You have entered into the secret, my friend."—Mary C. Johnson in Epworth Herald.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.

3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.

2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Beaufort.

7:10 a. m.—No. 8, daily, for Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.

7:50 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:30 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:55 p. m.—No. 131, daily, for Mount Airy.

6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

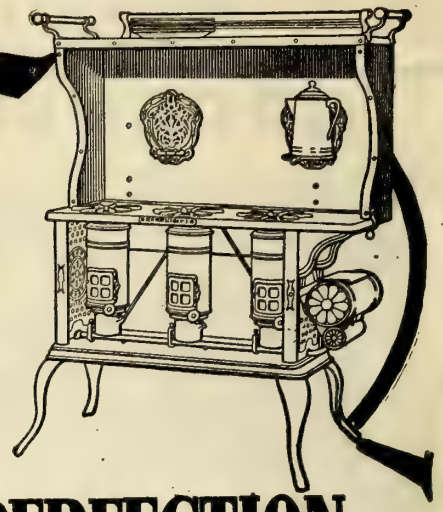
7:20 p. m.—No. 43, daily, for Atlanta. Day coaches and Pullman.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmigham. Dining car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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For the Summer's Cooking

No kitchen appliance gives such actual satisfaction and real home comfort as the new Perfection Wick Blue Flame Oil Cook-Stove.

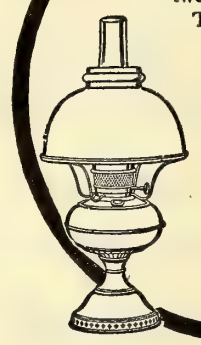
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EDITORIAL NOTES

The great Epworth League convention in the city of Seattle, Washington, is proving a great success according to press dispatches. One of the first dispatches sent out says:

"The eighth international convention of the Epworth League, which had its formal opening in Seattle today, is proving to be as big a religious demonstration as the most sanguine had expected. Many of the bishops of the Methodist church are here, together with distinguished laymen from all parts of the United States and Canada. Throughout the day special trains continued to bring delegates to the city from points far and near. The majority of the visitors spent the morning viewing the sights of the Alaska-Yukon-Pacific exposition."

Among the prominent visitors present is our own Bishop E. R. Hendrix, of Kansas City.

* * * * *

The report is current that the vast improvement in the morals of the country is about to starve out at least one solicitor. The Williamston Enterprise in a recent number says:

"Solicitor Daniel's fees amounted to only $14. This was due to the remarkable improvement in the morals of the people, both white and colored The small number of criminal cases gave much more time for the consideration of the civil calendar."

* * * * *

Referring to Gastonia and Gaston county in a recent issue, the Charlotte Chronicle says:

"Gaston and Gastonia not only have more cotton mills than Mecklenburg, but more than any other county in North Carolina. Gastonia has 16 cotton mills. The number in the county is 60—this of course including the 16 mills in the town. One of these 16 is the largest mill in the state except two. This Gastonia mill is the Loray. It operates 57,800 spindles, and 1,660 looms, and eats up 65 bales of cotton a day. The exceptions are the Henrietta Mills with 75,000 spindles, 1,872 looms and the White Oak Mills, with 60,000 spindles and 2,000 looms. The 16 Gastonia mills have a total capitalization of $3,000,000, operating 155,000 spindles and 2,500 looms, consuming 40,000 bales of cotton annually and with a total pay roll of $600,000."

A GROWING CHURCH.

It may be laid down as an indisputable fact that whatever has life in it will grow, unless it has already reached maturity or is diseased. This is true of plant, animal or man. And because religion is a life in the soul of man, the church of God in the world has a life of its own. This church life may be vigorous or sickly or it may become so deadened that the church is the "synagogue of Satan," and utterly repugnant to the Lord Jesus Christ. But if the church has already within a healthy life it will be a growing church.

There is no danger of the church reaching maturity in the immediate future. As long as there are men and women in the world to be saved, children to be trained and believers to be perfected there will be room for the church of Christ to grow. There is abundant opporunity to grow outwardly in an increase of numbers and to grow inwardly in the culture of the graces of the Spirt. There is no time, therefore, when the church can afford to rest on her laurels, and content herself with past accomplishments, or yield to discouragement or despair over the situation.

The type of the growing church is to be found in the Pentecostal church at Jerusalem just after the ascension of the Lord. In that fresh age there were exhibited the characteristics which explain the growth of the early church, and upon which may be predicted the growth of the church in all ages. The things which were written aforetime were written for our instruction upon whom the ends of the world have come.

It is one of the oustanding facts that the church of the Apostles did grow. In Jerusalem at the Day of Pentecost there were not over one hundred and twenty believers, and it is probable that there were not in all the world many above five hundred followers of Christ. To these there were added on the day of Pentecost three thousand souls. Not a great while after, this number had increased to five thousand. In spite of persecution "believers were the more added to the Lord, multitudes both of men and women." The number of disciples multiplied in Jerusalem greatly. A great company of the priests became obedient unto the faith. Then the church began to burst the bonds of Judaism, and Samaria turned to the Lord in great numbers. The whole company in Cornelius' home believed and was baptized. From a new center, Antioch, a world-wide movement began, which has never yet been checked.

Why did the early church grow? There are several answers to this question. Let us see what the apostolic church affords us as reasons for this remarkable growth. It may be we shall find the conditions of a growing church of today.

First of all the church of the apostles had the Holy Ghost. He had been promised by the Father. He was given and received. He was in the church, and He possessed the church. The church, therefore, had power. He was the equipment for all its needs. And He is the equipment of the church of today. So that having Him today the church is all powerful, and without Him it is weak and powerless. Herein lies the chief difference between the church of Christ and every other human organization in the world. The church has the Holy Spirit, and the others have not. And if a church has not the Holy Spirit it has no real excuse for existence. There are other organizations which can take its place, and society will be none the worse. But having the Spirit and being obedient to the Spirit, there is nothing in earth or hell which can prevent the church from growing.

Second, the early church was a united church. Through the early chapters of the Acts one notes the recurring phrase, "one accord." They were of one accord while they prayed for the fulfillment of the Father's promise. They were of one accord in their daily religious life afterward. In the midst of persecution they were of one accord in their prayers. These believers were of one heart and one soul. They loved the same things, they desired the same things, they were bent on securing the same things, and their spirits were attuned to the same heavenly dominant. It is a beautiful picture of the unity of Christ's followers which has a compelling persuasion upon all who see it. It stands to reason that a united church can do things which a divided church cannot. Here is the reason why so many churches fail to grow, a part are pulling one way and part pulling another. It is suicidal for a church to have factions and schisms. It is the united church which conquers.

Third, the early church had a wonderful fellowship. This grew out of the unity. This fellowship was steadfast. The believers delighted to be with each other. They abounded in hospitality. Their companionship was full of gladness. Their motives were single, they had no ulterior motives. They loved to pray together. It is no wonder that Luke tells us that "great grace was upon them all," that is, they were very attractive. It is the absence of many of these traits which explains the failure of modern churches to grow. The life which is exhibited is not the sort which will win men to it.

Fourth, the early church had an abounding generosity. In the greatness of their love, we are told that they had all things in common. They have been criticised for this communism. But if they erred it was only the impractical exuberance of whole-hearted surrender. There was nothing of selfish calculation about it. All they had was yielded up gladly that Christ whom they loved might be made known. It may be impossible and undesirable to reproduce this state of things, but the great truth which it illustrates so splendidly will never be repealed, namely, that the church of Christ will never grow upon the stinginess of its members. Whatever may be said about the tithe as a method of giving, this much is true; if the old Jewish church with its narrow boundaries, and without a missionary outlook, needed a tithe of the increase of the fields and the flocks for the institutions of religion, then the Christian church with its world-wide activities, and its distinct obligation to preach the gospel to every creature must have more. And when any church brings all the tithes into the storehouse, then there will come such a blessing that there will not be room enough to receive it. Churches have in vain tried to grow upon the stinginess of the membership. It cannot be done.

Finally, the early church was a rejoicing church. They ate their meat with gladness. They praised God in the midst of bloody persecution. The church that can sing in its trials will be invincible. It is the church which moans a dirge, which has a funereal heart, which wins no adherents. A religion of gloom stirs up all the antagonism that is in a healthy man. And if in the very night of his inexpressible agony, just before the dawn of the day of His ignominious trial and death, Jesus Christ could bequeath to His despondent disciples the benedictions of His joy, then there is no reason why a single disciple of His should imagine that an elongated face, and sepulchral tone, and a pessimistic spirit are acceptable to Him, or will win followers for his Master.—Christian Observer.

UNITARIAN CRITICISM OF REVIVALS.

During the Chapman meetings in Boston a Unitarian divine took occasion to flail the revival. He noted that

> "The most conspicuous evil of a revival meeting is its tense and unnatural emotionalism. Morbid and unfit stories are frequently told, the horrors of an after-judgment are dwelt upon and the awfulness of sin is dramatically emphasized—not so much as of Sin—the one great sin of being a child of Adam, depraved and unregenrated. These are methods resorted to, because what the revivalist wants first of all is the tears of repentance; but does God want us to sob our way to His arms?"

It is perfectly safe to say that this learned Boston Brahmin did not attend one of the Chapman meetings, for he would not have heard one morbid or unfit story. If he objects to the revivalist preaching from the text, "The wages of sin is death," or how Felix trembled as Paul reasoned of a judgment to come, the awfulness of sin, and even the "dramatic" emphasis on the realities of eternity, he would be out of place in any revival, and, so far as we can see, out of place anywhere on earth as a teacher of religion, of law, of retribution.

The divine also criticised the parading of religion in a revival, the emphasis it places on faith rather than on life (when did that happen?) and its appeal to fear? He said that "the modern revival couldn't go on but for the question of fear and the panacea of salvation." For that matter there would be no need for a revival, if there were no sin to shun, no hell to fear, no blood that saves, no salvation that revolutionizes. Of course the modern revival deals with fear and its panacea. If there are any Brahmins who have no fear of sin or need of the panacea offered in the heart of the Son of God, they will probably stand aloof and thank God that they are not like the rest of human kind. But the Boston Brahmins are not the first to stand up and thank heaven they are not as other men, in particular as this poor publican, and, thank God, the poor publican, the sinner, has an advocate before the Throne. Who needs salvation may find a salvation that saves.—Central Christian Advocate.

North Carolina Christian Advocate

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IMPORTANT NOTICE.

We are not trying to thrust the Advocate upon any one. We only wish to accommodate any who desire the paper continued. Any who fail to renew promptly, or to notify us to discontinue at the expiration of the time paid for, will surely be expected to pay, and have no reasonable ground of complaint when we endeavor to collect. Notice to discontinue should be sent direct to this office. Preachers are busy and may forget. So we advise that you depend upon nothing but a written notice to this office if you wish your paper discontinued.

A GREAT DAY FOR STATESVILLE METHODISTS.

Sunday last, July 11th, was a great day for our Broad street congregation, and the people generally of Statesville.

They occupied the Sunday school room of the new church after having worshipped in the courthouse over eighteen months. The first exercise of the day was that of the Sunday school, under the capable and consecrated leadership of Brother J. L. Sloan, the superintendent.

This was followed by the sacrament of baptism administered to nine infants by the pastor.

With a seating capacity of about five hundred, the auditorium of the Sunday school was filled with an expectant and rejoicing throng both morning and evening when regular services were held by the pastor.

Brilliantly lighted, elegantly appointed, with all the latest conveniences, there is no handsomer church property in the conference.

In addition to the splendid auditorium of the Sunday school, there are eighteen separate class rooms, besides pastor's study and ladies' parlors.

With an energetic building committee led by as princely and wise a layman as the world of Methodism posseeses, Hon. W. D. Turner, our loyal people at Statesville propose to push to early completion this magnificent plant.

WEAVERVILLE COLLEGE.

We learn with great pleasure that the prospects for an unusually successful year at Weaverville are bright. This is one of the very best junior colleges in Southern Methodism.

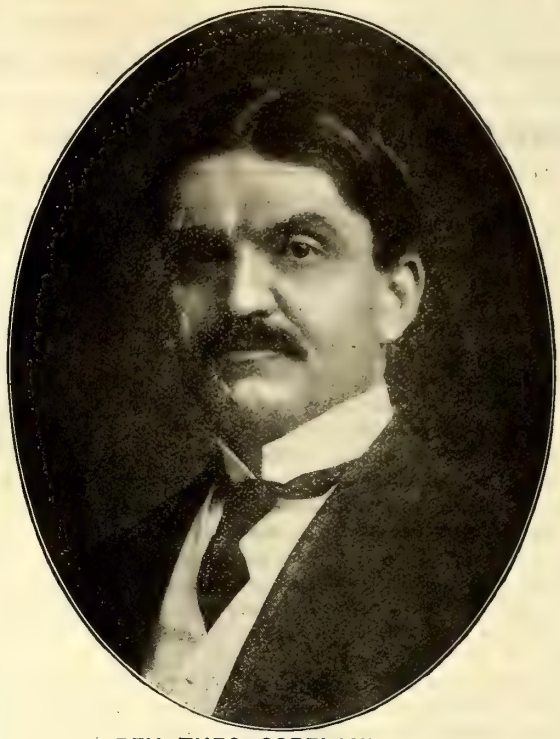
Olin S. Dean has been elected president. He is a graduate of Emory College, has had some twelve years experience as a teacher, and was for the last few years president of Mansfield Female College, Mansfield, La. He comes weith the very highest endorsement, and has taken hold of the work with great zeal and intelligence.

Professor Dominick has been elected to the chair of mathematics. He is a graduate of Wofford and comes highly recommended.

Prof. Joseph Faulkner, of West Virginia, has been elected to the chair of science and history. He comes very highly recommended.

Prof. M. A. Yost will occupy his old chair of Greek and Latin and Miss Lassaphine Reeves will have charge of English and modern languages.

This is a strong faculty and with the electric cars now connecting Weaverville with the nearby city of Asheville this year should mark the beginning of a new era in the history of this excellent instiution.



REV. THEO. COPELAND, D. D.

Rev. Theo. Copeland, D. D., pastor of St. Paul's Methodist Episcopal Church, South, St. Louis, who will aid Rev. R. E. Atkinson, of West Asheville, N. C., in a revival series, beginning the 28th inst.

Dr. Copeland is a distinguished preacher and thinker—one of the most prominent and promising divines of the church, and who is being mentioned as a suitable and probable candidate for the Bishopric in 1910.

R. E. ATKINSON.

MOUNT AIRY DISTRICT CONFERENCE.

The Mount Airy district conference met in our church in Boonville on July 7th, with the preseding elder, the Rev. W. M. Bagby in the chair. After the roll call, Mr. W. M. Wall, of Mt. Airy, was made secretary, and the routine work of the conference was at once begun.

Every pastor was present except Rev. D. V. Price, of Mt. Airy, Rev. T. E. Weaver, of Watauga, and Rev. J. W. Caudill, of Laurel Springs circuit, all of whom were detained on account of sickness.

The reports were generally encouraging and the outlook hopeful. Good meetings at various points were reported, and the preachers and delegates all spoke in a tone of confidence regarding the final outcome of the work for the year.

This district has had the service of two evangelists this year, viz: Rev. Z. E. Barnhardt, of our conference, was last year appointed to this work by Bishop Atkins, and has held a good number of very gracious meetings with the pastors, and Rev. W. T. Carner, an active and useful local preacher, gifted in revival work, has also been active in a number of meetings giving the best of service, and the number of accessions to the church through the ministry of these brethren reaches nearly two hundred, and will far exceed this by the time of the annual conference. But this is by no means all of their work for many have been reclaimed and the membership greatly quickened through these meetings. It was gratifying to hear the good reports which they made.

* * * * *

The conference could not help but be spiritual under the presidency of Brother Bagby, whose zeal is constant and whose aim was to magnify the spiritual without minifying the material side of the church life. At the 11 o'clock hour business and discussion stopped and preaching began and every preacher began and every preacher brought with him beaten oil and gave the people the old gospel in demonstration of the spirit and of power.

Every sermon was a good one and every sincere worshipper was strengthened by the messages of truth which came to us. Those who preached were Reverends W. T. Carner, B. F. Hargett, J. C. Wooten, Z. Paris, D. M. Litaker and W. E. Poovey, in the order named, and the Sunday services were to be conducted by Brother Bagby, with the aid of the brethren who remained over Sunday.

The visiting preachers were Rev. J. C. Wooten, of Trinity College, Rev. H. M. North, headmaster of Trinity Park School; Rev. W. E. Poovey, of Rutherford College; Rev. W. L .Hutchins, of Forest Hill, Concord, and the writer, who represented the Advocate interests.

A good opportunity was given for the representatives of the schools and the Advocate to present these important interests and when the building fund collection was taken, the people really gave more than was asked for.

Mrs. J. L. Woltz, of Pilot Mountain, was also present and spoke eloquently of the work of the Woman's Home Mission Society, of which she is an active and useful leader.

* * * * *

The Mount Airy is now the only district in the conference without a district parsonage, and the matter was discussed and plans suggested for building one and a board of trustees was elected, composed of the following representative business men: E. H. Kochtitzky and J. H. Prather, of Mt. Airy; H. G. Chatham and A. M. Smith, of Elkin; J. B. Horton, of Amantha. T. J. Carson, of Sparta; L. W. Duval, of Jefferson; A. L. Payne, of Rural Hall; Dr. J. M. Turner, of Wilkesboro; R. W. Gwyn, of North Wilkesboro, and S. H. Wilmoth, of Boonville, and when these brethren undertake the work, we feel sure it will be pushed to an early finish.

* * * * *

The delegates elected to the annual conference are S. H. Wilmoth, S. V. Cox, J. S. Stanbury, and Dr. R. E. Flippen; and the alternates are J. S. Bell and T. J. Carson.

The conference next year will be held in Boone.

J. L. Webster, William Foster and W. M. Wall were licensed to preach.

There were no recommendations for admission into the annual conference.

Rev. T. H. Stimpson, a local preacher, who has served as supply and who last winter left us to join the Baptist church, applied for membership, and he was received back into our church in the same relation as a local preacher.

* * * * *

Boonville is an ideal place for a district conference, and the good people there made ample preparation for it. Hacks met the delegates at Crutchfield, a station on the Surry side of the river, and a three-mile drive brought us to the village named in honor of Daniel Boone, who, with his parents, Squire and Sara Boone, came here from Pennsylvania in 1751, and settled in Davie county. I have seen the graves of his parents in Joppa graveyard near Mocksville, in Davie county.

Before Daniel finally went to Kentucky and made himself famous for all generations as a brave adventurous pioneer, he dwelt for a time, in Wilkes on the Yadkin, the Booneville section being then a part of Wilkes. Wonderful changes have come over the country since then and now Boonville is a beautiful, level, cool and shady place to stop on a summer day, the people gracious and lavish in their hospitality, dwell in handsome and attractive homes.

While the Baptists are in the majority there, Methodism is an aggressive and growing force, and our church is flourishing even though the membership is not large.

During the conference all were Methodists, for our Baptists friends helped in every good way to care for the visitors and make pleasant their stay, and when the time to leave arrived, every visitor in his heart hoped some day to see Boonville again and carried away pleasant recollections of the good people and pleasant impressions of the interesting conference.

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Rev. W. M. Bagby, the presiding elder, was altogether at home in the chair and directed the business of the conference in such a way as to give full consideration to every interest without any loss of time. He has done exceptional work on the district during these two years, as is evidenced by the growth of the church in numbers and in the grace of giving.

It is generally regretted that he will retire from the district this fall, for he seems to be the very man for that promising field. He has been in active ministerial work for full thirty-five years, and, since 1883 a member of our conference, filling with great acceptability all grades of appointments, circuits, stations and district, always making full proof of his ministry in that God has

blessed the word he preached in the saving of the people and building up the church in every field he has served.

Feeling the need of a less strenuous life, he will at the next conference ask for a nominal appointment as agent for the superannuate fund, and will as time and strength permit assist pastors in revival work and in communities where he holds meetings raise funds to build homes for homeless superannuated preachers. It is his purpose to set apart a portion of his own possessions for this good cause, so that he will be enabled to say to a congregation that he will give a dollar for every one they raise to build a home, so that these retired ministers may be cared for and made comfortable in old age by the congregations, who thus aid in providing for their shelter. He thinks he can find at least twenty congregations in our conference that will join him in doing this work, and feels that it will be a service which God will bless. All of these he would not feel called upon to contribute to at once, but it is his purpose finally to lay a considerable sum of money upon the altar for this cause to be used entirely within the borders of our own conference.

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Rev. John C. Wooten, a member of our conference, and Professor of Biblical Literature in Trinity College, preached on Thursday night a really great sermon from Acts 11, 21. It made a profound impression and a very competent critic said it was the greatest sermon he had listened to in five years. Brother Wooten is an accomplished scholar, a deeply spiritual preacher, and withal, a magnetic and attractive man, whom to know is to love. No better man could be selected for the chair he fills and for the responsible duties of pastor of a college community. He draws the young men to him and has been able to direct many of them in their religious thought and life.

The institutes which he is holding with some of our pastors in the line of Bible study have been quite profitable, and a stimulus to many who want to know how to most advantageously study the Book of books.

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It was a great pleasure to spend the Sunday previous to the conference, at North Wilkesboro with the popular pastor, Rev. Z. Paris, and preach to his people.

Our church there has grown to be a strong and vigorous body of workers and one of our very desirable appointments. The little church which was built there when the town started is still in use, but the people are seriously considering the matter of a new and modern building, a plan for which has already been agreed upon, and as soon as the money strain is relieved, they will move forward and erect a temple which will be a credit to that growing community. Brother Paris is in high favor with all classes of the people, and they appreciate his ministry, his congregations are steadily growing and there is a fine future for the church there.

Rev. B. F. Hargett, of Wilkesboro station, is doing well and his loyal people are holding up his hands and giving him hearty and general co-operation in his wor. The two towns contain some 4,500 people, enterprising, thrifty and moral.

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After two days in this progressive community, I stopped at Elkin for a visit. This splendid town is steadily growing and no better people are to be found on earth. The writer is specially fond of Elkin, because he spent four happy years there as the pastor, and formed ties of friendship that the intervening years have strengthened.

In 1893, when I first went there, it was a small place, but filled with the very best kind of folks who with energy and faith were working together for the upbuilding of everything that stands for genuine progress. Today its factories and shops and stores and banks and handsome homes and beautiful churches indicate thrift and culture and hig moral purpose. Our new church erected during the pastorate of Rev. H. C. Sprinkle, is one of the prettiest from every view point that I have seen and occupies a prominent and commanding position. The congregation which worships in it is one of the most cultured and devout and generous in all Methodism.

They are well organized, the women are bringing things to pass in their societies; the Light Bearers and the Junior League are flourishing, and the pastor, Rev. D. M. Litaker, has a strong hold upon the community and is a wise and consecrated leader and one of our very best preachers.

A lot has been secured next to the church, and at once the erection of a spacious brick parsonage will begin, and when complete the church property will be ideal in quality and in situation. This visit to the Mount Airy district was a great privilege and I met many dear friends of other days, and enjoyed so much communion with them and the gracious hospitality of those I was permitted to sojourn with. S—.

NOTES AND PERSONALS.

—Rev. L. T. Cordell, of Marshville, is assisting Rev. E. J. Poe in a protracted meeting at Lilesville.

—Dr. Marvin L. Smoot, who has built up a large medical practice in Spencer, has removed to Salisbury.

—Rev. W. O. Davis has been appointed to succeed Rev. J. B. Craven at Main street, Salisbury, and has taken charge.

—Mr. William Allen, a highly respected citizen of Yadkin county, died at his home near East Bend last week, aged 79 years. He was father of Prof. J. H. Allen, of Elkin.

—Children's day was celebrated at Shiloh Methodist church, near Wadesboro, last Sunday, and Mr. John W. Gulledge, of Wadesboro, was on the program to deliver the address.

—At the Young People's Missionary Conference at Montreat last Saturday, Dr. W. H. Park, of our China mission, said: "If I had a thousand lives to give I would give them all to China."

—Rev. F. L. Townsend, of Lincolnton, celebrated his birthday last Tuesday evening by giving an his birthday last Tuesday evening by giving an ingregation, at which refreshments were served.

—Mr. H. G. Chatham has moved his family to Roaring Gap for the summer. Also Mr. A. M. Smith and Capt. G. T. Roth. Others of our citizens will go there this week or next.—Elkin Times.

—The Methodist and Presbyterian congregations of Albemarle, will hold joint evening services alternately each Sunday during July. This is a good thing, and it would not hurt to extend the plan through August.

—Rev. W. M. Bagby, the presiding elder, has appointed Rev. B. M. Jackson to the pastorate of Creston circuit, vice Rev. A. W. Roten, who resigned. Brother Jackson is a good man and an elder in the Methodist E. Church.

—Rev. L. T. Cordell will go to Lilesville tomarrow to assist in a protracted meeting. The pastor at Lilesville, Rev. E. J. Poe, will fill Mr. Cordell's appointments at Gilboa, Peachland and Marshville next Sunday. No preaching at Gilboa Saturday.—Marshville Our Homes.

—Prof. F. W. Kraft, of the music department of Greensboro Female College, has been elected a colleague of the American Guild of Organists, an organization composed of some of the most distinguished musicians in America. Only persons of rare musical ability are admitted to membership.

—Rev. W. O. Rudisill, of Boone, after attending his district conference at Boonville last week, went to Charlotte by invitation to preach last Sunday the opening sermon in the new church at Chadwick, of which he was the former pastor. Brother Rudisill is one of our promising young preachers.

—The Gastonia Gazette, of July 13th, announces the death of Miss Mary F. Atkins, eldest daughter of the late Prof. B. E. Atkins, and sister of Mr. J. W. Atkins, editor of the Gazette. We will have fuller account of this beautiful life in a later issue. Great sympathy is felt for this doubly bereaved family.

Prof. H. M. North, of Trinity Park School, Durham, recently assisted Rev. Z. Paris in a gracious meeting in his church at North Wilkesboro. His ministry was effective and did much good. Prof. North is a son of the sainted Dr. John W. North, who was for many years one of the leading preachers of the state.

—In a very complimentary reference to Dr. Gilbert T. Rowe, pastor of Central church, Asheville, the Stanley Enterprise announces that he will begin a series of meetings in the church at Albemarle on Monday night after the first Sunday in August. Dr. Rowe was formerly pastor in Albemarle, and is much loved there.

—Prof. Eugene C. Brooks, of Trinity College, and editor of the North Carolina Educational Journal, delivered a very fine address at Boone before the Appalachian Training School last week on the aims and purposes of our schools. The Watauga Democrat says the address was much appreciated and that the speaker will ever receive a warm welcome to that section.

—Miss Elizabeth Crawford, daughter of the late Rev. L. W. Crawford, graduated in June from the Washington City Normal School, Washington, D. C. Miss Crawford's standing in her class was so high that she was appointed to a position in the Washington city schools at the first meeting of the board of education. Miss Crawford's specialty is that of kindergarten work.

—Prof. H. A. Hays, superintendent of the Children's Home, called on Friday, on his way to Winston where he goes to assume formal charge of the institution. Professor Hayes expects to throw into this work the best of his life and we confidently xepect for him great success. We bespeak for him the co-operation of all our people as well as their constant prayers for him in this great undertaking. He will need both.

—Rev. Dr. W. F. McMurry stopped over in Statesville Monday July 4th, on his return from Charlotte to Louisville. He preached for our congregagation in the courthouse at 8 p. m., and delighted all who heard him. Taking a lesson from the 22d chapter of II Kings, we drew therefrom many useful and beautiful truths. He expressed himself as very much gratified with the magnifiicent church building now being pushed to completion.

—Rev. W. L. Hutchins, of Forest Hill, Concord, called on Friday of last week, returning from a visit to Yadkin county. He reports things in very satisfactory shape at Forest Hill, there having been 64 additions to the church since the last annual conference. The recent meeting conducted by Rev. E. C. Glenn resulted in 26 accessions to the church. Brother W. R. Odell has the Sunday school in fine shape, there being now an attendance of about 350.

—We learn with deep regret of the death of Mrs. George Meador, of Rockingham county, which occurred on Tuesday, July 6th. Mrs. Meador was, previous to her marriage, Miss Sallie C. Fife, daughter of Mr. W. W. Fife, and sister to Evangelist W. P. Fife. She was born in Newbern, N. C., in 1853. Her father moved to Thomasville, N. C., in 1865, where she made her home until her marriage to Mr. George Meador in 1881, after which she came to make her home with her husband near Reidsville.

—Rev. John C. Wooten, who fills the chair of Biblical literature in Trinity College, held Bible study institute for Rev. J. E. Thompson, the pastor, in Washrington Street church, High Point, two weeks ago, which was well attended(and he delivered a series of addresses which made a fine impression upon the good crowds which heard him. Last Sunday he preacher for Rev. G. D. Hermon in Gastonia, to be followed by a three days' Bible Study institute, and embracing the 4th Sunday in July, he will conduct one in Broad street church, Statesville, of which the Rev. Harold Turner is pastor.

By an oversight we failed to mention last week the death of Mrs. Catherine Kilgo, mother of Rev. Dr. John C. Kilgo, which occurred at Blenheim, S. C., on Saturday, July 3d. She had been an invalid for several years, and was eighty-two years old. She was one of God's elect women, having spent the majority of her years as a Methodist preacher's wife. Her husband was Rev. J. T. Kilgo, of the South Carolina Conference, who died several years ago. A host of friends will sympathize with the bereaved ones. As the wife of an itinerant Mrs. Kilgo did faithful work in several charges in the bounds of the Western North Caroline Conference, where she is well remembered by some of the older people.

—We learn with sadness of the death of Mr. Louis L. Thomas, which occurred last week. Mr. Thomas was a great friend of the Advocate, and for many years did special work in collecting and soliciting subscribers for the paper. The Thomasville correspondent of the Davidson Dispatch says: "The remains of the late Louis Loftin Thomas, eldest son of the late Hon. J. W. Thomas, founder of Thomasville, were buried in the family plot, from the residence of his daughter, Mrs. J. A. Morris, Thursday afternoon. Mr. Thomas was born December 18, 1818, and was in his 91st year. He was married to Miss M. M. Burney in 1844, she dying a few years later, and in 1869 he was married to a Miss Clark, of Virginia. To the two unions ten children were born, six still living: Mrs. Flora E. Curry, who is now in Sweden; Mr. F. E. Thomas, of Wedgefield, S. C.; Mr. W. B. Thomas, of Havana, Cuba; Mrs. Nettie V. McIver, of Winston-Salem; Mrs. W. F. Ussery, of Dothan, Ala.; and Mrs. J. A. Morris, of Thomasville. The funeral services were held at the residence by Rev. Parker Holmes and he was buried with Masonic honors."

Correspondence

OUR GEORGIA LETTER.

By Rev. George G. Smith.

The man who says that the enemies to evangelical faith, are not many and mighty, and that this is no time for anxiety, is either blind or worse. The man who calls him who tries to awaken the church to its perils, a croaker, or a crank, or a pessimist, or righteous overmuch, is, if he is honest, sadly mistaken, and if he is merely trying, like Mr. Carnal Security in the Holy war, to lull to sleep, is a sad hypocrite. The Savior, warning against being off our guard, against making no provision against the coming of the strong man, against letting the oil run low and the lights grow dim, and against allowing care and wealth and pleasure to choke the growing plant, shows what was then, and the warning of the apostles against the foes to our faith, and their urging those to whom they wrote to be well armed, and to be ready to stand solidly for the faith delivered to the saints, were timely then, and are timely now. I have feared and I do fear the enemies of our faith, who are so malignant and so insidius and so strong and numerous, but it would be simple folly and mere cruelty to call attention to the danger, and not to point out the way of defense.

There has been no change in man's need, or in man's character since the days of the apostles. And what dangers menaced man then menace him now. The letters of Paul are as well suited to us, as they were to the Romans, or Gallatians. They needed to be established then; we need to be established now. The age is not more an age of unrest than the ages which have gone before us. We have merely old foes in new forms, and the old enemies appear in new places. Faith has fought its way from the beginning. It found identically the same foes in Rome it finds now in Georgia and North Carolina. It found in the Reformation the same proneness to instability and to new forms of hersy which we find now. Christian Science, Theosophy, Unitarianism, Universalism, Rationalism, Formalism, Anti-nomianism were in existence in some form when Luther and Calvin and Crammer were the reformers.

The apostle in his letter to the Romans tells of the danger and of how to meet it. We are to look to God, and His word. I have never had any very great alarm for evangelical Christianity as long as its defenders cling to the word of God, but when rationalism and higher criticism began their assaults against the book, and those who had promised fealty to it began their assaults upon it, then as far as they were concerned I knew the end was nigh. These apostates who have trampled under foot the blood of the covenant, and done despite to the Spirit of Grace, did not in the beginning cooly decide on ministerial treachery. They did not join conferences with the design of destroying Methodism. They did not join the churches with any really evil aim, but they relied upon their own acuteness and their worldly wisdom and fell into the snare. God alone can protect from Godlessness. The word he has graciously given and preserved is the means he uses for our establishment. The best protection against unbelief is the careful, prayerful study of this wondrous book. What we call creeds are worth only so much to us, as they give us what that word says.

For many ages the church has recognized as giving in its simplest form what the word teaches, the Apstle's Creed. It came from the Bible, and its every article is supported by it. The societies called churches find a base of union in this simple formula. When one finds himself in a Methodist church, and cannot say "all this I steadfastly believe," he is in the wrong place. For centuries this has been recognized in the epitome of the teachings of God's book. There are very many things which are doubtless true that are not in that creed, but there is nothing in that creed which is false.

In an article signed by the writer from New Orleans, published in the Wesleyan Christian Advocate, under the caption, "Has it Come to This?" the writer repudiates the creed, and says that the most gifted of the preachers do, but are afraid to say so. If one would stand firm against the assaults of unbelief, let him simply take that creed and hold to it. It does not say too much, it does not say too little.

The articles of religion as we have them were the growth of over a thousand years. When the final revision of them as being what the Bible taught was made by Mr. Wesley and accepted by our fathers, the 39 articles from which they were drawn, were abridged to 24. They are by a general concensus obligatory on all Methodist preachers. Up to a few years past no one has ever asserted the right to negative them. but I am sorry to say that there are leading laymen and preachers who now do not believe they are unfaithful to their vows when they calmly discard them. They are, however, consistent in so far as demanding a new statement, which, if it does not leave the articles out, will introduce other formulas which they can accept.

The great wisdom of our fathers is seen in that only the absolutely fundamentals which they thought the Bible taught was demanded. There was much they believed which they were not willing to make articles of faith.

With these well established bulwarks against unbelief the assailed Christian will be only secure against being conquered when God Himself by His holy Spirit comes to his rescue. The sad departure from the faith among us has often resulted from reliance on the vigor of intellect and the astuteness of reason, and not on humble prayer and perfect trust in God. There are times when all we have learned, when all our experience, all our will seems to fail us and the waves of unbelief overwhelm us, when we can only cry, "Lord, save or I perish," but we can always be sure He will save. God only can protect us from our many foes. There are many arguments we cannot answer; many questions to which we cannot reply, and if we cannot say, "I know that 'once I was blind, but now I see' ", we cannot meet the attacks made on us. God gave us the Bible, but God sends his Spirit to bring the things to our remembrance, which secures us against defeat. He is able to establish us, and he is as willing as he is able. None shall pluck us out of his hand if we cry to him for protection.

The church is in peril. There is no doubt of that, but God is with it still. There is no doubt of that, and if so, we shall overcome.

TRIBUTE TO A PREACHER'S WIFE.

Julia Emma Gibbs was born in Burke county, N. C., February 5th, 1850, and died in Hookerton, N. C., June 17th, 1909. She was a daughter of the late Joshua Gibbs, a prominent citzen and one of the leading Methodists in his community in his day. She professed faith in Christ and joined the M. E. Church, South, at Obeth church when about 14 years of age, and lived a beautifully consistent Christian life from that time until she was called from the church militant to the Church Triumphant.

She was happily married to Rev. M. D. Giles, of the North Carolina Conference, in the year 1876, and for tweny-seven years was the trusted counsellor and faithful helpmeet of this consecrated itinerant Methodist preacher, sharing his joys and sorrows, enduring all the trying experiences incident to the itinerancy; never murmuring or complaining at the hardships and privations incurred by long moves and meager salaries, but gladly and cheerfully went where duty called, implicitly trusting God for guidance and strength to meet the demands made upon her for service, and no doubt but in that Great Day many will rise up and call her blessed because of the unselfish service she gave to humanity in the name of her Lord. Heaven's choicest blessing upon the faithful wives of the itinerant preachers, for there are no greater heroines to be found anywhere, and none will be accorded a more glorious heritage hereafter when the awards of merit are distributed by the Judge of all the earth, who will reward every man according to his works.

To this union there were born eight children—two daughters and six sons, all living, and all were with her during her last illness except one son, who lives in California. She was seriously ill for several weeks and everything was done that loving hands could do to relieve her suffering and bring her back to health again, but her time to go had come and she met the issue with the same courage that she had displayed in all the trying experiences of her earthly pilgrimage. She had a strong desire to live and made a heroic fight for her life, but expressed a perfect readiness to go if it were God's will. She stated to her eldest son, just before she died that she was very weak and one foot was in the grave, but that angels were waiting to take her up to be with God. When the end came she peacefully fell asleep in Jesus without a struggle. She leaves a husband and eight children, besides a host of relatives and friends to mourn her departure. Her remains were brought back to the old home church for burial, where in the presence of a large concourse of relatives and friends the funeral services were conducted by the writer, and her body was laid to rest in the old church yard to await the resurrection of the just. Peace to her ashes, and the blessings of the Lord be upon the bereaved family.

"Asleep in Jesus! Blessed sleep,
From which none ever wakes to weep."

H. H. JORDAN.

OUR GENERAL SUPERINTENDENCY.

"Bishops in Absentia."

The general superintendency of the Methodist Episcopal Church is unique—that is, without equal in kind and excellence. There are twenty general superintendents, having equal legal authority throughout our connection—that is, each of the twenty may exercise episcopal authority anywhere. But in fact, each exercises authority at one time within a limited territory. Two bishops can not administer in the same territory at the same time. There is an unwritten law that limits each bishop to certain conferences for a certain period and no one presumes to go beyond the bounds. There can be, therefore, no conflict of authority. The assignment of a bishop to a given conference does exclude the authority of every other bishop for the time being. While it is true that every bishop may have authority everywhere, it is also true that no bishop exercises authority everywhere at the same time. The system has shown itself not only eminently practicable but wonderfully successful. Under it the Methodist Episcopal Church has made such progress as has not been equalled by any other denomination in America. The very fact that our bishops administer at different periods in all parts of the land gives them a breadth of knowledge such as cannot be secured by a diocesan episcopacy. One of the great advantages of the system is that it usually gives to to each conference a new president annually, which renders possible the righting of wrongs that may have been perpetrated the previous year and that might be perpetuated if the same bishop presided year after year.

The presence of a new bishop annually works to the advantage of the preachers as a body and as individuals. A judge is not supposed to be incapacitated to preside at the trial of an important case because he is not acquainted in advance with the issues. He is supposed to be familiar with the law, capable of comprehending the issues involved and of determining the value of the testimony. A bishop is supposed to understand the polity of the church and to be capable of weighing and placing proper value on evidence submitted. Every preacher may present his own case, if he so desires, and every district superintendent is familiar with the conditions of the pastoral charges and the ability and capability of the pastors under his supervision. If a bishop should spend a whole year in the bounds of a conference, he could not be as familiar with the pastors and charges as are the district superintendents. If bishops, in order to wisely administer, must become personally familiar with the pastors and charges, then it would be necessary to have at least a bishop for each annual conference, and even then it may be doubted whether his knowledge would be as accurate and complete as is possible under the present system.

Continuity of administration is important, but not continuity of administrator. Continuity of polity is secured by constitutional and statutory law. Although the same bishop rarely presides at the same conference two years in succession, the polity remains the same and the essential unity of the episcopacy is maintained, though the units may differ widely in taste and temperament. The law requires our bishops to "travel throughout the connection at large" and "to oversee the spiritual and temporal business of our church," and these things have been done with commendable zeal and superior wisdom. There may have been failures in a few instances, but as a whole our episcopacy needs neither apology nor defense. The unparalleled success of the church under our itinerant general superintendency is the impregnable defense of the system. From the days of Asbury until now our bishops have given to the church magnificent leadership, and whoever underrates or be-

littles that leadership to pronounce it a farce only reveals his incapacity to appreciate the men who have filled the office as well as their splendid achievements.

Occosionally a General Conference attempts the impossible task of blinding an itinerant general superintendency with a diocesan episcopacy. Such an attempt was made in 1888, but a few pointed questions raised by Bishop Merrill so thoroughly punctured the proposed plan that it fell flat. Another attempt was made at Baltimore in 1908, but the bishops have not put it into operation for the reason that it is not only impracticable but impossible. Just as we have failed to blend an itinerant pastorate with a settled pastorate by removing the time limit, leaving us with the weakness of both and the strength of neither, so with all attempts to blend an itinerant general superintendency with a diocesan episcopacy fail, leaving us at best with a hybrid system at once illogical and unworkable.

Under our system bishops must necessarily be absent at times from the conferences of which they have charge. Any attempt to show that a bishop can at the same time be absent from a conference and present is so absurd that the wonder is that anyone should stand for it. Even telephones and telegraphs cannot make him present when he is not. In fact in the bishop's absence the district superintendent has charge of "all traveling ministers," and he has the legal authority "to change the appointment" of ministers in his district. A bishop in absentia may have a legal right to arbitrarily change appointments in a given conference or district, but if he is wise he will make the change through his legal representative, the district superintendent. Nor will the district superintendent make a change without consulting the bishop, except in cases of "extreme necessity." It is only necessary that bishops and district superintendents shall exercise their prerogatives in a brotherly, sensible manner to make our system work smoothly, harmoniously and successfully. Of course bishops will consult each other, when practicable, before making important changes or taking unusual steps in administration.

No system of church government has yet been devised that is perfect, nor is it at all probable that there will be. But taking all in all, the Methodist Episcopal system is the equal if not the superior of any that has yet been devised. What is needed is that our system shall be worked, not tinkered.—A. B. Leonard, D. D., in Northwestern Christian Advocate.

TRIBUTE TO A WORTHY LIFE.

Dr. John F. Foard was born in Rowan county, N. C., 9 miles west of Salisbury, April 12, 1827, and died at Statesville, N. C., May 11, 1909, in the 82d year year of his age.

Dr. Foard was a members of a prominent Rowan county family and was related to a number of people now living in that county. He studied medicine when a young man and prior to the civil war, practiced his profession in Rowan county. He lived at Newberne for a time just before and just after the civil war. Later he moved to Iredell, and was for many years a resident of the Olin community. About 15 years ago he moved to Statesville and this had since been his home.

Dr. Foard was married to Miss Laura McConnaughey March 25th, 1847, and to them were born six children, two sons and one daughter surviving. Dr. Foard's wife preceded him to the heavenly home five years ago.

Dr. Foard took much interest in public affairs, and was well posted on current events. He wrote much for the newspapers and was the author of several pamphlets.

Dr. Foard was a prominent, loyal, faithful member of the Methodist Episcopal Church, South, took great interest in church affairs and was for years an active official of his church. The Race Street Methodist Episcopal Church felt they lost an indispensible member.

The history of such a life needs no comment. Though no words were spoken, no line written, this character and life would be immortal. What is most important to say, if the writer could utter it, I feel must be imperfectly said.

The qualities that make up true nobleness of nature conspicuously appeared in him, and they were real, not feigned. Honest, generous, unassuming, trustful and trusty, making more of being right than of being popular. The Bible was ever with him. The Book of books—its pages illuminated his understanding, brought his whole being under the power of its truths, and into unison with its spirit. In prayer he met God face to face, enabling him not only to teach religion from his heart, but he knew it to be such.

His long life work was always peerless. His superior not to be found in the church. It does seem remarkable, conscious to the last, no mist, no shadow or a cloud lingered about his setting sun, and the radiance still lingers to cheer you and me. There was no struggle, it was all we could have wished.

"How sweet the hour of closing day,
When all is peaceful and serene,
And when the sun with cloudless ray,
Shades mellow o'er the scene!"

Such was Dr. Foard's parting hour, so peacefully he went to rest. Like the folding of a flower, now radiant among the blest.

H. H. ROBBINS.

LAY LEADERS—THE MEN OF SOUTHERN METHODISM.

The word Leader is very suggestive. Chairman implies sitting down. President carries with it the idea of bossing, but leader refers to one who is going. A man who knows how to do it and who can be followed.

Leaders are needed almost everywhere. Often a statement is made by brethren like this: "We are waiting for district conference or for some meeting to find out what to do." An up-to-date district or church leader in any community would soon banish much talk and substitute intelligent work.

I am grateful for the response the brethren have made to my request for a list of their church leaders, and believe we ought to thank God and take courage for what has been done, but we have just begun this work.

This is a day of experts. In almost every line of work men get together and swap ideas and take instructions in order to do their work in the most up-to-date manner.

The man who can do a thing a little better than any one else is the man who gets the job.

The man who can tell it better than any one else is the man we wish to hear talk.

Our work as lay leaders for God and His church is no exception to the rule. It should be done in the best manner of which we are capable.

There are those at the head of the great Laymen's Movement who have felt the force of this and are trying to meet the need so that busy business men can get the help they desire. The Southern Laymen's Council of the Laymen's Missionary Movement made up of the officers of the Baptist, Presbyterian and Methodist Laymen's Movement have arranged for three meetings for the purpose of training leaders.

One at Hot Springs, Ark., August 10-11-12.

One at Monteagle, Tenn., August 13-14-15.

One at Montreat, N. C., August 17-18-19.

Reduced rates will be given to all those who wish to attend.

Brethren, nearly all business men take a few days summer vacation, and here is a fine opportunity to use your vacation in touching the leaders of your own and otner churches in social fellowship and Christian training that will enable you to get a blessing and take it home to bless others.

These meetings will not be speech-making occasions only. What we need now is to learn how to do it and how to tell the other fellow the best way to do it also.

Among the topics for discussion are the following:

1. The principles which should guide speakers in the public presentation of missions. Things to avoid.

2. The value of a definite objective. What constitute proper objectives. What official action should be taken by Men's Missionary conventions.

3. The value of a comprehensive presentation of the missionary situation. What are the outstanding facts that should be represented Best source of information. What kind of information is most useful.

5. Methods of missionary finance to be recommended.

6. The value of deputation work among congregations.

7. Missionary literature. What is most useful. How circulate.

8. The value of maps, charts, mottoes, etc.

9. How to enlist and use laymen as missionary advocates.

10. The spiritual value and results of a missionary awakening.

a. To the individual.

b. To the church.

c. To the nation.

11. Is it the duty of the church of our generation to undertake to evangelize the world?

These will appeal to every man who wishes to know how to do better work.

Lay leaders, can't you meet me at one of these conferences. Write me for further information if you need more.

W. B. STUBBS.

DON'T GRIP THE THORNS.

A novice, working among prickly plants, noticed how deftly the Scotch gardener handled them, and commented upon the fact. "Aye, there's many a scratch ye get at the first," answered the old man, "but if ye're canny, ye soon learn not to grip the thorns." It is a lesson of life as well as of gardening. The prickly, disagreeable things are plentiful; the uncomfortable happenings, the little slights and offenses, the cross-grained tempers, and unreasonable words, are everywhere pushing themselves into unpleasant notice, but it is not necessary to "grip" them. There are those who do that all their days, and go about in a continual state of hurt, soreness and complaint. He who is "canny" will learn to put them aside with light touch and for the most part avoid their sting. They are not worth taking seriously enough to bring torn hands or hearts.—Ex.

MAKING SURE OF TODAY.

Duty done today is better than duty planned for tomorrow. The man who thinks most of tomorrow's accomplishment is not likely to take care of tomorrow when it comes. The man who gives himself unreservedly to the doing of today's tasks is the better fitted to do as well for tomorrow's when they are at hand. Today is the only day in which we are sure of having even the opportunity to work. And if more opportunities come, the year's record, when it is past, is going to be secure if each day in the year has been secured as it came. The newspaper man's creed, "one scoop today is worth two prospects for tomorrow," is a good creed for the followers of One who said, "Be not therefore anxious for the morrow."—Our Messenger.

COMING OF WORLDLINESS.

When one who has been an earnest Christian becomes worldly the change is not ordinarily, sudden. The process is like the coming of blindness caused by cataract. A month after the growth begins, there may be no noticeable diminution of vision. Perhaps, after long months, or even years, the darkness comes. But unless the cataract is removed, blindness is sure; and when it comes it is as terribly real as though the light had been shut out in an instant. When the Christian permits the world to drive God from his heart, the change may come slowly, but it is dreadfully sure. —Selected.

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This is an old-school exclusive Savings Bank ---does nothing but a Savings Bank business. It has $3 in actual value back of every dollar of its deposits.
Coupon Certificates of Deposit, issued in amounts of $100 and not over $3000.

WRITE TO-DAY FOR BOOKLET AND FULL DETAILS

Home Savings Bank
GREENSBORO, N. C.

From The Field.

Franklin District Notice.

It is important that all applicants to the Franklin district conference for license, admission on trial, and recommendation for orders, should arrive at Haysville, July 28th, prepared to meet the committee on examination on the following day.

M. F. MOORES,
Chairman of Committee.

Morganton District Notice.

The district meeting of the Woman's Foreign Missionary Society of the Morganton district will be held in Morganton, July 21-22, beginning Wednesday evening at 8:15, with a sermon by Rev. R. M. Hoyle.

We expect each society to send their president and a delegate.

MRS. W. F. WOMBLE,
District Secretary.

Franklin District Notice.

The Franklin district conference meets at Hayesville, July 29th. Will all the preachers and delegates of the district please write me how they are coming, whether by private conconveyance or on the train to Murphy, N. C., and all who expect to visit our conference please write me also.

J. J. MATNEY,
Hayesville, N. C.

Our Theological School, Kobe, Japan.

This school of the prophets is steadily growing, now having 25 students in attendance. This, too, after sifting and refusing several. Many of these young men will compare favorably with our American young men. Besides classroom work, they are earnestly engaged in teaching in Sunday schools, and preaching in the several chapels that have been opened in and around the great city of Kobe-Hiogo.

The new theological hall which is to be built at a cost of $12,000.00 by the good laymen of Richmond, Va., is very much needed and will enable us to realize still larger success and a better quality of work. To you people in America with your costly churches, school buildings, etc., $12,000 may look very small, but to us it is a large sum, and we are both grateful and delighted over the prospects.

J. C. C. NEWTON, Dean.

Canton.

Some years ago I saw an article in the Advocate stating that the preachers should not write about their poundings. Since that I have noticed the reports of these have been fewer than formerly. Have they been less frequent at our parsonagse or have the brethren taken the advice of the writer of that article and ceased reporting them? I think the reason lies in the latter. Since I came to Canton January 1, of this year, the people of my congregation have had two surprise parties at the parsonage and loaded the larder with the goods of the land. In addition to this there has hardly been a Saturday of the year that some good woman has not sent in the supplies of the Sunday dinner, and why should a minister not mention these things?

Was Christ in error in reporting the acts of kindness shown him? Then surely we may speak of that which his saints do for us who speak His glorious message. I only regret that I as His earthly representative, am not more worthy of the many acts of kindness shown me in His name. But I am glad that He said that they who do these things for His disciples because they are His shall have full reward in His kingdom, and that ministers of His all over our land receive these tokens of the love of the people, not so much through their personal regard for the man, but because they are ministers of our Lord Christ. It shows that the world is drawing nearer the Christ.

So these lines are given in gratitude to the people and to God.

L. B. ABERNETHY.

Shelby District Conference Notes.

The unusually full and interesting account of this annual gathering given to Advocate readers last week by our assistant editor makes a long article from the secretary entirely unnecessary.

The recent session was the forty-fourth and the nineteenth since its connection with the Western North Carolina Conference, and was characterized as one of the very best in our history.

The answer to the minute questons showed that the district is in good condition and in some places larger things are being planned than have hitherto been considered practicable.

The spiritual state of the church is certainly not less satisfactory than heretofore. Some helpful revivals have been conducted and where it has not yet been done, this work will very soon be taken up by the pastors in the hope that many will be restored and large numbers added to the church.

The district stood eighth last year in the number of accessions on profession of faith. We ought to make a better showing at our next annual conference.

As to missions only a comparatively small number of charges have raised their assessments, but most of the others have taken subscriptions covering the amount asked for and it is the prevailing opinion and earnest hope that the Shelby district will fall behind in nothing which the conference expects of her.

Ours, as is well known, is the banner mill district of Southern Methodism, the music of the looms being heard in more than eighty cotton factories. It is significant in this connection to observe, that we have in all this territory but six mission charges and these are receiving a smaller appropriation than any district in the conference except one. This means that our people are prosperous and appreciate the gospel. After all has been said about our mill charges it remains that as a class, the people composing them, according to their ability, are the most liberal we have in the whole church.

To meet the growing demands in these communities one new station paying a good salary will be made at once, and another at the approaching annual conference.

Mrs. J. C. Smith, of Shelby, and Mrs. B. E. Morris, of Gastonia, presented the women's work in the district. These good, faithful women are doing valiant service for the church and will do more when given an opportunity.

The Laymen's meeting Friday afternoon was well attended and helpful. Mr. J. S. Martin, of Shelby, one of the "originals" in this district, presided. Strong and inspiring addresses were made by Messrs. J. S. Martin, G. W. Wilson, W. J. McKay, J. A. Anthony, and others.

When the effect of this movement is felt in every pastoral charge of the district there will be a mighty stride forward. In addition to the sermons and addresses referred to by the assistant, the sermon of Rev. R. L. Davis, superintendent of the Anti-Saloon League on Friday night deserves special mention. We have not heard at any time a "more powerful sermon on law enforcement."

Saturday morning the school men were given right of way. President McKay and Professor Poovey had many encouraging things to tell us about Rutherford College. Dr. Weaver brought a message from Davenport and the new president of Weaverville College, Prof. O. S. Dean, made his bow to the conference. To say that Professor Dean made a most favorable impression is putting it mildly. Given the proper prayerful attention they deserve by the pastors, and all our church schools will overflow and demand more room.

It is hardly necessary in closing to say that our presiding elder is in high favor with his preachers and their congregations and is doing excellent work. Too far this pencil has wandered—it must stop here.

J. FRANK ARMSTRONG.

REPORTS.

Report on Spiritual State of the Church.

Whereas, the kingdom of our Lord Jesus Christ is essentially a spiriual kingdom, and finds its real home and field of operation in this world in the soul of man, and

Whereas, our beloved church, born in an age of formalism and cold ceremonialism has from the first laid special emphasis on the establishment of this kingdom in the heart in a conscious conversion of the individual, believing that only in this way does man realize his highest possibilities, and come into right relationship with God and his fellowman, and is empowered to work out his own destiny through divine help in the great struggle against the world, the flesh and the devil, and

Whereas, there was never an age when the enthronement of the Son of God in man was more needed than in this age of unparalleled struggle for wealth and social position, of high intellectual development, and desperate resistance of the powers of darkness against the kingdom of our Lord and his Christ; therefore be it

Resolved 1. That we learn with joy that our people still cling to the doctrine of the new birth, the witness of the Spirit, and the Spirit of God reigning within, and that there is everywhere manifest a hungering and thirsting for this blessed experience.

Resolved 2. That we hear with joy also of new born souls recently led into the kingdom of his grace, and of the many plans now being projected by our preachers and people for a great revival campaign in the name of our divine Lord.

Resolved 3. That we gladly welcome every method or movement calculated to bring our people into this higher life, whether that movement be a more diligent Bible study, a more determined stand against alcoholism, and all other temptations that appeal to man's lower nature, a more earnest effort in revival services, praying fervently that God may richly bless every means with the presence and power of his Spirit to the betterment of man and to the glory of his name.

F. L. TOWNSEND,
F. L. HOFFMAN.

Report of Committee on Missions.

Your committee on missions beg to submit the following report:

The reports of the preachers in charge show eight pastoral charges which have no woman's missionary societies. However, most of these charges have one or more of their Sunday schools organized into missianory societies. On the remaining twelve charges there are about twenty-seven missionary societies, of which only seventeen are strictly speaking Woman's Foreign Missionary Societies.

Two charges in the district are supporting a missionary each in foreign fields.

The outlook is hopeful for the payment in full of all the missionary assessments.

We rejoice in the progress which has already been made, but we must press the claims for the speedy evangelization of the heathen until all our membership has been organized for the accomplishment of this work, and every pastoral charge has at least one representative in the foreign field. A lower ideal is little short of treason to the kingdom of God.

G. D. HERMON,
Chairman.
R. L. DURHAM,
Secretary.

The Fourth of July as Celebrated in Chicago University.

The North celebrates the 4th of July different from what the South does—different in quantity and quality. Here there is more of it; more exhaustive and exhausting, more snap, pop, and bang to the business. It makes a Southerner feel that Christmas has come when the fun and firecrackers get into everybody's way. To give you a bit of notion how exhaustive it is, and was especially here in the University of Chicago, listen to this, after the shouting and the noise were done: "Oh, my throat and tongue are tired!" So spoke a young lady from South Carolina. A woman's tongue tired! Since Eve talked to the snake till now was such a thing ever heard of before? That's how they celebrate here.

The University of Chicago is getting to be quite a rendezvous for summer students from the South. Georgia alone has about thirty students here. Then there are large numbers from Texas (I heard 109 came in on one train), and from Alabama, Mississippi, Florida, Tennessee, Kentucky, Missouri, Virginia, West Virginia Oklahoma, North Carolina and South Carolina, have large delegations, but the surprising thing is that the South has so many here. There are, it is said, about 4,000 in all.

The fourth was a cool, damp day here, but this did not cool or dampen the spirit of the occasion when it came to celebrating the day. Into the great hall the students gathered in groups by states, placing their flags on high as a center and rallying point. Each state was supposed to give a "stunt." State yells and airs were sung and shouted long and lustily. New York struck up in celebrating in song the glory of the Empire state. Thereupon other states gave their yells to attract attention, and sang with ringing voices rollicking and rhapsodical melodies suitable to the several states. After a bit the South broke loose with a burst of songs and yells that almost stunned the spectators and made them stare in silence. Oh, how the South can shoot and shout! New York started "America;" the South joined in heartily. Then a thundering tide of yells thrilled the air. First and foremost and fiercest of all the shrill and shivering shouts was the storm and whirlwind of screams that shook and splintered the air when the two Carolinas together took up their state "stunts." If

Continued on page 10

The Epworth League

CONDUCTED BY

Rev. R. E. Atkinson, West Asheville, N. C.

If you desire to have your League succeed, make the work of the same a business. Put business methods and sense into it.

We shall be delighted to see you at the Waynesville district League conference, July 26-28, in West Asheville. Come prepared to give as well as receive.

Are you planning for a district League conference in your district? Let's make the next few months a season of enthusiasm; then go home to our individual field and bring something to pass. We must not only seek to make leaders for the future but we must endeavor to cultivate the youth for essential and important work in the League. We must have an eye to leadership. Something similar to the normal class in the Sunday school.

Don't fail when you go to your district conference to speak a word for the League. We hope the pastors will give a statement concerning the League work in their various charges and the committee on League work will take notice and make a good report.

The West Asheville Senior League is now studying the League Series Course—a course of inestimable worth. Price 50c. for the dozen copies. Order from Smith and Lamar, Nashville, Tenn.

We note with much pleasure the following from the Henrietta and Caroleen charge correspondent: "A senior league has been organized at Henrieeta. Mr. Walter L. Fanning, one of our most consecrated young men is president. Mrs. Ida Hinsdale is superintendent of the junior league."

No doubt Brother Fanning will see that his league will be a part of the great league connection by securing a charter. A charter only costs 25c. We expect to hear good things from this league, also from the junior league. Will Mrs. Hinsdale encourage the children to write us about their league?

Rev. G. G. Harley will deliver the opening address at the Waynesville district League conference which convenes in West Asheville, July 26. We advise all who expect to be in attendance to be present on Monday evening and hear this strong address. It will be worth your while—don't fail to hear it.

A gleaning from Go Forward: "The Epworth League of Madison Street church, Clarksville, Tenn., is educating a Japanese girl in the Hiroshima Girl's school under the direction of Rev. W. P. Turner, Uwajima, Japan. Brother Turner writes concerning this girl: 'Miss Inago Hyodo has been a member of our Uwajima Sunday school since she was a little tot, is a baptized Christian and a very bright girl.'"

If you would have a happy and successful league do as the Madison Street church League has done—have an object in view—support a missionary, send some one to school, help endow some institution of learning. Just most anything. Have, always, an object in view and work to it.

Rev. H. M. DuBose, D. D., our Epworth League secretary, has the honor and distinction of being the first pastor of an Epworth League in the United States. He was pastor of Trinity church, Los Angeles, at the time a memorial from the Young People's society of his church was sent up to the General Conference of 1890 by which the Epworth League was authorized.

We submit the following from the Southern Methodist Handbook for 1909, that the whole Western North Carolina Conference might consider—not only the Leaguers: "The Epworth League has had a good year. This interest of the church combats positive indifference, if not hostility, on the part of many of those people who should be the leaders in this great work. The figures show that there has been an increase 9,458 members." Let's thank God for the marked success, and pray for those who are indifferent and hostile.—Ed.

Rev. T. L. Lallance will deliver an address at the Waynesville district League conference in West Asheville, on the evening of the 28th inst. Bro. Lallance is a classical and scholarly gentleman. He is not only a pleasing speaker, his delivery being with grace and ease, but his utterances are clear, practical and forceful. Every one who is in attendance at the conference will be doubly paid for his time and trouble if he only hears the above discourse. By all means hear it.

A Welcomed Junior Letter.

Dear Brother Atkinson:—On Sunday, July 4th, the North Asheville Epworth League enjoyed not only an interesting but also a helpful talk from Miss Kate Hackney. Miss Hackney, for the last two years, has been engaged in kindergarten work at Memphis, Tenn. Indeed, it was a treat to hear Miss Hackney's talk on League work—a work which she has also been engaged in. The league which she has been conducting was to us a model one, and our little band hopes to aspire to such things. Our league is good and thoroughly alive.

ROSSIE B. REED, Pres.

"The Epworth League at Mt. Vernon place church, Washington, D. C., has for twelve years supplied Rev. W. P. Turner, of Uwajima, with a helper. Brother Turner writes: 'I don't know what I should have done all these twelve years in Uwajima if the Epworth League of Mt. Vernon Place had not stood by my side in the person of a helper. He is sitting by me now finishing up an article to our church paper on the Sunday school lesson which I have just dictated to him. He is the best qualified helper in this way I have ever had, and I use him quite as often as a writer. Of course, he does our evangelistic and Sunday school work.'"

Dear Leaguers, if you are not standing by the side of some person or thing, either at home or abroad, begin at the earliest date.

We have been plodding for quite a while as leaguers, suppose we begin to plan or general progress, profit and pleasure. How? Permit us to make a few suggestions. Let's begin by having a district League conference in every district. Begin at once to improve our individual League and set it in order for larger service and more permanent and special results. Begin now to plan for, and to pray that the way may be open for us to attend the great International Epworth League convention next year in Boston. Of course we should return with larger and new ideas and ready and anxious to meet during the summer months in an Epworth League conference that would perpetuate the eternal interest and purpose of the church for ages to come. Have we suggested any thing which is impracticable or impossible? To us it seems very imperative, and so easy.

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Damp days, cold days, wet days or hot days their goodness is kept intact by the moisture-proof package.

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NATIONAL BISCUIT COMPANY

Meeting of Laymen's Association, of Statesville district, Western North Carolina Conference, M. E. Church, South, Taylorsville, N. C.—Laymen's Day Tuesday Afternoon and Evening, July 20th, 1909.—Meeting in Connection with District Conference.

Program.

1. Devotional service.
2. Our part of the Great Proposed Missionary Work.
   a. The M. E. Church, South.
   b. Western North Carolina Conference.
   c. Statesville District.
3. A 3-minute report by the lay-leader or a delegate, or the pastor of each charge—
   a. Outlook on the charge for paying all claims in full including the Brazil call.
   b. Plans of the lay leaders for pushing the work.
   c. What the laymen's movement is doing on the charge.
   d. The attitude of the membership as to their duty and responsibility to God and man in this great work.
   e. Are all the churches on the charge organized?
4. Better Leadership and How to Secure the Leaders, by Rev. J. H. Weaver.
5. How the Laymen's Movement Can Help—
   a. The City Church, by D. L. Martin.
   b. The Country Church, by R. L. McNeely, R. M. T. Hinshaw.
   c. Neglected Sections, by Hon. W. D. Turner, Rev. Ira Erwin.
6. Open conference for free discussion.
7. Election of lay leaders.
8. Benediction.

Tuesday Evening.

8:00 Devotional service.

8:15 Something of What the Laymen's Missionary Movement is Doing, by Chas. H. Ireland, Greensboro.

8:50 The Promise in the Laymen's Missionary Movement, by Rev. Harold Turner.

9:30 Benediction.

Will each lay leader and designated speaker make an earnest effort to be present on Tuesday afternoon and evening, July 20th, and ready to perform his part?

Will you contribute a laymen's part to the success of the meeting, and pray and work for a great awakening in our district?

To Pastors.—Please distribute programs and urge each lay delegate and the lay leader on your charge to attend the meeting.

D. MATT. THOMPSON.
Lay Leader, Statesville Dis.

FOR FEVERISHNESS AND ACHING

Whether from Malarious conditions, Colds or overheating, try Hick's CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

FITS CURED NO CURE NO PAY—in other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 249 Walnut St., Kansas City, Mo.

The Christian Life.

COMFORT.

We thank thee, Lord, that thou hast made
Such kindly clouds to be our shade;
For should the sun have all the sway,
Such garish heat would spoil our day.

May loyal hearts praise trial, when
The darker side is seen by men;
For silver bright their linings are,
And higher yet there shines a star.

—Watchman.

SIX TIMID WORDS.

Not so very long ago, in a lovely old Massachusetts village, there lay in a large, pleasant chamber of a fine old two story colonial residence, standing far back from the umbrageous street, a young woman suffering from spinal affection induced by a fall upon the ice when skating.

The only daughter of a proud, ambitious, sold, haugthy man, many of whose traits she had inherited, she had been all her life envied for her beauty, her wealth and her position; and now, here she was, helpless and hopeless, for the surgeons had said after their examination when she insisted upon knowing the worst: "You may live for years, but you will probably be an invalid and a great sufferer as long as you live."

"And I am doomed to lie upon a couch in this room, and give up all my beautiful ambitions and plans? Of what avail are beauty and wealth now?"

The burden of her plaint, whenever she spoke at all of anything save her bodily discomfort, was: "I am doomed to lie here; doomed to lie here!"

"Doomed to lie and look up!" said a timid voice one day, and turning her eyes, the sufferer noticed a poor woman from a tiny cottage on a little farm back of the village was moving very gently about, wiping the paint in her room, who, as she turned to leave, ventured to emphasize her words by a glance and smile of sympathy.

"What can she mean by that?" thought the invalid, too surprised at the woman's presumption to be angry. "If it is meant for preachring, I will have none of it."

The thought remained with her, however. She could not see the ground anywhere, but her windows on one side looked out into a huge rock-maple; and—for her eyes must rest upon something—she soon became familiar with the denizens of the air who made the great tree their home. She noted the shadows cast by the sunlight, the drip, drip of the rain. She explored the cloud land, noted the surpassing beauty of dawn, the glory of the sunsets, and soon learned to look for the first star that smiled in at her with its never-failing, assuring gleam.

Those whose task it was to minister to her noticed that, while she did not suffer less, she ceased complaining, and her mind seemed to have some new occupation.

When the woman came next, with her soft step and her dust-cloths, the girl said, simply: "Tell me something more."

"It is a wonderful thing to look up," replied the woman; "it creates a prayerful spirit; you can't help thinking what is above it all."

"How did you learn all this?" asked the invalid; "you who are always so busy about disagreeable work."

"Work is a blessing," replied the woman; "but that does not matter now, for I want to tell you of a wonderful thing which once happened to me. I was at work for a beautiful lady, who was obliged to see callers one morning when the nurse happened to be away, and everybody was busy, and I was dusting the outside shutters. she called me to mind the baby, who was sleeping in the cradle under the trees; and she said, in the kind, gracious way she always had to all: 'Lie in the hammock and look up, if you like; that is what I like to do when I am tired.' And I did so for nearly half an hour, I think it was, and I did as she told me, and looked up, and up, and up, into the blue, and I saw birds fly up as if they were carrying thoughts or prayers. And when the dear lady came back and bent over the cradle, she said to me: 'Thank you; I hope you have seen that although we each love our different duties here, the life above is for us all in equal measure.' Well, I went back to my work a different and far happier woman—it was as if I had life; and ever since I have looked up for a glimpse of new and higher, purer things, away from all bother—some things which make life hard if you think of them; and I am sure that is what the heavenly Father wants us all to do. So when I saw you so unhappy I couldn't help saying, 'Look up!' And now I make bold to tell you this—your life will not be spoiled; it will be changed, for God will give you something to do here, if you ask him. And one thing more—you were that baby, and the gentle lady was your mother. She lived less than a year after that morning."

"My mother!" sighed the girl. "I never knew as much as that about her before. She must have left those words as a message for me."

From that moment the poor woman's words became prophetical, for the invalid in improving the condition of this humble friend, became interested in other needy ones. Soon her father, and indeed many of her friends, fell under the benign influence, and the haughty ambitious pride which had characterized them was lost in the desire to mount to a higher spiritual level, and when one seeks to trace the beneficent and far-reaching influences which went out from that room to the timid words of that poor woman, who after many years conveyed the mother's healing thought to the suffering soul of the daughter, he is lost in wonder at the influence which may attend our smallest act and most thoughtless word.—Western Christian Advocate.

"FRET NOT THYSELF."

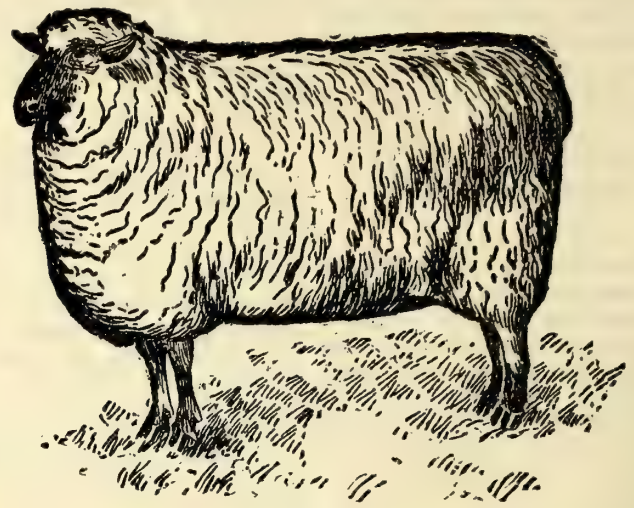
What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings, slip by and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust, and he who is so watchful, so pitiful, so loving, so forgiving! Why can not we, slipping our hand into his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Selected.

To Drive Out Malaria and Build Up the System

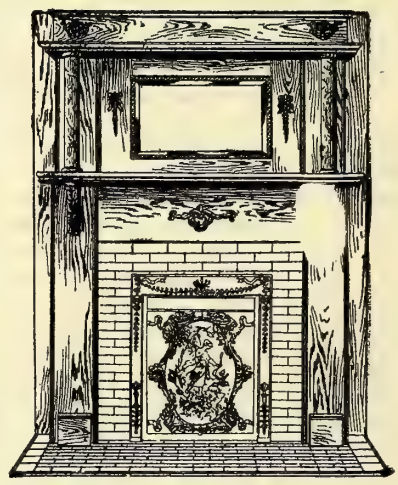
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HELM'S BABYOLINE
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Our Little Folks.

IN THE COUNTRY.

It seems to me I'd like to go
Where bells don't ring, nor whistles blow,
Nor clocks don't strike, nor gongs sound,
And I'd like to have stillness all around.

Not real stillness, but just the trees'
Low whisperings, or hum of bees;
Or brooks' faint babbling over stones,
In strangely, softly tangled tones.

Or maybe a cricket, or katydid,
Or the songs of birds in the hedges hid,
Or just some such sweet sounds as these
To fill a tired heart with ease.

If 'tweren't for sight and sound and smell,
I'd like a city pretty well,
But when it comes to getting rest,
I like the country lots the best.

—Eugene Field.

UNCLE DAN'S BEAR STORY.

"Well,"said Uncle Dan, when the children teased for a story, "since you all want something different, I think I shall have to decide for myself. How would you like to have me tell you about a bear that has frightened more people than any other in the world, and that frightened me lots and lots of times?"

"O-o-o-o! Goody!" cried all of them together.

"It's about a grizzly bear," said Lyman.

"No, a polar bear," guessed Lizzie.

"I think it's a cinnamon bear," declared Bob.

Uncle Dan laughed. "No," he said, "it isn't any of those bears. It's a kind of bear you never heard of—a bear that has very strange habits, and is different from any other bear in the world.

"In the first place, this bear is found all over the country, not only in wild places in the woods and mountains, but even more often near log houses and little villages, and especially about old pastures where you go to drive the cows in the morning and to get them again at night.

"The strangest thing about this kind of bear is that you never see him in the daytime or in the morning, but only when it has begun to get dark a little at evening, and on nights when there is just a tiny bit of moon.

"When I was a boy I had to take my father's cows to pasture every morning and go after them every night. I never met one of these bears in the morning, but sometimes I would see three or four in a single evening, and they would frighten me so that I would run all the way home."

"Did they chase you, Uncle Dan, or did you shoot them, or scare them away?"

"No, dear, I don't think any of them ever chased me, though I ran too hard to see; and I am sure I never shot one, partly because I had no gun with me then, and partly because this kind of a bear is so hard and tough that a bullet doesn't hurt him at all; nor can you scare him away. He will not run from anybody, no matter how much you shout or how loud a noise your gun makes. He just stays right there."

"How big are they, and what color?" asked Lyman, whose eyes were round with interest and excitement.

"They are all sizes," said Uncle Dan, "sometimes not any larger than a Newfoundland dog, sometimes as tall as a big man; but they are always dark-colored, almost black, and they are always standing very still.

"The place where you are most likely to see them is in the shadows near trees, in fence corners, and along the edges of old pastures.

"Well, but, Uncle Dan," began Rob, eagerly, "if you can't shoot them and can't drive them away, what can you do with this kind of bears? Do you always have to run away from them? I think that is cowardly?"

"No, my boy," answered Uncle Dan, with a smile, "there is another way. If you are brave enough to go right up to one of these bears and touch him, with your hand, he will disappear at once—so quickly that you can't see him go. That is the only thing to do, but I didn't find it out for a long time—until I was most grown up."

"But what is this strange bear?" asked Lizzie, with a puzzled look on her face. "What is the name of it?"

"Why, they call it the stump bear," answered Uncle Dan, laughing, "and, as I have said, he has frightened more persons, especially small boys and girls, than any other kind of animal." And Uncle Dan laughed.

For a second the children did not know what to think. Then Lizzie burst into a joyous laugh. "I know what it is!" she cried. "It isn't a bear at all! It's just an old stump that you think is a bear, like that one near the spring, up at grandpa's!"

"Yes," admitted Uncle Dan, "that is what I meant. I knew you had seen them, too!"—Youth's Companion.

BENNY'S THANK-YOU BOX.

They were going to have a thank-offering meeting at Benny's church. He knew, because his mamma was president of the big society, and Sister Gertie attended the band. Benny went, too. He "belonged to both," he said, and he had a mite box of his very own, and he put a cent in, whenever he found a white one in papa's pocket. He had one of the thank-offering envelopes, but it wasn't large enough to suit him, so he begged a box from Gertie, and Benny was happy.

One night, as papa opened the front door, a little boy and a rattling box danced down stairs.

"Do you feel very thankful, papa?"

"What for?" papa asked, tossing the questioner up to his shoulder.

"'Cause you're home and I'm kissing you."

"Indeed I do," laughed papa.

"Then put a penny in my thank-you box!" shouted Benny.

Mamma had had to put one in because she was thankful that the spring cleaning up was done. Brother Tom put in five, because his suit came just in time for a party. Bridget had the box presented to her for an offering, when she said she was glad Monday was such a fine drying day for her washing, and Gertie gave him pennies twice, for two pleasant afternoons spent in gathering wild flowers. So many things to be thankful for seemed to happen that the little box grew heavy—it was so full it would rattle!"

But one night soon after, Tom and Gertie were creeping around with pale frightened faces, and speaking in whispers. The little "thank-you boy," as Benny liked to be called, was very ill—croup. The doctor came and went, and came again; but not till daylight broke could he give the comforting assurance, "He is safe now." In the dim light Tom dropped something in the mite box, as he whispered: "Thank you, dear God." Somehow everybody seemed to feel as Tom did, and when Benny was propped up in bed next day, and counted his "thank-you" money, there were two dollars and a half in it, which papa changed for a gold piece that very day.—Selected.

EVER NEAR.

Two little girls were walking home one night in the moonlight. I heard one of them say: "Annie, it doesn't make any difference how fast we walk The moon keeps up with us every step of the way. It doesn't do so at all, and yet it is always going along with us."

Is it not so with our Savior in heaven? Though he may seem to be so far away, he is keeping step with us all the time, and is especially near when we are in trouble from any cause. Keep sweet, keep in tune, keep ahead—these three rules will work wonders.—Selected.

Loving God is but letting God love us—giving welcome, that is, to God's love, knowing and believing the love God hath to us.—Horace Bushnell.

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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.

3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.

2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Beaufort.

7:10 a. m.—No. 8, daily, for Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.

7:50 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:30 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:55 p. m.—No. 131, daily, for Mount Airy.

6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

7:20 p. m.—No. 43, daily, for Atlanta. Day coaches and Pullman.

12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmigham. Dining car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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W. H. TAYLOE, G. P. A.
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For the above occasion the Southern Railway announces extremely low rates for the round trip. Rate of $84.75 will apply from Greensboro, N. C. Same round trip rate will apply from nearly all points in North Carolina.

Tickets on sale daily until September 29th, with final limit October 31st. Passengers allowed to go via one direct route and return via another direct route without additional cost. It will cost $15.00 additional to go or return through California, one way.

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Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

A PSALM OF THE HELPERS.

He that turneth from the road to rescue another,
Turnetn toward his goal;
He shall arrive in due time by the footpath of mercy,
God will be his guide.

He that taketh up the burden of the fainting,
Lighteneth his own load;
The Almighty will put his arms underneath him,
He shall lean upon the Lord.

He that speaketh comfortable words to mourners,
Healeth his own heart:
In his time of grief they will return to remembrance,
God will use them for balm.

He that careth for the sick and wounded,
Watcheth not alone:
There are three in the darkness together,
And the thrid is the Lord.

—Henry Van Dyke.

ASHEVILLE DISTRICT MEETING.

The date of this meeting has been slightly changed. It will be held July 20 and 21, instead of July 19 and 20, as first published, at Hendesonville.

MORGANTON DISTRICT MEETING.

This meeting will be held at Morganton, beginning July 21, and extending through July 22.

SOME THINGS THE MT. AIRY ANNUAL MEETING GAVE TO LADY MANAGERS.

Chiding, Cheer, and Choice Plans.

The cry for leaders during the early sessions of this meeting was both pathetic and alarming. But through the faith and courage of our own corresponding secretary and the consecrated talent of our own field secretary, the vision of God's demand was made clear to us, and many shrinking, hesitating ones were soon ready to declare, "I will; I dare not decline longer. I'll give my best effort of prayer and preparation and thank him for the opportunity."

Those ladies known as Lady Managers were chided with after this manner: An ideal lady manager was portrayed to their minds and hearts and these said lady managers were to stand beside her, take the measuring rod and accurately check off each perfect quality and qualification. If the total result was surprising it was never a mite discouraging for the spirit of the one directing this plan had within it the conquering element —that of love and the victory for each of these lady managers was evidenced by the purposeful look on her face even before Miss Davies had concluded her address.

The facial expressions were interpreted something like this: "There shall be continual praying, planning, studying and growing before the milestone of another annual meeting has been reached."

The Cheer given lady managers was through the channel of having presented to them the fact that they had the choice material of the conference under their care.

What may not be accomplished through the properly directed enthusiasm and sincere love of a child's heart and life! Willing workers they! Enthusiastic workers. Teachable workers. Loving workers.

The practical plans given were excellent and abundant in detail. We wish that each lady manager might hove received them personally fresh from off tne altar of our annual meeting, as they were burining with love and the joy of service to God and these little ones. Lady Manager, you must study, study, study, for yourselves. Study with God alone your plans for directing and instructing these precious children. Be very sure your plans are God's plans. To you is committed the task of moulding ideal leaders for our loved work a few years hence.

To you is the privilege given of laying well the foundation stones of great structures—human minds and hearts stored with missionary literature. The mastery of these great treasuries of missionary literature will be the winning of our world to Christ. Knowing to a Christian means doing.

To you is given the honor and possibility of bringing "living results", which is lives enthused, educated, ready, standing at the door of our conference, saying, "Here am I, send me." The greatest time of heart-rejoicing at our annual meeting was when our own two dear lives stood before us with joyous words and radiant faces ready to go. Keep these ideals in mind as you labor through this year. The three L's—Leaders, Literature and Living Results. There is much available material. Helps, Charts, Maps, Mottoes, Music, etc., are to be had for children's work. Secure some of these and begin now to send them down in the very heart of your light bearer bands.

Remember too, that though the committee on juvenile work, the conference made it your duty to use during the present year the books prescribed in the "united course of study", for juvenile societies, these being the "golden key" for junior light bearers and "Ugandas White Man of work." for senior light bearers. Order these of Rev. Ed. F. Cook, educational department Methodist Board of Missions, Nashville, Tenn. From him also get a catalogue of many books and helps. "Childlife in Mission Lands," is excellent.

In addition to their support of Miss Belle Markey in Cuba, the Light Bearers are asked this year to raise one thousand dollars for our school at Matanzas, Cuba. Our good juvenile superintendent, Mrs. J. H. Weaver, is soon to tell us how beautifully and how easily we are to raies this amount.

Be ready for the plan, lady managers. It will soon reach you.

MRS. G. G. HARLEY.

Asheville, N. C.

OVERCOMING DIFFICULTIES.

I have known a brother wanting to go abroad to preach the gospel to the heathen, but a great many difficulties have been thrown in his way, therefore he said to me, "I can see that I am not called to go." Why not? Is no man called unless his way is easy? I should think myself all the more called to a service if I found obstacles in my way. The course in true service never did run smooth. I should say, "The devil is trying to hinder me, but I will do it in spite of all the devils in hell." Must your road be graveled and smoothed with a garden roller? Are you a carpet knight, for whom there is to be no fighting? You are not worthy to be a soldier of Jesus Christ at all if you look for ease.—C. H. Spurgeon.

FROM THE FIELD

Continued from page 6

the fathers won fame by their shooting, their sons surely for that shouting added to that fame. If the mothers did not join in the shooting, their daughters did for a fact join in the shouting. It takes shooting and shouting to make a glorious fourth. Our fathers did well the shooting, and we did well the shouting.

Oklahoma had an Indian wigwam at whose do r sat a meek Indian maid. By and by this meek maid sprang to her feet and began to leap and dance. Twenty Oklahomans followed close after her holding on to each other, like boys playing leap frog. Around the wigwam they went chanting a wild, wierd song attracting the attention of all in the hall. Tennessee took up an old-time Southern reel, young men and maidens swinging each other around in graceful fashion, moving to the tune of "Johnson Gol," and of "Sweet William." It stirred the soul with sweetest memories of good old games and good old times in the South.

Indiana made a happy hit by a placard, borne aloft on staves, and bearing the names of their many far-famed men. By the way, too, Indiana has a fine line of famous men. The presentation of this list was impressive.

But the eyes turned to Tennessee and attracted by Indiana were again fixed on the Carolinas, with flags and palmetto leaf fans waving high. Having fortunately secured a position on the one small rostrum in the room, they raised a yell to the tune of "Daniel in the Lion's Den!" It was their state yell, made for the occasion.

"I'm a Tarheel born, and a Tarheel bred,
And when I die, I'm a Tarheel dead;
And its Rah, Rah, Carolina—lina,
Rah, Rah, Carolina—lina,
Rah, Rah, Carolina—lina,
Rah, Rah, Rah!"

The word "Tarheel" was changed to "Palmetto" from time to time to suit the sweet taste of the South Carolinians, as they repeated time and again the yell. Then they sang, "Ho, for Carolina," and "The Good Old North State," with a vim that did violence to vocal chords, not to mention eardrums.

And so with a shout like the shout of those who go to war, did these Southerners celebrate the fourth of July in Chicago.

OLIN P. ADER.

Our Washington Letter.

From all sections and from almost every individual unusual interest is now centered at the national capital. Especially is this true with corporate interests who control the financial affairs of our country. From the great commercial centers lobbyists are here in great numbers appealing for special favors in the final passage of the new tariff bill, which is under consideration by the conferees—twelve men representing the two branches of Congress. While the masses are equally interested as to the rate of tax they shall have to pay in future for such articles as the poor necessarily require to sustain life and clothe their families, they are totally helpless to remedy conditions save at the polls on election day.

Since the passage of the tariff bill two days ago by the Senate, with 847 amendments to that passed by the House a month ago there has been a wail of condemnation from all parts of the country regarding the high duties imposed on cotton, wool, hides, tobacco, iron, and numerous other necessities of life. The disapproval and clamor for a modification comes alike from the stalwart Republican and conservative Democratic press, and it is from the combined forces of the insurgent Republicans and Democrats in Congress that relief from a greater burden of taxation can be expected. It is not believed that congress will complete its work and adjourn before the last week of this month.

The usual promiscuous display of fireworks was prohibited in Washington July 4th, and the day was observed in a more safe and sane manner by holding patriotic services and a general electrical display in the evening on the monument grounds. Result: No loss of life or accidents.

As the hot weather approaches the city's population diminishes in proportion to the financial condition and the opportunity the individual has in going to the mountains or seashore for a longer or shorter summer vacation. Although Washington weather is delightful at present, it often gets near the melting point and those who are not fortunate enough to leave the city a period are to be pitied. This scribe anticipates soon taking his usual vacation to the "Land of the Sky," and join his "better half" and little daughter, who are already there enjoying for the season the rare beauty and tonic breeze of that attractive mountain section of the "Good Old North State."

W. F. TOMLINSON.

The Hillside.

Do You Know It Requires 4 to 6 Years

to build a Stieff or Shaw pian , from the time we place the lumber in our lumber yards until the piano is finished? We air-dry all our lumber and that is one reason why our pianos are so thoroughly good.

The Lumber

in about two-thirds of the pianos made is in virgin forests less than twelve months before they are finished ready to sell. They are made out of kiln dried lumber and this is the principal reason they will not stand and are so unsatisfactory after a few years. One piano in a lifetime is enough and if that piano is a **Stieff** it will.

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CHARLOTTE, N. C.

C. H. WILMOTH, Mgr.

(Mention this paper)

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

THE KEEPER OF THE SHEEP.

The Keeper of the Sheep
Has my little child to keep;
In pastures of the dewy stars
He plays beyond the pasture bars,
And I am happy all the night,
To dream of his divine delight.

I know that He will tend him well
In those large fields of asphodel,
And in the twilight let him rest
On the compassion of His breast,
While I on bended knee do pray
For all whose sheep have gone astray.

The Keeper of the Sheep
Puts my little one to sleep
To music of the hymnful skies,
While like soft roses close his eyes
And I am satisfied that he
Is happy as a child could be.

REDEEMING THE TIME.

(Eph. v, 15-21.)

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are now crowded with care;
I'll help to lift them from their low despair
When I have time.

When I have time, the friend I love so well
Shall know no more these weary, toiling days,
I'll lead her feet in pleasant paths always
And cheer her heart with sweetest praise
When I have time.

When you have time, the friend you hold so dear
May be beyond the reach of all your sweet intent,
May never know that you so kindly meant
To fill her life with sweet content
When you had time.

Now is the time. Ah, friend, no longer wait
To scatter loving smiles and words of cheer;
They may not need you in the coming year—
Now is the time.

—Selected.

TIME FOR REPORTS OF DISTRICT SECRETARIES TO THE EDITOR.

The action of the conference society taken two years ago and still in force whereby it becomes the duty of each district secretary to make some report of progress in her district to the Editor of the Advocate, deserves our constant attention.

Mrs. Marr, conference president, has requested the editor to say that the time for each district secretary to report will remain the same that it was last year. The order then was as follows:

The Asheville, Charlotte, and Franklin districts the first week in each month.

Greensboro, Morganton and Mt. Airy districts the second week in each month.

Salisbury, Shelby and Statesville districts the third week in each month.

Waynesville and Winston districts the fourth week in each month.

Of course it is understood that these reports are to be in the hands of the editor so that she may send them to the Advocate to appear at the times above designated.

WORK AMONG THE CHILDREN.

Nothing could be more gratifying to the editor than to give to Advocate readers the following communication from our conference third vice-president, Mrs. J. W. Clay, of Hickory. That the work among the children is truly fundamental, no one is so foolish as to deny. That it has not been given the attention it deserved is also admitted. That each one among us is resolved to do better, we trust is also true.

The conference society is mistaken neither in the importance of the work nor the abilities of the woman elected to lead it. Nor do we believe our confidence in her will be misplaced. The chief question is, are we helping her in advancing the work, or leaving it all for her to do. One auxiliary third vice-president told the editor recently of a long letter of inquiry she had received from Mrs. Clay. Our answer was: Her letter indicated real interest, but don't you think you might have saved her trouble and delay had you given her this information without being asked for it?

Dear sisters, who have been called to serve as third vice-presidents, do you work heartily as unto the Lord? Dear private members, we exhort you to aid them. Mothers, do not wait to be asked to place your baby's name on the roll, but do this voluntarily, glad for such a privilege. Enlist also your larger children in the work of the brigade.

My dear Sisters:—When your conference third vice-president was elected a few weeks ago at Concord she was so surprised that one with so little experience in the work should be selected for this important office. She found herself wandering if the sisters were mistaken in their woman or did they consider this department of minor importance, the office one that any one could fill. After a little consideration the conclusion was reached that our thoughtful women were not unmindful of the department's importance, but unaccountably mistaken in the woman.

But, however that may be, it filled the woman with humility and a consciousness of her utter weakness, and the resolution was made to rely upon the Lord for wisdom and power. Dear sisters, pray that the Lord may equip me for the proper fulfillment of the office.

Let every third vice-president resolve that as for me, I shall endeavor to fill my office as the Lord requires his work shall be done. If any third vice-president has ever felt hers is a minor office, and one that requires little time and thought, let that one awaken herself to the realization that hers is the most important department. he most important because it has to do with the young life of the church. It means the training of our successors. Some of us are now feeling the lack of such training in our childhood, and that should be an incentive to us to enlist the children of our conference. If we only take advantage of our opportunities now in training them there may come a time when the Western North Carolina Conference will be the banner conference for missions.

How beautiful to take the little ones from their infancy, let them pass from the baby roll to the brigade, then on into the young people's society, and finally into the adult. It is hard to conceive of one having other than a missionary spirit after passing through such training, for there is not a missing link.

As a rule, mothers are glad to enroll the infants as members, but the trouble is we all have so many duties we feel we haven't time to get out and hunt those mothers and babies. But sisters, the work is so urgent, the need is so great. If we could only know what the meaning of the pennies from one baby's mite box for five years may be in the salvation of some poor soul, or the suffering it may be the means of relieving. If we could only stop to consider the responsibility is mine. It is my duty to enlist the children in my territory. It matters not what others may do, I must do my duty. If the children of my community grow up ignorant of the need of their fellow countrymen and being ignorant of the need are negligent of the mission field at their door. I am to blame.

Surely our children have not been approached with the brigade work sufficiently, or we could report more than nine in our conference. The organization of the brigade, the names and duties of the officers appeal to children. Let our auxiliary third vice-presidents give them an opportunity of knowing about this work.

I am afraid my message is so lengthy Sister Nicholson will not allow me space, but let me remind the sisters in closing, that the thirteenth article in our by-laws says: "All members are requested to pray for the work of the society at the hour of retiring, and when they shall lie awake at night, praying especially for the members of the baby roll." And we might add the brigade. "The effectual fervent prayer of a righteous man availeth much."

Much good has been accomplished in this department and seed has been sown that will tell in years to come, but let us not feel satisfied, but try and make greater progress in 1909. For we ought to constantly go forward in every department. "Let us press forward toward the mark for the prize of the high calling of God in Christ Jesus."

Faithfully,
MRS. J. W. CLAY.

(Not too long, dear Sister Clay. Write us again and often. You may find that "Line upon line, precept upon precept" is needed in this as in the extension of His kingdom in every other department.—Editor.)

THE OFFICE OF THE THIRD VICE-PRESIDENT.

At the last annual meeting of the Board the General Secretary was requested to prepare for the report some general instructions for the help of certain officers of the conference and auxiliary about whose duties there had been some questioning and a good deal of ignorance. The secretary has complied most satisfactorily and it seems best to reprint here her instructions for third vice-presidents, since it is the chief duty of that office to care for the brigade and baby roll. It is well for our brigades to know what help they have a right to expect and from whom it should come.

The third vice-president of the conference is given the superintendence of the brigade and baby roll, within the bounds of her conference, and upon her intelligent zeal depends largely the success of this important branch of work in her conference.

To the third vice-president of the adult auxiliary is given the charge of the brigade and baby roll in her church, and she must co-operate with the conference third vice-president in securing effective results. She should be chosen for this office by the auxiliary with especial reference to her interest in and ability for children's work. Her first duty should be to study diligently the constiution and by-laws of the baby roll and brigade, with its plan of organization, method of work, and helpful suggestions, as given in the twenty-second annual report (pages 188-200). She should then make a careful, prayerful study of the following instructions prepared by the General Secretary.

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If there is any one who holds any question as to whether Jesus rose from the dead there is open to him a sure route to certitude. If he will hypothetically accept the narrative and proceed as if it were true, yielding himself body and soul to the fellowship and service of the risen Christ he will realize in his own experience that he is risen with Christ. He will come under the power of an endless life. He will become a new creature, and every new creature on earth and in heaven sings, "The Lord is risen indeed."—Selected.

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The Sunday School Lesson.

LESSON III.—JULY 18, 1909.

Paul's Second Missionary Journey—Thessalonica and Beroea.
(Acts 17, 1-15.)

Golden Text.—Thy word have I hid in mine heart, that I might not sin against thee.—Psa. 119, 11.

The Appeal to the Scriptures.

In connection with Paul's work at Thessalonica, we are given a glimpse of his method in presenting the gospel to Jews. He reasoned with them from the scriptures, we are told. It was a new and revolutionary message which he had to give. But it was related in the deepest way to Israel's past. Indeed, it was the very fulfillment of the profoundest meaning of the nation's life. So its relation to the Jewish scriptures was very real. If Paul could get the Jews of Thessalonica to appreciate the meaning of their own past, if he could get them to apprehend the deep spiritual intent of their own scriptures, he would have prepared their minds for the very message he had come to give them.

The appeal to the scriptures is often made today. If worthily made, it is an appeal to be taken very seriously. Sometimes it is made in a reprehensible way. Men may go to the scriptures determined to find there a justification of some of their views, and read these views into passages innocent of the meaning which they would find in them. Sometimes by a clever verbal jugglery, words and phrases are made the vehicle of opinions men want to find within the pages of the Bible. Sometimes the appeal to the scriptures is made in an inadequate way. "Proof texts" are lifted bodily out of their setting, and with no regard to the occasion when they were spoken or the place of the context as an interpretation and limitation of their meaning, are sent forth with a blast of trumpets to control men's minds. The worthy appeal finds the deep currents of the Bible which move through the Book. It has regard to the whole situation out of which a passage comes. It seeks the principle underlying, and at last comes to discover what is the Biblical teaching about sin and salvation and the principles which ought to govern the practical affairs of life. It appeals to the total impact of a book or the New Testament, or the whole Bible, rather than to the authority of an isolated phrase. It has learned that the phrases which are most significant are always parts of a current which may be seen moving in many a place in the Book of books.

Success Becomes a Danger.

The work at Thessalonica was most effective. Some Jews, many Greeks, and some of the leading women of the city embrace the new faith. It is worth our while to pause and observe the power of Paul's message to secure the adhesion of these "chief women." It was a beautiful thing about the gospel that it won the hearts of the downtrodden, and gave new light and hope to the lives of the poorest and the most lowly. But the gospel also had a message for the most learned, and those in the highest social position. It had a great word for the classes as well as the masses. It was eager to give the message of salvation to the rich and distinguished sinner as well as to the outcast. And it drew all classes together in the sympahty of a common brotherhood in Jesus Christ. The Jews at Thessalonica became jealous of the success of Paul. Jealousy soon became fierce anger, and these Jews raised such an outcry against the messengers of Christ that they were forced to leave the city by night.

Peaceful relations with the world are not always an indication of the genuine prosperity of the church. Sometimes it is making no enemies because it is failing to accomplish anything. A militant and morally successful church will be disliked by evildoers, and in days of stress it will sometimes arouse intense opposition.

Hearing With an Open Mind.

The Beroeans deserve to be the symbol of those who receive new truth in the right way. They were not credulous and they were not hostile. They were open-minded. They listened and then they went to the scriptures to see if they justified the words of the preachers of a new faith.

One of the obstacles to the progress of truth is that credulity which thoughtlessly accepts a point of view without serious consideration. It does not wait to see what the point of view would inv lve. It does not ask it to justify itself. It is simply swept along by its superficial attraction. So it receives right opinions and silly superstitions with equal respect and with equal superficiality.

Another obstacle to the progress of truth is prejudice. It seems to listen, but it listens with a closed mind. It has reached a verdict before the evidence has been handed in. It goes through the form of attending to the evidence. But it never takes it seriously. The prejudiced man may go through the form of facing an issue, but in his own mind he is all the while denying that there is any issue to face.

The open-minded man listens and considers seriously, and if a new position can vindicate itself he receives it. A part of his consideration is his testing the new position by standards which have proven worthy of confidence. Open-mindedness does not mean empty-mindedness. Willingness to receive new truth does not mean that there is no truth of which one is already sure.

Driven from Bereoa.

All went well in Beroea for a time. Among the Jews and Greeks the missionaries had great success. Then their foes at Thessalonica heard of what was going on in Beroea. Not content with having driven them from Thessalonica, they now followed to Beroea, and soon had raised such a disturbance that Paul was sent away, escorted by loyal friends.

It was a terrible experience this having hounds filled with hatred baying on his track. To be driven from one place, simply meant the opportunity to work in another. And he could be driven to no place where he could not have the fellowship of Christ. Then there was the glad knowledge that when he left a city, he did not leave it just as he had found it. Many had heard the message, and there were left behind loyal hearts, gladly devoted to the service of Christ.—New York Christian Advocate.

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In olden times women thought and thought and thought before they spent. . . . Now women often spend, and then think and thinkand think.—B. J. Richardson.

HELPING OTHERS TO CHOOSE THEIR BEST.

A young girl was wandering through the Chicago Art Institute one afternoon when she noticed some one sitting before a statue studying it so intently that she, too, stopped, curious to see what the attraction might be. With a smile the woman invited the girl to a seat beside her, and for a time the two sat in silence before an exquisite figure of "The Lost Pleiad."

The girl gazed astonished at the beauty she was passing by with such indifferent glances. The light shone through the edges of the marble, touching it with a strange loveliness. With what art the sculptor had invested the slender, graceful form with life, the garments almost seeming to flutter in the wind, and a look of fear fixed upon the delicate face and in the straining eyes shaded by the small hand! "Lost" was written clearly over form and features, and a sudden pity seized upon the onlooker, as it had upon hundreds of others who had gazed at it. It was terrible to be lost! She drew a long breath, and the woman at her side looked down at her with another smile.

"It is beautiful, isn't it?" she said. "I have visited all of the large art galleries of the old world, and one seldom comes across anything much finer."

"Oh," the young girl exclaimed, impulsively, "I didn't know that! But it is wonderful." She was thinking to herself: "What if I had missed it?" A little later she left the place reluctantly with a long look backward.

Those who choose the best, although quietly and unobtrusively, are helping others with less natural taste to do the same. A quiet example is often more effective than criticism, however just as the most potent factors which move the world are the silent ones. Refinement in dress, speech, and manner is not lost upon those who admire them, but have no opportunity for education or culture.

The woman who sent a pot of flowers to a thriftless fami'y in a tenement accomplished more than a sermon could have done. A window was carefully washed and polished, that the plant might catch every available ray of light; the contrast to the rest of the room was so unpleasant that a thorough cleaning was soon in progress.—Selected.

"THE GLORY OF THE LORD APPEARED IN THE CLOUD.

Phillips Brooks once preached a sermon from the text, "Who passing through the valley of weeping make it a well." He said there were two ways of treating sorrow. One may say, "This that I have to bear is hard, but the clouds will break, and there will come better days. Compensation is in store for me. It may not be in this world but some time it will all be made up to me." Or he may say, "I will do just what the scripture tells me to do. I will make of my valleys of weeping wellsprings of joy. I will turn sadness into occasions for rejoicing." The apostle says: "In everything give thanks." Assuredly we can not be thankful for everything, but in every experience that comes to us we may find some reason for giving thanks. When Jeremy Taylor's house had been plundered, all his worldly possessions squandered, his family turned out of doors, he congratulated himself that his enemies had left him the "sun and moon, a loving wife, many friends to pity and relieve, the providence of God, all the promises of the gospel, my religion, my hope of heaven, and my charity toward my enenmies." Can you see the glory of the Lord in the cloud? —The Standard.

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"Be careful what ye say, son," cautioned the Plunkville Polonius.

"Yes, pop."

"Remember that you ain't prominent enough to claim that you was misquoted."—Ex.

The Farm and Garden.

WHAT "DIVERSIFIED FARMING" MEANS.

It does not mean, as many of the daily newspapers of the South try to make the farmers believe, the growing of some of everything that can be produced in the climate. It means the growing, in a systematic rotation, of the crops that have the most commercial value in the section. It means a rotation aimed to improve the productiveness of the soil, in the chief money crop, especially, while growing increasing crops of all the auxiliary crops. It means getting legumes on the land often to feed stock and increase the humus content in the soil, for if you increase the humus, all else will follow. It means keeping the land hard at work all the time, growing something to help it between the sale crops. But it does not mean merely a heterogeneous growing of this, that and the other crop without any settled plan of rotation. It does not mean growing merely corn and oats enough to feed your stock while you put most of the land in cotton, but as nearly as possible an equal division of the land into three or four fields of uniform character, and following up the rotation in a regular plan so as to make the fields in corn, oats, and peas, and clover aid in the increase of the cotton crop while improving themselves. It does not mean "resting" the land, but making it produce more and more every year while all the time gaining more fertility. It means specialized farming instead of single cropping.—Prof. Massey, in Progressive Farmer.

ANSWERS TO VARIOUS QUESTIONS.

A reader in South Carolina reports that last year he tried crimson clover, red clover, bur clover, hairy vetch and alfalfa, and succeeded with all but the bur clover and the alfalfa. He wishes to know if red clover will do well with him—it grows freely on his terraces, and also how many acres of the various crops will be needed and the system to use in feeding twenty sows with their pigs.

Bur clover when sown in the rough will inoculate the soil for alfalfa. But as a rule, in the South, I have been able to get more feed from cowpeas and crimson clover than anything else He can sow the peas and mow them for hay and then disk the land and sow crimson clover. I think that he will get better hay by sowing a bushel of oats and fifteen pounds of crimson clover seed per acre, drilling the oats in and then sowing the clover and brushing over lightly with a smoothing harrow. Cut when the clover is just in bloom without reference to the oats, as the mixture is to make the hay safer for horses which are sometimes injures by the fine hairs on the pure clover, but can eat the mixture safely.

I think that he is too far south for the best uniform success with red clover.

It would be impossible for me to say how many acres will be needed for the sows and pigs, unless I was familiar with the productiveness of the land. The best way is to have a series of lots planted in various crops to be fed in succession till corn feeding time and a general run with water. Experiment only can determine how many can be carried per acre. He might make four lots, sow one in rape in September (the crimson clover and oats should be sown in September, also) another in crimson clover. Sow the rape lot in early peas after the rape is eaten and the pigs are on the clover. Sow another in later peas, and plant the clover lot in sweet potatoes and the fourth lot in late peas. Then perhaps the early peas will be ready by the time the clover is well eaten, even if in green pod, and the other pea lots will follow after this till time to feed some corn. Or he could have five lots and put one in the fall in vetch to follow the clover to give more time for the early peas.

Another reader also asks for the best winter pasture for hogs to turn under in spring for pea crop.

For winter feeding I would sow, after preparing the pea stubble well, two pounds of Dwarf Essex rape and one pound of Cow-horn turnip per acre; that is, if the soil is strong and fertile. Prepare the land well and sow the seed broadcast, and brush it in with a smoothing harrow. In order to get the seed in evenly, it will be well to mix it with a lot of dry sand and sow in one direction thinly and then cross the other way and sow. This will make the best winter hog pasture I know if the soil is rich and well fertilized with the mineral elements. Prepare the land and harrow in the fertilizer in July and sow from first to 10th of August.

C. S. W. writes from North Carolina as follows: "We have some land that will not make peas. They got up about hand high and died. Land is very loose. Is trouble in land or not?"

Unless he has the wilt disease in his land the failure of the peas is due to soil exhaustion. Peas will get your nitrogen from the air and will save the purchase of it in a fertilizer, but they use large amounts of phosphoric acid and potash, and it is probable that his land needs both. The best use of fertilizer is to increase the pea crop and let the peas do the rest.

A mississippi reader wishes to know how to build a manure shed for forty head of stock, and asks why it is that in Germany they dig pits for manure and put water in it.

Now, the best plan that I can suggest is not to waste money in building a manure shed. Manure is a material that should go on the land as speedily as practicable. Any mode of keeping manure involves loss, though keeping stock in box stalls, or in a covered barnyard, where the manure is continually kept tramped tight by stock, is the best way to keep it. But I think the best manure shed is a manure spreader backed up ready to load and drive to the field. Anyone who is farming right will always have a place in the field to spread manure whenever it is proper to put a wagon on the land. I once saw a splendid top crop of cotton made from spreading manure between the rows of cotton in August, and a fine stand of crimson clover afterwards. When I was managing a large stock farm with usually about 125 head of dairy and beef cattle and thirty horses and mules, it was the business of one man and team to haul the manure out every morning, whenever it was practicable to go on the land.

Why the Germans make pits and put water on the manure, I suppose, is to prevent its heating. The sooner manure is spread on the land after it has dropped, the less loss there will be.

W. J. T., also of Mississippi, complains that he has three or four squash hills in his garden, one or more of which bear squashes "just as bitter as a gourd. Some just as sweet as they were last year, and they all prove by the leaves and vines to be pure squash vines."

Squashes and gourds are closely akin, and it may be that the seed that make the bitter squashes have been crossed with cucumbers or melons. Cucumbers will not cross with melons, nor water melons with cucumbers or cataloupes. But squashes are really a species of gourds, and may at times revert to some ancestral gourd where no actual crossing has been made.—W. F. Massey, in Progressive Farmer.

THE SECRET.

"How do you manage to give all your family houseroom?" said a willow wren to a titmouse. "With half your number, mine are always tumbling out of the nest."

"Perhaps you didn't make it large enough," said the titmouse.

"That can't be the reason; it's as large as yours."

"Ah!" said the titmouse, "perhaps your children don't agree. If my twelve didn't accommodate each other, we couldn't get on at all; but I'm thankful they all agree, and that makes a peaceable home."—Selected.

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GOD'S GLORY.

We glorify God, not when we say great things, and not always when we do great things, but when every thought and impulse are for His glory. This should be the supreme motive in living, and when men forget the glory of God, in their speaking, their singing, their serving, and their praying, they have lost the best of life. Jesus lived with this in mind, when He came into the world He said, "Lo, I come to do thy will." In the midst of His ministry He said, "My meet is to do thy will." At the close of His ministry He said again, "Not my will but thine be done."—Ex.

I have more confidence in Johnson's Chill and fever tonic than any medicine I have ever tried. I was sick in bed with grip and chills and fever, and one bottle of the tonic cured me in two days. My bookkeeper, a young lady, has been sick for a year, and it has her now about cured. She says she wants us to keep a good stock of it on hand at all times.

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$9.75.—Greensboro to Knoxville, Tenn., and return, account Summer School. On sale June 20, 21, 22, 26, 27, July 3, 10, 11, 21, final limit 15 days from date of sale. Extension of limit can be secured making it good until September 30, upon depositing ticket and payment of $1.00.

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Approximately low rates for the above occasions have been announced from all other stations.

For further information, call on or address W. H. McGlamery, Passenger and Ticket Agent, Greensboro, N. C.

WOMAN'S BEAUTY

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine,—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

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Our Dead.

.."I am the resurrection and the Life." —Jesus.

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Wright.—An infant son of J. R. Wright died January 31, at 11 a. m., after an illness of about 8 hours. The child was about four months old and was a delicate child from birth and the sudden drop in the weather or something of the kind was too much for it.

May the Holy Spirit, the comforter, rest upon and comfort the sorrowing parents and brothers and sisters.

E. MYERS.

Gwaltney.—James Perry Gwaltney was born December 1, 1845, and died January 3, 1909, at the age of 63 years one month and two days.

He was married to Susan C. M. Cooper March 21, 1869. To them were born three children, one son and two daughters, all of whom are living, one of the daughters is still at home with the mother.

Brother Gwaltney professed religion at Rocky Springs and joined the church there at the age of fourteen years, where his membership remained till a few years ago, when it was transferred to Beulah. The cause of his death was paralysis, the first strok about six weeks before his death, the second one at his death, and caused it. The struggle was short and he was released from his fleshly load and went home to be with the Saviour. May his dear ones all meet him in glory.

His pastor,

E. MYERS.

Armfield.—Martin H. Armfield has passed from labor to reward. This faithful man of God will be greatly missed by his family, his church and by his neighbors. He was his preacher's friend and his home was ever open to the prophet of God. Brother Armfield filled most creditably for years the place of steward in his church, and often making personal sacrifices in time and money that his church should not be reported behind, and that his preacher should not lack the comforts of life. This was a man true to his convictions, unassuming in manner and Christly in his walk. Brother Armfield lived about 66 years in this world and that was enough. The Lord had need for such in heaven. He left here a wife and eight children and friends many that may find brother, friend, husband, and father in the home above. Look not here for him but, look above for this man of God.

J. W. KENNEDY.

Lackey.—Carlos Caldwell Lackey was born October 21, 1851, and died February 22, 1909, at the age of 57 years, four months and one day.

Was married to Emiline C. Bolin October 7, 1875. To them were born six children, four sons and two daughters. One son died in infancy and one daughter at the age of 16 years. The other four children are still living

Brother Lackey professed religion at the age of 23 years and joined the Rocky Springs M. E. Church, South, where his membership remained untill one or two years ago, when it was moved to Hiddenite.

Brother Lackey was a great sufferer for several months before his death, and the cause of his suffering and death I suppose is not known. On Monday evening February 22, he passed away very quietly and peacefully. May the Lord comfort the sorrowing ones and finally gather them all into the home above.

His pastor.

E. MYERS.

Gibson.—Luna Lucretia York was born November 14, 1869, and died on January 18, 1909 at the age of 39 years, two months and four days.

She was married to W. B. Gibson of Loray, N. C., December 19, 1905, with whom she lived happily until her death. They seemed devoted to each other, and Brother Gibson was doing much to make the already beautiful home more beautiful in extending the lawns, and in many other ways.

It was my privilege to spend a night with them a short while before her death, and enjoy these comforts.

She professed religion and joined the M. E. Church South, at Rocky Springs, at 12 years of age. Later was transferred to Taylorsville where her membership remained till her death, there being no Methodist church at Loray.

The most beautiful tribute to the character and life of sister Gibson was the devotion of the stepchildren (for Brother Gibson has several children, some of them young enough to feel sorely the need of mother, and sister Gibson had none of her own). I have never seen children more broken hearted, and it seemed that nothing could comfort them. We all know how hard the place of stepmother is to fill, and she had filled it so well that the children were devoted to her as they could have been to their own mother.

May the God of all grace comfort them and all the relatives and bring them all to meet her in that beautiful home above.

Her pastor,

E. MYERS.

Hampton.—Mrs. Aurelia Hampton, wife of Mr. W. J. Hampton, died at her home on Main street Tuesday night about 9:30 o'clock, after an illness of three weeks. Mrs. Hampton had been in poor health since January and about three weeks ago her illness became quite serious, though the family and friends had hoped against hope that she would soon regain her health. But all that medical aid could do seemed to avail little, and she fell asleep in the embrace of her Master on Tuesday night. She had been suffering from indigestion, which brought on a complication of diseases and finally caused her death.

Mrs. Hampton was born in Buncombe county 68 years ago and was united in marriage to, her now sorrowful husband in 1867. In 1873 they came to Canton and she has ever been one of our most honored citizens. She has been a consistent member of the Methodist Episcopal Church, South, for 27 years, and died triumphant in that faith. She ever lived near our Savior and left an imperishable example as a priceless heritage to the heartbroken family. She leaves a family of seven grown children, who, with the aged husband, will mourn the loss of a Godly mother and wife. The children are Mrs. W. T. Sharp, Mrs. M. R. Morgan, Miss Minnie, and Messrs. C. V., O. M., and George L. Hampton, of this and Mrs. J. R. Robinson, of Asheville. Mr. M. J. Mears, of Canton, G. A. Mears, of Asheville, Henry and William Mears, of Leicester, brothers, also survive her.

Funeral services were conducted from the Methodist church by her pastor, Rev. Mr. Abernethy, assisted by Rev. R. J. Hunter, yesterday morning at 10 o'clock. Interment in Locust Field cemetery. A large number of friends attended the service. —Canton Vindicator.

Quarterly Meetings

ASHEVILLE DISTRICT—Third Round.
D. Atkins, P. E., Weaverville, N. C.

Swannanoa, Bethel	July	3-4
Riverside, Riverview	"	12-13
Bethel	"	13
Burnsville, Martin's chapel	"	14-15
Bald Creek, Boring's chapel	"	16-18
Haywood street	"	24-25
North Asheville	"	25
Fairview, Bethany	July	31-Aug. 1
Hot Springs, Antioch	Aug.	6-7-8
Marshall, Valley Union	"	14-15

CHARLOTTE DISTRICT—Third Round.
H. K. Boyer, P. E., Charlotte, N. S.

Belmont Park	July	1
Monroe	"	4-5
North Monroe, Icemorlee	"	4-5
Morven, Morven	"	10-11
Lilesville, Forestville	"	17-18
Wadesboro	"	18-19
Mathews	"	23
Weddington, Wesley chapel	"	24-25
Derita, Pleasant Grove	July	31-Aug. 1
Chadwick, Severnsville	Aug.	1
Waxhaw, Pleasant Grove,	"	7-8
Pineville, Marvin	"	14-15
Mount Zion	"	22-23
Tryon Street	"	29

FRANKLIN DISTRICT.—Third Round.
R. M. Taylor, P. E., Franklin, N. C.

Conference)	July	1-4
Murphy circuit, Tomotla	July	3-4
Andrews station,	"	4
Robbinsville, at Odoms'	"	10-11
Hiawassee circuit	"	17-18
Murphy station	"	18-19
Webster circuit, John's Creek,	"	24-25
Whittier	Aug.	7-8

The Franklin District Conference will be held at Hayesville, N. C., July 29-August 1, 1909.

GREENSBORO DISTRICT—Third Round
W. R. Ware, P. E., Greensboro, N. C.

East Greensboro circuit, Gibsonville, July 10-11.
Carraway Memorial, night, July 11.
Ruffin circuit, Ruffin, District Conference, July 14-18.
Reidsville station July 18-19.
Randolph circuit, Mt. Gilead, July 23-24.
Uwharrie circuit, Mt. Shepherd, July 25-26
Denton circuit, Clarkesburg, July 27-28
Asheboro circuit, Union, July 29-30.
Coleridge circuit, Mt. Zion, July 31-Aug. 1.
Asheboro station, August 1-2.
Randleman, August 1-2.
Wentworth, Wentworth, August 7-8.
Randleman and Naomi, Aug. 14-15
Asheboro Station, Aug. 15-16

The District Conference will meet at Ruffin, July 14-18. The conference will be organized after preaching the night of the 14th. In addition to the regular delegation, the lay leaders of every charge are earnestly requested to be present Friday of the conference. Let all the brethren be present promptly at the opening and stay until the closing hour.

The connectional brethren are invited to be with us.

MORGANTON DISTRICT—Third Round
R M. Hoyle, Presiding Elder.

Broad River, Gray's chapel	July	2
Green River, New Hope	"	3-4
Thermal City, Trinity	"	10-11
Old Fort, Ebenezer	"	14-15
Marion station	"	17-18
Elk Park	"	24-25
Spruce Pine, Pisgah	"	28
Bakersville, Bakersville,	July	31-Aug. 1
Hartland	Aug.	4
Table Rock	"	7-8
Morganton circuit	"	11
Morganton station	"	14-15

MT. AIRY DISTRICT.—Third Round.
W. M. Bagby, P. E., Montezuma, N. C.

Sparta, Cox's chapel	July	3-4
Creston, Worth's chapel	"	17-18
Helton	"	24-25
Jefferson, Orion	July	30-Aug. 1

District conference at Boonville July 7-10. Opening sermon by Rev. T. E. Weaver, the 7th, at 8 p. m. Representatives of our schools are requested to be present.

Local unordained preachers must be present or send their written reports if they expect their license renewed.

SALISBURY DISTRICT—3d Round.
J. C. Rowe, P. E., Salisbury, N. C.

Jackson Hill circuit	July	2
Gold Hill, at Zion	"	3-4
New London circuit	"	4-5
Norwood	"	10-11
Cottonville ct, Cottonville	"	11-12
Big Lick	"	23
Salem	"	24-25
Concord circuit, Bogers'	July	31-Aug. 1
Bethel, camp meeting	Aug.	6-8

District Conference will meet at Forest Hill, in Concord, July 15-18.

SHELBY DISTRICT—Third Round.
C. F. Sherrill, P. E., Shelby, N. C.

Lincolnton station	July	3-4
Lincolnton circuit	"	3-4
Bessemer City, Tate's chapel	"	10-11
West End, Gastonia,	"	10-11
Lowell, Bethesda	"	17-18
McAdenville	"	17-18
South Fork,	"	24-25
Stanley, Iron Station	July	31-Aug. 1
Lowesville, SnowHill	Aug.	1-2
Belwood,	"	7-8
Polkville	"	8-9

STATESVILLE DISTRICT.
John N. Huggins, P. E., Statesville, N. C.
Third Round.
In Part.

Caldwell, Cedar Valley	July	3-4
Granite Falls	"	4-5
Newton, Friendship	"	10-11
Maiden at Pisgah	"	11-12
District conference at Taylorsville	"	18-21
Hickory circuit, Houcks	"	27-28
Hickory station	"	28-29
Lenoir circuit, Harpers	July	31-Aug. 1
Lenoir statioin	Aug.	1-2
Rock Springs, Camp Ground	"	7-8
Catawba, Ball's Creek	"	21-22

District Conference at Taylorsville, July 18-21.

WAYNESVILLE DISTRICT.
Third Round.
Rev. W. H. Willis, P. E., Waynesville, N. C.

Leicester, Ducks' Creek	July	3-4
Mills River chapel	"	10-11
Brevard circuit	"	11-12
Jonathan, Palmers	"	17-18
Sulphur Springs, Pisgah	"	24-25
North Haywood, Teagues	July	31-Aug. 1
Spring Creek, Poplar Gap	Aug.	7-8
Haywood, Davis	"	14-15

WINSTON DISTRICT.
Third Round.
Rev. T. F. Marr, P. E., Winston-Salem, N. C.

Davidson, Olivet	July	3-4
Southside	"	4-5
Cooleemee	"	8
Davie	"	10-11
Mocksville	"	11-12
Summerfield, Gethsemane	"	10-11
Stokesdale	"	11-12
Kernersville	"	17-18

The District conference will be held at Kernersville, July 15-18.

DISTRICT CONFERENCE DIRECTORY

Mount Airy, at Booneville, July 7-10.
Greensboro, at Ruffin, July 14-18.
Winston, at Kernersville, July 15-17.
Salisbury, at Forest Hill, July 15-18.
Statesville, Taylorsville, July 18-21.
Franklin, at Hayesville, July 29-Aug. 1.

Southern's Annual Excursion to Asheville, N. C.

On Tuesday, July 20th, Southern Railway will operate their grand excursion to Asheville. Tickets for this excursion will be sold for train No. 21 leaving Greensboro at 12:30 p. m., July 20th, and plenty of coaches will be provided on this train to take care of the large crowd that will take advantage of this opportunity to take a trip to the "Land of the Sky" at a very small cost, the round trip fare from Greensboro being only $4.50 and these tickets are good to return leaving Asheville on any of the regular trains up to and including Friday, July 23rd.

Going on this train the entire trip through the mountains will be made in day time. These tickets will afford ample time to visit the many attractions at this beautiful mountain city, and a grand outing awaits all that are fortunate enough to join this party. For further information, call on or address the undersigned.

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Southern's Annual Popular Excursion to Richmond, Va.

On Tuesday, July 20th, the Southern Railway will operate their popular excursion from Charlotte to Richmond, Va., train will leave Greensboro at 11:40 p. m., July 20th, arriving at Richmond 6:30 next morning.

Round trip fare from Greensboro for this trip will be $3.50. Tickets good returning leaving Richmond on any of the regular trains up to and including Thursday, July 22d.

Richmond is the capital city of Virginia, and no city in the South affords more places of amusement and attractions, and it goes without saying that a great crowd will take advantage of this excellent opportunity for such a splendid outing at a small cost. For further information, see nearest agent or call on or address the undersigned.

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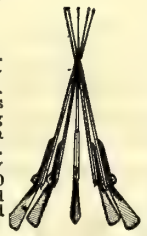
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Report of the Work of R. L. Davis, Superintendent of North Carolina Anti-Saloon League—The Activity of Many Towns to Stop Blind Tigers — Communications Coming From Officers and Workers in Other States.

As the superintendent of the North Carolina Anti-Saloon League, I am constantly on the go. During the month of June I have spoken on the duties of citizenship and law-enforcement eighteen times, five times in Dare, six times in Moore, three times in Gaston and twice in Harnett counties, and at Sanford and Jonesboro. I always have fair congregations, sometimes large audiences. If we may judge by the attendance upon these meetings, I am sure the prohibition law will be enforced. The earnestness and enthusiasm manifested on these occasions by the audience is enough to convince the doubting Thomas's. On these trips I have also visited Benson, Dunn, Raleigh, Elizabeth City and Gastonia, as well as the Shelby district conference.

Our people, both officers and citizens, are concerned about the enforcement of the prohibition law; and many of them are ready to do their full duty. I make it a point to hunt up the officers as I pass along that together we may counsel and plan. Many times they seek me first. I find that in nearly every case the officer is anxious to be true to his oath of office and do his duty, and will welcome any suggestion or assistance that will aid him. The officers are satisfied that the best citizens want all law enforced, and that their oath of office pledges them to enforcement; therefore they are diligent. Some town governments are using detectives to catch the blind tiger and the town is paying the bill. This ought to be in every place. As I see it, our trouble today is not that the officer will not do his part, but that the citizen will shirk and sometimes lie. I have been very much encouraged by all the interviews I have had with judges, recorders and mayors.

Sentiment among the average citizens is toning up. Still there is much need of education and agitation along this line. Pastors need to preach on the duties of citizenship, and press home the truth that every citizen is the guardian of the law and that it is his duty to report violators. This false swearing, of which we have so much, comes only from a depraved citizen. It is the act of the traitor rather than the act of the patriotic and honorable citizen. If the citizen supports the constitution and the state, as he has taken an oath to do, then he cannot support the law-breaker, or shield him from the penalty of the law. I have heard some say that they were honor-bound not to tell on the seller. But honor never binds a man to aid and abet the lawless, or to tell a lie and swear to it. The devil binds people to do this. When men become liars honor has gone. Though it is a fact that many of our people are not doing their duty at this point, it is also a fact that more are doing it today than ever before, and I believe that the day is not far distant when every citizen that claims self-respect will tell the truth about the violator of the prohibition law. It is certainly much easier to get the evidence today than it was two years ago. I see too that the detective is being used more than ever before to stop this sort of crime. At most places they are succeeding, and I think it wise to use them.

The communications coming to our office almost daily bring encouragement. Today sheriffs, magistrates, mayors, preachers, and lawyers are constantly writing us to recommend a detective or to send some literature or to come and speak or to advise on a point of law, or how to proceed in the matter of enforcement. Our people are now waking up to the fact that what we are after is freedom from the liquor traffic, and that the law only makes it possible to secure this freedom through enforcement. They have learned that there are a few citizens in the state that have no regard for law, honor, character or anything else, who are willing for the state to go to the dogs or the devil if only they can sell liquor and make money. Every patriotic citizen will aid to make these obey, and many of the very best have determined that they must obey or suffer.

In conclusion let me say that the eyes of the nation are upon us. Letters every day reveal this fact. And it is up to us to show the nation that this law can be enforced. Citizens, one and all, let us be up and doing. North Carolina expects every man to do his duty.

Yours for enforcement,
R. L. DAVIS,
Supt. N. C. Anti-Saloon League.

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MEDITATIONS

Through long weary years the good old mother had sacrificed and toiled in order that the children might have a better chance in life than their parents had. She was a widow, the numerous children were small, the farm was poor, and the means of support were very limited. She sent the children to the district school and gave them the best advantages the neighborhood afforded. She took them to the Sunday school and the revival meeting, and did all that she knew how to do in order to bring them up to fear the Lord.

The oldest son was earnest and devout and withal had a burning thirst for knowledge and an ambition for an education the best the schools could give. It seemed that no way was open for him to go to school and prepare for his life-work but his loving and resourceful mother had a faith that had aided in the solution of many hard and perplexing problems. She knew that God always helped the man who helped himself, and that this boy could have the better chance if those at home would do without for his sake. The boy was studious and made good record in his studies and later became a very efficient worker in his church and a useful citizen in another section of the state. His annual visits to his old mother were the most pleasant days of the year to her. She looked forward to them, and then back to them with the intensest interest, for she loved that boy who was the pride of her life.

We saw her standing by his side in the station yard one summer day. The annual visit had been made and she lovingly, had come that far to see him safely on the train. The parting moment came, and I watched with interest the face of that care-worn woman as she bade the son farewell. He shook her hand, but did not kiss her cheek, and turning, walked into the car. She stood and waited and watched till the train turned the curve, and then slowly wended her way back to the old home to take up afresh the grind of daily work. Surely a parting kiss on that summer day would have meant a great deal to her, and been an inspiration for many weeks. The mother who has nursed and fondled and loved her child should never grow too old and wrinkled for the son to love her in the same child-like way he did when, in the bygones years he sat upon her knee. Little deeds of kindness and little acts of love require such a small outlay of effort and bring back such a wealth of joy, that we should never withhold them. That son loved that good old mother with all his heart and would do anything in his power to promote her happiness. He just lacked that bit of sentiment which gives spice and sweetness to life.

* * * * *

On a dark and stormy night last winter a train crowded with tired and anxious travelers was creeping slowly southward away behind the schedule time. The engineer kept his hand on the throttle and his eye on the track, for the heavy rains made it perilous to travel as the streams were swollen and any minute there was danger lest the train run into a washout. As station after station was approached, the wierd signal was given as a matter of course, and finally the Yadkin bridge was crossed in safety, and at a higher speed the train rushed on and up the grade which leads to Spencer, and then the whistle blew loud and long and longer still. It was a shriek of triumph seemingly and aroused many sleepy travelers who wondered what it meant. But to one familiar with the facts there was in it a beautiful and tender sentiment which transformed that hoarse signal into a serenade of melody and love. for it was a message of joy to the wife of the engineer who had waited anxiously and listened through the watches of the night for that very signal. She recognized the notes of it, for it was the assurance that her husband had passed safely over the dangers of the trip and would soon be at home.

Trainmen in great numbers dwell in Spencer, and when they are due to come home their families listen for the whistle that announces the approach of their trains, and when they hear the signal, all their fears are relieved. So on that dark and rainy night, when the whistle blew so loud and long there was a bit of eloquence and sweet sentiment in it, for it gladdened a woman's heart and prepared her for welcoming home the soot-begrimed, but noble man who had brought to its destination safe and sound a passenger train laden with humanity.

* * * * *

He was a busy man who always took time to serve the Lord, in fact, that was his only business. A large number of men worked in his factory and he took an interest in them all, and wanted them to prosper materially, intellectually and spiritually, and because he had a warm heart filled with sympathy for them, they tried to give him the best service of which they were capable.

In a recent conversation, he remarked to the writer that one poor man in his employ came one day to the office and opened his heart to him, telling of his troubles and financial trials. He had a large family and was considering how to best economize in order to make ends meet. The only paper he read was the afternoon daily and it cost ten cents a week, and he decided to discontinue it. His employer told him if he did so, he would dwarf the life of his family, and this he could ill afford to do. The busy man with a great heart paid himself for the daily paper and then in a heart to heart talk told the poor man of his sinful life and urged him to depart from evil and learn to do well, and to lead his family into the Christian life. The poor man wept tears of repentance and started out in the better way. Then he thought if that family had the Advocate for a weekly visitor it would do them all good, and putting thought into action, he ordered the paper for him for a year.

Much is said these days of industrial strife—of the clash of capital and labor—of the oppression of the poor by some grasping and greedy men of wealth, and there is ground for the complaint in too many instances, but if every capitalist had the spirit of this Christian employer, and if every laborer had the spirit of this confiding employe, or, in other words, if men rich and poor were possessed of the spirit of sympathy, the spirit of the Master, they would understand their relations better, and help each solve the problems in the Christian spirit and in love, so that no man could justly complain that he had not been given a square deal.

He that giveth to the poor lendeth to the Lord. It is refreshing in this materialistic age to meet a man absorbed in busy work, living a life which is above his work and which reaches down to help those less favored than himself. He that would be greatest among you let him be your servant.

* * * * *

When riding on a fast train did you ever lose your hat? Passing from one car to another on a recent trip the wind lifted my hat and carried it flying across the French Broad river, and lodged it safely at the water's edge, and swift the train rolled on, as did the stream also. Hatless I was when I reached Asheville, till I found another, but this leads me to the point. A stranger standing on the platform saw the whole proceeding, and as the train slackened its speed, he alighted and went back across the bridge, climbed down the embankment to the river, with some difficulty rescued the hat, and walked a full mile to the railway station with it. The owner's name was in the hat and the finder made diligent effort to find the owner and deliver it.

He was a man who felt an interest in his fellows, and put himself to much inconvenience to accommodate a total stranger. He had a good heart, and by this gracious act gave the writer, already optimistic, a larger faith in mankind in general, and placed him under permanent obligation to this unselfish man.

Too often we manifest no interest in the welfare or comfort of others, particularly strangers, when we could do much by simple politeness to advance the happiness of fellow travelers and make for our betterment as well by doing so. I shall always remember with gratitude the kindly man who found and delivered the hat, and turn to profit the beautiful lesson of service he taught by that unselfish act.

* * * * *

It is an inspiration to go into the sick room of a cheerful invalid, but it fills even an optimist with discouragement to visit an irritable and despondent patient who has lost all patience. On a recent trip to an old pastoral charge I called with the pastor to see a sick lady who had just passed through the greatest sorrow of her life, and we expected to find her sad and lonely in her grief, but when we went into the room she was so cheerful and full of life that our visit, which was intended to help her, was more of an inspiration and encouragement to us.

Nothing but hope and love can fill with joy the heart burdened with care and some of the greatest sermons are the lessons of heroism and faith we learn from the submissive saints who unmurmuringly but cheerfully pass through trial and suffering, counting it all joy to fall into divers trials because through them are learned the lessons of patience by which character is perfected. This cheerful invalid hardly realized how much of a blessing she was to the visitors that day when she, in the midst of suffering, bore up so bravely, and though loaded with grief, smiled through her tears. God was with her and his grace fully sustained her.

Such heroic faith puts to shame the doubts and gloomy thoughts of the skeptical minded who claim to have faith in God, but who in fact are given over to their own fears and unbelief.

* * * * *

Dr. W. H. Parks, the cultured and consecrated medical missionary, who represents our church in China, and who is in charge of the Soochow Hospital and Medical School, in a speech last week at the Young People's missionary meeting at Montreat said: "If I had a thousand lives I would give them all to China." This was the noble utterance of a noble man. Dr. Park was the son of a Georgia farmer, and was brought up in the country away back in the interior some thirty miles from the railroad. His parents were regular readers of the Wesleyan Christian Advocate, the organ of the Georgia Conference. A sister of Dr. Park told the writer that when she and her brother were little children, they looked forward eagerly to the weekly visits of the Advocate, and they read every sentence it contained. One day the boy read a letter from Dr. Young J. Allen giving a graphic account of the conditions in heathen China. That article aroused the boy and lifted him up where he could see the world that lieth in wickedness and he said, "when I grow up I am going to China as a missionary." He studied medicine and went to China and has done a great work there for the church. The reading of one article in a church paper gave to the heathen world the life service of this good man. Fortunate is that home where the church paper goes and is eagerly read by the children.

If that youth had not been a reader of that good paper and as a result come in contact with the great thought and purpose which permeated the life of Dr. Allen, he might today be leading an obscure and narrow life and his whole journey through the world would have been over a different route, but providentially it was otherwise, and God is using this Christian doctor not only to minister to the bodies but to the souls of his patients and not only to instruct the Chinese youth in the way of the physician's art, but also in the way of life eternal.

S—.

North Carolina Christian Advocate

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IMPORTANT NOTICE.

We are not trying to thrust the Advocate upon any one. We only wish to accommodate any who desire the paper continued. Any who fail to renew promptly, or to notify us to discontinue at the expiration of the time paid for, will surely be expected to pay, and have no reasonable ground of complaint when we endeavor to collect. Notice to discontinue should be sent direct to this office. Preachers are busy and may forget. So we advise that you depend upon nothing but a written notice to this office if you wish your paper discontinued.

IMPORTANT NOTICE.

On account of the cave-in of Cowie Tunnel, those going to the Franklin district conference, at Hayesville, will have to spend the night in Murphy, as the train is always late—too late to reach Hayesville the same day. All will please go Tuesday instead of Wednesday.

R. M. TAYLOR.

DATE OF CONFERENCE CHANGED.

The following note just received will be hailed with pleasure by preachers and members throughout conference:

Taylorsville, N. C., July 19, 1909.

"My dear Brother Blair:—Please announce that the time of holding the Western North Carolina Conference is changed from November 24th to November 17th. This is chiefly that our preachers may be with their families and flocks on the National Thanksgiving day, and especially that they may attend to the interests of the Conference Orphanage. Yours truly,

"JAMES ATKINS."

SALISBURY DISTRICT CONFERENCE.

This district now embraces Rowan, Cabarrus, Stanley and a portion of Davidson counties. The rapid industrial development of this section has multiplied pastoral charges during the last few years so that it has been necessary to make frequent changes in district boundaries. To give some idea of the rapid development of this section Stanly county, where, in 1890, there were four pastoral charges, now has eight men at work on as many different charges, besides one of our best young men engaged in school work.

The same rapid development has taken place more or less throughout all the district, and this explains in one particular why it is that we now hear more complaint than formerly about a shortage in ministerial supply. The increase in the demand for men has been far in excess of anything known in the history of the church in this country.

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It is interesting to note in this connection that we are evidently now just approaching the period of rapid industrial development in this section. What with a group of smaller power plants already in operation, and the great Whitney plant just waiting to be released from financial complications, with sufficient additional power almost ready to be turned loose to operate all the mills and shops of the country, with an almost infinite increase, it is bewildering to contemplate what is to be in this section in the near future. Fall River and Providence will yet be eclipsed by this section of the Old North State, and here probably more than in any section of the South will the great Home Mission problem thrust itself upon the church.

* * * * *

The conference met in Forest Hill church, on Thursday morning, Rev. J. C. Rowe, D. D., the presiding elder, in the chair. Mr. Walter Thompson was again elected secretary. I did not arrive in time to witness any of the proceedings on Thursday, but learned that the day was taken up with reports from the various charges and interesting discussions, attention being given especially to the spiritual state of the church. At eleven o'clock Rev. J. N. Huggins, a former pastor of the church, and now presiding elder of the Statesville district, preached an interesting and edifying sermon. Bishop James Atkins arrived just at the close of the afternoon session and assumed the chair, presiding during the remaining sessions of the conference. On Thursday evening, Rev. S. B. Turrentine, D. D., pastor of First church, Salisbury, occupied the pulpit and preached a good gospel sermon to a large congregation.

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On Friday morning, Bishop Atkins completed the call of charges for reports and then introduced Mrs. Norton, of New London, who made a very interesting statement with reference to the work of the New London High School. The editor of the Advocate was then given right of way and made a brief address leading up to the call for



METHODIST CHURCH, BRYSON CITY, N. C.
Rev. J. J. Eads, Pastor.

pledges to complete the building fund. In a few minutes the whole amount asked of the district, $75.00, was pledged, and there was general congratulation over the good report the editor was enabled to make with reference to the work. Our people are showing everywhere a gratifying spirit of appreciation of this enterprise and the outlook for the Advocate has never been brighter or more promising.

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The special order for ten o'clock was the Woman's work, and Mrs. W. R. Harris was introduced and spoke with interest of the work of the Woman's Foreign Missionary Society. Mrs. Norton also made a brief address. Mrs. D. B. Coltrane spoke with great earnestness in behalf of the Woman's Home Mission Society. Bishop Atkins followed with some very timely suggestions in reference to this work. It is remarkable how the women of the church have developed in this work during the last few years. It is a rare thing now that they are without the best of representation on these occasions, and they are an example to the men of clear-cut style and good taste in presenting their work. Our Lord is getting ready to do a mighty work for the world's evangelization through these women.

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The afternoon of Friday was given to the laymen's movement. Bishop Atkins presided, and the meeting took the form of a conference on church finances and financial methods. The conference was calculated to do much to bring about a more systematic and diligent effort to raise all finances in full. After the laymen's meeting the conference went into the election of delegates to the annual conference, and W. R. Odell, T. E. Bost, J. F. Shinn, and T. H. Stiff were elected.

At the morning hour Rev. A. L. Stanford preached a strong and helpful sermon on Consecration, and at the evening hour Rev. D. M. Litaker, of Elkin, preached a strong sermon on the Atonement.

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We noted as visitors at the conference, Rev. D. M. Litaker, of Elkin; Rev. G. H. Detwiler, of Charlotte, representing the Children's Home; Rev. J. N. Huggins, of Statesville; and Professor McKay, of Rutherford College.

The people of Forest Hill gave the conference a cordial reception and sumptuous entertainment. It was a peculiar pleasure to the writer to be permitted to mingle again with many of the people whom he served here as pastor nearly twenty years ago. Many have crossed over the river, others have scattered here and there, and great changes have taken place, but the church is still moving grandly forward in its mission of blessing to the world. Rev. W. L. Hutchins, the pastor, has had wonderful success in rescuing the congregation from a state of discouragement on account of reverses which came on account of the burning of the mill, and the general depression which followed. He has proved himself to be a workman that needeth not to be ashamed. Brother W. R. Odell is still at the helm as superintendent of the Sunday school, and everything is looking up. In fact, Concord Methodism has never been stronger or more hopeful. The four pastoral charges in the city are all going forward and the circuit, in charge of Rev. B. A. York, is in fine shape. Rev. J. C. Rowe, the presiding elder, is perhaps doing the finest and most effectual work of his life, and is in high favor with all the people.

The conference will meet in First church, Salisbury, next year.

It is gratifying that Reverends T. W. Smith and J. W. Clegg, who for long years were very useful itinerant preachers, and who located at their own request, have both been recommended for readmission into the conference.

It is Saturday morning, and I am on my way to Taylorsville where I am to attend the meeting of the Statesville district conference, which convenes on Monday.

The presiding elder of the Statesville district, Rev. J. N. Huggins, has adopted the plan of convening his conference on Monday afternoon. This year he held his third quarterly meeting for the Alexander circuit on Sunday and Monday at Taylorsville. He was assisted in the Sunday services by Rev. Dr. Chas. C. Weaver, president of Davenport College, who preached to the delight and edification of the large congregations in attendance. The quarterly conference on Monday evening was well attended by officials of the various churches, and the reports were encouraging. Rev. E. Myers, the pastor, is serving his second year, and has a well-deserved reputation for earnest and faithful service.

The district conferennce convened at 2:30 p. m., Bishop James Atkins in the chair. The Bishop led the conference in appropriate religious service, after which the conference was organized, electing Rev. W. F. Sandford secretary, and appointing the various committees. The afternoon was given to hearing reports of the pastors, and the representative of the Advocate. In a few minutes the conference pledged $76.00 on a call for $75.00. I regretted the necessity of leaving after so brief a stay, but was fortunate in leaving the Advocate interests in the hands of Rev. R. M. Courtney, of Mooresville, from whom we hope to have a full report for our next issue.

H. M. B.

GREENSBORO DISTRICT CONFERENCE.

The Greensboro district conference convened in Ruffin, July 15. Rev. W. R. Ware, the presiding elder, called the body to order at 9 o'clock and after devotional services and roll call Rev. A. S. Raper, was made secretary.

Brother Ware had adopted blanks for reports of statistics and furnished them to the pastors and these give the number of accessions since the last annual conference by profession or certificate, baptisms infant and adult, amounts assessed for ministerial support and benevolences, with the amounts paid to date. The secretary had not footed up the totals in time to furnish the statistics for this paper, but we hope soon to secure them.

Thursday was given largely to hearing reports and the routine work and Friday was laymen's day. A large number were present and the program was rich in the subjects to be discussed and right well did all the speakers fulfill their tasks, as follows: (1) Laymen's Organization; Its Purpose and

Manner of Organization, by Sam. Browne. (2) The Demand for Leadership on the Part of Men for Men in the Church Today, by T. C. Hoyle. (3) Fidelity to our Institutions, by Prof. H. A. Hayes. (4) What can Laymen do to Help the Pastor in Revival Meetings, by I. F. Craven. (5) Prominent Characteristics of a Live Church, by Judge N. L. Eure. (6) Missions and Conscience, by C. H. Ireland. Mr. G. H. Miles, of Greensboro was the efficient leader of the meeting.

I was glad to see these discussions take so wide a scope and to hear these good men who had given special care to preparation on the subjects assigned speak with deep conviction the truth which lay heavy on their hearts. The work of the layman is much more than to gather sheckels. It surely includes the getting of money for it is needed to carry on the work of the kingdom, but behind the money we need an enlightened Christian conscience and a consecrated people, and if we possess these the money problem and all other problems will be solved.

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The district embraces the counties of Guilford and Randolph entire, and parts of Rockingham and Davidson. A religious census of the territory within the district had been taken and upon examination of the figures I was amazed to see that according to these statistics there are in Guilford county alone 30,000 people over ten years of age who are not members of any church. There are 12,000 in Randolph, 8,000 in the half of Rockingham and 2,000 in that small portion of Davidson, which is covered by the Greensboro district. I was assured that the figures are in the main correct, and if so the home mission problem is too great to be considered lightly. A resolution was passed urging the next annual conference to grant a district evangelist for this territory in order that more aggressive campaigns may be made for the saving of the great multitudes who are wandering in the way of the lost. The Mount Airy district has this year very successfully supported a conference evangelist, Rev. Z. E. Barnhardt, and also a local preacher Rev. W. T. Carner, and they have been of very great help in reaching the unsaved.

* * * * *

A resolution asking Bishop Atkins to change the time for holding our next annual conference from November 24th to November 10th or 17th, was passed. A late conference means a late move for the preachers who are changed with the risk of bad weather, and further the date fixed for the conference embraces Thanksgiving day. All our churches will be closed then, and the Thanksgiving donations will be reduced accordingly, though the orphanage needs all that can be secured.

We trust the Bishop may be able to make the desired change of the date.

W. S. Nicholson, S. T. Lassiter and H. V. Clarke were recommended for admission on trial into the conference.

I. F. Craven, E. C. Wright, C. H. Ireland, and H. A. Hayes were elected delegates to the annual conference, with P. H. Williamson, O. V. Woosley, B. E. Jones and Sam. Browne as alternates.

The neat church at Ruffin was dedicated on Sunday. The sermon was preached by Rev. C. A. Wood, a former pastor, and the presiding elder led in the dedicatory exercises, the church debt having been previously secured, and the annual protracted meeting was begun on Sunday night, Rev. D. H. Comann assisting the pastor.

The pastor, Rev. J. P. Hornbuckle, did all possible to promote the comfort of the visitors and he and his good people placed all who attended under lasting obligations. The vistors present were Rev. J. C. Wooten, of Trinity College, and Prof. H. A. Hayes, of the orphanage, and Rev. S. T. Barber, of Mt. Zion.

The only sermon I heard was by Rev. G. E. Eaves, on Friday and many words of praise were spoken of the sweet gospel message he brought to the people.

I must not close this hurried report without saying a word commendatory of Presiding Elder Ware. He is a live wire, has his heart in his work, looks carefully after the details and tries to foster every interest. The district is on the upward move, and I look for a year of great progress.

S—.

WINSTON DISTRICT CONFERENCE.

This conference met in Kernersville on July 15th with the Presiding Elder, Dr. T. F. Marr, in the chair, and Rev. J. F. Kirk at the secretary's table.

All the preachers were present except Rev. A. T. Bell, of Leaksville, who was left at home on account of the illness of Mrs. Bell, and his son, Rev. A. R. Bell, of North Thomasville charge, who was sick with fever. An exceptionally large number of laymen attended, nearly one hundred being enrolled as present. The reports of the preachers were exceedingly gratifying and were generally supplemented by encouraging statements from the lay delegates.

The meeting of the lay leaders' conference was full of enthusiasm and they took a long step forward by fixing the minimum salary at $700.00 for pastors next year, and F. S. Lambeth, of Thomasville, was re-elected president, with G. W. Martin, of Madison, vice-president and Robert B. Crawford, of Winston, secretary-treasurer.

These laymen are an earnest body of men and their work at this conference is going to result in a great increase in contributions next year.

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Dwight W. Brown, Henry M. Wellman, Edward F. Hellard and Lysander Turner, were granted license to preach. Leo Wilkie Collins, for seven years a licensiate in the Canadian Methodist Church, was received as a local preacher, and he with Arthur P. Ratledge, were recommended for admission into the annual conference. C. L. Padgett and L. T. Hendren were recommended for deacon's orders.

The conference paid for two scholarships in Brevard Institute, and they were awarded to Miss Bessie White, of Battleground, and Miss Louise Goode, daughter of Rev. C. P. Goode, of Summerfield.

Next year the conference will be held in Burkhead church, Winston.

The delegates to the annual conference which will be held in Hickory in November are F. S. Lambeth, A. D. Ivie, A. N. Linville, and R. E. Carmichael, with George V. Fulp, and Z. N. Anderson, alternates.



SYLVA PARSONAGE—Rev. C. H. Neal, Pastor.

Miss Florence Blackwell, deaconess at Burkhead, and Mrs. Duke Hay, spoke interestingly of the women's Foreign and Home Mission work.

The visitors present were Rev. John C. Wooten, professor in Trinity College; Dr. Chas. C. Weaver, president of Davenport College; Rev. W. E. Poovey, of Rutherford College; Prof. C. H. Trowbridge, of Brevard Institute; Rev. R. L. Davis, of the State Anti-Saloon League; Prof. H. A. Hays, superintendent of the Children's Home; Rev. S. T. Barber, of Mt. Zion, and the writer, who represented the Advocate. Dr. Marr gave full time to all of these interests and the brethren spoke in behalf of their several works.

The preaching during the conference was done and well done by Reverends C. H. Clyde, T. R. Wolfe, J. F. Kirk, T. F. Marr, W. A. Lambeth and R. L. Davis in the order named.

Kernersville is an ideal place for a conference. The people are cordial and hospitable and know how to make a stranger feel welcome. The pastor, Rev. H. C. Byrum, was the conference host, and endeared himself to the brethren by many thoughtful courtesies. He was good to the writer, and gave him the best of entertainment in the parsonage home.

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There was a rush of conferences last week, and the Advocate force had to double in order to attend them all. This necessitated brief visits, so that I was able to give Kernersville only one day, making this report too brief. The secretary, Brother Kirk, has kindly written the article to be found on another page, which is a supplement to this.

Three splendid churches are being built in the district: the Burkhead Institutional church, Winston, and Madison and Thomasville, the latter nearing completion, and new parsonages have this year been secured at several points, so that every charge with two exceptions, has a parsonage.

Dr. Marr is a wise presiding elder, and knows how to guide the conference work so that every interest shall receive its full share of consideration. The laymen appreciate his ministry and all the preachers love him.

S—.

NOTES AND PERSONALS.

—We were glad to welcome Rev. W. M. Bagby, of the Mt. Airy district, as a caller at our office last Wednesday.

The Field Agent for the orphanage, Rev. J. P. Rodgers, has raised $2,000 for the institution on a recent trip to the mountain country.

—A revival meeting will begin at Muir's chapel next Sunday, in which the pastor, Rev. J. A. Bowles will be assisted by Rev. E. C. Glenn, evangelist.

—Rev. O. P. Ader is spending his vacation time in study at the Chicago University, and his pulpit is being supplied by Rev. E. G. Kilgore, during his absence.

—The church at Jamestown had a great day last Sunday, observing Children's Day. There was a great crowd and the program was in the hands of Miss Jennie Ragsdale.

—On a recent visit to his old home in Shelby, Dr. B. F. Dixon was the guest of honor at a dinner at the home of Rev. A. G. Gantt, who was a conference classmate of Dr. Dixon.

—Rev. C. F. Sherrill, presiding elder of the Shelby district, has secured Rev. Loy D. Thompson for the new station in South Shelby. Brother Thompson was formerly president of Rutherford College.

—As a result of the Torrey meetings in Winston, Centenary has received 56, Burkhead 3 and Grace 2 members. Large numbers were strnegtheened in the Christian life and many joined other churches.

—Rev. E. C. Glenn has just closed a great meeting at Oxford, and is now at home for a needed rest. He has been now for ten years in evangelistic work, and thousands have been converted under his preaching.

—Mr. Mebane Lambe, for long years a devout member of West Market Street church, died at his home in this city last Thursday after a desperate illness. He was 83 years old, and the funeral was conducted by Rev. E. K. McLarty, his pastor.

—Rev. M. H. Vestal has been granted a three weeks' vacation by his official board, and will spend the time at Roaring Gap. May other churches do likewise, and give the pastors a little recreation that they may come back stronger to do better work.

—In the write-up last week of the Mount Airy District conference, the junior editor intended to say that Rev. W. T. Albright, the pastor at Booneville was a gracious host, and did all possible for the comfort of the guests, and that he is in high favor with his people.

—We regret to know that Miss Eva Bowles, daughter of Rev. J. A. Bowles, of Guilford College, is quite sick with fever, but trust she may soon pass the crisis and improve. The district conference passed suitable resolutions of sympathy for Brother Bowles and his family.

—We are sorry to hear that Mrs. Maria Love Stringfield, wife of Maj. W. W. Stringfield, died at her home in Waynesville, July 9th. She was of a very prominent Haywood county family, and a devout and life-long Methodist, loved and respected by a wide circle of friends. We trust that a suitable life sketch of this departed saint may be furnished us for publication.

—We have just read the very interesting write-up by Miss Mamie Bays of the Charlotte churches in the Chronicle of last Saturday, which is handsomely illustrated with pictures of a number of the leading churches of that city. The statistics show that there are 10,202 white Protestant church members in Charlotte. Of these we note that 3,061 are Methodists, which is a slight falling off from the number (3,358) of Methodists officially reported by the Charlotte preachers to the last annual conference.

—We regret to learn of the death of Mr. Hugh M. Collett, of Andrews, one of the oldest and most highly respected citizens of that section of the state. The writer knew him well, and appreciated him at his worth, for he was as honest as daylight, and as true to the right as the needle to the pole. A brave and generous soul he was who stood foursquare to the world—every inch a man. He left the impress of his splendid character on the community, where he lived to a ripe old age and has entered upon the rest which is promised to the faithful.

FRANKLIN DISTRICT.

The Franklin district embraces six counties in extreme western North Carolina. It is wedged in between Tennessee and Georgia, and is all mountain territory. It reaches from the top of Balsam mountain, seven miles west of Waynesville, to the end of the state, and cannot be much less than 120 miles long. At its widest point it is about 80 miles wide. Its outline is very irregular. Its area is 2,604 square miles, and its population 53,293 (last census). This gives 20.4 to the square mile (Iredell and Catawba counties each have 50 to the square mile). The Franklin district lacks only about 200 square miles of having as much territory as the Asheville and Waynesville districts combined.

The Murphy branch of the Southern Railway traverses the district from Balsam to Murphy. The L. & N. R. R. terminates at Murphy, thus making connection for Atlanta.

Timber and mineral are the resources of the country. There is a good deal of farming done, but this industry is handicapped by the broken condition of the surface. There is a vast amount of water power running away all the time in these rivers, but the power market is so far away it would be unprofitable to develop it. Most of the resources of the counry is now in the haunds of great corporations, who have brought up the timber, mineral and water power. No one can tell what these corporations are going to do, but the future of this section is evidently in their hands. Little by little the natives have sold out these holdings, which they could not develop. What a decade will bring forth in this country no one can tell. The population is holding its own, and increasing on the line of railroad, but far back in the mountains there is an exodus going on, which is slowly depopulating the country. From the Nantahala valley 33 families have gone west in eight years. None have taken their places. Roughly speaking I would say a third of the population of that community have gone in a decade. In some communities nearly all the young men go west.

The Baptist church is in the ascendency here, having nearly three members to our one. The Methodist church has been here a long time and has done much good and is now doing much good. Our gains in membership are small, but there are reasons for this. In the last three years 726 have been added to the church on profession of faith. It is safe to say at least twice that number have been converted at our altars, yet we have only 165 net gain. Many are converted in our churches who, being of Baptist families, join the Baptist church. Our mission fields, away from railroad lines, are not promising. It is all we can do to keep them going, yet we cannot abandon them, but they will be dependent on the Board of Missions a long time. There is satisfactory growth in several respects in the district. Our people are growing intelligence and loyalty to the church.

There is a wide spread error of opinion as to the intelligence of these mountain people away from here. After nearly four years among them, I am constrained to say of them that, man for man, they are the most wide-awake people I have ever served in the ministry. They are the best judges of men and of preaching I ever saw.

The Tallula Falls Railway now runs trains to Franklin, its terminus. It is destined to be built on down the Tennessee river to Knoxville. When this is done the district will be in far better shape for traveling than it has been. It can then be traveled by rail from Franklin.

The district has made some gains in finances in three years. Salaries have increased 15 per cent. I have stressed salaries, rather than benevolences, because I found them below a living point. They are still too low, but their growth is believed to be permanent. I have avoided a "boom", which I believe to be permanently injurious every time.

In every case I believe the salaries which have been raised will stay up, and go higher by and by.

We have made some advance on the benevolences, but not what we tried to, and hoped to. There is a financial depression, an old panic which nobody seems to understand which was said to have been long ago, but which stubbornly refuses to quit these parts. For eighteen months little business has been done in this section. But for this we would have had a much better report last year, and in spite of it we hope to bring a good report to conference.

The district is now served by a good faithful set of preachers, who are as loyal and true as can be found in the church. They are all working hard, and are hopeful of a good year.

All things considered, the Franklin district is in good shape.

R. M. TAYLOR.



FRANKLIN DISTRICT PARSONAGE.
Rev. R. M. Taylor, Presiding Elder.

HISTORY OF THE FRANKLIN DISTRICT.

By Rev. T. F. Glenn, D. D.

Bishop Keener might have located the Garden of Eden in this Switzerland of America instead of searching for it on the Atlantic coast in the vicinity of Charleston, S. C. Talmage crossed the continent to see it and pronounced it a garden of recuperation. As he looks upon its towering mountains he exclaims, "Wonderfully grand and majestic there silent sentinels of God's own handiwork." He saw panoramas of floating beauty in every changing cloud."

After holding a district conference at Waynesville in 1875, Bishop Doggett pronounced this the most beautiful country he ever saw. Until recent years this section was a tena-incognito to all the world except the pioneer preachers of the Holtson conference.

The people of the eastern part of the state were almost as ignorant of its splendid scenery and its sturdy Anglo-Saxon inhabitants as they were of Central Africa. The apostolic Asbury preached to the first settlers of the Pigeon valley in the upper chamber of a dwelling which still stands in the suburbs of Clyde. And here was organized the first Methodist society in Haywood, so I was informed by D. C. Howell, an aged local preacher. The people came here from ten miles around to hear the gospel.

There were giants in those early days. Men like Thomas Stringfield, David McAnnally, Joseph Hasken, Elbert Sevier, William Hicks, and others—men who made the pulpit a throne of power, planted Methodism and built up a kingdom for Jesus Christ in these western counties.

The country west of the Blue Ridge was embraced in the Asheville district until 1858. Franklin district was formed this year, and Coleman Campbell was made presiding elder. He was an exceedingly popular pulpit orator. A deep bassy tone, a ready utterance, a lively imagination, a mastery of Anglo-Saxon speech, combined with the power of vivid description and stirring pathos made him a consummate master of assemblies.



FRANKLIN STATION PARSONAGE.
Rev. M. F. Moores, Pastor.

After serving as chaplain in the army three years the writer took charge of Waynesville circuit, which embraced almost the entire county. He also succeeded William Hicks and J. R. Long as principal of Richland Institute, the most flourishing school at that time in the county. He had two assistants, one of whom was as brave and heroic a little woman as was ever renowned in song or story. What with teaching ,re-organizing the church and holding revival meetings, the preacher was quite busy for three years. Of the eleven local preachers in the county all but two —D. C. Howell and Banister Turner—withdrew from our church and joined the M. E. Church. The pastor had the hearty co-operation, however, of intelligent laymen and women, the Cathey's, the Loves, the Howells, the Wilsons, the Fergusons, the Penlands, the Kirkpatricks, the Moores, etc.

Frank Richardson was made presiding elder of the Franklin district in 1865. The district was fortunate at this crisis of our history in having so wise an able a leader. His immediate successors and my co-laborers, E. W. Moore, J. R. Long, J. W. Bowman, were faithful and efficient workmen. Heroic men kept up the succession and won many victories for our great Captain.

Franklin was the home of the presiding elder, and took the lead in church matters. A more intelligent, appreciative, and sympathetic congregaton than the one that faced the pastor in that brick church on the hill would be hard to find. Here lived four local preachers—C. D. Smith, an able theologian, an accomplished scientist, and once a member of the Holston Conference. Leon Siler, a graduate of the University; and C. E. Wiggins and A. B. Wells, formerly members of the South Carolina Conference, and there were scores of intelligent men and women in the town and the country.

Above Franklin lived the philosopher of Cullasaja, the venerable Silas McDowell, who wrote descriptive and scientific articles for the metropolitan papers that were worthy of the pen of Washington Irving or Nathaniel Hawthrone.

Time would fail me to speak of the Silers, the Johnsons, the Grays, the Brysons, the Mallonees. the Howards, the Conleys, the Roans, the Curtis's, the McDowells, the Lyles, the Watkins, the Slagles, the Angels, the Bells, etc.

For disinterested, cheerful hospitality the town and country were unsurpassed. These Methodists not only patronized their own church papers, but read also periodicals of the highest literary merit, like Bledsoe's Southern Quarterly Review.

The writer spent four of the happiest years of his itinerant life among these splendid people.

Here lived that gifted, cultured, high-souled Christian woman, "aunt" Jule Siler, who taught the infant class in the Sunday school for more than fifty years. What a blessed ministry she fulfilled.

"Father" Robertson Guanaway's pastorate of two years (1845-6) marked an era in the history of the circuit; it was signalized by a series of remarkable reviva's, the best, he tells in his autobiography, he ever saw.

The eccentric W. G. Brownlow traveled this circuit in 1831. One day he narrowly escaped drowning in a swollen stream. Writing about the incident afterwards he said "he was in a squirrel's jump of heaven." Brownlow was United States Senator during the war, and governor of Tennessee during the reconstruction period.

When Thomas Stringfield was presiding elder of the Asheville district he preached a sermon on Calvinism at the Franklin Camp Ground which sent a prominent Methodist woman to the Presbyterian Church, and converted a Presbyterian man into a Methodist.

And yonder nestled in the charming valley is plucky little Clay county, noted for its upright, sober, hospitable citizenship. These people have always loved and honored the preachers, patronized churches and schools, and have always outlawed saloons. Doesn't this account for the fact that their court sessions are a mere formality, lasting only two or three days?

Camp meetings were kept up here a good many years after the war, and I pause here to relate an incident. It was in the early eighties, on Sunday afternoon at the camp ground above Hayesville. The preacher was W. H. Weaver, local preacher and physician, brother of our J. H. Weaver. The message was delivered with heart of power and tongue of flame. The preacher seemed to be transfigured, his face shone with a light not of earth, a solemn hush came upon the assembly and scores were convicted and converted. Service over, Dr. Weaver and his wife started to their home in Hayesville. He had scarcely taken his seat in the buggy when his spirit took its flight to brighter worlds. George D. French, P. E., who was present, gave a graphic account of the pen-

tecostal scene in the Christian Advocate, Nashville, Tenn.

Methodism obtained a strong foothold in Murphy in the early day about which I write. The town in beautifully situated at the confluence of Hiawassee and Valley rivers. About forty years ago Joshua Harshaw, an eccentric farmer, built a brick church in Murphy for the Methodists and gave them a good farm on the river. It was Murphy circuit then and for many years afterwards. Pleasant Henry, a devout man, full of faith and the Holy Spirit, was for many years class leader, and the last of his tribe in this town perhaps.

Dr. Patton, son of Dr. Samuel Patton, one of Holston's great preachers, lived here to a ripe old age. He was a local minister and physician, respected and honored by all the people.

Echota Indian mission, in Jackson county, was an important charge. The mission was supported by the parent Board. Bishop Capers visited the mission once and preached to the Indians, but his sermon was a failure. The great man couldn't preach through an interpreter. Charlie Hornbuckle was a noted interpreter, bright, intelligent, fluent. Once upon a time when William Hicks was preaching on Sunday morning of a quarterly meeting, a heavenly gale came upon preacher and congregation and the elder forgot the interpreter. Charlie cried, "Wait, Brother Hicks." "I can't wait, Charlie." And the eloquent preacher went on at the top of his speed followed by the eloquent Cherokee; the two orators had it nip and tuck like Marathon runners until they reached the last word, when the shout of a king was heard in the camps. The touching, dramatic scene profoundly impressed the large audience of Cherokees and whites. Enola—Black Fox—was their ablest local preacher.

The mortal remains of two men, Ulrich Keener and J. W. Bird, greatly loved and honored by these people, sleep in Shoal Creek Valley near the scene of their labors. Living in this section are three veteran itinerants—Joshua Brooks, Joseph A. Wiggins, and W. H. Cooper—who fought in this field and are calmly awaiting the hour when their pilgrimage shall end and the gate of the eternal city shall swing open.

Ducktown, Tenn., was for many years in the Franklin district, when the writer however was stationed here 1860-1, it belonged to the Chattanooga district. A. G. Wosley was presiding elder. Various nationalities were represented, English, Scotch, Welsh, Irish, German, etc| The iubiquitous Jew was here also, Jewish family patronized our Sunday school. Our church was very prosperous, and influential before the war. The church consisted largely of Wesleyan Methodists from England and Wales. It was here I saw and enjoyed the genuine Wesleyan class meeting. Sinners were converted almost every week in these meetings. It was the spiritual dynamo which kept the pastor and the church alive. The revival spirit was perennial, congregations were large, appreciative and responsive. On Sunday morning of quarterly meeting presiding elder Worley called on "Father" Adams, an illiterate Cornishman, to pray before the sermon. After the lapse of several decades the writer has a most vivid recollection of the baptismal fire and unction of that prayer. It lifted the congregation to heaven's gate.

Camp meetings flourished in those days and were mighty agencies in spreading scriptural holiness over the land. The quarterly meeting was a grand occasion and brought together vast congregations. The presiding elder was revered and honored like a prince of the realm. As he made his round of conferences his reception amounted almost to an ovation. He was not only an officer, but an evangelist also, and his meeting rarely ever closed until after eleven o'clock preaching on Monday morning.

The local ministry which in the old victorious days was our right arm of power, was still influential and effective. But the local preacher in our day, like the Buffalo of the great west, is almost an extinct species.

Would it not be well for us to turn back, as Dr. Abel Stevens suggests, to our glorious and still more glorious gospel?

The presiding elder and his preachers are devoted and consecrated men and are putting forth their best endeavors to solve present day problems. The church is growing and developing in the new towns along the Southern Railway—Andrews, Bryson City, Whittier, Dillsboro and Sylva.

———M———

"The hardest thing about getting along with disagreeable people is that you cannot let them know what you really think of them."

FRANKLIN DISTRICT.

Historical Data.

By Rev. Jacob R. Payne, Washington College, Tenn., Assistant Secretary Holston Conference 1886-1894. Some time Editor Holston Annual.

I. Franklin district appears first in the list of appointments for Holston Conference in 1825. James D. Harris was preacher in charge. It was [illegible] Stringfield was presiding elder.

II. In 1826 the Asheville district was formed, with the following charges: Little River (Blount county, Tenn.), Newport (Cocke county, Tenn.), Green River, Black Mountain, Rayburn, Franklin, and French Broad.

III. In 1838 a Franklin district was formed, having Coleman Campbell as presiding elder. It consisted of the following charges: Franklin circuit, John Spears; Webster circuit, W. H. Howell; Waynesville circuit, J. W. Bird; Sulphur Springs circuit, J. R. Long; W. F. Parker, Supernumerary; Warm Springs, T. F. Glenn; Creoa mission, J. W. Bowman; Echota mission, W. C. Bowman.

IV. In 1865 Franklin district was again formed, with Frank Richardson presiding elder, and had the following charges, members, and pastors to begin with: Franklin circuit, 481 members, E. W. Moore, P. C.; Webster, 429 members, J. W. Bird, P. C.; Waynesville, 420 members, T. F. Glenn, P. C.; Fort Hambe, (Hayesville), 217, Jacob Smith, P. C.; Benton and Ducktown, L. C. Delashmit; Cheoa, (to be supplied); Echota mission, Wm. Hicks, P. C.

V. In 1866 Frank Richardson was presiding elder, and Murphy circuit, 276 member, and Sulphur Springs circuit, 800 members, were added. Total membership, 2,101 , Indians 75, local preachers 14.



ROBBINSVILLE METHODIST CHURCH.
Rev. T. J. Folger, Pastor.

VI. A good idea of the growth of the work can be formed from the following figures in 1884: Franklin, 642 members. Waynesville, 800, Hayesville, 312; Ducktown, 149; Murphy, 320; Webster, 327; Cashier mission, ——; Graham Mission, ——; Echota mission (Indian), 225; Total, 2,700 white members, 27 local preachers, 40 Sunday schools, 212 officers and teachers, 2,185 scholars.

Here are the figures for 1889: Franklin station, 156 members, 132 Sunday school scholars; Franklin circuit, 300 members, 188 Sunday school scholars; Macon circuit 497 members, 510 Sunday school scholars; Waynesville station 158 members, 146 Sunday school scholars; Pigeon river circuit 640 members, 603 Sunday school scholars; Haywood circuit 603 members, 370 Sunday school scholars; Webster circuit, 365 members, 380 Sunday school scholars; Charleston circuit (Bryson City) 678 members, 497 Sunday school scholars; Hayesville, 513 members, 335 Sunday school scholars; Murphy circuit, 438 members, 390 Sunday school scholars; Ducktown 123 members, 252 Sunday school scholars; Robbinsville, 113 members, 73 Sunday school scholars.

Totals: 4,834 members; 65 Sunday schools, 4,119 Sunday school scholars; 49 churches, and nine parsonages. Value of church property $73,675. Local preachers 27. This report covers the last year of Holston occupancy of this territory. In 1890 the Western North Carolina Conference was formed, which now embraces this district. (Note.—In the same territory now there are 5,628 members, making a gain of nearly 20 per cent. since the formation of the Western North Carolina Conference.—R. M. T.)

List of Preachers at Franklin Since 1825.

1825—James D. Harris.
1826—Paxton Cumming, H. Powell.
1827—David Fleming, Paxton Cumming.
1828—Ulric Keener, O. C. Miller.
1829—John Barringer.
1830—John S. Henly.
1831—William G. Brownlow.
1832—S. W. Earnest.
1833—J. S. Sensabaugh.
1834—H. Ingram.
1835—W. M. Rush, John Bowman, supply.
1836—George W. Baker.
1837—L. Wilson.
1838—William Hicks.
1839—Daniel Payne.
1840—Andrew Pickens.
1841—J. Childress.
1842—To be supplied.
1843—B. F. Wells.
1844—F. M. Fanning.
1845-6—R. Gaunaway.
1847—John Barringer.
1848—James A. Reagan.
1849—A. F. Shannon.
1850—R. A. Claughton.
1851—James A. Reagan.
1852—John C. Hyden.
1853—James T. Smith.
1854— ——————.
1855— ——————.
1856—Andrew Gass.
1857— ——————.
1858—John Spears.
1859—Henry P. Waugh.
1860—John Spears.
1861—Phillip S. Sutton.
1862—John D. Baldwin.
1863—James R. Long.
1864-5-6—Enoch W. Moore.
1867—M. A. Davidson.
1868-9—Thos. F. Glenn.
1870-1—Thomas F. Glenn.
1872—W. H. Bates.
1873—William M. Kerr.
1874—L. K. Haynes, E. S. Shelly.
1875—L. K. Haynes.
1876-7-8—M. P. Swain.

Franklin Station.

1879-80-1—W. C. Carden.
1882—E. H. Bogle.
1883—T. C. Shuler.
1884-5—W. A. Thomas.
1886—H. F. Wiley.
1887—W. R. Barnett.
1888-9—W. H. Leith.
1890-1-2—D. H. Comann.
1893-4-5-6—D. F. Carver.
1897—C. F. Sherrill.
1898-9—Ira Erwin.
1901—Ira Erwin.
1902—E. L. Bain.
1903—Thos. E. Winecoff.
1904-5-6-7—F. L. Townsend.
1908—M. F. Moores.

List of Presiding Elders on Franklin District.

1858—Coleman Campbell.
. . . . . .
1865-6—Frank Richardson.
1867-8—Enoch W. Moore.
1869-70—James R. Long.
1871-2—John W. Bowman.
1873—Thomas F. Glenn.
1874—Thomas J. Pope.
1875—J. W. Bowman.
1876-7-8-9—Daniel Atkins.
1880-1-2-3—George D. French.
1884-5-6-7—James H. Weaver.
1888-9-90-1—W. R. Barnett.
1892—J. C. Rowe.
1893—R. H Parker.
1894-5-6-7—T. E. Wagg.
1898-9—C. M. Campbell.
1900-1-2—J. A. Cook.
1903-4—J. E. Woosley.
1905-6-7-8—R. M. Taylor.

Let your friends have your sympathy and your help . . . and let simplicity, love and humility be your great aim—just to do God's work without an atom of self-love in it. Keep this aim ever true and pure, and all will come out right, even though many a weary step has to be trod in the footsteps of Jesus.—H. Monsell.

Duty is far more than love. It is the upholding law through which the weakest become strong, without which all strength is unstable as water.—Mrs. Jameson.

From The Field.

Epworth League Notice.

Dear Epworth Leaguers:—I am anxious to see a large attendance at the Waynesville district meeting to be held at Balm Grove (West Asheville) Methodist Episcopal Church, South, from the 26th to the 28th of this month. We want a large crowd; first, that as many as possible may enjoy the blessings of such a meeting; second, that a large number may take home with them the spirit of Epworth League, that will bear fruit and be the means of organizing a number of Leagues in the district. Come prepared to take a part and be one of those who will go into the work with a determination to "Do things" for the Master. Good speakers have been secured and a splendid program will be rendered. We need the assistance of every Methodist, young and old, and trust we may count on you, dear reader, to lend a helping hand.

Let every pastor see to it that his charge is represented.

H. E. WALTER, Pres.

From Davie.

A missionary institute for Mocksville, Davie and Farmington charges was held at Center church on Saturday and Sunday, July 10-11. A large crowd was present and the program was much enjoyed. So enthusiastic were those in attendance, that in a called session, it was unanimously resolved to make the institute an annual meeting and an executive committee was appointed to place it on a permanent basis. It was also decided to invite the Advance and Cooleemee charges to join in with the above named charges and make the institute one for all of Davie county Methodism. A large open air auditorium makes this an ideal place for such a meeting. It was suggested that a large choir platform be built at the south end of the auditorium and some other minor changes to adapt it to the purposes of the meeting.

The institute on Saturday was addressed by Mayor O. B. Eaton, of Winston, on the "Value of a Converted America." Several were heard to say after adjournment that it was one of the greatest speeches ever heard in Davie county. Dr. T. F. Marr preached a great sermon on Sunday at the morning hour. Center church ought to be a stronger and livelier church from the effects of such a meeting and the whole county should be quickened into larger missionary interest by this and the annual meetings to follow.

JOHN F. KIRK.

A Surprise Birthday.

On June 5th, 1909, a goodly number of neighbors and friends met at the home of W. A. Lohman, four miles east of Greensboro for the purpose of surprising Mrs. Elizabeth Waters, the occasion being her 78th birthday.

Sister Waters was completely taken unawares by her many friends who met to do her honor. She had not even thought that her birthday was on hand and the presence of her friends at noon with a table heavily laden with good things to eat made the surprise complete.

Mrs. Waters is a daughter of Dr. Peter D. Guerrant, of Pittsylvania county, Va., who attained a ripe old age and has long since gone to his reward.

She therefore comes of a noted family in old Virginia and also in North Carolina.

In 1851 she was happily married to Joseph Fletcher Waters, of North Carolina. Of her four grandchildren, only one, Miss Lizzie Lohman was present.

This surprise was a fitting thing to do for one so far down the lane of life. Neighbors and friends could show their esteem for the hoary headed ones in many ways. If ever there was a happy person and there are many, Mrs. Waters on this occasion was such a person.

May many mile posts be passed by this pair, ere they be given a call to come up higher.

May blessings attend them and each one who so thoughtfully and cheerfully came to do honor and to wish many happy days this side the haven of rest, is the sincere wish of the writer.

A. S. RAPER.

Shelby District.

With the permission of Bishop Atkins South Shelby has been formed into a new station, embracing about 2,000 population. Here we own a chapel, built under the pastorate of Rev. H. M. Blair. Rev. Loy D. Thompson formerly president of Rutherford College, and who for the past two years has had a pastorate in Texas, has taken charge of the new station, having preached his first sermon there last Sunday. This is a promising field, and Brother Thompson will do a great work. The noble people of Shelby will continue to enlarge their pastor's salary. Brothers Scroggs and Crowder are doing a fine work on the station and circuit. They are both men of the choicest spirits whom to labor with is a great pleasure.

Another new station on the Shelby district will be formed at Conference with a guaranteed salary of $600.00, and a parsonage. These two new stations will not affect the salaries of the other pastors.

The revival campaign is on. Our pastors all over the district are planning for great meetings. This is the harvest time. May the ingathering be such as to give joy to pastor and people.

One church has been dedicated this year. Three others are ready for dedication, and will be dedicated soon. Plans are made to build other churches in the fall. All in all, the district is in a fine shape. Every pastor is at his post.

Our district conference at Mt. Holly June 24-27, was a great success. There were four conversions. The pastor, Rev. J. B. Tabor, said he had attended twenty-five district conferences, and this was the greatest when we consider attendance, sermons, speeches, reports, entertainment, spirit, etc., etc.

When everything is taken into consideration, the compact territory, railroad facilities, the noble people, the progress, the outlook, the thrifty towns, growing country, the loveliest town in the state for the place of the district parsonage, it is to be doubted if there is in Southern Methodism finer district than the old Shelby district.

C. F. SHERRILL.

Winston District.

Last year's session of the Winston district conference was considered a very satisfactory one from the standpoint of attendance and of progress shown on the district, but the session just closed at Kernersville shows a larger attendance and greater progress.

The most encouraging feature of this conference is the interest manifested on the part of the laymen. The record shows a total of one hundred and sixteen in attendance, so nearly a hundred laymen were sufficiently interested to drop business for a few days to look after the King's business. This attendance is especially significant because the farmers all over the district have been much delayed in their farm work.

Another favorable indication is the enthusiasm with which the laymen generally received the action of the laymen's conference, Thursday evening, in placing the minimum salary of pastors of the Winston district at seven hundred dollars.

The reports of the preachers showed a general forward movement. There are few charges but that either have some building enterprise in hand, or have just finished a new church or parsonage. Thomasville is just completing a handsome new church building, which Brother Holmes, the enterprising pastor characterizes as one of the handsomest in the state. Madison is building a church to cost five thousand dollars and one that will amply supply their needs for years to come.

Brother Biles is very proud of his congregation at Burkhead. They have undertaken the erection of a 12,000 dollar church at that point and already have the walls up and the roof on.

Miss Florence Blackwell, the deaconness sent to this charge a year ago, is doing a wonderful work. She has organized classes in sewing and basketry, has just launched a day nursery and has aided the pastor in visiting the large population of North Winston in the vicinity of this church. As an indication of the effectiveness of her efforts the Sunday school which a year ago numbered seventy-five,, now has an enrollment of between four and five hundred. Present indications point to a wonderful future for the charge. Brother Biles has been indefatigable in his labors and this magnificent result is jointly due to him and to Miss Blackwell.

Grace church, in East Winston, has had a similar history as to its Sunday school. Not only have these two churches shown success in reaching and bringing the children into the Sunday school, but both have reached large numbers of unsaved people, each having received during the past year more members on profession of faith than during any similar period of their history.

Thomasville has more than quadrupled its Sunday school enrollment during the present year. From all over the district these encouraging reports come up. The presiding elder, Dr. Marr, is the busiest man among us and for that matter we may say the most efficient. The presiding eldership is no fifth wheel in the Winston district. A good presiding elder makes every pastor a better pastor and every charge a better ETAOIN and every charge a more prosperous one.

JOHN F. KIRK.
Secretary.



HAYESVILLE METHODIST CHURCH.
Rev. J. J. Matney, Pastor.

South Main Street, High Point.

Although I am not at all well, and haven't been for some time, I have been filling in the Sundays in this charge during the month of July for Rev. Olin P. Ader, who is absent attending the summer school at the Chicago University. I find the work here moving on smoothly, and on investigation I learn that this church has made remarkable development from the first. Rev. J. E. Gay, who is possessed of so much of the missionary spirit, projected the movement at first and Rev. G. F. Kirby was the first appointed pastor. Under his ministry the church was organized April 13th, 1902, with sixty-two members, and during his first year the membership had increased to one hundred and sixty-seven.

During the next two years sixty-one more were added to the roll, thus completing Brother Kirby's four years here.

Then came Rev. L. A. Falls, who added ninety-eight members during his two year's pastorate, and as a church builder, succeeded in securing a much more desirable lot, and placing a nice gray brick church instead of the small chapel in which the congregation had worshipped up to this time. It is due to his predecessor and his faithful helpers, to say however that a good subscription had already been raised with which to begin this good work. This new house is very convenient in all of its appointments, having a splendid main auditorium with seating capacity for four hundred, which connected by a rolling partition to the Sunday school annex, which has a large assembly hall and sixteen class rooms and which will seat five hundred persons additional. All this is heated by a furnace. A neat ten-room parsonage has also been built on the same lot with the new church. The entire property is valued at $17,500.00, with a comparatively small debt well provided for.

This is the church that Brother Ader is now serving, and located as it is, on the best street in this growing young city, and in a fine community as well, with a fine Sunday school and with a wide-awake superintendent Mr. T. H. Spencer, in charge, and all lines of work well organized, one can easily see that there is a great opportunity here for continued growth, and if this scribe sees things in their proper light, South Main Street

church is destined to become one of the best appointments in the Western North Carolina Conference, and there was evidently no mistake made in the appointment of Brother Ader to this charge, and as the congregation has grown and the church prospered greatly during his pastorate here. He seems to be the right man in the right place just at this period of the church's history.

These brethren who have served here have all wrought well, and the fruit is in evidence. The present membership numbers about three hundred, and the Sunday school is as large. This letter would not be complete without the mention of the name of Mr. J. C. Clinard who has been officially connected with every enterprise. Others have also rendered a faithful service whose names are not mentioned. But I must stop here, as I fear my letter is already much too long.

Fraternally,
E. G. KILGORE.

Dr. Smith Commended.

When I see a letter in any of our Advocates from Rev. George G. Smith, I make it my special business to read that letter with close attention, for they are always good to the use of edification. His letter in the Advocate of the 6th of May is no exception to the rule. His letter closes with a catechism of unusual interest to us Methodists, and others, too, who are groaning for perfect love. The seventh and eighth questions are:

7. Do you love God supremely? I do.

8. Do you love men universally? I do.

When I read these questions and his answers, I said: "That is perfect love as I understand the teaching of Christ and his apostles.

Jesus said: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment." Now, when I love God supremely, then verily in me is fulfilled this first and great commandment.

Jesus said: "And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." That is, the whole sum of the Christ doctrine is, supreme love to God, and universal love to men, and this is the perfection of love.

Is there any love beyond this, for which the child of God is to groan? I think not. I can see, however, that this supremacy of love for God, is the fruit of the spirit, as He sheds abroad the love of God in the heart of the Christian. And this divine love constrains the obedient child of God to seek with unwearied diligence to know more perfectly the will of God as it is revealed in the holy scriptures. With this increase of knowledge there will be an increase of capacity to love. There is an enlargement of the sphere of love, running parallel with the extension of knowledge of God, but there is no change in the quality of love. Perfect love in the heart is the divine love and can not be improved while our capacity to receive larger measure of divine love may continue to increase through the eternal ages.

Now the second commandment is of the same quality as the first great commandment, and is therefore like it, a love that is in its essence divine love.

In this love we have fulfilled in us the prayer of Christ to the "righteous Father" in our behalf, "That the love wherewith thou hast loved me may be in them and I in them." This is the perfection of love as Christ is enthroned in our hearts as supreme over our entire being. Thus we are complete in Christ. It is in this experience, that we are dead to sin, and our life "is hidden with Christ in God," and when Christ who is our life, snall appear, then shall ye (we) appear, we shall be like him. for we shall see him as he is." "He that dwelleth in love dwelleth in God and God in him." Herein is our love made perfect; that we may have boldness in the day of judgment; because as he is, so are we in this world." Is not this perect love? Has not Christ made it possible for his obedient ones to be one with him as he is one with the Father? Thus do I believe, as I wait for his appearing.

T. A. BOONE.



ANDREWS METHODIST CHURCH,
Rev. C. S. Kirkpatrick, Pastor.

Shelby District.

I appreciate the work of Brother J. S. Martin, leader of the laymen's work of the district. His heart is in this great work. He is a very busy business man, but he often lays down his work to go with me on the district. The people appreciate his coming.

C. F. SHERRILL.

A Caroleen Note.

That was a happy hit that Brother Bogle made yesterday in his eloquent sermon on the divinity of Christ when he said that the inspiration within and behind the preacher proclaiming the gospel to listless, indifferent and worldly-minded hearers, proves that the Christ is divine. Power must come from above when there is little below to inspire the preacher. Bogle gives his people capital sermons. So does the Advocate.

S. M. DAVIS.

Green River.

The work on the Green River charge is progressing nicely along all lines.

Our third quarterly conference was a success. Brother Hoyle was with us and preached two fine sermons, and the love feast Sunday morning was enjoyed by all the Christians present. Brother Hoyle is very much beloved by all the members on this charge, especially by the older members who used to know him when he was pastor. The conference collections are not all secured yet, but I am at work on them and hope to come up with a full report and over at conference.

Our children's day service at Bethlehem Sunday, the 11th of July, was a grand success, and closed with a good collection.

It is thought that there are still a few blockade stills in Polk, but our officers are thinning them out, and I hope the time will soon come when we will not only have prohibition in name, but in deed and in truth. Success to the Advocate.

W. S. CHERRY.

Emulate This Example.

It is with gladness that we are able to announce to the church that the Children's Home for orphans for the Western North Carolina Conference, will be open or the reception of children by the first of September. The superintendent, Prof. H. A. Hayes, is now in charge of the institution, having the work of repairing of buildings done.

Let all communications about the Home and enquiries as to rules and conditions of entrance be addressed to Brother Hayes, at Winston-Salem, N. C.

The time has come when money is needed, both to build, equip and run the institution.

Let all contributions and payments on pledges be forwarded to Superintendent H. A. Hayes. The financial agent, Rev. J. P. Rodgers, has secured more than $18,500.00. This is to erect and equip the necessary buildings. Cash will be needed at once to pay the running expenses of the home.

Let the Sunday schools note that Brother G. H. Miles, of West Market Street church, has set the ball in motion. His Sunday school class resolved to pay $100.00 a year for the support of an orphan.

There are many classes in the conference that could and should at once determine to support an orphan. If there could be 25 responses by classes and as many more from smaller schools—making a total of fifty—to notify Brother Hayes by September 1st of their purpose to maintain an orphan, it would make the heart of Brother Hayes glad. Who will emulate the example of Brother Miles' class?

N. R. RICHARDSON.

Greensboro District Conference.

The Greensboro District Conference met in our church in Ruffin on July 15th, with the presiding elder, the Rev. W. R. Ware in the chair. After the roll call, Rev. A. S. Raper, of East Greensboro charge, was elected secretary, and after some very appropriate remarks by the presiding elder, the routine work of the conference was begun.

Every pastor was present except Rev. O. P. Ader, who is in the north fitting himself for greater usefulness. Quite a goodly number of laymen answered to roll call.

Reports from the different charges indicated a steady growth along all lines. Good meetings in some charges have already been held, which resulted in a large number of conversions. Both preachers and delegates spoke hopefully of the outcome of the year's work.

The conference was all in all unusually spiritual. It could not have been otherwise under the presidency of Brother Ware, who is laying much stress on the spiritual side of our church work though he does not forget the material side.

At 11 o'clock each day the business and all discussion stopped for an hour of prayer and preaching.

The preaching was along spiritual lines and each preacher seemed to be led of the Spirit to break to the hungry multitude the bread of life. These sermons had the true gospel ring in them and were delivered in demonstration of the spirit.

Sincere and devout worshippers gladly heard the word and were no doubt strengthened by the gospel messages delivered to us.

Those who preached were Revs. J. A. Sharpe, J. Ed. Thompson, J. E. Woosley, G. E. Eaves, E. K. McLarty, and J. C. Wooten, in the order named, and the Sunday services were conducted by Rev. C. A. Wood, a former pastor, and Rev. W. R. Ware, the presiding elder. At the Sunday morning services the debt on the beautiful new church was quickly and easily raised and the church was dedicated.

The visiting preachers were Rev. Horace Guerrant, of Danville, Va.; Rev. S. T. Barber, of Mt. Zion station; Rev. W. L. Sherrill, assistant editor of the Advocate; and Rev. J. C. Wooten, Professor of Biblical Literature in Trinity College, who preached on Saturday at 11 o'clock.

Brother Sherrill secured the amount asked for on the building fund and did it in a quiet but effective way.

The delegates elected to the annual coneference are I. F. Craven, H. A. Hayes, Edgar C. Wright, and C. H. Ireland; and the alternates are B. E. Jones, Sam. Browne, P. H. Williamson and Prof. O. V. Woosley.

In 1910 the conference will meet in Walnut Street church, Greensboro.

Rev. W. S. Nicholson, Rev. Hadley V. Clarke, and Rev. Sherrill T. Lassiter, were recommended for admission into the annual conference.

H. A. Hayes, superintendent of our Children's Home, made a zealous plea for this, the greatest need of our conference t the present time. No better equipped man in all our conference bounds could have been found for this important field, which is so rapidly winning a foremost place in the hearts of many of our people. His leadership insures success.

Friday in the afternoon and night was given over to the laymen's missionary movement which was no dull session. When such laymen as Sam. Browne, Tom Hoyle, H. A. Hayes, I. F. Craven, Judge N. L. Eure, and C. H. Ireland are ordered out in battle array by Miles, the laymen's leader in Greensboro district, any audience will be entertained and edified. This movement is getting to be a great orce, and soon will awaken to their call to service a great multitude of ought-to-be efficient men and women in our church.

Rev. W. R. Ware is serving his first year as presiding elder of the Greensboro district. He has a strong hold on his district. Is wide awake, alert, and ready to be of service to each pastor and his people. He presides with ease, dignity, and fairness. In these few months he has gotten hold of the work in the district in a remarkable way. We predict a successful closing up of this year's work in this district.

The Ruffin church belongs to the Ruffin charge, which charge is served by Rev. J. P. Hornbuckle, who is just beginning his first year in the ministry. His people are a brave band. They came of good Methodist stock. Some of them belong to the line from whence came Bishop O. P. Fitzgerald.

This good people know how to entertain a district conference. We heard from many the wish that the district conference came again. It did them good. No better evidence is needed than this, that they raised a debt on their church of about $350, and had their church dedicated at 11 o'clock, July 18th, 1909.

We left Brother Hornbuckle, who was host to the conference, ready to begin his protracted meeting, with Rev. D. H. Comann, conference evangelist, to assist him. Our prayer is that they may have a glorious and far-reaching revival in the Ruffin church.

Continued on page 15

The Christian Life.

"THEIR SOUL SHALL BE AS A WATERED GARDEN."

There is good ground in a watered garden. The ground is essential. It is the foundation. Nothing will grow without it. We are so familiar with the ground that we seldom appreciate it. We tread it under our feet, and consider it degraded and degrading. It soils our clothes and our hands, and we wash it off with scorn. Even the poets sing of the soil as something vile. Concerning the man in whose heart there burns no spark of patriotism one of the great poets says that he,

"Doubly dying shall go down
To the vile dust from whence he sprung,
Unwept, unhonored and unsung."

Let us think twice before we call the dust vile or the soil dirty. It is the earth that receives the seed into its bosom, and nurses it into life and makes it grow. It is the soil that drinks up the rain that cometh oft upon it with its myriad mouths, and sends the streams of life into the roots of plants and flowers. It is the ground that constitutes that wonderful laboratory of nature in which colors and tints and odors are selected and combined and distributed to paint the lily and perfume the rose. It is in the soil that every flower and tree and vine grows, and it will grow nowhere else.

"Their soul shall be as a watered garden." What a strange similarity there is between the two English words "soil" and "soul." Only by one letter do they differ. And is there not a striking likeness between the soil and the soul of man? It is in the soil that things grow and it is in the soul that things grow also. The things that grow in the soul are infinitely greater than those that grow in the soil. In the ground we plant seeds and bulbs and roots, but in the soul truth is planted, and trees of knowledge and wisdom, flowers of love and sympathy and patience and righteousness, grow up in the soul, and they will grow nowhere else. One is careful of his garden because he prizes the things that grow and bloom there; but he will do well to be more careful still of his soul, for it is there that the trees of heaven grow upon earth.

There is beauty in a watered garden. God has lavished beauty everywhere in the world and has planted in the heart of man such a keen sense of beauty and royal genius that men and women everywhere feel struggling within them a desire to create beauty. It is this that makes poets and artists and musicians and architects. But all of us have this longing to make something beautiful, and therefore almost every person desires to have a garden or at least a flower to satisfy his craving and to add to the beauty of the world.

There is beauty in the soul that is loyal to God. Some people have a strange idea of religion. They think it is something gloomy and somber. Their churches are like sepulchers, their faces like thunder clouds, their songs like funeral dirges, and their Sabbaths like days spent in dungeons. This is all wrong; because religion is the brightest thing under the sun. The Sabbath should be the brightest day, the church should be the most beautiful house, the songs of Zion should be sweetest songs that sanctified genius can compose.

Jesus is the Lily of the Valley, the Bright and Morning Star, the fairest among ten thousand and the One altogether lovely. His gospel is the sweetest message ear ever heard, and the souls of His people are beautiful with the beauty of holiness.

There is fragrance in a watered garden. Religion is fragrant also. The name of Jesus is the most fragrant name on earth. "Because of the savor of thy good ointments, his name shall be like ointment poured forth." His people exert a wholesome and happy influence in the community where they live. The names of some professing Christians are in bad odor, but it is not grace that gives them a bad odor. It is the savor of selfishness, sin, and worldliness. By the silent influence of a good character lowly and obscure men and women are making the world fragrant, a better habitation for the children of men.

There is life in a watered garden. We can imagine an artificial garden. beautiful but lifeless. So we can imagine a lifeless religion. There is a religion which consists in external ceremonies and doings, all to be seen of men, but there is no life in it. The religion of Christ lives and grows in men. It is a life.

A garden is the chief care and joy of the owner. The husbandman cares for all his land, but his garden is a choice spot, separated from the rest of the land, fenced in, protected and guarded against invaders and destroyers. It is planted with choice vegetables, flowers and trees, and tended with unremitting care. In the garden the owner walks in the cool of the day. He sits down under the overhanging branches of choice trees and vines, smells the sweet odors of the flowers and is refreshed by the delicious figs and grapes and other fruits of the garden. And is not the soul of man the chief care and joy of the Creator? He has cared for all the works of his hands. All has been wrought in wisdom and goodness. But the soul of man is the masterpiece of the Creator. This is the climax of creation. Here the trees of paradise are planted and here the odors of Eden ascend like sweet incense to heaven. The Owner of this garden walks among the flowers in the cool of the day, and is refreshed by the holy fellowship of his own. The devotion of a pure soul is well pleasing to the Almighty. The soul of man is the chief care and joy of the Creator. "Their soul shall be as a watered garden."—N. Y. Christian Advocate.

A FEW HOLDS.

1. Hold on to your hand when you are about to do an unkind act.
2. Hold on to your tongue when you are just ready to speak harshly.
3. Hold on to your heart when evil persons invite you to join their ranks.
4. Hold on to your virtue—it is above all price to you in all times and places.
5. Hold on to your foot when you are on the point of forsaking the path of right.
6. Hold on to the truth, for it will serve you well, and do you good throughout eternity.
7. Hold on to your temper when you are excited, or angry, or others are angry with you.
8. Hold on to your character, for it is and ever will be your best wealth.—The Epworth Herald.

DISCIPLINE.

Does it strike you that the mischief of our life is really our constant fretfulness? The disabilities of our life, as we call them—the disappointments, the sadness, the bereavements—these do not hinder us; these would help us. What is constantly hindering us is that we fret under them; we are unbelieving, we turn the discipline into worry, and we, as it were, fidget the chisel that is in the hand of God and is going to make the statue round and beautiful; we fidget the chisel so that it strikes awry, scratching and chipping the block. What makes our life a failure is not the chisel, but the uneasy and wilful movement of the marble which is in the sculptor's hand.—R. F. Horton, D. D.

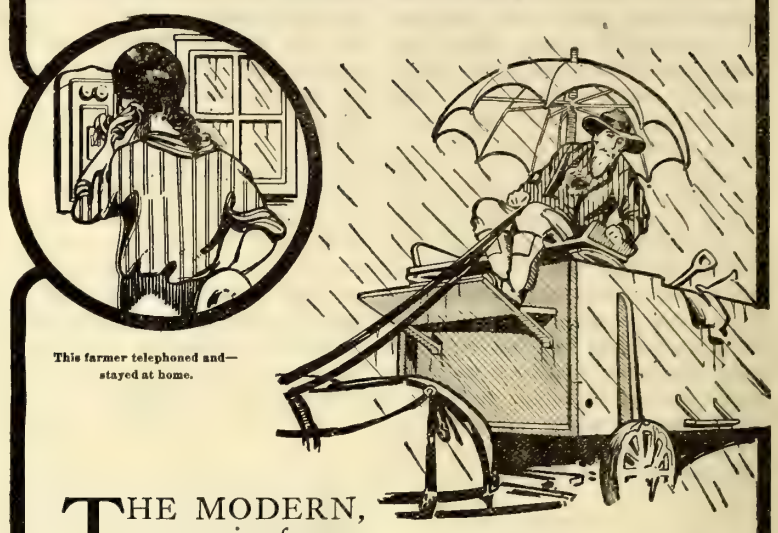
One of the most striking and truthful of business mottoes is the following:

"The world reserves all its big prizes for but one thing, and that is initiative. Initiative is doing the right thing without being told. Next to doing the thing without being told, is to do it when you are told once."

Heaven too reserves its prizes for initiative. It is the unprofitable servant that does nothing more than his duty. If business men would take the same initiative in heavenly things that they do in earthly things, their profits would be more than all the gold and silver that they can ever hope to accumulate. God holds out the great reward to the men with the initiative to carry or send the gospel to those who do not know it.—Selected.

No aim in old age can be nobler than to arrive at death with a spirit enriched and matured by the possession of purified ideas. No aim in youth and manhood can be better than the winning of them. Nay, we may even measure the hidden force of life within us by the depth of our sorrow—

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Schedule Effective June 27, 1909.

NORTHBOUND		Daily Pass NO. 10	Ex. Sun. Pass NO. 6 & 8	Sat. Only Pass NO. 12	Mixed NO. 62
Chester	Lv.	7.55 a. m.	1.15 p. m.		
Yorkville		8 42	2.40		
Gastonia		9.30	4.30‡		
Gastonia			5.40*		
Lincolnton		10.26	6.32		
Newton		11.05	7.13		
Hickory		11.55	7.40		
Lenoir		1.10 p. m.	8.55	9.05 p. m.	3.15 p. m.
Mortimer		2.42		10.16	5.35
Edgemont	Ar.	2.55		10.26	6.00

SOUTHBOUND		NO. 9	NO. 7 & 61	Mon. Only NO. 11	NO. 63
Edgemont	Lv.	12.05 p. m.		4.10 a. m.	6.30 a. m.
Mortimer		12.13		4.18	6.40
Lenoir		1.28	5.40 a. m.	5.30	8.55
Hickory		2.52	6.50		
Newton		3.20	7.20		
Lincolnton		3.57	7.54		
Gastonia		4.50‡	8.45†		
Gastonia		4.55*	9.30*		
Yorkville		5 39	11.50		
Chester	Ar.	6.25	12.20 p. m.		

* Leave ‡ Arrive

CONNECTIONS

CHESTER—Southern Ry., S. A. L. and L. and C.
YORKVILLE—Southern Railway.
GASTONIA—Southern Railway.
LINCOLNTON—S. A. L.
NEWTON AND HICKORY—Southern Railway.
LENOIR—Blowing Rock Stage Line and C. & N.

E. F. REID, G. P. Agt., Chester, S. C.

Our Little Folks.

A VACATION SONG.

There's a wonderful country lying
Far from the noisy town,
  Where the wind-flower springs
  And the veery sings
And the tumbling brooks come down;
'Tis a land of light and of laughter,
Where peace all the woodland fills;
  'Tis the land that lies
  'Neath the summer skies
In the heart of the happy hills.

The road to that wonderful country
Leads out from the gates of care;
  And the tired feet
  In the dusty street
Are longing to enter there;
And a voice from that land is calling,
In the rush of a thousand rills:
  "Come away, away,
  To the woods today,
To the heart of the happy hills."

Far away in that wonderful country,
Where the clouds are always blue,
  In the shadows cool,
  By the foaming pool,
We can put on strength anew;
We may drink from magic fountains
Where the wine of life distills;
  And never a care
  Shall find us there,
In the heart of the happy hills.

—Boston Transcript.

A BIRTHDAY PARTY IN THE MOUNTAINS.

It was in California that Dorothy lived. She was soon to celebrate her fourth birthday. It was very wonderful to be four years old, Dorothy thought; and, Oh, wasn't it dreadful not to have a party!

If it had not been for those four years, I believe Dorothy might have cried about it; but one mustn't cry when one is so old.

Mamma, too, thought it was dreadful not to have a party; and all the week before the birthday she was trying to think of something. and just the day before Dorothy would be four years old she found a splendid way to celebrate.

Dorothy lived away up in the mountains with her parents, and there was not a child within ten miles of them; and, as Dorothy said, she had no one to play with but the birds, the squirrels, and the little baby pigs at the barn, Dorothy's big cone, "Old Giant," solved the problem of her birthday party.

As it was still rather cool in the evenings, they had been keeping a fire in their tent every night; and one day Dorothy discovered her big cone was opening up and stretching out its b'own points all around. The heat caused this; and each night it opened wider and wider, until one day they found lying all around it pine nuts, or pinons, in their brown silky cases. When the cone was shaken, so many more came tumbling it seemed hardly possible it could hold so many. The pine nuts gave mamma a suggestion.

The day before Dorothy's birthday her mamma said: "I am going to send out invitations for your party today, Dorothy."

"Why, mamma, I can't have a party," Dorothy said; "there are only the birds and squirrels here to play with —not a single little girl or boy."

"I know it," said mamma, laughing; "but let us invite them. We will invite the squirrels to your party. They will like it; you will see."

The invitations were the pine nuts in their silky cases.

Papa nailed a box to the big pine tree, where the squirrels so often played, and placed the invitations inside.

There were invitations for Bun, Chap, Frisky, Swift, and Mamma Gray, with little Fuzzy Wuzzy Gray. O yes, and one for Reddy, if he would only come! But they feared he would not while Bun and Frisky were there, as they always quarreled.

Dorothy watched them as they came chattering down the tree to the box and got their invitations.

They seemed so pleased that mamma said she did not think there would be any regrets sent in, and they could expect every one—every one but Reddy; he might not accept if he found out all the gray squirrels were coming. The next day was the party.

Papa filled the box with the pinons they had gathered from "Old Giant." and Dorothy sat down to wait for her guests. The first to arrive were Mrs. Grey and Fuzzy Wuzzy. They were just wild with delight, and chatted so loudly that Frisky, Bun, Chap, and Swift came racing from the other trees in great haste, lest they get left out of the feast.

What fun they had! They would run with the nuts to a branch of the tree, pop down on their haunches, and eat for all they were worth. And how they did chatter! Dorothy wished she could understand all they said; but the only thing they said plainly was: "We like it! We like it!"

When at last the refreshments were all gone, they raced and played games in the trees for a long time.

Once Reddy started toward them; but Bun and Frisk saw him and chased him back right to his very door.

Dorothy felt sorry for poor little Reddy, and declared she would shake "Old Giant" and get more nuts for him.

At last they grew tired of play, and Mrs. Grey said it was time to go home; so she took Fuzzy Wuzzy, and they chattered "goodnight," to their little hostess. The younger ones, Frisky, Bun, Chap, and Swift had one more good race up the tree and down, then they skipped over the logs and were gone.

Dorothy clapped her hands as the last gray bushy tail disappeared, and cried: "That is the best party I've ever had!"—Boys and Girls.

MARCO KNEW.

A young girl was passing the public garden the other morning upon the main path which crossed the bridge. She was accompanied by a magnificent mastiff, who strode along beside her in the most companionable sort of way, looking up into her face occasionally as if to remark casually that it was a very fine morning or to ask if there was anything he could do for her.

The two crossed the bridge together, and finally came to Charles street gate. Here the young girl, evidently not wishing to have the care of the dog on the busy street, turned to him and said:

"There, that is far enough now, Marco. You need not go with me any farther, but turn about and go back home."

She did not take her hands out of her muff to point the way, and she spoke as she would to a small brother in a pleasant conversational tone.

Marco looked at her with his large eyes, then looked across the common, wagging his tail slowly as though he were thinking how very pleasant it would be to go the rest of the way. Finally he turned back to her again, and with a movement of his head and eyes asked as plainly as though the words had come from his mouth: "Please let me go a little further; it is such a fine morning."

"No; I am going shopping, you konw," answered the girl, explaining the difficulty as if Marco was human; "there'll be crowds of people, and I shall not know what to do with you. But go along, now, there's a good fellow, and I'll be back soon."

Without another word Marco turned and walked across the garden. He did not slink away as some dogs do when sent back, but marched leisurely along with his head in the air, stopped a moment on the bridge to watch the children skating below, then trotted on toward Commonwealth avenue.—Boston Record.

A MOTHER BIRD AND HER FAMILY.

Little birds, like little children, are always more or less hungry. The mother bird I want to tell you of doubtless found this out; for if she were to bring her young ones something to eat forty times a day, I believe these young birdlings would still open their mouths for more.

These young birds could not go and find a meal for themselves, but their wants are provided for by the faithful mother bird, who brings them the choicest morsels she can find.

God, our heavenly Father, who feeds the birds, will never forget his children. Let us always remember this and trust him for our daily bread.—Olive Plants.

Mamma (returning from church): "Why, Willie, take your wheel into the back yard. You must not play in the front yard on Sunday."

Willie (protestingly): "But, mamma, isn't it Sunday in the back yard, too?"—Ex.

I have more confidence in Johnson's Chill and fever tonic than any medicine I have ever tried. I was sick in bed with grip and chills and fever, and one bottle of the tonic cured me in two days. My bookkeeper, a young lady, has been sick for a year, and it has her now about cured. She says she wants us to keep a good stock of it on hand at all times.
J. A. PARKER, Hinton, W. Va.

HOME REMEDY

Mrs. Tempie Clark suffered for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years.

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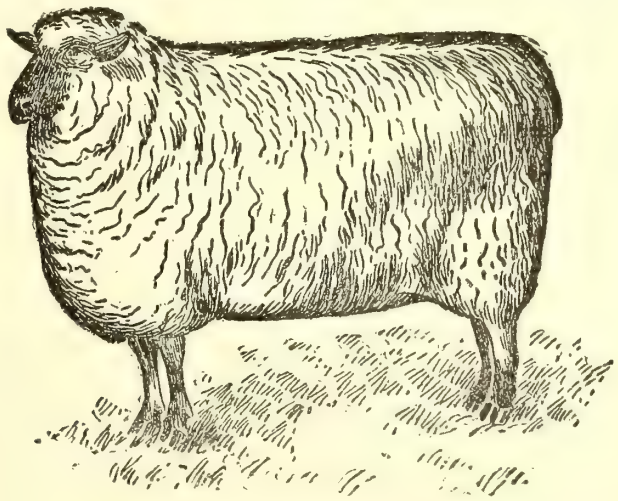
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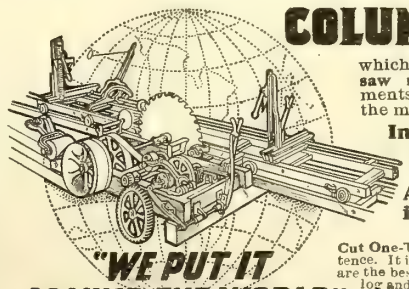
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Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

UNION MEETING.

The union meeting of the Home and Foreign Missionary Societies of the Asheville and Waynesville districts will meet at Hendersonville Tuesday and Wednesday, July 20th and 21st, and not 19th and 20th, as announced last week.

BESSIE ALLEN,
Dist. Secy. W. H. M. S.

BASIS OF WORK FOR THE FISCAL YEAR AS OUTLINED IN RESOLUTIONS IN EXTENSION OF WORK.

Resolved 1st. That we as a conference society, encouraged by what has been done in the past, shall make greater effort to keep in line with the great missionary movement of today, and with renewed faith and courage go forward to do more for the advancement of Christ's kingdom than ever before.

Resolved 2. That the officers of superintendent of literature and of young people's work be continued.

Resolved 3. That we emphasize the importance of each district secretary appointing an assistant for field work in her respective district.

Resolved 4. That in order that we may work to a definite end, we make our pledge, including auxiliaries, young people's and Light Bearers, $11,775, and that we urge quarterly payments on the same. That in every auxiliary we stress the "Birthday Circle," and the "Circle of Thirty," and wherever practicable urge them to have their very own missionary.

Resolved 4. That we strive to make our monthly meetings more spiritual and with this object in view a prayer circle composed of the auxiliary officers and executive committee be formed, and that they hold a service prior to each monthly meeting.

Resolved 6. That we work and pray more earnestly to convince the indifferent women of the church of their high privilege of becoming co-workers with us in saving the world. That a vigorous campaign be started at once to gain the 1,000 new members asked for and that the mother's pledge themselves to stem the tide of worldly mindedness sweeping over our homes.

Resolved 7. That we stress the importance of district meetings, and urge each district secretary to hold such a meeting during the year.

Resolved 8. Realizing the importance of having trained workers, we encourage our young people to attend our summer missionary conferences, and thus enlist them in this grand work.

Resolved 9. That in order to diffuse missionary information we pledge ourselves to secure 1,000 new subscriptions to our Woman's Missionary Advocate this number to be apportioned to the several districts, also that we stress the importance of the use of maps and charts, and the reading of missionary books.

Resolved 10. That we take as our Golden Text "Add to your faith, courage," and that we adopt the following as our declaration of purpose:

"I purpose definitely, as God shall enable me to do what I can to hasten the evangelization of all people. To this end I will study missions. I will endeavor to be a faithful steward of Jesus Christ in the use of my my time and money; I will seek some definite form of missionary service; I will try to interest others in missions and will give myself to earnest prayer for the coming of his kingdom.

MRS. FRANK MARTIN,
Chairman.

A Union Meeting of the Woman's Foreign Missionary Societies of the Methodist Churches of Greensboro.

In response to a call of the secretary of the Greensboro district for a union meeting meeting of the Woman's Foreign Missionary Societies of the Methodist churches of the city, a goodly number of delegates met at Centenary church, Thursday, June, 24, at 3 p. m.

Union meetings following the annual conference have been held by the secretary of the Greensboro district for the last three years and they have proved profitable, in that the delegates fresh from the conference often give much enthusiasm and very helpful suggestions.

At this meeting, those present were led at once into the spirit of the meeting, by singing the conference hymn, "The King's Business."

The second Psalm was read by the district secretary for the scripture lesson, after which prayer was offered.

The purpose of the union meeting was the discussion of plans and methods for the year's work.

The work was discussed in the following order:
Juvenile, Young People's and the adult societies.

The district secretary read the pledges assigned to the several Light Bearer societies by Mrs. Weaver. Mrs. Alley made a talk which was helpful to the lady managers of the juvenile societies, giving many suggestions for work from the conference and explaining the work mapped out for the children—the purchase of a new school building at Matanzas, Cuba, in addition to the support of their missionary, Miss Belle Markey.

Delegates from the young people's societies gave the amount of their pledges and some ideas as to the work they expect to do. Then the adult societies stated their pledges.

While each society had increased its pledge for this year, there was very little hesitation about accepting the increase and nearly all felt the courage given to attempt great things and succeed.

The amount pledged by the Greensboro district is $2,625. Of this amount the churches of Greensboro have pledged over $2,000.

Then followed a very helpful round table, such portions of the conference round table being used as should be most understood and emphasized by every society.

Quite a number took part in the discussion and many good ideas were advanced.

Plans were discussed for holding union meetings quarterly and also for inter-denominational meetings for further advancement of the cause and greater aid, one society to another.

Then the delegates who attended the annual conference at Mt. Airy were given an opportunity to tell of their impressions of the conference.

All spoke of the great inspiration received and several spoke of the conviction that more definite prayer was needed and of the need of leaders for all phases of work, but especially for the juvenile societies.

A delegate from one of the young people's societies said she had given to her a vision of the work from a three-fold view-point:

First, that of the importance of the work; the divine command and the need of the heathen world should make the evangelization of the world our supreme business.

Second, the great possibilities for the advancement of the work in nearly every land. This, she said, was impressed by Miss Davies.

Third, the joy and privilege of the service life, told in the looks and words of Miss Davies and our two missionaries, Miss Buttrick and Miss Tuttle.

The annual district meeting was then spoken of. Asheboro has invited the meeting there and the invitation will most likely be accepted. Asheboro has a new society and it was thought that the meeting would prove a help to them, as well as give the district pleasure to meet there.

This meeting will be held either the latter part of the summer or in the early fall. It will most probably be before the schools re-open; for a special feature of the meeting will be the part arranged for the children. All decided that the district meeting should be one in which the children should take an important part.

Every one present felt that the union meeting had proved helpful and each society felt a bond of love and sympathy uniting it to the others in the work for the year.

ANNIE L. ANDERSON.

A Tribute to the Memory of Mrs. Emma Troy Peters, From the Woman's Missionary Society of West Market Street Church.

The death angel has again invaded the ranks of the Woman's Foreign Missionary Society, claiming for its victim, one of our beloved members.

On Monday, June 21st, just as the sun was sinking behind the western hills, Mrs. Emma Troy Peters sweetly "Fell on Sleep." In her death, our society has suffered the loss of a faithful and most devoted member. Seldom was her seat vacant, and we rejoice to remember that she was privileged to attend the last meeting held only a few days before her death.

On April 20th, 1901, she was honored by being made a life-member. She was devoted to every interest of the society, and was always ready to help with her sympathy and prayers.

"She has passed away, but her sweet
good will,
Like fervent odor lingers still.

We will ever cherish her memory, and seek to emulate her beautiful unselfish Christian character.

To the grief-stricken family we extend our sympathy, and commend them to our loving heavenly Father who is "too wise to err, and too good to be unkind."

"And I hear a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the spirit, that they may rest from their labors; and their works do follow them."

MRS. W. H. HILL,
MRS. J. C. PIERCE,
MRS. G. W. ARMFIELD,
MRS. W. E. COFFIN,
MRS. J. H. WHITE.
Committtee.

Miss Mary F. Atkins Dead.

After an illness of more than a year, Miss Mary F. Atkins passed peacefully away at her home on East Franklin avenue at 4 o'clock Sunday morning. Her death was not unexpected, as her condition had been growing worse for some days, and every effort of loving hands had failed to stay the ravages of the disease.

Early in last January, accompanied by her mother, sister and brother, she went to Boerne, Texas, in search of hea'th, and remained there nearly five months in hope that the climate would prove beneficial, but failing to make improvement, returned to Gastonia in the latter part of May.

The deceased was the eldest daughter of the late Prof. B. E. Atkins, who was for two years ending in 1898 principal of the Oakland High School at this place, and was at the time of his death in last February president of Logan College for young ladies at Russellville, Ky. She was born at Asheville, on October 5th, 1882, and is survived by her mother, Mrs. Ruth D. Atkins, two brothers, Messrs. Benmett L. and James W. Atkins, and two sisters, Misses Lillian J. and Bennie Weaver Atkins.

For several years preceding her last illness she had been teacher of piano in Logan College for Young Ladies, and had made the study and teaching of music her chosen work. She had been since the age of ten years a faithful and consistent member of the M. E Church, South.

The funeral service was conducted at the home at 6 o'clock Sunday evening by Rev. George D. Herman, pastor of the Main Street Methodist church, and the remains were tenderly laid to rest in Oakwood cemetery. The only relative from out of town who was able to reach Gastonia for the funeral was Dr. George J. Atkins, of China Grove, an uncle of the deceased.—Gastonia Gazette, July 13.

Moir.—Our Bethlehem neighborhood suffered a real loss when Robert A. Moir died. He was born June 22, 1834, and died May 13, 1909.

He had been sick for some months, but we did not expect him to leave us so soon. He had given directions as to his burial service, selecting "How Firm a foundation ye saints of the Lord," etc., and "Nearer my God to thee," saying that he felt this foundation and this nearness to God to be his real support in his last hours.

And as to his funeral sermon he had preached that himself. We would only say here that judging from the esteem in which his neighbors held him, he preached it well.

He died on the fiftieth anniversary of his marriage to Miss Sallie Allen. This was indeed a long happy and useful union. To them were born nine children, six of whom are now living three preceding their father to the spirit world.

We are sorry for the wife, mother, the children and all the bereaved ones, and pray Gods blessings upon them. The love and tender care shown by Brother Sam Moir and Lena Moir for their father was indeed most beautiful.

May they be comforted in the knowledge that "He doeth all things well."

A. L. AYCOCK.

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Mrs. Alice H. Barcley, Agent M. E. Church South
South Brook 1116, Louisville, Ky.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

NOTICE TO DISTRICT SECRETARIES.

The conference president has ordered the time for district secretaries to report to the editor to remain the same as it was last year. These dates are as follows:

Asheville, Charlotte and Franklin district secretaries will make reports in time to appear in the Advocate column the first week in each month.

Greensboro, Morganton and Mt. Airy the second week.

Shelby, Salisbury and Statesville the third week.

Waynesville and Winston the fourth week.

All new district secretaries who wish to understand more fully the import of this notice will find it explained in the Report of Committee on Literature and Press as it appears both in the conference report of 1907 and 1908.

DEATH OF MRS. W. W. STRINGFIELD.

The mere announcement of her passing away will bring sorrow to a great many within our bounds. Sorrow because of the personal grief and sorrow for Sister Branner, who has been bereaved of a dear sister. Many of us have passed through the same sorrow and know how lonely she feels, yet her faith shines forth just as brightly in this as it does in the joys of life. In a personal letter to the editor a few days ago Sister Branner wrote: "You who have so recently experienced a like bereavement know how my heart aches and how difficult it is to think of death, only as a destroyer, leaving our hearts sore and desolate. Why should I weep for her whom God hath crowned and who is so meet for her Father's house above."

Thus is the faith of Sister Branner like that expressed by the poet:

"A faith that shines more bright and clear,
When tempests rage without,
That when in danger knows no fears,
In sorrow knows no doubts."

The following notice of Mrs. Stringfield's death appeared in the Waynesville Courier:

"Just before going to press the sad intelligence was given out that Mrs. W. W. Stringfield had passed away shortly before ten o'clock this morning. The news came to us after the time for the paper to be issued from our presses, but the importance of the event caused us to hold open until a brief notice could be inserted.

"Mrs. Stringfield was stricken last Sunday morning with paralysis and remained in a semi-conscious state until her death this morning. Apparently, before she was so suddenly taken ill she was in her usual health, and her friends were surprised to hear of her serious and dangerous illness. Her death has caused a shock to the community. The funeral services will be conducted from the Methodist church Sunday morning, at 10.30. Bishop James Atkins and the pastor, Rev. J. H. Barnhardt, will have charge of the service.

May we remember all the bereaved ones during these days as they sit in the shadow of sorrow.

MT. AIRY DISTRICT REPORT.

A copy of this has just been placed in our hands through the courtesy of Mrs. J. L. Woltz. So far as we know this is the first printed record of any district meeting within our bounds. It is gotten up in good style and contains not only the records of business transacted and committee reports, but reports various addresses delivered and committee reports.

The efficient secretary, Mrs. Woltz, has been the pioneer in this as in other lines of activity.

Much has been said lately of "Model Missionary Meetings," "Model Officers," etc. We wish to say that the report of the district secretary as printed at least approximates the ideal both in conception of duty and work already accomplished. Pass this report around, Sister Woltz.

OUR WORK AT THE DISTRICT CONFERENCES.

We wish to express our gratitude at the kind words which reach our ears concerning the way in which our women represent the Home Mission work at the district conferences. The assistant editor commends very highly the words of Sister Woltz at Booneville, where the sessions of the Mt. Airy district conference were held.

In a private letter Mrs. Woltz tells of the cordial reception given her by both presiding elder and preachers and says prospects were never brighter for organinzation at various points.

Mrs. Branner despite her grief will attend the district conference at Hendersonville, and present the work. She will do great good. Hendersonville is now rejoicing that Miss Bessie Allen will soon take up active work for which she has been in training at Scarritt Bible and Training School.

We hope to have something soon from both Mrs. Branner and Miss Allen.

FROM MRS. SILER.

In a recent number of the Wesleyan Christian Advocate we find a message from Mrs. Siler to her constituency in North Georgia. From Asheville and Brevard she was sending greetin to her fellow-workers in Georgia. In speakinng of the equipment at Brevard and the wisdom of planning broadly she says some very pertinent things which are equally as applicable to us in Western North Carolina as to those in Georgia. We hope to mention these in another issue.

The conference of Young People's Missionary Movement at Montreat closed Monday, July 12. Delegates from eleven states and missionaries from three foreign countries were present, representing eight denominations.

The sermon yesterday was preached by Prof. O. E. Brown, of Vanderbilt University, Nashville, Tenn.

A Women's Home Missionary conference which has attracted delegates from all over the country, was opened Wednesday, July 14th, at Northfield, Mass., as a feature of the 27th season of the famous Moody conferences on practical Christianity.

A young women's conference also is in session.

A summer school for Sunday school teachers and workers will begin July 22, and a general conference of Christian workers from July 31 to August 15.

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Trinity College Notes.

One of the leading teachers among the sons of Trinity recently said, "What Harvard is to the American institution of learning, Trinity is rapidly becoming to the Southern college. Her ideals of scholarship, of nationality, and of unfettered conviction are finding their way more or less rapidly into all our colleges and are being woven into the intellectual life of the South. In recent years these have developed at Trinity into a definite tradition or spirit which good fortune and bad have revealed in a most striking manner, and the institution is not thought of merely as a place where learning is dealt out, but most thinking people feel that a spirit of Southern statesmanship is at work on her campus.

In his superb address to the alumni at the recent commencement of Trinity, Mr. W. A. Lambeth set forth the spirit of his college as it is seen and appreciated by her sons as well as by the thinking public. What gives Trinity such a unique place is the fact that she regards knowledge as a means, not an end. And holding this conviction she directs her efforts toward producing a type of men devoted to all the honorable tasks of men. It is a fixed purpose at Trinity to do her share to uplift men in every side of life as far as she may influence them.

It should be no surprise that Trinity has come to be the best loved college in all this section of our country. Larger crowds attend her commencement occasions than attend other commencement occasions. And the crowds that come to them come from all parts of the state, as well as from many other states. They represent all denominations of religion, all lines of industrial activity, and all the professions. The Trinity commencement has come to be the leading academic event of the year in our state. Her own sons are full of her spirit and their loyalty to her amounts to an enthusiasm. More than half of her classes were represented at the last alumni dinner, and their professions of devotion to her cause and faith in her mission were full of ardent sincerity. Her sons love her because they have an undying faith in her.

In their management the trustees seem to have the single aim of advancing the work and influence of the college. The one question with them is, "What next can be done to enlarge her work?" And it is conspicuously true that during the past fourteen years each year they have made some distinct advance. So that Trinity may justly be called the South ern college of progress. At their recent meeting arrangements were made to remodel the Duke building. The plans are being prepared and when completed the building will be almost new, while in appearance it will be wholly new. It will contain class rooms, parlors, administrative offices, and two of the handsomest society halls to be found in a college. These halls will be forty four by seventy feet and contain a balcony on three sides as the senate chamber of the state capitol.

They also provided for larger additions to the faculty, adding to the departments of English, Latin, German, French, Mathematics, and history, The men who have been selected for these new places have taken University course at such institutions as Harvard, Chicago, Columbia and foreign institutions. Few college boards have had the good fortune of selecting teachers which the trustees have had in selecting them for Trinity. During the present summer several universities have made offers to a number of Trinity teachers, which is the best proof of the superior quality of the men who work at Trinity. The University of our own state looks with longing on Trinity's teachers, one of whom it has been able to secure, and of whom the recent University Bulletin says: "He was the only man who was considered in connection with the vacancy." The same Bulletin makes the mistake of speaking of Dr. Mims as the head of the department of English at Trinity." This osition has been held for twelve years by Dean Few. However, the desire of institutions to secure members of Trinity's faculty is the surest proof of the superior order of men employed by the trustees to teach. Good wishes go with Dr. Mims, but the department of English at Trinity will begin next year with larger plans, revised policies, new aims and greater strength.

Trinity College has come into a place of large and definite leadership. She is looked to for direction. his good fortune is a heavy chaorge, and it behooves all her sons and all of the hosts of her enthusiastic friends to make her fill the responsible mission that has fallen to her. And this she will do more and more as she has faithfully done in the past.

JNO. C. KILGO.

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(Mention this paper.)

The Sunday School Lesson.

LESSON IV.—JULY 25, 1909.

Paul's Second Missionary Journey
Athens.
(Acts 17, 16-34.)

Golden Text:—God is a Spirit; and they that worship him must worship him in spirit and in truth.—John 4, 24.

Superficial Intellectuality.

The Athenians of Paul's time were very alert mentally. They had an intellectual eagerness and a quick moving mentality which put them in a place by themselves. But there was a mental lightness as well as a mental quickness. They had the power of tossing ideas about with agility. But it was a matter of intellectual cleverness rather than intellectual seriousness. Using the mind was a fascinating game rather than the earnest business of life. This temper of intellectual jauntiness was hard for Paul to meet. It was easier to talk to a man of small mental grasp, who felt the pressure of life hard upon him, than a brilliant thinker to whom ideas were brightly colored toys with which a grown-up man might play.

The temper of intellectual frivolity is one to be feared and turned from. We must take our thinking seriously if it is really to be effective. Unless the place of thought be a sanctuary, where a man moves with reverence, he cannot be said in the highest sense to be thinker. The great truths are hid from those who do not seek them on their knees.

It requires an intellectual preparation to be a thinker. It also requires a spiritual preparation. With these a man comes to have that rare quality of insight which is so much more penetrating than mere brilliancy and quickness to see.

The philosophers who became interested in Paul were Epicureans and Stoics. The great word of the Epicureans was pleasure. The great word of the Stoics was endurance. The men to whom Paul spoke represented either philosophy in its best form. These were not the vital days of Greek thinking.

Christian Tact.

Paul's address to these Athenians is a marvel of tactful approach. He takes an inscription on one of their altars as his text. He speaks with a well-turned phrase of their religiousness. He quotes from their own poets. Altogether he shows himself very eager to avoid giving offense and to find a real point of contact with his hearers.

The Christian worker of today may well imitate Paul in this matter of sympathetic tactfulness. It is possible so to present a subject to a man that his antagonism is aroused by the manner of presentation, quite apart from any feeling he has about the matter itself. It is possible so to present a subject that a man is pleased and attracted by the presentation, and so inclined to be very ready to see anything of value or importance in what is said. One can hurl Christian truth at people, and one can present it as a beautiful gift. It is a very responsible thing that our way of giving forth the gospel will help to determine men's attitude toward it.

If we seek a genuine point of contact with those to whom we would speak of Christ, and with sympathetic insight so fashion our words that the real appeal of the message will be felt, that will be the performing of a fine service.

A Protest Against Idolatry.

Paul was deeply moved by what he saw in Athens. With all the luster of its intellectual life, it was a city of idolatry. With all its temples and deities, the true God was unknown. His address was first a protest against idolatry. The true God, from whom and in whom we have our very life, is not like a lifeless image. A worthy conception of God cannot express itself in idolatry. With all his graciousness Paul is unmistakably frank. He does not surrender his message for the sake of securing a hearing.

The God of Revelation and Judgment.

The true God has revealed Himself. It is a moral matter. It calls men to repent. The one whom He has sent and whom Paul preaches is to be the judge. The truth of this is attested in His resurrection from the dead. It was a flood of new truth poured in upon these Athenians. Some simply laughed at what they thought were very strange and impossible notions. Some, impressed by the ring of reality in Paul's words, declared that they would look into the matter further. And some accepted the message. These three classes are met with constantly. There are those who are utterly unimpressed, there are those who put off decision, and there are those who open wide the doors of their lives to the truth.

The men who are unimpressed seem the hardest class. It must be remembered, however, that the man who listens with dull and uncomprehending ears today may come to some experience which will make him understand the message later. Or the messenger of the truth may have knocked at the wrong door. It may be one day another door will be found and he will open it.

The man who is impressed and puts off decision may be in greater danger than the man who today was not touched by the appeal.

Paul's work at Athens was not a striking success; but it was far from failure. He left behind those who acknowledged the mastery of Christ.—New York Christian Advocate.

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St. Louis, Mo., Sept. 1, 1905

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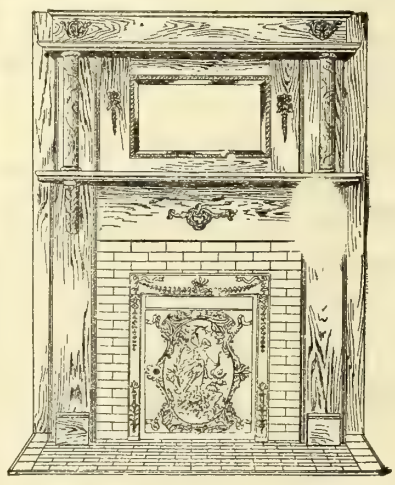
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NO NEUTRAL TERRITORY.

The fate of Absalom points a moral so clearly that he who runs may read. Are we in open rebellion against the King of kings, or listening to the honeyed words of his enemies? If so, our overthrow is certain. Even if we are not with God, His word declares we are against Him. We cannot occupy neutral ground. We are called upon to choose whom we serve. And if we enlist under the Lord's banner, even though like David we may have been unworthy servants, nothing can prevail against us. The battle for righteousness is on and will continue until the last enemy has been subdued. Shall we, the heirs apparent to the kingdom, as was Absalom, incite rebellion and abandon our hope of inheritance by engaging in a losing contest, or shall we serve the King with gladness?—Exchange.

Thoughtfulness for others, generosity, modesty, and self-respect are the qualities which make a real gentleman or lady, as distinguished from the veneered article which commonly goes by that name.—Thomas Huxley.

God gives us always strength enough and sense enough for what he wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing him if we are not happy ourselves.—Ruskin.

A man who does not know how to learn from his mistakes turns the best schoolmaster out of his life.—Henry Ward Beecher.

Work of a Good Man.

A few men now and then, here and there, realize the responsibility they owe to the world to be some benefit to their fellow men and one of the most conspicious examples of this is Dr. B. M. Woolley, of Atlanta, Ga. Dr. Woolley is noted for his Christian integrity and fair dealing, being a highly esteemed citizen of his home own, where he has built up a reputation as a specialist for the cure of the liquor and drug habits. He has had more than a quarter of a century experience in the treatment of these terrible diseases. Dr. Woolley and his son, Dr. Vassar Woolley, conduct an elegantly equipped sanitarium in Atlanta where hundreds of persons addicted to drugs and liquor are successfully treated every year. The average time required for treatment is thirty days except in extreme eases. Some time ago Dr. Woolley wrote and published a book on the effects of opium and liquor upon the human constitution. It brings out many facts not generally understood. If you happen to know of any person in your neighborhood to whom such a book would prove of value, you will do him a great favor by sending his name and address to Dr. Woolley, 200 Lowndes Building, Atlanta, Ga., and the book will be sent postpaid with the author's compliments.

The Farm and Garden.

BEAUTY EVERYWHERE.

There is beauty in the woodland,
When the leaves are fair and green,
And the overhanging branches
Make bright fairy-bowers between;
Where the birds find place for nesting,
Where they trill their merry lays,
Making music, oh, so charming!
Through the halcyon summer days.

There is beauty in the valley,
There is beauty on the hill,
In the orchard, field and lakeside,
Beauty, look where'er you will;
On the land and on the water,
In the soft blue sky above—
Oh, the world is full of beauty
When the heart is full of love!

—Selected.

GOOD ROADS WORK IN MOUNTAIN COUNTIES.

Good Roads Circular No. 47.

During the month of August and the first week of September the work of the Highway division of the North Carolina Geological and Economic Survey will be confined to the mountain sections of the state.

On August 14th there will commenc a systematic study of the road conditions as they exist in the mountain counties. Addresses will be given in all of these counties and meetings will be held with the county commissioners to discuss ways and means for improving the condition of the roads. As far as possible the public meetings will be in charge of the county commissioners, and will be addressed by the State Geologist and the Highway Engineer on the practical value of roads and how the county can obtain good roads. The following itinerary gives the dates and places at which the public meetings will be held:

Itinerary of Good Roards Meetings.

August 4.—Meeting at Marshall, Madison county.

August 7.—Meeting at Burnsville, Yancey county.

August 10.—Meeting at Bakersville, Mitchell county.

August 11.—Meeting at Spruce Pine, Mitchell county.

August 14.—Meeting at Boone, Watauga county.

August 16.—Meeting at Lenoir, Caldwell county.

August 18.—Meeting at Morganton, Burke county.

August 19.—Meeting at Marion, McDowell county.

August 20.—Meeting at Rutherfordton, Rutherford county.

August 23.—Meeting at Hendersonville, Henderson county.

August 24.—Meeting at Brevard, Transylvania county.

August 26.—Meeting at Waynesville, Haywood county.

August 27.—Meeting at Webster, Jackson county.

August 30.—Meeting at Franklin, Macon county.

September 1.—Meeting at Bryson City, Swain county.

September 2.—Meeting at Murphy, Cherokee county.

September 4.—Meeting at Columbus Polk county.

Every one is cordially invited to attend these meetings, which, it is believed will be full of interest to those who desire to obtain improved roads for their county. Those counties or townships which intend making any considerable improvement to a road or a portion of a road will be able to receive such information as may be desired by the board of county or town commissioners, both concerning the approximate cost and the best method of construction. In this way, estimates of the cost of properly grading, draining and surfacing a particular piece of road can he had, which will be of value to the county.

In connection with these meetings the State Geologist will try and have the counties and townships co-operate in the contsruction of improved roads so that the good roads constructed in one county may connect with those in another, thus making it possible to travel from one county to another over a system of improved roads. In the location of such roads the services of the Highway Engineer of the Survey will be available.

In order to bring this matter to a definite head, and if possible, to have a more uniform construction of improved roads, the counties will be requested to appoint delegates to attend a Good Roads convention, to be held in Asheville, October 6th and 7th, 1909.

At this convention an attempt will be made to devise ways and means such as will make possible the construction of several hundred miles of improved road through the mountain counties of the Southern Appalachian region. Full information regarding the Good Roads convention will be sent out later, together with a list of the speakers.

Not only is the construction of improved macadam and gravel road of importance to the counties in the Appalachian region, but also of just as much importance is the betterment of the common public road. That naerly every dirt road in the mountains is granted by all who travel over them. This problem of improving the ordinary dirt roads of the mountains and rendering them more efficient is not a very difficult one to solve. It means that if road improvement is to be accomplished, we must have a just and equitable system of taxation for road building purposes. I do not believe it is possible to make any practical improvement in the common public road by the labor method of taxation, but a direct tax must be levied to raise the funds necessary to pay the labor for the improvements of the road. In some instances it may be found practicable to have a method of taxation supplemented perhaps by a labor tax. The most equitable tax is a certain amount on the hundred dollar's worth of property and also so much on the poll, as every one receives some benefit directly or indirectly from the improvement of the roads, no matter what trade or profession he may follow or whether he owns any property or not. He should, therefore, pay at least a poll tax for good roads work. It is a well-established fact that the dirt road will have to be the main road for a considerable portion of the counties for a great many years to come, but, if these are constructed right and used in connection with macadam or gravel roads, they will be satisfactory.

How the counties can improve their dirt roads and make them more efficient, how drain and grade them, will be questions that will be taken up and discussesd at the county meetings. In many instances the re-location of a road will double and even quadruple the efficiency of the road, and this question of location and re-location of roads in order to avoid grades and give better drainage will be discussed.—Joseph Hyde Pratt, State Geologist and Secretary of the North Carolina Good Roads Association, in Bulletin.

Blessed are the sorrowful who carry a cheery face.—From New York Observer.

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Graduate in Music wishes a position as teacher in good community, either in a school or private class. Instruction given in Piano and Voice Address,

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And other Dangerous Parasites on ANIMALS and FOWLS with

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SOLD BY ALL DRUGGISTS

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Our Dead.

.."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above also applies to Tributes of Respect.

Reece.—Lela Reece, a beautiful and lovable character. This girl of nineteen short years passed from earth on May 9th, 1909. The crowded church on the day of her burial tells how the people loved her. This was a young lady of rare spirit. The old and the young all speak well of this bright young woman. It seems strange to us that such as she must go so soon, but the dear Lord knows best. She stayed here not long, but long enough to touch the life of all who knew her, and drew them to herself and towards heaven. May all who mourn find comfort in Lela's Savior.

J. W. KENNEDY.

Peters.—Emma Troy Peters was born at the Troy homestead, in Randolph county, N. C., September 23, 1846. Her parents belonged to one of the best families of the state, and were descendants of patriots of revolutionary times. Her great-grandfather was killed by tories during the war for American independence, an account of which is given in the history of the times.

Sister Peters was the youngest of fourteen children, all of whom have passed away except W. Clark Troy, of Fayetteville, N. C. Her family was noted for piety, all of whom were devoted members of the church; two of her brothers, the late P. L. Troy, and T. L. Troy, were devoted Methodist preachers.

She was married to Hugh B. Peters, of Greensboro, N. C., February 12th, 1867.

There are four children of this union still alive: Mr. S. N. Peters, and Mrs. B. F. Hooper, of Greensboro, and Mr. Troy Peters, of New Orleans, La., and Mrs. A. E. Baum, of Springfield, Ills.

Sister Peters had been a member of West Market Street M. E. Church, South, for more than forty years. She was devoted to the church, and an earnest worker in the Woman's Foreign Missionary Society, of which she was a life member.

Her husband died August 30th, 1896, and left her with the care and responsibility of rearing her children; whom she faithfully trained, in the service of God and his church. Her home was truly a Christian home, and her influence for good still abides in the lives of her children, who rise up now, that she is gone, to call her blessed.

She died after a short illness from heart trouble June 21st, 1909, leaving eath poorer, and heaven richer by her going away.

May the blessing of God, whom she faithfully served abide with her loved ones, and may they all meet her in the shadowless land.

L. L. NASH.

Raleigh Christian Advocate please copy.

Moore.—Mrs. Matilda Caroline Moore, was born in Franklin, Macon county, N. C., May 13, 1846.

Mrs. Moore was of a good family of more than average intellectual endowment. Her maiden name was Dickey. She was widely connected with both the Dickey and Siler families with their cognate branches. She was a grand niece of Governor David L. Swain, and the mother of the late Judge Frederick Moore, of Asheville.

Mrs. Moore was possessed of a nobility of character that was truly beautiful. Her early life budding and blossoming amid rural scenes of great beauty, developed like the native wild rose simple in habit and chaste as the dew. She was given an academic education by her parents, with perhaps a year or two in a boarding school. But being a great lover of books she became well informed on all subjects ,and was an interesting conversationalist.

She was happily converted in the bloom of youth and joined the Methodist Episcopal Church, South, and enlisted at once upon the pilgrimage to the mecca of all our hopes. From the beginning of her Christian life she exemplified the beauties of our holy religion. Mrs. Moore was possessed of a brilliant intellect, a kind heart, an amiable disposition, a sunny spirit, and strength and womanly gentleness of character; but that characteristic which most distinguished her was spirituality. A deep piety was at the base of her character. She lived a quiet, reserved, beautiful life, and with a character untarnished and a faith as strong as cables of steel she approached the separation of spirit and body without a tremor of fear.

When death came, though unexpected at the time, she was not found as a sleeping virgin with an empty lamp, but was ready for the thrilling "shout of harvest home." Through weary days and sleepless nights, she awaited the hour which to her loved ones would be shrouded in mystery and draped in sadness; but to her it was only the dawning of a brighter day. September 8th, 1908, the Father touched her eyelids and she slept, "That sleep from which none ever wakes to weep."

Her body was laid to rest in the Baptist cemetery on little Brasstown, to await, amid the scenes of her childhood the glorious day, "when the Lord himself shall descend from heaven with a shout, with the voice of an archanged and with the trump of God when the dead in Christ shall arise first; then we which are alive and remain shall be caught up together with them in the clouds to met the Lord in the air so shall we ever be with the Lord.

T. E. WAGG.

RESOLUTIONS OF RESPECT.

Wheras our heavenly Father in his infinite wisdom has seen fit to remove from Henson's chapel Sunday school, Mamie Lee, daughter of Mr. and Mrs. N. L. Mast, and

Whereas, the loss of one of our brightest and best members and most consecrated teachers is deeply felt in our Sunday school, therefore be it

Resolved 1. That we acknowledge the hand of God in this affliction and bow in submission, humbly striving to follow the sweet example of love and service which has had so great an influence in our church and community.

Resolved 2. That we extend to the bereaved family our deepest sympathy.

Resolved 3. That a copy of these resolutions be recorded on our minutes, a copy be sent to the family, and to the North Carolina Christian Advocate, and to the Watauga Democrat.

RILLA PROFFITT.
MARGARET COMBS,
EDNA HOLTZCLAW.

(Additional Death Notices on Page 10)

Extra copies of The Advocate 5c each.

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

So far, no district echoes have reached us—suppose they are on the way.

The Waynesville District League conference convenes in West Asheville July 26-27.

Some of the things which will be in store for those who attend the above League conference:

Monday evening, an address by Rev. G. G. Harley.

Tuesday, How to make the Epworth League interesting and helpful to all, T. C. Newman, Waynensville.

The Epworth League and Literature, by Rev. J. H. Barnhardt.

An address by a Canton Leaguer.

The possibilities of an Epworth League, and how to make it "go." by Rev. L. B. Abernethy.

Tuesday evening, an address by T. L. Lallance.

Rev. T. L. Lallance will not only deal with the probabilities and possibilities of the League, but will doubtless advance many practical ideas. If possible, be in attendance.

Little League Secrets.

Do your League meetings (social, business and religious) go? Is its existence justified by what it is doing? If not, is it not probable that the fault is with the members? It is in the power of every League, great or small, to be of great help to the church and humanity. It is merely a question of the members. True, it may be more difficult for a small League to make its meeting interesting than for a large one, but half a dozen earnest, consecrated young people are worth more than an organization of three times that number who are not at work. Are you willing to do what you can to make your League meetings a success? I believe that the success or failure of a League is a question of little things. Some of the little things that all of us can do are these:

1 Be prompt at every meeting.

2. Be ready to take part the instant the meeting is opened for testimony.

3. Let it be known that the leader can depend on every one to do his part.

4. Take the front seats. Nothing discourages a leader more than to talk over several rows of front seats that are vacant.

5. Shake hands with strangers and members after the meeting is over; ask strangers to come again; make it your business to drum up those members who have been drawn away from the League.

6. As far as possible get acquainted with every member of your chapter. You can work intelligently if you are acquainted with your associates.—Contributed.

Some Bible Bees.

The bees of the Bible are very numerous. They never sting, they yield a great deal of honey, and they are found together in swarms. Here are some:

1. Be ye thankful.

2. Be ye kindly, affectionate, one to another.

3. Be sober and watch unto prayer.

4. Be content with such things as you have.

5. Be courteous.

6. Be strong in the Lord.

7. Be not wise in your own conceits.

8. Be not righteous overmuch.

9. Be not weary in well doing.

10. Be ye as wise as serpents and as harmless as doves.

11. Be not unmindful to entertain strangers.

12. Be followers of God as dear children.

Resolutions for the Leaguer.

1. Psalm 9:1.

2. I will go into thy house with burnt offering—I will pay my vows.—Psalm 66:13.

3. I will praise the Lord according to His righteousness.—Psalm 7:17.

4. I will love thee, O, Lord, my strength.

5. And again I will put my trust in Him.—Hebrews 2:13.

6. I will bless the Lord at all times. —Psalm 34:1.

7. And my soul shall be joyful to the Lord.—Psalm 35:9.

We hope soon to be able to report a few echoes of the Seattle convention.

Quarterly Meetings

ASHEVILLE DISTRICT. Third Round.
D. ATKINS, P. E., WEAVERVILLE, N. C.
Haywood Street, July 24-25
North Asheville, July 25
Fairview, Bethany, July 31-August 1
Hot Springs, Antioch, August 6-7-8
Marshall Valley Union, August 14-15

CHARLOTTE DISTRICT. Third Round
H. K. BOYER, P. E., CHARLOTTE, N. C.
Matthews, July 23
Weddington, Wesley Chapel, July 24-25
Derita, Pleasant Grove, July 31-August 1
Chadwick, Seversville, August 1
Waxhaw, Pleasant Grove, August 7-8
Pineville, Marvin, August 14-15
Mount Zion, August 22-23
Tryon Street, August 29

FRANKLIN DISTRICT. Third Round
R. M. TAYLOR, P. E., FRANKLIN, N. C.
Webster Circuit, John's Creek, July 24-25
Whittier, August 7-8

GREENSBORO DISTRICT. Third Round
W. R. WARE, P. E., GREENSBORO, N. C.
Randolph Circuit, Mt. Gilead, July 23, 24
Uwharrie Circuit, Mt. Shepherd, July 25-26
Denton Circuit, Clarksburg, July 27-28
Asheboro Circuit, Union, July 29-30
Coleridge Circuit, Mt. Zion, July 31-August 1
Asheboro Station, August 1-2
Randleman, August 1-2
Wentworth, Wen worth, August 7-8
Randleman and Naomi, August 14-15
Asheboro Station, August 15-16

MORGANTON DISTRICT. Third Round
R. M. HOYLE, P. E.
Elk Park, July 24-25
Spruce Pine, Pisgah, July 28
Bakersville, Bakersville, July 31-August 1
Hartland, August 4
Table Rock, August 7-8
Morganton Circuit, August 11
Morganton Station, August 14-15

MT. AIRY DISTRICT. Third Round
W. M. BAGBY, P. E., MONTEZUMA, N. C.
Helton, July 24-25
Jefferson, Orion, July 30-August 1

SALISBURY DISTRICT. Third Round
J. C. ROWE, P. E., SALISBURY, N. C.
Big Lick, July 23
Salem, July 24-25
Concord Circuit, Bogers, July 31-August 1
Bethel, Camp Meeting, August 6-8

SHELBY DISTRICT. Third Round
C. F. SHERRILL, P. E., SHELBY, N. C.
South Fork, Russel's Chapel dedicated, July 24-25
Stanly, Iron Station, July 31-August 1
Lowesville, Snow Hill, August 1-2
Belwood, Lawndale, August 7-8
Polkville, Casar, August 8-9

STATESVILLE DISTRICT. Third Round
JNO. N. HUGGINS, P. E., STATESVILLE
Hickory Circuit, Houcks, July 27-28
Hickory Station, July 28-29
Lenoir Circuit, Harpers, July 31-August 1
Lenoir Station, August 1-2
Rock Springs, Camp Ground, August 7-8
Catawba, Ball's Creek, August 21-22

WAYNESVILLE DISTRICT. 3rd Round
REV. W. H. WILLIS, P. E., WAYNESVILLE
Sulphur Springs, Pisgah, July 24-25
North Haywood, Teagues, July 31-August 1
Spring Creek, Poplar Gap, August 7-8
Haywood, Davis, August 14-15

District Conference Directory
Franklin, at Hayesville, July 29-August 1

FROM THE FIELD

Continued from page 7

The Brevard school was represented by Professor Trowbridge, who made a strong plea for this school and a sufficient amount of money was pledged to keep a young lady in school from the Greensboro district.

A. S. RAPER, Secy.

BUSINESS AND PIETY.

There is no necessary connection between devotion to business and forgetfulness of God. Attention to secular affairs will not make a man irreligious if his heart is where it ought to be. But if one's religion is only a veneer, these secularities will soon tear it off. They will soon reveal whether the religion is genuine or a mere pretense. One may be self-deceived as to the sincerity of his profession, but if one's piety will stand the test of modern business methods and activities, it is a strong argument in favor of its genuineness. It is hard to go through the grind and vexations which are so closely associated with the industrial life of today without having the keen edge of religion dulled. The man of business should be a man of prayer. Sampson may have to grind corn, but he can grind and gain strength; and though his eyes be sightless, he can lift them toward heaven and throw his strengtth against the pillars of evil, and make them crumble.—United Presbyterian.

The "pity" of some people is but a sentiment which every now and then they take out, like a pleasing piece of bric-a-brac, to admire for its seeming grace. Pity as sentiment, however, will never save the world, but only pity as service will do that sort of work. Pity that purposes, pity that pays, pity that practices, is the pity that counts, and the pity that makes converts for Christ.—Selected.

The Christian life is the truly efficient life. If in the case of any individual Christian the efficiency does not appear it is because that man is not Christian enough. The nearer one comes to God the farther afield he will naturally go in the line of social service. Be good and do good—those are the two watchwords of the religious life which must always be sounded together.—Selected.

You are in God's world; you are God's child. Those things you cannot change. The only peace and rest and happiness for you is to accept them and rejoice in them. When God speaks to you, you must not believe that it is the wind blowing or the torrent falling from the hill. You must know that it is God. You must gather up the whole power of meeting him.—Phillips Brooks.

We Ask You

to take Cardui, for your female troubles, because we are sure it will help you. Remember that this great female remedy—

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has brought relief to thousands of other sick women, so why not to you? For headache, backache, periodical pains, female weakness, many have said it is "the best medicine to take." Try it

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THE DIFFERENCE IT MADE.

Two or three years ago I was in a town when a big revival meeting was held at one of the churches. More than a hundred people professed religion, among them a boy named Harry Martin. Harry drove a delivery wagon for a grocery store. The grocer was not a Christian, and did not attend any of the meetings. He was, in fact, considered a hard, wicked man. But one day a few months later he stopped Harry's pastor—for Harry had joined the church.

"I am glad that boy who works for me joined you people," the grocer said.

The preacher showed his surprise. He had been afraid the man would sneer at the boy's profession and try to discourage him.

"Yes," continued the man, "he is worth five dollars a month more than he was before that meeting. He was getting into a careless way, had some rather bad boys hanging around him most of the time, and I was just about to disharge him. He had begun to smoke cigarettes and to swear. Now, I swear some myself—I am ashamed of it—but I never swear before my customers. But the boy was getting careless that way as well as most other ways. But now he is a changed boy, as sure as you are born. He came right up to me the next morning, said he had professed religion, and told me he had not been treating me right and he was going to act differently now. He has been a fine fellow ever since, punctual and obliging and faithful and manly. You know, parson, I have never taken much stock in churches, but just noticing the change in that boy has put me to thinking. I may come some day myself."

That boy let his light shine so that even a former enemy of Christianity was convinced. That is what religion can do for a boy—make him manly and successful and a help to other people.—Wm. H. Hamby.

Do not wait for certainties in the matter of exercising helpful influence upon persons within your reach. By the Highest Wisdom we are reminded that we cannot tell "whether shall prosper this or that." The circumstances that bring opportunity on the one hand may be concurrent with receptivity on the other. The sweeping injunction is therefore wise: "Sow beside all waters."—Selected.

"SEEK AND YE SHALL FIND."

What seek ye? That is the searching test of life, for all men are seekers. They aim at joy, at gladness; and they seek to find it in wealth, like the miser; in pleasure, like the man of the world; in ambition, like the soldier; in power over men, like the ruler. Men's eyes are turned in the wrong direction. The soul is on the wrong track.

There once lived an old Englishman of science who had reached the summit of his ambition after a lifelong struggle. He had wealth, and he had fame; but he was an agnostic, and his heart was empty. One day, walking in his garden, he noticed a small climbing plant. He stood watching it until it reached the top of the highest leaf; and then it stuck its feelers out into the air, feeling first in one direction, then in another, after some pathway higher. But in vain. Then it turned slowly around, and began to climb down again. "I am like that snail," maoned the lonely old man; "I am like that snail!"

Nothing satisfies the soul but Christ, the eternal spirit, who is everywhere. Yes, he was there to meet the need that arose within the minds of the first disciples; and he is here, and everywhere, brooding over humanity, with a tender, tireless love, waiting to meet the need of the hungry heart that turns to him. What seek ye? What have ye been seeking? Empty baubles, joys that turn to ashes! Turn from the turmoil of the mart to the risen Christ, and your soul will be at rest.—Selected.

ONE BOOK FOR ALL.

There is one Bible for childhood and youth, maturity and old age, poverty and wealth, ignorance and culture. It is a Book of revelation and enfoldment, of letter and spirit, command and suggestion, history and literature. Whoever and wherever one may be, the same grand old Book, plain and fathomless, ever new, is easily available and divine efficacious for comfort and encouragement, inspiration and help. Praise the Lord for this abiding proclamation to each and all of His measureless love and matchless grace.—Rev. John M. McCahan.

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Additional Educational Ads. on Page 15

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NOTE AND COMMENT

President Poteat discussing the subject of the rural school, calls attention to a danger that it is well to emphasize. He says that instead of serving to enrich and adorn country life, it may be the most efficient agent in perpetuating its poverty.

"I have little doubt that many of you can duplicate the observation of Professor Bailey in a county in New York. He asked the forty-five children of a rural school how many of them lived on farms. All hands went up but one. When he asked how many wished to live on the farms, no hand was raised but the one which was down before. Clearly that school had been educating the children away from the farm, killing with bookish and city methods their native sympathy with the country and its pursuits. We need to insist that the rural school shall apply the fundamental principle of all education, and put the rural child into direct sympathy with his rural environment and into intelligent relation with the life which he is going to lead. The text-book made by the city man for the only child he knows, namely, the city child, will have to be rigidly excluded. The teacher must be less urban and literary in his ideals and methods, and more at home amid natural objects."

* * * * *

And now it comes to pass that the "near beer" joint is to take the place of the outlawed saloon. The struggle that is now going on in the courts resisting municipal authorities in their effort to tax it out of existence is nothing but the effort of the liquor forces to demoralize our towns and cities under the guise of selling a harmless soft drink. Not only is "near beer" itself an intoxicating drink as dispensed in these joints, but it is the excuse for the conducting of a place where all sorts of liquor is dispensed. In a hearing before Judge Webb in Charlotte last week in which one arrested for violating the law in selling without a license sought to be released on a writ of habeas corpus, exJudge Shaw, Greensboro's city attorney, declared that these near beer joints were nothing other than successors to the saloons which the prohibition law had driven from the state and that it was common knowledge that not only was the drink, "near-beer," dispensed in them but liquors as well. He asserted that the character of the places made double police vigilance necessary, and that the clerks in charge and that one man in particular in Greensboro was a notorious character. Judge Shaw's remarks regarding the sale of liquors other than near-beer were listened to with marked interest, he stating that it was common knowledge that there was a system of signals and signs in vogue according to which, if the applicant was posted, he could secure almost anything he wanted.

* * * * *

Referring to the insidious danger of these drink stands the Lexington Dispatch says: "As a hot weather subject 'near beer' takes the lead. Almost every newspaper that comes to hand contains some reference to it. Our opinion of the business is that it is the biggest fraud and the greatest fake and the most transparent bluff in North Carolina. 'Near beer' is the most insidius foe that prohibition has today. Under its name whiskey and beer are sold, else why will men, numbers of them in the same town, pay extremely high license to handle the slop? Why do they take out Federal license if they are not selling intoxicants on the sly? It is as plain as the nose on a man's face. There is no living for any man in the sale of such stuff as 'near beer'; the money comes from real beer and whiskey. Now's the time for officials sworn to do their duty to keep their eyes wide open and put some of the 'near beer' venders on the chain gang, along with other varieties of blind tigers."

* * * * *

We entirely agree with the Dispatch and will add that the people of a state that has voted out the saloons as deliberately and by as big a majority as did North Carolina, will not long be hoodwinked by as worthless a set of men as these who are trying now to force them to accept this substitute for the late saloons. We have really been a little surprised that the authorities in Greensboro, where the saloons were voted out by a majority of three to one should not have been as rigid as the authorities in Charlotte. The people want no such places maintained and the city fathers have nothing to fear in doing everything possible to wipe them out.

* * * * *

The street carnival or fair which for some time has worked an easy scheme with local authorities is gradually taking its place in the minds of sensible people as a first class nuisance. There is perhaps nothing more demoralizing in its general effect upon the community and nothing that comes nearer giving nothing in return for the money spent in its patronage. The whole thing is only evil and evil continually, and no amount contirbuted to charitable causes or for the help of worthy organizations in the community can atone for the wrong perpetrated upon the community by giving them license to ply their dirty business.

A recent number of the Charlotte Observer puts the matter right in the following editorial which we appropriate in full:

"Many of our readers in the various towns and cities of the state where street fakirs have been permitted will approve the decision of the Supreme Court of Illinois, which declares that 'street fairs are a nuisance.' The people in many North Carolina towns have been afflicted with this nuisance often enough to know what a pest a street fair or carnival is. It is surprising that the people of any town who have once been subjected to such a nuisance would put up with a second experience. But still every time some benevolent organization asks for permission to contract with one of these concerns for a week's exhibition for charitable purposes the town officials have not the courage to say 'no', and whoever wants to pull off one of these nuisances under the cloak of charity is granted the permission. Let us hope that for the future the municipal authorities of every town in this state will have the backbone to refuse to permit such exhibitions in the streets of their bailiwicks."

* * * * *

The circus, no matter upon how large a scale it is projected, is scarcely entitled to a higher place in the public esteem than the street fair. We will not undertake to say that no one has ever received any benefit by the visits of these aggregations, but we do say that for every benefit bestowed the public pays dearly in the deposit of filth which always remains as a sediment long after they are gone. The deadly work of moral blight begins weeks before the advent of the circus in the obscene bills posted everywhere. Few people realize what a tremendous educational force such things exert in the younthful mind, and public officials ought to stop and consider what it means to turn loose such an opportunity for evil teaching in exchange for a paltry sum. We are glad to see the city officials of our neighboring city of Winston are moving against the circus. Let the county officials join hands and set a good example for the state. A recent number of the Twin-City Sentinel says:

"The board of aldermen passed an ordinance last night that makes it certain that the Twin-City will have no more circuses while the ordinance is in force. Even Ringling Brothers' famous aggregation will no doubt, think long before coming across with all that is asked of it. For each performance, a circus must pay $1,000; for each side show, $500; and each parade, $1,500. It is also made unlawful for a circus to advertise in the city for an exhibition to be given outside the city limits, and if advertising is done in the city for a performance within the city limits, a license must be secured, and this license will cost $1,000. Even if a circus does not carry any side shows, it will still cost $3,500 to give a show in the city and of course this means that the glittering array of jungle wonders and other things that go to make the circus will not be seen around these parts unless the ordinance is changed."

* * * * *

Our good neighbor of the Southern Christian Advocate, under the head, "Thinking Evil of the Editor," says exactly what we want to say as to occasional complains, so here it is:

"One of our preachers last week complained that we were partial in the cullings of the eighth page. He said we never copied anything from the papers of his town, and that he and his people wondered why the cause of this partiality. There are two papers published in that town, but neither is on our exchange list. He was surprised, and said we should exchange with every paper in the state. That's a different proposition. We would cheerfully exchange with every paper, but some of them do not care to exchange with a religious paper. As a matter of fact, we do not exchange with half the papers of the state. We make it a rule to exchange with any paper that wishes to do so, and are sorry some do not exchange with us.

"But there is another side to this question. Why does he not report to the Advocate any items of interest from his charge? Or, why does he not send us the papers containing any pleasant expression about him or his work? Often we hear the people complain, and rightly complain, that their pastor does not write anything about his charge. We are sure that it would be better to report the good things about one's charge than to think evil of the editor for not publishing something he never sees.

"This brother also suggested that we could not read our exchanges, and ought to get some one to do the exchange reading. He kindly offered us his services for a consideration. But we do read our exchanges, and we seldom miss any item about our preachers. We know this is the most interesting part of the paper, and give it special attention. We shall always be glad to have our preachers and others send us copies of papers containing items of interest, whether about themselves or of general interest. We urge upon our preachers and lay men to send us items and articles of personal or general interest. We do not care to turn this department over to anyone, for from experience we believe we can handle it more satisfactorily than anyone else.

"And let it be distinctly understood that we are not partial in selecting clippings for the eighth page. We show no favoritism. Everything pleasant we see goes into the paper."

A FATHER'S COUNSEL.

It has been many years since these words were written to his son by Rev. John Sprott, one of the old time ministers in Nova Scotia, but they come with a timely force to the young man of today: "Pay attention to your prayers and take care of your purse, and there is no fear of you. Begin and end the day with reading a part of the word of God. You must spend between two and four hours daily in the open air in the way of exercise. Never be out of your lodgings after nine o'clock at night unless you are in the very best of company. Think often of your native home, and it will do you good. Never forget the solemnity of a father's parting voice or a mother's tears."—East and West.

KEEPING COVENANT.

Promise-keeping is a necessary part of high character. The promise-breaker is ignoble. It is better to keep faith to one's own serious hurt than to free one'sself of a promise to one's apparent advantage. In the end, the broken word avenges itself. No promise should ever be made without thought and firm resolve. But once made, a noble soul will regard it as sacred, and fulfill it to the letter.—Selected.

North Carolina Christian Advocate

Published Weekly by the Board of Publication of the Western North Carolina Conference, M. E. Church, South.

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IMPORTANT NOTICE.

We are not trying to thrust the Advocate upon any one. We only wish to accommodate any who desire the paper continued. Any who fail to renew promptly, or to notify us to discontinue at the expiration of the time paid for, will surely be expected to pay, and have no reasonable ground of complaint when we endeavor to collect. Notice to discontinue should be sent direct to this office. Preachers are busy and may forget. So we advise that you depend upon nothing but a written notice to this office if you wish your paper discontinued.

PASSING THE LAST MILE-POST.

This week marks the closing of our district conference season. The meeting of the Franklin district, at Hayesville, brings to a close another annual review of our work, and we start on the home-stretch, the fourth round of quarterly meetings, beginning with the month of August.

There are some occupations which seem to shorten the journey of life by apparently accelerating the wings of time in its flight. Perhaps nothing has this effect more than the busy work of an itinerant Methodist preacher. With him all things focalize once a year with the meeting of the annual conference, and the quarterly conferences and the district conference cut the circle of the year up into small segments, making his busy life seem all too short for the accomplishment of the numerous tasks assigned him. Each succeeding year seems shorter than the one before, and such a program will soon land us all on the shores of the other world, where these tasks must not only be laid aside, but where it will be impossible for us to recall our opportunities or in any sense make amends for our short-comings.

This reflection should inspire every minister as well as Christian worker to put forth the best strength with which he is endowed to make these closing days of the year replete with consecrated effort to do the will of the Master, and to accomplish His work. Jesus said concerning his own life mission: "I must work the works of Him that sent me while it is day; the night cometh when no man can work." This was His method of expressing His conception of the supreme necessity of doing a work while the opportunity is before us. If we fail to heed this lesson of our Lord we may be sure that ours will be one long, dark night of disappointment and remorse.

Into these last weeks of the year will be crowded many things, chief among which will be the revival services in perhaps a majority of the churches. In a very important sense the success or failure of these revival services will determine the success or failure of the work of the year. Here it is that the pastor is to get the strong, saving grip upon the congregation so as to lead the unsaved to repentace and lead the Christians into the secret of a richer and deeper experience of grace. Up to this all the work of a wisely planned pastorate has been leading and it will be an irreparable loss if the culmination is not a pronounced success. To fail here will be to witness the blight of a harvest for which there has been an investment of time, toil and sacrifice too precious to be estimated in figures. We cannot afford to fail, and we shall not fail if we rightly interpret the divine promises and know how to enter "the secret place of the most high and abide under the shadow of the Almighty." The promise of His presence is the inspiring and victorious panoply of every child of God who goes forth scattering the precious seed of the gospel, and those who with faith go forward will not return empty-handed.

We know of no higher privilege now open to every member of the church than to become identified as a helper of every preacher in the conference by offering a fervent prayer daily that God's presence may be manifest in all these meetings. This is one form of service which is open to every member of the church—an effectual door, open before every member, which no man can shut. It is perhaps true that the church as a whole does not fully appreciate this means of grace. The Lord has by a simple parable (Luke 11, 1-13) given emphasis to the fact of his willingness to give the Holy Spirit to them that ask him, and the Holy Spirit is, after all, the great essential in all our efforts to save the world and establish it in righteousnenss. Let all the people pray that the Holy Spirit may be present in all the charges, and that this year may be one of great ingathering and up-building. "The effectual, fervent prayer of a righteous man availeth much."

THE FINANCIAL BUDGET.

The stewards of each charge keep their eyes on the finances of the church and very properly feel a jealous concern that there shall be no deficit. The fact that there are often deficits at the end of the year does not necessarily indicate indifference on the part of these men. Frequently they are deeply mortified over the failure of the church to come up with the amount apportioned and sometimes are willing to make great personal sacrifice in order to provide for the deficit.

While this is true in nearly all cases the financial deficit at the end of the year is the result of poor business methods and there is very little hope of a better state of things till business methods are adopted. A man who handles but a small amount of cash at any one time during the year, will feel it a hardship to be approached for $5.00 or $10.00 or may be $20.00 at one time. Yet the same man would feel that he could easily pay ten or twenty or forty cents per week, for the same purpose and would not object to helping make up a deficit at the end of the year by an extra contribution. The secret of success in managing the financial budget in the church is in adopting a method which appeals to the congregation fifty-two Sundays in the year, and which thereby keeps a stream of mony flowing into the treasury in a way that the members do not feel it so keenly.

This system is just as feasible in the country church as in the city or town, and is even more necessary there. The fact that the membership is scattered over a large area makes it the more essential that there shall be system. Otherwise the stewards have a prodigious and impossible task upon their hands. Envelopes can be prepared for each member so that there will be one for each Sunday in the year, and although there may be only a monthly service, the accumulated envelopes for the month can be deposited on the day of service and thus meet the requirements of a weekly system of contributions. How such a plan would lighten the load and at the same time kindle the zeal and enthusiasm of a congregation. Moreover, it would lighten the load of the preacher in charge by placing at his command the cash needed for meeting his expenses every week. It would also lighten the burden of these faithful stewards who have for years been trying by main strength and awkwardness, to accomplish what should have been done by system without effort.

As a rule the officials of country churches are wont to inveigh against system in finance and to decry such a thing as impracticable with them, while as a matter of fact they stand more in need of system than the officials in the town or city and no congregation would be so helped by system as theirs. We believe there is a brighter day for the country church, and when, by system and careful method these churches are bzrought thoroughly into line, there will be a wonderful increase in our contributions to all benevolent causes as well as a vast improvement in the generous support of the ministry. The time has come for all the claims of the church, including the pastor's salary, to be put into one budget, and the whole amount apportioned among the members under a system which will secure the payment week by week. This is a consummation worthy of the prayers and patient effort of every leader in the church. We can nenver go forward with the enterprises of our Lord's kingdom till we get our people in line.

THE APPEAL FOR BREVARD.

In another column we are printing this week an appeal from Mrs. F. H. E. Ross in behalf of Brevard Institute. Our people are becoming more and more familiar with the excellent work of this institution in behalf of the girls who are not able to foot the bill of expense in the ordinary school or college. They will be glad to learn now that arrangements are under way to extend this help to boys also.

Brevard Institute is the only Methodist school in North Carolina that has been projected solely on the industrial plan, and we rejoice to know that the management has succeeded in arranging for farm work as a feature of the institution, for we are sure this will be helpful in many ways.

Let there be a hearty response to this call of the treasurer so that the boys' dormitory may be ready for the opening this fall.

EDITORIAL NOTES.

Our people have been delighted to have Bishop James Atkins with them in several district conferences this year. The bishop is not only pleasing in his administrative qualities and in nhis pulpit ministrations, but is attractive in his social qualities, and mingles with the brethren in a way to encourage and help.

* * * * *

The bishop's visit to Taylorsville during the meeting of the Statesville district conference was the first appearance of a representatice of our college of bishops in that town and we are sure his visit was greatly appreciated. It is a distinct help to the cause of Methodism for our bishops to visit as many of these unfrequented places as possible.

* * * * *

Rev. W. R. Lambuth, D. D., our untiring Secretary of missions, is now on an extended visit to our work throughout the far West, and the Republic of Mexico. He goes first to Denver, thence to Seattle, San Francisco, and other points on the coast. Returning he will stop off at El Paso for a trip through the Republic of Mexico, where certain matters involving the property titles of the Board of Missions require his presence. He expects to be gone about a month.

* * * * *

The students of Vanderbilt University will look forward with keen interest to the Cole lectures of next year which are to be delivered by Bishop W F. McDowell, of the Methodist Episcopal Church. Bishop McDowell has the reputation of being a speaker of marked ability and is one of the most distinguished educators and leaders of his great church.

* * * * *

Bishop Joseph S. Key is a man of remarkably well preserved physique. He celebrated his eightieth birthday on Sunday, July 18th, by preaching at the Key Memorial church, Sherman, Texas.

* * * * *

Bishop Ward left San Francisco, July 22, for the Orient, to visit Japan, China and Korea. He is accompanied by his son, Walter. To start on a trip like this two years in succession must impress one with the fact that a bishop is a traveling preacher. The churcn will pray that Bishop Ward and his party may have journeying mercies.

* * * * *

The Eighth Annual Reprt of the Woman's Home Mission Society, of the Western North Carolina Conference, is before us. It is a pamphlet of more than eighty pages, and will prove to be very interesting to those interested in woman's work. The minutes do credit to Mrs. Durham, the secretary, under whose editorial direction they were brought out and also to the Christian Advocate Job Department, whose skillful foreman is rapidly gaining a reputation for artistic printing. The pamphlet is for free distribution under the direction of the secretary.

WANTED.—At once to correspond with competent Christian woman, or man and wife, to take charge of Boy's Dormitory. Delightful situation. Address, **O. S. DEAN, Weaverville, N. C.**

NOTES AND PERSONALS.

—Dr. G. T. Rowe, of Asheville, will assist Rev. H. C. Sprinkle in a meeting at Albemarle beginning next week.

—Mrs. J. L. Sloan, of Statesville, who has been in the hospital for treatment, we are glad to learn is able to return home

—Miss Ada Snow, daughter of the late Mr. Henry Snow, of Dobson, has been elected court stenographer for Forsyth county.

—Messrs. A. L. Smoot and A. B. Saleeby, of Salisbury, organized a Baraca class in the Methodist church at Newton last Sunday.

—Mr. George P. Pell, a member of the Winston bar, has been elected as a delegate to the American Bar Association, which meets in Detroit, Mich., August 24th.

—Rev. Dr. H. F. Chreitzberg, pastor of Central church, Monroe, with his family, is spending a while at Edgemont , the terminus of the C. & N. W. Railway.

—Rev. Plato T. Durham, pastor of Central church, Concord, left this week for Chicago, where he will spend a month. Mrs. Durham will spend some time in Asheville.

—Dr. John C. Kilgo will fill the pulpit of the First church, Salisbury, next Sunday morning and evening. Rev. Dr. Turrentine, the pastor, is away on a thirty day vacation tendered him by his congregation.

—The Ladies' Aid Society of the First Methodist church wishes to publicly thank Mr. Saleeby for allowing the use of his ice-cream parlor on Friday and Saturday of last week from which they realized a neat sum.—Salisbury Post.

—Rev. W. R. Ware, who has been presiding over the sessions of the district conference in session at Ruffin last week, stopped over in Reidsville on his return and preached at the Main Street M. E. Church, Sunday night.—Reidsville Review.

—The Wadesboro quarterly conference at the last meeting resolved to erect a $40,000 institutional church in that growing city. They are a fine people and are willing to follow their pastor, Rev. J. H. West, in any progressive step he undertakes.

—Rev. C. L. Padgitt, of the Gate City Commercial School, preached for Rev. J. W. Ingle, at Walnut Street, Proximity, last Sunday morning and night. Brother Ingle is with Rev. R. A. Taylor at Pleasant Garden this week assisting him in revival services.

—Thirteen names were added to the membership of Centenary M. E. Church, at the morning service yesterday. Five were received into Calvary Moravian Church, making 32 since the Torrey meeting, and a total of 74 during the year.—Winston Sentinel, July 26.

—Rev. E. G. Kilgore has found sale for 600 copies of his interesting book, "Trials and Triumphs of a Young Preacher." He had 1,000 copies printed, and no doubt will soon be able to sell the whole edition, for it is a book of merit and very interesting reading.

—Rev. R. S. Satterfield and family, of Cordell, Oklahoma, passed through the city on Monday evening on their way to Mount Airy. Brother Satterfield was called to the bedside of his brother, Mr. James Satterfield, who is ill with typhoid fever at his home in Mount Airy.

—Rev. B. Willson writes that "Stanly Creek circuit is moving along nice. We have held a meeting at Dallas, in which the church seemed greatly revived, but as yet we have not received any additions to membership. Rev. Albert Sherrill assisted in the meeting and did some fine preaching."

—Rev. J. M. Terrell and family, who have been in the state for some time, have returned to Brazil, sailing from New York June 22d. Brother Terrell came home for a year of rest, but was busy most of the time visiting the churches and speaking wherever he went. May God continue to bless his ministry in that fertile mission field.

—Rev. W. A. Wilson, one of our missionaries in Japan, and a member of our own conference, is expected home at Sutherland, Ashe county, N. C., with his family for a much needed rest, and will probably attend our conference at Hickory this fall. Brother Wilson has rendered excellent service in the Orient, and we are glad to have him here in our midst for a while.

—Rev. B. F. Hargett, of Wilkesboro, has recently closed a good meeting, with his congregation, led by Rev. Z. E. Barnhardt. The Chronicle of last week says: "Large crowds have been in regular attendance and much good has been accomplished. Quite a number of conversions and reclamations with the church greatly revived are some of the visible results. Rev. Barnhardt has done some fine preaching and greatly endeared himself to our people. One special feature of the meeting has been the singing unnder the direction of Professor Holt, of Greensboro."

—A special from Statesville dated July 20th, says: "At a congregational meeting of the members of Broad Street Methodist church held immediately after the regular morning service Sunday, additional subscriptions for the new church, in the Sunday school room of which the congregation has just begun worshipping, were taken to the amount of $3,000. This means that the work of finishing the main auditorium of the handsome new edifice will begin at once and be pushed to completion and it will not be long until the finest church building in Statesville and one of the finest in the state will be completed. When the church is completed, including the cost of the lot on which it is located it will have cost $40,000 in round numbers."

—A Thomasville special of July 20th says: "Sunday morning Rev. Parker Holmes announced from his pulpit in the opera house, where the Methodist congregation has been worshipping for the past year, that the services next Sunday morning would be held for the first time in the new Methodist church, which has just been completed. The pews have been placed in the main auditorium of the church and the Sunday school room has been seated with chairs. The architecture of the church is Gothic throughout. When all available space is used it will have a seating capacity of 1,200. This church is the pride of the whole town and a monument to the pastor, Rev. Parker Holmes, who has been the prime factor in its erection.

—Rev. J. J. Eads, of Bryson City, writes: "We have just closed a series of meetings at this place; and which was in progress two weeks. There were fifteen to twenty professions of faith, and I have received eight of these into the church. There was great unanimity manifest on the part of all the ministers of the town, and a deep interest in all the services. The ministers told me that in all of their lives they had not heard such an high order of preaching. I do not think the town has ever been favored with a series of sermons of such a high order; and will say that any town can well afford to have Brother Comann at any time, if for nothing but to instruct, and to inculcate the great doctrines of Christianity." Brother Eads is doing a fine work at Bryson City, and his presiding elder says he has broken the record this year by securing in his field a larger number of subscriptions for the Advocate than any man of that district.

STATESVILLE DISTRICT CONFERENCE.

This conference met in our church at Taylorsville, at 2:30 p. m., July 19th. Bishop Atkins presided, opening the conference with appropriate religious exercises. He was present until the afternoon of the second day, when he left for other fields. Then Rev. J. N. Huggins, the presiding elder, carried on the work to the end.

Every pastor answered to roll call and a goodly number of the laymen were present.

Much of the routine work was done through committees, thus giving more time for the discussion of vital and important interests.

The reports from the various charges indicate a decided upward trend. Churches have been built and repaired; the financial interests are being considered, and the spiritual side of the work emphasized. Upon the whole, the entire district appears to be in an excellent condition. The pastors were all hopeful and happy, and show a deep devotion to their charges and people.

The afternoon of the second day was given to the laymen, who entered into their work with a hearty zest, which indicated "better things to come." Mr. D. Matt. Thompson, the district lay leader, led the forces. A careful survey of the field was entered into, and the reports were received from every charge. When the end of this meeting was reached the slogan was "Every pastor's salary, and all conference claims, in full." It was "no dull meeting." Leaders for each charge were elected. Hon. W. D. Turner, of Statesville, was elected district leader. Mr. L. H. Phillips was elected vice-leader and secretary. Now we look for great and good results.

Rev. R. P. P. Wilkinson was granted license to preach, and Rev. J. O. Ervin, was recommended for Deacon's Orders.

The delegates elected to the annual conference at Hickory are: M. L. Lentz, W. D. Turner, J. L. Nelson, and P. A. Thompson; with W. D. Deal and G. F. Ivey as alternates.

Catawba was chosen as the place of meeting next year.

The preaching by Bishop Atkins, Prof. J. C. Wooten, and Rev. Ira Erwin was deeply spiritual and of the order that strengthens the faith of believers. The addresses by Prof. Olin S. Dean, Rev. Harold Turner, and others greatly delighted all whose privilege it was to hear them.

Among the visitors present were: Rev. Olin S. Dean, president of Weaverville College; Rev. R. L. Davis, state superintendent of the Anti-Saloon League; Rev. W. E. Poovey, of Rutherford College; Rev. J. C. Wooten, of Trinity College; Prof. C. H. Trowbridge, principal Brevard School; Reev. H. M. North, of Trinity Park School. They all had the opportunity to represent the interests for which they stood, and it was well done.

Rev. J. R. Scroggs, of Shelby, and Rev. W. L. Dawson, of Wilkesboro, were visitors among their old friends.

Of course the editor, Rev. H. M. Blair, gave us the pleasure of a little of his time, in just long enough to represent the Advocate; but, we knew his time was limited, and tried to do all that he required of us.

The good people of Taylorsville gave the conference an entertainment that will not soon be forgotten. It was all that they tried to make it, and many of us would be glad to go again.

Brother E. Myers, genial pastor and host, is in high favor with his people, and is doing a great work in Taylorsville.

Rev. J. N .Huggins, is a wide-awake presiding elder, alert to the needs of the church, ready to stand by and help his preachers, presides with ease and dignity, and has the work (in detail) of his district well in hand. His preachers love him.

W. FRANCKE SANDFORD.

AN OPEN LETTER.

To the Friends of Brevard Institute:—The past year has been the very best, in many respects, in the history of this institution. Several acres of land have been added to the property on which is located a cottage that is to be filled up for a boy's dormitory, thus giving the boys a chance to work on the farm and procure an education at the same time.

Besides the fitting up of the cottage there are many necessary things needed in the building. For both departments we need money to buy the following:

One-half dozen mattresses.

One-half dozen dressers.

Three or four wash stands.

Bowls and pitchers, slop buckets, etc., for the bedrooms.

Laundry stove, wash boards for the laundry work. Some large kettles and a list of utensils for the kitchen has been sent me.

Now, friends, it takes money to buy with, and you have never failed me yet, and it is my faith in the friends of this institution that makes me write this letter. We cannot standstill. The growing demands of the school call for our help and if you will be prompt in sending in what you propose to do, I can get the things there and be ready for the opening session in September, and the school work can go right on and not be hampered for lack of necessary equipment.

Please be prompt and let me hear from you soon.

Yours in his name,

MRS. F. H. E. ROSS, Treas.

Greensboro, N. C., July 26th, 1909.

NOTICE.

The new Methodist church at Thomasville, N. C., will be dedicated on next Sunday, August 1st, at 11 o'clock, by Bishop James Atkins. All former pastors, presiding elders, editor Advocate, and all friends are cordially invited to attend this service.

PARKER HOLMES.

Thomasville, N. C., July 26th, 1909.

A life lived with God is a safe life. Nowhere else is there protection from life's storms and dangers. The Psalms overflow with this thought of God as a refuge, a high tower, a shield, a defender, a fortress, shepherd—in a word, the idea of safety and protection and succor is intertwined with the Jewish conception of Jehovah. That is the basis reason for the supreme popularity of the Twenty-third Psalm; the weary heart of humanity wants the shepherding of Jehovah. It cries, with the confidence of ages of testing. "The eternal God is my refuge, while underneath are the everlasting arms.

ADDRESS AT THE UNVEILING OF THE MONUMENT TO BARBARA HECK, PRESCOTT, ONTARIO, JULY 1, 1909, BY BISHOP JOHN W. HAMILTON, D.D., LL.D., OF THE M. E. CHURCH.

Mr. Chairman, Bishop Carman, Sisters, Brothers:—We have come a long journey to this Old Blue churchyard to mark a commonplace grave, and a grave of one of the plainest of the people—only a woman of a century and a half ago. She would have been called a peasant woman in her ancestral home. She lived that very simple life of a humble housewife of her day—and if there had been no recording angel, nothing more. The world which writes things up and down had forgotten her name during a hundred years, and she was denied all the honors which we bring to her memory today.

After a hundred years of obscurity the Lord let down the name of Barbara Heck from heaven to go into the books of church history, on the walls and into the windows of churches and theological seminaries and monuments of enduring stone.

The Palatines in Ireland and New York.

The ultra-bigoted King of France, Louis XIV, the Grand, who sought with supreme selfishness, to glorify his own name, as Napoleon gilded the dome of the Invalides and patroled his possessions with the religious hatred of the first emperors at Rome, pillaged and burned, because the people were decided Protestants thirty-five cities and towns of the seven ancient electorates of Germany, called the Palatinate of the Rhine, and hunted the defenseless inhabitants into the fields and woods, Wesleyans who came to the new country, bringwere left to perish with cold; others peeled and scattered, were driven out to the charity of the world. Fifty families found homes in the County of Limerick, in Ireland.

The old and foolish king subverted his own folly by laying the foundation of a Protestant empire abroad. The itinerant preachers of John Wesley and Wesley himself, soon found their way into the community of the Irish-Palatines, where they were received with cordial welcome and gladness, and vigorous Wesleyan societies were formed. "I found," said Mr. Wesley, "much life among this plain, artless, serious people."

Again persecution prepared the way of the Lord and made His paths straight in the wilderness. The rapacious Irish landlords, noting the frugality and thrift of their Palatine tenants, so increased their rents that many of them were "forced to seek bread in other places."

The New York Mercury, of August 13, 1760, announced the safe arrival in America of a company of these German settlers, among whom were Philip Embury and Barbara Heck. They were not all Wesleyans who came to the new countnry, bringing, ilke the Pilgrims, an organized church with them, but it is believed that Embury at once called together those who were Wesleyans and held religious meetings for a time after their arrival, and until the other prevalent and dominant forms of worship, or the worldliness of their new surroundings swallowed them up, Embury himself united with the Lutherans, and "never abandoned the practice of family worship." Barbara Heck was able to say in her latest years "that she had never lost the evidence of her acceptance with God for twenty-four hours together."

In August, 1765, a second company of the Palatine emigrants, including relatives of both the Embury's and Hecks, arrived in New York from Limerick County in Ireland. They were welcomed with great freedom in the homes of their friends, where they were accustomed to go frequently.

The Kitchen Card Party.

One evening in the autumn of 1766 "a company were assembled, playing cards as usual—gambling, of course, but on this occasion in Barbara Heck's kitchen. She was not present when they began to play, but soon came in, and, burning with indignation, hastily seized the cards, and, throwing them into the fire, administered a scathing rebuke to all concerned."

She then went to Embury's house and told him what she saw and what she had done, adding with great earnestness, "Philip, you must preach to us or we shall all go to hell together and God will require our blood at your hands." Philip uttered a defense by saying: "How can I preach as I have neither house nor congregation?"

"Preach," said she, "in your own house and to your own company." She, it seems, agreed to get the congregation, and as nearly as can be ascertained in October, 1766, Embury preached the first sermon in his house, in what was then called Barracks Street, afterward Augustus Street, now City Hall Place.

The audience we are told, numbered five, Paul and Barbara Heck, Mrs. Embury, John Lawrence (who had been one of the cardplayers) and Betty, an African servant. The Methodists thus fittingly included a member of the African race in the first congregation in America.

Barbara Heck, who was about thirty-six years old, and had been married six or seven years, was a ruddy, robust German-Irish woman, of hopeful disposition, pleasing manners, but serious demeanor—she lived in a serious age—and evidently popular with her friends, as she was by her temperament and activity first in every new movement of the little band of Methodists at New York and in Canada.

As it usually happened with the Wesleyans in the beginning, the congregations soon increased. The the far-famed Rigging Loft in Horse and Cart Street, a section of what is now William Street, was rented. Very soon a great revival followed. Captain Webb joined them and assisted the preacher, and the crowds which came to the meetings found the new accommodations again too small. In the midst of the great perplexity concerning "What next?" Barbara Heck made the matter a subject of prayer, and as she said, received with inexpressible sweetness and power the answer, "I, the Lord, will do it." A plan was suggested by her and approved by the society. She thus became the architect of the first Methodist Episcopal Church in America.

The Northward Trek.

The building, accommodating about seven hundred persons, was erected in John Street and dedicated by Embury October 30, 1768. In 1770 the preachers—Joseph Pilmoor, Richard Boardman, Robert Williams and John King—sent from England relieved the local preacher, and the Emburys and Hecks not long afterward removed to Camden, Albany County, N. Y. In 1773 Embury, from an injury received in the field where he was mowing, suddenly died, and the Palatine emigrants, including Paul and Barbara Heck, Embury's widow, and John Lawrence, her future husband, determined to remove to lower Canada.

Dr. Withrow, in his interesting historical romance, brings them to Montreal, where they meet first at the gate a lounging soldier, of whom they enquire if there are any Methodists in the town. The low-bred fellow replies:

"Noa, there bean't noan on 'em 'ere, and w'ots more us doan't want noan on 'em nayther."

"Well, we're Methodists," spoke up Barbara Heck, never ashamed of her colors. "So take us to your captain, please."

"What d'ye say you are?" exclaimed the fellow, dropping both clay pipe and belt. "Well, you're a plucky un, I must say; but you're just like all the rest on 'em. Here, Geoffrey," he went on, calling to an orderly who was grooming an officer's horse, "take the parson and 'is wife to the captain."

From Montreal once more the Palatines are removed into the wilderness, "to the broad upland slope of the Saint Lawrence," and here the Heck Settlement is located very near the site where the pretty village of Maitland over there now stands. Here Barbara Heck was come to found another Methodist empire. And now, her work done, having attained an extreme age for a pioneer, nothing becomes her more than the calmness of her faith and fortitude with which she came to sleep in this lonely country graveyard.

The Heroes of History.

For half a hundred years from her burial here, as I have saidfi she had no name among the Methodists of the United States. And, I say again, if her name had not been written in heaven, she would have had no fame there now. It was a vanity she gave little attention to herself. "Fame," as Dr. Holmes has said, "usually come to those who are thinking about something else; very rarely to those who say to themselves, "Go to, now, let us be a celebrated individual.'" To her German Bible, like Wadsworth to his mission, she was a "dedicated spirit."

History at best, as the world has written most of it until now, would make little mention of a good woman, however remarkable her career, for, as Macauley has said, "History is made up of the bad actions of extraordinary men," and Gibbon claimed that it "is, indeed, little more than the register of the crimes, follies and misfortunes of mankind." Barbara Heck is pushed aside with the unlettered, unchronicled, unheard of multitude of whom it is said:

"Far from the madding crowd's ignoble strife
Their sober wishes never learned to stray.
Along the cool sequestered vale of life
They kept the noiseless tenor of their way."

The proud world has taken most account of itself and little of God and His people in the annals of history. History would be scarcely less just if it were only the romance of the plain people.

Just now one would think there is no history written, and none had been written which is not some kind of political history. Edward Everett Hale gave prominence to this observation when he called attention to certain comparative recent volumes, which deflected the honors of the makers of American history from the Viriginia dynasty at Washington to Eli Whitney, with his cotton gin, Robert Fulton with his steamboat, and other inventors of world implements who have opened up the highways to the nation's progress.

I turned recently to one of our American histories for a list of the important events which occurred during the nineteenth century, and it would seem that the only event which occurred about the time of the introduction of Methodism on the Western Continent was the enactment and repeal of the notorious Stamp Act of the English Parliament. It was so exploited that it was difficult to discover we had any heroes which were not occasioned by it. The only history of the time was wholly taken up with the biographies of these political epoch-makers. They were, indeed, worthy of record.

The first stern note of defiance came from Virginia. George William Curtis affirms that there have been only three speeches in American history. The first one was made at this time in the House of Burgesses, by a young man not more than thirty years old. Thomas Jefferson says: "I attended the debate and heard the splendid display of Patrick Henry's talents as a popular orator. They were great indeed; such as I never heard from any other man. He appeared to me to speak as Homer writes." He sprang into the hearts of the people at a single bound, became the idol of Virginia. Nor was his fame confined to his state, but heralded throughout the continent, his name was made the synonym of colonial liberty. He was the great champion of Independence. He was the father of the American Revolution. But give to the history of these great political events all the importance and far-reaching influence which may justly belong to them, give to the great leaders every honor due them, it is still the indisputable fact that "there is no candid and rightly informed person who will refuse to admit that our country stands mainly indebted for her present position and for the most attractive features of that remarkable career through which she has passed to the influence of Christianity." The importance of the American Revolution was wholly determined by its relation to Christianity, the importance of all American history is determined by its relation to the Christian church. The New World only afforded a new theater for the working out of God's purpose for man by man. The drama simply proceeded as the stage and all things were made ready according to the ceaseless purpose which runs through all the ages.

The Work of Methodism.

And how measurable would be the loss to Christianity if Methodism, with all its history, work and influence, were taken away?

But it may be asked how came Barbara Heck to have so large a share and so great honor in founding American Methodism? Why should a plain woman and a foreigner besides, have so much credit for doing what any good woman might have done? Are not such things done every day by good women the world over? So mote it be. Then let us approve, highly honor and make immortal good women every day the world over. Must men and women be high born, possess great riches, great learning, be made conspicuous in some way, be mountainous men by some outspoken achievement, to merit the world's honors? There are many ways of coming to great reputations. The silent conspiracies of circumstance and hidden opportunities often make fidelity and plain duty immortal. Common approval often arises, and unconsciously, to high honor. One of the biographers of Izaak Walton began the sketch of his life by saying: "I present not to the reader the history of a wise statesman, and adventurous soldier, or a profound philosopher. Yet I trust that he will experience no small degree of satisfaction from contemplating the virtues of a private citi

zen. who, though he arrogates not to himself the splendor of high descent, or the pride of superfluous wealth, deserves our approbation and regard."

Honors are often so belated as to be wholly posthumous. We will find many heroes and heroines in heaven who will receive approval there that missed it here. It was the Son of man who said, "Whatsoever is right that shall ye receive." There will be many women in heaven who will have as great honor there as Barbara Heck. But we are speaking of her honors here. She is no longer an unchronicled, unheralded, unhonored heroine. This will no longer be a commonplace grave. If she has little claim to honors, as the world bestows honors, before her death, henceforth she shall have more abundant honors. It is such honors the world esteems most. But are they just? Are they not out of proportion to their claim? Izaak Walton merits all his approbation. He is justly conspicuous by his literary claim.

But there is a literature of power as well as of power of which history must take note. The hand which moves and rules the world is as worthy of record and honor as the mind which instructs and inspires it. All life is a landscape of waterscape, with moving pictures chasing each other over land or sea. The rate of interest or importance of the whole picture must be determined by the relation of its moving figures, and all of them, to its perpective, background, foreground and sky. Or, to use a scriptural simile, the body is one and hath many members. If the whole body were an eye, where were the hearing? Those members which we think to be less honorable, upon these we bestow more abundant honor. There are diversities of gifts, differences of administrations, diversities of operations. To one man is given the word of wisdom, to another faith, to another the working of miracles. But all these worketh that one and the self-same spirit.

Methodism has been a historic figure working with power. It has given impulse and form to states and nations as certainly as to individuals. Already the record of its distinction is writ large.

Like Christianity, it came forth in the fullness of time, when men and women and the Christian church needed it and were waiting for it. The new field and the new age were both fitted for such form of doctrine and life. The world had tired of its prevalent forms of faith and practice. Revolt was in the air. Voltaire in Europe and Paine in America were types and products of the revolt. They joined themselves to the apostacy of the times. They were destructionists; they had nothing to offer for the recovery from such apostasy. And the background was dark enough when the literature of knowledge offered absolutely nothing. It was a period of bluestockings, but blue pills and blue ruin. Not only had the love of many waxed cold, but Mr. Sydney, in his England and the English in the Eighteenth Century, tells us that nine-tenths of the English people of quality were either knaves or fools. He says of the popular book-literature of the time: "Rotten is the one adjective that with some few exceptions best describes them one and all," and in most cases the books were the composition of women. And Walter Scott says: " Nor was the tone of conversation more pure than that of composition." "The amusements of the people consisted so largely of vulgarity, obscenity and lewdness that the playhouses were used for the promotion of immorality." John Wesley declared the English theater "the sink of all profaneness and debauchery." The torture of animals was common at social functions. "Both houses of Parliament were filled with gamblers," and "politics had debauched the clergy." "Drunkenness prevailed at religious festivals. And the blue theology of the times had salivated the mouth of the pulpit." "The period was one of decay of religion, licentiousness of morals, public corruption, profaneness of language—a day of rebuke and blasphemy." "The criminal code was more sanguinary and brutal than any which a civilized nation had ever heretofore devised or a high-spirited one submitted to." "Brutalities were to horrible to recite." "The number of actions which were declared by Act of Parliament to be felonies without benefit of clergy, or in other words, to be worthy of instant death, were not less than one hundred and sixty." "Lecky says that when Blackstone was writing his commentaries it was a very ordinary occurrence for ten or twelve culprits to be hung on a single occasion, or for forty or fifty to be condemned at a single assize." "'In 1773 eighteen persons were hung in one day in Cork." "Women were burned to death by a law which was not abolished until 1790." The people were desperate. Civil government knew no remedy. Revolution by bloodshed seemed inevitable. France resorted to it. With what result the Bastile and guillotine answered.

There was yet another appeal to be made. The world was not left without hope. "Man's extremity was God's opportunity." Methodism spared England the repetition of the French Revolution. John Wesley was king of England in the eighteenth century.

To the more religious life alone America is indebted for the better order of things which prevailed here, but even so the people could boast of no very high order of restraint, and only a very limited code of morals, very poorly practiced at that. The religious temperature of the street was that of the arctic circle, and the ceremonial life of religious people bore down upon the churches with a perfunctory and tiresome formalism which engendered widespread indifference and utter neglect. Deep piety was exceptional and difficult of attainment. Good preaching was unpopular.

It is not surprising, therefore, that a man of Embury's diffident nature and shrinking disposition in a new country, where he found no sympathy with his experience except among the few persons who came with him, some of whom had deserted him, would grow weary in well doing, and hesitate to stem the torrent of ridicule and contumely with which Methodism was constantly met. There is no terror to a wavering will like that of a supercilious thralldom. It demanded more than the manly prowess and determined impulse of a strong, bold and self-reliant personality to withstand the complacency and hateur, much less make headway against the tide of prevailing unbelief and worldliness. It called for all this and more—a high commission, accompanied with a deep-seated conviction and a heart strangely warmed by the constant companionship and reassuring communion with the divine presence. To "bring the human mind into contact with the divine revelation," said Mr. Gladstone, "is the hope of the world," and to bring human weakness into contact with the divine strength is the help of the world.

It was because Barbara Heck came of good virile stock, with much of Saxon courage and something of Irish bluster, but more because she was moved by an inward flame and her will fused to the white heat of a holy zeal, that she could reprove her kinsmen and neighbors, inspire her preacher and hearten the congregation. The Methodists were fire-builders.

It may have been a little thing to do. But it was something which a multitude of persons constituted like Embury never could do . And it was something which no other one did do. If it was a little thing to do then it was also big. One such woman could chase a thousand men, and two put ten thousand to flight. It was Christianity in earnest; it was Wesleyan Methodism.

But the estimate of honors in this life, whatever it may be in the next, is determined by the quality and quantity of results. We had to wait a century after the death of Barbara Heck before the time was ripe to build this monument and bring it here. Methodism, like Christianity, had to endure and overcome its contemptuous era. The disciples were first called Christians at Antioch, the Wesleyans Methodists at Oxford. Not until the Wesleyan movement had gained some worldly importance was it discovered by the rest of the religious world. And it required a century for its discovery by literary people, who were compelled then to admit the Wesleys into their charmed circle and give them a high place with honors in the eighteenth century. Now the peril of Methodism is its worldly importance.

The prevailing religious opinions, when the Irish Saxons came to New York, could not even tolerate Methodism. The doctrines of free will and free grace, with full salvation and the knowledge of sins forgiven, with the witness of the Spirit, were viewed as sacrilege and blasphemy. The congregation of Embury as well as the preacher himself were treated to such ignominy as only the supercilious could command. But with Captain Webb in the pulpit with his regimentals on, and sword across the open Bible on the pulpit, and Barbara Heck in the congregation, with her plans for a new church things were quite different. With foreordination and election in the pulpit of the "standing orders" like the engineer dead at the throttle of his engine, the heart of the preacher was both deaf and dumb. And when the congregations from the churches of pitiable creeds went by singing to themselves,

It is a point I long to know,
And oft it gives me anxious thought,
Do I love the Lord or no,
Am I his or am I not?

and heard the jubilant throng of the militant preacher singing while making melody in their hearts unto the Lord.

One by one they dropped in—how could they help it?—until the humble people were crowded out of the smaller building into the larger and became the most notable in town. So has it been through all the years.

The Methodists had something in their favor in having an open-air start. Turned away from the established churches, they found a wide welcome out-doors—the common people heard them gladly.

They came to the country when things were new, and could grow up with its colonies into the state and the provinces into the Dominion. There were not many more than two millions of inhabitants in the thirteen original states. New York was no larger than this little town of Ogdensburg over the river and Montreal was little more than a military post.

The ministers of all other churches were "settled," but Methodist preachers were men on horseback; they followed the pioneers everywhere, preaching to them the gospel. "I have been a witness of their conduct in the Western country for nearly forty years," said the first President Harrison. "They are men whom no labor tires, no scenes disgust, no danger frightens in the discharge of their duty. To gain recruits for their Master's service they sedulously seek out the victims of vice in the abodes of misery and wretchedness."

Barbara Heck brought them to Canada with the same entreaty with which she called for Embury at New York. She furnished them recruits from her own neighborhood and her own home.

Wherever they go now the name of Barbara Heck goes with them.

When Commodore Perry signed the treaty of friendship with Japan, the two countries builded a monument on the spot where the treaty was signed as a pledge of their faith each to the other, to maintain their friendly relations as long as the monument shall stand.

Whatever the future relations of Canada and the United States may be, we unveil a monument here today to commemorate a bond of union between these two countries more sacred and binding than any which could be made at Ottawa and confirmed at Washington. It is the testament made by the will of the testator with an affection as tender as the love of the mother for her children and as sacred as the atonement of the Son of man for the sins of the people. We are bound by every association of the memory to make this stone the pledge of all the descendants on both sides of this river to hold inviolate the will of the mother, so long as the stone can stand, or these venerable pines cast their shadows from the slant of the sun, or the muskalonge leap in the Saint Lawrence.

Sleep on, mother of Methodism in America, and take your rest. We, the children of your affection, shall guard your grave from over both borders with the Faith of the Fathers.——Christian Advo-

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WRITE TO-DAY FOR BOOKLET AND FULL DETAILS

Home Savings Bank
GREENSBORO, N. C.

From The Field.

Wadesboro Station.

Rev. J. H. West, the pastor, writes cheeringly of the work of his charge. In a letter to the editor he says: "The third quarterly conference came off last night, and was the best in the history of the charge. Four hundred and forty dollars paid on salary this quarter and an institutional church was favorably discussed and permission given to take subscriptions for the same. We are doing foundation work looking toward a Tither's League and hope to organize one before conference."

From Oklahoma.

The "Home Comers" in the Raleigh Christian Advocate is proving quite interesting to us North Carolinians who are scattered abroad. Whether the home folks like it or not I do not konw. They have not said. Supposing they do, and that a line now and then from the schattered children is welcome in the North Carolina Christian Advocate, I write.

Incidentally, accidently, providentially or otherwise I came to Oklahoma five years ago last June. I had thought nothing about coming until a few weeks before starting, when a place was offered me here. These have been strenuous years, and not without fruit I hope. The demand for workers is great and the opportunities large .

There are several North Carolina men in our conference filling important places. One of the last to come to us was Dr. George H. Crowell, dean of Epworth University. Not a man among us is occupying a place where quite so much is at stake; our relations with the Northern Methodist. He is making good too. The summer school of theology, June 8-18, under his management was pronounced a great success by every one who attended.

We North Carolina boys do not forget our native state, but we are here to stay, and would be glad to have others join us.

R. S. SATTERFIELD.

Walnut Cove.

We really did not mean to keep quiet so long, and there has beenn quite enough to write about. From that splenid box sent over by our Pine Hall people just in the nick of time, to meet the needs of our missionary institute (which, by the way, was a beautiful thing to do, and so like those splendid people) up to our fine district conference.

We are enjoying our parsonage with its new suit inside, and convenience outside, at a cost of nearly $300.00.

The three-district missionary conference was a great success. We have just reutrned from a splendid district conference, one of the best we have ever attended. We want to nominate our presidng elder for bishop and would like to have it on the diocesan plan, that we might have him all our own.

Now comes the revival season when our farmers can relax a little from the strenuous demands of their crops, and we can get their ears for the great harvest. It is a time of hard work, but the happiest time we preachers ever have, when we can see some fruits of our labors, when we spend ourselves in direct soul winning. We are expecting great things.

C. H. CLYDE.

Walnut Cove, N. C.

A Caroleen Call.

From my childhood I have known with delightsome intimacy some members of your most excellent family; and with many of your household I have enjoyed a general acquaintannce. Your big sister at Nashville and Old Southern of Charleston were honored and always welcome visitors. When a boy at home I loved such company more than some other guests hanging around. The members of the Advocate family in the North State have during the history of Methodist journalism, been equal to the best, and today your Raleigh sister and yourself are more aggressive and influential for good in our Methodist field than any of your noble predecessors have been.

I can do but little save sit on the walls and watch you walk about Zion, holding th steady light bv which we behold her bulwarks. From my present viewpoint backward, at no point in the vineyard when in the pastorate did I fail more signally than in failing to lead you into more Methodist homes.

In families where you held an abiding place, I found more spirituality, more liberality, better attendance upon pulpit and social services, nad never in such a family have I known a church trial to originate and grow out.

Congratulations in abundance upon your progressive and popular Advocate, under Blair's leadership.

The beauty of providence in Methodism is manifested in many directions especially in my experience as a superannuate, while deprived of preaching to others I am permitted to hear good preaching when able to attend church. This being one of our most pleasant pastoral charges the bishops give us our best preachers, and the genial and gentle Bogle is equal to any of them.

Mother's Day, Children's Day and all the church days are being harmoniously and happily observed up here.

The laymen's movement has put a generous move on the lay and women workers in these wide-awake churches, and at Hickory this charge will be heard from with the well-done, we trust, from the bishop and the Master.

How anxious only the Master knows I am to meet our great wing of the royal army at Hickory in November. In 1871 I was pastor there when we built the first Methodist church in that then flourishing little village. What the Head of the church hath wrought in 38 eventful years!

If I were the General Conference I would write non-concurrence in about all the changes that are being suggested by some strong writers in the Nashville Advocate. How much better equipment and smoother sailing by the old ship would we have as she touches at our North Carolina ports? A sweeping revival of religion aboard the vessel will please the divine Pilot more than human legislation. It is true that a simple and an intelligent statement of our peculiar doctrines and polity in convenient form is desirable, and I hope to see such a sound and safely guarded little book before my transfer to the New Jerusalem Conference.

S. M. DAVIS.

A Glimpse of Italy.

The first point of contact was Naples, though we had glimpses of Italian territory as we passed the Island of Sardinia, and later, Penteote, where St. Paul landed. In this day of great and beautiful cities the saying, "See Naples and die" has lost some of its force, but it is still a great city and remarkable in many respects. It is beautiful for situation, lining the shore of the bay and stretching up to a height of several hundred feet in the form of an amphitheater, and giving a good view of Vesuvius. The ancient cities of Pompeii and Huculanaeum are within easy reach, and a fair view of other interesting and picturesque towns around the bay is afforded. Standing in the veranda of our hotel at an elevation of 500 feet, and looking over the city and bay at night, it was easy to imagine onesself suspended in the middle of a great hemisphere, beholding a galaxy of stars covering the entire inner surface, as it was difficult to distinguish between the lights of the city, the lights of the boats on the bay, the stars on the horizon, and in the great expanse above and before us. It was a grand view, the like of which we had never seen.

This is the largest city of Italy and contains the finest aquarium in the world. The houses are high and the streets are narrow. Lines filled with freshly washed garments are suspended across many of the streets from the first to the topmost stories of the houses. There are mansions and hovels. The poorest and the richest, the exceeding filthy and ragged, the neat and well dressed dwelling in close proximity to each other. The streets are filled with people. Electric cars run where there is room enough, while elegant carriages with livered coachmen, drawn by blooded steeds, ordinary coaches, drays of all descriptions, sorts and sizes, and vegetable carts pulled by women, girls, boys, and donkeys, endeavor to keep out of each other's way and reach their destination. Beggars and peripatetic merchants of various wares with entreaties to buy whose meaning cannot be mistaken though spoken in a foreign tongue.

The chief place of interest for most people is the Museo Nazionale. Here are collected in marble, bronze, and painting some of the finest work of art of the world's greatest masters.

A curious sight to us was the portable dairies. Herds of goats were driven along the streets and milked in the presence of the purchaser. The cows were treated in like manner, only the calves must be tied to their horns so that no mistake could be made as to the freshness of the milk.

At the railway station a party of ten were introduced into a compartment just big enough to hold them, seated on two seats crosswise the car, and facing each other, the doors and windows closed and whirled over a rough road to Pompeii. It takes a half hour to get there, but fortunately we were able to push down the sliding windows and reached there alive. A visit to the city, however, would be a fair compensation for several hours interment if we could have the assurance of seeing it afterwards. Before us lay a city totally buried to a depth of from ten to twenty feet, between 79 A. D., and 1860 A. D., when excavations were systematically begun. Much of it still lies buried and the work of excavating is carried on leisurely. Some deplore the fact that American money and enterprise cannot be engaged to hurry on the work, but we are content to let the Italian government pursue it as it will. Thus the works of art and lessons of history that it contains will be better preserved for future generations. The ravages of nature and the vandalism of man will be less powerful on a buried city than on an exhumed one. Enough has already been brought to light for this generation to study. There are mosaics and paintings kept in almost perfect preservation. While the paintings show the art of their authors, they tell of the awful sins of the inhabitants when destruction so suddenly visited them. The museum contains many articles of interest including pottery, statuary, seeds of various kinds, skeletons of people and animals, cased plaster of Paris casts of men, women, children, etc., showing their forms and the positions in which the death throes caught them during the catastrophe of 79. But enough for this time.

J. H. FITZGERALD.

Rome, Italy, July 1, 1909.

Southern Methodists at the University of Chicago.

"What are your Southern Methodists doing up here?" asked one of another creed cheerily, but sincerely. "Seeking what we may devour."

A little picnic for Southern Metaodists called together fifty of them this evening (July 12), which is perhaps not half of the number that is here. It was a very pleasant event. Our own brother, A. W. Plyler, was chairman, and, after an elegant dinner was served by our Southern ladies here, he called on Rev. J. C. Granbery, son of the sainted Bishop Granbery, to address the audience. This he did with elegant words and eloquent sentiments. Himself a Methodist preacher of the Virginia Conference, who has been doing work in the University for two years and who expects to take his Doctor's degree this fall, he has a warm place in his breast for the circuit rider, and has also an exalted opinion of the South and its place in the future history of this country. Rev. M. R. Heflin, of Alabama, brother of the congressman, was thereupon introduced as poet and preacher, scholar and orator. He gave quite a nice bit of sunny, poetic, patriotic, sentimental and rhapsodical Southern oratory. Rev. Mr. Ormond, of the North Carolina Conference, led the singing which followed. Soft, sweet and soothing were the songs that floated out on the breeze and over the beautiful lake. Sacred songs, patriotic songs, "coon" songs, "Folk songs, Dixie songs —all sorts of songs were sung. After two happy hours spent thus on "Wooded Island," hard by Lake Michigan, eight representatives of our Southern States were appointed to tell our respective conference organs something about these Southern Methodists in Chicago, "seeking what they may devour." and what we find to devour in this great university. Seeking to comply with this solemn agreement this article is written.

It is a serious task this, to tell truly what this great institution that calls 150 students this summer from one Southern State alone (Texas) does stand for. One thing is sure, it stands for much in the making up and moulding of the mind of America.

Why is this institution attracting so much attention and drawing so many students? A hard question to begin with. Founded in 1893, it is surprisingly young and strong. Why does not our own Methodist Univercity, the Northwestern, founded in 1851, richly endowed and located in in Evanston, draw summer students from the South by the hundreds? Why does the University of Chicago draw so? There are many reasons, but perhaps the chief reason is this, that a few years ago a flood-tide of fresh thought rolled into America just about the time this school was founded and that flood-tide still flows far and wide and floats this institution on its heaving bosom. Older institutions were not caught by this tremendous tide of thought.

Already we have a hint as to what this school stands for, then. It stands for the new thought and a new theology. It stands for fresh thought and

for freedom of thought. Its motto seems to be: Think what you please, but by all means please think. It stands for the mind and method of this scientific age that dares to bore down to the bottom of things, seeking to find the oil of truth with which to light up the world.

Pshaw! says one. It stands for Higher Criticism, and therefore stands condemned! One such good brother in New York who evidently believes in blasting said, "Chicago University needs a chunk of dynamite under it!" He is a destructive critic with a vim. Rev. Dr. Myers, who has official relation to this school has said recently in public print that "its students and professors are mostly made up of atheists and Jews." He brings charges against Professor Foster that he denies the Trinity, the deity of Christ, the atonement, and other vital doctrines.

This is what some folks think of the University. Dr. Foster seems to occupy the storm center of criticism. Much of the criticism upon the man and the institution is as wild, as wide of the mark and as wicked as is anything taught here. "Snap judgment" is silly judgment generally. And such are most of the judgments passed upon modern scholarship and what it stands for. One may say so who makes no pretense of being a representative of higher criticism and modern scholarship, but who believes in "keeping sweet" under all circumstances, observing always self-control, and using ever a discriminating judgment.

It is a fact that Dr. Foster is a trifle radical in his views. He is professor of philosophy and is trying to find a philosophical solution to all religious problems. He is a good man, and a strong man, sweet-spirited, sincere, and devoted. But he is befogged and "befuddled" in his beliefs by reason of his philosophy. He is mooted or muddled in his own mind. He cannot locate himself. He has written three books. Others find in these things what he declares that he does not believe or teach. Evidently he does not possess the truth of else he does not express the truth as others see it. Perhaps in this short paper it is best that one should not even try to state Dr. Foster's position as one sees it on short notice, and therefore this topic is dismissed with one word more: Not all the professors here agree with Dr. Foster in his philosophy and theology by any means. So let the good man go. If he holds the truth, time will vindicate him. If he holds to error, his little theories will be torn to tatters by the tooth of time.

One need not fear the critics, for the critics are in a critical condition themselves. The critic today who misses the mark of truth will have a keener critic pounce upon him tomorrow. The whole thing reminds one of the "flea theory" in horticulture. Don't konw what the flea theory is? Put into poetry it runs in rhyme like this:

"Little fleas have lesser fleas on their
backs to bite 'em,
And all of these have lesser fleas, and
so on, ad infinitum."

Just so the critics in Bible culture remind one of these fleas in agriculture.

But it is cruel to jest about this matter. It is a really serious thing. Here we have scores of men seriously and critically studying the Scriptures, searching day and night for the truth as for hidden treasure. It makes one's heart glow with gladness that so many great scholars are in this mining business, digging, digging, digging, every day, deeper, deeper, deeper down they go day by day. He who

Continued on page 10

The Epworth League

CONDUCTED BY

Rev. R. E. Atkinson, West Asheville, N. C.

What thou doest do quickly—eternity is not far distant.

If you cannot do in a large measure, what you do, do well.

No one is a true and loyal Epworth Leaguer, who is lazy in any sense. There are no lazy Christians.

Just remember that if the League is "dead", the individual Leaguers are usually spiritually dead.

The Haywood Street League, of Asheville, is one of the best Senior Leagues in the conference. They go forth with a purpose. They keep things in view.

Let's continue to sow the precious seed in Junior soil—by and by it will bring an abundant harvest.

What have you done since the spring has opened to encourage and inspire the Juniors? Have you really gone to any trouble or pains to help them? If you haven't, how do you feel?

Fashion, frivolity and "fogyism" have kept many churches from enjoying the blessings of a live Epworth League.

Some Leagues have never realized in the slightest degree the possibilities that have been ever present.

Pull, if you are in the lead. Should you be in the rear, push.

A kind word—"I enjoy the League columns. I hope you will continue them."—Thank you.

We suppose the Leaguers are enjoying a vacation in the mountains, or on the seashore this week, as we have received but one message of any kind from any League. Of course, we shall expect much news when all reach home again.

From Canton.

Dear Brother Atkinson:—I thought you might like to hear something of our Junior League. We have not been organized very long, but the promises are great, and our motto is: "The best Junior League in the conference," not excepting West Asheville.

We have an opportunity here. There are so many promising girls and boys. I wish you could know the ones already enlisted. In so many Leagues the girls have all the work to do and the boys take little part. Here not only the girls but the boys also are willing to help in anything. We have just the kind of boys who will make true consecrated laymen when they grow to be men. I know of no greater work than this. There is none which lies closer to my heart. Upon the Junior superintendent and the Sunday school depends the church of the next generation. What greater responsibility and joy can one ask for? My constant prayer is that not one boy or girl may go from our League without a saving knowledge of Jesus Christ.

We have the Brigade, also, and find that the children are more interested than before. I would advise any superintendent to try them together. The children enjoy the Brigade. Let me urge any one who has this work in charge to be more earnest and prayerful. God is expecting much of us and we must not fail Him.

The little ones are very dear to the heart of our Savior, and we who have charge of them under Him should certainly come very close to the Good Shepherd.

I hope you will always keep the League columns in the Advocate. We want to know more about what other Leaguers are doing.

Yours for success in the work,

ETHEL ABERNETHY.

It is encouraging to get such letters as the above. May His continued mercies ever attend the writer and her interesting and aggressive Juniors.—Editor.

Mottoes for a Week.

Sunday—They are never alone who are accompanied by noble thoughts. —Sir Philip Sidney.

Monday—Thank God every morning when you get up that you have something to do that day.—Charles Kingsley.

Tuesday—The discipline of life is a preparation for meeting the Father. —Henry Drummond.

Wednesday—Any one can do His work, however hard, for one day.—Miller.

Thursday—A man must not choose his neighbor; he must take the neighbor God sends him.—George MacDonald.

Friday—This love for our neighbor is the only door out of the dungeon of self.—George MacDonald.

Saturday—

The drying up a single tear has more
Of honest fame than shedding seas of
gore.—Byron.

Prayers of love, like rain drops fall,
Tears of pity are cooling dew;
And dear to the heart of our Lord are
all,
Who suffer like Him in the good
they do.

How We Should Give.

1. Give soberly, righteously, and Godly.—Titus 2:12.

2. Give honestly.—Heb. 13:18.

3. Give according to God in the Spirit.—I Peter 4:6.

4. Give by faith.—Habakkuk, 1:4.

5. Give unto the Lord—Romans, 11 48.

6. Give by the power of God.—I Cor. 13:4.—Selected.

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RESOLUTIONS OF RESPECT.

Whereas, an all-wise Father has seen fit to remove from our midst our friend and co-worker, Miss Edna Beaty on June 15th, 1909, therefore be it

Resolved 1. That we, the members of the Woman's Foreign Missionary Society, deeply feel the loss of one whose beautiful life of humble, quiet devotion to every duty impressed all with whom she came in contact.

Resolved 2. That we extend to the grief-strickne family our heartfelt sympathy and commend them to the loving care of our kind heavenly Father.

Resolved 3. That a copy of these resolutions be sent to the family and a copy to the North Carolina Christian Advocate and a copy recorded in the minutes of our society.

MRS. F. A. WILKINSON.
MISS SUE BEATY.
MRS. A. M. BEATY.
MRS. J. W. HIPP.

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The Christian Life.

DEFEATING GRACE.

It is possible for us to defeat the grace of God. He desires to bless and save men. He longs for their return to him as the father longed for the return of the prodigal. He calls to them, "Return, O ye children of men." Christ went about continually doing good. He was seeking to bless and save; he is working for our salvation; he still seeks to save; and in that salvation all is promised that relates to grace and good. He invites us to pray to him, with the promise that he will hear our prayers. He promises strength for the performance of duty: he promises peace and comfort in our faith. And yet we find that our experience is far short of the possibilities of his grace.

The law of grace is faith on our part: "Believe on the Lord Jesus and thou shalt be saved." Salvation is not an act of simple almighty power, as the creation of the world, but a going forth of his love, and love seeks a response in its subject. The freedom of the soul is not taken away from us; the appeal is still, "Choose ye this day whom you will serve." Christ's call is "Come unto me." His appeal is, "Ask," with the assurance, "and ye shall receive." There must be the response of the soul to God before his grace is given. They that seek him shall find him. "All things are possible to him that believeth,' but there must be the faith.

This desire, this work of God for us, may be defeated by our refusal to accept his grace in Christ. He who came to his own was rejected because they wilfully refused to accept him. Christ said, "Ye will not come to me" There was no unwillingness or want of power on the part of Christ; they wilfully and stubbornly refused to receive him as their Savior. It is so still; he is the one "rejected of men."

We as effectually defeat the desire of God by our indifference and neglect. We do not dwell upon what he said to us in his word; we do not think upon what he is doing for us; we do not obey his command, and fulfill the conditions on which his promises are made. Thus in regard to personal grace, we do not cultivate that which has been given us; we do not reach out for more. We spend our time in heedless longing and vain wishing, without earnest prayer, and without faith in the answer to prayer. The same is true in regard to the kingdom of God; we know there are great results sought by God for the world, but they are not yet attained; we know that he has given the promise of his Spirit, and that he seeks the awakening of his people; why, then, do not the results appear? There can be but one answer: We defeat the grace of God by our want of faith. Power over unclean spirits was given the disciples, but they failed and he said it was because they had relied on their own power, and had not kept themselves in close touch with the divine by faith. For ourselves and for the church, there is one law: "All things are possible to him that believeth." If there be failure, we find the explanation in the record, "He could there do no mighty work because of their unbelief."—United Presbyterian.

TO THOSE WHO TARRY AT HOME.

There are some in this world who are compelled to tarry at home. The great race of life goes on, and they are left behind; they are too weak to run. . . . They have nothing to do with the hand, with the sweat of the brow, with the toil of the brain, their work is all with the heart. But what a work that is! The toils of the hand and brain are nothing to it; these yield a solace by their very energy, but the sad heart has only to bear. It is harder to bear than to do. I may be rudely jostled in the race, but the race itself gives an excitement that makes me forget my pain; I am there, at least, in the company of my fellowmen. But to tarry at home, to wait passive under the shadow of God, to have nothing to do but bear the burden of one great cross; this is the trial of life—this is the trial of love. Yes, my soul, and this is thy communion with thy Lord. His work, too, was to tarry at home. All the runners in the race laid their burdens upon him, and left him alone to bear them. He bowed his head in the garden, but he fainted not. He emptied his glory on the cross, but his love remained full. Stand beside him, oh, my soul; watch with him in the lonely garden; help him to bear his cross up the via dolorosa; strive with the dying penitent by his side to see the majestic strength of his sustained weakness; and thou shalt know why it is written of him, "He shall divide the spoil with the strong."—George Matheson.

HALF A POINT WRONG.

A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening and no one dreamed of a possible danger to their good ship, but a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass. "You are a half point off the course!" he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said the looker-on, "when only half a point is so much thought of."

"Ah! half a point in many places might bring us directly on the rocks," he said.

So it is in life. Half a point from strict truthfulness strands us upon the rocks of falsehood.

Half a point from perfect honesty and we are steering for the rocks of crime. And so of kindred vices. The beginnings are always small.—Selected.

THE LIFE WORTH LIVING.

The only life worth living in the long run is a life of love and service to others. St. Paul said that those he had helped were his hope and joy and crown of glory. It is so of all who live for Christ. They do their part of the world's work, but the real harvest they look for is not in material things, but in the things of life and love. Even in this world the true glory of life is in the good we do to others. Work we do in stone will crumble, but when we teach a lesson to a child, its influence will last forever; when we put courage into a fainting heart, we may change a destiny; or when we lead a soul to Christ we save one from death for life. Then the sweetest of earth is that which comes from the consciousness of doing good—comforting sorrow, relieving distress, healing a broken heart, forcing a life from the power of sin, or the bondage of an evil habit. In the heavenly life, also, those we have helped on earth will be our crown and joy.—Dr. J. R. Miller.

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AND
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Schedule Effective June 27, 1909.

NORTHBOUND		Daily Pass NO. 10	Ex. Sun. Pass NO. 60 & 8	Sat. Only Pass NO. 12	Mixed NO. 62
Chester	Lv.	7.55 a. m.	1.15 p. m.		
Yorkville		8.42	2.40		
Gastonia		9.30	4.30‡		
Gastonia			5.40*		
Lincolnton		10.26	6.32		
Newton		11.05	7.13		
Hickory		11.55	7.40		
Lenoir		1.10 p. m.	8.55	9.05 p. m.	3.15 p. m.
Mortimer		2.42		10.16	5.35
Edgemont	Ar.	2.55		10.26	6.00

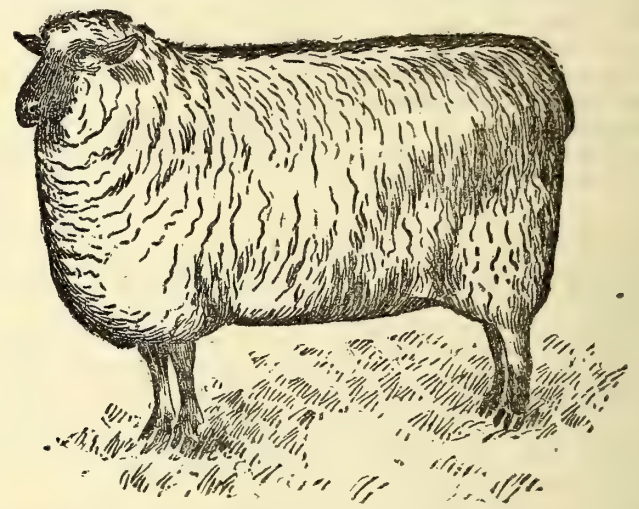
SOUTHBOUND		NO. 9	NO. 7 & 61	Mon. Only NO. 11	NO. 63
Edgemont	Lv.	12.05 p. m.		4.10 a. m.	6.30 a. m.
Mortimer		12.13		4.18	6.40
Lenoir		1.28	5.40 a. m.	5.30	8.55
Hickory		2.52	6.50		
Newton		3.20	7.20		
Lincolnton		3.57	7.54		
Gastonia		4.50‡	8.45‡		
Gastonia		4.55*	9.30*		
Yorkville		5.39	11.50		
Chester	Ar.	6.25	12.20 p. m.		

* Leave ‡ Arrive

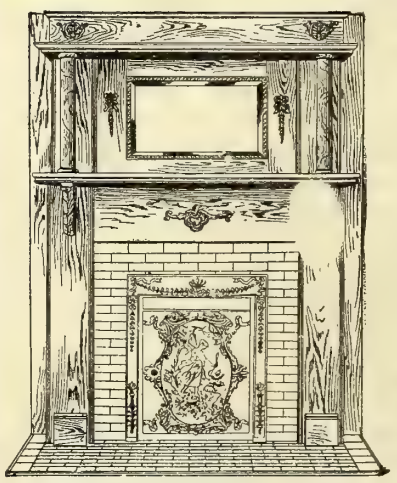
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Our Little Folks.

THE CAPTAIN OF THE ROCKING-CHAIR.

Oh, some may go a-sailing in a schooner or a yacht,
Or a-steaming in a steamer over the sea.
But our Laddie sails away for a voyage every day:
He goes to seek for treasure, and he always finds a lot,
Yet he never misses coming home to tea.

For Laddie is the captain of the good ship "Rocking chair."
That boldly plies about the kitchen floor.
He travels to and fro, wheresoe'er he wants to go;
It's Greenland in the dining room, Peru is over there,
And China just behind the pantry door.

O captain of the "Rocking chair," I want to travel, too!
To see the sights that fill your eyes with joy.
I want to hunt for treasure, and be sure of finding pleasure,
Pray won't you take a passenger from China to Peru!
O Captain, Captain Laddie! Ship ahoy!

—Hannah G. Fernald.

A STRANGE OCEAN POSTOFFICE.

I should like to mention a postoffice on the ocean, which certainly belongs to the most primitive in the whole world, and does not boast a single official. It is in the South American continet, on the coast of Patagonia. Close to the edge of the sea is erected a strong beam, on which is written "Post Office," and joined to it by a strong iron chain lies a barrel with a movable cover. The ships which pass through the straits send a boat to the coast to take out those letetrs which are to be forwarded, and at the same time put in their own postal matter, the former being conveyed to the next port, to be sent on by means of the usual post. In the Torres Straits, on one of the islands belonging to Australia, is a similar post station, equally primitive and equally fulfilling its purpose.—Girl's Own Paper.

LITTLE BLACK SOLOMON.

Claire was sitting up in bed waiting for the doctor. She had been sick for a fortnight, but now was almost well again. Dr. Bell was down in the hall talking with her mother, and in a minute they would both come upstairs to her. Sometimes the doctor brought her a little gift. Yesterday it was a nest of three pretty pill boxes. She wondered if he would have anything for her today.

The door opened, and in came Dr. Bell, a puffed-out paper held carefully in one hand. "You never could guess what I've brought you," he said. Then he put the paper on the bed and uncovered the wretchedest specimen of a little black crow that you ever saw.

"O-o-o"—cried Claire.

"I found him by the side of the road over on the mountain," said the doctor. "I knew he would die there, for he isn't old enough to fly, so I thought I'd bring him to you. If he lives, he'll make you a fine pet, though he isn't very handsome at present."

"Oh, I shall just love him—I know I shall!" Claire exclaimed excitedly.

Master Crow cocked a bright eye up at her in a way to make them all laugh and Dr. Bell said, "Oh, I shouldn't wonder if he turned out to be a regular Solomon for wisdom!"

"I'll call him Solomon!" cried Claire "Wouldn't that be a good name?"

And so Solomon it was.

The bird grew fast, both wise and handsome; and, by the time Claire was quite well, her pet was able to fly. At first there was talk of clipping his wings; but the little girl cou d not bear to have it done, so he was left to use his beautiful wings to fly away if he chose. But Solomon did not choose. Occasionally he would be gone for hours but he was sure to come back at dusk and rap on the window with his long bill. On being admitted he would utter a joyful "Caw, caw!"

Once Claire looked out into the yard to see Solomon talking to a whole flock of crows, and she trembled lest he should be coaxed away; but her pet had no idea of leaving his home, and after a while the strangers departed

Solomon was fond of anything bright, and the family had to keep their coins out of sight. Occasionally they wanted extra milk, so they set a pail on the steps, dropped the pennies in to pay for the milk, and put on the cover. Once or twice the money was missing, and then naughty Solomon was caught carefully taking off the pail cover and grabbing the coins.

All the neighbors knew Solomon, and he paid them frequent visits; but, whenever he was not wanted, all they had to do was to say "Go home," and he would fly at once.

Claire missed him one day and wondered what had become of him. He did not appear for dinner or supper. At bedtime he had not come, and she feared her pet had gone forever. The next night he was still away, but before she went to sleep she heeard his familiar "Caw! caw!" and she jumped up to open the window. But such a Solomon! His feathers were rumpled, and his tail was gone.

Where he had been nobody has ever found out, but for days he seemed afraid to leave the house. Now he always returns by nightfall, and Claire looks forward to having Solomon for a pet for fifty years to come. —Baltimore Christian Advocate.

THE LITTLE FOUR MARYS.

The Little Four Marys, who always live in the same body, and seldom agree, were not pleased the other night. Their mother was going to prayermeeting, and as she went out she said: "I want you to go to bed at half-past seven tonight, Mary; you were up late last evening."

"Now, that's too bad," said Mary Willful; "I'm not tired." "Nor I," "Nor I," cried Mary Lazy and Mary Selfish. They all expected Mary Loving would want to do as her mother said; but at first she was quiet. She had meant to crochet a little, after the lessons were done.

Soon small words were whispered in her ear—"He pleased not himself, and you said you wanted to be like Him."

"Let's go to bed; it's half past seven now. We ought to mind mamma," she said.

"Now, I just won't," said Mary Willful.

"Mamma only wants to get us out of the way before she comes home," said Mary Selfish.

"She thinks I'm sleepy, and I ain't," said Mary Lazy; but as she spoke her eyes drooped.

Now it was hard for Mary Loving to insist on doing what she hated to do, but the little voice still whispered, "Shall I take up my cross daily?" "I haven't had many crosses today," she thought. And then she spoke with all her heart: "Let's mind mamma; she's always right, and we ought to mind her anyway. I do begin to feel tired."

"Well, so do I, a little," said Mary Lazy.

Mary Willful and Mary Selfish did not mean to give up, but something was drawing veils over their eyes and their thoughts too, so they let Mary Loving lead them to bed. When all the rest were asleep, Mary Loving said: "Dear Christ, forgive this naughty girl who wanted to please herself, nd help her—help her—"

She was too sleepy for the rest but He knew.—Wellspring.

GRACIOUSNESS OR UNSELFISHNESS.

A certain beautiful and gracious woman is the admiration of all the school girls in her town. Even girls of a larger growth are ready to declare there is nobody like her.

"Why do you take such pleasure in her?" an older lady curiously asked of a plain, rather awkward girl.

"Why," said she, at a loss for a moment, "it isn't because she's so lovely and nice; it's because when I'm talking with her she makes me feel as nice and lovely as she is.

Another young lady, who gave a good deal of time to "settlement work," was a particular favorite with all the children.

"Why do you love Miss Mary so?" somebody asked a devoted little boy.

"I like her," he said, "because she looks as though she didn't see the holes in my shoes."

A DOG THAT RINGS A BELL.

No animal in the world equals a dog as a faithful sentinel when it comes to "keeping watch and ward," in the interests of its master. Some dogs may be taught to perform duties of an unusual nature. Off the shores of Alaska, on a small, rocky island, is a little light station, connected with which is a fog bell. During the continuance of dense fogs, which frequently prevail, the bell is used to warn vessels of the danger of approaching too near the island and the coast. The light keeper has a large and very intelilgent shepherd dog that answers to the name of Don Carlos. This dog has been trained to toll the fog bell when the weather is very heavy. So well trained is Don Carlos that, when the fog comes rolling in, he rushes unbidden by the keeper to the bell and begins to tug at the rope and to sound the alarm. This the faithful fellow continues to do until relieved by his master. Don Carlos often takes his turn at the bell during the night when the keeper is busy looking after the light.

"I do not see how I could get along without Don Carlos," the keeper declares. "I am all alone, nad have no other assistant, but I can always rely implicitly on my dog. He knows his duty and faithfully performs it, whether told to do so or not.—J. Mayne Baltimore, in Nashville Visitor.

AN EMCUMBRANCE.

The pastor of a church in Brooklyn saw a little boy, a friend of his, talking to a stranger.

"What was he saying to you?" asked the divine, as he came up to the youngster.

"He just wanted to know whether Dr. Blank was the preacher of this church."

"And what did you tell him?"

"I told him," responded the lad with dignity, "that you were the present encumbrance."—Lippincott's.

"Medicine," said a little girl, "is something that makes you careful not to catch cold again."

"He who waits to do a great deal of good at once will never do anything.'

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Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

SHELBY DISTRICT MEETING.

The annual meeting of the Shelby district will be held in Shelby, August 28-31, 1909.

IMPRESSIONS OF THE ANNUAL MEETING.

(From the Standpoint of District Secretary.)

In our old geographies we used to read: "The South is noted for her gallant gentlemen and beautiful women," and the truth of the latter part of this statement was proven when we gathered in annual conference in the hospitable little Piedmont city of Mt. Airy.

These women were beautiful not only in face and figure alone, but what is far more essential, the beauty of the inner life shone out through shining eyes and smiling faces.

On every hand there were heard good things of the hospitality of the homes of this little mountain city, and on the conference floor splendid reports were read of work accomplished in the past year, and work projected for the ensuing year.

Amid all these good things there fell a note true and joyous, a note carrying with it the all-to-be desired ring. I began to consider this and to try and find the cause. Soon it came to me—a deep prayer life. These women were all gentle Christians and always the deepest inspiration, the greatest good and the most helpful influence come from, and only from, a deep, sweet, personal life with Him who can give all that is best. May we not cultivate and establish a deeper, more personal use of prayer an dits benefits?

Always there are found willing hands and sincere hearts ready to work. We may find a land of young people full of enthusiasm and inspiration, but no good can come of this sincere willingness and enthusiastic inspiredness if there be not a leader to direct the output of these tendencies. And my impression was that there lay a great need and a great weakness—our lack of leaders—of women possessed not only of zeal for the work, but of executive ability of an order to lead others on. Of course where leaders are lacking organization is also lacking, and I saw much good that might be accomplished could our army be more thoroughly organized. Uncle Sam does not wage war against his enemies without thorough organization of his forces. Shall we, as soldiers of the great King, do less than this?

Miss Davies, one of Dixie's most beloved daughters was with us, and no one could fail to gain courage from her splendid example of inspired womanhood. To sit for a few days under her instruction is worth volumes of literature, and from her and Mrs. Crawford I gained much valuable information.

Never before had I seen so clearly the character of the work, nor had its needs so forcibly impressed, and the talks and personality of these two consecrated women filled me with new zeal and a greater determination to stand by this great cause, and lend a helping hand whenever and wherever possible.

And now as we take up our new work for the year, may not our district motto be this beautiful admonition from the King's message, "Add to your faith, courage"? And having faith and courage, joined to love, we may accomplish all.

HELPS IN PREPARATION.

In the forward movement inaugurated by our conference much help may be expected from the Woman's Board in the way of literature and suggestions. In a recent letter the associate secretary of the board, says:

"I am at work on the "Nut Shell Series," or "Information Ready for Use," and hope to have leaflets out in a month or six weeks. There will be seven or eight of the series. The leaflets for the membership campaign are also receiving attention, and I beg you to write to your constituency about this campaign, asking them to begin to work with reference to increasing their membership; to plan for public meetings in October and November; to appoint some one day in November which shall be known as "enlistment day," on which a public meeting shall be held for the purpose of receiving new members. Special leaflets will be issued for September, intended for educational purposes; for October, in the interest of "Stewardship and Missions," and for November, in the interest of an advance in all lines. This movement cannot prove a success without much prayer, much hearty co-operation on the part of conference and district secretaries, much planning, much time, much work much enthusiasm and optimism on the part of all members. Nothing less than 20,000 new members should satisfy us. We must look for greater things than we have yet known. Let us seek daily to get closer to the Father and to learn llis will concerning us.

In a short time Mrs. Cook's "Suggestions for Leaders on Young People's Work" will be ready for sale, price 15c. "A list of publications" will also be ready for distribution by the first of next month. Miss Ellasue Wagner has prepared a most charming book of Korean sketches, entitled "Kim Su Bang, and Other Stories of Korea," which has been accepted by Smith and Lamar, and I hope it will be ready for sale in the early fall. I think we are fortunate in being able to issue two fine books in one year.

ALICE C. COBB.

A FORCE IN THE LAND.

You want to know about the Scarritt Bible and Training School, dear? Well, I have just three minutes before my train goes, but if you will sit down by me, I will be very glad to tell you what I can in that time about "Scarritt" as we sometimes call it.

Of course you know the school is the property of the Woman's Board, and that in itself is a guarantee of stability. I wish you could see some of the property belonging to the Woman's Board in foreign lands. Our women built well, and their work whether material or spiritual will stand the test when the time comes. It will not prove to be hay and stubble.

Our Training school is unique in its relation to other educational institutions of the church. It does what its name implies, trains women in the use of the Bible and methods of Christian work and drills them in church history. You know people are so ignorant concerning the history of the church, even well educated people; then a little medicine is taught, not much and not the kind that makes a little knowledge a dangerous thing, but anatomy is taught and something of what to do in emergencies. Over in China I have been so glad that I did know a few things about what to do when there was no doctor near. Then there is a course in Sociology and Missions and some other things. It is all so practical and thorough, and the atmosphere of the school is holy and inspiring and yet so wholesome and home like. Every one who goes there learns to love it, and it is such a bond between the girls who have gone out as missionaries to have been there. They all look forward to being in "Scarritt" again as part of their home-coming.

When I went to the Training school thirteen years—Gracious, how time flies!—everything was new and a little boy visitor had discovered that by shuffling his feet along the carpet he could light the gas with the tip of his finger. He had become charged with electricity, you know, and the girls, students I should say, used to try it too. If they would touch one after becoming charged with electricity there would be a shock.

And I often think of the women who have gone out from the school working in all the various avenues of the church at home and in foreign fields. They are lighting dark places with a power received or intensified at the Training School and revivifying atrophied human hearts into sensibility by virtue of the same power.

Speaking of power, did you know that the explosive spirit of dynamite had to be mixed with common clay in order to be used? Spiritual dynamite—human clay—it is suggestive isn't it?

Of course it is always the faculty that makes any school and it is so at Scarritt. Christ is their head and they are his chosen ones. I have never seen a finer body of women. I wish I had time to tell you more. Goodbye! I hope you can go to Scarritt.

SUSIE WILLIAMS PARKER.

FROM THE FIELD

Continued from page 7

said, "Search the scriptures" is surely pleased to see this sight.

This deep digging at the foundation of our faith is going to shake some things. Jesus permitted Satan to sift Peter's faith. God wants things to be shaken, and this shaking "signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God with reverence and awe." (Heb. 12, 27-28.)

There is salvation in a shake-up sometimes. The jailer at Philippi found it so. In the general shake up this is discovered, which is very helpful that some things that we believe are wholly so (true), and some things are only half so. Now it is a good thing to discover what things are only half so, and then let the other half go.

In the midst of the din and dust that rises up all around one in this age of criticism anl counter-criticism, it is delightful to have a clear, loud voice ringing out like a fog horn in a storm as Dr. George Adma Smith's voice sounds out with absolute authority. Many feel that he is a providential man in America just now. A man of rarest and ripest scholarship whose wide research has impressed the world of Bible students, he speaks and no man is hasty to gainsay his words. In concluding a lecture on Jeremiah, who seems to despair of finding any good in human nature, being as unable to change its spots as is the leopard, and being deceitful and desperately sick ("corrupt"), as Jeremiah sees it (17, 9). Dr. Smith said: "Ladies and gentlemen, never, never believe those who tell you that the human is first and then the divine. In history it has never been so. No great reform has ever come into this world through the influence and teaching of any prophet who found his religion in human nature. Every great reform has come from some impression of God made upon the human spirit, as a real revelation from God. Truth is objective. Help is not in ourselves; it comes from ab ve. Let us confess it. All real religious reform and progress in the world came from those prophets like Jeremiah, who, despairing of hope and help in human nature, yet do not despair, but find help and hope in God. Jehovah knows. He can search out the human heart (Jer. 17, 10). Human nature has no power to create God, but God can re-create human nature. So history has it."

At the close of a careful, exhaustive study of "Jerusalem" (on which subject Dr. Smith has recently written two large volumes), after showing how largely Jeremiah and other prophets were the product of their own times, race and environment, he said: "One might have some fear that after a long, close study of Palestine like this that he would be inclined to find or forced to confess that that other greeat Jew, the Son of man, was also a son of the soil and a product of his times, race and environment, but I wish to say, ladies and gentlemen, that I have become all the more profoundly convinced by my studies that Christ cannot be so accounted for or explained, but that He is true Deity and truly the Redeemer of the race." So clearly rings the clarion voice of this man of God.

Since the Northwestern University was mentioned above, let this word be added. That institution is located 12 miles out from the heart of Chicago—only two miles really from the city line. A visit to that school last Saturday was much enjoyed. Prof. J. J. Rapp, who taught Hebrew at Vanderbilt one year (1889) in the absence of Dr. J. H. Stevenson, was the first man met. The Garret Summer Biblical Institute is in session, doing fine work, but not so many students in attendance as here. The University grounds are beautiful, lying on the lake front. 75 acres in the campus; 16 buildings; over 300 professors and 4,000 students—these were a few facts we gathered. Going down the street a block we came to "Cottage Rest," the old home of Frances E. Willard, and now headquarters of the W. C. T. U. A good motherly old lady met us at the door, bade us to put our name on the register, and then took us through the whole house. It is a sort of museum, containing Miss Willard's playthings and little child's chair, and also her many souvenirs and keepsakes gathered in maturer years, as she traveled up and down in the earth. She was perhaps the world's most noted woman—at least America's—and numbered kings and queens among her friends and acquaintances. This cottage now is a curiosity shop as well as a work shop of the W. C. T. U.. As we entered the living room so still the good woman, my guide, said: "Here she sat and planned her work—then left it soon, seemingly unfinished, but one cannot help but feel that she has not gone far off, her spirit is surely nigh." Her words sent a sort of thrill through one who was thinking just then and there about the same thing.

OLIN P. ADER.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

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NOTICE TO DISTRICT SECRETARIES.

Again would we remind the district secretaries of their time for reporting.

Asheville, Charlotte and Franklin district are expected to report the first week in each month.

Greensboro, Morganton and Mt. Airy the second week.

Salisbury, Shelby and Statesville the third.

While Waynesville and Winston are expected to send their reports for the fourth week.

We hereby express our heartfelt sympathy for Mrs. C. H. Clyde, secretary of the Winston district in the loss of an uncle who passed to his reward on June 29th. He had been to Mrs. Clyde very dear, almost as a father and during the past year she had spent much time at his bedside. His faith was steady and triumphant, and he left behind him abundant testimony of his acceptance with God to comfort those who mourn.

The editor gratefully acknowledges an invitation to attend the Asheville district conference at Hendersonville, and regrets her inability to accept it on account of prior engagements. Some delay in the invitation reaching us also prevented such a readjustment of our plans as would have made it possible for us to include this also. Although we have had no information we are hoping that Mrs. Branner was present, for she can tell of the work in its many-sidedness, and this writer cannot.

Some time, however, we hope to have the privilege of meeting with the elect women of Hendersonville. May God's blessings be upon them occupying as they do a strategic center. And our best wishes upon Miss Bessie Allen in whom not only they, but we all rejoice as she goes out for personal service. More than all else we would all be "soul-winners." May her work wherever she is appointed by richly blessed.

For a few days last week the editor was on "the wing." We cannot now tell our readers about it, but we do wish to bear this testimony that we were kindly received and had kindly hearings.

RUSSELL SAGE FOUNDATION.

When we published some account of this a few weeks ago, we did so hoping each one of you would give it a careful thorough study and that some among you would be moved to write something concerning this gift, so wisely given and so broad in its extent. Until the past week no response came. In a personal letter one who was formerly among us and who is still with us in spirit, wrote: "The Sage Foundation" thoroughly understood would remove far from us the idea that philanthropy is giving some pieces of cold bread and a few old clothes. Church work is more than sewing on a Charity and Help Committee or even furnishing the parsonage.

Yes, dear sisters, it embraces very much. Will not you help me during these coming months as I try occasionally to bring how wide and wise our efforts must be or all our philanthropy will be misdirected.

FRANKLIN DISTRICT.

Our First Report.

It is more than a pleasure to publish this letter. Hereafter we hope to hear regularly from each district secretary once a month. May Sister Clyde's desire to see every "Aid Society" merged into a "connectional Home Mission Society" be realized. We are sure she is doing her part and we are also sure that Dr. Marr is giving her his active sympthy and help.

To the new auxiliary we offer greetings. To each member we pledge the sympathy and co-operation of all the Home Mission women in our connection.

My dear Mrs. Nicholson:—No one regrets more than I do the dearth of news from our districts, but perhaps the calm is before the storm this time. Two auxiliaries have been added in our district during the last few months: one, organized by Mrs. Marr at this place, and reported through the Advocate, the other organized by Rev. M. H. Vestal, at Mt. Olivet church on July 9. He gave me the list of officers the other day when I saw him at Kernersville. It was my privilege to be there a day and night during the district conference. Our work was represented by our much-loved deaconess, Miss Blackwell, and the foreign mission work by Mrs. Duke Hay.

It was a great pleasure to meet these noble workers again, reviving as it did the inspiration of our annual meeting at Concord, and I am unnder very great obligations to both for remaining over to help me in our own meeting with the aid society at the parsonage, where we tried to so present the work as to convert them into a home mission.

Under the leadership of Mrs. J. L. Jones, the faithful president of the aid society, these women have done much good, and have been a great help in building and furnishing the handsome new parsonage. They deserve great credit for all they have accomplished but we are anxious to see them broadening their horizon.

Out of twenty-three charges in this district, we have auxiliaries in only six of them. We have eight auxiliaries in all, including Centenary's Young People. I find a number of aid societies, but it is my present plan to convince them, if possible, that still greater things can be done if they will become connectional. To this end I hope to leave no stone unturned, and I desire your earnest prayers.

Below is the list of officers as given me by Brother Vestal:

Mt. Olivet auxiliary to the Woman's Home Mission Society:

President—Mrs. Sallie Grimes.

First Vice-President—Mrs. M. H. Vestal.

Second Vice-President—Miss May Craver.

Third Vice-President—Miss Ollie Ripple.

Treasurer—Mrs. Leila Perryman.

Recording Secretary—Miss Elsie Evans.

Corresponding Secretary—Mrs. J. L. Zimmerman.

Agent "Our Homes"—Mrs. Sallie Zimmerman.

MRS. C. H. CLYDE,
Secy Winston Dist.

Just one thought from our Sunday School lesson would we leave for our home mission women to ponder, "God hath made of one blood all nations." Think of this for one whole week and see if your heart is not moved mightily to the task of bringing all peoples to Christ.

For HEADACHE---Hicks' CAPUDINE.
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it., 10c. 25c and 50c at drug stores.

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others; it consists in giving and in serving others.—Drummond.

"Be strong by making a wise choice of what to do."

FITS CURED NO CURE, NO PAY—in other words you do not pay our small professional fee until cured and satisfied. Germen-American Institute, 249 Walnut St., Kansas City, Mo.

Best Seal for Jelly Glasses



The way to be *certain* of keeping jellies unharmed by mold or damp is to discard troublesome paper covers and pour melted paraffine directly *on* the contents of each glass after jellies are cool.

Pure Refined
PARAFFINE

when cool, makes an air-tight seal and is more convenient than the old way. Fruit jars are sealed by dipping caps *into* melted paraffine after closing.

Use Pure Refined Paraffine as a polish for uncarpeted floors—put a little in hot starch to give finish to linens—add it to hot wash water and make the washing easier. Write for a neat Paraffine Paper Pad for use on ironing-day. It keeps sad-irons from sticking.

STANDARD OIL COMPANY
(Incorporated)

Low Round Trip Rates via Southern Railway.

$15.90—Greensboro to Monteagle or Sewanee, Tenn., and return, account Mission Week and Bible School. Dates of sale July 1, 10, 17, 23, 24, 30 and August 13-14, final limit September 5, 1909.

$5.35—Greensboro to Black Mountain, N. C., and return, account Montreat Chautauqua and Religious Assemblies. Dates of sale July 12, 19, 26, 31 and August 2, 9, 16, 21 and 25, final limit September 6, 1909.

Approximately low rates for the above occasions have been announced from all other stations.

For further information, call on or address W. H. McGlamery, Passenger and Ticket Agent, Greensboro, N. C.

ALASKA YUKON PACIFIC EXPOSITION, SEATTLE, WASH., JUNE 1st to OCTOBER 1st, 1909.

For the above occasion the Southern Railway announces extremely low rates for the round trip. Rate of $84.75 will apply from Greensboro, N. C. Same round trip rate will apply from nearly all points in North Carolina.

Tickets on sale daily until September 29th, with final limit October 31st. Passengers allowed to go via one direct route and return via another direct route without additional cost. It will cost $15.00 additional to go or return through California, one way.

For further information call on your depot agent, or write

R. L. VERNON, D. P. A.
Charlotte, N. C.
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Greensboro, N. C.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

VITA SPRING
(Alkaline Chalybeate)
MINERAL WATER
The Peerless Medicinal Properties of this Water Make it
Nature's Own Remedy
for the cure of **indigestion, liver and kidney trouble, uric acid poisoning, gastritis, constipation, rheumatism** and all specific complaints caused by impure blood. As an illustration, its curative power is so great that old sores bathed several times each day in Vita Spring Mineral Water, disappear in a few days. It is recommended by
The House of Representatives of South Carolina
as "a pure mineral water of medicinal properties,"
From the thousands of unsolicited testimonials received from relieved sufferers, we quote the following:

A. L. R. Avant, M. D., Savannah, Ga., says: "It made me feel like my former self."
Miss L. B. Terry, Barton, S. C., Says: "It relieved me of indigestion and gave me a better color than I have had in years."
R. B. Tarrant, P. M., Springfield, S. C., says: "It acted nicely on my kidneys. A fine invigorator."

Special introductory price, 5-gallon demijohns, $1 per 5 gallons.
Send for free illustrated and descriptive booklet.
Local agents wanted.
The Vita Spring
Shelton, S. C.

ANALYSIS

Calcium Carbonate	12.505
Magnesium Carbonate	3.399
Calcium Sulphate	.577
Sodium Sulphate	4.565
Potassium Sulphate	.624
Sodium Chloride	5.964
Iron Sesquioxide and Alumina	.023
Silica	2.303
	29.960

GOWAN'S PREPARATION EXTERNAL ANTISEPTIC
For Mountain or Seaside. Instant relief for Croup, Colds, Sore Throat, Sunburn, Insect Bites, Burns, Sprains Bruises, Rheumatism, Swelling. Reduces Fever.

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Graduate in Music wishes a position as teacher in good community, either in a school or private class. Instruction given in Piano and Voice Address,

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Opposite Guilford Hotel
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ESTABLISHED 1858
CHURCH AND SCHOOL BELLS
Write for SPECIAL DONATION PLAN Cat. No. 57
THE C. S. BELL COMPANY, HILLSBORO, O.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Beaufort.
7:10 a. m.—No. 8, daily, for Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:50 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:30 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily, for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily, for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmigham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

C. H. ACKERT, V. P. & G. M.
S. H. HARDWICK, P. T. M.
W. H. TAYLOE, G. P. A. Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
W. H. McGLAMERY, P. & T. A., Greensboro, N. C.

The Sunday School Lesson.

LESSON V.—AUGUST 1, 1909.

Close of Paul's Second Missionary Journey.
(Acts 18, 1-22.)

Golden Text.—In the world ye shall have tribulation; but be of good cheer; I have overcome the world.—John 16, 33.

Paul the Tentmaker.

From Athens Paul came to the city of Corinth. It was the capital of the province, and a city of commercial importance, brilliant and corrupt. Here Paul found Aquilla and his wife, Priscilla, Jews who had come from Rome as the result of a hostile edict of the Emperor Claudius. They were tentmakers by trade, and Paul, who had been taught the same trade, made his home with them and they worked together. There is something arresting in the thought of this great missionary evangelist, statesman and theologian, working with deftly moving fingers at the tent maker's trade. Paul felt no incongruity. He quite simply and spontaneously believed in the dignity of honest toil. Doubtless the very fact of his working at a trade gave him a certain direct contact with everyday human life and added to his effectiveness as a missionary leader.

It is important that we all have Paul's attitude of simple and straightforward respect for toil with the hand. Any toil is sacramental when it is the work of a man whose life is given in complete consecration to the service of Christ. The Spirit of Christ is to be expressed in the work of every kind of industrial activity. The man who goes into the mine is to have the light of Christ in his heart, as well as the tiny flame of the lamp he carries with him. The hand of every true toiler at right labor may be consecrated and his work a means of expressing his loyalty to Christ.

Paul the tent maker is a typical figure, even as the carpenter of Nazareth, and the truth which comes to us from this aspect of the life of Paul and his Master is the dignity of common toil.

A Decisive Message.

Paul kept telling his message as well as working at his trade. He spoke persuasively to both the Jews and the Greeks. At length Silas and Timothy, whom he left behind in Berea, joined him and encouraged by their presence, an accessoin of spiritual zeal seemed to come to him. Right vigorously and with a penetrating directness he declared the Messiahship of Jesus to the Jews. The message could not be trifled with, and when the Jews began vigorously to oppose it, Paul shook out his garment in vivid Oriental symbolism, and declaring that the responsibility of rejection was with them, went into the house of a man named Titus Justus, and began a specifically Gentile work. The ruler of the synagogue, however, accepted the gospel, and many Corinthians believed and were formally recognized as Christians by the rite of baptism. This time of crisis in his work at Corinth was characteristic of Paul and of early Christianity. The preaching was so decisive that something happened. Men could not play fast and loose with the message. They could accept it. They could reject it. But there was something about the spirit of the presentation which made it impossible to ignore it.

One of the qualities never to be lost sight of by present-day declarers of God's message is this very quality of moral decisiveness. Christianity is imperial intensively as well as extensively. It is imperial in the extent of its outreach, seeking to master the work. It is imperial in its address to every individual man and woman, addressing each with the ringing voice of a king.

The Divine Protection.

In the midst of these critical days, Paul had a vision which much encouraged him. It brought the assurance that Christ was with him, and that no harm should befall him. It laid upon him the compulsion constantly to speak out with fearless vigor.

Encouraged by this vision, Paul went on with his work. A year and a half he remained carrying on a vigorous evangelism. When the Jews brought him before the Roman authority, determined to stop his successful labors, the proconsul scornfully refused to entertain the charge.

Today men will do their best work as they come to have an experience like that which gave courage to Paul. For his vision was incidental. His conviction of the presence and protection of Christ was the essential heritage every Christian has a right to claim.

One phrase among the words Paul heard at the time when he saw his vision is particularly noteworthy. The Lord said, "I have much people in the city." In the midst of all the luxurious vice and devastating heathenism of Corinth there were people not a few the best of whose life was toward higher things, who were groping for the light, and who so belonged to Christ. They were ready for the mess ge Paul had to give. It is good to remember that before Paul ever came to Corinth, his Master was looking at every life in the city, knowing all about it and watching His own.

Back to Antioch.

At last came the time when Paul felt he must leave Corinth. Bidding farewell to those for whom he had learned to care with the warmth of his great pastoral heart, he set out for Syria. With his readiness for gracious concession when no principle was involved, and his personal appreciation of the religious value of Jewish rites, he took a vow, and shaved his head as a part of the observance. Priscilla and Aquilla accompanied him as far as Ephesus, where he paid a brief visit which was principally a promise to come there on a longer stay. Having landed at Caesarea, he went up to Jerusalem, and after a short stay there, came again to Antioch, the home city of Christian missions.—New York Christian Advocate.

THE GREAT SECRET.

Loving God is the secret which reconciles all. This is the secret of being occupied, with interest, in the things on earth, without ceasing to love the things of heaven. But, ye divided hearts, who have dramed of a compromise between heaven and earth, and have appeared tormented with fears and scruples, now know the cause of your condition: Ye fear God, but ye do not love him. Love had speedily cut the difficulty; nothing for self is its motto. Everything for God, provided God is mine. Then let him enrich or impoverish my life, let him extend or limit my activities, let him gratify or oppose my tastes; if I have my God, I have all things at once.—Alexandre R. Vinet.

A REAL BLESSING

What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

Cardui is a pure, vegetable remedy, which acts gently and naturally on the womanly system. If you are nervous, weak or sick, try Cardui. Get it at once. 'Twill help you.

At all druggists in $1.00 bottles.

DAISY FLY KILLER



placed anywhere, attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal. Cannot spill or tip over, will not soil or injure anything. Guaranteed effective. Of all dealers or sent prepaid for 20 cents.
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Established 1898



Send Your Panama and Felt Hats to Be Renovated Direct to
M. KIRSCHBAUM,
The Practical Hatter,
CHARLOTTE, N. C.
Write for Circulars

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Is paying out and investing in both Virginia and North Carolina more than it receives from these states.

New Business in Virginia in 1908
$2,147.800
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Gain in Insurance in Force in Virginia, 1908
$1,374,975
60 Per Cent. More Than the Next Largest.

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For Virginia and North Carolina.
RICHMOND, VA.

USE OUR MONEY A SNAP For LIVE AGENTS

Establish a profitable and lasting business of your own. **Be your own boss.** We furnish everything, including Sample Outfit valued at $3.50. We began with nothing; are now worth $100.000; what we did you can do; we will gladly help you. **Big Catalog, Plans and Sample Outfit now ready and ALL FREE.** Write now.
Consolidated Portrait & Frame Co.
290-10 W. Adams St., Chicago, Ill.

The Farm and Garden.

SAVING CANS, FRUITS, VEGETABLES.

Last winter I heard the great agriculturist, Dr. Knapp, address the members of the North Carolina Legislature, and the point that impressed me most was what he said of the saving of the by-products of the farm, which so many allow to go to waste. such as the grazing of pastures. and the making of milk and butter of the grass that would go to waste but for the cow, and the caring for the fruit for food in winter, as well as the surplus vegetables so often going to waste. It is to tell of a way of saving the by-products mentioned that I am writing here. It is this:

Of late years most of the syrup used in the family comes in self-sealing tin buckets, as well as many other things, one of which in general use is Cottolene. These buckets accumulate and go to the trash pile, when they are an ideal can for string beans and fruits and such. The lids being self-sealing, all one has to do is to clean them, fill with raw fruits or vegetables, pour in water till the can is filled to within half an inch of the top, cook the required time, ten minutes for each quart the can holds say twenty minutes for a half-gallon bucket, and thirty to forty minutes for the gallon can. This can be done in a wash boiler, pot or any thing that will boil water.

When first put on to boil, let the lid be on loose. This lets the gas escape, and when hot, push the lid in tight and finish cooking. When cool enough to handle, take some wax, parafine or a common candle, and with a heated piece of iron, with a sharp point, let the point pass around the seam where the lid goes in, while you hold the wax on the hot iron, which allows the wax to run into the seam, making the se l-ing doubly sure. Or, if you prefer, melt wax and pour in seam with hot spoon. The heating before pushing the lid in tight expands the air, and from without, and the can will keep as perfectly as anything you can possibly use.

The gallon can is too large for the average family to use the contents of in one day, but the nature of the vessel is such that one can take out what is wanted, put the lid on and sit upon the range till heated again, and this can be repeated till all is used. The beauty of this plan is the can costs nothing and you not only save the can from going to waste, but it holds such a liberal quantity and is so easily handled. Then if the cans or buckets are washed and dried they will be good for the second year. Any one with ordinary judgment can do the work, and it has been tried thoroughly and is a success beyond any doubt.

C. W. HUNT.

THE PARENTAGE OF YOUR CORN.

Last summer in attending the institutes in North Carolina, I visited a fine f rm near Winston, where there was a splendid growth of corn, but much of it very tall, with ears almost out of reach. I selected one plant that had two ears about midways between ground and tassel, and said to the farmer that that plant was a more typical stalk than the extra tall ones. He said: "That is the kind I select in the field." Then I told him that that was just what he did not get, for these plants growing among the tall ones were set by the pollen of the tall plants and not by their own pollen.

The way to get corn to the proper type is to plant a separate seed plot, and then as soon as the tassels show, to pull out all tassels from stalks that are too tall, and from all that make no ear, so that the pollen will be furnished by the best type of plants only. By doing this annually you can breed to a better type of corn and g eatly reduce the height without any stunting. Then breed to prolific plants. The largest crops of corn made in this country have been made in Marlboro county, South Carolina, from the Marlboro Prolific. In breeding solely for the largest ears you may get these, but will always tend to the getting of but one ear on a stalk.

I had a letter recently from a farmer in Mississippi who stated that he had been breeding Mosby Prolific corn for years for great prolificacy, but last year he got some corn of very showy ears from a neighbor who had been breeding for big ears. He planted it in the same land with his own corn, and the result was that the big ears made thirty-five bushels per acre while his own seed made 50 bushels.

Breed to an ideal plant. Take the whole plant into consideration. Breed for a stocky plant, short-jointed and leafy, with ears at a convenient distance from the ground and more than one ear on a stalk. Having gotten the tendency to make such plants well established, you can then look to the particular style of ear. A cylidrical ear, well filled at tip and butt, with close set rows on a medium-sized cob, is a good ear. But a good ear pollenized by nubbins cannot be expected to produce good ears. —Progressive Farmer.

KEEP THE MILK CLEAN.

While much is being said about clean milk in the cities and towns, it should not be forgotten that most of the milk produced is consumed on the farms where it is produced, and that for filth and disease-producing powers, it is little behind that consumed in the cities.

To have good, clean, healthful milk on the farm is not as difficult a task as to obtain it in the city, but the methods of handling the milk consumed in the farm houses are far from sanitary. To have good, healthful milk there must be a healthy, clean cow, milked with clean hands into clean vessels, and the milk must be cooled and kept where there are no means of contamination. Good, sweet milk does not come out of the same place where vegetables, butter and other such foods are kept, and clean milk vessels are not obtained by the same methods of washing as are used to procure clean kitchen or table ware.

Many an innocent babe dies a victim to carelessness or ignorance of the necessity for cleanliness in the handling of the milk it is given, and the results are charged up to teething during the summer, bowel complaint, or divine dispensation.—Progressive Farmer.

I have more confidence in Johnson's Chill and fever tonic than any medicine I have ever tried. I was sick in bed with grip and chills and fever, and one bottle of the tonic cured me in two days. My bookkeeper, a young lady, has been sick for a year, and it has her now about cured. She says she wants us to keep a good stock of it on hand at all times.
J. A. PARKER, Hinton, W. Va.

"Many, if not all, of those who attain eminence in life keep constantly before them an ideal character, adorned with virtue and excellence, which they strive to make their own."

The Farmer's Reverie

What He Thought One Night as He Sat Up Alone.

Did you ever sit down at night, Mr. Farmer, after all the folks had gone to bed, and think about the advantages of a telephone in your own home? This is a matter that will interest you seriously.

There's Mary in the next room—fast asleep. Suppose she were taken suddenly ill. You would need a doctor. The doctor lives miles away. She might die before he arrived if he didn't come in a hurry. Shouldn't you prepare to get him as soon as possible?

Suppose your barn caught fire tonight. You alone couldn't fight the flames, or get the stock safely out and protect your home from flying embers. If you and your neighbors had telephones, you could summon immediate aid.

Suppose you had a lot of produce ready for market. Do you know the current prices? If you had a telephone you could call up the commission merchant in town in the morning and get quotations before you shipped and if the market were low, you could hold on a day or so until it got better. This would be more profitable than shipping and taking chances on putting your consignment at the mercy of the merchant —or a stagnant market?

Suppose your wife wants goods from town. The weather is nasty. The roads are bad. You don't want to send the team, The telephone would be handy!

Does your wife ever get lonesome? A few minutes' chat with a neighbor over the telephone does much to enliven a woman's life on the farm.

Don't you sometimes want to send a message in a hurry? Here's where the telephone is intensely valuable.

But, you think, suppose I put in a telephone, it will do me no good; none of my neighbors have phones. The telephone company comes in at this point with a proposition including a telephone for you and the people who live in your neighborhood, besides town connection. Ask the local manager of the Belle Telephone Company in the nearest town about it, or write to "Farmers' Line Department," Southern Bell Telephone & Telegraph Co., 19 South Pryor St., Atlanta, Ga., and get a descriptive booklet.

P. P. P.

P. P. P. will purify and vitalize your blood, create a good appetite and give your whole system tone and strength.

A prominent railroad superintendent at Savannah, suffering with Malaria, Dyspepsia, and Rheumatism says: "After taking P. P. P. he never felt so well in his life, and feels as if he could live forever, if he could always get P. P. P."

If you are tired out from over-work and close confinement, take

P. P. P.

If you are feeling badly in the spring and out of sorts, take

P. P. P.

If your digestive organs need toning up, take

P. P. P.

If you suffer with headache, indigestion, debility and weakness, take

P. P. P.

If you suffer with nervous prostration, nerves unstrung and a general let down of the system, take

P. P. P.

For Blood Poison, Rheumatism, Scrofula, Old Sores, Malaria, Chronic Female Complaints, take

P. P. P.

Prickly Ash, Poke Root and Potassium.

The best blood purifier in the world.

F. V. LIPPMAN,
Savannah, - - Georgia.

YOUR MOTHER.

"Oh, I never do housework!" we heard a young girl say in a crowded car. "Mother doesn't expect me to. I keep my hands nice for practicing. Mother's used to work; she doesn't mind. I never do the dishes."

Never help the weary mother who toils early and late to keep the precious daughter in school? Never lift one finger to lighten the heavy burden of her who has never spared herself for your comfort, from the time you were a tiny, helpless infant in her arms?

And this from a well-dressed and well-appearing girl, otherwise! Ah, well, there can't be many such, we think, whose eyes are thus blinded that they can not see the marks of time on the one whose individual place could never be filled, should she be called away.

The remark was not inteded for our years; but catching it as we passed, we thought of the many, many girls who would be glad if only they had a mother to help. And so we say, appreciate your mothers, girls, while you have them; for when you are older and wiser, you will realize that there is nobody in the world like mother.—Selected.

Keep humble. Lambs, not lions; doves, not eagles; vines, not oaks, are the emblems of the saved of the Lord. Dives, in his lifetime has his good things, but Lazarus his evil. Afterward Lazarus is comforted and the rich man is tormented. Joseph has the prison and Potiphar the palace; Daniel the captivity and Nebuchadnezzar the crown, till God adjusts earth's troubles and rights earth's wrongs in his own good time.—Selected.

$5000 a Word!

For the familiar sign, seen at almost every railroad crossing---"Stop, Look, Listen"---the originator was awarded $15,000---$5,000 a word! Pretty good money, you say? But that sign has saved the railroads millions of dollars in fines. **It pays to get a good thing, even though you may have to pay a little more for it than the "just as good" at a smaller cost.** Always

Stop! Look!! Listen!!!

Not for the cars only, but for all things, at all times. **When buying a Piano never be too hasty. Stop!** And consider. See that all its merit does not stand in its outward appearance---that its finish does not overshadow its quality in tone and durability. **Look!** See that it bears the name of "Chas. M. Stieff" and insure the best in Piano manufacture. **Listen!** To the exquisite harmony of the Stieff's tone. And the feature of it all is, the longer you consider, the more you look, the longer you listen, the more fully you become convinced that the Stieff is the best Piano before the public today.

CHAS. M. STIEFF
Manufacturer
Southern Wareroom
5 West Trade St.
CHARLOTTE, N. C.
C. H. WILMOTH, Mgr.

(Mention this paper)

TASKS FOR THE LITTLE ONES.

There are numbers of small jobs around the house that boys and girls can do. Fathers and mothers should insist on these little things being done by the children. It helps the children to have something to do. It trains them to do bigger and better work later on in life. Parents who through mistaken kindness do not insist on their children taking some part in the work of the household are doing their offspring no service. They are in fact injuring them.—Selected.

Our Dead.

.."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above also applies to Tributes of Respect.

Sherrill.— Mrs. Margaret Sherrill was born October 9, 1825, and departed this life May 29, 1909.

She was the widow of the late Enos Sherrill, of Sherrill's Ford, and mother of W. M. Sherrill, a steward in our church here in Lincolnton. Her last days were spent in his home in great affliction, being a great sufferer and an invalid for four or five years prior to her release. She professed faith in Christ in early life and united herself with the Baptist church, which relation she held till the end came.

"Borne by angels on their wings,
Far from earth the spirit flies,
Finds her God and sits and sings,
Triumphing in Paradise."

F. L. TOWNSEND.

Fullbright.—Calvin J. Fullbright was born February 12, 1873, and died July 5th, 1909, aged 36 years, four months and 23 days.

Brother Fullbright was taken suddenly by the dreadful disease cholera morbus, and after suffering intensely for about two days, passed into the great beyond.

He was for something like 16 years, a member of the M. E. Church, South, at Friendshpi, on the Connelly Springs charge, and was laid to rest in the cemetery at that place. In spite of the inclement weather many people attended the funeral conducted by his pastor, assisted by Revs. H. C. Smith and D. W. Lowman.

May those who mourn his departure, especially the wife and child, be comforted by Him who does all things well.

JAS. F. MOSER.

Mast.—Miss Mamie Lee, daughter of Mr. and Mrs. N. L. Mast, departed this life July 2, 1909, aged 18 years, 4 months and 26 days.

Miss Mamie was a model girl in every way. Being the eldest child, and having a domestic turn of mind, she took great delight in managing and doing the work in the home, relieving her mother, whose health had partially failed. For more than a year she was failing in health but would not give up till death came. Then contrasting her home and possessions here with her interest in the saints rest in light, she said to her mother and friends, it is not good to stay here—it is better to depart and be present with the Savior. Miss Mamie professed religion and joined the M. E. Church, South, at Henson's Chapel when but a small girl, to which she was always faithful and devoted. She leaves a father and mother, two brothers and one sister, with a larg ecircle of relatives and friends to mourn their loss. The funeral was conducted at Henson's Chapel and her body laid to rest in the presence of a large concourse of people. May God's richest blessings rest on the loved ones.

T. E. WEAVER.

McMurry.—Sister Elizabeth McMurry, nee Jenkins, wife of J. W. McMurry, was born a few miles west of Shelby in Cleveland county, N. C., December 20th, 1831, and died in Shelby, N. C., Juy 10th, 1909.

She was converted and joined the Methodist church when quite young, at old Poplar Springs. Here she attended church regularly and was faithful to the trusts committed to her care.

Finally this church went down and her membership was transferred to Sharon, where she held church relation until death.

She was married to John W. McMurry, November 23d, 1847. Unto them were born ten children; eight sons and two daughters. Four of these preceded her to the spirit land.

She was in failing health for eighteen years, and hence was deprived of church privileges. Though a sufferer for years, she endured it with Christian patience, looking for better things in the sweet by and by.

She leaves a husband eighty-four years of age who is feeble and can't remain long. Also six children, twenty-two grand children and eighteen great grand children to mourn their loss. But their loss is her gain.

E. N. CROWDER.

An Appreciation.

Miss Hortense Rhea was born near King's Mountain, N. C., August 1, 1871, and died in the home of her mother May 12, 1909. She was a daughter of Robert A. and Mary Rhea, for many years a prominent and honored family of Cleveland county.

Of the many traits of character which adorned her noble and eminently useful life I shall make mention of three.

First, an unfailing cheerfulness. Wherever she went the effect was like that of the sun in the month of May. Having been her pastor for two years I had an opportuninty of observing her conduct under different circumstances. Never physically strong, she persistently refused to burden others with a tale of her sufferings, preferring rather to endure silently and patiently. The result was that her friends very largely forgot that she was a great sufferer and instinctively turned to her for sympathy and encouragement when their sky was beclouded. Living the optimistic life, she was able to bring into every heart which she touched an indefinable something which had in it a power to upraise, to clarify vision and fix and fasten determination.

The second thing conspicuous in this life was a well-informed mind. Born and reared in that terrible time following the civil war she was deprived of a college education, but she was richly endowed by nature and the extraordinary mental powers were not allowed to shrivel and die. From childhood she showed great fondness for books, and until the day of her death did not find herself too busy to read many of the best books and magazines. This enabled her to move with ease among all classes .

Third, an intnense love for and beautiful devotion to her Lord and His church. Her Christian character towered heavenward like some mighty oak of the forest. It filled with its perfume the whole community as does the fragrance of the wild rose the hillside on which it blooms. She joined the Sunday school in the tender years of childhood and never lost her interest in the great work. She was closely identified with the El Bethel Sunday school throughout the thirty-eight years either as pupil, teacher or superintendent. Into this last-named position she brought such intelligence, faith and consecration that the school flourished as it has seldom done in its history. Her membership in the church dates from her fifteenth year. When the writer was appointed to the charge in 1902 an Epworth League was soon organized and Miss Hortense became active in its work and was president of the League at her death. The coming of the messenger was unannounced—like a thief in the night but he found her busy. She was taking the liveliest interest in the approaching Children's Day exercises for the success of which she was largely responsible. At the close of a particularly strenuous day she retired without any complaint of illness, but sometime during the night watches the angel of death rushed from the unseen world and summoned her spirit into the presence of her God. When the day dawned her loved ones found that she was gone.

We shall hardly see her like again but we shall see her! "Blessed are those servants whom the Lord when he cometh shall find watching;. . . . If he shall come in the second watch or come in the third watch, and find them so, blessed are those servants."

J. F. ARMSTRONG.

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Quarterly Meetings

ASHEVILLE DISTRICT. Third Round.
D. ATKINS, P. E., WEAVERVILLE, N. C.
Fairview, Bethany, July 31-August 1
Hot Springs, Antioch, August 6-7-8
Marshall Valley Union, August 14-15

CHARLOTTE DISTRICT. Third Round
H. K. BOYER, P. E., CHARLOTTE, N. C.
Derita, Pleasant Grove, July 31-August 1
Chadwick, Seversville, August 1
Waxhaw, Pleasant Grove, August 7-8
Pineville, Marvin, August 14-15
Mount Zion, August 22-23
Tryon Street, August 29

FRANKLIN DISTRICT. Third Round
R. M. TAYLOR, P. E., FRANKLIN, N. C.
Whittier, August 7-8

GREENSBORO DISTRICT. Third Round
W. R. WARE, P. E., GREENSBORO, N. C.
Asheboro Circuit, Union, July 29-30
Coleridge Circuit, Mt. Zion, July 31-August 1
Asheboro Station, August 1-2
Randleman, August 1-2
Wentworth, Wentworth, August 7-8
Randleman and Naomi, August 14-15
Asheboro Station, August 15-16

MORGANTON DISTRICT. Third Round
R. M. HOYLE, P. E.
Bakersville, Bakersville, July 31-August 1
Hartland, August 4
Table Rock, August 7-8
Morganton Circuit, August 11
Morganton Station, August 14-15

MT. AIRY DISTRICT. Third Round
W. M. BAGBY, P. E., MONTEZUMA, N. C.
Jefferson, Orion, July 30-August 1

SALISBURY DISTRICT. Third Round
J. C. ROWE, P. E., SALISBURY, N. C.
Concord Circuit, Bogers, July 31-August 1
Bethel, Camp Meeting, August 6-8

SHELBY DISTRICT. Third Round
C. F, SHERRILL, P. E., SHELBY, N. C.
Stanly, Iron Station, July 31-August 1
Lowesville, Snow Hill, August 1-2
Belwood, Lawndale, August 7-8
Polkville, Casar, August 8-9

Fourth Round in Part
Shelby Circuit, Sharon, August 14-15
Shelby Station, August 15-16
El Bethel, August 21-22
King's Mountain, August 21-22
Crouse, Lander's Chapel, August 28-29
Cherryville, August 29-30
Main Street, Gastonia, September 4-5
Ozark, Gastonia, September 4-5
Lincoln Circuit, Trinity, September 11-12
Lincolnton Station, September 11-12
Lowesville, Salem, September 18-19
Mt. Holly, River Bend, September 19-20
South Fork Circuit, Camp Meeting at Wesley Chapel, Sept. 24-28
Bessemer City, October 2-3
Franklin Avenue October 2-3
Belwood, Kadesh, October 9-10
Lowell October 16-17
McAdenville, October 16-17

STATESVILLE DISTRICT. Third Round
JNO. N. HUGGINS, P. E., STATESVILLE
Hickory Station, July 28-29
Lenoir Circuit, Harpers, July 31-August 1
Lenoir Station, August 1-2
Rock Springs, Camp Ground, August 7-8
Catawba, Ball's Creek, August 21-22

WAYNESVILLE DISTRICT. 3rd Round
REV. W. H. WILLIS, P. E., WAYNESVILLE
North Haywood, Teagues, July 31-August 1
Spring Creek, Poplar Gap, August 7-8
Haywood, Davis, August 14-15

District Conference Directory
Franklin, at Hayesville, July 29-August 1

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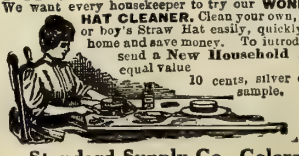
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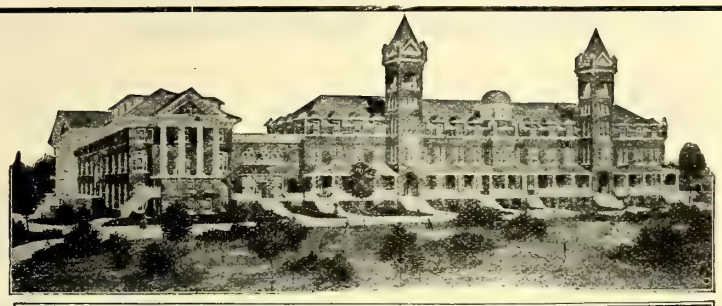
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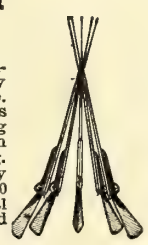
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By the same on June 2d, 1909, at the Methodist church in Morganton, Mr. Joseph R. Clodfelter to Miss Josephine H. Conn, both of Morganton, N. C.

By the same, on July 15th, 1909, at the residence of the bride's parents, Mr. Richard Boger to Miss Camille Claywell, daughter of Mr. R. T. Claywell, both of Morganton, N. C.

On July 13th, 1909, at the residence of the bride's father, Mr. H. F. Kistler, at Connelly Springs, N. C., Mr. M. Lail and Miss Tessie Kistler, Rev. J. F. Moser, officiating.

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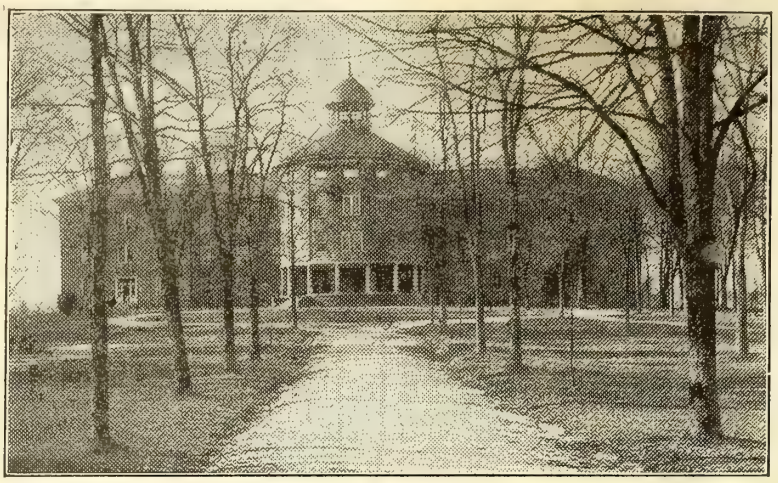
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—Ecclesiastes 10, 10

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ESTABLISHED 1855. GREENSBORO, N. C., AUGUST 5, 1909. VOL. LIV.---NO. 30.

NOTE AND COMMENT

The story by Mr. Sheldon reprinted in our Christian Life department from the Sunday School Magazine, should be carefully read by every one who has not already had the opportunity of reading it. It sets forth without exaggeration a state of things which now confronts every pastor in city or large town, and which really makes the problem of all problems. The tendency to multiply social organizations and to side-track church duties and privileges for the sake of social and secular demands is one of the most serious phases of our modern life. Unless this can be successfully overcome, another generation is likely to find some of our larger congregations stranded. Where the present generation stops and debates as between duty and pleasure another will say, "Let us eat, drink and be merry," and will utterly ignore the claims of church and religion.

* * * * *

Let the reader be sure to look up the article in another column by James Mudge, D. D., on "The Life Beyond." There is all too little of this class of literature to be found in present-day periodicals. The age is material, and so many who are classed as among God's people do not seem like the saints of old to be "looking for a city that hath foundations, whose builder and maker is God." They do not seem willing to confess that they are "strangers and pilgrims on the earth," nor do their lives declare plainly that they seek a country, as did the lives of the patriarchs to whom Paul refers as eminent examples of faith in God. A material age loses sight of the loftiest sentiments of religion and fails to allow its devotees the real comfort which the heart would otherwise yearn for. Like Moses we should faithfully proclaim that we are journeying to a land of promise, and earnestly invite others to journey with us.

* * * * *

We had thought it perhaps wisest not to advertise poor old Dr. Eliot's doty infidelity, but lest we be charged with indifference to a current event of more than national importance we beg to be allowed to express our profound sympathy for a man, otherwise brilliant, who is so unfortunate as to have missed the greatest attainment in life, that of a personal knowledge of Jesus Christ as the Savior of men. If old Dr. Eliot, whom the country honors for scholarship, had believed in Jesus Christ as a divine Savior and humbly admitted Him into his life, he would not now be looking for a new religion, but would be commending the only name under heaven given among men whereby men may be saved. It is no wonder that a man who has lived in the atmosphere of Unitarianism should prophecy that the world will have yet a new religion. If the Christian religion had nothing more for men than is offered in a mere system of ethics, it would have been supplanted more than a thousand years ago. Let no one be uneasy about Dr. Eliot's pronouncements, but let them pray that he may yet have a Damascus experience in which the scales may fall from his eyes and the light of a blessed experience kindle his soul.

* * * * *

As an answer to the surprising utterances of Dr. Eliot, the New York Christian Advocate very aptly quotes the following:

"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him (Luke 10, 21-22)'"

Proceeding to discuss the strange utterances of this modern prophet, Dr. Buckley says:

"The place honored by this prophetic glance into the remaining years of the twentieth century is the Harvard Summer School of Theology, largely, we suppose, consisting of neophytes. Into their brains and hearts he has sent the fog of uncertainty, the mist of unreliability, and the clouds of instability.

"Andover Theological Seminary, to the great regret of the more evangelical ministers and members in the Congregational collection of churches, has recently been transferred to Cambridge and there placed in an atmosphere enveloping and penerating. Great efforts are being made to attract students to the Harvard Summer School of Theology, to the original Theological Seminary connected with that institution, and to the Andover Foundation. That the president emeritus of Harvard University should take this opportunity and place to attempt to demonstrate that religion is "not fixed but fluent," and both by assertion and intimation to create the conviction that it is not a special revelation from God to man, is to advertise that this is no place for spiritually minded young men to seek a theological education, if not a dangerous center of learning for the education of the sons of parents who sing or say in sincerity:

"Faith of our fathers! living still, * * *
We will be true to thee till death."

* * * * *

Is it not true that there seems at present a mighty effort to discredit Christianity by a combination of intellectual forces. Somehow it has come to pass that our educational institutions, under the spacious plea of freedom of thought, are turning out a generation of intellectual bigots, tolerant of everything except the claims of a supernatural religion revealed from heaven. Richly endowed institutions, responsible to no one are herding the young men of the country in so-called Summer Schools of Theology to unsettle their faith and send them forth to preach a gospel of doubt. We dislike to feel constrained to write this, but we believe duty demands it. The only hope for our young men attending these schools is in the fact of their having been soundly converted and in being hard-headed enough to continue to think for themselves. Even then the influence of utterances like those of Dr. Eliot and others is anything but edifying. A genuine school of the prophets is helpful, but all summer schools are not schools of the prophets.

* * * * *

There is now going on in the Federal Court at Asheville the trial of a noted case which has been in the courts for more than a dozen years. It looks now as if children born since this case began, may yet sit as jurymen in the case. The public is justly inquiring these days why it takes so long a time for our courts to find out all about a case and bring it to a close so as to give justice to the guilty or set at liberty any who may otherwise suffer injustice. In this connection it will be interesting to quote what Justice David J. Brewer, of the United States Supreme Court has to say on this point:

"Much criticism is made today of the courts, their delays and cost of litigation. No judge ought to object to any honest and fair criticism.

"It is undoubtedly true that there is cumbersomeness in our legal procedure which has resulted in great delays, much expense, and sometimes injustice; and there is no duty more imperative upon the bar and bench than to do what they can to simplify matters, and put technicalities out of the way, and see to it that substantial justice is administered. No one appreciates this any more fully than the judges of our higher courts, and yet it must be confessed that some of them are responsible for not a little delay.

"Our present president, having had experience as Solicitor-General and as a judge of one of our higher Federal courts, will, I am sure, give much attention to the subject.

"Taking as sometimes happens, four to six weeks to empanel a jury is an outrage. The reversing of a judgment by an appellate court on the ground of a mere technicality when substantial justice has been administered, is another outrage."

* * * * *

The drug habit is far more prevalent and destructive in this country than most people are willing to admit. A case coming under our observation recently caused us to reflect more seriously than ever before as to the obligation of those in authority on this question. The case is this: In a certain county in this state a man and his wife and baby were admitted to the county home, the woman being adjudged physically incapable of taking care of herself and the child, and the man being unable to make a support and care for the family besides. It appears that the woman was badly addicted to the morphine habit and the authorities made no effort to cure her, but allowed the husband to work here and there and by so doing secure means to purchase her supply of the drug. The family was afterward discharged and the husband during the present year has worked a crop, making it a rule to walk two miles three times during the week to purchase the woman's supply of the drug. These trips have been made in the evening after coming in tired and worn out physically with the day's work. The tax on this poor man is about one dollar per week, and many times the drug is bought with what should be expended for bread.

Can there be worse slavery than this? And is there no remedy for such a state of things? Does not the public owe it to these unfortunate victims to stop the indiscriminate sale of such drugs, and give these ignorant people a chance by cutting off the supply? This is but one case; we are told that such cases are numerous in all parts of the country.

* * * * *

Referring to the use of dangerous drugs, the Pittsburg Christian Advocate says:

"In spite of the information hitherto disseminated concerning the dangerous character of the three drugs which have come into common use in recent years, acetanilid, antipyrin and phenacetin, and notwithstanding the effect of the pure-food-and-drug laws in restricting the sale of these compounds, and though medical practitioners are not employing them as remedies to the same extent as formerly, yet the agricultural department, as the result of recently conducted investigations, is constrained to issue another warning to the general public against their use except under careful and reliable medical advice. Four hundred physicians who responded to circular letters sent out from the department reported two thousand cases of poisoning from the three drugs. One important element of danger consists in the fact that the use of the drug is likely to become a habit, and the habit leads to increase in the size of doses in order to insure the relief which the smaller dose effects at first. This is specially true when the drug is employed to relieve severe pain, and the most common cases are those suffering from headache. All remedies containing any one of these agencies, which are acknowledged to have some curative value, should be used with great caution and under trustworthy medical counsel."

Confidence in the word of God and in the truths of religion are almost exactly proportional to the fidelity with which duty is done. When interest in progress, in piety is lost, when prayer is neglected and there is wandering into sin, then will begin to be darkness and doubt. Should one be so unhappy as to get into such a state, he should not waste his time in trying to reason himself back into belief again, but the effectual way is to return to duty. He should come to God and confess his wanderings and submit his heart to be inclined unto God. If he does this light for the intellect and peace for the heart will come back together.—Selected.

North Carolina Christian Advocate

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DEDICATION AT THOMASVILLE.

To a congregation that has toiled and sacrificed for years to build a house for the Lord, the day of dedication is no ordinary day. To them it is a day of all days. Such a day was enjoyed by our congregation at Thomasville last Sunday when their beautiful new house of worship was solemnly set apart for the worship of Almighty God, Bishop James Atkins, of Waynesville, preaching the sermon and conducting the dedicatory service.

The day dawned bright and cheery, and at 9:30 o'clock the spacious auditorium and Sunday school annex were thrown open to a happy throng of children and older people composing the Sunday school, under the superintendency of Mr. Chas. F. Lambeth, who, young, bright and alert, seems to have everything in as perfect order as if under military organization. Notwithstanding this was dedication day and the second Sunday that the Sunday school has occupied the new quarters, there were evidences that before many moons there will be a call for enlargement, especially in the infant department. The fact is that Methodism must everywhere plan big houses and project things on a very large scale if we keep in position to take care of all that comes our way.

Besides the main auditorium, which will seat some six or seven hundred, there is a large Sunday school annex which, with the twelve or fourteen classrooms, can all be thrown into one great auditorium. This will give a total seating capacity, in plain view and hearing of the speaker, of some 1,000 to 1,200. This space was pretty well filled with the congregation gathered at 11 o'clock to hear the Bishop's sermon and witness and join in the dedicatory service.

There were present as visiting ministers: Rev. Dr. F. H. Wood, of Trinity; Rev. W. A. Lambeth, of Walkertown, and Rev. H. M. Blair, of Greensboro, The Bishop was assisted in the service by Rev. Dr. Wood and Rev. H. M. Blair, the former reading the first scripture lesson and the latter leading the congregation in the opening prayer.

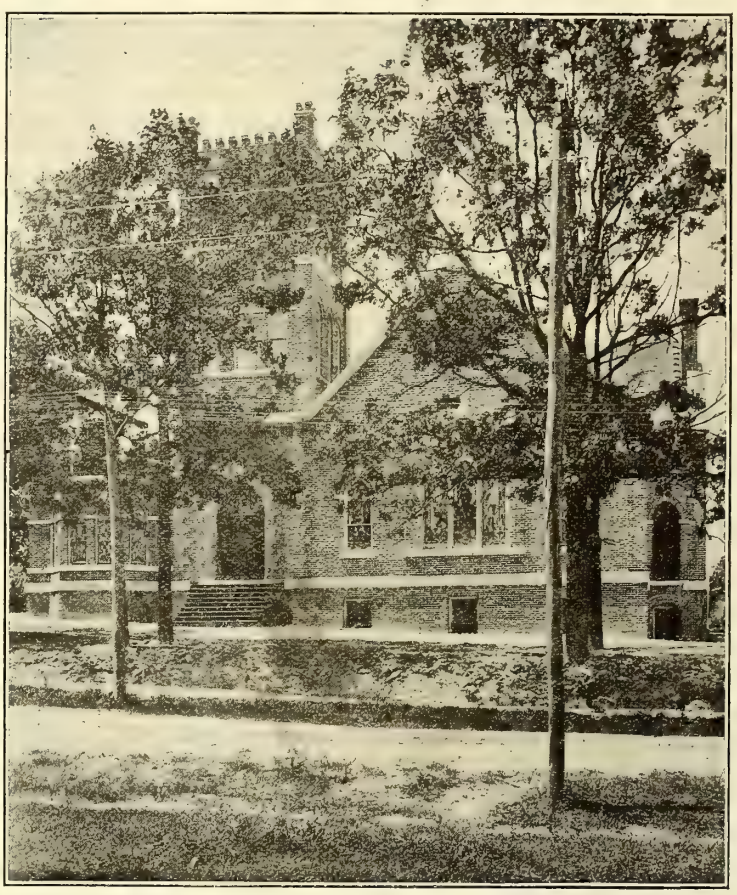
The house was presented for dedication by the officers, as follows: Messrs. F. S. Lambeth, J. T. Cramer, Dr. C. A. Julian, J. W. Lambeth, J. A. Green, C. E. Godwin, R. L. Lambeth, M. E. Bishop, J R. Myres and J. H. Lambeth.

Bishop Atkins preached a most appropriate and interesting sermon from John 21, 15-19. By the study of this incident he led the great congregation step by step to the culminating thought of the supremacy of divine love in the heart of the true disciple of the Lord Jesus Christ.

The music of the choir was one of the most attractive features of the service. Be it said to their credit they had not prepared an over-doing program of sepcial music, but all was in the best of taste and in keeping with the occasion. Specially attractive features of the music were a beautiful anthem, "I will praise Thee," rendered by the whole choir, a duet by Mrs. C. F. Boggs and Mrs. J. F. Hayden, and a solo, "The Lord is my Shepherd," by Miss Ella Lambeth. All the music was good and the congregation entered right heartily into the singing of the hymns.

An improvement in the architectural construction of the building was observed in connection with the choir. The platform is arranged entirely apart from and to one side of the pulpit, so that there can be no necessity for even the members of the choir to look into the preacher's back during the service.

The total cost of this beautiful church is something near $15,000. It is almost a marvelous thing that such an elaborate structure should have been secured for this amount, and more marvelous that at the day of dedication there was no necessity for the usual strenuous effort to bring up a deficit on the building fund. The building, a thing of beauty, and a real joy to all, was not only complete, but free from debt and ready to be offered to the Lord. It is no reflection on the other faithful men concerned to say that this is due to the remarkable tact of Rev. Parker Holmes, the pastor, more than to any one else. He is serving his third year as pastor, and during the whole pastorate he has wisely planned and faithfully executed with the view of bringing about this happy consummation. In it he has been faithfully seconded by his building committee, composed of J. W. Lambeth, J. A. Green, G. H. Yow, and F. S. Lambeth; also a loyal congregation that has responded to his constant rally with little or no sign of disaffection at any time. This all seems the more marvelous when we recall that the work has been done in the midst of the financial depression.



NEW METHODIST CHURCH AT THOMASVILLE.
(Front View.)

Only a few years ago our church at Thomasville was a little struggling station, paying the pastor $500 to $600. Now it takes a place among our foremost appointments, with a salary of $1,200, and will no doubt be among the very strongest charges in the conference from this time forward. No little of this is due to the wise and faithful work of Brother Holmes. There are, as is always the case, a few laymen whose zeal and self-sacrifice were such as to make them worthy of special mention, but Brother Holmes has succeeded in handling the situation with such consummate skill that it would hardly be fair to put one above another. The building of this house was the enterprise of the whole congregation and their record of faithful co-operation is one of great credit to all.

REV. JOHN J. LAFFERTY, D. D.

By an oversight we failed last week to insert the notice of the death of this well-known editor, which occurred at his home in Virginia on Friday, July 23. Dr. Lafferty was, for many years, perhaps the most versatile religious journalist in Southern Methodism. He was not only one of the best informed men of his time, but he was possessed of a captivating style of expression all his own which made the old Richmond Christian Advocate the most popular publication in the Southern Methodist church. He was, moreover, endowed with a masterly wit which gave him the key to the situation before any audience as a lecturer, and well did he use this in enforcing lessons of truth from which many of his hearers would otherwise have turned away. His like will not be seen again, and his death removes from the church a conspicuous figure, the whole church feeling it as a distinct loss, for he was greatly admired.

THE CHILDREN'S HOME.

We begin this week a regular Children's Home Department conducted by Superintendent Hayes. There will be universal delight at the announcement that we can rely upon the opening of this institution by the first of September. A thrill such as has never before been experienced by our denomination in Western North Carolina will be felt to the remotest bounds of our conference and will be shared by the most obscure congregations. Everybody will be glad to feel that we have at last undertaken the care of our own helpless ones.

We feel that it is peculiarly fortunate for us that our next fifth Sunday will come on August 29th, just before the opening of the home, and in time to make it a great rally day for the home. To be sure every Sunday school, Epworth League, and in fact every organization connected with the church, will vie with each other in making this fifth Sunday a day never to be forgotten in practical and substantial expression of interest in the Home. Let us begin in time to agitate and organize for the greatest rally ever known on the fifth Sunday in August, so that the report may fill columns in the Advocate the following week. Somehow we feel confident that this fifth Sunday will furnish a demonstration of the genuine heart devotion of our people to this movement.

In the first place, we suggest that the cash offering on this fifth Sunday be in keeping with our generous feeling toward this most humanitarian enterprise. We want, moreover, to see it large and liberal enough to be a prophecy of the enthusiastic support which we intend to give the Home in the years to come. To this end we exhort every Sunday school superintendent and teacher to begin next Sunday to organize for securing a contribution in cash from every scholar, and for making it as large as possible. Let no officer or teacher defeat the movement by suggesting an insignificant amount as a minimum. On the other hand, let them not contribute to defeat by despising the small gifts. The idea is to organize with the view of securing the largest possible gift from each member of the school.

Again, we trust that the suggestion of Superintendent Hayes that there be contributions in kind receive the careful consideration of all. Let it be understood that this call of the superintendent is not for worn-out or cast-off articles, but for such as can be used in making the home both attractive and comfortable. There are many of the readers of the Advocate who, if they will get in correspondence with Superintendent Hayes, we have no doubt can help very much without having to raise any cash at all. Let all such begin their correspondence at once, so that everything may be in readiness by the first of September, and we may rejoice in the auspicious opening of this institution for which many have long prayed. We have no doubt it will yet prove the greatest inspiration of our work in the home land.

DEATH OF REV. F. D. SWINDELL, D. D.

Many of our readers have heard with deep regret of the death of Rev. Dr. Fred. D. Swindell, which occurred at Beaufort on Friday morning, July 30th. Dr. Swindell left his home in Kinston several days ago, for a stay at Beaufort with the hope of building up his health, which had not been good for some time. The night before his death, in company with his two sons, he had gone out on the sound for a fishing trip during which he complained somewhat, but returned and retired for the night without further complaint. At about 3

o'clock in the morning his wife discovered that there was something wrong, when, on arousing their sons, it was found that he had been dead for some time.

Dr. Swindell was well known by many of our readers. Before the organization of the Western North Carolina Conference he served a number of charges in this territory and was quite popular. He was for many years one of the leaders of Methodism in the State, and was for many years a member of the Board of Missions of the Methodist Episcopal Church, South.

He was for some years corresponding editor of the North Carolina Christian Advocate, and was a writer of marked ability.

Rev. Frederick D. Swindell was born in Hyde county November 16, 1846. He was a son of Leroy M. and Charity Swindell. He was converted at Soule church, Hyde county, in 1866; licensed to preached at Fairfield in the spring of 1870. He was admitted into the North Carolina Conference in December, 1871.

He leaves a wife and two sons, Mr. Fred. D. Swindell, an attorney, and Dr. Charles Swindell, a physician, both of Newbern, N. C. May great comfort be given to the bereaved ones.

NOTES AND PERSONALS.

—Rev. F. L. Townsend, of Lincolnton, has been preaching during the last week at Reepsville.

—Rev. J. M. Downum has been teaching in the Appalachian Training School at Boone this summer.

—Rev. T. F. Marr, presiding elder of the Winston district, has been spending a while visiting in the mountain section.

—Rev. J. B. Craven, of the faculty of Davenport College, preached in Central church, Concord, last Sunday morning.

—Rev. T. A. Sikes, of the North Carolina Conference, filled the pulpit of Central church, Monroe, last Sunday.

—Rev. A. S. Raper, of East Greensboro circuit, assisted Rev. A. L. Aycock, of Wentworth circuit, in revival services at Bethlehem last week.

—Rev. D. H. Comann has been preaching during the last week for the people at Pine Grove, on the Albemarle circuit. Rev. J. T. Stover is pastor.

—Dr. Smoot, of Concord, has been very ill at the Stokes-Whitehead Sanitarium in Salisbury for a few days. We are glad to report his condition as improving.

—Prof. Jos. E. Avent, superintendent of the Morganton graded schools for the past several years, has been elected superintendent of the graded schools at Goldsboro.

—Rev. J. A. Bowles, the pastor, reports a great revival meeting in progress at Muir's Chapel, under the leadership of Rev. E. C. Glenn. The latest reports indicate very large results.

—Rev. C. L. Padgitt, of the Southern Commercial Schools, filled the appointment of Rev. H. C. Byrum last Sunday morning and afternoon, preaching at Kernersville in the morning and at Bunker Hill in the afternoon.

—The meeting closed at Pleasant Garden on Friday evening of last week. Rev. R. A. Taylor, the pastor reports 38 professions and ten accessions to the church, eight on profession of faith. This week he is conducting a meeting at Rehobeth.

—Rev. L. T. Hendren, of Stokesdale circuit, reports a very successful meeting closed on Sunday night, July 25th, at Gl ncoe, on that charge. There were thirty conversions and twenty-one accessions to the church, besides the church greatly revived.

—Mr. John W. Guy, of Stony Point, recently sorely bereaved by the death of his wife, wishes us in his behalf to thank the people of his community for their kindness to him during his wife's sickness.

—We regret to learn that Rev. J. B. Carpenter has found it necessary to relinquish his work at Ozark, Gastonia, on account of his health. Brother Carpenter is one of our most valuable men and we shall hope to see him able to resume work again soon.

—Mr. Robert B. Miller, of Shelby, was a welcome caller at the Advocate office on Friday of last week. Brother Miller is one of our enthusiastic and wide-awake laymen whose love for the Master is manifest in his self-sacrificing loyalty to His church.

—Rev. J. Ed. Thompson pastor of Washington Street church, High Point has been granted a leave of absence for one month and will spend the time visiting relatives in Oklahoma, Arkansas and Texas. Brother Thompson says that he has never missed a conference of any sort since he entered the itinerancy, and that this is his first vacation.

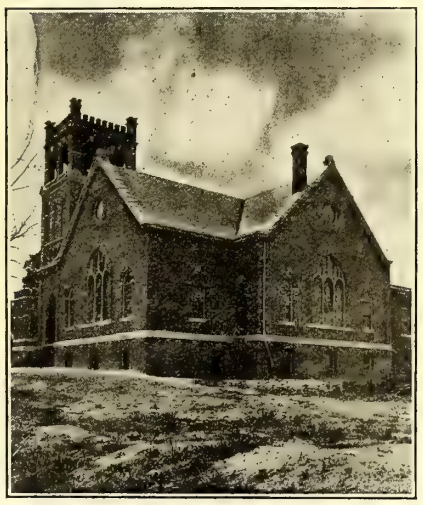
—Just as we go to press a card from Rev. R. S. Satterfield announces the death of his brother, Mr. James Satterfield, which occurred at his home in Mount Airy on Tuesday morning, at 1 o'clock. The funeral was held at Salem church on Tuesday afternoon.

—Mrs. Sophronia Chambers Lance, mother of Revs. C. M. and H. E. Lance, of the North Caroline Conference, died at her home near Asheville on Thursday, July 29th. She had been in failing health for some time, though the immediate cause of her death is not known.

—Rev. Dr. L. L. Nash, of the North Carolina Conference, who has been making his home in this city since he was compelled to give up his work, we are glad to report, is greatly improved in health. Last Sunday he filled the pulpit of West Market Street church in the absence of the pastor, who is away on a short vacation.

—Rev. George F. Smith, of the North Carolina Conference, and pastor of our church in Wilson, spent a few hours in the city last week, returning from a visit to his father in Davidson county. He made the Advocate office a pleasant call. Brother Smith always finds a welcome in Greensboro where he spent some of his first years in the ministry as pastor of Centenary church.

—Rev. J. H. Barnhardt, our pastor at Waynesville, reports his charge in very satisfactory shape. They are spending about $700 on the improvement of their church. While they are touching up the old church and making it comfortable and attractive, they do not abandon the idea of a new church in the near future. The town is full of visitors, many of whom attend the Methodist church.



THOMASVILLE CHURCH.—Side View.

—Rev. W R. Ware returned this week from a visit to practically all the charges in Randolph county. He makes a very hopeful report of the work of the church in that region. On last Sunday he dedicated a new church at Zion, on the Coleridge circuit.. Rev. R. L. Fruit is the pastor. Brother Fruit recently closed a good meeting at Rehobeth on that circuit, in which there were good results.

—We are indebted to Rev. J. E. Abernethy, pastor of Centenary church, Winston, for a report of the results of work in the various Methodist charges in that city for the year. The total number of accessions to the church in all the charges from January 1st, to August 1st, is as follows: Centenary, 104; Burkhead, 82; Grace, 56; Southside and Salem, 50; total, 292. Of these 80 have been received by certificate and 212 on profession of faith, 69 of whom were converted in the Torrey meeting. This is an exceedingly gratifying report and shows that Methodism is alive in the Twin-City, and that our churches are served by faithful and aggressive pastors.

—Dr. J. M. Matthews has been elected instructor in the department of History at Trinity College. Dr. Mathews is a graduate of Johns Hopkins where he received his A. B. degree in 1906. He then entered the graduate school of History and Political Science and continued in residence for three years. During the past year he held the Fellowship in Political Science, and received the degree of Doctor of Philosophy in June. For his years Dr. Mathews is a man of unusual attainment and promise. Among his published works are The Legislative and Judicial History of the Fifteenth Amendment, in the Johns Hopkins Press, and Duguit's Political Theory in the Political Science Quarterly. During his academic course, Dr. Mathews has been identified with religious and educational work in Baltimore. Trinity is fortunate in securing his services.

—Our good friend, Rev. W. A. Newell, pastor of Tryon and Saluda, surprised us and perhaps many more of his friends by getting married on last Monday morning at Asheville. The Charlotte Observer announces that on Monday morning at 11 o'clock at Central church, Asheville, he was married to Miss Bertha Payne, of Chicago, the ceremony being perfomed by Rev. Gilbert T. Rowe. The special further says: "The wedding was a very quiet affair. Immediately after the ceremony Mrs. Erskine, of Tryon, sister of the bride, entertained a select company of friends at The Manor in honor of the newly wedded couple. Mr. and Mrs. Newell will spend their honeymoon on a camping trip in Mitchell and Watauga counties. The bride has been a member of the faculty of the University of Chicago, and is both beautiful and cultured." We offer our hearty congratulations, and wish for Brother Newell and his bride a very happy and useful life.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

OPEN THE DOOR.

"Open the door for the children,
Tenderly gather them in,
In from the highways and hedges,
In from the places of sin.
Some are so young and so helpless,
Some are so hungry and cold.
Open the door for the children,
And gather them into the fold."

FALLING INTO LINE.

All the other leading religious denominations and various fraternal orders in North Carolina have led the way in meeting their obligations to take proper care of their homeless and destitute children. Now Western North Carolina Methodism has fallen into line. Thank God!

GIVE US A HOUSE-WARMING.

The cottages that are being prepared for temporary occupancy will be ready for use not later than September 1st. The children are ready too. We venture to suggest that our friends throughout the conference give us a genuine, old-fashioned house-warming on the date named. Come if you can. But be sure to send your presents.

WHAT WE NEED.

It is easier to tell what we do not need. We do not need a cooking range or utensils—kind friends have secured these for us.

But we need everything else necessary in a family where there are many children. Our most pressing needs are:

Bed linen and bed covering.
Table linen.
Towels.
Provisions of all kinds.
Several good milch cows.

ALL CAN HELP.

Individuals, women's organizations, children's organizations, Sunday schools, Epworth Leagues—let everybody lend a hand. Write us what we may expect from you, and we will check it off our list and give notice in the Advocate.

SHIPMENTS.

In our next issue we will give full instructions about shipments to the Home.

An old Scotch woman peacefully dying in the faith that had supported her life, was asked by a visitor more speculative than wise: "But suppose you should be mistaken after all? Suppose you should not be safe?" The dimming eyes turned on the questioner wonderingly, and the faint voice asked with a touch of pity: "An' is that all the further ye've got?" Truly we have got but a little way when we can still debate whether the Lord will keep his promises or disappoint the soul that trusts in him.—Selected.

Correspondence

OUR GEORGIA LETTER.

By Rev. George G. Smith.

I have been reading today the story of Paul's last visit to Jerusalem, and what came of it. It looked much like madness that he enterprised the journey, and against so many obstacles prosecuted it, and one is in no way surprised that the results were as they were. He did not invite persecution, he sought earnestly to avoid it, but it came none the less.

If I did not know that God's way was different, I would wish that persecution should not always be the lot of the faithful, but I know God's way is the best way, and it is my province merely to find what that way is, and admit the sad fact, that they that would be righteous must expect persecution. We think the days of the persector are gone and some of the most bitter of that class sneer at what they call the childish complaint of persecution, while they are doing all they can to make the complaint just. The old-time martyr is gone, but the new-time martyr is still in evidence. The carnal heart is as much at enmity to God and God's people as it ever was, and oftentimes deceives itself by thinking it is really not a foe when every act shows it is. These modern martyrs do not always nor often complain. They are sometimes ignorant of the true source from whence this persecution comes, and shrink from the admission that their lowly piety has called for the shaft which had been shot against them.

We have also all of us a strong natural tendency to persecute others, and would be shocked to know that the spirit we condemn in others we have in ourselves. This spirit of modern persecution does not ask for racks, or screws, or stakes, or prison walls, but it finds other ways to show itself. When Paul was in Ephesus his life was in peril because he had injured the trade of the heathens in false gods; when he was in Jerusalem the Jews wished to kill him because he had carried a blessing to the heathens. Both Jew and Gentile wanted his life. The preacher of today is dependent upon popular favor for his maintenance, and apparently for success, and an opposition that amounts to persecution threatens to rob him of both. He finds himself often in great perplexity. If he is faithful he finds himself opposed by the world, and there is a strong possibility of losing his place because he is unpopular. Sometimes he uses tact, and seeks by devious arts to avoid issues and his piety departs and his self-respect is gone. Sometimes the sense of duty prevails, and the storm bursts as he supposed it would. His leading steward was a notorious dealer in cotton futures. the steward's wife gave weekly bridge whist parties, and defended them. The steward's oldest daughter gave and attended german dances, and any allusion to these things offended the Colonel as personal reflections on him and his family by a cranky preacher. The presiding elder always stopped with the Colonel, and once at a district conference, the bishop was delightfully entertained by him. The nerve demanded for a bold denunciation of this worldly life of these first people called for the nerve to face deposition and humiliation; but it had to be if the preacher did his duty. The preacher was not rude, nor unkind, but he was faithful. The church at large knew he was right. His conscience told him he was right, the Colonel knew he did just what he ought to have done, but the storm of persecution burst all the same, and at the succeeding conference, the preacher had a new appointment. No preacher ought to invite persecution, no preacher ought to neglect any proper means to escape it, but no preacher ought to be afraid of it or shirk his duty to escape it. The faithful Christian minister need not hope if he is faithful to escape it. He ought not to give offense. He ought not to invite invidious and unkind remarks. He ought not by rudeness and censoriousness and by obtruding himself everywhere to excite displeasure, but he ought to expect to be misread and unjustly censured, and not to be disturbed when it is done. The world is not, as a rule, unfriendly if it is not disturbed, it is simply indifferent, but when it is disturbed, it rises in arms, and none can hope to escape opposition in leading a devoted life.

A preacher's foes are often those of his own church household. Sometimes the persecutor is found among his associates in the ministry, but he and those who ought to defend him and protect him are oftentimes the tools of petty persecutors. A lovely character, a most gifted preacher, was on a Georgia station. The bulk of the church were warmly on his side. He was a firm believer in what he thought was the Wesleyan doctrine of Christian perfection, and was a great revivalist, a man who was always trying to do something. His presiding elder believed he was wrong in his theology and a few of his wealthy stewards grew tired of his stirring sermons. It was easy for the bishop to be persuaded that the good man was unpopular. These people who were at war with him would have been shocked to have been called persecutors, but such they were, pure and simple, and they were punished for it. A preacher rebuked some frivolous people for talking in the church. They were prominent and wealthy. He was removed. A preached called a trustee to account for selling whiskey. He was removed. The ease with which changes can be made in our church often leads to a needless call for them. At the bottom often of this clamor is the same spirit that cried "away with such a fellow from the earth." So insignificant the alleged fault was and easy the change was effected that if the complainants had known all the pain it would give the preacher and his family they could never have consented to it, but God knew it, and the persecutors did not escape.

The Christian minister must expect and be prepared for persecution, but he need not fear it. God will see to it that good shall come out of it. If Martin Luther had not been persecuted he would have been Father Martin to the end. If George Whitefield had not been persecuted, he had never gone to the fields nor won his great victories. Prisons when God is in them are not the worst places in the world.

The world is no friend to grace to help us on to God, and we must add to our faith courage if we hope to win this fight.

We are not the losers as preachers by the opposition of the world. It cannot harm us. If like Stephen we even lose our life it but brings us sooner to heaven. But God sees to it that a blessing comes when a curse was braved.

But let no man suffer as a wrongdoer. Let no man invite attack, let no man claim as the penalty of faithful dealing what is due to boorishness and vulgarity.

THE PATH OF LIFE.

By Rev. George D. Hermon.

1. In nature, in morals, and in experience we know things in part by their opposites: light and darkness, heat and cold, height and depths, sweet and bitter are well known opposites in nature. The one implies the possibility of the other. The one helps us to understand and appreciate the other.

2. Good and evil, truth and falsehood, kindness and cruelty, honesty and dishonesty, righteousness and unrighteousness, are well known terms in morals. The one implies the possibility of the other. The one helps us to understand the other.

3. Love and hate, joy and sorrow, hope and despair, faith and doubt are well known extremes in human experience. The one implies the possibility of the other. The one helps us to understand and appreciate the other.

* * * * *

1. Death is the opposite of life. Death is not annihilation, non-entity, without conscious existence, nothingness. Death is life out of its proper relations, and under false conditions. It is the effort to feed an immortal spirit on the "husks that the swine did eat." Physical death is the failure of our natural life to adjust itself to our natural environment. Moral death is our moral nature in conflict with moral law; our moral life trying to express itself under false conditions and in evil relations. It is the failure of any moral creature to harmoniously adjust itself to its God-given environment.

2. The God-given environment of a fish is water; and to remove a fish from water means certain death. The God-given environment of a plant is soil, and to uproot the plant means death. But fish and plant are creatures of time; and they live in an environment of matter. That which has an environment of matter is temporal. Man on his physical side has an environment of matter, hence the fact of physical death. Creatures of time draw their life supplies from matter, and both the creatures and their earthy environment must pass away. "Dust to dust, earth to earth, ashes to ashes."

3. But man as a spirit, having intellect, affections, and will, is a creature of eternity. He was made in the image of God. He was constituted a moral nature. His relations on the moral side of his being are spiritual and eternal. In the very nature of the case, spirit is immortal. Man's environment is moral and spiritual. Therefore, moral and spiritual death is not annihilation, but being in conflict with moral law, and out of harmony with spiritual realities. Moral death is not simply the absence of that which is good, but the perversion of the things and relations which are good. Moral death is an immortal spirit outside of its God-appointed orbit, rushing on to endless misery, and disturbing the moral order of the divine government.

* * * * *

1. Moral and spiritual life can mean nothing less than union and communion with God. Jesus said: If a man abide not in me, he is cast forth as a branch, and is withered." Then we have that other profound saying of Christ, recorded by St. John: "And this is eternal life, that they might know thee, the only tru God, and Jesus Christ whom thou hast sent." We can only have access to God through Jesus Christ. Union and communion with God in Christ is life now and forever.

2. Life is natural; death is unnatural. Life is good; death is evil. Life is victory, death is defeat. Life is bliss, death is misery. "The last enemy that shall be destroyed is death." Death will last just as long as sin lasts. The reign of death is the evidence and the result of the reign of sin. This is the world of the dying, because it is the world of the sinning. Sin is the black, unclean, slippery path to death and hell.

3. It is life we need. It is life we must have. A religion that fails to give moral and spiritual life is a mockery and a hell-born fraud. One poet has put in words what millions have sometimes felt:

O world, so few the years we live,
Would that the life which doest give
Were life indeed!

Another poet, having found the path of life, sings with heavenly rapture:

Thou of life the fountain art!
Freely let me take of thee.
Spring thou up within my hearth,
Rise to all eternity."

4. To find the "path of life" is our supreme business here below. Finding the path of life and walking in it, is real, abiding, eternal success. "Thou wilt show me the path of life." God has shown us the path of life. To trust, love and obey our Lord Jesus Christ is to walk in the path of life. Jesus is the "Way, the Truth, and the Life." Jesus said: "Ye will not come to Me, that ye might have life."

Beware of the preacher who emphasizes church, or creed, or mode of baptism more than Christ. He is a false prophet.

Gastonia, N. C.

TAFT AND HIS TOADIES.

Rev. Lee T. Mann.

"Wisdom is justified of her children," and so is folly of hers. During the campaign in which William Howard Taft opposed Mr. Bryan for election to the presidency, some Christian ministers (of whom I am one) felt constrained to sound a note of warning to their flocks, and this we did.

The burden of my deliverance was that while Mr. Taft is a good citizen, he is no more a Christian than the Sultan of Turkey; and that, from a Christian standpoint, he is a barbarian of the straitest sect. I also insisted that the election of Taft would be tantamount to a national repudiation of Christ and Christianity, all of which I steadfastly believed, and do now maintain.

Sapient counsel from high authority undertook our re-assurance. We had misread the facts, and failed in our classification of the phenomena, intoned the wiser ones, smiling, weeping, frowning all at once. Taft is a Christian, cried the oracles of casuistry, and with remarkable unanimity and resounding vociferation, the toadies, one and all, came to his defense. The edifying spectacle of Taft upon the platform pleading for Christian missions was heralded as conclusive proof of the contention, and this finality of argument was vigorously featured in the South by those who ought to have had better sense.

It now transpires that emboldened by their victory over an unwary citizenship, those of "this way" have become brazen in their effrontery, and halt not at insult to the intelligence of the Christian world by a disclosure of the diabolical spirit

and purpose of their clan. Eliot talks and Taft's pastor approves and applauds, and if the bulky and distinguished parishioner dissents, he makes no sign.

I wonder what Dr. Winton and his associate star-gazers, who have wrought such miracles of mental process to prove the status of Mr. Taft as a Christian, will say of all this? Will they retract or will they go to the full length of this insufferable rot? It has been hinted that we have preachers among us now who are not far from the manifesto of the Harvard man. If so, God pity us.

Reidsville, N. C.

THE LIFE BEYOND.

Too much can hardly be made of the fact that heaven, in a very important sense, in its essential elements, is here and now. Nevertheless, there is, of course, a life hereafter beyond this world, a life eternal in Immanuel's land. There is a place "where Christ is," "a place" which he told his disciples he would "prepare" for their final abode. What should be our attitude toward it, our feeling about it? What use can we profitably make of it in the deepening of our spirituality, the perfecting of our character?

It is a test both of our faith and our faithfulness. In proportion to the vigor of our faith will be the clearness of our sight of the things unseen by mortal eye, our realization of the intangible. We may have a faith so strong that there will be no more doubt as to the reality of that world than of this, no hesitation whatever in accepting the intimations concerning it which are found in the written Word, no question as to the satisfying solidity of its joys, the permanency of the rich possessions to which it introduces the redeemed. What will give us this faith? Our faithfulness to God and duty, our living constantly in his presence, our cultivating those faculties which apprehend the things of the spirit. "The doctrine of immortality," it has been well said, "is an achievement, and can be present in power only as the issue of that spiritual growth whose flower and fruit it is to be." If we would achieve certainty about it, we must so live that it alone stands as the interpretation and consummation of our days. We must habitually cherish such convictions in our soul, must breathe such a high spiritual atmosphere, must walk so closely with the Infinite One, with the heavenly Father, in our daily experience that no other outcome of our being than its blissful continuance beyond death will seem in any way reasonable or possible. Such is the only path to perfect peace in this matter. How can a man of evil life really believe in the hereafter? How can he who is living wholly, or mainly, or even largely, for this passing world obtain or retain a firm hold on the fact that there is another world far more important, a palace to which this is but a portico? He could not live as he does if he did so believe. His choosing that kind of life inevitably deadens or destroys his power of belief in anything better by and by. We know as to the future what we are capable of knowing. If we would know more, we must be more. If we would see further into the future, we must live at a higher elevation. This, and not seances, or table-movings, or supposed materialization of the spirits of the departed, is the way to get solid ground under one's feet as to the other world.

Should longings for heaven fill much of our thought and time? Not to such an extent as to prevent the devotion of all our energies to the work assigned us by the Master. Surely not to the breeding of the slightest discontent with the duration of our tarrying here. St. Paul's position about it (Phil. 1, 23) would seem to be ideal. He keenly appreciated the glorious gain involved in the transsition to the splendor as yet so imperfectly revealed, but he also appreciated fully the joy of laboring for Jesus on this earth, and increasing the triumps of the gospel. He was sufficiently unselfish to put aside his own joy in favor of the advantage of his converts and others to whom he could do still further good. It is certainly safe to leave the decision as to the best time and manner of our death with God, assured that it shall be exactly right, and need not concern us in the least. It is not natural or possible for those in perfect health, in the springtime of youth, with the inviting, untried experience of life in this world all before them, to feel about another world as they reasonably may who are manifestly near it, and whose friends are mostly there. Yet at all ages it is wholesome to keep in the background of our thought the solemn fact that we are "strangers and pilgrims" on these shores of time, and soon to launch forth for a voyage to fairer climes.

The gospel view of death that it is gain not loss to the believer, sunrise not sunset, transition not destruction, birth into a higher state of being, something to be hailed with joy, not shrunk from with horror, is far too rare. Most people, as the apostle says, are "all their lifetime subject to bondage through fear of death" (Heb. 11, 15), not knowing that Christ hath "abolished death, and brought life and immortality" (2 Tim. 1, 10). What a pity that they should thus miss, through lack of faith, one of their chief joys, the deliverance assured to them in Jesus. It is our privilege, as Browning says, to "greet the unseen with a cheer," to feel that it well accords with "the noon-day, the bustle of man's work-time," to think of and prepare for and pass to the higher world which waits us there. What, indeed, is there to fear in death, the foe that the mighty Prince of Life so effectually conquered, binding him to his triumphant chariot-wheels. There may be the "black minutes" of blankness, the temporary inconvenience connected with our passage to another world, even as there was connected, with our entrance into this one, but it will swiftly be over, and then will come a peace, a light hitherto undreamed of, which will far more than pay for all. Death should be thought of as a gentle, genial angel, God's kindly messenger sent to convey his permission for our release from earthly tasks so that we may with shouting hail the fact that school is out, and we are going home. "Not of the clod is the life of God; let it mount as it will from form to form." How strange when we come to think of it, to speak of ourselves or our friends as "in danger," when we or they draw near the moment of looking into the face of our Redeemer! Too many of these phrases, born of blind unbelief and saturated with the sludge of the senses, are found on the lips of those who should give testimony to another way of looking at matters. The Christian, both when he thinks of his own departure, or meets with bereavement in the case of loved ones, has a splendid opportunity to confess his Savior in a way which will deeply impress the ungodly. We should prize a victory of this sort, for it will greatly honor the King, and is exceedingly needed.

While there is a truth in the oft-repeated remark that "dying grace is not given till the dying hour," a truth that may fitly and fairly comfort some who cling perhaps unduly, or at least dangerously to this life, and we are, of course, not to be impatient for a change of spheres, it is also true that the Christian who either sorrows for others as do those without hope, or dreads for himself the end of this existence as though he were in pagan darkness, brings sad reproach upon his profession of allegiance to the Lord and belief in his word. We should take a confident tone. It is in no way inconsistent with a true humility as to any worthiness of our own to merit paradise. "Our trust is all thrown on Jesus' name." "Where he is, there we shall be also;" we shall be with him; this right has been bought for us; through his favor it has been brought to us, and we in rejoicing over it with "joy unspeakable" only do what he has bidden us. We may "be of good cheer," as we launch our barks on the sea of eternity, for our Savior walks upon its waters, making them calm and crying to us: "It is I, be not afraid."

"So death has lost its terrors;
How can we fear it now?
Its face, once grim, now leads to Him
At whose command we bow.

"His presence makes us happy,
His service our delight,
The many mansions gleam and glow,
The saints our souls invite."

—Rev. James Mudge, D. D., in Pittsburg Christian Advocate.

CHEAP PREACHING OR NIGGARDLY PAY, WHICH?

I have been nosing around among the preachers lately, and have found out some things which I venture to give to the public. The things that I have found out are that some of our preachers have been doing some very poor preaching, or those who call on them for special services are giving very niggardly remuneration. The incidents which follow are not imaginary, but are true to life. Here are some of them:

A preacher was requested to preach a commencement sermon for a certain high school. The invitation was accpeted and the sermon delivered. On the eve of his departure from the community, the principal of the school handed the preacher $2.08, which was exactly the railroad fare for the round trip, at ministerial rates.

A preacher accepted an invitaton to preach a commencement sermon, which required three full days to the place and back home, and received as compensation for his services his railroad fare, even to the odd cents.

Another distinguished preacher traveled more than two hundred miles to deliver a commencement address, and received less than ten dollars for his services. The same preacher accepted an invitation to preach a commencement sermon on Sunday, paid another preacher twenty dollars to fill his pulpit in his absence, plus railroad expenses for nearly two hundred miles, and paid his own railroad expenses to the place where the commencement sermon was to be delivered and back home again, and received as compensation the hearty (?) thanks of the school president.

Still another preacher accepted an invitation to deliver some addresses at a special meeting; paid fifteen dollars railroad expenses from his home to the place and back again, and has not yet received a letter of thanks for his services, much less the fifteen dollars.

A preacher was asked to supply the pulpit of a certain church on the day at which he was engaged at his own church. He declined the invitation on the ground that he must preach to his own people, but the church insisted that he secure a supply for his own church and give them a day. He finally consented to do so, sent a supply, paying the supply fifteen dollars for his services, and railroad expenses in addition, and paid his own expenses for nearly a hundred miles and back again, and received as compensation an invitation to come again some time.

A preacher supplied the pulpit of one of the leading churches in one of our largest Georgia cities, morning and evening, paid his railroad expneses, lodging and meals. He received as compensation a general invitation to visit the church at some other time.

A preacher received an invitation to deliver a commencement address, with the promise of ten dollars to cover his expenses. The address was delivered, five dollars paid him and no explanation was made.

These are a few of some of the ups and downs that I have learned by association with preachers. If the names of the brethren who have figured in the instances cited were called, I rather think that the sensible public would feel indignant that such gifted ministers, and ministers of such prominence, should receive such niggardly treatment at the hands of churches and schools. It is a downright shame for those of us who are in the pew to accept the services of men who are poorly paid in connection with their own fields, without giving them some remuneration for their services in addition to their railroad expenses. But when it comes to having these men pay their railroad expenses and serve the people in the pew for nothing in addition, it is unspeakably mean treatment. The churches and general public are greatly indebted to the faithful ministers, and these deserve better treatment than they receive, especially at the hands of some churches.—Christian Index.

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COUPON CERTIFICATES OF DEPOSIT

A new idea in Savings Banks---originated with us---
Coupon quarterly interest checks attached to Certificates of Deposit may be collected through any bank, just as any other check.
This certificate of Deposit is the most convenient form of investment ever offered to the public. It is transferable, and the principal is payable just as any other Savings Bank deposit.
No writing or going to the bank for interest---4 per cent. interest checks attached to each certificate ready to be clipped the first day of each quarter.
This is an old-school exclusive Savings Bank ---does nothing but a Savings Bank business. It has $3 in actual value back of every dollar of its deposits.
Coupon Certificates of Deposit, issued in amounts of $100 and not over $3000.

WRITE TO-DAY FOR BOOKLET AND FULL DETAILS

Home Savings Bank
GREENSBORO, N. C.

From The Field.

Quiet Hour Quarterly.

Many thousands of our people ought to take it. It costs only twenty-five cents a year. It has done much good to me and my wife. Pastors will order it for you.

A. D. BETTS.

Greensboro, N. C.

A Preacher Wanted.

Rev. J. B. Carpenter has been compelled to give up the Ozark station, Gastonia, on account of ill-health. This is a delightful charge, with a salary of $500.00, and I want a preacher for it.

C. F. SHERRILL.

Shelby, N. C.

Ball's Creek Camp Meeting.

A cordial welcome is hereby extended all who will attend Ball's Creek Camp Meeting August 19-24, including the fourth Sunday. If any brother is skeptical in regard to the possibility of holding an old-fashioned camp meeting in these dawning years of the Twentieth Century, let him come to Ball's Creek and get a new supply of "Old-Time Religion," let him drink nature's purest and best draught from the large bold spring that never runs dry; and in the heart of a wild-wood, in a tent, on a bed of straw, let him sleep to the lullaby of the katydids and he will no longer be faithless, but believing.

JNO. M. PRICE.

P. S.—If it rains just let it rain. The people will be there by the hundreds and by the thousands anyway.

PRICE.

Rutherford College Notes.

The prospects for an unusually large attendance at Rutherford College this fall are excellent. Among those who are expecting to enter, there are a dozen or more ministerial students. It is a great school for young preachers, and they exert no little influence for good among all the other students.

Miss Lucile Goode, who graduated in Music at Davenport College, and has since then been a member of the music faculty there, has resigned in order to take charge of the music department at Rutherford. She is a successful experienced teacher, bringing with her the best of testimonials. She takes the place of Mrs. Poovey, who had to give up the work on account of her health. Miss Goode is the daughter of Rev. D. P. Goode.

The college dormitory will be all ready by the opening of school with the rooms clean, painted, and furnished with new furniture.

Plans are being discussed for a new church here, and President McKay does not mean to let plans for a new college building be forgotten. He is doing some great work for the old school, and the people are going to scotch for him.

A. WEAVER.

Dedication of Russell's Chapel.

Russell's Chapel, at Reepsville, was dedicated last Sunday. It is a beautiful, modern church, named for and inspired by the life and labors of Russel Kiser. Russell Kiser led one of the most beautiful lives I have ever known. While a student at Rutherford College last spring he was taken sick and brought home to Reepsville to die.

The first service in the new church was his funeral. The first grave in the new graveyard is his. I have never known before a church to be named for a young man while he was alive. I have never known before the life and death of a young man to exert such a wonderful influence upon a community.

The Sunday school Sunday morning was followed by an old-time Methodist love feast. Then came the eleven o'clock service, with the dedication of the church and the communion. Services were held at night. In the Sunday services there were eleven conversions. It was a memorable occasion. The good people of Reepsville with toil and sacrifice have built this noble temple. May the Lord of the temple always be present in the temple of the Lord. The pastor, Rev. G. L. Keever, is doing a good work on the South Fork charge.

C. F. SHERRILL.

Notice to Pastors and Parents.

If there is a young man in your charge who is coming to the University this year, and whose parents are Methodists, please write me about him, so that I can make his acquaintance early in the year. I want to urge the pastors and parents to insist that the young man, if he himself is a communicant, bring his certificate of church membership and deposit it with the church here. This will make him feel more at home, and will enable me to get closer to him.

Please, let me insist that you can not afford to neglect this! For it is very important that I get in touch with these young men as early in the year as possible, and you have no idea how much a few lines from you with reference to the young man will help me in my work with him. Now please do not treat this notice with silent contempt, as most of you did last year, for I made a similar request through the two conference organs of North Carolina last year, and received three letters, although there were two hundred and twenty-four Methodist young men in the University.

Now, I have the best interest of these young men at heart, and am doing all I can to save them to the church, and to inspire them to the highest service of God and to man. If you will therefore, comply with my request, you can assist me greatly in my endeavor.

Faithfully,
W. W. ROYALL,
Pastor M. E. Church, South.
Chapel Hill, N. C.

Trinity College Notes.

The Board of Trustees of Trinity College at their last annual meeting authorized the appointment of several additional members of the faculty. The selection of the new men was left to the executive committee of the board. Several of these appointments have been made, and others will be made before the opening of college.

The following have already been elected:

Dr. Frank C. Brown, of Chicago University, Professor of English.

Dr. J. M. Matthews, of Johns Hopkins University, Instructor in the Department of History.

Mr. A. M. Gates, Wesleyan and Johns Hopkins Universities, Instructor in the Department of Latin.

Dr. H. H. Vaughan, Universities of Michigan and Harvard, Instructor in Modern Languages.

Mr. Julian Blanchard, an A. M. graduate of Trinity, who has been at Columbia University on leave of absence for three years will take up his work at the opening of college.

Mr. Charles B. Markham, of Trinity and Columbia University, who was appointed for one year in the Department of Applied Mathematics during Mr. Blanchard's absence, has been elected Instructor in the Department of Mathematics.

All these men come to Trinity with the highest recommendation.

The increasing number of students made the addition of several men to the teaching force a necessity.

Guilford County Sunday School Convention at the Baptist Church, Gibsonville, N. C., Friday, August 13th, 1909.

Program.

10.00 a. m.—Song Service (15 minutes).

10.15—Devotional services, Rev. L. I. Cox.

Music.

10.30—Address of Welcome, Rev. Mr. Haymore.

Response, Prof. F. S. Blair.

Music.

10.45—Discussion, "The Sunday School Management," Rev. C. Brown Cox.

Music.

11.15—Discussion, "The Ideal Sunday School," Rev. L. A. Peeler.

11.45—Address, "Some Essentials for Good Teaching," Dr. W. T. Whitsett.

Announcements.

12.30—Dinner.

Music.

2.00 p. m.—Business Session. Roll call of townships and two-minute reports.

Music.

3.00—Report of departments (8 minutes each)—

(1) Primary work, Mrs. E. R. Michaux.

(2) Organized class work, Dr. John H. Wheeler.

(3) Home department, Miss Clara Cox.

(4) Teacher training, Miss Mary Petty.

Music.

(5) Junior work, Miss John Starr.

(6) Missionary work, Mrs. Chas. D. McIver.

(7) Visitation, I. L. Trogdon.

Night Session.

8.00 p. m.—Song service (15 minuntes).

8.15—Devotional service, Rev. A. S. Raper.

Music.

8.30—Address, "The Teacher and the Child," Rev. T. J. Ogburn.

Music.

9.00—Address, "The Sunday School as a Means of Saving Souls," Rev. S. R. Guignard.

It is earnestly desired that every school in the county be represented at this convention.

REV. S. M. RANKIN, Pres.
REV. SHUFORD PEELER, Sec'y.

Our Washington Letter.

Now that the conference committee of the two branches of congress has completed its arduous task of building a new tariff law, and the same having met the approval of President Taft, final action on the bill and adjournment is expected within a week or ten days. Some delay is anticipated, however, by filibustering on the part of the minority, largely due to the fact that a duty was placed on cotton bagging and other measures incorporated therein discriminating against the Southern farmers.

Notwithstanding this has been a most pleasant summer for Washington, there are quite a great many people out of the city, but when congress adjourns the place will look very much more deserted than at present.

Aside from Congress the greatest interest at the national capital for the past week or two has been directed to airship experiments at Fort Meyer, by Orville and Wilbur Wright, who made several experiments with their aeroplane in North Carolina a year ago. The most successful flight on record was made to Alexandria, and return yesterday afternoon, a total distance of 10 miles, which was covered in 14 minutes and 16 seconds, or at the speed of 42 miles per hour. They were vociferously cheered by a large and enthusiastic crowd on their return in achieving such a successful cross-country sail. By this demonstration the Wright brothers have fulfilled the last of the government requirements, and also won a bonus in addition to the contract price for their airship of $25,000.

Washington is truly called the "city of churches," although its population is sufficient to fill three times the present number. Our mother Southern Methodist church, Mt. Vernon, already has four or five healthy, prosperous and self-supporting offsprings, and another is being organized. It is located in the new and most attractive part of the city known as Mt. Pleasant, and more encouraging prospects for a large magnificent congregation of intelligent and prosperous people are seldom seen. Dr. W. V. Tudor, as pastor, who just forty years ago led the present congregation into Mt. Vernon church, preached two able sermons at the opening services on Sunday, July 18th, and Dr. I. W. Cantor, who is also much loved for his noble work in church building here, preached two fine sermons last Sunday. Rev. P. W. Jeffries, who was appointed to this field by the last conference is a young Englishman of fine attainments and well chosen for this particular place, expects to effect a permanent organization within a few weeks. A flourishing Sunday school is already in progress in a desirable hall over the Mt. Pleasant postoffice, within a short distance of the writer's domicile.

W. F. TOMLINSON.

The Hillside.

WANTED

Graduate in Music wishes a position as teacher in good community, either in a school or private class. Instruction given in Piano and Voice Address,

H, Care of Christian Advocate, Greensboro, N. C.

MARIA LOVE STRINGFIELD.

An Appreciation.

Seldom has there been such general sorrow in this community as when on the 9th of July, 1909, it was announced that this good woman had passed away. Her illness was brief but serious from the beginning, and despite all human skill and the loving ministries of faithful friends, her malady proved too much for her strength. She died as she had lived —serenely, triumphantly.

I shall attempt no elaborate description of her beautiful life, not indeed for lack of material, but because such a portrayal would do violence to the recollection of her sweet and modest disposition which in life rendered any suggestion of display abhorrent to her refined and gentle nature. Yet the conviction abides that such a career as hers should receive at least a brief notice, especially so in its bearing upon the vindication it gives to our religion, and in that spirit I am led to write a few words.

Mrs. Stringfield was the youngest

daughter of the late James Robert Love, who was a prominent and wealthy citizen of Haywood county about the middle of the past century and prior thereto. Her mother was the accomplished Maria W. Coman, of Raleigh, N. C., whom Mr. Love met and married while a member of the legislature. Mrs. Stringfield was the youngest child of this union, having been born December 7, 1842. She was peculiarly fortunate in the quality of equipment and parental training she received, in childhood, and early womanhood. Her education was liberal, and this, coupled with an inherent strength of character and moral purpose prepared the way for a life of broad culture and good works which she consistently maintained to the end, making her one of the most useful and best loved women of her section.

On January 2, 1871, she was happily married to Col. William W. Stringfield, who held important commissions during the civil war and rendered valuable aid to the Confederate cause by his distinguished service, and who in later years has served the public in various positions of trust. It is seen that her married life was one of rare charm and beauty.

She possessed all the elements of true greatness, not as seen in the vision of the multitudes, but as practiced in the midst of a grateful home-circle, which is far better. It was to her husband and children and nome duties that she gave her best service, feeling as she did that this was her first and most sacred charge. And while she was identified actively with many interests which had for their aim the uplift of humanity in a general way, still she never allowed her public ministrations to interfere with her more personal and private obligations, the performance of which she rightly regarded to be the best qualification for public usefulness. She lived out the conviction that her greatest and divinest task was the making of a home worthy the name for those whom God had given her. And never was there greater devotion to such a cause than she displayed. Her children today think of her, not as a reformer of a community, but as the maker of a home, and therefore an an ideal mother, God's best gift apart from himself, to the world. And the wisdom of her course is reflected in the lives of her children whose admirable qualities of heart and mind proclaim the fact that she has not lived in vain.

As a Christian, she was competent, consecrated, active, unwavering. The kingdom of love was safe in her queenly hands, for love was her dominant passion. Above her brightest thought for herself was her devotion to the church she loved. A Methodist by birth and training she served the church of her choice with rare intelligence and faithfulnenss throughout her long and useful life. She gave it her means as well as her service, so that we can say of her truly, "She hath done what she could." Seldom was she absent from public worship unless unavoidably detained. She was a charter member of both the Woman's Foreign Missionary and Woman's Home Mission Societies, and remained an active member of each until her death. In short, hers was such a life as to provoke to good works, and our religion has not had in this community a more unanswerable argument in its favor than the life of this good woman.

On a beautiful Sunday morning, we laid her to rest in the presence of almost the entire population of the town, as well as many friends from a distance. At the church, Bishop James Atkins delivered a touching and beautiful address which cannot be reproduced here for lack of space. He spoke particularly of her unselfishness—thorough, genuine, spontaneous—a characteristic which actuated her in all the complex relations of life, in adversity as in prosperity. Her patience was inexhaustible and her generosity unbounded.

She is survived by her husband, Colonel Stringfield, and six children, Doctors Thomas and Samuel, and Mr. James L. Stringfield, and Misses Sarah and Margaret Stringfield and Mrs. Hugh Sloan. Besides these, of her father's family, she leaves two sisters, Mrs. M. J. Branner, of Waynesville, and Mrs. W. L. Hilliard, of Asheville. In addition, there is a large number of relatives and hosts of friends who mourn their loss.

We thank God for her life, and take inspiration from her example. May we meet her in the home beyond.

J. H. BARNHARDT.

Waynesville, N. C.

From the Great Northwest.

My dear Brethren and Sisters:—When Bishop Atkins transferred me from the Western North Carolina Conference to the East Columbia Conference, and stationed me at Spokane, Washington, I had many conflicting emotions and opinions. I still have conflicting emotions, but my opinion of the whole thing is now in full harmony with Bishop Atkins, and he knows that any young man of strength of body, mind, and character can accomplish more here than in the majority of places in the South and East.

Our trip across the continent last December, touching fourteen states, was too long, varied and interesting for description. When we reached Spokane, we found a loyal band of 150 very anxiously awaiting our arrival, and at once making us fully welcome and at home.

Our church here has now a membership of 200. I have received 58 into the church on profession of faith and some by certificate. We have conversions and additions to the church almost every Sunday. This has always been my ideal of a church. An evangelistic service every Sunday night and somebody saved, the door of the church open every Sunday morning and somebody to join. But there is so much to do here. I can stand at the door of my church and call loud enough for perhaps a thousand people to hear, who seldom, if ever, go to any church, and belong to none. They are not many of them prejudiced against the church. They need a man of God with tact, faith, love, and get-up-and-go in him, to see them and reason with them concerning the things of righteousness and eternity, and then preach to them with an everlasting holy fire when they come to the church.

Our church will seat four hundred or more and is full every Sunday. But it ought to seat a thousand and then be full. The property is worth about $15,000, and is free of debt. The board of stewards carry all finances, collect all money. I never ask for a dollar for anything. They pay the pastor's salary every week. Money comes easy here. But it is the costliest place to live I ever saw.

We have in the last three months organized another church in another part of the city called Kenwood. The board of church extension gave us money to purchase a lot and we have the most centrally located and highly elevated, and desirable lot in that portion of the city. Money has been raised here with which to build, material is on the ground, carpenters are em-

(Concluded on page 15)

The Epworth League

CONDUCTED BY

Rev. R. E. Atkinson, West Asheville, N. C.

We continue to go forward. Rev. E. W. Fox has re-organized a League at Newton. May his tribe increase.

The Brevard Senior League has very recently increased its membership more than 175 per cent. We doubt if this record will be beaten by any League in the conference. The Brevard League, we think, is one of the best in the Old North State.

We are encouraged to know of the splendid work some of our Leaguers are doing. We have heard recently of a number of nice things done that have been worthy of consideration, and would have been quite interesting, but they failed to reach us for publication. We are truly sorry that our Leaguers are so indifferent. It is due every other Leaguer that we report.

Among the numerous good things we had at the Waynesville district League conference was the smiles and encouraging remarks of Rev. J. W. Moore, of Hendersonville. Brother Moore is very much interested in the League work. He expects to reorganize a League at Hendersonville very soon. With a League room, a devoted people and a capable, consecrated and enterprising pastor, the Hendersonvilel League will soon and easily, become one of the leading and actives Leagues in the conference. We shall hear good things of this League not many days hence.

At the conclusion of the Waynesville district League conference there were thirteen interesting Juniors of the West Asheville Junior League promoted to the Senior League. Their names are as follows: Ethel Wright, Olive Evans, Ethel Patterson, Hester Patterson, Dorothy Atkinson, Mary Brooks, Lillian McCollum, Roy Andrews, James Buttrick, Clark Brooks, Herbert Smith, Annie Penland and Myrtle Fullum.

Some of these Juniors pray at the prayer and revival services. Some of them give a clear and ringing testimony. Some may doubt the essentiality of the League, but the mothers in West Asheville do not. They believe in the League.

Rev. D. Atkins, D. D., presiding elder of the Asheville district, has prepared an unusual Epworth League and Sunday school conference program, which will be rendered at Weaverville the 17th and 18th inst. We can say without the least doubt or qualification that the above conference will be a complete success. Dr. Atkins is no ordinary presiding elder. He has a broad and keen vision. Let's pray that his kind may be multiplied many fold.

The Waynesville district League conference convened in West Ashecille July 26th and 27th. The entire session was one of interest and profit. The attendance was not quite as good as was expected, but there was an average delegation. Those who were on the program, with few exceptions, were present and thoroughly prepared. Each topic for discussion was thoroughly discussed. It is needless to say the Epworth League interest has been more intense in the Waynesville district, and the cause of our Master extended.

Splendid speeches and talks were made during the conference by Brothers H. E. Walters, G. G. Harley, J. H. Green, R. G. Tuttle, J. W. Moore, J. P. Rodgers, A. C Reynolds, C. H. Trowbridge, Miss Florence Kern and T. L. Lallance. The papers read by Misses Aiken, Abernethy and Brown were of a high order—very suggestive.

The Clyde Junior League was well represented by four interesting boys and three bright girls. They performed their part of the program well. Mrs. W. B. Fincher, the Junior superintendent at Clyde, is doing a great work. The West Asheville Juniors were ready and performed their part very creditably.

The following district officers were re-elected: Rev. H. E. Walter, Canton, president; T. C. Newman, Waynesville, first vice-president; Prof. J. L. Reynolds, West Asheville, second vice-president; Miss Florence Kern, Brevard, third vice-president; Rev. W. B. Fincher, Clyde, fourth vice-president; C. E. Allison, Shady Grove, secretary; Miss Mary Buttrick, West Asheville, treasurer; and Miss Ada Buttrick, West Asheville, Junior superintendent.

The addresses delivered by Brothers Harley and Lallance were timely, sensible and strong. It is not necessary to say that there will be a district League conference next year. That is a forgone conclusion.

The North Asheville League.

Dear Brother Atkinson:—The North Asheville Junior Leaguers are yet a very busy and happy little band. A few evenings since our entire number assembled on the parsonage lawn together with quite a company of friends and visitors, and spent a pleasant evening indeed. The parsonage place was especially attractive on this particular evening. There was found on the grounds an oriental well on which Rebecca sat. The well was extravagantly admired, and, of course, more so Rebecca. The lemonade she served was delicious.

Then, too, during the evening we were served freely with ice cream and candies. And when the good-nights were said the Leaguers not only found gladness in their hearts, but money in their treasury.

These Juniors have taken one room at the parsonage as their very own to furnish. Don't you think Brother Atkinson, more than one minister's wife is going to say "thank you" to this Junior band?

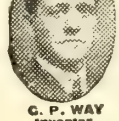
We are reading and studying, too. Have just finished one book in the League course, and have taken up the second. We believe this League is developing some of those leaders the church is now calling so loudly for. Abundant good wishes to all League workers.

I am sure many good things await each faithful one.

MRS. G. G. HARLEY,
Superintendent.

DEAF 25 YEARS
Can Now Hear Whispers





I was deaf for 25 years. I can now hear a whisper with my artificial EAR DRUMS in my ears. You cannot see them in my ears. I Can Not Feel Them for they are perfectly comfortable. Write and I will tell you a true story—How I Got Deaf—and How I Made Myself Hear Address

Medicated Ear Drum Pat. July 15, 1908

C. P. WAY Inventor

GEO. P. WAY
8 Adelaide St., Detroit, Mich.

DRINK
VITASPRING
(Alkaline Chalybeate)
MINERAL WATER
For Stomach, Liver and Bowels.
VITA SPRING, SHELTON, S. C.

The Christian Life.

A SIDE-TRACKED CHURCH.

By Charles M. Sheldon.

The Rev. John Goodwin, pastor of the Golden Cross church, in Westville, was giving out his regular list of notices from the pulpit Sunday morning. After calling attention to the fact that the special topic on the prayer meeting night was very important, he paused, and then emphasized the next notice very strongly:

"The annual conference meeting of the church is regularly due on Wednesday night of this week, but as many of the members have bought tickets for the educational lectures on 'The History of Prophecy,' given by Professor Masters Wednesday nights, they have asked that the annual conference be held on Tuesday night. Don't forget the change of date, from Wednesday to Tuesday on account of the educational lectures. I need hardly remind the church that this annual conference meeting is one of our most important yearly meetings. Reports are expected from all officers of the church, Sunday school and Endeavor societies. The conference is especially useful to Sunday school teachers, and to all members of the Endeavor society who are doing committee work. Let us all make an effort to come and help make this annual meeting a success in point of numbers and enthusiasm. Remember —Tuesday, on account of the educational lecture Wednesday."

As soon as the service was over that morning the minister, as was his custom, came down from the pulpit to greet the people. The first person to meet him was his Sunday school superintendent. "I was sorry to hear you give that notice of a change of date for the annual conference, pastor," said the superintendent, as he shook hands warmly. "I don't see how I can possibly come. That is the night of our Municipal League, and I have an important committee report to make at that time."

"Can't you delegate it to some other member of your committee?" asked the minister anxiously. "I want you at the conference very much."

The superintendent shook his head doubtfully. "I'll try to have the matter come early in the evening and perhaps I can get around to the conference before you adjourn. But I don't see how I can do more. The other members of the committee are not posted, and the meeting is very important."

The minister said nothing and began to shake hands with some strangers. Then one of his deacons greeted him: "Sorry I can't be here Tuesday night. That's the night of our family re-union, and I can't leave home."

"Bring the members of the family all down here," said the minister, smiling feebly.

"Couldn't do that very well," replied the deacon, laughing. "There's more than twenty-five of us, and we have made arrangements for this reunion for several months now. Wish you would drop in and see us after the conference here. Why did you change the date?"

"A large number of our members requested it on account of the educational lecture Wednesday," said the minister, not even reminding the deacon that in giving out the notice he had three separate times distinctly said that that was the reason for the change.

"O," said the deacon. "Well, I don't have a ticket to that course. I could come Wednesday. I don't believe we ought to change important church meeting dates for other affairs."

"Nor 'other affairs' for 'important church meetings?'" the minister thought, but did not say, having accustomed himself all his life long to think a good many thoughts that never had a chance to be spoken.

The Rev. John Goodwin had scarcely reached home when his oldest daughter, who was a senior in Hope College, Westville, greeted him with a reproachful exclamation: "Father, Tuesday is our class party I don't see how I can go to the conference, and I'm one of the teachers you mentioned in your notice."

"Daughter," said the minister, smiling at the fair face, and throwing his arm around the girl's shoulder as he walked out into the diningroom with her, "I had forgotten all about the class party. I can't keep track of all your engagements."

"Of course I don't want to disappoint you, father; but I did so want to go to the class party. Grace Palmer and Etta Weaver and Lulu Holley and Cora Sayles are all members of the class, and I'm sure they will all be there."

"Aren't they all members of Endeavor?" asked the minister, as the family sat down to the table.

"Yes, but the class party is a very important event. You wouldn't want me to miss it, would you, father?"

Before answering the question the minister asked the blessing, and then in reply to the girl's anxious look he tried rather hastily to put the responsibility on his wife.

"What do you say, Mary?"

"O don't ask me, John. The children have so many things to do that it makes me dizzy; and each one of them is more important than all the rest."

"You don't mean that, mother, do you?" asked the oldest boy, who was two years younger than the senior, but in the junior class in college.

"I mean just what I said," replied Mrs. Goodwin with emphasis. "I never belonged to a tenth of the things you do. It's a wonder to me you have time to do anything, you go to so many things."

"Any one would know mother was Irish," said the next younger boy. "Besides being so witty, she is charmingly pretty."

"Thank you, John Henry," his mother bowed and smiled at her youngest.

"Well, but," said the minister, "how about this, Mary? Grace wants to know."

The minister's wife looked calmly at her oldest child and, after a slight pause, said: "Make your own choice, Grace. I am sure neither your father nor I want to decide the matter for you. You are a member of the church the Sunday school, and the Endeavor. You are also a member of the class. There ought to be time for everything in our lives that is necessary, unless we are going to live like chickens with their heads just cut off, considerably flustered by a previous engagement to dine out."

"I don't see how I'm going to get through the week," said the younger of the two boys. "There's the Glee Club tomorrow night, and the president's reception Tuesday, and Senator Tillman gives his lecture the same night; and there's the basket ball game Wednesday, and the rehearsal for our class play Thursday, and exams. coming on next Thursday, and I wanted to hear Professor Handy's lecture in the chapel Tuesday, and we have a spread fixed for Wednesday"—

"Haven't you got some of the days mixed?" asked his father. "You said you had a rehearsal for your play on Thursday—on prayer meeting night."

"Well, father, there are so many things coming on in the city that we couldn't get the opera house any other night but Thursday. I don't think any of the fellows thought very much about it. Don't any of them ever go to prayer meeting or not many."

"Aren't some of them members of the Endeavor, Rob?"

"I guess they are. A dozen or more. But you wouldn't have us give up the rehearsal would you, father?"

The minister looked a little sober. His boys were neither specially better nor worse than the average boys of the average members of his church. But he couldn't help doing some hard thinking, and a little of the thinking this time got into words.

"Which do you think is the more important, Rob, the work of the church or the social functions of college and society?"

Rob didn't answer; and his father said very kindly but soberly: "Because, Rob, your old father is facing a serious proposition. If the innumerable calls of society and business and literature and art and politics continue to take church members more and more away from the regular and important meetings of the church, I know one man who is going to do his Christian work in some other place besides a church."

The minister spoke these words with assumed lightness; but his wife was truly startled by his real meaning. She said in an ejaculation: "John!" For the first time in years Mrs. Goodwin was disturbed from her regular, peaceful, calm, serenity, which was her most marked characteristic. "John," she repeated slowly, "you don't mean that!"

"I spoke what I thought, Mary."

"You are tired and discouraged, John," his wife said looking at him again with an additional sense of having been startled out of her usual poise.

The Rev. John Goodwin made a brief reply which did not satisfy his wife, and the meal was finished with long pauses between the remarks, an unusual event in the Goodwin family at Sunday dinner. When they rose from the table Rob lingered to whisper to his mother: "Mother, do you really think father meant anything by what he said?"

Mrs. Goodwin shook her head gravely. "I don't know, Rob. Your father is the most cheerful and hopeful man I ever knew. What he said was not like him."

"Everything nowadays is different, mother," said Grace, who had also waited after her father had gone upstairs to lie down. "There are so many things to go to, and so much outside the church to do, that people can't confine themselves to just one thing."

"I know, my dear," said her mother in her strong, quiet way. "If we can only find out what the most important things are, and shut the rest out."

The next morning, just as the minister was getting ready to go down to his study, he was called to the telephone by one of his trustees: "Awful sorry, Mr. Goodwin, I can't come to the conference Tuesday; but I've got some business friends coming that night, and"—

"Bring them down to the church with you."

"Oh, I don't believe I'd better do that. They wouldn't enjoy—I mean they don't belong to us; and I've got some very important business on hand, and"—

"All right," said the minister cheerfully, thinking it was all wrong somehow, as he hung up the receiver and started out.

His wife followed him to the door.

"You're not going to your work discouraged, are you John? It's not like you."

"I don't know, Mary. I begin to feel as if the church had to fight for her place in the time of the people. There are so many things going on, and the people are going to so many of them, that it is a serious question where the church is coming out."

"Well, don't get discouraged," said his wife, wistfully. "It's not like you. I'm not used to it."

"All right, Mary," the minister laughed in his usual cheerful manner, and kissed her and went out. He had been gone only a little while when Mrs. Fales, a near neighbor of the Goodwin's, came over. Mrs. Fales was at the head of one of the Sunday school departments, and a very energetic, outspoken woman: "I'm so sorry, Mrs. Goodwin, but I'll probably have to miss the conference meeting Tuesday night. You see, it's the regular night of our club meeting, and I have the paper to read. It disturbs our program so much to postpone or put forward a date that at our last meeting we voted not to give up one of our club meetings for anything. There is so much going on in this town."

"There is a good deal going on that ought to go off, don't you think?" said Mrs. Goodwin in her usual serene manner.

"It's hard to tell just what to leave out, Mrs. Goodwin. There are so many good things. I've got a full week. There's the legislative reception tonight"—Mrs. Fales counted on her fingers—"the club meeting tomorrow night, the educational lecture Wednesday night, Professor Handy's new organ recital Thursday night, the Federated Club meeting Friday night, and the governor's reception Saturday night. It's a pretty full week for me."

"Besides the annual conference meeting Tuesday night and the regular church prayermeeting Tuhrsday night," Mrs. Goodwin could not help saying.

Mrs. Fales grew very red, and looked embarrassed. "I know, I know; but of course, it is a very busy world and there are a good many important things to attend."

"And most of them seem more impornat than the meetings of the church," said Mrs. Goodwin, with some spirit; but she was loyal to her husband absolutely, and at that moment she saw him as he spoke at the table in that unusual outburst of his.

"We can't shut ourselves up to nothing but the church, Mrs. Goodwin," said Mrs. Fales, stiffly. "We will become very narrow if we do."

"I think some people are in danger of becoming thin, not narrow, they spread out over so many things," Mrs. Goodwin answered serenely.

Mrs. Fales colored up again, as if taking the remark personally, and after one or two rather stiff sentences she rose and went out.

That evening when the Rev. John Goodwin came home his wife noticed at once that he was very much disturbed. She waited until after supper before she said anything about his manner.

"You are discouraged, John. Tell me."

"Well, I think we made a mistake

(Concluded on page 9)

ADVO—FOUR ... ...

Our Little Folks.

MARGERY'S BLUE JAY LESSON.

Margery, eight years old, had been naughty and mamma had sent her to sit in a chair beside the dining-room window until the little girl was her sunny self once more. Margery had pouted and fidgeted at first; but soon she saw something very interesting just outside the low window. She looked out for several seconds, her eyes very big and her rosy face dimpling with eagerness. Suddenly she laughed right out. Mamma looked at her and said gently: "I'm glad to hear you laugh, dear. What is it that amuses you?"

"Oh, mamma!" cried Margery, turning her bright face into the room for a second, "the funniest little birds are out here! Do come and see them. One is hopping and splashing as hard as he can in the pan of water Fido drinks from, and two others are flying about pecking and scolding as fast as they know how. Hurry, mamma! It's such fun to watch them."

Mamma looked out and smiled at the scene before her. Two mocking birds were fluttering excitedly about a half-emptied tin pan in which a third bird splashed and splattered.

"Quit! quit!" the outsiders seemed to say. "You're using more than your share of water. There won't be any left for us. You've been in there long enough. Quit! quit!"

"Go away!" replied the happy bather, sending a shower of drops in the air. "There's lots of water. I've just begun to wet my feathers. I'll be through pretty soon.

Just then a blue jay fluttered down from a branch of the mulberry tree and sounded a note of impudent warning. The two chattering mocking-birds flirted their tails and flew away. The bird in the pan stopped splashing and looked at the newcomer.

"Get out! get out!" the blue jay seemed to say, ruffling his blue feathers in a threatening manner. "Get out, or I'll make you sorry."

The mocking bird hastily shook the water from his wings and followed his companions to a distant tree, where they chattered excitedly.

"I've read that the blue jay is a dirty bird," said Margery's mamma, softly. "Let's watch this one and see if he really wants to take a bath."

"Why, yes, mamma, he does," said Margery. "See, he's getting into the pan. Now he has both feet in the water and is dipping his bill."

"Wait a second, my dear—look again!" said Mrs. Grant.

"O, my!" gasped Margery. "He has gone without wetting a single feather! What made him drive the other birds off, mamma? He didn't want the water himself. Why didn't he let the little mocking birds alone?"

"That is blue jay nature, my dear. He is a naughty bird and is greatly disliked by his companions. Blue jays and naughty children are somewhat alike, you see, Margery. The birds know no better, though, and the children do."

Margery was thoughtful for a few seconds. Presently she looked up into mamma's loving eyes and said: "May I give sister my new picture book? I'm sorry that I spoiled hers."

Mamma kissed her, and Margery skipped happily from the room holding the blue joy lesson firmly in her mind.—Selected.

TWO BLOTS OF INK.

This is a story of two blots of ink and what became of them. The blots were on one of the pretty pages of Marian's beautiful gold and blue birthday book. They did not belong there, of course, any more than frowns belong on the faces of little children. But there were frowns on Marian's face when she saw the ugly blots, and there were tears in her eyes, too. But no one could blame Marian very much either for frowns or tears, for she did love her beautiful book. Poor little Dick, who had spilled the ink, felt almost worse than Mairan did. After a bit, seeing that Dick was just about heartbroken, Marian sobbed out, "N-never mind, Dickie I know you didn't mean to;" and then Dick, who was only four years old, began to cry also, for somehow he felt worse when Marian forgave him than he did when she was angry. Uncle Jim heard the commotion, and ran downstairs to the nursery two steps at a time; for he dearly loved his little neice and nephew, and he never liked to hear them cry. Besides, he had a wonderful way of chasing away frowns and turning tears into smiles.

"I'm afraid you can't help us this time, Uncle Jim," said little Marian, while Dick added hopefully and with a most pleading look:

"Well, maybe he can, Marian."

Uncle Jim picked up the birthday book and saw at a glance what had happened. No need to ask who spilled the ink, and no need to ask whose book was spoiled. Somehow Uncle Jim knew things without asking.

"Come up to the studio," he said so cheerfully that all the tears stopped at once. Uncle Jim was an artist, and there was nothing the children liked better than to be allowed to enter this big, bright room. In less time than it takes to tell the story, he had taken his paint brushes and changed the biggest blot into a pretty hat with a cunning little girl face peeping beneath its wide brim. Then he put what Dickie called a "lot of curlicues" on the small blot, and there was another little face. There were neither frowns nor tears to be seen when the children ran downstairs again; and the artist smiled as he heard Dickie saying happily:

"I just knew Uncle Jim could think of something.—Picture Lesson Paper.

RESTING PLACES.

"Lots of telegraph poles going up," said Willie. "They are just so far apart from each other, and every time I go from our house to yours, grandpa, I stop and rest at each pole."

"There are lots of Sundays in my life," said grandpa, "and they are the same distance apart, and they are on the way to my Father's house. Everytime I come to one I stop and rest, too."—Jewels.

THE DISHES.

Somebody doesn't wipe the dishes dry!
How do I know? Because I saw them cry
Yes, crying as they sat upon the shelves.
I saw them and they couldn't help themselves.
They made no noise; each plate was in its place;
But oh, two tears were on the platter's face!
Oh, don't you think the little girl is mean
Whose dishes cry because they're not wiped clean?

—Good Housekeeping.

"We must carry the beautiful with us or we will find it not."

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The Christian Life

Continued from page 8

in putting our conference on Tuesday. We ought to have chosen either tonight or Friday. See here; I've been looking over the number of things going on in this town tomorrow night. Here is a partial list in the evening paper: Six different receptions by local clubs; the annual banquet of the Young Men's League (which contains in its membership several of our church members); the special meeting called by the governor to discuss the tuberculosis plague; the monthly meeting of the Christian Endeavor Union; the business men's conference on world-wide missions, the annual meeting of the city Y. M. C. A. convention (with an imported speaker from New York); a debate between Hope College and the university, a conference of interdenominational church workers to take steps to unite the churches in small towns; an editors' association with a banquet; the president's reception after the debate at the college, besides plays in all the theaters and an all-night session of the legislature to discuss the Utilities bill. What show does one little church like ours stand to get an audience tomorrow night? We might as well have kept our date of Wednesday."

"Aren't there just as many things going on Wednesday night?"

"I presume there are, or more; and it is the same every night in the week."

Just then the telephone rang, and the minister went to answer. There were a few sentences and exclamation of regret, the usual remark of the minister, "All right," as he hung up the receiver, and then he returned to the sitting room.

"I'm getting to be a regular liar, Mary. I say, 'All right' when I mean 'All wrong.' It's easier to lie over the telephone than to people's faces. Judge West, who was going to discuss our next quarter's Sunday school lessons, sent word he couldn't come tomorrow night on account of this tuberculosis meeting."

"But that is very important, John."

"I know it. So are half the other things booked for tomorrow. But how are we going to go to all of them, or how are we going to keep our own organization alive if the members of our church are constantly going to so many meetings that they have no time or strength for their own?"

The minister's wife did not try to answer the question, but she looked rather anxiously at her husband.

* * * *

Tuesday night the minister and his wife went to the annual conference meeting. By ten o'clock the same night they were back in the parsonage. When they entered the house they lighted the lamp and sat down and John Goodwin was silent for a while. Then he said slowly: "Even our own children, Mary, went their way tonight, and deserted the church which nurtured and trained and brought them up."

Mrs. Goodwin sighed. "I know, I know, John. But Grace felt as if she couldn't give up the class party. And Rob said at the last minute that absence from the Glee Club rehearsal meant a fine for him; and you know we have tried to encourage his music. And John Henry was sure he would get away from the debate in time to come into the conference before it was over. I suppose he went over to the president's reception, and stayed until it was too late."

"Not a third of our members out," went on the minister, as if talking to himself. "Out of forty Sunday school teachers only fifteen, out of a hundred Endeavorers, only thirty-five. Everything in this town has a stronger pull on our people than the church."

"I don't think that's really so, John. It's because there are so many things going on."

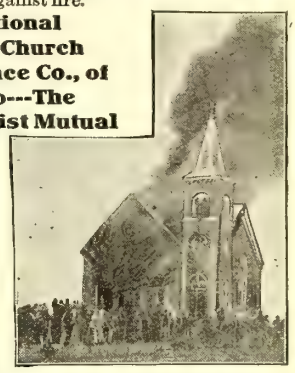
"The other things have the right of way. The church is sidetracked, Mary. That is the fact in the case."

"What are you going to do, John?" his wife asked, with a new note of anxienty in her usually serene manner.

"I don't know yet. I must have time to think it out. I think I'll pray over it all night." And the minister went up to his study at the top of the house, and his wife heard him gently close the door as he entered the room.—Sunday School Magazine.

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There are ways in which even silent people can belong to God and be a blessing in the world. A star does not talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. Be like a star in your peaceful shining, and many will thank God for your life. —J. R. Miller, D. D.

Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

I said, "Let me walk in the fields."
He said, "Nay, walk in the town;"
I said, "There are no flowers there;"
He said, "No flowers but a crown."

I said, "But the sky is black,
There is nothing but noise and din;"
But He wept as he sent me back—
"There is more," He said, "there is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet hearts are sick,
And souls in the dark are undone."

I said, "I shall miss the light,
And friends will miss me, they say;"
He answered me, "Choose tonight,
If I am to miss you or they."

I pleaded for time to be given;
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

I cast one look at the field,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into His hand went mine,
And into my heart came He,
And I walk in a light divine,
The path I had feared to see.

TO THE YOUNG PEOPLE OF OUR CHURCH.

I am glad the Woman's Foreign Missionary Society saw fit to have an organization called the Young People's Society. Heretofore many of our young people have felt that there was no place for them in this work. They were too young to feel free in the adult society and too old for the Light Bearers.

My dear young women you have a place just suited to you now. The question now is, will you take advantage of your opportunity?

How I wish that every young woman in this conference could have been at the W. F. M. conference at Mt. Airy and have caught the inspiration that we did who were there! What is grander than a young woman with all the possibilities of life before her, consecrating that life to the service of God. The most beautiful sight at the conference was on Saturday evening, just as the sun was hiding itself behind the mountains, when a number of bright young women knelt around the altar and offered their lives to their Master to be used in His good way. "Oh, the beauty and grandeur of a life that's hid with Christ. Strong when swept by sorrow's billows or by Satan's wiles enticed."

It was an inspiration to look into the beautiful faces of our two missionaries who are so soon to leave home for untried fields. How happy they looked! I hope that every Young People's Society will get pictures of these two young women and put them where each time they meet they can look into their sunshiny faces.

Oh, young people, stop and think! Contrast the sweet, happy faces of Miss Buttrick and Miss Tuttle with the tired worn look of a society girl who has lingered long at the card party or the dance hall. Which is the happier? There is no true happiness in this life except in serving others as a disciple of Christ.

Oh, young women will you join this army of beautiful young women who are marching forward to take this world for Christ.

At the conference in Mt. Airy Miss Davies said, "The reason every woman is not in this work is because she does not know the glory of the work."

Miss Davies was a great help to our young people at the conference. To hear her is to gain new inspiration and to determine to do more than ever before.

The great cry at the conference was leaders! leaders! We need more leaders! What does it take to make a leader? I will answer, determination. Let every young woman who reads this stop right here and determine to do her part.

A society, with two or three in it who have determined to make it a success, wll be a success in spite of all odds.

What an opportunity we have!

I want to ask the young married women of this conference to give more time to this work. Don't say you haven't time. Give up your sewing clubs, your book culbs your afternoon receptions. Give up these things that take your time away from this great work of spreading the gospel of Jesus Chirst. It is the greatest work in the world.

I hope as many young women as can, will attend the conference next year and will attend all of the distrtict meetings. It is a blessing to you to catch the inspiration of these meetings.

The work we have before us now is laying down the first two thousand dollars for the Young J. Allen Memorial School for higher education for Chinese women.

What greater work can we do? What a privilege we have!

Dear young people, think over it, pray for it, go to work and let us determine to do this by the help of God. "Will you give your time and talents to the Master now today? Consecrate them to His service to be used in His good way?

Will you sacrifice vain pleasure for the Christ who died for you? Be His loyal, willing servants ever to His colors true?

Do not treat the question lightly,
Reckon well the mighty cost,
Precious souls for you to ransom,
Or forever they are lost."

MRS. A. M. NORTON.
New London, N. C.

WHY I BELIEVE IN FOREIGN MISSIONS.

My interest in foreign missions is due primarily, I think, to long acquaintance with missionaries. I went to school and college with them. Personal respect and liking naturally led to an interest in what these friends were doing. Most of them were broad-minded; all of them are big-hearted. Some of them have shown distinguished capacity for scholarship and science; others belong to the type of builders or of saints; but almost all missionaries reveal strong individuality of character, bred by novel experience. To speak of their personal devotion is unnecessary here. There are no persons better worth knowing.

In the second place, the work of American missionaries, in the present phase of world politics, has taken on a new significance. Internationalism is apparently to be the specific problem of this century. The experience of our missionaries with different races in various quarters of the globe is one of the most valuable contributions which America can bring to the task of comprehending and allaying race differences, and of thus securing a working basis for the future progress of society. Missionaries learned to "think continentally" long before the politicians did. Their schools, hospitals, and churches, and the force of their personal example have already demonstrated that American influence upon the world has been greatest when most free from the taint of political selfishness and from the display of physical force.—Bliss Perry, editor of Atlantic Monthly.

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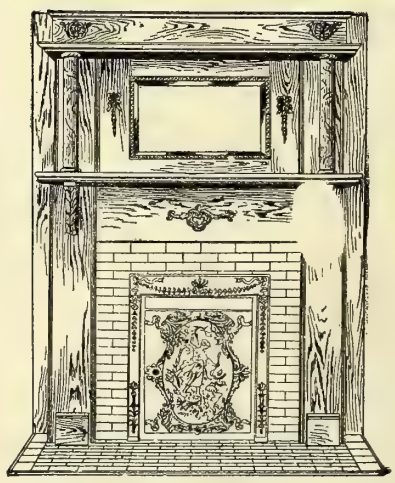
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Woman's H. M. Society.

Mrs.W. L. Nicholson, Editor, Charlotte, N. C.

It gives us pleasure to annonunce to our readers that Roy Marr has almost entirely recovered from a recent attack of typhoid fever.

EIGHTH ANNUAL REPORT.

A copy of this reached us last week and we at once gave it a careful reading. It is written in good style, and is a tribute to Mrs. Durham's ability as a secretary, while the mechanical work reflects credit upon the Job Department of the Christian Advocate Publishing Company. We trust it may have a wide and thorough reading.

Give attention also to the following letter which accompanied it. Auxiliaries note this also:

Dear Friend:—With this letter you receive the annual report of the Home Mission Society of the Western North Carolina Conference, and we bespeak for it an earnest perusal from the first page to the last, including the advertisements.

In it you will find the new directory, the reports for the past year, and the recommendations for the coming year.

We urge the membership to study the reports of committees, especially those of the finance committee, extension of work, and literature and press work. We think it a good plan for auxiliaries to study the constitution and by-laws, thus familiarizing themselves with the duties of every officer.

Lastly we would say, note the advertisements and atronize these colleges, and deal with these firms when needing anything in their various lines.

Sisters, we are now in the second quarter. We must be instant in season, out of season, we must be brave, and true, pushing forward in His name.

"We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift;
Shun not the struggle: face it
'Tis God's gift."

Yours for service,
MRS. F. H. E. ROSS, Cor. Sec.
W. H. M. S. W. N. C. Conf.
Greensboro, N. C.

It was the editor's privilege to spend two days at the session of the Statesville district conference held in Taylorsville, and present the work of home missions. We were shown marked courtesy by every one present and heard many kindly and encouraging words about our work. Several ministers in the district assured us of their intention to organize home mission auxiliaries soon.

Passing through Statesville we stopped and met with the women of the auxiliary there. Brother Turner kindly gave us the prayer meeting hour to talk of our great work. His courtesy and words of encouragement will not soon be forgotten. Professor Trowbridge also presented the work at Brevard and told many things of interest. The only regret was that Mrs. England, the splendid secretary of the Statesville district would not be with us on this trip.

DISTRICT MEETING AT HENDERSONVILLE.

This was held on July 20 and 21, and was under the joint direction of Woman's Foreign and Woman's Home Missionary Societies of the Ashevlile and Waynesville districts. Mrs. Marr writes that it was a great success in every way and will be fruitful in results. She also adds that each auxiliary had advanced in some special line of work. We wish we had space to tell of it all and will later. The presence of Mrs. Pease and Mrs. Branner we are sure meant much to the occasion while Misses Guffin and Allen were also an inspiration. Then the meeting was under the able direction of our President, Mrs. Marr. We regret exceedingly our inability to accept the cordial invitation of the Hendersonville ladies to be present.

The following minute report by the secretary and furnished us by Mrs. Marr gives a detailed account of the proceedings:

The W. H. M. auxiliaries of Asheville and Waynesville districts of the Western North Carolina Conference, met for their first district meeting in Hendersonville, N. C., July 20, 1909. It being a union meeting with the Foreign auxiliaries of the same districts.

The meeting was called to order by Mrs. T. F .Marr, conference president of the W. H. M. S.

Mrs. C. Few, first vice-president of Hendersonville auxiliary, conducted the devotional service. Hymn No. 654 was sung. The scripture lesson, Luke 10th chapter, followed by an earnest prayer by Rev. Dr. Reagan, of Weaverville.

Hymn 639 was sung and Mrs. C. Few led in a short prayer.

Mrs. T. F. Marr, our very efficient conference president, then took the chair. After a few chosen remarks, Mrs. Marr suggested that all join in singing "Praise God from Whom all blessings flow," as we had such a fine representation. Mrs. Matney, of Asheville was elected recording secretary. Names of delegates were then enrolled, as follows:

Waynesville District—Mrs. M. J. tary, Miss Bessie Allen, Hendersonville, N. C. Auxiliaries: Asheville, Central, Mrs. W. W. Barnard, Mrs. J. P. Sawyer; North Asheville, Mrs. G. L. Hindman, Miss Josephine Guffin; Haywood Street, Mrs. N. Buckner, Mrs. A. L. Wiley; Biltmore, Mrs. M. L. Potts, Mrs. K. Elias; Weaverville, Mrs. D. H. Reagan, Mrs. H. Vrooman; Hendersonville, Mrs. R. S. Ghant, Mrs. M. R. Allen; Hendersonville Young People, Miss Lillian Dixon, Miss Bessie Aiken.

Waynesville district—Mrs. M. J. Branner, district secretary. Waynesville auxiliary, Mrs. G. W. Coble, Mrs. J. K. Boone; Brevard, Mrs. W. J. Pruett, Miss Delia Gash; West Asheville, Miss Ada Buttrick, Mrs. C. J. Andrews; Bethel, none; Canton, none; Clyde, none; Waynesville Brigade, none.

All reports of auxiliaries were good and contained much valuable thought. Our president called attention to this and emphasized points she thought might be helpful.

Asheville Central reported members 50; subscribers to Our Homes, 21; tithers, 2; money sent conference treasurer, $75.00; city missionary's salary, $396.00.

North Asheville reported members, 11; Our Homes, 4; tithers, 21; money sent conference treasurer, $19.71; local money, $44.95.

Haywood Street, members, 26; Our Homes, 8.

Biltmore reported dues, $16.80; Weaverville, $36.00; Brevard, $5.00; to needy, $15.00; total, $81.30; members, 14.

Weaverville, members, 18; dues, $15.25; pledge, $9.00; conference expense fund, $1.50; local work, $39.75.

Hendersonville, members, 25; dues, $19.30; conference expense fund, $1.00; Our Homes, 19; Ann Browder Home, $7.70; Thanksgiving donation to Brevard, $93.00; local $51.75; total for year, $164.15.

Hendersonville Young People, just organized, members, 14.

Asheville District—Total: Members 158; Our Homes, 52; tithers, 38; dues sent, $146.16; one city missionary's salary, $396.00; local amount expended, $547.45; conference expense fund, $2.50. Specials: Brevard school, $98.00; Ann Browder Home, $7.70; Weaverville scholarship, $36.00.

Waynesville District—Total: Brevard, members, 36; Our Homes, 28; tithers, 12; dues, $16.43; mite boxes, $3.64; scolarship, $3.70; local $55.00. Other reports not handed in.

Mrs. Pease, always an inspiration wherever she goes, was with us, and gave us interesting items from the annual meeting held in Concord.

Miss Guffin, our city missionary from Asheville, read an interesting and enthusiastic report. Her work showed progress, and was very hopeful. She closed with a strong plea for more workers.

Mrs. W. B. Meacham could not be present but sent a most excellent paper on "The call of home missions to the women of our church," which was read in a most effective way by Miss Gussie Smith. The conference united in asking that this paper be sent to the home department of the N. C. Advocate, to be published.

Rev. Dr. Reagan, of Weaverville, Rev. Mr. Barnhardt, from Waynesville, and an interested layman, Mr. Greenlee, were introduced to the conference and each gave us a word of good cheer and encouragement.

Mrs. Marr gave us here a strong and instructive talk on the work of the H. M. S. The noon hour having arrived Rev. Mr. Barnhardt, at the request of the president, dismissed us with the benediction, and the meeting was adjourned until 2.30 p. m.

At 2.30 p. m., the Home Mission district conference was called to order by the president. Rev. Mr. Barnhardt conducted devotional service.

Hymn 511 was sung. Scripture lesson part of the 16th chapter of Acts, was read, after which Mr. Barnhardt led in prayer. "Work for the night is coming," was then sung, after which the business of the day was resumed.

Minutes of the morning session were read, corrected, and approved.

Mrs. W. B. Meacham, the retiring district secretary, of Asheville district, being absent, Miss Bessie Allen, the present district secretary, gave here report for her. There had been a slight advance on all lines, but was not such an advance as it ought to be.

Mrs. M. J. Branner reported the Waynesville district. She made a strong plea for the women to be up and doing.

Mrs. Wiley, of Asheville, read an excellent paper on tithing. This paper was also requested for publication in the North Carolina Christian Advocate.

Miss Josephine Guffin talked on the Deaconess and her work, closing with a most graphic sketch of May McKenzie's life, and beautiful work and death at Crossett, Ark.

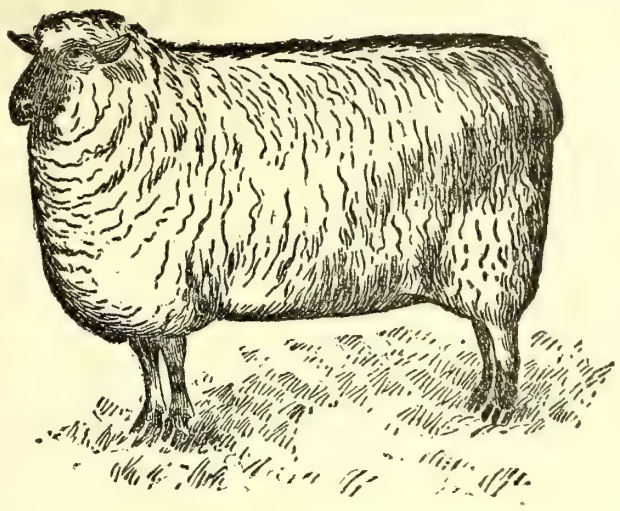
Mrs. Marr now conducted a Workers' conference. Many questions of importance were considered and many helpful suggestions made.

Mrs. K. Elias, of Biltmore, read a paper on the best methods for conducting meetings.

Mrs. Vrooman made a talk on the Ideal Auxiliary—Its relations to the Board and the local Work.

Five o'clock having arrived, the meeting adjourned with singing,

Continued on 14th page



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THE ESSENCE OF AGE.

Emerson says: "The essence of age is intellect; wherever that appears, we call it old. Wherever there is power, there is age." Very true, but for intellect and power in this mortal career there must be usually physical health and soundness; and that is often a gift of heredity. We inherit the capacity for age as we do our complexions and stature. But we must use well what is bequeathed, or the inheritance will do us less good. With ill health age is often but a capacity for suffering. It is therefore, always to be remembered by the young that life is a loan, not a chattel, as Lucretius well says. We must pay its use, and, if it is wasted, must make it good or give it up.

PARENTAL AFFECTION.

As the vexations which parents receive from children hasten the approach of old age and double the force of years, so the comforts which they reap from them are balm to all other sorrows, and in some degree disappoint the injuries of time.

Parents, as it were, repeat their lives in their offspring, and their concern for them is so great that they fell all their sufferings and taste all their enjoyments. However strong we may suppose the fondness of a father for his children, yet they will in general find more lively marks of tenderness in the bosom of a mother. There are no ties in nature to compare with those which unite an affectionate mother to her children, especially when they repay her tenderness with obedience and love.—Selected.

"Live not alone for self."

The Sunday School Lesson.

LESSON VI.—AUGUST 8, 1909.

Paul's Instructions to the Thessalonians.
(I Thess. 5, 12-24.)

Golden Text.—See that none render evil for evil unto any man; but ever follow that which is good.—I Thess. 5, 15.

Church Relations

Paul wrote the letter from which our lesson is taken at the city of Corinth.

Timothy had brought news from the lately founded church at Thessalonica to the great apostle. On the whole, it was good news, though there was reason for anxiety in some things reported to Paul. There was encouragement, instruction and warning in the letter.

Our lesson begins with remarks about the relations of church members. They are to treat the officers in the church with respect and love. They are to exercise a helpful oversight in respect of each other.

There is food for reflection in these suggestions. In a highly organized church it is not always easy for men to know just what is involved in a Christian bearing toward some officials. In deciding it is important to remember that while flattery and deception are of course to be abstained from, there is a respect which is due to an official trusted by the church with a place of leadership. Honest and healthy criticism is possible without disrespect.

The feeling of responsibility one member of the church is to have for another is a characteristic Christian grace. It does not mean impertinent interference. It does mean constant brotherly interest and willingness to help. It sometimes sets before the Christian a more difficult and delicate task, the task of putting forth a hand of restraint.

The Life of Rejoicing.

When Paul tells the Christians of Thessalonica to rejoice always, the reader may be tempted to think he is indulging in wild hyperbole. Before we pronounce it is well to remember that Paul had an exceptionally full experience of suffering, so that his advice at least cannot be regarded as the careless utterance of a man whose life had been superficial in its personal contact with pain. Then the advice following close upon the exhortation to rejoice is very illuminating. "Pray without ceasing," urges Paul. Now if a man is living a life of constant communion with God, of course he always has something to be glad of. He may be ill, he may be poor, he may have to endure hardness from the world. But in spite of all he is sure of God and sure of the fellowship of Christ. The light of this joy is always shining in his heart. The truth is Paul himself had learned the secret. In Christ he was able always to rejoice.

A man has found a great Gibralter when his life has this inner sanctuary of divine communion . It is creative of joy and of much else. It gives the life new poise and new efficiency. It gives a quality of spiritual reality to the speech and all the activity. Altogether it is not so much a Christian grace as it is a Christian power.

The Spiritually Open Life.

The man who is afraid of spirituality will miss something of the best of life. Men are not to live by syllogisms alone, any more than they are to live by bread alone. And many a great truth is to enter the life through the door of spiritual receptiveness rather than the door of logical acumen. Christians are to cultivate sensitiveness to life's spiritual realities. Paul was very anxious that these Thessalonians should not quench the Spirit.

To be sure a sense for spiritual realities does not mean spiritual credulity. We are to test the validity of spiritual insight constantly. We are to prove all things, and the test we are to apply is a moral test.

If a thing is good we are to hold it fast. Our spirituality is to be a spirituality informed and mastered by moral purpose. No evil thing is to be allowed to creep in wearng the livery of the spiritual life.

There is a kind of false spirituality which resents moral demand. It wants the glow of spiritual joy without paying the price of moral obedience.

It is really a refined kind of vice. For the very heart of vice is a desire for gratification without the willingness to meet the moral conditions of that gratification.

The Complete Life.

The Thessalonians have a high ideal held before them. Paul's desire is that every aspect of their lives may be preserved entire at the coming of Christ. He wants full and complete lives. Nothing fragmentary will satisfy him. The body as well as the soul is to be at the highest state of health. It is more than "to see life steadily and to see it whole." It is to live life steadily and to live it whole.

All along the years Christianity has had to contend with fragmentary ideals of the Christian life. An attenuated development of some part of the life has often been substituted for the ideal of the life preserved entire, and in the long run onesidedness always has tragic effects. There is danger that the result may be a spiritual monstrosity instead of a spritual man. Such a possibility is obviated if Paul's ideal of a complete life is kept in mind.

When we unfold this ideal it has two elements. First it demands the Chrstian mastery of every part of the life. The physical life is to be ruled by Christian principles. The mental is to be Christian. The spiritual life is to be Chrstian. All there is of a man is to be ruled by Christ.

Then every part of the manhood is to be lifted to a high state of efficiency. The body is to be at its best. The mind is to be at its best. The spiritual perceptions are to be awake and alert. All together are to form a complete and harmonious expression of noble activity in the service of Christ.—New York Christian Advocate.

It is far better to appreciate the things we have, than to have things we are not able to appreciate. The great element of joy and power in life is to be able to know, to understand, and to love. Many a person has possessions that he does not appreciate, yet longs for things he does not possessess, vainly imagining that possession brings power and joy.—Sel.

Had he been happy and faultless, I would not have loved him as I did. There is a degree of pity in all our friendships. Misfortune has an attraction for certain souls. The cement of our hearts is mixed with tears, and nearly all our deep affections have their beginning in some sorrowful emotion.—Lamartine.

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We call that person who has lost his father, an orphan; and a widower, that man who has lost his wife. And that man who has known the immense unhappiness of losing his friend, by what name do we call him? Here every human tongue holds its peace in impotence.—Joseph Roux.

The Farm and Garden.

THE WOODS.

I stand at the city's dawn-washed edge,
And the roll of its hollow sea
Beats dull as spray on a cavern's ledge,
For the woods are calling to me.

They are calling with pipe of rush and flag,
They are calling with reed-wrought flute—
With the freshet's boom o'er cliff and crag,
And the sigh of the woodbine's lute.

With chansonette of the lark and thrush
At the ivory rim of day,
To misty glens where the moss-pinks blush
They are calling my feet away.

Afar from the city's grind and strain,
Where the violet paths lie free,
With ripple of wing and lisp of rain
They are calling my feet from me.
—Selected.

FOUR CROPS A YEAR ON THE SAME LAND.

Four crops a year, aggregating $150 an acre or more from the same land that sold twelve years ago for $3.50 an acre! Who will say that is not progressive farming? Where? Right here in North Carolina. To be more exact, right here in Cumberland county. Who? Mr. D. K. Taylor, Fayetteville, R. F. D., is doing that kind of farming out on the Center "plank road" in Seventy-first township, a few miles west of this city.

The Index prizes no kind of news more highly than this, and we are always on the alert for such items. Our correspondents or any of our readers can hardly please us much better than to send us or bring us news of improved methods of farming or unusual and extraordinary yields of crops or facts showing what can be done in the way of making more money on the farm.

We heard Mr. Taylor was doing some unusual stunts in this line, so when we found him on the streets the other day we pulled him into our shop and made him take a chair and tell us about it.

Mr. Taylor has ten acres of land on which he raised four crops last year successfully, and on which he is doing the same thing this year. Here is the way he does it:

After "breaking up" the land deep with a two-horse plow, he planted the 10 acres in Ameer and Alaska peas, early table varieties for the northern markets. Last year he planted only the Alaska, but this year he planted part of his land in the Ameer. About March 25th he planted "roasting ear" corn midway between the pea rows, which were about five and a half feet apart. After the peas came off he planted field corn half way between the early corn rows: that is, in the rows first planted in peas. Now when the early corn is gone he will sow field peas "broadcast" between the field corn rows. Now, as to the value of the crops:

Mr. Taylor shipped from the ten acres 517 crates of early peas, which brought about an average of 80 cents a crate clear of the freight and commission house charges, or a total of $413.60 for the first of the four crops grown on the land this year. From this must be deducted 12 1-2 cents a crate for cost of picking, and of course the cost of the crates.

He was not through with shipping early corn last week when he gave us these figures, but he had shipped 493 crates. It is conservative to say that he will have shipped 500 crates from the crop. For this he gets an average of 90 cents a crate, or a total of $450 for his early corn crop.

Of course the field corn is not yet matured, but on the same land and under the same conditions last year he got 375 bushels of corn. At $1 a bushel this would be $375.

The field peas he will have picked and saved for sale or planting or for stock feed, while the vines he will "plow under" to fertilize the land, and there is no better fertilizer. Last year was a bad year for field peas, and Mr. Taylor would not even make an estimate of the value of this crop this year. To be sure it is safe to say that if it be an average year for peas, the vines and leguminous roots and the peas picked will be worth $225.

The land on which this farming is done was 12 years ago a worn-out "old field" that had been abandoned about the time of the civil war, having been considered poor land. It is light land with a clay subsoil.—Fayetteville Index.

THE FLOWER OF FAITH.

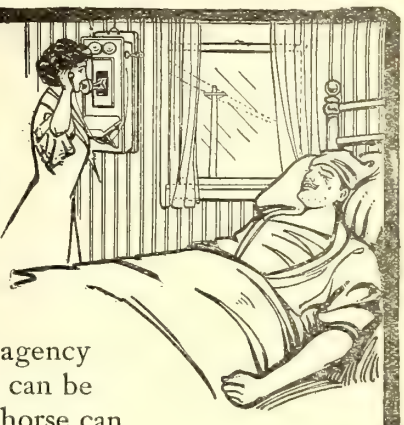
It is said that in ascending the Alps, the traveler goes through different regions of vegetation. First he encounters the vines, then fruit trees, next splendid forest trees; higher up stunted pines, next dwarf trees and mosses, and lastly the eternal snow. But away beyond all these, almost on the very top of the mountain, a tiny, sweet flower peers through the chilling snow. So divinely beautiful is it in that dreamy region that its sight brings tears from the manliest traveler's eyes. It blooms away up there sweetly, cheerfully, gloriously.

Thus the Christian, in his soul, goes through the world, passing through the regions of knowledge, emotion, will. So often is he made to know his weakness and need of divine help. So often has he profound emotions of sadness when lowering clouds hang heavily before his spiritual vision, and so often exultant joy when these clouds are lifted. But if really a Christian, amid it all he exclaims with Job, "Though he slay, yet will I trust in him." Despite the cold atmosphere of moral depravity and alienating temptations on the very summit of life's career the flower of faith blooms and cheers, and in the dying hour assures visions of sublimest glory eternal.—Western Recorder.

PERSONAL CONSCIOUSNESS OF GOD'S PRESENCE NEEDED.

It is a grand doctrine, an inspiring doctrine, this of the divine omnipresence. But do we think of God as present with us personally in all the experiences of life? Such a thought of Him is infinitely more precious, than any theory of his omnipresence. You know that a true friendship must have in it a wide and generous sympathy, with all the trouble that comes to you, you want to be sure that your friend knows it, and feels it, and is ready to help you bear it. A general thought of your friend's goodness is not enough. What you long for is a saving presence of a personal sympathy. It is not otherwise in our relation to God. What we want, to speak plainly, is to feel that God knows what happens to us, and is with us while it happens, and loves us steadily and tenderly through it all.—Henry Van Dyke.

Sickness is Unnecessary



to demonstrate the value of the telephone in the farm home. In any emergency the telephone performs a function which no other agency can equal. The doctor can be called quicker than the horse can be hitched up. Neighbors can be summoned instantly. It is invaluable for the convenience and protection of the housewife.

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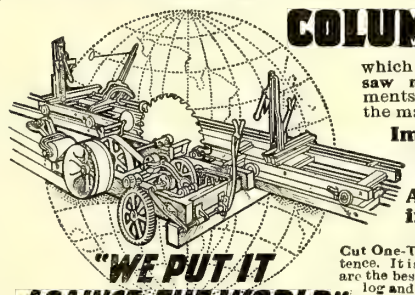
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HOW TO SPOIL A BOY.

Parents are often advised in regard to the proper upbringing of their children. It is not often that a writer gives instructions as to the best means of spoiling a boy, but this we find lately has been done by a correspondent in a home weekly. Here are the directions:

Let him have plenty of spending money.

Allow him to choose his companions and never ask who they are.

Give him a key and permit him to be out at nights and get home when he pleases.

Make no inquiry as to where and with whom he spends his leisure moments.

Have him to understand that money and manners are substitutes for morality.

Teach him to expect pay for every act of helpfulness to others.

Let him believe it is a disgrace to exercise at the end of a hoe handle, so long as he or you pay a man to take that exercise.

Show him that you have no faith in churches or teachers.

Teach and train him thus, and if he doesn't go to the bal 'twill not be your fault.—Selected.

Obedience is the grandest thing in the world to begin with. I do not think the time will ever come when we shall not have something to do because we are told to do it, without knowing why. . . The one essential of chivalry was obedience.—

DULL BOYS.

Don't be discouraged. Slow growth is often sure. Some minds are like Norwegians pines. They are slow in growth, but they are striking their roots deep. Some of the greatest men have been dull boys. Dryden and Swift were dull, as boys; so was Goldsmith, so was Sir Walter Scott. Napoleon, at school, had so much difficulty in learning his Latin that the master said it would need a gimlet to get a word in to his head. Douglas Jerrold was so backward in his boyhood that at nine he was scarcely able to read. Isaac Barrow, one of the greatest of divines the church of England has ever produced, was so impenertrably stupid in his early years that his father more than once said that if God took away any of his children he hoped it would be Isaac, as he feared he would never be fit for anything in this world. Yet that boy was the genius of the family.—

There was recently exhibited in London a cord of pearls about a yard long; it was made of fifty or sixty strands of tiny pearls threaded together and rolled into a rope of more than half an inch thick. Of greater length and of far more intrinsic value than this cord of pearls is the cord that is yours and mine today. Each year there are woven in it three hundred and sixty-five jewels, and one in every seven shines pure and white, lovely pearl. How have you kept your pearls? And how will you keep them?—M. Kay.

Our Dead.

.."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above also applies to Tributes of Respect.

Grey.—Harriette A. Grey was born (Stacy) March 23, 1834, and died July 12, 1909, aged 75 years, three months, and 19 days. She joined the M. E. Church, South, at the age of 12 years.

She was twice married, first to Moses L. Scroggs, January 8, 1850. To them were born three children—two sons and one daughter. One son, R. L. Scroggs, of Moravian Falls, living, the others having preceded her to the great beyond. Her second marriage was to J. W .Grey, August 31, 1859. To them were born six children—three sons and three daughters. All of them survive her.

Sister Grey lived a consistent Christian life. Akind-hearted loving mother and companion has passed from this to the home in heaven.

God bless the children and husband left behind.

T. B. JOHNSON.

Andrews.—The angel of death has visited the home of Mr. T. L. Andrews of our town twice within the last few weeks. His son, Bascom Andrews, had been sick for several months and it seemed that it would be impossible for him to live long. He had the tenderest care of his mother until she was taken sick, and in a few days died at the hospital in High Point. She was Miss Almira Elizabeth Scarboro, of Montgomery county. Born at Mt. Gilead, of that county, September 9, 1857. She was happily married to Mr. T. L. Andrews, and made him a most helpful and happy companion. She was a consistent member of the Methodist church, and a most devout Christian woman..

Their son, Bascom Andrews, lingered on till July 12, 1909, when at his father's home in High Point, he followed his mother to the spirit world. Junius Bascom Andrews was born in Montgomery county, N. C., November 6, 1881. During his last illness which was long and lingering, he was patient and submissive. He, too, was a member of the Methodist church and expressed himself during his illness as reconciled with God and ready to go and meet his mother on the other side. We laid him to rest by side in the cemetery in High Point. The two doubtless had a joyous reunion in the home of the good.

J. ED. THOMPSON.

Hanes.—Mary Jane Clement was born June 17, 1833, died June 11, 1909, lacking only six days of having lived seventy-six years.

Very eary in life she was converted and joined the Methodist church at Mocksville, N. C., since which time, she has lived a consistent Christian llfe. On September 20, 1865, she was married to Spencer J. Hanes, of Fulton, Davie county. To them were born three children, two of whom survive. Sallie Alexander Hanes, and Jacob F. Hanes, of Mocksville.

Mrs. Hanes was educated at Greensyears after the opening of the college. uated from that institution in 1852, six tian life. A kind-hearted, loving moth-

To speak of Mrs. Hanes' traits of character with full appreciation, one must have known her intimately. Her scope of activities was not as wide as some; she believed that the most sacred obligations of life lay just at hand; it was her home and family

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that called her with most insistent voice. To those nearest, she gave herself in service first, not forgetting or neglecting the duty immediately at hand. Next to her devotion to her family, was her loyalty to her church. She was in her pew at all the regular services unless providentially hindered from being present.

Another characteristic trait of Mrs. Hanes was her broad charity. She spoke kindly of men and events because she herself was kind, and again because she believed in the inherent goodness of things in the world. Some one remarked after her death, that in all his association of some years, he had never heard a harsh criticism pass her lips.

She leaves a place difficult to be filled in the church and the community.

Vest.—Lewis Martin Vest was born November 28th, 1834, died July 16, 1909, aged 74 years, 7 months and 18 days.

He was married to Mary Jane Schaub November 27, 1862, by Rev. S. H. Helsabeck. This union was blessed with eleven children. He was converted and joined the M. E. Church, South, at the age of 20; lived a consistent, faithful member until her death. He loved his church and was always willing to do what he could for the cause of Christ. He bore his suffering with great fortitude and patience. He was given every possible attention by the physicians, members of the family and neighbors during his sickness. He often expressed himself as ready and willing to go, but would say if it is the Lord's will I would love to stay a while longer with my family.

He was a kind and loving husband and father and a good neighbor.

He leaves a widow, eight daughters, two sons, 13 grandchildren, two brothers and one sister and a host of relatives and friends to mourn his departure. All his children attended his bedside during his illness. One son and two grandchildren preceded him to a better world.

The family wishes to sincerely thank the relatives and friends for their help and kindness during his sickness and after his death. He is gone from us, but we will not forget him. The bereaved ones know where to find him.

J. D. GIBSON.

Quarterly Meetings

ASHEVILLE DISTRICT. Third Round.
D. ATKINS, P. E., WEAVERVILLE, N. C.
Hot Springs, Antioch, August 6-7-8
Marshall Valley Union, August 14-15

CHARLOTTE DISTRICT. Third Round
H. K. BOYER, P. E., CHARLOTTE, N, C.
Waxhaw, Pleasant Grove, August 7-8
Pineville, Marvin, August 14-15
Mount Zion, August 22-23
Tryon Street, August 29

FRANKLIN DISTRICT. Third Round
R. M. TAYLOR, P. E., FRANKLIN, N. C.
Whittier, August 7-8

Fourth Round

Macon Circuit, Asbury, August 14-15
Franklin Station, August 15-16
Glenville Circuit, Highlands, August 21-22
Franklin Circuit, Iotla, August 28-29
Dillsboro and Sylva, Sylva, September 4-5
Bryson City, Bryson City, September 11-12
Andrews Station, September 18-19
Murphy Circuit, Peach Tree, September 25-26
Murphy Station, October 2-3
Robbinsville, Robbinsville, October 9-10
Hiwassee, Ranger, October 16-17
Hayesville, October 23-24
Webster Circuit, Cullohee, October 30-31
Whittier Circuit, November 6-7

GREENSBORO DISTRICT. Third Round
W. R. WARE, P. E., GREENSBORO, N. C.
Wentworth, Wentworth, August 7-8
Randleman and Naomi, August 14-15
Asheboro Station, August 15-16

Fourth Round

Greensboro, West Market St., August 22
Greensboro, Walnut St., night, August 22
Liberty Circuit, Liberty, August 28-29
E. Greensboro Circuit, Mt. Pleasant, Sept. 4-5
Carraway Memorial, night, September 5-6
Pleasant Garden Ct., Pleasant Garden, Sep. 11-12
Greensboro, Spring Garden St., night, Sep. 12-13
W. Greensboro Circuit, Jamestown, Sept. 18-19
High Point, Washington Street, night, Sep. 19-20
Randolph Circuit, Fair View, Sept. 25-26
High Point, South Main Street, night, Sept. 26-27
Coleridge Circuit, Rehoboth, October 2-3
Ramseur & Franklinville, Franklinville, Oct. 3-4
Uwharrie Circuit, Oak Grove, October 9-10
Denton Circuit, Canaan, October 10-11
Asheboro Station, October 16-17
Wentworth Circuit, Bethlehem, October 23 24
Reidsville, October 24-25
Ruffin Circuit, Lowes, October 30-31
Asheboro Circuit, Old Union, November 6-7
Randleman and Naomi, November 7-8
Greensboro, Centenary, November 14-15

MORGANTON DISTRICT. Third Round
R. M. HOYLE, P. E.
Table Rock, August 7-8
Morganton Circuit, August 11
Morganton Station, August 14-15

SALISBURY DISTRICT. Third Round
J. C. ROWE, P. E., SALISBURY, N. C.
Bethel, Camp Meeting, August 6-8

Fourth Round

First Church, August 15
E. Spencer, N. Main, 4 p. m., August 15
Spencer, night, August 15
Gold Hill Circuit, Liberty, August 28-29
Woodleaf Circuit, South River, September 4-5
Albemarle Circuit, Bethesda, September 11-12
Albemarle Station, September 12-13
West Albemarle, Century, September 12-13
Salisbury Circuit, Tabor, September 16-17
Holmes Memorial, September 18-19
South Main, September 18-19
China Grove Circuit, Chiaa Grove, September 24
Kannapolis, Kannapolis, September 25-26
Mt. Pleasant, Cold Springs, October 2-3
West Concord, Harmony, 4 p. m. October 3
Epworth, October 3-4
Cottonville Circuit, Zion, October 9-10
Jackson Hill Circuit, Lanes, October 15
New London, New London, October 16-17
Salem, October 23
Norwood, Randalls, October 24-25
Bethel, October 29
Concord Circuit Rocky Ridge, October 30-31
Central, October 31
Forest Hill, October 31
Big Lick, Love's, November 6-7
Linwood Circuit, Linwood, November 12-13
Lexington, November 14-15

SHELBY DISTRICT. Third Round
C. F. SHERRILL, P. E., SHELBY, N. C.
Belwood, Lawndale, August 7-8
Polkville, Casar, August 8-9

Fourth Round in Part

Shelby Circuit, Sharon, August 14-15
Shelby Station, August 15-16
El Bethel, August 21-22
King's Mountain, August 21-22
Crouse, Lander's Chapel, August 28-29
Cherryville, August 29-30
Main Street, Gastonia, September 4-5
Ozark, Gastonia, September 4-5
Lincoln Circuit, Trinity, September 11-12
Lincolnton Station, September 11-12
Lowesville, Salem, September 18-19
Mt. Holly, River Bend, September 19-20
South Fork Circuit, Camp Meeting at Wesley Chapel, Sept. 24-28
Bessemer City, October 2-3
Franklin Avenue October 2-3
Belwood, Kadesh, October 9-10
Lowell October 16-17
McAdenville, October 16-17

STATESVILLE DISTRICT. Third Round
JNO. N. HUGGINS, P. E., STATESVILLE
Rock Springs, Camp Ground, August 7-8
Catawba, Ball's Creek, August 21-22

Fourth Round in Part

Davidson Station, August 14-15
Mooresville Station, August 15-16
Troutman, Vanderburg, August 28-29
Mooresville Circuit, McKendree, September 4-5
Statesville, Connelly, September 11-12
Broad St., September 12
Race St., September 12
Clarksbury, September 18-19
Iredell, Olin, September 25-26
Stoney Point, October 2-3
Alexander, Rocky Springs, October 9-10
Maiden, October 16-17
Newton, October 17-18
Caldwell, Grace, October 23-24
Granite Falls, October 24-25

WAYNESVILLE DISTRICT. 3rd Round
REV. W. H. WILLIS, P. E., WAYNESVILLE
Spring Creek, Poplar Gap, August 7-8
Haywood, Davis, August 14-15

Fourth Round

Waynesville, August 21-22
Clyde, Tuscola, August 28-29
Canton, September 4-5
Mills River, Horse Shoe, September 11-12
Liecester, Big Sandy, September 18-19
Bethel, Harmony Grove, September 25-26
West Asheville, October 2 3
Haywood, Crabtree, October 9-10
Johnathan, Shady Grove, October 10-11
Sulphur Springs, Snow Hill, October 16-17
Spring Creek, Baldings, October 23-24
Brevard Circuit, Connestoe, October 30-31
Brevard Station, Novomber 6-7
North Haywood, Fines Creek, November 13-14

W. H. M. SOCIETY

Continued from page 11

"Blest be the tie that binds," etc., and the benediction was pronounced by Dr. Reagan, to meet the next morning with the Foreign Society.

MRS. T. F. MARR, Pres.
MRS. W. W. MATENY, Rec. Cec.

We had expected to devote this issue entirely to the above institution but other communications were sent in to which we give our space and reserve this for the following week. If any one has anything of peculiar interest to write, we shall be glad to have it during the coming week.

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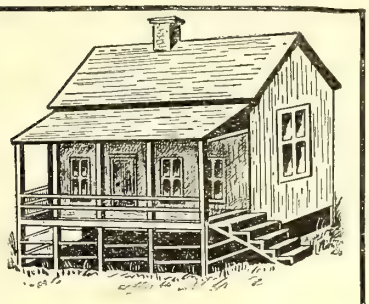
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LINIMENT

P. L. 1.

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly---read letter below:



Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.

FROM THE FIELD

Continued from 7th page

ployed and we will break ground tomorrow, and in a few weeks Kenwood M. E. Church, South, will be ready for occupancy.

Southern Methodism is doing some things in the Pacific Northwest, but we need men. Frank Siler said last fall, when he was rounding up the Charlotte district for conference, "Men will solve any problem. It's a question of men." So it is. We have some men and some who are imitations. If we had money sufficient to put on this field a dozen such men as Plyler, Stanford, Courtney, Hipps, Hutchins, Green, Barnhardt, and so on, we could take our share of this country for Christ and Southern Methodism, for those men would tower far above the vast majority of the preachers of all other denominations in this country, the M. E. Church not excepted. A man like C. S. Kirkpatrick, J. F. Kirk, C. A. Wood, and many, many others that I could name, would stand as the superior of the strongest preachers in the best churches of this great city of 120,000 people.

A trip to Olympia in the interest of prohibition, one to Milton, Oregon, to the commencement of our Columbia College, and one to Seattle gives me a conception of the magnitude, need and opportunities of this country which is simply overpowering and beggars description.

I love this country and its people. But I long and pray and work that our great church may do something worthy and representative of herself here. We have some good strong preachers in this territory, but we have not enough.

I am too busy to write personal letters often. Christian greetings to the people of Clyde, Morganton, Silver Creek, Lincolnton, Lowell, and Pineville circuits, and of the many churches where I have worked in revivals. Love to the brethren. Pray for us.

J. H. BENNETT.

Effect of Opium and Cocaine

When improperly used, opium and cocaine are two of the most powerful, life-destroying drugs in the world. But even worse is the slavery these drugs make of those who acquire the habit of using them, first in small and subsequently in gradually increased doses. It is practically impossible for anyone, even with an iron will, to break such bondage. There is a man over in Atlanta, Ga., however—Dr. B. M. Woolley—who for over thirty years has made a business of curing such drug habits. Unlike many specialists he treats these habits as diseases and claims that in most cases the sufferers are not directly responsible for their conditions. His success in effecting cures is something pheoenal—so remarkable, in fact, as to call forth favorable editorial comment from the newspapers.

Suttlemyre.—Sarah Ann Suttlemyre, wife of Langdon S. Sutllemyre, was born May 13, 1839, and died July 10, 1909, aged 70 years, one month and 27 days.

The period of her suffering was one of considerable duration, yet she bore it as one who is always resigned to the perfect will of Him whose eyes are over the righteous and does all things well.

For more than a half century she was a faithful member of the Methodist Episcopal Church, South, and when her health would allow she was always found at her post in the old church which she loved so long. She was kind to all her neighbors and always made the preachers feel like her home was their home.

The funeral services were conducted by her pastor, assisted by Rev. D. P. Goode, and her body was laid to rest at Friendship church on the Connelly Springs circuit, to await the call of the just who sleep in Him. The throng of people who gathered at the funeral bore evidence to the fact that her friends are legion.

A husband and six children mourn her departure. The children are: J. W. and J. L. Sutllemyre, and Mrs. Claudie, Artelia and Minnie Stephens, of Burke county, and Mrs. Hildebran, of Catawba county. May they all meet her in the better land.

J. F. MOSER.

Tetterine Saved Mother's Life.

Garland, N. C.

Mr. J. T, Shuptrine, Savannan, Ga.

Dear Sir:—Last winter my mother had eczema all over her. Could not rest day or night for the stinging, burning, itching. She tried various kinds of salves and ointments but they did her no good at all. She happened to see Tetterine advertised. We ordered one box and tried it on her arm. It did her so much good we showed it to our doctor. He immediately ordered one-half dozen. She used it as directed twice a day. It did her so much good we ordered one hozen more. After using it several weeks she was completely cured. I can certainly recommend Tetterine as it is a sure cure for eczema. I really believe it saved my mother's life.

Yours truly,

Miss Minnie Cromartie.

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His time is like the time of the tide: All the art and power of man can neither hasten nor retard its moment; it must be waited for; nothing can be done without it, and when it comes nothing can resist it. The only reason why the Lord seems to delay what He afterwards grants is that the best hour is not yet come.—John Newton.

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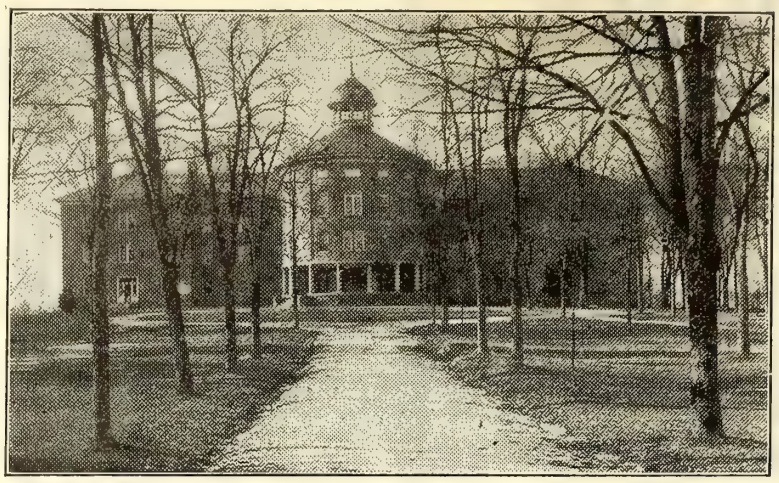
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—Ecclesiastes 10, 10

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Additional Educational Ads. on Page 15

North Carolina Christian Advocate

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ESTABLISHED 1855. GREENSBORO, N. C., AUGUST 12, 1909. VOL. LIV.---NO. 31.

Reading Room Trinity College Durham N C

SOME EDUCATIONAL NOTES

This is the season in which hundreds of our readers are busy with the question of decision as to where the boys and girls are to go to school. If it is the college or boarding school that is under consideration we see no reason why any Methodist in Western North Carolina should hesitate With our own colleges and high schools, having faculties and equipment equal to the very best in all the country, it seems inexplicable that any Methodist parents would hesitate a moment as to where there sons and daughters shall be placed. A Methodist in North Carolina surely has no reasonable ground for complaining that the church does not furnish the opportunity for educating the young people of the church under Christian influences and in harmony with denominational proclivities.

* * * * *

Let our people join heartily in the effort to make the common schools what they should be in point of efficiency and Christian influence. These schools are hereafter to furnish the educational opportunity for our children and they should be the pride of every community. There is no reason why they should not set before our children the highest moral ideals and start them on a successful quest for knowledge. All that is needed to make the public school come up to the best requirement is sufficient money to support the teachers and a healthy public sentiment which will demand first class service. Our interest in the common school should be such as to give our law-makers to understand that we regard them as of greatest importance in our educational system and therefore entitled to first consideration.

* * * * *

They say that we should appeal to the higher motive in trying to promote the educational spirit. We agree to this, but there are some of the lower motives that need not be ignored, and that will help some people to get to where they can perhaps a little better appreciate the higher. For instance, the Wesleyan Christian Advocate relates the following, which even the best of parents may well consider:

"Some years ago a Methodist preacher having two sons to educate and a little land, sold the land and put the result of the sale into the mental development of the boys. Each of the boys took a four years' course at Emory College, and the first year the boys were out of college, their combined salaries amounted to more than the father spent on their entire college courses." This is but one of many similar instances wherein a little money spent on boys with the capacity to receive an education, has come back many fold in return.

* * * * *

About the poorest thing parents can do for their children is to labor hard and economize to the point of self-sacrifice to accumulate a little to start them off in life while they neglect their education. What can money or land or other property be worth to one who has had no training to qualify him for using it properly? If such an one succeeds in adding to his estate it is likely to be but the result of a "skin game" practiced on his fellows and which disqualifies him for even a welcome place in society, to say nothing of the disappointment that such a man must be to the God who brought him into being. "The life is more than meat and the body than raiment."

* * * * *

Let every reader of the Advocate endeavor to help in the effort to fill to overflowing all the schools and colleges of our church this year. In about one month nearly all will be opening and many will be making the decision between now and that time. Not only will we build up the cause of Methodism, but we will strengthen every enterprise of universal Christianity by turning our people toward the institutions that represent the type of religion that we stand for. There never has been a time when we needed more jealously to guard this type of religion, and we are dependent upon nothing more in its preservation than upon our denominational schools and colleges.

* * * * *

Under the head, "No Bible in the Sunday School," the Pittsburg Christian Advocate says:

"We have ceased to be surprised at anything coming from the Chicago University, and yet this last deliverance of Professor Votaw, as reported, comes near creating a surprise. In a public lecture he is credited with saying: 'Take the Bible out of the Sunday school. It is bad for the pupil when improperly taught, and cannot be taught properly by a Sunday school teacher. The Bible does not connect with the twentieth century. We must make a Christianity for our own age, and not use what was intended for the first century. The Bible should not be studied before the boy reaches his college years. Few people, young or old, understand it; our students in theological schools don't understand it, and Bible scholars are in doubt as to many things found in the Book of books.'

"What with banishing God from his world, and putting in his place the 'laws of nature,' and accepting the Christless 'New Religion' of Doctor Eliot, and excluding the Bible from the Sunday school, the work of getting rid of Christianity will be well nigh complete. The poet Alexander Pope said: 'A little learning is a dangerous thing.' There are men who have been crammed with learning which they are unable to digest, and what they say comes from morbid conditions. When they are better able to handle the information with which they are loaded probably they will say some sensible things."

* * * * *

In the educational number of the News and Observer, issued August 1st, Mrs. Lucy H. Robertson, president of Greensboro Female College, writing on the subject of "The Place of Woman as Teacher of Youth," says:

"No other country in the world has so largely honored its women by entrusting to them the education of its future citizenship as has the United States, where in the country at large fully 70 per cent. of the teaching is done by women, while in the North Atlantic section the proportion is over 80 per cent.

"This condition, favorable alike to women and to child development, has come about through a variety of causes, within the past half century, and especially during the latter half of that period. * * * * Thus has woman, in the United States been fitted for what, since the middle of the nineteenth century, has seemed her manifest destiny; for the conditions arising out of the civil war, and the increased impetus given in the past thirty or forty years to industrial pursuits have caused men to be more and more superseded by women in the school room, so that at present more than two-thirds of the training of the youth of the land, below the college grade, is in the hands of women, while very many fill professorships in colleges, and not a few have been called to preside over women's colleges.

"Thus we see, has woman come in recent years into a broad and fruitful kingdom, and we naturally ask whether she has measured up to her opportunities. The answer to this question will unquestionably be, from any unprejudiced observer, in the affirmative. By the instincts of her being is woman qualified to be the teacher and guide of youth; in thousands of schoolrooms throughout our land may be seem faithful and devoted women, who, by their patience, sympathy, and high intellectual and ethical ideals, are constantly demonstrating their fitness for the high calling of the teacher, to whom is committed not only the mental training of youth, but that still higher part of education, character-building, which is not so much the result of direct instruction as of the silent, but ever active, influences of personality."

* * * * *

We do our readers a helpful service in calling their attention to two articles in this issue, one by Rev. Dr. J. H. McCoy, of the North Alabama Conference, on the "Christian College and Ministerial Supply"; the other by Prof. C. H. Trowbridge, of Brevard Institute, on "The Brake on the Laymen's Movement." The gist of these articles justifies the one conclusion that the great need of the church is trained leadership, both ministerial and lay. There is no making anything go without leadership, and there is no certainty that we shall have adequate leadership unless we maintain the institutions that or set for this work. The denominational Christian college is our dependence. While we get some good leaders from other institutions, and some from among those who have not had the opportunity of the training of the schools, we cannot depend upon this method of securing them. The future leadership of the church must be, more than ever before, the product of the schools of the church.

* * * * *

The Methodists of North Carolina are slowly but surely coming to appreciate the fact that they have one of the best equipped and endowed institutions in the country, yet one under the strongest influences of orthodox religious faith. The fact that Rev. Dr. John C. Kilgo, president of Trinity College, has been requested by the Christian Herald to make reply to the recent utterances of Dr. Eliot, is due to his well-known adherence to the faith of our fathers. His strong advocacy of the vital principles of our holy religion has been a bulwark of strength to the young men who have come under his influence.

* * * * *

Alfred Tennyson, the late Poet Laureate of England, was born August 6th, 1809. Referring to his early career a writer in the New York Christian Advocate gives us a peep at the educational influences which had to do with the shaping of his life, and the giving of direction to his great career. He says:

"His boyhood was spent in a country rectory among the wolds of Lincolnshire, his father a scholarly, thoughtful clergyman, his mother a devout, tenderhearted, benevolent woman. To the father the boys owed their scholarship, and their stalwart, sincere manliness; to the mother those finer tastes and sympathies with which all of them were endowed. In mere boyhood Alfred began his work as a poet, with the co-operation of his brothers and under the stimulus of many poetic masters. At fourteen he wrote an epic of several thousand lines which he afterward destroyed. And even as a boy he schooled himself deeply in natural beauty.

"But the first triumph of Tennyson's personality was among the undergraduates of Cambridge. Despite his reticence he was soon admitted among the Apostles, an undergraduate literary and debating society, made up of the most earnest and intellectual men of their college generation, almost all of whom were to attain eminence. They were alive to the problems of the day, and were moved by those finer idealisms which animate the better class of college students. They recognized Tennyson as their poet and gave him the first pleasure of outside applause. They recognized not merely the singer, but as Arthur Hallam declared, "He is one of the great of earth," and in his letter to his old Eton friend, Gladstone, he announces the discovery of the new poet. Tennyson left college without a degree, but he carried through life the circle of Trinity friends."

North Carolina Christian Advocate

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IMPORTANT NOTICE.

We are not trying to thrust the Advocate upon any one. We only wish to accommodate any who desire the paper continued. Any who fail to renew promptly, or to notify us to discontinue at the expiration of the time paid for, will surely be expected to pay, and have no reasonable ground of complaint when we endeavor to collect. Notice to discontinue should be sent direct to this office. Preachers are busy and may forget. So we advise that you depend upon nothing but a written notice to this office if you wish your paper discontinued.

FRANKLIN DISTRICT CONFERENCE.

One of the pleasures of the year was the looked-for visit to this conference, which was held in Hayesville from July 29 to August 1. The journey was made by easy stages via Marshall, where I spent the Sunday preceding the conference and preached for the pastor, Rev. Elmer Simpson, and Monday stopped for a day with Rev. J. H. Barnhardt, in Waynesville.

The ride from Waynesville to Murphy is through a country rich in picturesque and romantic scenery. The magnificent mountains are covered with mosses and rhododendrons, ferns and balsams, spruce and almost every other variety of trees, and capped with the everlasting rocks and stand forth as mighty expressions of the power and steadfastness of the Everlasting Architect. Beautiful rivers with musical Indian names, the Tuckaseegee, the Tennesse, the Nantahala, and the Hiawassee, transparent in their purity before the lumberman's camp was established, sing the sweet melodies of nature as they rush over the rocks and shoals on the long and winding journey to the sea.

A Carolinian is not sufficiently familiar with the immensity and beauty of the mountain section of the state until he has journeyed through this goodly land to Murphy, yea, even to Hayesville, which is, according to the surveyor's measure, sixteen miles from Murphy, but which over the rough roads with a slow team seemed double that distance, for it took seven hours to make the trip, but when we reached Hayesville and met with a welcome so cordial we were amply repaid for all the fatigue of travel. Hayesville is the capital of Clay county, which was organized in 1860 out of a part of Cherokee. The county was called for Henry Clay, and Hayesville was named in honor of Mr. George W. Hayes, who represented Cherokee in the legislature for some twenty-five years before the war. Clay is a small county of less than 5,000 population, but with a fine type of people, so law abiding that the jail has been empty for twelve months and the county is so strongly in favor of temperance that as far back as the temperance campaign of 1881 only three votes were cast for whisky. There is almost no litigation among the people and the Superior court does not sit for more than three or four days in the year. This is a remarkable record and a good index to the high moral standards of the people.

The Methodists and Baptists are about equally divided in the county, and these denominations are doing nearly all the religious work in that section.

Hayesville is a small town of 150 people, nearly all of whom are Methodists. Our church is well situated and is a beautiful building with handsome furnishings.

We reached Hayesville the evening before the conference convened and after a good sermon by Rev. J. J. Eads, and a good night's rest, all were ready for the conference which was opened with religious exercises led by the presiding elder, Rev. R. M. Taylor. A good number of lay delegates responded to the roll call and all the pastors with four exceptions were present. Rev. D. J. Miller, of Whittier, was chosen secretary.

The reports of the preachers were in the main very encouraging. Gracious revivals had been held in many churches and plans were matured for holding many others and the prospects are very bright for a year of marked advancement on both spiritual and financial lines.

A good number of visitor were present, among them Rev. R. G. Ttutle, of Brevard, who representer the Brevard Institute; Rev. H. M. North, of Trinity Park School; Rev. J. P. Rodgers, Field Agent for our Orphanage; Dr. C. C. Weaver, of Davenport; Prof. Olin S. Dean, of Weaverville College, and the writer, who represented the Advocate.

Prominence was given to preaching and two sermons a day were heard by large congregations. The following brethren preached in the order named: Reverends J. J. Eads, R. G. Tuttle, J. P. Rodgers, H. M. North, D. J. Miller, M. F. Moores, C. C. Weaver, R. M. Taylor, and the writer, and taking it all in all the sermons measured up to a high standard, some of them were extraordinary efforts and the average was far above the ordinary.

Fred. Dryman was licensed to preach and W. I. Hughes and R. L. Andrews were recommended for admission on trial into the annual conference.

The delegates to the annual conference are E. P. Dowdle, R. L. Johnson, J. A. Porter, and J. T. Hayes, with the following alternates: G. H. Haigler, C. W. Savage, R. J. Roane and Lee Crawford.

The conference decided to meet in Franklin next year.

* * * * *

An interesting member of the conference was Rev. Joshua S. Brooks, of Hayesville, who was once a member of the Holston, but located many years ago. He is a good man, beloved by all the people and sheds abroad a gracious influence among those who know him well. His family have been Methodists for generations, and he showed the writer a letter addressed to his grandfather, Rev. Stephen Brooks, from Bishop Francis Asbury, a copy of which I took and it reads as follows:

"Head of Holston River, March 23, 1794.

"Stephen Brooks.

"My very dear brother:—I am prevented the pleasure to see you and many of my dear, very dear brethren and sisters in the West. My last year's campaign was my masterpiece, and had nearly thrown me entirely off the hinges in death. Like old Jacob, I have to halt on my feet if not on my thigh. Oh, my brother, for the Lord's sake do not let dirt cloud thy eyes from thy seeing the worth of souls and the glory of Jesus. It is the time of Zion's distress, her sons desert her and sit down by the rivers of Babylon and we hang our harps on the willows weeping, when we rmember Zion. Such locations, such apostacies among preachers and people. There are few we are afraid will be saved, preachers as well as people. Oh, my dear let's help on the work of God. This is the time of Jacob's trouble. Oh that we may be delivered from it. If we cannot do all the good that we would or all the good that we would desire let us still set out ourselves for Christ and souls. Above all, let us cry to the church of God "be ye holy for he that hath called you is holy." In this we fail in that heavenly doctrine of purity let us expect every moment that God will sanctify as well as justify our soul's and press it home on every Christion. The Lord God fill thy soul and make thee a pure preacher of the pure gospel. Go in the strength of Jesus.

(Signed.) "F. ASBURY."

I wanted Brother Brooks to let me have the letter to file in the Trinity College museum, but he treasured it too highly to part with it while he remains in the flesh. He has some rare books, old and quaint, among them a Commentary on the Bible, by Thos. Coke, the first copy I had ever seen.

* * * * *

Stephen Porter, of Andrews, an active layman, who has for so many years attended the district conferences, and whose face was so familiar at our annual conferences, died at his home in Andrews, on Thursday, July 22, after a lingering illness. He was the first male member of the Andrews church, and had for long years been prominent in church work, and was beloved and respected by a wide circle of friends. He was a delegate to this district conference, and was missed this time by so many who had seen him at the annual sessions so many times before. On Saturday night Rev. C. S. Kirkpatrick, his pastor, was appointed to preach, but decided rather to hold a memorial service instead. He read a sketch of the life of the departed brother and spoke of his many sterling qualities of mind and heart, after which various brethren spoke appropriate words concerning his life and influence.

A good man not only blesses his community while he lives, but departing, leaves behind him an influence which will continue to work for good for all the coming years.

* * * * *

The district conference in some sections of the church is regarded more and more from the business side alone, and it is next to impossible to hold the delegates and even the preachers except in small numbers to finish up the work on the closing day. The conference was established not only for the transaction of business but that the brethren might confer as to the best means of promoting the kingdom and for preaching and leaving a spiritual blessing upon the community where it may be held.

The people look forward to and generally make great preparation for it, and when they do this and the brethren rush through with the routine work and then hurry home before Sunday the community is disappointed and really has right to feel so. But such was not the case at Hayesville for the people laid themselves out to give the conference a royal entertainment and they were not too busy with their secular work to take the time off to attend the conference. The visitors nearly all remained over Sunday and the attendance and interest grew with each day, and the meeting made an impression upon the community that will be remembered for a long time, and all the blessing was not confined to the local church, for it was a season of inspiration and blessing to all who attended and the workers carried home zeal and enthusiasm for the tasks yet to be undertaken.

* * * * *

Four years ago Rev. R. M. Taylor was appointed presiding elder of this district and has been a very efficient leader of the hosts and made many friends who appreciate him for his many noble traits and for his splendid service on this district. He has been considerate of every charge and every preacher, wise in his administration, and measured up well to every requirement in his pulpit ministrations and the regret is general that the time limit will remove him next fall.

At the closing session of the conference Rev. C. S. Kirkpatrick, who had been delegated for the pleasant duty, spoke in well chosen words of the splendid work Brother Taylor had rendered and of the general high regard and even affection in which he was held by the membership and ministry and then presented him with a well filled purse as a faint expression of the love of his preachers. It took him by surprise and did him good for his brethren to show their love in so gracious as well as substantial a way.

The following resolutions were then adopted:

Whereas, our beloved presiding elder, Rev. R. M. Taylor, must by the law of limitation, be removed from the Franklin district at the next session of the Western North Carolina Conference, and

Whereas, he has so faithfully discharged the duties of his office during his encumbency; traveling over mountains and crossing streams, in all conditions of weather and roads, filling every appointment with but one exception, when he was unavoidably detained at home, and

Whereas, the work of the district has prospered under his very satisfactory administration and our fellowship with him has been delightful; therefore be it

Resolved 1. That we recognize the hand of God in his appointment to the district, and that his relation to us as presiding elder will be severed with regret.

Resolved 2. That our prayers and best wishes shall follow him and that we shall feel an intense interest in his future success and general welfare.

M. F. MOORES,
J. J. EADS,
W. I. HUGHES,
D. J. MILLER,
C. S. KIRKPATRICK.

The people of Clay have not caught the mad twentieth century rush, but live contented and natural lives, taking time for meditation and worship and realize that there is something more in life than merely seeking after fashion and gold.

But they are fully alive to that which is best in life, the character which comes through simple faith in Jesus Christ and that quality of mental training which developes both the head and heart.

The county high school recently established in Hayesville has been fortunate in securing Prof. D. M. Stalling, a well known teacher, to take charge. He is assisted in the work by his wife and Mrs. Anderson of Hayesville. A more extended write-up of that beautiful section of the state I will have to postpone for a later issue.

I shall always feel grateful to Mr. and Mrs. G. H. Haigher for hospitable entertainment in their home and for the privilege of mingling with the brethren at this interesting church.

This is the last district conference of the year and the brethren are now turning their faces toward Hickory and will have to do strenuous work during the next quarter in order to make satisfactory reports then.

S—.

HERE AND THERE.

By Trojan.

Today there comes to me a copy of The Sun, published at Andrews, in Cherokee county, containing the remarks made at the funeral of the late Stephen Porter, by his pastor, Brother Kirkpatrick. "Steve Porter" as his friends invariably called him. He was really my friend. His death brings me sorrow. We first met in 1888, at Red Marble Gap, where as a local preacher, I occasionally preached to the convicts and the attaches of the camp. He came over to the service on the invitation of my father, who at the time, was supervisor of the convicts. After the service Brother Porter said I should be the next preacher on the Murphy circuit, and sure enough his words came true and that was my first regular work in the ministry. At Valleytown he lived and to his house I first went, and he furnished a mule to carry me to my appointment at Peachtree. The river was up that morning and did not appear to care much for the Sabbath day. The ford was quite dangerous, but some one gave me directions how to proceed, and I rode straightway down into the water with much fear and trembling and came out wet on the other side. But I was on the mule. When I went back in a day or two to Brother Porter's and was telling him of the wet time and the muddy raging waters he wanted to know if I prayed in going through the water? "Yes," was my reply, "and I stuck to that big gray mule, too." He laughed heartily over the answer but admitted it was good religion to pray and stick to your mule at the same time. I have been doing that all the time ever since and am still of the notion that it is sound and sensible doctrine. God blessed Steve Porter in many ways and is blessing him yet in his family, his friends, and in the sweet rest that has come to the faithful soldier of the cross who like the warrior has wrapped the drapery of his couch about him and laid down to pleasant dreams.

Twenty-five years ago he was converted under the preaching of presiding elder, James H. Weaver, at the Valleytown church, in Cherokee county, and from the day of his conversion to his death, he was a working member. He stood by me in the beginning of my early ministry as a stone wall. In all the protracted meetings he was faithful and gave assistance the value of which words do not compute.

As one of his friends and pastor of twenty years ago this would be the text for any remarks I might make concerning the worthy man: "Stephen, a man full of faith and of the Holy Ghost." That is why he had such power with men. We would not make comparison with unkind intent, but certain it is there are few such unselfish and entirely consecrated men. He was as a brand snatched from the burning. In his early days he was given to drink and it caused him much suffering, but from the time of his conversion until he died he tasted it not and was the uncompromising foe of whiskey, but his heart was full of love and sympathy for the drunkard and many were saved through his influence and example. He was anxious that I should attend the last session of the conference held at Asheville and had the lady with whom he was stopping, who by the way was a member of my old congregation at Riverside, to write me to come at once to the conference, and he and she desired to bear the expenses of the trip. He was always doing something for some one that only the recipients knew of for the reason that he would ask you to say nothing.

God bless his family, his friends, his county. "Being dead, he yet speaketh." From the lowlands his old friend and pastor sends these words of remembrance as a slight tribute to lay on the grave that has recently been made by the murmuring waters of his lovely valley home. In the land where the books come true we will meet again. When the flood bore him across the bar there was no moaning. If any man when death had kissed down his eye-lids still ever met his Pilot face to face it was Steve Porter.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

Take this child away and nurse it for Me, and I will give thee thy wages.—Exo. 2, 9.

The Next Fifth Sunday.

The fifth Sunday in August and the opening of the Children's Home on September 1st come close together. Pastors and Sunday school superintendents should begin now to agitate the question of having every Sunday school come up at least to the minimum obligation of five cents for each scholar on the roll, as their contribution to the Home.

Meeting of the Trustees.

The Board of Trustees will have a meeting at the Home at the time of our opening, September 1st. Much important business is to be transacted, and it is hoped that there will be a full meeting of the Board. The superintendent hopes to have some interesting things to show the members of the board when they meet.

We Did Not Know.

"One half of the world does not know how the other half lives." Our Methodist people have not known the urgency of the need for a home for destitute and homeless children. Information coming daily to the superintendent is not only surprising but actually shocking. If our people could read the letters coming to this office their hearts would ache and they would be stirred to prompt and vigorous action in building and equipping the Home.

Typical Cases.

1. A widow, an invalid, with three small children, of good Methodist family, brought up in a home of comfort and even luxuries, now in dire poverty, living in a miserable hut, dependent on the charity of neighbors for food; children denied privileges of school and church because they lack books and suitable clothing. The mother has clung to the children because she was not willing to give them to strangers. Now the church, the church of her father and mother, proposes to take and nurture these little ones, she is content.

2. A boy of seven; parents married at fifteen; the father proved a worthless and desparate character; the mother secured a divorce, and then went wrong herself. The child's grandfather, old, feeble and almost blind, is trying to care for the boy. The relatives are poor, but are good people and belong to the Methodist church. A friend writes: "This unfortunate child is worse off than an orphan; is it possible to get him into your institution?"

3. A few days ago one of our preachers told me a story of the building of one of our best country churches. Some years ago he was in the home of a good man and his wife. The need for the church was discussed. They prayed to God for counsel and help. In that prayer the church house was built. The good man and his wife labored and made large sacrifices for the house, and for many years afterward they were the stay and support of the church. But sickness came, and poverty. Last winter husband and wife went home to God. Their little boy, eleven years of age, is left homeless, without mother's love and father's counsel and control, at this critical time in his life.

Homeless? No; we will give him a good comfortable home. And we will love him and do all in our power to make a good man of him. In common honesty the church can do no less.

These are all verified cases. And we are daily learning of others just as pitiful.

Tidings From the Field.

Rev. J. P. Rodgers, our Financial Agent, has been working in and around Asheville during the past few weeks. He reports that the brethren have been most kind in giving him access to their congregations, and the people have been liberal in their contributions. After this we will publish in the Advocate each week a report of the Agent's collections.

Give the Home a Great Day.

To the Preachers and Sunday School Superintendents of the Winston District—

Dear Brethren:—Professor Hayes says the Children's Home will open September 1st. I suggest that we give him a rousing collection on the fifth Sunday in August. Let us have a rally on that day and call upon all our people to contribute. Announce it at once and have some one present the cause. Let's give Brother Hayes a grand send-off.

T. F. MARR.

Report of J. P. Rodgers, Agent, for Week Ending August 7th, 1909.

Cash.

Neil Lee, Asheville	$ 1.00
Mrs. E. L. Lemacks, Ritter, S. C.	1.00
A. H. King, Brevard	1.00
Mrs. J. M. Thrash, Davidson's River	1.00
J. M. Kirkpatrick, Brevard	5.00
J. B. Pickelsimer, Brevard	4.00
T. F. Hunter, Asheville	5.00
Miss Hannah Sally, Asheville	2.00
Albert R. Johnson, Asheville	5.00
Miss Mamie Creasman, Asheville	3.50
Mrs. C. A. Shuford, Brevard	1.00
Total	$29.50

Paid on former subscriptions:

Mrs. F. P. Goodman, Winston	$ 5.00
S. H. Marshall, Spray	5.00
S. H. Nading, Lewisville	10.00
A. G. Lyman, Morganton	2.50
J. T. L. Lawing, Charlotte	3.13
J. F. Woodward, Morganton	6.25
J. A. Daniel, Mocksville	2.00
Mrs. J. H. Harris, Spencer	1.00
W. F. Marsh, Asheboro	5.00
Mrs. S. E. Shook, Newton	2.50
B. F. Waddell, Spencer	1.00
W. T. Bryant, Randleman	6.25
R. M. Kennedy, Morganton	2.50
J. S. Lloyd, Winston	5.00
R. P. Ray, Leaksville	25.00
W. H. McSwain, Winston	1.00
From subscriber at Winston, no name	1.00
W. S. Skeen, Asheboro	1.00
Walter Brem, Charlotte	12.50
A. J. Gemayel, Spencer	10.00
Mrs. Margaret Walker, Weaverville	100.00
E. J. Steed, Ramseur	5.00
W .H. Sykes, Spray	2.00
E. M. Cole, Charlotte	150.00
C. W. Tillett, Charlotte	75.00
C. W. Savage, Andrews	5.00
Mrs. E. J. Matthews, Charlotte	3.13
Total	$447.76

Subscribed:

Niel Lee, Asheville	$ 10.00
Mrs. L. W. Nichols, Asheville	2.50
E. B. Atkinson, Asheville	25.00
J. E. Rhinehardt, Asheville	10.00
J. P. Starnes, Asheville	10.00
T. F. Hunter, Asheville	5.00
W. W. Ball, Asheville	5.00
Paul J. Johnson, Asheville	10.00
Albert R. Johnson, Asheville	25.00
Miss Hannah Sally, Asheville	2.00
B. Neal Haigler, Asheville	5.00
Edwin L. Brown, Jr., Asheville	100.00
J. W. McMinn, Brevard	50.00
Rev. R. G. Tuttle	20.00
M. P. Hawkins, Brevard	5.00
Welch Galloway, Brevard	25.00
Prof. C. H. Trowbridge, Brevard	10.00
Mrs. C. A. Shuford, Brevard	1.00
Miss M. B. Armfield, Brevard	10.00
U. A. Cooper, Brevard	5.00
W. E. Breese, Jr., Brevard	5.00
T. B. Crary, Brevard	5.00
T. H. Galloway, Brevard	10.00
J. M. Kilpatrick, Brevard	5.00
Mrs. J. M. Thrash, Davidson's River	1.00
A. H. King, Brevard	1.00
Mrs. E. L. Lemacks, Ritter, S. C.	1.00
J. B. Picelsimer, Brevard	4.00
E. F. Gillespie, Brevard	5.00
Total	$372.50
Total subscribed to date	$18,656.03

Correspondence

OUR GEORGIA LETTER.

By Rev. George G. Smith.

I find it a very profitable way in reading the epistles to read them at a sitting from a paragraph Testament; and then to ask what resemblance there is between what Paul describes as existing in his day and what is to be found now.

There is in all essential features the same characteristics in modern church people as would be found then. There never has been perfect uniformity anywhere. There are good people and better people; there are defective people and those more defective. We may in vain look for percetion anywhere. Judging trees by their fruits is a wise plan, but the same trees do not always bear the same kind of fruit as far as perfectness is concerned, though the fruit may be of the same variety. I have near my window a Greensboro peach tree, which has for some years given me a very satisfying return, but this year the fruit is exceptionally good, better than ever before. The church at Philippi seems to have been a most excellent church and it is only by looking closely that we find that there were sundry things lacking to its full perfectness. It was a church of true believers. Jesus was the Lord there. Jesus the Crucified who gave himself for us; whose atonement we plead, was enthroned, and preaching Christ crucified the one theme. To make the churches a concert hall or a theater for display, or a forum for learned discussion, is to make no provision for the soul-wants of one who feels his sin and his weakness. A Christian church is not an elegant building, but a place, however lowly, where Christ is Lord of all.

This ideal church was one where there was a genuine brotherly love—where in honor each preferred the other; where one looked not on his own things but on the things of his brother. Where there is solicitude for those who are in trouble. Because Paul was prisoner, they sent him relief by Epaphroditus, because Epaphroditus had been sick, perhaps from this service, they were greatly disturbed.

It is a sad day when the church loses its brotherhood. One cannot wish for the olden day of poverty and persecution and brotherliness in a time when everything is so stately and formal and cold. Love as a sentiment is a good theme for poets, but it is a poor substitute for love as an active working principal among Christian people. "See how these Christians love one another," could be truly said in that apostolic day; it could be truly said in the early days of Methodism in England and America, but I fear we are drifting away, and indifference is taking the place of tender affection.

It was a generous church. It remembered the self-sacrificing Paul when he was in Macedonia and sent once and again to his relief. It remembered him when he was a prisoner in Rome and it sent its gifts to him there. No church is truly ideal that is not liberal. The impulse of true Christian life is to lift up, to relieve.

It was a heavenly-minded church. It was looking for the Lord and longing for his coming. Paul said, "Our Citizenship in Heaven." This other-world love, which those who set their affections on things below despised, was the glowing love of their hearts. They were pilgrims and strangers. They sought a city out of sight, a better land beyond. No church which is satisfied with this world is ever a heroic, sacrificing body. We must set our affections on things above and not on things of this world. This world is no wilderness of woe, and we are not to go mourning through it, but we are to be a rejoicing church, a church which is careful for nothing but everywhere by prayer and supplication is to make its wants known to God and in whose heart is the peace of God. Exalted as was this life, the terminal had not been reached. God was working in them to will, they were to work together with him; forgetting the past they were to press forward toward the prize. They were not to underrate what had been done. It was well done. There was no new religion. They had but to walk by the same rule, mind the same thing.

There are no two kinds of religion pointed out here but only one more advanced. There were perfect people in one sense who did not count themselves to be already perfect. They were perfect in their intentions, they sought to be perfect in their lives. The humblest infant in God's church is as dear to him as the strongest young man or the most experienced father. This is a charming picture of the church at Philippi, but when one looks more closely this is not the only picture he sees. There were many adversaries. They were not to be frightened by them, but they were to be on their guard against them. Some of them were preachers. Of all men preachers ought to be watched most closely. Trusting men because they can preach eloquently, sing charmingly, and even weep pathetically, is very unwise. One of the most fascinating preachers I ever knew was one of the most dissolute men I ever heard of. His preaching was orthodox—pathetic, and he deceived the very elect. We need not be surprised at aposacies. They have been fearfully common in all ages. Some were dogs, at other times Paul called them wolves. They devoured the flock, some were fanatics, they were the concision—laying immense stress upon traditional usages, and substituting forms and ceremonies for the true service of God.

Then there was a worldly element who minded earthly things, who were slaves to their appetites. The pride of life has ceased to be discreditable. In these days among Christians this glorying in fine churches, and pipe organs, and elegant parsonages, is not good, but in some degree it was then. It is now the bane of the church among what are called the higher classes.

There was discord among good people. Enodias and Syntyche were at outs. There was an evident strife for leadership and a personal jealousy which needed to be guarded against. I got from Canada a few days ago a set of books, I had long wanted to see. They were Lady Huntingdon and her times. How painful it is after this 150 years to look back and see the discord between Whitefield and Wesley, and to see John Wesley so severely arraigning Lady Huntingdon, and hear her pronounce him as a Romanist, and he her as an anti-nomian. To hear the witty Rowland Hill and the saintly Toplady railing against Wesley. To read the delicate but terrible sarcasms of Fletcher, and the bitter invectives of the Calvinist Methodists against him as a blasphemer and a legalist. But it was then, it is now, it will ever be. Despite it all the church has gone on. The grain of mustard seed still grows the leaven still works. We may be sad but we need not be terrified. He that is for us is greater than he who is against us.

Macon, Ga.

THE CHRISTIAN COLLEGE AND MINISTERIAL SUPPLY.

Rev. J. H. McCoy, D. D.

The adequate and efficient supply of the pulpit is a matter that is beginning to give the church serious pause. The call and preparation of the ministry involves human responsibility, as well as human interest. When Jesus said, "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest", the implication is clear beyond all doubt that there is a human side to the divine scheme for recruiting the laborers in the field. A word, therefore, on the human side of the call and preparation of the ministry of the church will have, at least, the merit of timeliness.

I have read recently Mr. Mott's book on "The Future Leadership of the Church," and articles in a late number of the Methodist Review by Rev. J. E. McCulloch and Rev. J. L. Cuninggim on the same line, from which the most of the statistics used in this article have been gathered.

First, let us take a glance at the matter of the relation of the Christian college to the number of men entering the Christian ministry. It probably will bring surprise to many to learn that Southern Methodism has fewer ministers in proportion to its membership than has any other branch of the great Protestant household. We have just about two-thirds as many ministers in proportion to membership as have the other Protestant churches of the country. Of the 7,188 ministers reported by our church last year, if we deduct the number of teachers, editors, agents, supernumeraries, superannuates and undergraduates in the conferences, we have left in full connection in actual charge of churches only 4,661 men. We have in the Southern Methodist church at this time, 724 charges being served by supplies; which means, of course, that we have that many more pastoral charges than we have men, after we have counted in the total number of young men who have not been admitted into full connection. Taking the North Alabama Conference as an illustration, we have about forty more charges than we have men; and the disparity would be even greater, but for the fact that presiding elders have held back from the formation of new charges because of their knowledge of this shortage of men.

The lack of a sufficient number of ministers to meet the development of the church is general in the various communions, the situation being merely more acute in Southern Methodism. In the past twelve years there was a falling off of 18 per cent. in the attendance of the 58 leading graduate theological schools of the country. During the same time, there was an increase of 25 per cent. in the membership of the 26 leading Protestant communions, and an increase of 20 per cent. in the white population of the country.

I know that statistics are counted dry; but these figures have in them the alarm of a fire bell at midnight.

The causes lying back of this serious condition in which the church finds itself today are many. I shall not attempt to catalogue them. But the one great cause may be found in the fact that we have not had a care to multiply and maintain upon an adequate scale those definite recruiting stations for our ministry where, in the impressionable years of adolescence, our young men may the placed within reach of the heavenly powers of persuasion and of life-direction. We have been too stingy and too short sighted to provide, in the Christian college, the one highest medium through which the Holy Spirit may reach our young men with the vision and call.

If any one is tempted to minify the vital relation of the college of this type to the number of men entering our ministry, let him ponder the following facts: A few years ago, statistics carefully gathered showed that in eleven leading denominations, there were 96 students from state institutions and 1,077 from denominational institutions. More recent statistics show that in the leading theological institutions of the country, out of an enrollment of 1,821 students, 114 came from the state institutions and 1,707 from the denominational schools. Two years ago, it was found that in the ten typical state universities, only four students out of every thousand were looking to the Christian ministry; whereas, in about the same number of typical denominational colleges east of the Mississippi river, 83 out of every thousand were looking to the ministry, and in fourteen typical Christian colleges west of the Mississippi, there were 196 to the thousand who were preparing for the ministry.

In my own conference, the North Alabama, with its membership of some 230, there is only one man who is a graduate of a state institution. Cases might be mentioned where there are more men preparing for the ministry in actual attendance on one of our church schools at one time than the state institutions in the same state have given to the ministry in twenty years.

I am aware that objection will be raised to these figures as representative of the relative importance of the state institutions as a source of ministerial supply. It will be said that these institutions make a poor showing as a producer of preachers, because the young men who contemplate entering the ministry naturally elect the denominational college as the place of special training. The fact is admitted. And yet the force of the argument is not broken. It has been stated that of the number of graduates given by the colleges to the pulpits, about two thirds decide their calling not before, but after college entrance. There is such a thing as an atmosphere of life-vision and of life-adjustment and of life-direction. Doubtless God calls men everywhere to preach, but it is in the spiritually clarified atmosphere of the Christian college that his call is oftenest and most clearly heard. It is a determinative period in a young man's life when he begins to orient himself intellecetually and to relate to himself ethically. At this point of intellectual and volitional departure, it matters tremendously what ideals gleam in the sky of his life, what ends make their appeal to his awakening powers, under what impulses those aims are pitched and maintained. If the range of academic thought be confined to the worldly and material, leaving no large room for the ethical ideals, you may be sure that God will have little chance in the life of the student. I repeat, the atmosphere counts as a tremendous factor in the determination of these things with which life is most vitally related. It must be luminous with the Christian ideal of service and throbbing with the power of Christian love, else we shall never be able to snatch our young men from the deathful grip of modern-day

commercialism and to consecrate them to the higher service of their fellow men. Of all the men Southern Methodism has today on the foreign field, it is said that more than one-half are Vanderbilt boys from Wesley Hall. What proportion of the remaining number are from Christian colleges, never having gone to Vanderbilt, I have no means of knowing; but I am quite sure that it would be safe to say that the bulk of them went out from these recruiting stations of heaven's redemptive forces.

But the situation with which we are confronted involves more than the mere matter of numbers. It is a question of qualification, as well, that we must face in all fairness and candor. And right here Southern Methodism must take steps speedily and more liberally than ever before to re-inforce its agencies of propagandism, or else get ready to lose its position in the van of Christ's militant forces in this developing Southern country. "If the minister has the making of the church, the making of the minister is a thing, therefore, of the utmost moment." He is the embodiment of its vision, the incarnation of its spirit, the measure of its efficiency as a working force. That, therfore, which makes for the most efficient leadership cannot be regarded otherwise than fundamental to the success of our church in the great new day that has come upon us. This is no time for the church to sleep over its rights and opportunities in the field of education. Unquestionably a plan is on foot, emanating from high sources and backed by tremendous influences, the purpose of which is to crowd the denominational college to the wall. If we suffer ourselves to be evicted from the ground held by the pre-emption of our fathers and by the divine right of unquestioned success, or if we permit our church schools to shrink by the process of inanition in comparison with the secular schools that enjoy the favor of those who assume to dictate the educational policy of the United States, we shall find ourselves without the means by which to equip our leadership.

If any one is tempted to think that less emphasis on the importance of our church schools is permissable, let him face fairly the educational deficiency of our ministry, along with the demonstrated fact that upon our own schools we must depend almost wholly for the training of our preachers. In the 38 English speaking conferences of Southern Methodism, there are 1,155 young men in the undergraduate classes—men who have not finished the conference course of study, and who have been ordained. Of this number, less than 17 per cent. are college graduates; less than 36 per cent. have received any college training whatever; and less than three and one-half per cent. are graduates of a theological seminary. There are 724 "supplies" serving charges whose educational equipment falls far below that of these undergraduates.

I submit in all plainness of speech, that these figures present a situation that is intolerable in the light of present-day demands that are made upon the ministry of the church. The day of a settled and more complex civilization makes necessary tremendous additions to the simple equipment of the hardy and picturesque pioneer missioner. Methodism has been a flying column of militant evangelism; it has become, as well, an army of occupation with vast and responsible departmental organization; and this providential evolution must be met with prophetic vision and consecrated common sense. We face conditions that primitive appliances cannot be expected to meet. We must take up, and take up at once, and take up in dead earnestness, the problem of the leadership of Southern Methodism, as that problem is related vitally and fundamentally to the Methodist college.

We dare not disregard the fact that the general level of intelligence and culture among our people has been raised by tremendous degrees since the days of pioneer Methodism. There is hardly a mission today where our preachers do not face graduates in the pews. Books and magazines and newspapers are going every where and are being read by everybody. Small wonder is it that the pious souls of our beloved elders are being pestered by the incessant and insistent demand for "educated preachers." We cannot smile that demand away. We cannot dismiss it with a dogmatic dictum. We will have to meet it as it ought to be met, or consent to relegation to the rear end of the ecclesiastical procession in this great Southern land. These Southern States which we hold as our birthright are undergoing, and more and more are to undergo, kaleidescopic change with their vast development. To go into the battle that the future holds for the church in this favored section without the aid of the Christian college, is to go without recruiting office, without drill master, without magazine of ammunition, without base of supplies, without trained generalship.

There is one distinctive service the Christian college is capable of rendering Methodism, one high and mighty possibility it holds, that has been much in my thought in recent months. The Methodist ministry has a distinctive type, and in that type lies much of its power and efficiency. In the ongoing times types have a way of changing and of being lost. I have been very jealous that Methodism should preserve that glorious and unique type under which her men of the pulpit have become known to the world. Rugged and seraphic spirits have they been, singing and shouting in the joy of a full and conscious salvation; riding tirelessly until the last settler's hut on the far frontier was found out; preaching a gospel that had in it the throb of the heart of infinite compassion; weeping and praying and exhorting at the rude altars in the midst of smitten and broken hearted penitents; going away from the annual conference with sweet and joyful hearts, wherever the work and whatever its hardships, and then coming up at the end of the year to tell not of its poverties and crosses, but only of its victories by the power of the all-sufficient Christ! We must find a way to impress and to preserve the genius of this historic and apostolic ministry. The state school is hopelessly impotent to do it. The schools of other churches may not be expected to do it. Our Methodist schools alone can do it, are doing it, will do it. I have faith to believe that our own institutions of learning, manned by men who are sane and pious, will continue to render this immeasurable service as no other agency can possibly do. They can be trusted to turn out men who have the evangelistic spirit; who will not forget how to call mourners; who will not quote Browning oftener than they quote Jesus; whose message will be by the power of the Holy Ghost and not a dilettante dissertation on "sweetness and light;" men who will feed the people on the strong meat of the word and not on the products of the theological delicatessen shop.

We want men of God raised to the highest power of human equipment and consecration for the great days on which the kingdom of our Lord are fallen. If the church will but give to its struggling colleges the means whereby to live and perform their function, such a succession of Methodist apostles will not fail her in the ongoing years.—Wesleyan Christian Advocate.

THE BRAKE ON THE LAYMEN'S MOVEMENT.

C. H. Trowbridge.

Attendance upon quite a number of district conferences and laymen's meetings has given the writer the distinct impression that something is holding back the laymen's movement—there is a brake somewhere. Taking the conference as a whole, there seem to be comparatively few local leaders who really lead, and a small number of the rank and file who are ready to follow in the tremendously aggressive movement that is necessary if the world is evangelized in this generation.

One who thinks he sees such a retardation cannot avoid seeking for its cause. It is probable that those who do not make successful leaders can be grouped into the following three classes: First, those who have no power of initiative along any line; second, those who do not know the facts of missions or the successful methods of church workers, and who therefore feel themselvees unqualified to undertake lay leadership; third, those who find themselves so pressed with other duties that they have no time to throw themselves into this awakening of the church. The slowness of the rank and file seems to be caused almost entirely by the belief of each member that he is doing well enough, as well as anybody else in his circumstances.

This condition of lack of personal interest in the movement is not found everywhere, but there are undoubtedly large areas in our conferences where it does prevail. The judgment of a teacher may be warped by his occupation but it seems evident that the causes for the delay are expressed in the one word, Ignorance, which is the brake retarding the whole movement, and that Christian education is the means especially prepared for and fully capable of releasing the vast energy of the mighty enterprise.

For illustration, let us suppose that each pastor succeeds in getting at least one choice young man or young woman from each congregation into some one of our church schools and keeping him there long enough to assimilate the training there offered. I shall assume that this school is Brevard Institute, which I choose simply and solely because I happen to know its work better than I do that of any other school in our territory. All our schools do practically the same religious work, getting practically the same results.

In the first place, literary societies give training in bearing responsibility, in planning for an organization, and expressing thought before an audience. Such experience can be gained in almost any school, and is valuable, but church institutions go far beyond this in preparing for religious leadership.

Each pupil takes a course of study which uses the whole Bible as a text-book and supplements this with a study of foreign and domestic missions. The more advanced of the young women constitute a Philathea Sunday school class where they gain experience in outlining the lesson and making talks on special topics from this outline. The Christian Association affords training and experience in preparing live programs for devotional and other religious meetings, in leading these meetings and assisting in them by public prayer and talks, and in giving till the hurt is lost in joy. Add to this the influence of chapel exercises and special meetings led by teachers, preachers, and invited speakers, and it is hardly probable the young people who have had a fair share of such training can go back and keep out of aggressive Christian work because of the reasons usually given. They know a great deal that should be done and how to do it, they realize that no interest is ofsufficient importance to cause them to embezzle time from God's work.

To that large body of students who are born without a talent for conspicuous leadership, there comes not only a knowledge of a wide awake Christianity in the school community, but also the inspiration that is the result of association with a local church where the pastor has led the laymen to an advanced position. They see a church neither large in membership nor wealthy worshipping in a modern building worthy in every respect; they find the laymen responding to the various suggestions of the laymen's movement, increasing the pastor's salary and the missionary assessment, being responsible for Sunday afternoon services in country churches, giving attention to matters of municipal righeousness, the stewards collecting the benevolences as well as the pastor's salary, and using modern methods for so doing, and all this quietly and simply as a matter of course. The knowledge of such a progressive church disseminated throughout the conference must necessarily disturb the self-satisfaction of church members who are giving and doing as their grandparents did.

In these days of the rapid growth of state and other secular schools, when so many parents who truly love the church and recognize its importance and its needs, are sending their children to state schools, it is a crying necessity that in some way these Godly men and women should know what our church schools are doing and how essential is their success to the perpetuity of the church.

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GREENSBORO, N. C.

From The Field.

THAT BREVARD COLLECTION.

We publish another appeal this week from Mrs. Ross, and beg to call the attention of the preachers to the fact that the conference resolution pledges each one to take this collection in each congregation. The fact that more than half the year is gone does not acquit any one of this duty. Please take your collection, brother pastor, and send the money direct to Sister Ross. Bishop Atkins is going to hold an inquisition over us at our annual conference on this subject. He says we must quit making pledges that we do not intend to keep.

TO THE READERS OF THE ADVOCATE.

Dear Friend:—Two weeks ago when I told you through this same paper the needs of Brevard Institute, the appeal was personal.

The fire chief has ordered iron fire escapes to be put up to each end of the building, which necessitates both labor and money being spent. The plumbing badly needs to be overhauled and made more sanitary and you all know that calls for money. Well, the money received from the collections on Brevard day will not cover these two items, to say nothing of the needs I told you about in my other letter.

Brother, sister, of our beloved Methodist church, when I told you your responsibility began. I feel the responsibility very much resting on me as one of His little ones, but as I do not have the money I can only ask others and plead with them to remember in a substantial way this institution that is doing so much good towards advancing our Father's kingdom.

If you read my other letter you have failed to act and I must come again pleading with you to not forget this part of the Master's vineyard.

Perhaps some may say, well, they could not give very much, and it would not be missed, but if all will contribute something we will be able to get the necessities.

And now, brother preacher, you who have not taken that collection known as "Brevard Day", what about it? Are you guiltless to ignore this action of conference? Please make your plans, every one who has not already done so, and take the collection and send in so we can put up the fire escapes and have sanitary plumbing.

I will make my report next week. Remember, please, dear reader, it is your responsibility now, and not mine if this one child of Methodism suffers. I have given you the facts.

May our Father help us to see our duty and do it quickly.

Yours in His service,
MRS. F. H. E. ROSS,
Treasurer.

Greensboro, N. C., Aug. 9, 1909.

NOTES AND PERSONALS.

—Mr. George L. Hackney, of Asheville, was an appreciated caller at the Advocate office on Tuesday morning.

—Rev. C. P. Goode, of Summerfield circuit, began a protracted meeting at Lee's chapel, north of the city, last Sunday.

—Rev. J. E. Abernethy, pastor of Centenary church, Winston, has been granted leave of absence for one month.

—Rev. and Mrs. E. C. Glenn, of this city, left last week for Irvington, Va., where Brother Glenn is assisting the pastor in revival services.

—We regret to learn that Rev. C. A. Wood, of Asheboro, has been on the sick list, but glad to know that he is about well again.

—The Bethel camp meeting, near Concord, came off during the last week, beginning on last Friday evening. Rev. S. S. Higgins, the pastor, was assisted by Evangelist Fink.

—In the report of the meeting at Pleasant Garden last week we failed to mention the fact that Rev. R. A. Taylor was assisted by Rev. J. W. Ingle, of Walnut street church.

—We are pleased to learn that Dr. J. E. Smoot, of Concord, who has been very ill at the Stokes-Whitehead sanitarium in Salisbury, is considered out of danger, and his friends hope to see him out again soon.

—Rev. J. F. Kirk, pastor of the M. E. church at Mocksville, was here this afternoon consulting an architect about plans for a Sunday school room to be built to the church.—Winston Sentinel, August 5th.

—Trinity church, Durham, is planning for a great revival meeting to begin August 15th, under the leadership of Rev. Abe Mulkey, of Texas. Great preparations are being made and large results are expected.

—Rev. M. T. Steele has closed a good meeting at Center Methodist church three miles east of Monroe. There were eight professions of religion and three were added to the church.—Monroe Enquirer.

—We regret to learn of the death of Capt. C. F. Siler, of Randolph county, which occurred at the Soldier's Home in Raleigh over a week ago. Captain Siler was a gallant Confederate soldier, and spent much of his life in teaching. He had many friends throughout this section.

—Great sympathy is felt for Rev. O. I. Hinson, pastor of our church at Matthews on account of the serious illness of his wife in a hospital at Nashville. She was reported dead early last week, but a later message corrected this report, and announced that she was improving.

—Rev. J. W. Hoyle, of the North Carolina Conference, and pastor of the Goldston circuit, passed through the city on Friday, on his way to Belwood, Cleveland county, to attend the annual family reunion. He was accompanied by his son. They made the Advocate office a pleasant call.

—Rev. J. A. Bowles will begin a revival meeting at Friendship, ten miles west of this city, on the fourth Sunday in this month. He has engaged Rev. W. O. Davis, of Salisbury, to assist him in the meeting. There will be three services on Sunday and dinner will be served on the ground.

—The sermon of Rev. E. K. McLarty, at West Market Street church last Sunday morning, was one of unusual interest, and made a profound impression on the congregation. It was a plea with mothers for lofty ideals and aspirations for their sons. Text, Matthew 20, 20-21.

—The Wadesboro Messenger last week announced the death of Mrs. Ellen Myers, wife of Mr. John S. Myers, of Gulledge township. The deceased was a devoted member of Bethel Methodist church, and her remains were laid to rest in the burying ground there Friday afternoon, the funeral exercises being conducted by her pastor, Rev. W. P. McGhee.

—Referring to the meeting recently closed at Ruffin in which the pastor was assisted by Rev. D. H. Comann, Webster's Weekly says: "There were comparatively few professions of faith, although the preaching is said to have been of an exceedingly high order. The membership, while not largely increased numerically, has been much revived and strengthened."

—A gracious revival was held at Bethlehem last week, the best perhaps in several years. The pastor, Rev. A. L. Aycock, was ably assisted by Rev. A. S. Raper, of Greensboro, a former pastor. As a result of the meeting thirteen gave their names for church membership and the entire church was greatly revived. Mrs. A. S. Raper was with her husband and attended the meeting. Their host of friends were delighted to see them after an absence of several years.—Reidsville Review.

—We regret to learn that Rev. A. L. Stanford, pastor of our church at Lexington, is quite ill with fever. A friend writing from Lexington under date of August 9th, says he is now in his fourth week, but is getting on just as well as could be expected. The congregation is naturally very much concerned and many prayers are going up daily for his recovery. Few pastors are more loved by their people than is Brother Stanford. Many friends throughout the conference will join in the prayer for his recovery.

—Rev. R. A. Taylor, of the Pleasant Garden circuit, closed a very successful revival meeting at Rehobeth church, seven miles south of this city, on Friday night of last week. The meeting began on the first Sunday, and despite the very inclement weather, the people came out and there was good interest from the beginning. There were about fifty professions and twenty-two were received into the church on profession of faith. Several others are expected to join. Brother Taylor did all the preaching and carried on the meeting with only the help of the membership of the church.

—The Twin-City Daily Sentinel last week said: "The scholars of Mr. T. L. Rawley's Sunday school class are trying to get one hundred men in the class and efforts are being made to get each of the members to bring a new man with him Sunday morning. The class is now a large one and is one of the most enthusiastic in Centenary church. Mr. Rawley has a knowledge of the Bible that is equaled by few men in the city and is a most interesting and entertaining instructor. The Bible study idea has increased very rapidly in this city within the past few years and the great number of people engaged in this study is worthy of note. The various Bible classes in the Sunday schools and the Baraca classes throughout the city have stimulated an interest in this subject that is noticeable."

Shelby District.

With the permission of Bishop Atkins, Rev. Harry C. Smith has been put in charge of Ozark station, Gastonia.

C. F. SHERRILL.

Dr. Steel at Caroleen.

Dr. S. A. Steel is to lecture at Caroleen on the night of September 3d. Subject, "Home Life in Dixie during the War." Proceeds for the benefit of the church. Dr. Steel is one of the foremost orators of the nation and a great audience is expected to be present from adjoining sections.

L. P. BOGLE.

Dedication at Crouse.

Will you please announce in the Advocate that the new Methodist church in Crouse will be dedicated on the fifth Sunday in August. Rev. C. F. Sherrill will preach the dedicatory sermon. All former pastors of this charge are cordially invited to be present.

M. B. CLEGG.

Shall we Have an Epworth League Conference?

Allow me to remind the members of the Shelby district conference that we adopted an Epworth League report which had in it a resolution to call an Epworth League conference for the district before the annual conference. The time is passing. For one I am anxious to see our young people's work given consideration.

Sincerely,
J. FRANK ARMSTRONG.

From Boone.

Rev. W. A .Stanbury, of Edenton, street church, Raleigh, has been spending his vacation with his father, Mr. J. S. Stanbury, of Boone. While here he delivered an address before the alumni of the Appalachian Training School, and preached in the Methodist church, August 1. On both occasions he gave delight to his many friends.

Mrs. R. C. Rivers, wife of the editor of the Watauga Democrat, has been seriously ill, but is now better.

W. O. RUDISILL.

Notice.

Let the brethren who expect to appy for admission on trial at our next annual conference observe that the examination will be on the course of study prescribed in the revised edition of the discipline, and is as follows:

English grammar. rhetoric; geography; arithmetic, with special reference to bookkeeping; "Outlines of World's History"' (Swinton); "Manual of Christian Doctrine" (Banks); Wesley's sermons on "Justification by Faith," and the "Witness of the Spirit"; the Book of Discipline; written sermon.

L. E. STACY.

Belwood, N. C.

RUTHERFORD COLLEGE.

Program of Speakers Fall Term, 1909.

August—Rev. R. M. Hoyle, presiding elder Morganton district.

September—Rev. J. R. Scroggs, D. D., pastor Shelby station.

October—Rev. J. C. Rowe, D. D., presiding elder Salisbury district.

November—Rev. Harold Turner, pastor Broad Street church, Statesville.

The old students, friends, our ministerial brethren, and strangers, all are cordially invited to be with us whenever possible. It will be our pleasure for you to visit us. As many as can come for the opening August 25th, we shall be glad to see. This will be Wednesday. In the evening our presiding elder, Rev. R. M. Hoyle, will address the school. We expect a large opening. Let all the students old and new, be on hand. Let us all get an even start for the year's work.

Remember the date—August 25th.

Remember the address by Brother Hoyle on the evening of the same day.

IRVING B. McKAY.

Jackson Hill.

We have good congregations and a loyal people in every way. Each and all of the eight congregations have Sunday schools. We have one Epworth League—the best in our district—we think. We have built a new barn on the parsonage lot.

Our protracted meetings are as follows: In August—1st Sunday, Jackson Hill; second Sunday, New Hope; third Sunday, Lane's Chapel; fourth

Sunday, Poplar Springs. In September—first Sunday, Center; second Sunday, Eleazer; fourth Sunday, Macedonia. Come back to the old church for the meeting ye who roam.

E. M. AVETT.

Greensboro District League Conference.

The Greensboro district Epworth League conference will meet in South Main Street church, High Point, on Monday and Tuesday, August 30 and 31. The first meeting will be held on Monday evening at 8 o'clock and the conference will close with the meeting on Tuesday evening at the same hour. All the Leagues of the district are requested to send the names of delegates to Miss Johnsie Starr, Greensboro, N. C., at the earliest possible moment. The president and secretary of each League are, ex-officio, members, and two delegates are to be elected from each League besides these.

Lay Worker's Conference, Davis Chapel (Haywood Circuit), August 14.

10 a. m.—Opening exercises.

Organization.

10:30—Address, Prof. A. C. Reynolds.

11 a. m.—Round Table on "The Ideal Steward," A. E. Ward, Dr. W. A. Graham, T. M. Ferguson, Joseph Q. Davis, J. M. Mock, J. R. Kirkpatrick.

Dinner on the ground.

1:30 p. m.—Quarterly conference.

2:00 p. m.—Address, Prof. R. L. Madison.

2:45 p. m.—Round Table on "The Laymen and Missions," R. V. Hawkins, Rev. W. P. Fincher, R. M. Ferguson, R. G. A. Campbell, R. L. Noland, Lawson Messic, Rev. C. M. Allison.

To the Pastors of the Western North Carolina Conference.

My dear Brethren:—As the time for the opening of the medical colleges of this city approaches, and also the general fluctuation of population, caused by business considerations, I am thinking much about the many members of your churches who will spend the fall and winter months in Atlanta. Some of them possibly will come to make this city their permanent home. May I not again remind you that Wesley Memorial church proposes to serve you by seeking to help keep these members of your flock in vital touch with the addresses of the schools they propose to attend, or business house with which they will be identified. Workers fro Wesley Memorial church will meet them, seek to welcome them into active Christian service in some one of the Methodist churches of Atlanta, during their sojourn here. Will you not seek to influence them to bring with them their church letters, whether they are to make Atlanta their home, or whether they are to come only for the school term? The average person will take deeper interest in the local church in which he holds his membership, if accessible.

I am fully counting on you to heed this suggestion.

Sincerely and gratefully yours,

FRANK SILER,

Pastor Wesley Memorial church.

Rev. Theo. Copeland, D. D.

We have just closed our second revival for this year, which was a great success. We were very fortunate indeed in securing the services of such a genial, classical and Christian gentleman as Rev. Theo. Copeland, D. D., pastor of St. Paul's Methodist Episcopal church, South, St. Louis, Mo. We appreciate Dr. Copeland's services very much, because while other pastors of the hot and sweltering city were off for a rest and vacation, he was with us endeavoring to save souls for Christ, as is his custom.

From the beginning the congregations and interest increased—the interest became intense. Hundreds, during the meeting listened with delight to the message of love, life and salvation. Dr. Copeland is not only a splendid commencement orator and a beautiful and pleasing writer, but a distinguished sensible and mighty gospel preacher. His message is that which was delivered to the saints. He knows men and how to reach and lead them. He is a popular and successful pastor, and has filled numbers of the leading churches in the principal cities of the South. It is not surprising to those who know him that he has been frequently mentioned as being well suited and worthy in every way even of the highest honors which the church can confer. It is needleess to say that while in our midst he thoroughly entrenched himself in the hearts of the people of West Asheville.

R. E. ATKINSON.

A Big Birthday Dinner.

One of the most pleasant and enjoyable social occasions of the season was that of the celebration of the 73d birthday of Mrs. M. J. Smith, August 1. Members of the family present were: Mr. C. J. Smith and family, and Mrs. Maggie Davis and family, of King's Mountain; Mr. J. J. Smith and family, of Gastonia; Mr. J. H. Smith and family, of Cherokee Falls, S. C.; Mrs. Johnson and family, of Jonesville, S. C.; and Mrs. Hayes and family, of Shelby, N. C. Six children and forty-one grandchildren were present. There was also a number of invited guests, who joined heartily and with pleasure in the celebration of the day. There were 65 or 70 in all present. Mrs. Smith, who has ripened into a strong and beautiful Christian character, was the center of attraction. Every one tried to make her happy, and each believed himself successful in his undertaking, for being of a happy disposition, she was very responsive in that direction.

After partaking of a bountiful dinner spread outdoors under a tent or arbor of burlap, the company spent most of the afternoon in social conversation, followed by a service of praise and prayer. The day closed with a great and good watermelon feast under the same arbor of burlap. May good Mrs. Smith have many more such birthdays as bright spots in the passing years, and may the children and grandchildren not forget that along with each year comes the birthday of the dear old folks at home.

D. FRANK CARVER.

Woman's Missionary Conference.

The Woman's Missionary Conference of the Morganton district was held in Morganton, July 21 and 22. Rev. R. M. Hoyle preached on Wednesday night to a large congregation. His sermon was strong and forceful. Thursday was devoted to the work of the conference. Mrs. W. F. Womble, the district secretary, presided over the meeting, Mrs. J. E. Avent acting as secretary. Quite a good many delegates in the district were present and gave helpful reports from their societies. It was a great pleasure to have at this meeting Miss Leila Tuttle, who addressed the conference at 11 o'clock Thursday morning. As many know, Miss Tuttle is a native of Burke county, and one of our brightest young women, and will go from the Methodist church this fall as a missionary. In the afrtenoon another pleasure was ours. Miss Lettie Spainhour, another one of Burke's bright young women, addressed our conference at 2:30 o'clock. Both of these young women are consecrated Christians, and are giving their life to a grand cause. The conference adjourned at 4 o'clock to meet next year at Marion.

MRS. J. E. AVENT,
Secretary.

The Best of a Nation's Wheat—
The Best of a Nation's Bakeries—
The Best of a Nation's Bakers—
The result—

Uneeda Biscuit

The BEST Soda Cracker

From start to finish — from the granary to the moisture proof package — the one thought in the production of Uneeda Biscuit is "BEST." That's why you enjoy them so.



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NATIONAL BISCUIT COMPANY

A Few Questions for the Thoughtful.

We take the Advocate, we read its columns, and as a John Wesley Methodist, we would like to ask some questions.

How far, as a church, have we departed from his teachings; did he not hold, as did Christ, we should have everything in common; this to keep bickerings and jealousies out of our branch; did he ever encourage in his writing, or preaching, anything that savored of commercialism? If not, should we? Did not the Methodist church make a sad mistake when she entered the field of commercialism? Was Wesley right in what he said concerning worldly amusements? If not, why keep in the rules as laid down, such as are not now observed or inforced, by ministers or laymen? Have we not, as Methodists, departed so far from the teachings of Wesley as to unchurch us? If as a church we still claim Wesley as the head, have we not as others drifted with the progressive into forms and ceremonies, leaving vital godliness out of the question? If so, do you not think God will rebuke us for this sooner or later? Has not God in the past always punished his people when they strayed too far from him and his teachings? Do you believe the baseball craze as now practiced tends to further vital Godliness? If not, should we as laymen encourage by our means the educaton of an element to fill the ranks of such? Do you not believe the lay element is watching as never before the disposition of some claiming to be ministers called of God to proclaim his gospel to dying men riding twenty-five miles to witness a game of ball where gambling more often than otherwise is witnessed? Do you believe God ever made the mistake of calling such to do his work? Some sacred writer said, come out from among them and be separate. Do you not notice a conspicuous absence of men from our churches in this day of progress and enlightenment? Do you not think that this state is brought about largely because of the church's departure from the teachings of its founder? If so had we not better get back to first principles before God visits us with his condemnation, we know not in what way, but if history past is to be believed, he has always found a way? Do you believe if the churches all did their duty from God's standpoint of right, it would be necessary to prop or brace it up with any auxiliary, Sunday schools, Epworth Leagues, Young Men's Christian Associations, Bright Jewels, Laymen's Movements, etc.? Was it Paul who said, "Woe is me if I preach not the gospel?" Another said he was once young but now am old, but he had never seen the righteous forsaken or his seed begging bread. Did the fellow believe this, who stated that unless you pay me what you have promised I will not preach to you? We old fogys are getting wearied with this kind of preacher, who cares more for our dollar than our souls. Pay every one according to his necessities, and if not willing

Continued on Page eleven

WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

Cardui, Woman's Relief, has done this for many women, and may be expected to do so for many more.

Thousands of ladies have written to tell about their suffering, and how it was relieved by the use of Cardui.

Among this long list of letters written, stands forth Mattie Campbell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering.

"At last, I decided to try Cardui. I took one bottle and it helped me. I took 12 bottles more and now I can say that Cardui has stopped my suffering and made life worth living.

"I would not be placed back where I was—not for this whole world rolled at my feet."

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SCHIFFMAN JEWELRY CO.,
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The Christian Life.

WAKENED BY KINDNESS.

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore,
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more.

Fanny J. Crosby, the sweet and well-known hymn writer, had the right idea of how to win lost souls when she wrote the hymn from which the above stanza is taken—a hymn as true in its psychology and theology as it is beautfiul and tender in its poetry.

Day by day hundreds and thousands listening to the tempter step aside into sin and thence into ruin; not so much because they will to do so, although the will does yield, as because they have not within themselves the strength to resist the wiles of the tempter. And afterwards they are sorry, O so sorry, that they have done so, and often resolve most sincerely not to yield any more, but alas! These are they that need and would so much appreciate the gentle warning and restraint of the loving voice and kind heart of some professing Christian; but too often they are treated as the unfortunate traveler from "Jerusalem to Jericho" was by his fellow-Jews, the priest and the Levite. But it was the mercy and the unselfishness of the "good Samaritan" that saved him and left the church an example for all after times.

The selfishness of indifference, the unkindness of neglect, and that most common and almost excusable thing we call forgetfulness, but which is more often guilty than innocent, are responsible largely for the human wreck and ruin lying all about us. Much fewer would be the travelers in "the broad way that leads to destruction" if Christian watchmen were more diligent and faithful in warning and entreating at the entrance to the way. "While I was busy here and there" they yielded to the siren voice and were led captive by Satan at his will.

Now it is an appalling fact which every professed follower of the utterly unselfish Jesus ought constantly to realize that perhaps the most fruitful occasion and condition of the downfall of men and women, boys and girls is sheer indifference to or only small concern for their welfare on the part of those who could and should hold them up and lead them right. This being the case, then the opposite of such selfish indifference, which is only unselfish kindness ruling the heart, the altruism of which Jesus is the perfect example, can prevent by God's help these multitudes from going to ruin and win back those that have gone.

"Wakened by kindness,
Chords that were broken, will vibrate once more."

It is a wide-awake concern for "the publicans and sinners," an impelling pity and sympathy for the sinning and suffering, that cannot rest till it accomplishes its loving purpose. The heart of religion is this spirit, and the only proof of it is the practice of it. The practical James, who says "faith without works is dead" and that the so-called benevolence which says to the hungry and naked, "Depart in peace, be ye warmed and filled," and doesn't make it good is mockery and pretense, has crystallized his teaching on everyday religion in these golden words: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

John, who, if any of the apostles, might be expected to teach the doctrine of a quiet waiting for results, prayed for without any co-operation on the believer's part in answering prayer, is in harmony with James, the apostle of works, for he says: "Let us not love in word, neither in tongue; but in deed and in truth."

The fact is that love, which is back of and in all service that wins men, cannot but resolve itself into deeds and thus prove its sincerity and power. But Jesus is the perfect example both in teaching and in practice. He came to seek and to save that which was lost. "He had compassion on the multitudes that were as sheep without a shepherd"—hungry, scattered, and helpless. He hunted them up. "He went about doing good," and said to his disciples: "Follow me"—be like me and do as I do. Approval and reward depend upon this . "Come, ye blessed of my Father," shall the King say, "for I was hungry, and ye fed me; naked, and ye clothed me. sick, and ye visited me; a stranger, and ye took me in; in prison, and ye came unto me;" "and these," and these only, "shall enter into life eternal." And this is simple service; not high and hard things which only the rich or learned or great can do, but that which even "the little ones that believe in him" can do. And unto this have we been redeemed and born again.—Epworth Era.

BEGIN THE DAY RIGHT.

Go not, my friend, into the dangerous world without prayer. You kneel down at night to pray, and drowsiness weighs down your eyelids, a hard day's work is a kind of excuse, and you shorten your prayer, and resign yourself softly to repose. The morning breaks, and it may be you rise late, and so your early devotions are not done, or are done with irregular haste. No watching unto prayer! wakefulness once more omitted; and now is that reparable? We solemnly believe not. There has been that done which cannot be undone. You have given up your prayer, and you will suffer for it. Temptation is before you, and you are not ready to meet it. There is a guilty feeling on the soul, and you linger at a distance from God. It is no marvel if that day in which you suffer drowsiness to interfere with prayer, be a day in which you shrink from duty. Moments of prayer intruded on by sloth cannot be made up. We may get experience, but we cannot get back the rich freshness and strength which were wrapped up in those moments. —Frederick W. Robertson.

WHAT THEY WANT.

I hear men praying everywhere for more faith; but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight. Faith says not, "I see that it is good for me, and so God must have sent it," but, "God sent it, and so it must be good for me." Faith walking in the dark with God only prays him to clasp its hand more closely, does not even ask him for the lifting of the darkness so that he man may find the way himself.—Phillips Brooks.

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Graduate in Music wishes a position as teacher in good community, either in a school or private class. Instruction given in Piano and Voice Address,

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P. P. P. will purify and vitalize your blood, create a good appetite and give your whole system tone and strength.

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If your digestive organs need toning up, take

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Send Your Panama and Felt Hats to Be Renovated Direct to

M. KIRSCHBAUM,
The Practical Hatter,
CHARLOTTE, N. C.
Write for Circulars

Our Little Folks.

IN A TENNESSEE GARDEN.

The following little story of a mocking bird's song is told by a writer in Kind Words:

"What are you reading, child?" asked old Dr. Milner of the little girl curled up on the rustic seat in the vine-draped summer-house that stood in the center of his flower garden at Seven Oaks.

"Why, a new magazine my brother brought from the city last night," said Mildred, turning its pages with a languid hand. "There are two or three pretty stories in it, but there's one I didn't care for—one all about a bird's life. I skipped that."

"Don't you like to read bird stories, then?" asked the doctor, seating himself where the heavy-leafed vine with its thick clusters of coral berries softened that hot sunshine of the August noon.

"No. They all sound silly, and some of them are so full of—"

"Listen!" whispered the old gentleman, and pointed toward a big beech whose boughs looked like green-and-gold lacework, as the breeze stirred them slightly.

"It's only a bobwhite whistling," said Mildred, "or a blue jay. It sounds like both."

"And now it sounds like a ringdove. No, that is the red-winged blackbird's call, isn't it?"

"There must be a wood thrush somewhere," said Mildred, sitting up and looking about her. "But I never noticed so many birds in your garden before."

"Listen to that! There's another—a yellow warbler—and now a sparrow is chirping away. What a cheery little song comes from that scrubby old elm! Sounds like a robin redbreast, does it not? Do you suppose they are geeting ready for an afternoon concert and this is the orchestra come in advance?"

Mildred laughed and listened.

The child sprang to her feet now, looking about her with wondering eyes. She was greatly puzzled.

"I will tell you a secret," said the old doctor, pointing to a low bush of syringa. "Do you see a little round ball on those swaying leaves? That is a mocking bird, and he is a—robber."

"A robber!" echoed Mildred.

"Yes. He does not steal the eggs of other birds, nor their nests; he only steals their songs. This tiny singer belongs to the Southern States. Few are found north of the Ohio river, and then only in the summer. Farther South than Tennessee they are very numerous, but I have never heard better mimics nor sweeter singers than the family—there are three in all—that haunt this old garden of mine."

"Do they go away and come back in the spring?"

"They did last year, because the winter was very cold, you know; but when the winters are mild, they do not care to leave this sunny garden."

"What do they eat, doctor?"

The old gentleman did not answer just at once, for the bird after fluttering in and out of a rose in full bloom, and darting here and there among the hollyhocks, settled down all of a sudden to steady song. Mildred never had heard such strains of vibrating melody before from a bird's throat. He seemed to be telling a story of fields and woods, wild flowers and blue skies, of green hilltops and sunny valleys, with now and then a plaintive minor that made you see the desolate, snow-covered plains of the frozen North.

"What do they eat?" repeated Dr. Milner, who had listened to the singer's story with a far-off look in his kind old eyes. "Well, the mocking bird has a soft beak, and cannot live on seeds, as sparrows and snow-birds do. They must find worms and insects for their dinner. But that is an easy task in my garden, and so they like to stay and sing for me. Look, what spirit, what grace, he puts in those long, sweeping curves he is making now! See how he spreads his wings and tail to make believe he is a big sparrow-hawk, getting ready to dart upon his prey! Oh, he is rightly named—this mocking-bird."

"Well, I think I'll read the bird story in my magazine now. It looks very interesting," said Mildred.—Sabbath School Visitor.

TO HOLD SUCCESS.

Thirty years ago, in a poor school house in a back district, a boy at the foot of the class unexpectedly spelled a word that had passed down the entire class.

"Go up ahead," said the master, "and see that you stay there. You can if you work hard."

The boy hung his head. But the next day he did not miss a word in spelling. The brighter scholars knew every word in the lesson, hoping there might be a chance to get ahead. But there was not a single one. Dave stayed at the head. He had been an indifferent speller before, but now he knew every word.

'Dave how do you get your lessons so well now?" said the master.

"I learn every word in the lessons, and get my mother to hear me at night, then I go over them in the morning before I come to school. And I go over them at my seat before the class is called up."

"Good boy, Dave!" said the master. "That's the way to have success; always work that way and you'll do."

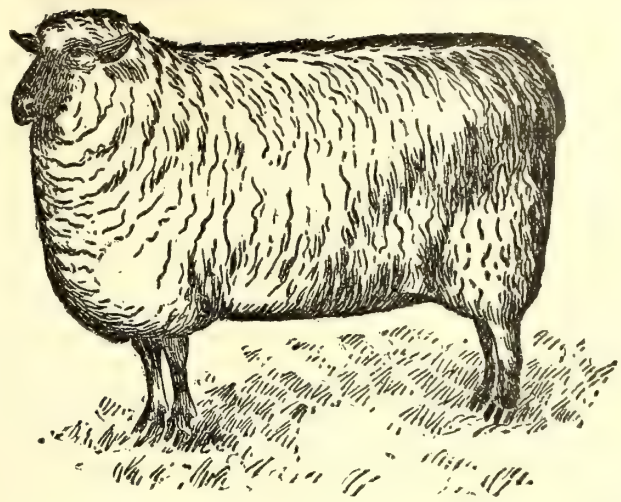
Dave is today the manager of a big lumber company, and he attributes his start to the words:

"Go up ahead and see that you stay there. You can if you will work hard."—Selected.

WHAT THE ANTS TELL US.

If you go out in the morning and find the ants busily engaged in clearing out their nests and dragging the sand and bits of earth to the surface, you may be sure, no matter how cloudy, there will be no rainy that day If, however, in the afternoon you see the ants hurrying back to their nests, and the sentinels hunting up the stragglers and urging them to go home, you may be certain that there will be rain that afternoon or night. How the ants know, we have no idea, but they do know.—Junior Christian Endeavor World.

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Formerly located in Greensboro, N. C., will be re-opened August 1, 1909 in Asheville, N. C., with improved facilities for the scientific treatment of chronic disease.

The methods include Massage, Electricity, X-ray, Mechanical Massage, Electric Light Bath, Finsen Light, Diet, Hydrotherapy, Vibration, and General Hygiene.

Diseases treated: Paralysis, Epilepsy, Rheumatism, Neurasthenia, Digestive Disorders, and other chronic ailments. No cases of tuberculosis accepted.

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for the cure of **indigestion, liver and kidney trouble, uric acid poisoning, gastritis, constipation, rheumatism** and all specific complaints caused by impure blood. As an illustration, its curative power is so great that old sores bathed several times each day in Vita Spring Mineral Water, disappear in a few days. It is recommended by

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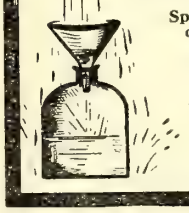
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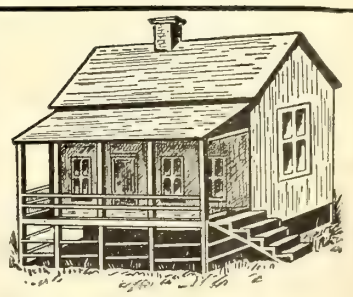
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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly---read letter below:



Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.

Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THE MONTREAT CONFERENCE.

Miss Blanche Boyles.

The conference just closed at Montreat, while not so largely attended as the management could have wished, was in every way a success. The great inspiration and deep spirituality of the gathering was a compensation for the lack in members.

To see so many representative young people of all denominations, with one end in view, was indeed worth much. It is so good to see the young people of our country interested in a cause where the best of heart, brain and body are so badly needed.

The conference work opened Saturday morning, and the presiding officer gave us our conference motto, John 4, 35.

The following mission study classes were organized: "The Why and How of Foreign Missions," led by Miss Applewhite; "The Uplift of China," by Miss Spaulding; "The Upward Path," by Miss Haskins; "Missionary Problems in South America," by Mr. Edmund D. Soper; "The Frontier," by Mr. Harry S. Myers; "Korea in Transition," by Mr. Goodrich C. White. When we had presented to us these excellent courses and became somewhat acquainted with the efficient leaders, it was quite a problem to decide which one we preferred. But all the classes were well attended, and the work done was of a very high order. This feature of the conference was probably the most important one. When we consider how many young lives will be touched this winter by the results of seed sown here we can well say, that it was indeed a great work.

At 7 o'clock each morning a life-work conference was held. In these meetings those young people whose hearts were moved by the great call "come over and help us," were advised and helped and strengthened in their life work. Who can estimate the far-reaching influence of these close heart-to-heart talks in the ear y morning hour?

The study classes were held from 8:30 to 9:45, and then we went into institute work. The first of these meetings were presided over by Mr. Harry S. Myers, of New York. By his own suggestions, and by drawing from others their suggestions not only of theories but of methods tried and proved, much of a helpful nature was given in Sunday school work. Mr. Edmund Soper later took up the work. "Missions in the Sunday School." Mr. Soper's ideas are sane, practical, good —and probably no more helpful suggestions for Sunday school work were given than by him. In a paper of this kind it is not practical to give a detailed report, but from the number of note books kept, there should be no trouble for a person of an inquiring turn of mind to get plenty of information.

In this institute hour were discussed, in a helpful way the desirability, aim, and helpfulness of missionary programs in Sunday school work and Young People's Missionary Societies, and those same note books may be called into use for these.

Then there were the platform lectures everyday from 11 to 12. From the first lecture by Dr. Poteat, to the last by Dr. O. E. Brown, all were a source of inspiration and encouragement, and for many, many days the delegates will not forget these able efforts in behalf of the Master's work at home and abroad. With Dr. J. E White, Dr. Ogden, of Atlanta, Dr. Ellis, of Macon, and Mr. Harry W. Hicks to present the side of home missions; with Dr. Parker, Dr. Park and Mr. Hounshell direct from the great field, to tell us of the work among our brothers across the sea, we were entertained and instructed. We were inspired to make our lives count for something in this great work. The Methodist mission board was adequately represented by these three men from the foreign field, and by Dr. Ellis, of Macon, Ga.

The Presbyterians were well represented by two missionaries, Miss Tate and Miss Kestler, both from Korea, and by Dr. Ogden, of Atlanta, Ga. The Baptists had most able representation in Dr. J. E. White, of Atlanta, whose address, "The Backward People of the South," was a masterly plea for these people in our own land, and by Dr. Poteat, of South Carolina, who delivered two able addresses, one on Saturday, the other on Sunday.

The Congregationalists had as their representative Mr. Harry W. Hicks, who presented in a very concise and convincing way the great need for Christian workers everywhere.

An unusual and most interesting feature of the conference was that one-fourth were volunteers for service in the King's army.

The last service was held on Sunday night, July 11, and many hearts were touched as these young people told of purposes formed and of purposes strengthened during these ten days of abiding apart from the world, and dwelling together in Christian love, planning with heart and brain for the great work before our nation. Surely no one could have passed through these days and not have had in some degree a view of the vision splendid, and as long as the mountains keep silent watch over dear old Montreat, so long will some impressions made there last, and in the hard, dark days that will surely come for some, our hearts will turn with love and reverence to the place, and to the men and women whose lives touched ours so closely in that season of helpful inspiration.

ECHO MEETING OF THE MONTREAT CONFERENCE.

At West Market Street church on Monday night, the Epworth League entertained its friends at a reception, the principle feature of which was a program, giving some impression of the conference just closed at Montreat.

The program began with a song service, in which the songs used at the conference were sung. The singing of these hymns was of itself an inspiration to the audience. Many of us know a few missionary hymns—a few of us know many missionary hymns, but not many of us know many missionary hymns and it was indeed a good move to get our young people interested in learning more of these songs.

After the song service the one hundred and twenty-first Psalm was read in unison, after which Miss Dozier led in a most beautiful prayer, in which she asked that each young person present might realize the fact that God has a plan for each of them, and that our young people today might find some plan of usefulness in his vineyard.

The address of the evening was by Miss Boyles. In this address she tried to impart to these young people some of the inspiration and enthusiasm she had received herself. It was also her purpose to show how great is the need for serious-minded, purposeful young people, and how richly God will repay for service. How the cry, "The Evangelization of the World in this Generation" may be made a reality if only our young people will respond to the great call!

The next feature was a ladies' quartette, which rendered most beautifully and touchingly "Lead Kindly Light."

The committee had prepared unique souvenirs of the conference at Montreat. These consisted of Galax leaves gathered fresh from the mountain side and kept fresh for the occasion. The green leaves were matched with pink heart-shaped paper leaves, on each of which were written questions and answers, having a corresponding number. These were distributed, and proved an interesting way of spending a few social minutes, as well as imparting information not generally known.

The walls were filled with maps and charts brought home from the conference, together with all the pictures of our Scarritt Bible and Training School at Kansas City, and the Missionary Training School at Nashville. These were mounted on green card boards to match the ferns, galax leaves and rhododendron everywhere in evidence as decorations. Many of the beautiful mountain scenes around Montreat were also mounted on the green card board and arranged artistically. A large picture of the entire membership of the mission study classes was framed and hung on the walls. This picture is prized especially on account of the bright faces of three of our missionaries, shining from it. Rev. C. G. Hounshell, Dr. A. P. Parker, and Dr. Park. They, of course, were the greatest inspiration to all of us on the class work, as well as in the denominational meetings, early morning services, and platform addresses; and then to sit with them for ten days at the same table and have them enter into our afternoons of recreation on the mountain climbs meant more than is possible to ever tell.

Pink mint sherbet was daintily served in sherbet goblets, which were decorated with rhododendron leaves tied to the goblets with pink baby ribbon.

At a late hour the guests departed bearing with them very pleasant impressions of the conference, and we hope forming resolutions to be part of next year's delegation to this inspiring convention.

GREAT EXCURSION TO NORFOLK.

$3.50 is the very low round trip offered from Greensboro to Norfolk and return on the Southern Railway's Popular annual excursion leaving Greensboro 7:30 p. m., August 17th, arriving at Norfolk next morning at 7.00 a. m., returning leave Norfolk 6.45 p. m., August 19th, which allows two whole days and one night in Norfolk, affording ample time to take in all the many places of amusement and enjoy the fine surf bathing at Virginia Beach, Ocean View, and the other famous resort points near Norfolk. For further information, see your agent or flyers, or address the undersigned.

W. H. McGLAMERY, P. & T. A.
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"She had a quiet confidence in being able to do whatever was needful for her to do. She leaned on her necessities instead of being broken by them," says a biographer of a busy and useful life. The statement is worth more than a passing thought, for the necessities that confront most lives can either be allowed to become a crushing burden or turned into a staff that will aid on the journey or strengthen for higher climbing.—Forward.

In all high venture there is a glorious blindness—blindness to everything except the beckoning hand.—G. H. Morrison.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

The communications which appear this week deserve a careful reading by every home mission woman. The first from Mrs. Ross means much to us every one. Although a very busy woman with both business and home cares, when asked at our last annual meeting to take the additional burden of the corresponding secretary, she cheerfully complied. Let this message to you, dear sisters, be not alone a loving sisterly greeting but also a trumpet call to duty which she also means it to be. Stand by and uphold her hands in this work.

The letter from Mrs. Knight the new secretary of the Franklin district, shows that she has at once entered upon her duties, manifesting a desire to both learn and to do. We trust she will not make this her last time to appear in print.

Mrs. England, who began her work a year ago on the Statesville district, is still keeping up the good record she made. She gives a clear yet concise statement of the work all over her district. We should like to comment especially on several points in all these letters, but the thoughtful reader will see the chief points.

My dear Home Mission Sisters:—As three of the principal officers had left our conference, it became necessary at the last annual meeting held in Concord to elect new ones to take up the work which they so faithfully and efficiently performed, and thus I was made your corresponding secretary. Ever since the meeting I have had it in my heart to write you a letter and as I cannot writee 1,350 indivdual letters, I must content myself by writing one for the Advocate with the prayer that each one will read it, and feel that the message is personal, and may I hope that many of you will feel inclined to write me? Sorrow, sickness, and pressing cares have prevented me from carrying out this desire sooner.

Now, sisters, do not expect me to do the work like my predecessor, for you will be disappointed. No one can fill her place. I can only let my little candle shine in my own little way, it cannot shine like a great electric lamp. I can only promise to try to keep my candle burning. I need your prayers and hearty co-operation One year is well advanced and we must plan and execute if we accomplish our mission this year.

I am praying that the district secretaries will be very diligent and that the constituency of each district will encourage and oc-operate with the secretary of that district.

The district secretary is a very important factor in this work and holds the key to success and I pray she may go in and "possess the land in His name for the home mission work in each of our eleven districts.

Oh, ye sisters in the church who have not enlisted in this branch of the work, if she tried to unlock the doors in your district, dont you bar them and hook them by your indifference, and thus hinder the Master's work.

When you joined his church you solemnly promised to support the institutions of the church. How will you fulfill that vow if you do not join these institutions, which are the home and foreign missionary societies.

The work needs you, our Father needs you in this work, and you need the work. Do you want to go empty handed? Where are your sheaves?

We are all busy women and we could perhaps plead that as an excuse in some instances for not doing, but some one has said, "that using well or wasting the fragments of time, of opportunity, the nooks and corners of life makes all the difference between success and failure. Now it is these nooks and corners that we must fill in with things that are worth while, that will tell in our lives and in eternity.

Our love for Christ should be our propelling power. Read John 6, 1-14. Trench says: "The twelve baskets were an apt symbol of that love which exhausts not itself by loving, but after all its outgoings upon others abides itself far richer than it would have done but for these.

In the language of Miss Havergal let's each make this our prayer:

"O use me, Lord, use even me,
Just as thou wilt, and when and where;
Until thy blessed face I see,
Thy rest, thy joy, thy glory share."

Yours in His name,
MRS. F. H. E. ROSS,
Cor. Sec. W. H. M. S.

We hope many of our women will write and tell Mrs. Ross how this message helped them to be better and to do better.—Editor.

My dear Mrs. Nicholson:—I know I ought to have written you a report of the work in this district, and sent in last week in order for it to come out in this week's Advocate the first week of the month, but I have been so unsuccessful in gaining a correct knowledge of the auxiliaries and their work in the district that I felt I could not make an intelligent report, so am writing this as an explanation and not for publication, as it will not be worthy of print.

I was very much disappointed over my inability to attend the district conference at Hayesville, which I suppose closes tonight. I had hoped to attend and get acquainted with the pastors in the district and enlist their interest and help for the cause of home missions in our district, and also to gain from them a more correct knowledge of conditions in the district, but it could not be helped and I shall do the best I can through other channels.

Dillsboro has re-organized and we hope for good news of them. They have good capable women there who can do a vast amount of good if they put their hearts into the work.

Sylva has added the baby roll and brigade, I think, during the last quarter. Sylva's women are alive and an earnest band of workers.

The president of the Franklin society writes me that "we have been meeting on time this year, and have been having good reports from officers and special committees. We are trying to let our community know that there is a home mission society in their midst." Their president is a neice of Mrs. Frank Siler.

The Murphy society is, so I hear, in a growing condition. They take great pride in furnishing and keeping their parsonage in nice order. Their example, I think, we all would do well to follow, remembering that the parsonage is the only home the itinerant pastor knows, and it is our duty, and should be our pleasure as well, to make it as cheery and comfortable as possible for him.

In regard to the other auxiliaries I am not prepared to write, as I have not been able to hear directly from them, although I have written to them several times. I hope we will have good reports later on from them. I think all we home mission women enjoy and appreciate your work through the Advocate. The home mission page is the first thing I read when I get the paper.

Dear Mrs. Nicholson, I need your prayers that I may do this work well, for I feel so little prepared to do it as it should be done.

Yours sincerely,
MRS. M. L. KNIGHT.

My dear Mrs. Nicholson:—I have been waiting for something worth while to write you, but while our plans are maturing will let you know that our interest in the work has not failed.

Mt. Zion auxiliary has added four new members to their roll, and by their efforts have secured eight new Sunday school pupils. How true, the sweetest of earth is that which comes from the consciousness of doing good.

Our Lenoir auxiliaries are doing good work. The rich and strangers are cared for, while the needy are helped, the parsonage made homelike, for our pastor's family. We will send our girl back to Brevard for the next school year.

Our Young People's auxiliary are planning to help in a night school for our working boys and girls; also planning for a club room. South Lenoir auxiliary has helped in many ways and enjoyed their work. They grow in numbers and interest. While Mortimer corresponding secretary writes me that they enjoy their monthly meetings, and stand ready to help any one needing help. It is sufficient to say of Hickory auxiliary that our conference third vice-president is their president. We feel sure they are growing in all lines of work. Olin auxiliary has Mrs. J. A. Stikeleather at the head, and with her zeal and push will bring things to pass. The Statesville auxiliaries are busy workers, under the efficient leadership of Mrs. J. F. Anderson and Miss Ina Anderson. Mrs. Pitts is planning for B. C. C. Ground annual meeting. She will plan wisely and well.

Mrs. Nicholson, I want to thank you so much for that fine speech you made at our district conference. I trust the sequel will reveal a number of new home mission auxiliaries on Statesville district.

Let me say to our corresponding secretaries, please make out your reports immediately after your August meeting, and send them in. I am sure the sisters will remember this reminder.

MRS. J. F. ENGLAND.

Duty to Self and Family

The Farmers' Line department of the Southern Bell Telephone and Telegraph Co., 19 South Pryor street, Atlanta, Ga., have recently issued a booklet which will be especially interesting to farmers in all parts of the South. It describes how the advantages of telephone communication may be enjoyed at a remarkable low figure, not only with the nearest city, but with other points in the country, when desired. It shows very clearly how the telephone is as useful to the farmer as it is to the man who lives in the city. It is a matter of convenience in cases of sudden illness or accident and it can also be made to increase the earning capacity of the farm. The subject is most thoroughly and intelligently treated and it is plainly pointed out how the farmer owes it to himself and his family to install such a safeguard. Every Southern farmer, whether he lives on the outskirts of a city or a village or in some remote part of the country, should write for free copy of the booklet. The plan as outlined even provides a way in which the farmer and his neighbors by cutting down the trees for poles and erecting them themselves along the country roads to the city line, may become connected by wire with all points at a figure that is surprisingly low. The whole matter is fully explained in the booklet. Write for a copy. It is free.



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FROM THE FIELD

Continued from Page seven

thus to preach, send him where he belongs. Is the circus or its influence any worse than baseball as practiced today? Should not our colleges discourage this game?

"OLD FOGY."

THAT BREVARD SCHOLARSHIP.

Dear Brethren:—The following amounts have been pledged by your charges for the support of a girl in Brevard school, and the committee would like to have the money. It can be paid to Revs. W. R. Ware, C. A. Wood, or myself.

West Market Street	$ 8.00
Centenray	4.00
High Point, Washington St.	8.00
High Point, South Main St.	4.00
West Greensboro	5.00
East Greensboro	1.00
Asheboro station	3.00
Randolph circuit	2.00
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Ernest Eaves	2.00
L. T. Barber	1.00
T. C. Wooters	1.00

T. C. Hoyle and J. T. Wood have paid one dollar each. Please let us have this at once, or it will be inconvenient to the committee in sending the girl.

Respectfully,
J. E. WOOSLEY.

There are but two great realities in the vast universe—the heart of God and the heart of man, and each is ever seeking the other. It is this that makes adventure for God not an experiment, but a certainty.—Chas. H. Brent.

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The Sunday School Lesson.

LESSON VII.—AUGUST 15, 1909.

Paul's Third Missionary Journey—Ephesus.
(Acts 18, 23—19, 22.)

Golden Text.—The name of the Lord Jesus was magnified.—Acts 19, 17.

Apollos.

Apollos came from Alexandria, that renowned city where the intellectual conceptions of the East and the West met and merged.

When you want to combine two things which do not really belong together, the allegorical method of interpretation is a great help. The allegorical method flourished at Alexandria. This learned Alexandrian had been taught some important Christian truths. It would appear there was more it was essential for him to know. But he went right to work using what he had been taught. He made the most of what he did know and was ready to learn more. When he came to Ephesus, Priscilla and Aquila instructed him more perfectly in the truths of the faith and with this added equipment he went to Corinth to do effective service.

Apollos is worthy of our imitation. If we make definite use of the truth we have received, and are ready to receive more truth with open minds, we will be useful and growing Christian workers. The man who is willing to use the truth he has, but unwilling to receive more, is likely to come to the time when his relation to the very truth he thinks he possesses ceases to be vital. The man who is open-minded without putting the truth he is receiving to any effective use, will find that his thinking loses contact with reality. Apollos found the way to keep serving and keep growing, and to do both with genuine vitality.

Spiritual Energizing.

After remaining away awhile in Antioch, Paul started out on his third missionary journeey. First he revisited churches already founded in Galatia and Phrygia, confirming the Christian communities in the faith. At length he came to Ephesus. Here he found certain believers in Christ whose words and bearing seemed to have suggested spiritual incompleteness. He began to question them as to their religious experience. He found them somewhat vague in their grasp of Christian truth, but very teachable. When he had talked with them frankly about the rich spiritual content of Christianity, they were baptized and received the Holy Spirit. The very characteristics of the Pentecost were repeated in their experience.

The matter of spiritual energizing deserves our earnest and prayerful thought. The form and expression of it surely vary in a striking way. But the heart of the experience and vitalizing of man's hold on Christian truth, the glowing consciousness of the adequacy of Christ as a personal Savior, the setting free of the life's energies for larger and more potent service, are the heritage of all Christians and within the reach of all.

In the strategic days when Christianity was being spread over the Roman empire, Paul realized the great importance of the energizing of the Holy Spirit. In our days, so full of splendid opportunity, with the lure of many a great field summoning us, it is well to remember that imperial deeds are wrought through imperial energy. And imperial power is to come from the Spirit of God.

Spiritual Forgery.

Paul's ministry in Ephesus was long and effective. To be sure the opposition of leading Jews drove him from the synagogue, but that simply opened the way to the larger field presented to the Gentiles of the city. Luke tells us that Paul's work was accompanied by extraordinary miracles. So much was this so that certain Jewish exorcists, seeing that Paul preached about Jesus, thought they would borrow the name of Jesus for purposes of incantation. The results of the undertaking were disastrous to themselves, for the man whom they were attempting to cure leaped on them and drove them bruised and naked from the house.

It is still possible to attempt to use moral and spiritual realities unworthily. There is a spiritual forgery which yet finds a place in the world. The man who would use religion for his own ends; the man who is very willing to take Christianity as an instrument, but has no thought of taking it seriously, or molding his life after the pattern which it gives, belongs to the same class as the sons of Sceva.

There are men today to whom religion is more a matter of magic than a matter of morals, who think of religion as a charm rather than a summons to righteousness. They may use the phrases of the kingdom, but they are not citizens of the kingdom of God.

The Practical Outcome.

The episode of the sons of Sceva seems to have made a great stir in Ephesus. Everybody talked about it, and everybody was astonished. It would be small matter had that been all, but it was not all. Their wonder was moral wonder. There was conscience in it. The evil of their lives appeared before them in its true blackness, and many a man turned from his sins. So many felt the folly and evil of magic that nine thousand dollars worth of books of magic was burned. It was a day of practical triumph for Paul. He would have said that it was a day of triumph for his Master.

The test of a religious stir is after all its outcome. A man reports a great revival. At once we want to know whether any books of magic were burned. We want to know whether any lives were changed. We want to know if any people turned from their sins to actually new lives. It may seem scarcely reverent sometimes to break in upon the glow of a great religious enthusiasm with such questions as these. But we must remember that there are some men who can rejoice in the Lord without rejoicing in the will of the Lord. And however remarkable the emotional experience of a man, it is not only incomplete, it is unsatisfactory unless it results in obedience to Christ.

The revival at Ephesus was characterized by plenty of emotion, we may be sure. We have no criticism of that. It was a moral emotion which resulted in turning from sin and following after righteousness.—New York Christian Advocate.

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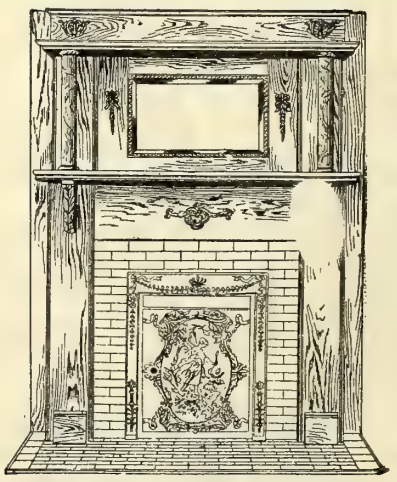
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I had a letter today from a farmer who said that he would not have barn room for his pea crop and wanted to know if they would keep well stacked. He really answered his own question, as he said that a neighbor had stacked some when well wilted and limp, and they heated and steamed. But to his surprise, he found that they cured perfectly. If he had opened the stacks and tried to cool them off, he would doubtless, have had moldy hay.

Mow the peas in the morning, and, if possible, put a tedder behind the mower to keep them tossed up and hasten the wilting. Rake the morning mowing into windrows that afternoon. Turn them the next morning, and let lie till afternoon while cutting more. Cock them that afternoon, and when the hay in the cocks can be taken and twisted hard, and no sap runs to the twist, haul them in If to go into stacks, make the stacks well, and rake down the sides, but cover the tops of the stacks with straw or dry hay. This hay will cure, even if the stacks heat. Put some rails under the stacks to keep the hay off the ground and prevent its absorbing moisture from the ground, and you have as good hay as in the barn.

If the pea stubble is to be sown to wheat or oats, do not replow it, for late plowing is bad for winter grain, but simply disk it shallowly, going over and over both ways to get the surface fine, for the finer you make it, the better the chance for the crop. On red land apply to the grain only a liberal amount of acid phosphate, but on gray land add some muriate of potash. The pea roots will give you all the nitrogen needed by the small grain crop.

Sow oats early in September, but keep the land harrowed for wheat till there has been a light white frost, before sowing, for early sown wheat is liable to be attacked by the Hessian fly.

If you intend to sow crimson clover after the peas, run a harrow lightly over the stubble to slightly freshen the ground and sow fifteen pounds of seed per acre the last of this month or early September. If the land is dry and level, it will be well to roll after sowing. But I would not roll land that is steep and liable to wash, for the roller will inevitably leave some loose places into which the water will run and start gullies.

You can sow crimson clover late this month among the corn, among watermelons or cantaloupes and get a good stand without any preparation as the crops will shade the young plants. If you have seed of your own and there is no clover huller to clean them, you can thresh them out and sow in the rough, but sow forty pounds instead of fifteen of clean seed. The hulls will retain moisture and often a better stand can be had from sowing in the rough.

Get the clover seed as soon as possible, for the crop is small this year and the price will be sure to advance, and is now higher than usual. The rains at seed harvest time here damaged the crop of seed badly, and the crop in Delaware is smaller than ever while the hay crop was fine.

Keep the cultivators going shallowly through the corn as long as you can get through. I passed a field yesterday, where a farmer had failed to keep his corn clean by rapidly going through with harrow and weeder when the weeds were just germinating, and he had a couple of plows running to cover up the grass, and was tearing the roots and piling up the soil to dry out, and will lose corn enough to more than have paid for better early cultivation. Then that same man will go through and strip the blades and cut the tops while the corn is still green, and will again lose corn enough to pay for all the fodder he gets, and will have his labor thrown away. The early corn will mature this month, and should be cut when the ears are well glazed and dented, and cured in shocks. Some think that it does not pay to shred stover, but there are many advantages in the practice. You can stack it outside safely, more of it will be eaten, and what is left will make a good absorbent in the manure, and there will be no long stalks in it to break pitchforks and cause cuss words.

I once saw shredded stover baled and selling for $12 a ton in Raleigh. If a man can get that price for it, he had better sell it and put the money in fertilizers.

Some here find it profitable to sow turnip seed mixed with the crimson clover seed on good land. They mix twelve pounds of crimson clover seed and two pounds of turnip seed for an acre. The turnips help shade the young clover and are pulled out as soon as they get large enough.

Another plan here is to sow buckwheat and crimson clover, sowing the buckwheat first and then scattering the clover seed. They get a good crop of buckwheat and the clover does very well in this way. I saw one field yesterday being sown in this way (July 23d). In North Carolina, east of the mountains, buckwheat can be sown in early August, but is hardly a crop for sowing further South.—Professor Massey in Progressive Farmer.

Tetterine Cured Lady of Eczema

"I have been afflicted with eczema for the past year; was under the care of a physician all that time. I have used your Soap and Tetterine for three weeks and am entirely well. I am a lady eighty-four years old."

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A QUIET MIND.

Every morning compose your soul for a tranquil day, and all through it be careful often to recall your resolution and bring yourself back to it, so to say. If something discomposes you, do not be upset, or troubled; but having discovered the fact, humble yourself gently before God, and try to bring your mind into a quiet attitude. Say to yourself, "Well, I have made a false step; now I must go more carefully and watchfully." Do this each time, however frequently you fall. When you are at peace use it profitably, making constant acts of meekness, and seeking to be calm even in the most trifling things. Above all do not be discouraged; be patient; wait; strive to attain a calm, gentle spirit.—Francis de Sales.



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Chester	Lv.	7.55 a. m.	1.15 p. m.		
Yorkville		8.42	2.40		
Gastonia		9.30	4.30‡		
Gastonia			5.40*		
Lincolnton		10.26	6.32		
Newton		11.05	7.13		
Hickory		11.55	7.40		
Lenoir		1.10 p. m.	8.55	9.05 p. m.	3.15 p. m.
Mortimer		2.42		10.16	5.35
Edgemont	Ar.	2.55		10.26	6.00
SOUTHBOUND		NO. 9	NO. 7 & 61	Mon. Only NO. 11	NO. 63
Edgemont	Lv.	12.05 p. m.		4.10 a. m.	6.30 a. m.
Mortimer		12.13		4.18	6.40
Lenoir		1.28	5.40 a. m.	5.30	8.55
Hickory		2.52	6.50		
Newton		3.20	7.20		
Lincolnton		3.57	7.54		
Gastonia		4.50‡	8.45‡		
Gastonia		4.55*	9.30*		
Yorkville		5.39	11.50		
Chester	Ar.	6.25	12.20 p. m.		

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For further information, call on or address W. H. McGlamery, Passenger and Ticket Agent, Greensboro, N. C.

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The above also applies to Tributes of Respect.

Collett.—Hugh M. Collett was born in what is now McDowell county, July 13, 1826, and died at his home near Andrews, N. C., June 28, 1909, being nearly 83 years old.

His was a strong rugged character. In his home was dispensed the old-style Southern hospitality. He was a model citizen, and took a great interest in public affairs. He always had convictions on public questions and he expressed them frankly, according to others the same privilege. He was eminently just when dealing with his fellows, and discouraged adverse criticism in others. His original and witty sayings made him a general favorite. As an evidence of his sterling character and the high regard in which he was held, a great throng of people attended the burial service. The remains were then laid to rest in the old family grave yard near by

C. S. KIRKPATRICK.

Atkins.—Mary Fowler Atkins, the eldest daughter of the late Prof. Benjamin Atkins and Ruth Day Atkins, late of Logan Female College, Russelville, Ky., was born in Asheville, N. C., October 5, 1882. She was converted at the early age of ten years and joined the M. E. Church, South, in which she lived a beautiful Christian life until her peaceful and triumphant death on Sunday morning, July 11, 1909.

This noble Christian girl, for several years preceding her last illness, had been teacher of piano in Logan College for Young Ladies, and had made the study and teaching of music her chosen work. There never lived in any home or moved in any school a more lovely and self-sacrificing life, a more obedient daughter or devoted sister and teacher. The aroma of her good name and the refining influences of her sweet life like "precious ointment foured forth" will linger in her home and the communities where she lived for many years. No wonder that such a useful and consistent Christian said, while crossing the Jordan, "If this is death, oh, how sweet," and asking her loved ones not to weep for her as she was going to be with her devoted father who preceded her a few months and who died at Rusellville, Ky., while she was sick unto death in far-away Texas. Could that happy meeting beyond the last river have been witnessed by the sorrowing family yet tarrying a little while on the shores of time, there would have been great joy amid the dark shadows and falling tears, on that beautiful Sunday morning of July 11th, 1909, when Mary and "papa" met never to suffer nor say goodbye again.

Blessings of heaven on this bereaved Christian home until it reforms an unbroken circle in that land of pure delight where "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."—Rev. 21, 4.

J. T. CHERRY, P. C.

Russellville, Ky.

Upton.—Mrs. Maggie Eller Upton was born January 9, 1857, and died July 5, 1909, her age being 52 years, five months and 26 days.

In young womanhood she was married to Albert Upton, who preceded her to the grave ten years ago. To them were born nine children, seven sons and two daughters. All of whom live to mourn their loss, except one son who died four years ago.

She professed religion while young and first joined the church at Camp Creek, later she united with Trinity Methodist Episcopal Church, South, at Dysartsville, and remained a faith ful member until death. She was deeply devoted to the church and anxious about the unsaved. She was a devoted mother and prayerfully anxious about her children being Christians. During a protracted meeting in her home church last August she rejoiced in seeing her youngest daughter happily converted. She stated during this meeting that she would not live to see another revival. It was a plain realization to her and so in reality it proved to be.

The funeral was conducted by the writer in the presence of a large number of relatives and friends and we laid her body to rest to await the coming of the resurrection morn.

May God comfort the bereaved ones and grant them a happy meeting in that beautiful home above.

V. L. MARSH.

Thermal City, N. C.

Tribute to Mrs. James W. White.

"He is not dead, but sleepeth," was spoken by the Master to hearts torn by the grief of separation. The same loving friend now speaks to the lonely husband, the bereaved daughters of our friend and sister, Mrs. James W. White. She is not dead, she sleepeth.

Robed in white, the emblem of purity, and laid to rest in a pure white casket, covered with beautiful flowers, tokens of love, we bade her goodbye on July 30, and as the day silently passed away in glorious promise of the morrow, her loved one left her "Sleeping in Jesus, peaceful rest,

Whose waking is supremely blest,
No fear, no woe can dim that hour
That manifests the Savior's power."

As a valiant soldier of the cross our sister joined our ranks promptly on coming to Greensboro. Being feeble in body she never felt strong enough to attend our meetings, but as we visited her in her home she assured us that her heart was in the work, and she was hoping some day to go out and come in among the people of God. But he saw fit to translate his child to the house not made with hands.

Therefore, we, her sisters of the Foreign Missionary Society, deplore her loss, although we feel assured that our loss is her eternal gain. We extend heartfelt sympathy to her bereared companion and orphaned daugh ters, believing that "some day, some time they'll understand."

In loving sympathy.

MRS. D. B. TROY,
MRS. G. W. WYNN,
MRS. H. B. TATUM.

Committee of the Woman's Foreign Missionary Society, of West Market Street Methodist church.

TRIBUTE TO MISS MAMIE LEE MAST.

Died at her home at Mast, N. C., on July 2, 1909, Mamie Lee, daughter of Mr. and Mrs. N. L. Mast.

Mamie was just entering her 18th year, and, until a short while ago, seemed to enjoy perfect health. She was always a dutiful, obedient, and loving child, filling the home with sunshine and happiness, and took great delight in ministering to the welfare of those around her.

At the age of 11 years she professed religion and joined the church and has ever since lived a consistent member of the same, faithfully discharging her duties. Her class in Sunday school will miss her welcome presence, and kind face of their teacher.

Her death has caused a sadness in the hearts of all the people in the community where she lived, and, a vacancy in the home that never can be filled. It is so hard to give up the dear daughter around whom our affections are so entwined, but instead of grieving and sorrowing over the loss of the loved one, look to Jesus for comfort and trust in him that he doeth all things well. Heaven is now nearer, and dearer than ever before, because Mamie is there.

As her spirit was taking its flight from this world of sin and sorrow, amid the grief and farewells of the beloved ones she was leaving here, the glad welcome of an innumerable throng was greeting her on the shining shores of the river of life. It was not in cruelty nor in wrath that the Good Shepherd called for the first lamb of your flock, but in loving kindness to you, and it will lead you nearer heaven and closer to Jesus. So cheerfully consign this precious jewel to his keeping. The separation will not be long, and soon the pale boatman will call for us to cross the mystic river, and like her we will mount on angel's wings to be with our Redeemer forever.

MRS. M. J. BENBOW.

Quarterly Meetings

ASHEVILLE DISTRICT. Third Round.

D. ATKINS, P. E., WEAVERVILLE, N. C.

Marshall Valley Union, August 14-15

CHARLOTTE DISTRICT. Third Round

H. K. BOYER, P. E., CHARLOTTE, N, C.

Pineville, Marvin, August 14-15
Mount Zion, August 22-23
Tryon Street, August 29

FRANKLIN DISTRICT.

R. M. TAYLOR, P. E., FRANKLIN, N. C.

Fourth Round

Macon Circuit, Asbury, August 14-15
Franklin Station, August 15-16
Glenville Circuit, Highlands, August 21-22
Franklin Circuit, Iotla, August 28. 29
Dillsboro and Sylva, Sylva, September 4-5
Bryson City, Bryson City, September 11-12
Andrews Station, September 18-19
Murphy Circuit, Peach Tree, September 25_26
Murphy Station. October 2-3
Robbinsville, Robbinsville, October 9-10
Hiwassee, Ranger, October 16-17
Hayesville, October 23-24
Webster Circuit, Cullohee, October 30-31
Whittier Circuit, November 6-7

GREENSBORO DISTRICT. Third Round

W. R. WARE, P. E., GREENSBORO, N. C.

Randleman and Naomi, August 14-15
Asheboro Station, August 15-16

Fourth Round

Greensboro, West Market St., August 22
Greensboro, Walnut St., night, August 22
Liberty Circuit, Liberty, August 28-29
E. Greensboro Circuit, Mt. Pleasant, Sept. 4-5
Carraway Memorial, night, September 5-6
Pleasant Garden Ct., Pleasant Garden, Sep. 11-12
Greensboro, Spring Garden St., night, Sep. 12-13
W. Greensboro Circuit, Jamestown, Sept. 18-19
High Point, Washington Street, night, Sep. 19-20
Randolph Circuit, Fair View, Sept. 25-26
High Point, South Main Street, night, Sept. 26-27
Coleridge Circuit, Rehoboth, October 2-3
Ramseur & Franklinville, Franklinville, Oct. 3-4
Uwharrie Circuit, Oak Grove, October 9-10
Denton Circuit, Canaan, October 10-11
Asheboro Station, October 16-17
Wentworth Circuit, Bethlehem, October 23 24
Reidsville, October 24-25
Ruffin Circuit, Lowes, October 30-31
Asheboro Circuit, Old Union, November 6-7
Randleman and Naomi, November 7-8
Greensboro, Centenary, November 14-15

MORGANTON DISTRICT. Third Round

R. M. HOYLE, P. E.

Morganton Station, August 14-15

Fourth Round

North Catawba, Carsons. August 21-22
McDowell, Nebo, August 28-29
Cliffside, Oak Grove, September 4-5
Henrietta and Caroleen, Caroleen, night, Sep. 4-5
Forest City, Salem, September 11-12
Broad River, Tanners, September 18-19
Green River, Lebanon, September 22-23
Rutherfordton, Gilkey, September 25-26
Thermal City, Centennial, October 2-3
Spruce Pine, Linville Falls, October 9-10
Elk Park, Elk Park, October 12
Bakersville, Bakersville, October 14
Marion, night, October 15-17
Old Fort, Bethlehem, 16-17
Connelly Springs, Mt. Harmony, October 22-23
Rutherford College, October 23-24
Hartland, October 30-31
Table Rock, November 6-7
Morganton Station, night, November 12-14
Morganton Circuit, November 13-14

SALISBURY DISTRICT.

J. C. ROWE, P. E., SALISBURY, N. C.

Fourth Round

First Church, August 15
E. Spencer, N. Main, 4 p. m., August 15
Spencer, night, August 15
Gold Hill Circuit, Liberty, August 28-29
Woodleaf Circuit, South River, September 4-5
Albemarle Circuit, Bethesda, September 11-12
Albemarle Station, September 12-13
West Albemarle, Century, September 12-13
Salisbury Circuit, Tabor, September 16-17
Holmes Memorial, September 18-19
South Main, September 18-19
China Grove Circuit, Chiaa Grove, September 24
Kannapolis, Kannapolis, September 25-26
Mt. Pleasant, Cold Springs, October 2-3
West Concord, Harmony, 4 p. m. October 3
Epworth, October 3-4
Cottonville Circuit, Zion, October 9-10
Jackson Hill Circuit, Lanes, October 15
New London, New London, October 16-17
Salem, October 23
Norwood, Randalls, October 24-25
Bethel, October 29
Concord Circuit Rocky Ridge, October 30-31
Central, October 31
Forest Hill, October 31
Big Lick, Love's, November 6-7
Linwood Circuit, Linwood, November 12-13
Lexington, November 14-15

SHELBY DISTRICT.

C. F. SHERRILL, P. E., SHELBY, N. C.

Fourth Round in Part

Shelby Circuit, Sharon, August 14-15
Shelby Station, August 15-16
El Bethel, August 21-22
King's Mountain, August 21-22
Crouse, Lander's Chapel, August 28-29
Cherryville, August 29-30
Main Street, Gastonia, September 4-5
Ozark, Gastonia, September 4-5
Lincoln Circuit, Trinity, September 11-12
Lincolnton Station, September 11-12
Lowesville, Salem, September 18-19
Mt. Holly, River Bend, September 19-20
South Fork Circuit, Camp Meeting at Wesley Chapel, Sept. 24-28
Bessemer City, October 2-3
Franklin Avenue October 2-3
Belwood, Kadesh, October 9-10
Lowell October 16-17
McAdenville, October 16-17

STATESVILLE DISTRICT. Third Round

JNO. N. HUGGINS, P. E., STATESVILLE

Catawba, Ball's Creek, August 21-22

Fourth Round in Part

Davidson Station, August 14-15
Mooresville Station, August 15-16
Troutman, Vanderburg, August 28-29
Mooresville Circuit, McKendree, September 4-5
Statesville, Connelly, September 11-12
Broad St., September 12
Race St., September 12
Clarksbury, September 18-19
Iredell, Olin, September 25-26
Stoney Point, October 2-3
Alexander, Rocky Springs, October 9-10
Maiden, October 16-17
Newton, October 17-18
Caldwell, Grace, October 23-24
Granite Falls, October 24-25

WAYNESVILLE DISTRICT. 3rd Round

REV. W. H. WILLIS, P. E., WAYNESVILLE

Haywood, Davis, August 14-15

Fourth Round

Waynesville, August 21-22
Clyde, Tuscola, August 28-29
Canton, September 4-5
Mills River, Horse Shoe, September 11-12
Liecester, Big Sandy, September 18-19
Bethel, Harmony Grove, September 25-26
West Asheville, October 2 3
Haywood, Crabtree, October 9-10
Johnathan, Shady Grove, October 10-11
Sulphur Springs, Snow Hill, October 16-17
Spring Creek, Baldings, October 23-24
Brevard Circuit, Connestoe, October 30-31
Brevard Station, Novomber 6-7
North Haywood, Fines Creek, November 13-14

WINSTON DISTRICT

Fourth Round

Rev T. F. Marr, P. E., Winston_Salem, N. C.
Walnut Cove, Bethesda, August 21-22
Centenary, August 29
Southside, August 29
Spray, September 4-5
Leaksville, September 5-6
Stoneville, Zion, September 10-11
Madison, September 12-13
Forsyth, Tabor, September 18-19
Grace, September 19-20
Farmington, Smith Grove, September 25-26
Advance, Advance, September 26-27
North Thomasville, Zion, October 2-3
Thomasville, October 3-4
Summerfield, Pisgah, October 9-10
Stokesdale, October 10-11
Davie, Liberty, October 16-17
Mocksville, October 17-18
Cooleemee, October 17
L wisville, Doubs, October 23-24
Burkhead, October 24-25
Davidson, Midway, October 30-31
Kernersville, Shady Grove, November 6-7
Walkertown, November 13-14

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"There! I was just dying for a word of praise!" laughed a woman in answer to a compliment on some bit of work she had been doing. "Not much—not very much; just enough to keep me going!" To one who has ever known the sweetness of loving appreciation there is no hunger like the lack of it. Let this knowledge make us a little tender, a little quick to notice, a little generous and outspoken in our admirations. It is such an easy way of helping.—Wellspring.

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

It will be interesting to many to know how Bible contests are conducted. Will the Junior superintendent of the Leaksville Junior League please write us how the contest is conducted? I'm sure many will appreciate it.

One of the most sensible and active Leaguers in the conference sends this query: "Suggest a practical, attractive plan for interesting and enlisting boys—bright yet very playfully inclined boys—in active League service. Not a plan which says 'don't,' but one which says 'come with me let's—'"

My dear Leaguers, the above inquiry is a very practical and timely one. The question is ever and anon asked: "How can we interest the boys and hold them?" If any one can give a practical suggestion as to how to manage the wide-awake boy they have wrought well and wisely. We shall be glad to publish any suggestion that may be submitted—whether it be from a Leaguer or pastor. This is a vital issue—one that if successfully carried means untild blessings to the home and marvelous returns for the church.

Will every League in the conference answer in the next ten days the following questions:

1. How much money have you raised since November, for what?

2. Has your membership increased since November? If so, how much?

3. What plans have you for the future?

An Interesting Junior Letter.

Dear Uncle Reuben:—As you have heard nothing from our junior League since we were organized last January you may think we are idle. But if you could step in sometime and be at one of our meetings and hear our Bible contest, led by our pastor, Brother A. T. Bell, and hear the very interesting missionary readings which are selected by our good superintendent, Mrs. J. E. Richardson, I think you would change your mind about us. And especially if you could have been with us on the fifth Sunday in May at our Children's Day service. I feel sure you would have said we were a busy band to be so young. Our program consisted of fine recitations, interspersed with sweet songs, and last but not least a collection of $14.50.

We have about 32 members, but our attendance is not large. Those who do not attend are not interested. Our pastor and superintendent meet with us every meeting and help us very much in our work.

We are omitting most of our meetings till September, when the Junior League is to entertain the Senior League by holding the Senior League's public literary meeting.

Best wishes to you and all Junior Leagues.

LUCY HARRIS,
Fourth Vice-President.

The above Junior letter is very intreseting. I am always glad to hear from the Juniors. I love the beautiful and sweet, singing birds, the sparkling and running brooks, and the lovely flowers with all their tinted hue very much, but I love the bright, sweet children exceedingly more. I am sure the Leaksville Juniors are always busy and happy. You know, Lucy, if we keep busy, we are very apt to be happy. I hope to hear from you again soon, Lucy.

UNCLE REUBEN.

Will the secretary of every League that has been organized or re-organized—both Senior and Junior—write the League editor a line on a postcard? We want to know how many have been organized and re-organized since conference.

The following is the program of the Asheville district Sunday School and Epworth League Conference, at Weaverville, N. C., August 17 and 18, 1909:

Tuesday Morning, August 17.

9:30—Devotional exercises, Dr. D. Atkins, P. E.

10.00—Election of officers and appointment of committees.

10.15—Preparation for class work, Rev. T. L. Lallance.

Discussion led by Capt. W. T. Weaver.

11.00—Class organization, George L. Hackney.

Open discussion led by E. L. Brown, Jr., representing Baracas, and Miss Margaret Atkins, representing the Philatheas.

12.00—The Ideal Superintendent, Dr. C. Few.

Discussion led by J. C. Scales.

Tuesday Afternoon.

2.30—Devotional exercises, conducted by Rev. J. A. Fry.

2.45—The Place of the Epworth League in the Church, Rev. G. G. Harley.

Discussion led by Dr. G. T. Rowe.

3.30—The Possibilities of the League, Rev. R. E. Atkinson.

Discussion led by Rev. J. D. Arnold.

8.15—Sermon by Rev. T. L. Lallance..

Wednesday, August 18.

9.00—Devotional exercises, conducted by Dr. J. A. Reagan.

9.15—Primary Work, Miss Grace Vandiver, Mrs. E. C. Chambers.

9.45—Teacher Training, Prof. O. S. Dean.

Discussion led by W. G. Fortune.

10.45—How to Get Everybody into the Sunday School, Frank M. Weaver.

Discussion led by J. N. Ross.

11.30—Decision Day, Rev. D. Atkins, D. D.

Discussion led by H. A. Dunham.

12.00—Business.

Wednesday Afternoon.

2.30—Devotional exercises conducted by Rev. G. H. Christenbury.

2.45—The Junior League, Mrs. G. G. Harley.

3.15—The Mission Study Classes, Rev. W. A. Newell.

General discussion, led by Miss Sally Clark.

3.45—Pastor's Duty to the League, Rev. John W. Moore.

Discussion led by Rev. L. D. Gillespie.

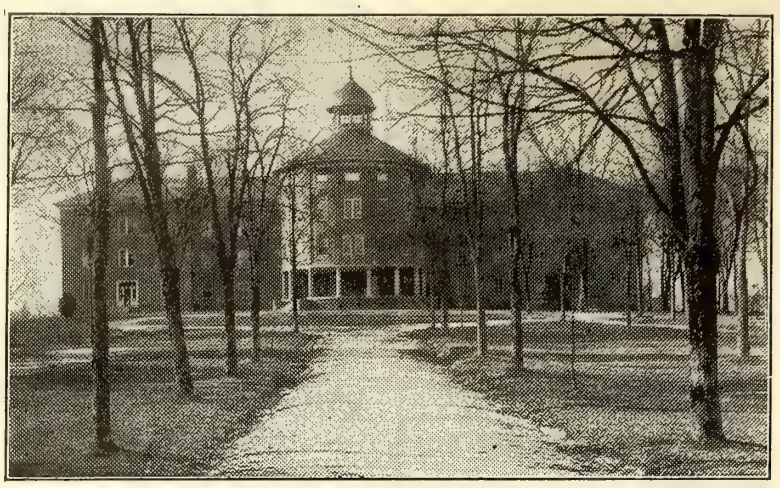
4.30—Opening of Question box, and general discussion on methods of Christian work, Dr. G. T. Rowe.

8.15—Preaching by Rev. John W. Moore.

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Reading Room Trinity College Durham N C

THE REVIVAL SEASON AND ITS OPPORTUNITIES.

The revival season is now on in hundreds of our churches. Despite the contention that there should be no special season devoted to this work, but that all seasons should be devoted to soul-saving effort, it is nevertheless true that there is a revival season in the country churches and no amount of theorizing can change it. The wise thing for all to do is to adjust themselves to the situation and make the most out of it.

We sincerely hope and pray that the meetings everywhere may result in a genuine revival of the church and in the salvation of the unsaved. One of the greatest opportunities afforded by this revival season is that of united and earnest prayer for the presence of the Holy Spirit. Why may not every reader of the Advocate who yearns for an opportunity to aid in the great work of the world's salvation join in a great prayer-circle and thus become a worker in all the meetings to be held? There can be no doubt that this of itself would very greatly promote the work and it would make each one in this prayer-circle a participant in the blessing which is sure to come down upon all.

Another great opportunity of the revival season is that of personal work. To be sure one can and should do personal work at any season, but there is peculiar advantage in being on the alert at this season for the reason that, by every token, it is the harvest day. There is a sort of expectancy which is itself helpful to any who may be seriously inclined. Because of this they are looking forward to the time of special services hoping that somehow while the waters are troubled they may find some friendly hand ready to help them in. At this moment there are, within the bounds of the Western North Carolina Conference, hundreds of smitten hearts, tired of the load of conscious guilt, and ready with a little timely encouragement of a trusted friend, to make the surrender and accept the offer of salvation. What an opportunity for any who feel inclined to do the personal work necessary to bring such to the point of decision!

From what we have suggested, it is clear that one of the duties of all Christians is to attend the special services and to induce as many others to attend as possible. No farmer can succeed if all his laborers forsake him in harvest time. No more can we expect the pastor to succeed in his work of soul-saving if the church members, who are his co-laborers, forsake him in the critical hour. We know of nothing more pathetic than the sight of a pastor who has labored faithfully all the year up to the time of his special revival services, forsaken by his people and left to follow a forlorn hope at the time when he should otherwise be leading a conquering host against the powers of sin.

Let all the readers of the Advocate resolve to stand by their pastor and lay themselves out in personal work for the salvation of the unsaved. Thus will not only the unconverted be brought to Christ, but the whole church will be brought into the enjoyment of a true fellowship in Christ Jesus.

THE PENTECOSTAL SERVICE.

Referring to the Conference Pentecostal Service, the Central Christian Advocate, of Kansas City, makes some fine suggestions the reproduction of which will be timely at this season. We commend them especially to any who may be engaged in evangelistic services. He says:

"It is now three years since the Indian Witness spoke of a remarkable sermon preached in Calcutta by Dr. Howard Agnew Johnson, now, we believe, pastor in Colorado Springs, in which, as a final message to India, he laid tremendous emphasis on waiting—waiting in prayer—for that enduement of 'POWER' which would meet the divine condtions of evangelistic success. Wait! Wait in pray... 'Tarry till'—'Power'! Last words to Indi... words of first importance to all the world.

"We are under compulsion to make a few ... marks on the same theme, because the fall conferences are soon due and in some, if not all of them, Pentecostal services will be a distinct feature.

"We will not suggest that to make these meetings really pentecostal our brethren in the ministry will need to be present. We may be permitted to ask if it does not rather disparage and discount the supreme thing in the Christian life to have the heart searching service going on inside, and the preachers standing about outside the church, laughing and cracking jokes. We may be permitted to ask if, in addition to its harmful local effect, such indifference and jesting does not react on the minister's own spiritual life and on his spiritual powers in the years to come?

"To be perfectly honest we sometimes feel like asking our brethren as to the practicability of these meetings. Are they not drifting into a semi-professional routine? Is there the responsibility and freshness, the zest and power in them they had a dozen years ago when (S. A.) Keen was first led to conduct them? We all know that as soon as such meetings degenerate into semi-professionalism, wherein the talks and responses become stereotyped, hands up, hands down, a mere routine, one year like another. their helpfulness will be gone because their unique power will be gone. Are not these so-called Pentecostal meetings drifting out to sea?

"Another matter: in any event, is it quite proper to handle a meeting so as to put any brother minister in a tight place—as the semi-professionals who conduct the Pentecostal services sometimes do? There are brother ministers not inferior to any in the quality of their work, year after year, who because of temperamental and other good reasons cannot rush down the aisle, hold up their hands, shout, or otherwise leap to the machine program of the professional leader. They can't. And we have seen good men, as good as any of the preachers, humiliated and almost badgered, by the extraordinary demands of the leader, who is in no sense their superior or instructor, and who have turned sorrowing and hurt from the services, fearing that they are themselves at fault. We have seen it more than once; and we have felt like asking the brethren if such a course really did redound to the glory of Christ.

* * *

"The keynote of any true Pentecostal preparation is 'Tarry until', and the keynote of its coming is 'Power.' This preparation is a tarrying. It is not a rush under pressure. It is not pressure at all. It is a tarrying until the still Voice is heard and felt in the deep cloister of the waiting soul.

"What were the conditions at the first Pentecost? Certainly not demonstation, not machinery; it was a season of prayer, of waiting. Is it too much to say that it was a season of self-examination that probed to the very bottom of the hidden life? In any event we may be quite sure that in our age our personal Pentecosts must be preceded by such self-examination—a self-examination that evades and avoids nothing, that has no screen, no dark closet, no secret, but spreads out all before the Searcher of Hearts, and feels its way along into the radiant light of the Pentecostal blessing.

"Some of these so-called Pentecostal services do not do this. They do not wait at all. They issue a 'hurry up' call, as if by telephone, that heaven may be informed that the train has arrived and the Pentecostal power must now be delivered on the spot. Of course that is a poor kind of prayer anywhere and any time; for what is prayer but communion, self projection, waiting the silent Voice, that comes to the lonely and contrite? We sometimes think it is almost a wanton waste of ...art in a Pentecostal service with me... demonstration and unseemly haste as if ...uld ring up and inform them that we wanted ...penitent delivered on the spot. It did not, it does not come this way. Some little time ago this writer went to Gethsemane Abbey in the Kentucky hills, a Trappist monastery where retreats for the Catholic clergy are ever going on. He was profoundly impressed with the fact that there, in the quest for a deeper knowledge of the Holy One the prime starting point is self-examination, in silence—silence—silence—and prayer.

"Is there in this no lesson for us, as we plan for making the conference the most profitable, looked at in the long weeks and months of the year and the results we hope for in them? We want more silence, more self-questioning, more introspection, more heart-searching, more of Gethsemane's bloody sweat. Then, when we tarry until, there will ensue power.

Brother, what is to be the note of the Pentecostal services at conference this fall? Superficiality, turbulence? Professionalism? God forbid. Are we going to trample down that 'tarry until' and make a rush over it to commence showing hands, exhorting others instead of interrogating ourselves; talking about now instead of until, and baffling the approaches of the Holy Ghost, drowning by our clatter, His still small Voice?

"We heard the evangelist at one of these conference services (he will pardon our writing it here) pray for another preacher: "Yes, Lord, we understand that our brother is a good deal of a hustler, Hallelujah!" Yes, indeed. So he is a hustler from Hustlersville—but he is not a winner of souls. But the scriptures are very severe on those who run faster than they are sent. We observed another Pentescostal importation, who arrived late on the train, rush into the service already begun and in less than twenty minutes brazenly called for a show of hands.

"Alas! And so superficial, so fatal to real power. When the performance is over, the lights out, the leader gone to return no more, and the little rush light in the participant has become ashes and disspointment, no power has come and lo, the latter is worse than the first.

"Brethren, what we want is not a showing of hands, not forced demonstrations, not pressure to come forward, but pressure to think, pressure to solitude with Christ, pressure to be honest with God, pressure to lift the curtain of our hidden life, the pressure in short of the cross.

"May such 'tarrying' bring during our fall conferences many personal Pentecosts. Others may not see it, there may be little turbulence; but the the Holy Dove will sing in the silence—there will be the 'great peace' in the heart, there will be the confidence of triumph, and in the year there will be 'POWER.'"

SMALL TASKS BEFORE GREAT ONES.

"The only way to remove mountains," it has been said, "is to begin on grains of sand." Wisdom and strength grow by exercise. Small tasks are preparatory to great ones, and even so-called trifles, if attended to with care, may sharpen the wits or train hand or heart for larger enterprises. He is indeed foolish who despises the day of small things, or who, through lack of perception of the value of the opportunities that come his way, neglects the petty duty near at hand for the imagined opening at a distance to which he is not really called of God. But when a man has humbled himself to perform the task of removing grains of sand, God may call him to grander duty on the high mountains of duty and vision.—Exchange.

God sometimes washes the eyes of his children with tears in order that they may read aright His providence and His commandments.—Theodore L. Cuyler.

North Carolina Christian Advocate

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THE POWER OF SOCIAL CONTACT.

We hear much today pro and con on the subject of pastoral work. Some decry the fact that, as they see it, there is not enough time given to this feature of the work by the pastor. On the other hand some are contending that the preacher's main work is in the pulpit and that he has no right to rob the people of the best he is capable of giving them in this department for the sake of gadding about and humoring the people who take the opposite view.

We are satisfied that the two classes referred to represent the extremes. No pastor can afford to shut himself up in his study and worry his brain continuously about the form and subject matter of the message he is to deliver to his flock on the following Sabbath. Nor can one afford to fritter away most of his time in an effort to keep up with all the movements of his people during the week and then trust to mere chance for the message that he is to deliver. The solu tion of all this trouble is in striking the "golden mean,' and learning how to be a preacher-pastor—how to combine the preaching gift with the pastoral habit, and make one contribute to the help of the other.

The fact is that true pastoral work helps preaching and good preaching helps pastoral work. We doubt if one can be his very best in either sphere without giving faithful attention to each according to the demand. This, notwithstanding the special plea so often heard that some men are preachers while others are pastors only.

There is wondrous power in social contact. The pastoral visit will give one great advantage even though there be nothing in the visit of special interest aside from the mere fact of forming acquaintance. The people become greatly interested in the man who has crossed their threshold and conversed for a few minutes with them, and the more so if they feel that he did so for Jesus' sake. They will be more likely to find their way to the church service and, going, they will hear his message gladly.

Pastoral duties do not demand sanctimoniousness. The fact is that some have effectually defeated the purpose of a pastoral call by making it sanctimonious, putting themselves and the family, or fraction of a family, as is often the case, into a strait-jacket of restraint, or subjecting them to such a roast as that they heartily wished he might never come again. It is no wonder that a man with such a notion should become disgusted and decide that he has no call to do this kind of work, and that his people should agree.

The main object, as we have said, is personal contact and acquaintanceship. When once there is acquaintance and the people find that the pastor is a man of like passions as themselves they will be free to tell him what they need. Then he has the key to the situation and he can get more good preaching material out of them in two hours than he could get out of his old musty books in two days. This is saying nothing against the books. They must be read, and there must be thought inspired by the Bible and the best writers of the day; but this must all be made living material by coming in contact with those who need the message of life thus inspired.

Diffidence stands much in the way of the best results in pastoral work. Some preachers are diffident, and many people suffer because of a like infirmity. Let the preacher press forward in spite of his diffidence and he will soon find that his contact with the people has helped in more ways than one. It will remove all feeling of constraint on his part, also on the part of a certain element in his congregation otherwise impossible to reach and influence successfully. The pastor who visits first for the sake of familiar acquaintance will find himself in position to minister as a faithful shepherd of the flock, both in the pulpit and out of it. Otherwise, he must always be handicapped, no matter how well he may preach.

EDITORIAL NOTES.

In another column we are printing some figures compiled by Rev. L. T. Mann, of Reidsville, which we have no doubt are approximately correct. The state of things revealed by these figures is, we confess, a little discouraging for Rockingham county, and yet we doubt if very much the same state of things could not be found to exist in some sections of almost every county in the state. The fact is while we call this a Christian land and while it is true that Christian principles are dominant in the country at large, yet there is a vest army of unevangelized people and there is a loud call for more aggressive Home Mission work. This state of things calls loudly to our consecrated laymen to throw themselves earnestly into the work of conducting religious services in near-by places, where the people are in a measure destitute of opportunities for religious worship. Here is a wide open door for lawyers, docters, teachers and other intelligent laymen to go out into the highways and hedges and do a work that angels might covet.

* * * * *

We see it stated in several newspapers that the contract for a $15,000 school building, to be erected at Misenheimer, has been awarded and that the building will be completed by the early fall. It is also stated that this school is to be conducted by the Woman's Home Mission Society, of the Methodist church. This must be a movement under the direction of the Methodist Episcopal Church, as we know of no such enterprise by the Methodist Episcopal Church, South.

* * * * *

The district meeting of the Woman's Foreign Missionary Society for the Greensboro district will be held at Asheboro on Wednesday, September 1st. The notice to this effect will be found in the Woman's Foreign Missionary column, to which we call the special attention of all who are concerned.

* * * * *

We direct special attention to the notice of the annual meeting of the Woman's Board of Home Missions, of the M. E. Church, South, which we are printing in the Woman's Home Mission department this week. This meeting is to be held in Wesley Monumental Church, Savannah, Ga.

* * * * *

Brother Carver, in his communication printed elsewhere, calls attention to a fact which is to be deplored, in that many of our country congregations are supplying themselves with a nondescript class of song books that are not helpful. We hardly agree with his conclusion that this is the result of inferiority in the quality of music in our books. It is rather the result of a failure to acquaint themselves with the merits of our own hymnal and especially of our Young People's Hymnal. Our people have yet to learn how important a factor is the peripatetic singing master and to learn how to deal with him. The usual plan is to endeavor to rule him out arbitrarily and have nothing to do with him. We think this is a mistake. It always results in the training and organizing of our young people out of sympathy with the church. The better way would be to make the best of the situation by harnessing this service in behalf of the church. The country churches need singing masters, but they should be men of good character and should be induced to do their work in harmony with the church. The ditties that our people in most country places are singing are not such as they have chosen, but just what these irresponsible and undirected singing masters have put into their mouths. Why not make friends with these men and get something good out of their services?

NOTES AND PERSONALS.

—Rev. D. M. Litaker, and family, of Elkin, have been spending a short while at Roaring Gap.

—Rev. T. N. Ivey, D. D., editor of the Raleigh Christian Advocate, has been visiting relatives at Lenoir.

—Rev. R. S. Satterfield and wife, of the Oklahoma Conference, visited friends and relatives in Elkin last week.

—Rev. J. S. Hiatt, of the Forsyth circuit, closed a successful revival at Shiloh last week, resulting in many conversions and sixteen accessions to the church.

—Rev. Abe Mulkey, the Texas evangelist, arrived in Durham on Saturday and began a two-weeks meeting at Trinity church, on Sunday morning at 11 o'clock.

—Rev. Dr. H. F. Chreitzberg, who has been spending awhile at Edgemont, returned last week to his home in Monroe and conducted services in Central church Sunday.

—Rev. F. L. Townsend, of Lincolnton, spent a few days in the city last week visiting relatives and friends. He is off on a two-weeks' vacation kindly tendered him by his congregation.

—Rev. A. R. Bell and family, of Thomasville, have gone to Murphy for a visit to relatives and friends. Brother Bell has been sick with fever for several weeks and we trust his stay in the mountains will restore him fully to health.

—Prof. G. P. Jones, a brother of Rev. J. W. Jones, of the Western North Carolinan Conference, has been engaged to take charge of the Commercial Department of Piedmont High School at Lawndale. For some time Professor Jones has been teaching at Valdosta, Ga.

—Rev. Harold Turner, of Broad Street church, Statesville, is enjoying an outing in the Northern states, taking in Niagara Falls and other points of interest. His congregation kindly voted him a vacation of three weeks. He is accompanied on the trip by his brother, Mr. Frank Turner, of Asheville.

—Rev. J. F. Kirk, of Mocksville, who was here today, reported that his (Methodist) congregation this morning purchased a lot adjoining their church from Mrs. F. M. Johnson, the consideration being $400. Mr. Kirk and his people are arranging to have a large Sunday school room built at once.—Twin-City Sentinel.

—Rev. R. A. Taylor, of the Pleasant Garden circuit, returned Saturday from Salem church, at Millingport, Stanly county, where he assisted Rev. G. A. Stamper, the pastor, in a meeting last week. He reported the meeting still in progress. Up to Friday night there had been over forty professions. We trust Brother Stamper will give the Advocate a full report.

—Rev. Mr. Hornbuckle, pastor of Lowe's church, is now engaged in revival services, in which there is much interest by members of that church and others; a number of conversions have been made, and backsliders reclaimed. Mr. Hornbuckle is being assisted in the meeting by Rev. Mr. Aycock, who has rendered very effective service.—Webster's Weekly.

—Rev. E. N. Crowder, pastor of the Shelby circuit, assisted by Revs. C. F. Sherrill and Loy Thompson, has been conducting a revival service the past week at Patterson's Springs, with good results. Much interest was aroused; there were many conversions and accessions to the church and the work of the Master has prospered.—Shelby Star.

—The committee of the Grand Lodge, Knights of Pythias, last week decided to accept the offer of the Clayton people to donate forty acres of land and $7,500 in cash if they would locate their orphanage there. They also offer an option of sixty acres of adjacent land at $60 per acre. Mr. Ashley Horne, who lives in Clayton, will no doubt do large things for this institution.

—Mr. J. E. Avent, of Morganton, has resigned his offices as superintendent of the Morganton Graded Schools and as lay leader of the Morganton district. He has accepted the superintendency of the Goldsboro City Graded Schools. Correspondence concerning the laymen's movement in the Morganton district will be with the presiding elder, Rev. R. M. Hoyle, Morganton, N. C., until further announcement.

—It is interesting to note that Misses Elizabeth and Annie Cheshire, daughters of Bishop Joseph Blount Cheshire, of the Episcopal Diocese of North Carolina, will sail for China on August 24th, where they go to do missionary work. They will be supported by many a prayer from the devout of all denominations of their native state, and their go-

ing will greatly quicken the zeal of their own church.

—We have received the catalogue and announcement of the New London High School. This school, presided over by Rev. J. D. Rankin, of our conference, with a competent corps of assistants, will open on Wednesday, September 1st. This school is located at New London, Stanly county, and is doing a fine work in the field which it assumes to occupy. For full information write to Rev. J. D. Rankin, New London, N. C.

—The singing class of the Oxford Orphanage made Greensboro and vicinity a very pleasant visit last Friday, Saturday and Sunday. On Friday evening at the Smith Memorial building and on Saturday evening at the Revolution school auditorium they gave very pleasing entertainments, and on Sunday morning at West Market Street Methodist Sunday school they gave a sacred concert. The receipts we understand were very gratifying The Oxford is our oldest institution of this kind and has done a great work, reflecting great credit upon the order of Masons under whose care it is conducted.

THE LEADERSHIP OF COLLEGES FOUNDED BY THE CHURCHES.

In spite of what some may say the facts show with abundant and undeniable proof that the leadership among American colleges has been established and maintained by the various churches of the nation. If their work and the work of the men sent by them into the various fields of labor should be subtracted from our national growth the very great part of our progress and strength would be lost. In the creation of our literature, arts, sciences, commerce, industries, political history, and religious character the sons of church colleges far outstrip in their influence and achievements the work of graduates from colleges founded by other organizations. While it is well known to all intelligent people that the churches alone until very recently have stood for the education of women, and but for the church colleges American women would today be in shameful ignorance.

Nor is this leadership waning as some would vainly have us believe. There never was a time in this nation's history when the church colleges rendered a larger and more efficient service than they are rendering the nation at this time in every line of honorable work. The college man is still in the minority, but among college men in any field of labor the large majority of conspicuous leaders are the sons of church colleges. Of the presidents of the United States eighteen have been college men, sixteen of whom were educated in church founded colleges. In the present Supreme court of the United States there are eight college men, seven of whom came from colleges founded by churches. In the United States Senate there are forty-six college men, twenty-five of whom attended church colleges. In the House of Representatives there are two hundred college men, one hundred and eleven of whom are sons of church colleges. In President Taft's cabinet there are six college men, three of whom are church college men and three sons of independent colleges. Of twenty large American universities having an attendance of more than two thousand students, eleven of the presidents of these institutions were educated in church colleges and seven in independent colleges. And of the twelve conspicuous preachers in the New York pulpit, eleven received their training in the colleges of the churches.

These statistics are taken from the most prominent spheres of public service in which competition among men is severest and for this reason the proof they furnish of the leadership of colleges founded by the churches is of greater force. Were the facts easily available they would no doubt show that in every profession and in every field of industry the church colleges have the very large majority of prominent leaders. The governor of this state is a church college man, the two senators are church college men, and the majority of college men among the Representatives in Congress from the state are sons of church colleges, while it is a matter of common knowledge that the majority of college men who are leaders in education, commerce, and industry are the gifts of the church colleges to the state. If a youth wishes future preferment and ambition which may or may not be worthy, by far his largest chances are through the colleges under religious direction.

The leadership of the colleges founded by the churches is not difficult to explain. They rest upon a religious idea, and appeal to the religious motives of human nature which are the strongest, the finest, the deepest, and the most invincible motives of character. Appealing to these motives the church college makes a serious man, a patriotic man, an unselfish man, and a man who patiently labors for the highest things in life. As long as human nature is as it is the education that works for the religious centers of it must result in bringing out the largest forces of mind and character and in producing the best order of manhood.

To those who ignorantly assume that leadership does not belong to the church colleges the facts make ample reply. In them scattered as they are throughout the length and breadth of our land is being nursed and cultivated the fundamental doctrines of our American republic and all the other fundamental principles that give strength and honor to our civilization. And in these times of scepticism when the demagogue is trying to mislead men, and the reckless adventurer is proclaiming false doctrines it is a source of comfort and assurance that there are colleges in the nation which are not afraid nor ashamed to openly believe in the Christian religion and to stand for those fundamental principles of our civilization which some assert are antiquated superstitions, and these colleges will in the future as they have in the past give to the nation leaders in whose hands its destiny will be.

JOHN C. KILGO.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

"The child is the future, incarnate,
A spirit unfallen and free,
The spotless forerunner of manhood,
The type of a race that shall be.
O, white is the soul new-created,
By the prayer of a mortal beguiled,
And the holiest thing under heaven,
Is the innocent heart of a child."

Improvements at the Home.

These are busy days at the Children's Home. Carpenters, masons, painters, paper-hangers, and a force of laborers working on the grounds, are making a transformation in the appearance of things. We are just beginning to realize how valuable is the property we have.

Preparations for Housekeeping.

Last week the superintendent made a trip to High Point to secure equipment for the home. The brethren were quite liberal—and a large part of the furniture needed to begin housekeeping was donated. We will publish the list of donations later.

A Word to the Preachers.

We wish to ask the preachers to help us in making one thing clear to our people. We have had numerous requests from widows that they be admitted to the Home with their children. They say they are willing to work but they are not willing to be separated from their children. We sympathize with mothers in this feeling. But we cannot receive mothers and their children into the institution. The Home must be a unit—one family. It is an old saying that no house is large enough for two families. Every mother with her children would constitute a unit of family life. With several such units, clashes in authority, friction, and internal strife would be inevitable. We cannot adopt such a plan. The preachers are frequently consulted about the matter of securing admission to the Home. We ask that they will help us make clear and definite the fact that mothers and their children cannot be received.

Separations and Compensations.

It is natural that a mother should shrink from being separated from her children. When she is able to care for them properly it is best for them to remain with her. But in many cases the mother is utterly unable to provide her children with even the absolute necessities of life. When such a condition exists, the mother who loves her children better than she loves herself cannot hesitate to place them where they will enjoy comforts and opportunities that she cannot provide. Children who come to us will have the comforts of a good home. They will receive careful moral and religious instruction. And they will be given such educational training as will prepare them to be self-supporting.

A Touching Appeal.

A good woman, not strong and not accustomed to hard labor, was left in destitute circumstances with three little children. She has done a man's work on the farm—plowed and digged—to support herself and children—a boy and two girls, the eldest eleven years of age. None of the children have been to school a day—they have had no shoes to wear. Now the mother is broken in health and is of no value on the farm. The owner of the land and little house where she lives says she must get out. She asks us to take her children, saying that she can make some sort of a living for herself. Let us read James 1, 27.

Report of J. P. Rodgers, Agent, for Week Ending August 14, 1909.

Cash:—	
W. W. Ray, Asheville	$ 2.00
T. J. Rickman, Asheville	1.00
Dr. C. A. Raysor, Asheville	25.00
M. M. Sullivan, Asheville	10.00
Luther Waldrop, Walnut	1.00
Jewel Hill church, Walnut	.60
Rev. A. J. McDovitt, Walnut	5.00
Mrs. Evelyn Walker, Barnard	5.00
Jack Swann, Marshall	.07
Mrs. Emma Gudger, Marshall	1.00
James Smart, Marshall	5.00
O. C. Rector, Marshall	1.00
J. H. Haynie, Marshall	.50
Mrs. Van B. Davis, Marshall	1.00
Miss Daisy Smith, Marshall	5.00
Total	$ 63.17
Paid on former subscriptions:—	
J. F. Misenheimer, Charlotte	$ 50.00
John W. Brewer, Winston	1.00
Hugh Miller, Asheville	1.00
J. A. Forrester, Wilkesboro	5.00
J. W. L. Arthur, Asheville	1.00
J. P. Morgan, Asheville	1.00
H. L. Morgan, Asheville	1.00
W. F. Strange, Charlotte	6.25
Ladies' Aid Society, Franklinville	25 00
Miss Eura Ausley, Franklinville	1.00
Miss Lelia Ausley, Franklinville	1.00
W. G. Patterson, Franklinville	1.00
J. W. Craven, Franklinville	.20
L. F. Fentress, Franklinville	1.00
James Buie, Franklinville	1.00
S. W. Free, Franklinville	.20
W. C. Slack, Franklinville	.25
J. M. Tippett, Franklinville	1.00
Arthur Ellison, Franklinville	.20
M. G. Buie, Franklinville	1.00
J. H. Hancock, Franklinville	.20
J. H. Fentriss, Franklinville	1.00
George Shelton, Matthews	2.50
Total	$ 82.80
Subscribed:—	
Rev. A. J. McDovitt, Walnut	$ 5.00
Robert R. Ramsey, Walnut	1.00
Miss Kate McNiell, Walnut	5.00
Mrs. S. W. McClure, Walnut	2.00
M. E. Clark, Walnut	1.00
Luther Waldrop, Walnut	1.00
Mrs. Evelyn Walker, Barnard	5.00
Jewel Hill church, Walnut	.60
Jack Swann, Marshall	.07
Dr. W. J. Weaver, Marshall	10.00
James Smart, Marshall	25.00
O. C. Rector, Marshall	8.00
J. R. Swann, Marshall	25.00
Mrs. Van B. Davis, Marshall	5.00
J. H. Haynie, Marshall	.50
Mrs. Emma Gudger, Marshall	1.00
Miss Minnie L. Rorison, Asheville	5.00
M. M. Sullivan, Asheville	10.00
Judge G. A. Shuford, Asheville	10.00
J. H. Sullivan, Asheville	25.00
R. E. Mumpower, Asheville	100.00
A. H. Felmet, Asheville	10.00
W. W. Ray, Asheville	25.00
F. M. Jones, Asheville	25.00
Arthur Beachboard, Asheville	5.00
Charles Henniger, Asheville	5.00
E. L. Glass, Asheville	10.00
Misses Kerr, Asheville	25.00
Miss Daisy Smith, Asheville	5.00
H. E. Miller, Asheville	10.00
W. M. McDowell, Asheville	5.00
J. C. McPherson, Asheville	25.00
Total	$395.17
Gifts not reported before	$104.90
Total subscribed to date	$19,156.10

"Goodness is beautiful, but holiness is the divinest thing in God."

Correspondence

OUR GEORGIA LETTER.

By George G. Smith.

The Cathoics divide sins into two classes, mortal and venial. Venial sins, Protestants call infirmities, and they, too, practically make a great difference between the guilt of what are known as vices and crimes, and sins of word, or temper. The New Testament makes no such distinction. Recognizing as it does the frailty of humanity and providing as it does for a pardon for all offenses, it makes sin—sin. In the portraiture of a Christian found in the Epistle to the Ephesians and Colossians, after telling us to lay aside the gross vices of impurity, and of dishonesty and falsehood, at the same time he says in substance, see to your temper and your affections. "Be angry and sin not." "Let not the sun go down upon your wrath." "Lay aside wrath, railing, anger, bitterness." Bad temper is perhaps the cause of more misery in this world than any one thing, and yet temper is an absolute essential to a useful life. Perfect passivity is a curse. Men ought to be indignant, they ought at times to show that conduct is displeasing and obnoxious. They do well to be angry, but to be angry without allowing anger to lead to an unloving and sinful word or act. Some good people attach a virtue to merely negative state, and seek in vain to reach it. They want never to be ruffled, never to be indignant, never to be resentful. It is not a pleasant thing to be angry but it is a duty to be angry sometimes. To be angry at meanness and cruelty, and to show that we are, is I think a real demand to a good man. To smile as sweetly in the presence of disgraceful wrong, as when the highest good is manifest, is a perversion.

But, though anger may be stirred, it should not call for selfish resentment, unkind or unjust words and especially for violent acts. I have no doubt by the grace of God that we may reach a state when we can bear without vexation, the annoyances of everyday life. That personal unkindness and unjust reflections may not ruffle us, but I do not think we can ever reach, or ought to reach, a time when some acts may not cause us to flame with indignation, but even then we should never let anger become wrath or bitterness.

The quick temper of some good people is a fearful discount on their piety, but the want of temper may be born of natural insensibility or even of selfishness.

The Lord's disposition was by no means entirely placid. He looked on them with anger, being grieved for the hardness of their hearts. No personal wrong to himself ever aroused him, but no words were too severe to denounce those who devoured widow's house, and for a pretense made long prayers. Personally we cannot be too patient as long as we only are the parties concerned, but when a great issue is at stake we should not look complacently on for fear we should be accused of being unloving.

No Christian should be bitter—no Christian should rail. Discord should be carefully avoided, but every Christian should be positive in his convictions, and should stand by them at all times. We should walk in love toward each other, even when our views about what is best differ, but we should be sure the things we allow are not offensive to God. We should have no fellowship with the works of darkness, but rather reprove them. We should come out from among them, and be separate, and touch not the unclean thing. My good old father and his family were once invited to the house of a close relative to a marriage of one of our kinswomen. The invitation was accepted. After the ceremony and before the repast the musicians were brought in and arrangements were made for a dance. My father quietly rose, beckoned to my mother and the children, and at once withdrew. He did perfectly right. No Methodist should allow politeness to influence him to compromise his priciples. I was once at a relay station in Tennessee. We had several hours to wait for a train. A drummer was very pleasant, and taking out his cigar case offered cigars. (I smoked then, I do not now). I accepted one. He took from his pocket a manuscript and began to read a story in rhyme. Before long I saw where he was going. "If you please," I said, "allow me to return this cigar, and please stop that reading in this company." There was a sudden cessation. I may have appeared discourteous, but it was simply a duty. We are never to allow malice or bitterness to lodge in our hearts, and all we do should be done in love, but we should never let amiability allow the condoning of what we know is wrong.

I am aware that many, of whose piety in the main there can be no question, are quick in temper and sharp in speech. They confess the weakness, they deplore it, but they cannot overcome it. There is but one way to do that, and that is to walk in the Spirit. To be filled with the spirit, and then we shall be rooted and grounded in love, and be able with meekness and lowliness to withstand the vexations and forgive the wrongs which we must meet with on our pathway through life. Nothing so shows the power of divine grace as an ability to bear patiently, what we feel is injustice, and to forbear and forgive when we have real ground for vexation. Few of us can ever hope to do that without a struggle, but by God's grace we can make a successful struggle. With some it is much easier than others, but it is possible with all.

RELIGIOUS FREEDOM AND RELIGIOUS LICENSE.

Prof. George B. Foster of the University of Chicago is complaining because of what he calls the intolerance of the Baptist Church. His recent book is in direct antagonism with the standard doctrines and beliefs of that denomination, and as a result the fellowship of his brethren has been withdrawn from him. Now it is claimed by him and his friends that "religious freedom" is no longer any part of the Baptist Church, that it is narrow, oppressive, and proscriptive in its treatment of those who, within its narrow pales, exercise the right to think and write for themselves.

In our judgment there is no ground for this criticism. The Baptist Church, like all evangelical believers in the teachings of the scriptures, stands for certain definitely stated doctrines and usages; and when a man of his own free will and choice sees proper to affiliate with that church he publicly subscribes to those doctrines. As long as he is within the bounds of harmony with these teachings, he is entitled to membership among his brethren and to their esteem and confidence. But when he persistently sets those teachings aside, and places his own private interpretations upon the Scriptures, without any regard to the canons of his church, then he no longer has any right to a place in that church as one of its teachers and leaders.

That he has a right to his own views, and that he has a right to give expression to them in his own way, we concede; but this right is his only after he absolves himself from the responsibility of his membership in said church. When a man of self-respect and with honesty of bearing finds that he is not in accord with his church, and can no longer conscientiously believe and teach its standard doctrines, then there is but one manly course for him to pursue, and that is to surrender his membership and henceforth speak and write not as the mouthpiece of the church, but of himself as a private invidiual. A course like this is commendable, and it carries the respect even of those from whom he honestly differs. But when he sets himself up as the exponent of his church, and at the same time studiously endeavors to undermine and disrupt the church by his public and private teachings, claiming that as an individual he has this right, he not only forfeits his claim to membership therein, but he forfeits the respect of all right thinking men and women. There is a vast difference between religious freedom and religious license. The former is the right of all men under certain proper restrictions; but the latter carries with it the idea of liberty without lawful restraint or due regard to the rights of others. The one means law and order; the other anarchy and disintegration.

When a man can no longer obey the laws of his country he ought to emigrate to some country whose laws he can obey. And so it is with the church of Jesus Christ. When he finds himself out of harmony with his church and is no longer conscientiously able to abide by its constituted authorities, then such a man ought to sever his connection with it and find a communion in harmony with his changed views and convictions. Therefore the Baptist ministers of Chicago did exactly right when they withdrew their fellowship from Professor Foster, and he is doing himself no credit by whining because of his treatment. At this distance he seems to be bidding for sympathy as a badly treated and martyred individual. He simply got all he deserved, and he is not entitled to sympathy or condonement. No man has a right to feed from the hand of a church, and at the same time strive to destroy the church. The church itself has some rights, as well as its recalcitrant members. Were it otherwise, we would soon have no organized church standing for anything definite in matters of religion.

Of course, the majority of the secular press stand by Professor Foster. This is the habit of the secular presss. But the church knows its business, and if it is faithful to its vows, its doctrinal standards and usages, it will always rid itself of men who, like Professor Foster, seek to disrupt and destroy its peace and harmony. A wolf has no place in the domestic fold simply because he assumes to wear the fleece of a sheep. He is there to destroy and to devour, and his place is off in the gulch and out on the wide prairie. The church needs men of stalwart convictions, with uncompromising integrity, and with devout and steadfast purpose to teach the great fundamental truths of religion. When men become wiser than that which is written and assume to know more than God and his church, they need to have the fleece of the sheep taken from them in order that their true identity may be known beyond all question. Let the world have such men if it wants them; but the church has no place for them.—Texas Christian Advocate.

CHINA, THE MOST PROGRESSIVE NATION.

The Rev. George J. Bond, B. A., who has only recently returned from an extended visit to all the mission stations of Canadian Methodism in China and Japan, has now a book on the press, which, we believe, will bear the title, "Our share in China, and What we are Doing With it." From one of the chapters in that valume we take the following most interesting summing up of the situation in China today. Most magnificently it throws the challenge in the face of the Christian churches of today:

China has made more advance during the past nine years than in all the four thousand years of her previous history. Indeed, in that period she has made more progress than any other nation.

Napoleon said: "When China moves, it will change the face of the globe." And China is moving mightily. For ages she has been facing the past, and seeking to reproduce it. Today she is facing the future, and seeking to pre-empt it. The greatest social revolution in the history of the world has taken place in China. She has abandoned her long-established educational system, and aaopted instead the newest curricula of the most modern western schools and colleges. The old examination cells, where her scholars wrote theses on the moss-grown memorabilia of the classics and filled their papers with venerable but useless lore, have given place to Imperial universities, where her coming leaders are being trained in law, in science, in economics, in engineering, in the thousand and one others things that go to make up equipment for practical life and service. Primary and secondary schools, middle, high, normal and technical schools, are being established throughout the empire. Thousands of young men of the best families are going abroad, many at their parents' expense, many at the expense and by the direction of the government, to sit for five or six years at the feet of the best teachers in the best colleges of Britain, France, Germany, Belgiam, Japan and the United States, and to come back to China and give their country the benefit of the training they have acquired. In ten years' time, in twenty, in another generation, what vast changes these things will have brought about!

In addition to the extraordinary educational revolution just spoken of she has passed through others equally significant of her changed attitude to western thought and civilization. She has accepted the principle of constitutional government, and is preparing for the establishment of a national parliament and provincial assemblies in 1917. She is projecting a fleet and drilling an army in modern methods. She has already built and equipped great arsenals, and factories for smokeless powder. She has multiplied her postoffices from a few score to over two thousand, and established an excellent postal system. She is pushing forward her telegraphs throughout the provinces, and not only to the very borders of Tibet, but even to the mysterious city of Lhasa. She has four thousand miles of railway already built and is projecting four thousand more. She is demanding the abolition of

ex-territorial courts. She has issued edicts providing for the utter prohibition within ten years, of the cultivation, manufacture, sale and use of opium, edicts which have already been exeecuted with such sternness that the terrible evil has been greatly reduced. She has issued an edict against the dreadful practice of foot-binding, which destroys one girl in ten throughout the empire, and cripples all the others. Two hundred newspapers have been established; one of them, published in Pekin, and edited by a woman, being the only daily newspaper for women in the world. More significant still, from the missionary point of view, one of her great officials, the Viceroy of Fukien, recently prohibited collections for idolatrous processions; another Viceroy ordered that each of his subordinate officials, numbering thousands, should possess himself of a copy of the New Testament; and a third, the Viceroy of Hunan and Hupeh, decreed that the New Testament should be studied side by side with the classics in the public schools of these great province. A hundred and twenty-five Pekin students have joined the Student Volunteer Missionary Movement.

China is moving, indeed, and, as Napoleon truly said, it will change the face of the globe. But how? There are not wanting those who look on her movement as a portent of evils to come. They talk of "The Yellow Peril," and predict disaster and havoc to western civilization, when the millions of China, become conscious of their own strength. As the Goths and Vandals swooped down upon and overran the fair provinces of the Roman empire, so, say these prophets of ill, may the swarthy nations of the Orient, Japan with her fifty millions, India with her two hundred millions, China with her four hundred millions, with disciplined and scientifically equipped armies commensurate with their vast populations, swoop down upon and overrun the civilization of the West. Not now the Mediterranean or the Atlantic, but the Pacific, is to be the theater of the world's most tremendous and decisive battles. That prophecy of ill is quite possible of fulfillment.

But shall the prophecy be fulfilled? Not if the Christian church does her duty today. Not if the development of China becomes, not anti-Christian, or even non-Christian, but predominantly Christian. Christian schools and universities in China itself, to Christianize this movement for western education, and to train the eager minds of China's young people under Christian auspicies and Christian influence, are of immeasurable strategic importance at this hour. In high places and low, among the sons of the illiterate and the sons of the literati, once the bitterest opponents of the Gospel, the teaching of western learning by missionaries is eagerly welcomed. We may have young China under our influence, in young China's most plastic and impressionable years, if we will not grudge the men or the money.

Let the churches of the west do their full duty by China and by Christ and no "yellow peril" need ever alarm the world. The Chinese are pre-eminently a peace-loving people. The profession of arms has never had recognized place in the precepts of their sages or in the provisions of their body politic. It would have none today but for the exigencies of self-defense and the example of Christian nations. The Chinese love peace, and the development of the Chinese nation will make for peace. Sir Robert Hart, that "greatest of living Irishmen," son of a Wesleyan local preacher, who knows China so well and had done so much for her, said, the other day in London, that the Chinese were a "strangely reasonable people"; and he predicted that in a century or two she might be strong enough to dictate peace terms to the world, by always throwing herself on the side of the party attacked, make war impossible, and bring in the millennium. To turn that prophecy into reality is a task worthy of the church of Jesus Christ.—Christian Guardian.

THE CHURCH'S VARIOUS EVANGELISM.

Anent the discussion on modern evangelism, so elaborately set forth in the Home and Herald, the conviction is forced upon one that however carefully a writer guards the point, his approach to a subject like that is colored by personal considerations. May it not be that both parties to the controversy are wrong, and yet both right? There are, perhaps, many evils connected with some evangelistic campaigns today, and a few with all. That some good could be gathered out of the worst of them, and much good out of the best, would also seem clear. The size of these two quantities, however, like the apparent size of the moon, will depend upon the eye of the man who sees. That the life of an evangelist is a perilous life can scarcely admit of doubt, and is emphasized by the few lamentable falls from grace, which, though few, are far too frequent. The man who is always "before the footlights," who advertises largely, even though it be for the gospel's sake is in grave moral danger. The tendency to become spectacular, the pressure to overstate, and to take liberties with the imagination, the almost certain freedom from the mild restraints of home life, the extravagant and sometimes silly adulation of men and women, especially the latter—these things constitute a serious peril to the life of any man who enters this field. Then, too, the changes of temperature, moral, we mean, from a blazing meeting where everything is coming his way, to the meeting where everything goes the other way, this specially tests the grace of the evangelist. With the one he may be unduly exalted, with the other he may fly the track in despair.

On the other hand, may it not be that evangelism is relatively less successful than at a former time? Other agencies have arisen in great numbers, social and mental changes have certainly presented themselves which conceivably increase the number of minds which cannot be reached by the old evangelism. It would seem clear, then, that evangelism as carried on today, can neither be wholly commended, nor wholly condemned. Like all other institutions and agencies with which we have to do, it is smitten with certain defects. It always has been so, will always be so. It would seem also that underlying all this criticism there is a deeper law than we have generally recognized, namely, this: That a man can serve well only the generation to which he belongs. If his life is to any extent projected into the next generation, its variations from his own become to him glaring defects, while he, unable to achieve his former successes, is almost certainly blinded to the successes which are being achieved by newer men. That is the way of life, and the exceptions to it are so rare as to be negligible. Anyway, this cry against evangelism is no new thing under the sun. Indeed, the criticisms now being put forth are, word for word, repetitons of those of the past. To some, usually, let it be confessed, those who are losing their grip, the evangelistic times are awry. Some discredit evangelism as having gone out of date, and others because it is badly extravagant and emotional.

May we not find encouragement in this: that God provides many agencies for accomplishing his purposes? Some of these we do not like, and could not use; while others of them just suit us, and are therefore commended. Yet the line of straight orthodoxy does not necessarily run along the lines of our likes and dislikes, though it is easy to think it does.

Perhaps, then, it would be fitting to take the lesson taught the disciples. "Master," said they, "we saw one casting out devils in thy name and we forbade him, for he followed not us." "Forbid him not," said the Master, "for he that is not against us is for us." To win men to Christ—that is the great evangelism of the church, variously performed, but necessary to be done. That is a true Christian church which in many ways, and by various methods, does that. The church which has ceased to do that, or for any reason has failed to do that, is no longer Christian.—Northwestern Christian Advocate.

ALL SEASONS FOR ITS OWN.

It was a saying of Victor Hugo that these are moments when, whatever the attitude of the body, the soul is on its knees. In this sense we can "pray without ceasing." The soul does not need a place of retirement to converse with God. It can speak to him amid the rumble of machinery. It can call to him amid the springtime furrows. It can commune with him when the hand is on the throttle, and the engine is rushing over plain or mountain. It can keep in touch with him when the miner is begrimed in his subterranean pit. It can hold sweet converse when the seamstress plies her needle, or housemaid her daily chores. Its cry may be heard above the sound of the axman in the forest, or the bugle note in the warrior's camp. It may break the silence of the pilot at his wheel, and hush the tumult when the populace is aroused. There is no confusion that can drown the voice of the soul when it is in tune with the Infinite. There is no fire that can quench it. There is no flood that can overflow it. There is no enemy that can destroy it. There is no theif that can steal it away. It has all seasons, all places, for its own. And when it will and where it will, it may bend its knees and lift up its hands in supplication. —United Presbyterian.

BE SATISFIED.

Be an optimist. Those who bring things to pass are optimists. Keep your standard high and do your level best to attain it. Above all things see that good cheer exists. Be happy at your work and give the best that is in you. There is a surfeit of pessimistic and unprofitable people on the market of the world. What is needed now is men who have constructive ideas, and who can honestly "deliver the goods." Such people include every one from the highest executive down to the one who performs the lowliest service. All are necessary parts and parcels of the great machine known as human prosperity, and those who do not perform their duty serve the purpose of clogging the machine and of making its operation more difficult. Be satisfied with that which you are connected. Keep out of your mind the thought that you could do better if you were somewhere else. This is an illusion which brings discontent, dissatisfaction and a resultant lack of progress.—The Guild.

LEARNING PATIENCE.

The Master himself had to be a disciple and learn by heart what He should one day teach. He knew what monotony meant, and fidelity without applause; the sight of the trader's wealth and the rabbi's recognition, the patience of the plow and the constraint of the yoke. How hard it must have been to work and wait in obscurity all those years after the vision that came to Him, when He went up to the temple and viewed the world from the portals of His Father's house. Nazareth must have been dull enough after the brilliant city of the great King.—Maltbie D. Babcock.

THE WALK OF FAITH.

The whole walk of faith through life is the simple but sublime reliance upon an almighty arm that is never seen, but always felt. This accounts for the fact that the word "trust" is the key word of Old Testament theology, and the word "believe" is the key word in the New Testament. They both mean substantially the same thing. And when our heavenly Father saith, "Cast thy burden upon Me," and our loving Redeemer saith "Cast the load of thy sins upon Me," they expect us to take them at their word.—Theodore L. Cuyler.

GOD IS ON THE RIGHT SIDE.

Much of our strength in prayer and effort is exhausted in striving to induce God to agree with us and come to our assistance. Some one asked Abraham Lincoln to appoint a day of fasting and prayer that God might be on their side. "Don't bother about that," said the man of common sense, "God is now on the right side; you simply get with Him." The only way to command God is to obey Him, just as the only way to command electricity and steam is to obey the laws that govern them.—A. C. Dixon.

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Home Savings Bank

GREENSBORO, N. C.

From The Field.

Fine Revivals.

I have just returned from a revival at St. Paul's church. The meeting is a great one. There were sixteen conversions yesterday. In all there have been about forty conversions, and the meeting is still going on. Rev. W. O Goode, a master workman, is doing some fine preaching.

The pastor, Rev. A. C. Swofford, had a great revival at Bethlehem church. There were fifty conversions. He was assisted at Cherryville by Rev. E. C. Glenn in a great meeting. Brother Glenn is a fine preacher. Brother Swofford has had about 125 conversions on the Cherryville charge, with one more revival to hold.

C. F. SHERRILL.

Rockford Circuit.

We have recently held two meetings on this charge, one at Pleasant Ridge and one at Stoney Knoll, both were good meetings, but especially at Stoney Knoll we had a great meeting, 35 or more professions and reclamations, and 25 accessions to our church, and the church greatly revived. To God be all the praise.

Rev. W. T. Carner, one of our district evangelists, was with me in both meetings, and did most of the preaching. He preaches plain, strong gospel sermons, and does not fail to expose and condemn sin. Our people love him. We have several other meetings to hold. I hope you and all the readers of the Advocate will pray for us. Our charge is moving forward.

T. J. HOUCK.

Startling Figures.

Rev. L .T Mann, pastor of Main Street Methodist church, has compiled the following religious statistics of that portion of Rockingham county lying south of Dan river:

Estimated population in Rockingham county south of Dan river:

Over ten years old	11,250
Under ten years old	3,750
Total	15,000

Number in the church:

Over ten years old	3,759
Under ten years old	197

In Christian home, and out of the church:

Over ten years old	2,847
Under ten years old	2,861

In non-Christian homes and out of the church:

Over ten years old	5,336

Recapitulation:

Total white population	15,000
Total church membership	3,956
Total number out of church	11,044
Total number out of the church over ten years old	8,183

Membership by churches:

Methodist	1,415
Missionary Baptist	1,027
Christian	500
Presbyterian	329
Primitive Baptist	325
Episcopal	60
Scattering	300
Total	3,956

These figures carry their own argument. There is material enough for all the den minations to more than double their membership without encroaching upon each other's territory. There is certainly need for missionary work.—Webster's Weekly.

Our Hymnal.

Does it meet the need of our people? I think not. I do not believe it will ever meet the need. It is not popular as a rule. It does not appeal to the great mass of our church-goers. It never will do it.

A congregation now and then, here and yonder, may like it, but a large majority of our congregations do not, and they do not sing as they used to do. Old familiar tunes that the people have sung and loved all their lives have been displaced by tunes that the people do not know and they will never know many of them. As a result the churches many of them are buying other song books—sometimes books sent out by other denominations. I believe a very large majority of our young people are using other books, especially our country young people, and possibly our town and city young people also.

It might not be wise for our coming General Conference to cut our late hymnal out, but it would be wise for it to give the church a hymnal that would be popular—that would appeal to the people—and one that they would love and use.

Then I believe the General Conference ought to take out of the Apostles' Creed in the baptism of members—page 242 in late discipline—the phrase "I believe in the holy catholic church," and put in its place, "I believe in the church of God." This would be simpler, would mean as much and more, the people would understand it better, and would not ask the pastor, Why have they changed "the church of God" into "catholic church?"

I have never been able to understand why our General Conference ever did some things.

These thoughts may not be worth much, but this is the way I see it.

It is easy for a great body like our General Conference to make great mistakes.

D. FRANK CARVER.

King's Mountain, N. C.

Memoir of Mamie Lee Mast.

The life of Mamie Lee Mast was lovely. Her pastor four years, her teacher one term in Mast Seminary, and in her home so much that her mother was wont to call me one of her boys, I may speak with authority and say: the life of Mamie Lee Mast was beautiful.

Obedient in the home, in the school room, and in all her relations to those in lawful authority; devoted to duty and happy in helpful service in home, in church, and in community; kind sympathetic, thoughtful for the comfort of others; marvelously devoted to her invalid mother; fond of her great, good father, who was her beau iedal; charmingly and cheerfully considerate in her concern for the welfare and well-being of brothers, sisters, friends, and especially for those in need, Mamie will long live in the hearts of her many friends on earth.

Her visits to the parsonage with full hands, bringing good gifts to gladden the burdened life of her pastor's wife, will make her immortal in the minds of those who enjoyed her ministrations as an angel of mercy, a sweet charity. The goodness of her soul fills the sky of her life with glory, and shines as a rainbow above the clouds of grief that gather over her grave.

The lovely colors of a beautiful life cannot be put on canvass by the artist, nor put in song by the poet, nor told in story by the historian. A beautiful life is beyond the description of any biographer, and is at once his delight and his despair. And so I would say simply and sincerely of Mamie Lee Mast that her life was beautiful beyond all power of description; for the breadth of its beauty was as limitless as love, and the depth of its beauty was hidden in the great depth of her heart, and the height of its beauty was hidden in the great heart of God.

"The beauty of theLord" was upon her life,
Thank God for the life beautiful.
Long live the life beautiful.

A friend and former pastor,

OLIN P. ADER.

St. Louis Centennial

The ringing of all St. Louis church bells in one grand chorus at sunrise Sunday, October 3rd, 1909, will be the signal for the people of St. Louis to begin a seven-day celebration of the 100th anniversary of the incorporation of the city.

"Church Day" will be the title of the opening day, which will be devoted to a review of the religious develpoment of the city in 100 years. The religious celebration will be general, including all denominations. The chairmen of the Committee on Church Day are Samuel Cupples, one of the foremost Protestants in the city, and W. J. Kinsella, one of the city's most progressive Catholics.

Commemorative services, with sermons and addresses of historical character, will be held in virtually all of the city's 444 churches. Uniformed organizations, military and fraternal, will proceed in organized bodies from their armories and halls to such churches as they may select. A chorus of thousands of Sunday school pupils will sing appropriate anthems.

The downtown section, where once stood churches and residences and now stand great commercial skyscrapers, will be invaded for the day by armies of worshippers, who will unveil tablets marking the sites of the early churches, and memorializing the religious leaders of 100 years ago, who, surrounded by forests inhabited by Indians, found time, in addition to protecting themselves and their families from attack, to build churches and worship in them, thereby setting for their descendants an example which has not been ignored.

The following list shows the number of churches of each denomination in St. Louis:

Baptist, 23; Catholic, 76; Christian, 15; Christian Science, 4; Congregational, 21; English Evangelical Lutheran, 7; German Evangelical, 24; German Evangelical Lutheran, 22; Hebrew, Orthodox, 9. Hebrew, Reformed, 4; Methodist Episcopal, 26; Methodist Episcopal, South, 20; New Jerusalem, 3; Presbyterian, 42; Presbyterian, Cumberland, 1; Presbyterian, United, 4; Protestant Episcopal, 29; Reformed Episcopal, 2; Unitarian, 2; miscellaneous, 110; total (not including the Evangelical Alliance, consisting of clergymen of different denominations) 444.

Each of these 444 religious organizations has been invited to participate in the ceremonies of Church Day, and virtually all of them have accepted. Among the first prominent churchmen to endorse the Church Day project, was the Most Rev. John J. Glennon, Roman Catholic Archbishop of St. Louis.

The St. Louis Centennial Association is a municipal institution, whose president is the Hon Frederick H. Kreisman, Mayor, and whose purpose is to celebrate the 100th anniversary of the incorporation of St. Louis with the most notable series of great events ever crowded into seven days in any American city.

Via floats, costumed paraders, etc., will be shown the different stages in the development of St. Louis from a wilderness into a city of towering skyscrapers and beautiful homes, ranking, in point of population, fourth among the cities of America, and in point of many important industries, first among the cities of the world.

As many as possible of the important events of Centennial Week will be held out-doors, in order that every St. Louisan and visitor may have an opportunity to witness them. The out-door events, free to all, will include:

A water pageant, commemorating the founding of St. Louis.

A municipal pageant, comprising the St. Louis police, fire and other municipal departments, to be reviewed from the grandstand by the mayors of sister cities, the guests of honor.

An educational, historical and military pageant, in three divisions, with students, historical floats, soldiers, etc.

An industrial pageant, under the auspices of the Million Population Club, with floats depicting the city's industries.

The Veiled Prophet annual pageant, with special Centennial features.

Balloon races, airship races and aeroplane flights, under the auspices of the Aero Club, of St. Louis, host of the international balloon race of 1907.

An all-week Centennial festival in the downtown streets, with brilliant illuminations, music and fireworks.

Centennial Week will be the occasion of many notable religious and civic gatherings, family reunions, etc.

The St. Louis Centennial Association has obtained reduced railroad rates for Centennial Week from practically all parts of the United States, including the Pacific coast.

Report of R. L. Davis, Superintendent of N. C. Anti-Saloon League.—Conditions in North Carolina.—Seventeen Places Visited and Seventeen Speeches Made in 45 Days.—Traveled 1500 Miles.—800 Letters Sent Out.

I desire to make the following report of my work as the superintendent of the North Carolina Anti-Saloon League to the friends of the cause. From July 1st to August 14th, I have spoken on law-enforcement seventeen times at the following places: Goldsboro, Elizabeth City, Old Trap in Camden county, Kernersville (Winston district conference), Taylorsville (Statesville district conference), Elkin, Surry county; Sparta, Alleghany county; Orion, Jefferson and Clifton, Ashe county; North Wilkesboro and East Bend (Yadkin Association).

I have also visited the following places: Kinston, Hertford, Mooresville, Winston-Salem and Burlington. I have advised with county commissioners, sheriffs, and magistrates, aldermen, mayors and recorders, and the leaders of our cause. In this way I believe I am doing something to aid our cause. Generally I find that the officers and citizens are anxious to make good the law in their locality. Of course there are some exceptions.

As to the situation in the counties I have just visited I will state: Wayne and Pasquotank are in good shape. Camden is behind, but I believe that the citizens will clean up the county soon Forsyth is at work. Officers are doing their duty very well. There is some complaint of Winston. Four near-beer saloons pay five hundred dollars license each. The citizens are slow to report violations or give evidence. Conditions however are so much improved over last year, I think we ought to take courage and commend those in charge. Citizens and officers of Surry county are determined to enforce the law. Since January 1st, Sheriff Haynes has taken eleven stills.

Alleghany is quiet and in all probability some blockading is going on

in the county. Some of the leading citizens say "we want no agitation, it may hurt the party." Already anti-agitation critics have hurt our work more than antagonistic critics, and the time has come for all lovers of the cause to pay no attention to them. I found Ashe county in good shape. Her worst trouble is from liquor manufactured in Wilkes and carried across the line to sell. Sheriff Austin, of that county, told me that they had good evidence against two moonshiners of Wilkes for selling their booze in Ashe and that twice the papers had been sent to the sehriff of Wilkes to serve and that both times they were returned with "can't be found" on them. Yet they can be seen almost any time at their homes by passers-by.

Wilkes county is badly in need of work. Detectives have been at work in North Wilkesboro and several persons are to be tried this court for selling, among the number one or two magistrates. When officers who ought to enforce law are violating the law it is time for the state to act.

Alexander county is far from what it ought to be. There is much work for the officers who seem to be slow to antagonize the violators. A magistrate was arrested there last fall for selling, and was turned loose although the evidence was very strong. A white boy of eighteen swore he bought whiskey from him.

Perquimans and Lenoir are in fair condition, while Iredell is in first-class shape. The violator there will sooner or later suffer for his act. We have much work to do over the state, and still I think that, as a whole, our people are to be commended for the way they are enforcing the law. The law is a success in our state.

In these forty-five days your superintendent has traveled fourteen hundred and eight miles by rail and one hundred and twenty-five on buggy over the Blue Ridge mountains. I have also sent out eight hundred letters.

Our collections for the same time have been $297.25, an inadequate sum.

Our need, as I see it, is a paper for instruction and information (I know of no other league without one), more money and more help. If the people would give us the money the Executive committee could do the rest. Why not do so, brother? The good work most continue, and I trust you will aid us.

We need also national legislation to stop the jug-trade. Continued work will get it. Let us press on.

Respectfully submitted,
R. L. DAVIS, Superintendent.

Chicago Letter.

[Deferred from last week]

Today the first term of the summer school at the University ended. To-night we close our tents like the Arabs and as silently steal away. Many of the students will leave, but many more will stay for the second term. Several new students are coming in. The good-bye day hath its sadness, but the greeting day hath its greater gladness when we shall again see the home folks.

Dr. Gilbert T. Rowe and wife have already gone to Asheville. Rev. A. W. Plyler will stay. We will need to look after him later. This is a very attractive place. Between lectures, libraries and young ladies, our bachelor brother has little time left. It is the notion of some that he would just as soon be an ex-bachelor as not to be. "To be, or not to be; that's the question."

Sentiment aside, the opportunities of wonderfully enriching one's heart and mind and life lies all around one in this great university and greater city. The new thought and new theology here need not bother one at all, if he doesn't care for them. One has his choice between the old and the new, the true and untrue here as everywhere. There are lots and lots of good, old-time altar-fires burning all around one here in the city.

Last Sabbath we made a journey out from the heart of the city 16 miles—24 miles from the University—to Des Plaines camp ground. The camp meeting began there in 1859. This is the jubilee year. They had great crowds Sunday. Bishop Quayle preached at 11 a. m., and addressed an Epworth League meeting at 4 p. m. in another building. We heard both—brilliant! Dr. Chas. B. Mitchell, pastor of St. James M. E. Church, Chicago, preached at 2 p. m. One rarely ever hears more earnest, evangelistic messages than were these delivered at 11 and 2 o'clock. Dr. H. C. Morrison, of Kentucky, led a consecration service at 4 p. m. in the big tabernacle. Dr. Morrison stands for holiness as taught in the Holy book. It was a holy, happy day.

A second visit to the Field's Museum a few days ago was greatly enjoyed. To go through this wonderful museum and examine everything with minute care would require a year's time, perhaps two. The department of rock, coal, and precious stones is immense, and of intense interest. Models of the most noted diamonds in the world, for example, will please you to study: The Great Mogul" diamond, 280 carets in weight, is valued at $2,500,000, whereabouts unknown. The largest diamond ever found, the "Cullinan" diamond, weighs 3,025 3-4 carets—ten times the weight of the Mogul—was found in the Transvaal, South Africa. The "Jubilee" diamond, 239 carets, valued at $2,000,000, is owned by a French syndicate. "Regent" or "Pitt" diamond—136 7-8 carets—valued at $900,000, is owned by the French government. "The "Oloff" diamond,—194 3-4 carets—valued at $600,000, is owned by the Russian government. If one wanted to put his fortune into a portable form he could easily do so by investing in one or two of these rare diamonds.

The Art Institute, of Chicago, is also a charmed center of interest to your "country cousin." Here one sees the ideas and ideals of the ancients in the sculptured forms of gods and goddesses, heroes and heroines, whose expressive posture, gesture, and facial expression speak with a power and an eloquence that is immortal. One is never able to cease wondering at the power the ancient Greek had to express his noblest ideas and imaginations in statuary. In this same institute one may see also the world's master-pieces of painting—master-artists speaking in the eloquence of beauty that can never die.

On last Monday about 100 students from the University went through the establishment of Sears, Roebuck and Co.—"the largest in the world," it proudly boasts. Dividing us into groups of 20, guides took charge of us, conducting us all through and explaining everything. This house sends out every day by mail $5,000 worth of goods. Besides this, forty car loads are shipped by freight each day. From 1,000 to 2,000 trimmed hats are sold daily during the hat seasons. It was doubtless a big day for selling shoes when in one day $5,000,000 worth were sold. They issued 6,000,000 catalogs at one time—30 car loads, at a cost of about 50 cents each to send them out. They send out from 20,000to 30,000 big catalogues every day. A visit to the printing department, where the whole process of printing, cutting, folding, binding and trimming the catalogs may be seen was exceedingly interesting. Then our party went to the dining room and kitchen where 5,000 or 6,000 are fed in one and one-half hours at a cost of 8c., 10c., 15c. each, or higher if one wishes. "Tony" Franker is proud to show you through his "wholesale feeding department," as he laughingly calls it. He is an artist in the finest of arts, that of cooking, and he glories in it with all gladness. About 8,500 persons are employed by Sears, Roebuck and Company.

Our party then went to the office of the Chicago Journal, which claims to have the fastest and best printing outfit in the world. They are able to get 70,000 copies of the Journal in one hour. We saw them flying through, and were filled with wonder. This big paper sells for one cent a copy Highest efficiency means highest economy.

Today—Monday—a trip to the stockyards and through the Swift and Co. packing house completed our sight-seeing in Chicago for the present. Six thousand people are employed in Chicago by this company. They can slaughter and dress in one hour 1,000 hogs, 600 sheep and 300 cattle. Their annual sales exceed $250,000,000. The plant covers 49 acres. We passed then into the Libby, McNeil and Libby canning department, and saw cans made by machinery, which worked with an intelligence that simply astounded us. It was the miracle of mind made into machinery.

The Libbey company, Swift company, and Sears-Roebuck company, and other great establishments furnish guides freely and gladly for the great crowds of visitors that constantly pass through their plants. They waived back men at their work to wait for their visitors to pass. Their cou tesy is captivating, not to say Christian charity embodied in business. And why this Christian courtesy, if you please? It is only obedience to a high and holy law that blesses those who are wise to see it and worthy to obey it. Cold-blo ded business compels a man to be courteous, if he is to succeed. The whole world is organized so as to favor the good, the true, and the beautiful forever. He is a supreme fool who does not obey the law that builds his life into a beautiful mansion, that blesses his life with success here, and that promises bliss forever hereafter. "O how love I thy law; it is my meditation all the day." "Blessed is the man whose delight is in the law of the Lord; and in His law doth he meditate day and night." God has made a beautiful, wonderful world, my dear sir, let us not spoil it by disobedience.

"Finally, my brethren, farewell."

OLIN P. ADER.

SUNDAY SCHOOLS EIGHTY YEARS AGO.

By M. T. Plyler.

Those good people whoever long for a return of the good old days may enjoy the glimpse of those times given in the following letter (I give it, spelling, punctuation and capitalization just as written). This was written to Rev. Michael Doub, Stokes, N. C.

Filds, M. H., May th26 1832

Dear Brother—I take my pen To write you a few lines the object of which you now will hear and I hope comply with, I am traveling on the Randolph circuit, where I have formed som very flushing Sabath Schools alltho the people have been so much opposed to them heretofore it could not be don in a sentral parte of the circuit we have formed a Sunday S. of the Randolph circuit Auxilry to the Parent institution at New York and our annuel meeting will take place during our Campmeeting at Salem Church and the friends having heurd of yore zeal for such institution have appointed you to Preach the Annersary Sermont, the hole Nabourhood seame to be very Anius that you should comply with these request they Requested me to corespond with you on the subject and try to git yore concent. I hope you will be so good if it is in you power as to serve them and the church in that way

first becaus you ware so unanimously chosen there was not a disenting vois in a large congregation

2nd because pregudace has been so high against Sundy schools here it is important it should be preached down and I no you a good hand

3rd You have preached so many such sermons you are beter prepared than many others

4th Because I think it would be to the glory of god and to the good of the church

The Campmeeting is to commence the 29 of August, Salem is below Col Hogans som ten or fifteen miles in Randolph County I supose near thirty miles from yore hous if you will be so good as to comply you will grattify yore Brother Write to me by Brother Normon and let me no yore decision, give my love to Sister Doub and all the family I congratulate you in being bless with a son May he be an Israelite in dead

Yores in the bonds of a fearful gospel

L. D. Winbourn.

To Michal Doub.

A RESTFUL PRESENCE.

A quiet, loving heart clears the moral atmosphere, and disperses the clouds that darken the judgment and cast a chill over the affections of selfish and worldly men. Under the serene influence breathed through life by a sweet and gentle spirit, impulse is deprived of its disturbing force, passion is softened down into energy, and prejudice takes the harmless form of earnest conviction; the sentiment of duty comes forth in all its clearness and strength, and, sustained by the genial purity and tenderness of the affections, puts will in its true attitude, and inspires it with a prevailing tendency to truth and right. Life becomes less stimulating, but not more insipid. All its great interests remain as strong as before to engage our sympathies and invite our exertions; but the sting of evil is taken out of them, and they furnish fewer provocations to ambition, and jealousy, and discontent. * * * O, let us take with us to the solemn verge of being the same quiet, trustful heart which has been the best reward of our faithful endeavors in life; let the consciousness of a Father's presence bless with its holy peace the awful moment of transition, and, when the ear is closed to the last sounds of earthly joy and woe, that voice of comfort will be heard: "Be still, and know that I am God."—John James Taylor.

BLESSING IN OBEDIENCE.

Cultivate prompt, exact, unquestioning, joyous obedience to every command that it is evident from its context applies to you. Be on the lookout for new orders from your King. Blessing lies in the direction of obedience to them. God's commands are but sign boards that mark the road to present success and blessedness and to eternal glory.—R. A. Torrey.

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The Christian Life.

THE LESSON OF FORGIVENESS.

The gospel is essentially a gospel of forgiveness. When the angel announced the birth of Christ, it was this aspect of his mission which he emphasized: "Thou shalt call his name Jesus, for it is he that shall save his people from their sins." When he himself began his public work, he declared he had come upon a mission of redemption. "The Spirit of the Lord is upon me," he said, "because he hath annointed me to proclaim good tidings to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord." And the redemption and release he had in mind were not redemption and release from the bondage of Rome, but from the grinding tyranny of sin.

Our Lord continually preached forgiveness. He preached it in the parable of the two debtors; he preached it in the prayer he taught his disciples to pray; he preacher it in the exquisite story of the prodigal son. And he not only preached it, but he practiced it. He declared that the Son of Man had authority on earth to forgive sins, and so he said to the sick of the palsy: "Thy sins are forgiven thee"; and to the woman who was a sinner: "Go in peace"; and when he sent forth his disciples on their evangelizing mission, it was to preach repentance and remission of sins unto all the nations. And that is exactly what the apostles did. Peter declared to Cornelius that everyone believing on Christ should receive the remission of his sins. Paul declared to the Ephesians that they had their redemption through his blood, even the remission of their sins.

And the truth of the New Testament promise is confirmed by the witness of innumerable men and women who say that they have been forigven. In the case of thousands and tens of thousands forgiveness is more than a promise, it is an actual and realized blessing. Like Paul, men know themselves set free from the law of sin and death. Like John Bunyan, they feel themselves released from their afflictions and irons. Like Christian, in the immortal dream, at the cross of Christ, the burden of their sins is loosed from their shoulders, and they never see it more. Forgiveness with these people is not a fancy, it is a fact; it is not a speculation, it is an experience. And yet in spite of the witness of the New Testament, confirmed as it is by the testimony of so many who say that they have been actually forgiven, men are so impressed by the immutability of law and the rigid uniformity of nature, that they find it still difficult to believe that there is any reality in forgiveness. Now, what can be said to mitigate the difficulties with regard to forgiveness that so many people feel?

The first thing, perhaps, to remember is that we are in a world ruled and governed by a living God. So long as we only think of law, as Dr. Denney says, we are not dealing with sin at all, for when men sin, they do not break some abstract law, they resist and disobey the will of a personal and living God. And the recognition of this simple fact, that sin is an offense against a living God with whom we can hold personal relations, disposes at once of any a priori objection to the possibility of forgiveness. If we have a heavenly Father, and sin is sin against him, then, to quote Dr. Denney once more, forgiveness may be possible, for forgiveness in such a case will consist essentially in the restoration of love.—From "The Home Messenger."

THE CHANGE OF OUR PLANS.

Which of us has never known of disappointment? Who has never seen cherished and carefully thought-out plans come to naught in the most unexpected way? We honestly thought that this was the best for us, this the work we had to do, this our special corner of His vineyard; we felt we were called to it, and presently the knowledge that after all it is not for us, that someone else is better fitted for it, dawns upon us, and teaches us that we were mistaken, and, to use a familiar, "the wish was father to the thought;" we were choosing our own way.

Once more, then, we learn the meaning of disappointment; but what of it, if we have learned to spell it in the right way; if in disappointment we see His appointment for us? No bitterness can possibly linger where the blessed lesson is learned. Yet, how many have not learned the new spelling of the word! How many cling to the old way with its old spirit of bitterness, absolutely refusing to see God's hand in what has been done. Their whole being rebels and chafes against those who were the unwelcomed, unbeloved messengers of God's will toward them.

And if this is true of the small things in our individual lives, how much truer still of the greater things in God's kingdom. For we are of the earth, earthy; we have our treasure in earthen vessels and our gold is mixed with dross. Earnest Christians in their eagerness to forward the Master's work often forget that his first command is that of love, and in the bitterness of some great disappointment are less generous almost to their opponents than even cold-hearted men and women of the world. They had planned, they had worked for what they thought best, and when it turns out otherwise, than they expected, his appointment is to them a bitter disappointment.

The gloom of Calvary is followed by the glorious Easter light. Have we accompanied the master to the bitter end, and with deep and repentant love have we stood by his cross? If so, we have learned that God's ways are not our ways, his thuoghts not our thoughts; we are willing to accept his appointment for us whatever it may be, sure that all things work together for good to them that love God, to them who are called according to his purpose.—Marie J. Bois, in Living Church.

For it is a very true saying that man's happiness lies within himself. The joys which heaven bestow upon him only make him happy when they are rightly used and the bitterness and sorrow which fate may allow him to experience, it is in his own power greatly to alleviate.—Von Humboldt.

AS HAPPY AS A CHILD.

A dear old nurse who has become deaf and nearly blind said to one who pitied her: "You are mourning for me, my dear, and there's no need; I am as happy as a child. I sometimes think I am a child whom the Lord is hush-a-bying to my long sleep. For when I was a nurse girl, my missus always told me to speak very soft and low, to darken the room, that her little one might go to sleep; and now all noises are hushed and still to me and the bonny earth seems dim and dark, and I know it's my Father lulling me away to my long sleep. I am very well content, and you mustn't fret for me."—The Watchword.

Oh, do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall wonder at yourself, at the richness of life which has come to you by the grace of God.—Phillips Brooks.

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Formerly located in Greensboro, N. C., will be re-opened August 1, 1909 in Asheville, N. C., with improved facilities for the scientific treatment of chronic disease.

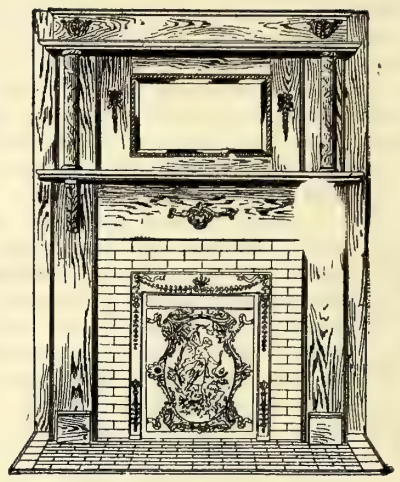
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(Signed) Miss A. B. King, 5639 Vernon street.
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HOW TO KEEP YOUNG.

The active mind and body do not soon tire, and the energies they consume are quickly renewed.

You will probably have noticed that if you lounge about, doing nothing, a desire for sleep soon overtakes you; whereas, if you are engaged in some engrossing occupation—work or play—you have no sensation of fatigue.

This is nature's lesson regarding the importance of activity.

She requires that every faculty shall be exercised. If it is neglected it gradually falls into a state of weakness, and when this is the case all-round old age and decay set in. This is why when men retire from business they either die soon afterward or become feeble and decrepit.

Keep active and you will keep young.—Selected.

To Drive Out Malaria and Build Up the System

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ALASKA YUKON PACIFIC EXPOSITION, SEATTLE, WASH., JUNE 1st to OCTOBER 1st, 1909.

For the above occasion the Southern Railway announces extremely low rates for the round trip. Rate of $84.75 will apply from Greensboro, N. C. Same round trip rate will apply from nearly all points in North Carolina.

Tickets on sale daily until September 29th, with final limit October 31st. Passengers allowed to go via one direct route and return via another direct route without additional cost. It will cost $15.00 additional to go or return through California, one way.

For further information call on your depot agent, or write

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Our Little Folks.

THE LESSON STORY.

The sound of the carriage wheels and Dolly's hoofs grew fainter and fainter. Roger listened till he could hear them no longer, and then the angry tears rushed to his eyes. Roger did not often cry. He was growing to be a big boy; in two months he would be eight years old. No one could see, however. Aunt Agnes had gone upstairs, grandfather had gone back to his work in the hay field, and father and mother and Dorris had gone to the city.

It was because father and mother and Dorris had gone to the city that the tears had come to Roger's eyes. They were going to the wharf of the big ship which was about to cross the ocean, and Uncle Tom was to sail away in it.

How Roger wanted to go! How he wanted to see the big ship! But father and mother did not have many dollars to spend for tickets and trips. Mother had said to her little son: "Mother is very sorry to disappoint you, dear, but we are worried about sister Dorris's eyes. We think she needs to have the doctor see them. Dorris ought not to wait any longer. When Uncle Tom comes home, you may go to meet him."

"Dorris gets everything," said Roger to himself. "She went to the city last time. Now she has gone to see Uncle Tom and the big ship . O!" Roger's tears fell faster than ever, and his thoughts about his sister were very unkind.

The house seemed very still. By and by a big bumble-bee flew in at the open door. "Buzz! buzz!" He flew almost in Roger's face, and Roger thought he seemed as angry as himself.

Mother Biddy and her little family of eight fluffy chickens passed by the door. "Cluck! cluck!" The garden gate had been left open and through it strutted the whole family. "Cluck! cluck! What a fine feast!" Roger jumped from his chair; then he went back again.

"I don't care," he thought to himself; "I don't care." Then he thought of what Farmer Thompson had said: "I will give a bright silver dollar to the boy or girl who brings to the fair the biggest, finest tomatoes that have been planted and raised without any help."

Roger remembered how he had seen Dorris bending over her little flower bed. He remembered how she had picked out every weed that dared to show its head. Now the plants were full of fair, red tomatoes. Dorris was sure, very sure that she would win the dollar. Roger's own bed seemed not nearly so fine, and he had given up the race.

"Cluck! cluck!" Biddy and her babies moved on toward Dorris's bed. Quick as a flash a thought came into Roger's head. The thought about a brave, brave man whose name was Paul. The Sunday before he had listened to words which Paul had once written in a letter. There were many things in the letter which Roger could not understand. But one thing, however, he or any boy could understand; it was what Paul had said about treating every one in all the world about us. Some of the words flashed into Roger's mind: "See that none render evil for evil unto any man; but ever follow that which is good."

Biddy gave a loud cluck. She saw the red tomatoes. Just as she gave a dash with her sharp bill Roger sprang up. "Shoo! shoo! shoo!" Biddy and her babies hurried out of the garden, the gate was closed, and Dorris's tomatoes and the bright silver dollar was safe.

The next night when mother sat beside Roger's bed he told her all about it, and said: "Think, mother, how near I came to being a mean, mean, boy! And ig it hadn't been for Paul, I should have been."—Miss M. F. Brown.

A BOY TO BE TRUSTED.

"I once visited said a gentleman, "a large public school. At recess a little fellow came up and spoke to the master; and as he turned to go down the platform, the master said: "there is a boy I can trust; he never failed me." I followed him with an eye, and looked at him when he took his seat at recess. He had a fine, open, manly face. I thought a great deal about the master's remark. What a character had that little boy earned! He already had got what would be worth more to him than a fortune. It would be a passport to the best office in the city, and, what is better, the confidence of the whole community. I wonder if the boys know how soon an opinion of them is formed by older people. Every boy in the neighborhood is known, and opinions formed of him; he has a character either favorable or unfavorable. A boy of whom his master can say: "I can trust him; he never failed me," will never want employment. The fidelity, promptness, and industry which he has shown at school are prized everywhere. He who is faithful in little will be faithful in much."—Selected.

SOME OLD BELLS.

The ringing of bells is a popular custom throughout Europe, and practically every hamlet in England has its peal of church bells. About the beginning of the sixteenth century sets of bells generally eight in number, began to be hung in many of the prominent churches in England, but the first real peal was presented to King's College, Cambridge, in 1496, by Pope Calixtus III. In Scotland, Ireland, and Wales there are a number of ancient bells, many of the earlier ones being quadrangular in shape. These are of iron plates hammered thin and riveted together. Probably the oldest of four-sided bells is that of St. Patrick in Belfast, which has gold, precious stones, and silver filigree work in its ornamentation.

On the continent are a number of bells that date back for centuries. At the monastery of St. Gall in Switzerland, a rectangular-mouthed bell exists, similar to those of the British Isles, which belonged to the Irish missionary, St. Gallus. The first great bell of Moscow, which is famous throughout the world, was cast in 1733. It has a circumference of sixty feet, stands nearly twenty feet in height, has a shell two feet thick, and weighs approximately two hundred tons. For a number of years it has stood in a public square and is now used as a chapel.

The largest bell actually in use is the second one of Moscow, which weighs 128 tons. "Big Ben", weighing between thirteen and fourteen tons, but unfortunately cracked, is the greatest in England, and there are several others still intact that have a mass of more than ten tons. —Harper's Weekly.

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Schedule Effective June 27, 1909.

NORTHBOUND		Daily Pass NO. 10	Ex. Sun. Pass NO. 60 & 8	Sat. Only Pass NO. 12	Mixed NO. 62
Chester	Lv.	7.55 a. m.	1.15 p. m.		
Yorkville		8.42	2.40		
Gastonia		9.30	4.30‡		
Gastonia			5.40*		
Lincolnton		10.26	6.32		
Newton		11.05	7.13		
Hickory		11.55	7.40		
Lenoir		1.10 p. m.	8.55	9.05 p. m.	3.15 p. m.
Mortimer		2.42		10.16	5.35
Edgemont	Ar.	2.55		10.26	6.00
SOUTHBOUND		NO. 9	NO. 7 & 61	Mon. Only NO. 11	NO. 63
Edgemont	Lv.	12.05 p. m.		4.10 a. m.	6.30 a. m.
Mortimer		12.13		4.18	6.40
Lenoir		1.28	5.40 a. m.	5.30	8.55
Hickory		2.52	6.50		
Newton		3.20	7.20		
Lincolnton		3.57	7.54		
Gastonia		4.50‡	8.45‡		
Gastonia		4.55*	9.30*		
Yorkville		5.39	11.50		
Chester	Ar.	6.25	12.20 p. m.		

* Leave ‡ Arrive

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GREENSBORO DISTRICT MEETING.

The district meeting of the Woman's Foreign Missionary Society of the Greensboro district, will be held in Asheboro the first day of September. Let the president of each auxiliary appoint a delegate to the meeting. It is desired that every auxiliary be represented.

Those who expect to attend will please send their names to Mrs. C. A. Wood, Asheboro, N. C.

BLANCHE B. CARR,
District Secretary.

DISTRICT MEETING.

The United District meeting of the Asheville and Waynesville district Woman's Foreign Missionary and Woman's Home Mission Societies convened in Hendersonville, N. C., July 20th and 21st, 1909. The 21st day was devoted to things of special interest to the Woman's Foreign Missionary Society. The meeting proved to be one long to be remembered, both on account of its social and spiritual nature. Every auxiliary, young people's society, and light bearer's society, in the two districts were represented, and the reports of the past year's work showed advancement along all lines and the plans for the future were a source of inspiration to all those who were fortunate enough to attend the sessions, nearly every society planning better things for next year than were accomplished in the last year. Mrs. M. E. Child, who so faithfully filled the office of district secretary of the Asheville district for nine years, was given a vote of thanks for her splendid services.

Mrs. G. G. Harley, the new district secretary, has entered upon the work with an enthusiasm which bespeaks good things for the future success of Foreign Missions in the district.

Among those present who added much to the interest of the meeting were Dr. and Mrs. Reagan, of Weaverville; Mrs. A. E. Pease and Mrs. J. E. Ray, of Asheville; Mrs. M. J. Branner, of Waynesville; Miss Terrie Buttrick, who is appointed Foreign missionary to Mexico City, and is to be the representative of Central church, Asheville, in the foreign field; and Miss Bessie Allen, who soon takes up the home work in Kansas City.

A letter of greeting and encouragement was read from Mrs. Elizabeth Turner showing her hea tfelt interest although unable to be there.

The entire day was filled with good things. One of the most interesting parts of the program was the round table conducted by Mrs. M. E. Child, The first talk was made by Mrs. Pease on the subject, "How to interest More ladies in the Missionary cause." Her talk, and the discussion which followed, urged the members of each society to send their missionary Advocates and other literature to some one who does not have it and thus call their attention to this most important subject.

Miss Gussie Smith followed with a most interesting talk on "The Winsome Leader, Who?" She proved that the one who is to lead successfullly must be one who has the love of God and love for the missionary cause uppermost in her heart.

The next paper was admirably given by Miss Elizabeth Williamson on the subject, "Our Literature—Shall we Read and Shall We Study?" She developed the thought that we should know why and for whom we are working, and broaden our minds and develop our missionary enthusiasm by reading the fine literature which our publishing house is furnishing us. This paper was followed by a talk given by Miss Terrie Buttrick, subject: "How to Make Young People's Meetings Interesting." She urged that much time be spent in planning the programs, remembering that our Lord is at each meeting.

Miss Eethel Wilson read a fine paper entitled "The Study Circle Indispensible to a Progressive Society." Miss Wilson was requested to send her paper to the conference secretary for publication.

"Gleanings from the Annual Meeting" were given most interestingly by Miss Ada Buttrick.

Miss Terrie Buttrick presented a most helpful paper on "Fruit, not Leaves." She was requested to send the same to Woman's Missionary Advocate, that it might be published in the young people's department.

The conference adopted the following resolution, presented by Mrs. J. E. Ray:

Resolved, That this district conference recommend the annual observance by its auxiliaries of May 28th as Founder's Day, this day to be commemorated in a campaign for membership, or such order of service as may be most needed.

The conference hymn was sung several times during the sessions.

Rev. J. H. Barnhardt, of Waynesville, preached a very helpful sermon on Tuesday night.

The good people of Hendersonville did much to make our stay among them pleasant. One feature that added much to the social part of the conference being the serving of the dinner at the church. The motion carried that the next district meeting be held at Biltmore and that the Franklin district be invited to join with the Asheville and Waynesville district at that time. Also that the Home Mission Societies of the three districts be invited to attend the meeting, as the union meeting this year had proved a mutual benefit to both societies.

MRS. H. A. DUNHAM.

MORGANTON DISTRICT CONFERENCE.

This district meeting was opened in the Methodist church of Morganton on Wednesday night, July 21st, with a sermon by our presiding elder, Rev. R. M. Hoyle. His sermon was especially helpful to our women, but was enjoyed by all of the large congregation that heard him.

Thursday morning at 9:30 the conference was called to order by our district secretary, Mrs. Womble. The devotioanl service was conducted by Miss Tuttle, our out going missionary.

There were delegates present from Marvin, Rutherfordton, Rutherford College, Oak Hill, Littlejohns, and Morganton.

Mrs. Atkinson, from the Statesville district, and Miss Perkins, of Greensboro, were present and were invited to take part in the meeting.

The business of the meeting was carried on with dispatch.

The discussions were interesting and helpful.

Not being able to have Miss Davies with us we felt that we were fortunate in having our own Miss Tuttle. She accomplished much good while here. Her talks are practical and plain, meanwhile sparkle with the love of Christ. It is a benediction to come in contact with a consecrated young woman.

Miss Spainhour, of our Morganton Baptist church, and who will soon represent that church in China, added to the interest of the meeting.

Marion asked for the next district conference.

We feel encouraged that the Lord has blessed us in our first district meeting.

MRS. J. T. PERKINS.

GIVING.

"I cannot give," you say. You feel that your income is too small or that you already have too many demands upon your purse. You are honest in a way, for you really have made yourself believe you cannot give. Let us see how it is with persons who, even in their poverty, feel that they can give.

"Old Margaret," as she was familiarly and affectionately known by the family she served the last years of her life, was an Edinburgh servant who had come from the Orkney Islands to better her condition. She was faithful, but slow and clumsy, and never received more than the modest stipend of twelve pounds (about seventy dollars) a year.

One Christmas she was asked by the pastor of the little church she attended if she would help the children at the lantern-slide exhibition in the afternoon. She gladly assented, for her mistress was away for the holidays and her time was practically her own. It was a very poor parish, and the present for each child, after the pictures had been seen, was "tuppence" of candy.

As Margaret looked at the pinched little faces she made up her mind that the next Christmas the youngsters should be given a substantial dinner out of her own pocket, and that, moreover, they should be provided with something good and nourishing to take home with them.

When the day came round again, she was on hand, and each child was seated before a heaped up plate of turkey and vegetables. The poor little things all ate ravenously, except a little girl, who was observed putting her portion into her pocket. When she was expostulated with, she burst into tears. Finally it was discovered that she wished to take it home to her little lame brother, who was ill and could not come. At this Margaret led her into a little adjoining room and showed her the baskets of good things which the children were to be given to carry home. The good woman declared afterwards that it was the happiest moment of her life, adding: "What I'm efter noo is to mak' sure the wee ones o' the church have a guid dinner ance a year ony way, an' when I'm away to leave a wee pickle o' money to gang on wi't."

For ten years Maragret was at the little church every Christmas in the capacity of provider and "hostess." At first her mistress had demurred at her absence on that day, although the old servant always provided a good substitue. But after she had once visited the chapel and watched the children enjoying their holiday feast, she objected no longer. More than this, she began to help, and when Margaret passed away took up the work which she had left. For the first time in her life she gave of her time and her money. One of the first things she did was to quadruple the fund which Margaret had willed to the church for the children. It is known to this day as "Margaret's Legacy," and continues to gladden many childish hearts. It is a living witness of what can be done by even the very poor who have a desire to give.—Eleanor Root, in Young People.

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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Beaufort.
7:10 a. m.—No. 8, daily, for Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:50 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:30 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily, for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily, for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmigham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

C. H. ACKERT, V. P. & G. M.
S. H. HARDWICK, P. T. M.
W. H. TAYLOE, G. P. A. Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
W. H. McGLAMERY, P. & T. A., Greensboro, N. C.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

NOTICE.

The Woman's Board of Home Missions of the M. E. Church, South, will hold its eleventh annual session October 14-22, 1909, in Wesley Monumental church, Savannah, Ga. The opening session will be on Thursday evening, October 14.

Names of delegates and visitors should be sent promptly to Miss Annie Knox, 214 Thirty-sixth street, west, Savannah, Ga.

MISS BELLE H. BENNETT,
President.
MRS. FRANK SILER,
Recording Secretry.

Reduced rates are practically impossible outside the Southeastern Passenger Association which requires an attendance of 100 persons. Each passenger coming from territory of other passenger associations is advised to purchase ticket to nearest point within the Southeastern Passenger Association, and thence purchase tickets to Savannah, at the same time securing certificate of standard form.

MRS. FRANK SILER,
Recording Secretary.

The editor can add no word to either of the letters published this week. We can only emphasize the importance of acting speedily in heeding Mrs. Woltz's request about sending boxes. Every auxiliary in our conference even if small and weak, should send one box to the Wesley House at Winston, at Brevard, or to some needy preacher and plan immediately to do it. At the same time report it to Mrs. Woltz, who really needs no introduction to any among us as the wide-awake conference superintendent of supplies.

And now, any preacher in the Waynesville district who fails to organize after Mrs. Branner's kindly offer of assistance will seem to us remiss in duty. The meeting at Hendersonville was, no doubt, helpful to all. The work in the Asheville and Waynesville districts is moving on apace. We are not surprised that the women of Canton "have a mind to work" since they receive "Our Homes." That is usually the result. They have a live corresponding secretary there whose occasional reports of work do the editor's herat good. May God continue to bless Waynesville district under the leadership of Mrs. Branner.

THE SUPPLY DEPARTMENT.

My de r Sisters:—I have been kindly waiting to see if you all were going to make the supply department boom without a message from your superintendent. I am glad there has been a little increase already over last year up to this time, but don't you know as superintendent I do love to have a nice report for each quarter. You all were at Concord and heard about Brevard's needs; also Miss Blackwell told of the needs of Winston Wesley House. How many of our auxiliaries have responded to these needs? Our Sister Ross told us again in the Advocate a week or so ago about Brevard's needs. Dear sisters, of every auxiliary in the conference, let's get busy and have the linen showers, the china showers, the curtain showers, and I might add a shower of ginghams for aprons and rompers for our Wesley Houses and start our boxes on their way, for these needy ones will surely welcome their coming.

I thought when I plead with you all at the annual meeting, that further appeals would be unnecessary, but how can I remain silent when we are doing so little.

Now, I have been moving and very busy and do not take time as I had intended to write each auxiliary, but am writing this as a personal message to every society in this conference, trusting you will all take it in this way. I want to ask any auxiliary that wants to prepare a box for a needy preacher on a hard mission field if called upon to have your superintendent of supplies or corresponding secretary write at once and tell me so. Do not delay about this matter for it will soon be time they were being prepared, for annual conference will not be long in coming, and we always try to get the preachers their boxes before conference.

If there is any auxiliary that would like to fix a box for some of our home mission schools, or Wesley Houses or for an orphanage, and do not know just what they most need, you will please write me and I will tell you.

Lastly, be sure you report all boxes sent and value of same to your conference superintendent of supplies each quarter. I hope through our editor's kindness you all will receive this personal message and that I will soon receive reports of many boxes sent; and also letters from many telling me they will prepare a box if needed.

May God bless every one of you, and may we all labor and pray that this may be the best year in every department since our organization.

Yours in His name,
MRS. J. L. WOLTZ.
Boonville, N. C.

UNITED DISTRICT MEETING.

My dear Mrs. Nicholson:—The enclosed program of the United District Meeting of the Asheville and Waynesville districts, Woman's Foreign Missionary and Woman's Home Mission Societies, held in Hendersonville, July 20-21, will give you some idea of that very interesting occasion.

This is my first opportunity of sending you any report of the meeting, but I presume that ere this, Miss Allen has given a full account of the proceedings of the Home Mission day. The second day as you will see from the program, was given to our Foreign Missionary work.

The meeting was well attended, the weather ideal, the hospitality of the good people of Hendersonville abounding; indeed, everything conspired to make the meeting a success. The only regret expressed was the absence of the pastor, who was taking a much needed rest, but his place was well supplied by Rev. J. H. Barnhardt, Dr. Reagan and other ministers, and Mrs. Robertson, whose place was well filled by Mrs. G. G. Harley.

On account of the illness of Mrs. Marr's son, it was feared that she could not be present, but she came and presented our home mission work in her usual very satisfactory manner.

The reports of the district secretaries and delegates of the two districts showed that good and faithful work had been accomplished and the outlook is very encouraging.

Rev. J. H. Barnhardt preached the missionary sermon of the occasion, which was full of inspiration to more active service in both home and foreign work.

It was a great pleasure to her many friends to have present Miss Terrie Buttrick and to hear her parting address before leaving for her work in Mexico City August 11.

The exercises, reports, etc., of the foreign missionary work on the closing day, were highly interesting and instructive and will doubtless be sent to Mrs. Crawford for publication in Advocate.

En route home I spent a day in Canton and met with the Home Mission auxiliary, and was glad to learn of the good work done and beeing projected by the members. You may expect good reports from Canton, because the pastor, Rev. L. B. Abernethy, is in full sympathy with the work, and the women read "Our Homes," etc., and "have a mind to work."

It is my purpose to visit all the auxiliaries of our Home Mission work in my district in the near future, and I have also notified the brethren, through our presiding elder, of my willingness to assist them in organizing the work in their charges.

In conclusion allow me to thank you and the many friends who have written me letters of sympathy since the "going home" of my dear sister. These messages have been very consoling and have helped, by divine grace, in transforming this sore bereavement into a blessing.

With best wishes for the work and workers.

Yours cordially,
MRS. M. J. BRANNER.
Waynesville, N. C.

SHINGLES MADE OF TIN.

Artistic Features of Wood, Slate and Tiles Combined With Endurance of Metal.

In every community in the United States there are houses—homes, churches, public buildings, factories—that stand out distinctly from the neighboring buildings, sharply defined in beauty and condition by the roofs that cover them.

Casually viewed you are impressed with the individuality of this roofing; examined closely, it is found to be metal in pieces somewhat larger than either stone, slate or wood shingles, yet made in such a way that the whole roof is locked together in one piece.

This very distinctive roofing is Cortright Metal Shingles, the only roofing that satisfies the demands of the three parties interested in any building—the architect whose first thought is of art effect, the builder whose chief desire is to turn out enduring work, and the owner who wants all his money will get.

It is actually handsomer than wood shingles or stone slate, earthen tiles, or plain tin or copper, and it has none of their faults. It will not burn or split like wood shingles; it will not splinter, crack or crumble or break like slate, it will not leak or disintegrate like tin; it will not rattle, rust or tear like plain tin.

It is made of the best grade of tin. Every piece is carefully inspected and painted on both sides. And it packs in boxes so closely that the roofing for a big house will not occupy more than a wagon load.

Any of our readers who are going to build should write the Cortright Metal Roofing Company, 54 North Twenty-third Street, Philadelphia, Pa., for their large illustrated books on their roofing. They are sent postpaid, without charge.

TOO LATE!

"Is he very ill?" asked the caller at the parsonage in hushed tones.

"Ah yes," answered the clergyman's wife. "The doctor says there is no hope; that, though he may linger for days, he will never be conscious again."

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Howard Gardner, Prop

"He was a good man," the visitor said earnestly. "I owe all that I am under God to him. When I was a wild, thoughtless youth, visiting my cousins here, I heard him preach. His sermon changed the whole current of my life. If there were more sermons like that in the world, it would be a very different sort of world. I have thought sometimes, when I have been here since, that I would have a talk with your husband and tell him how much I owed him; but I have never done so, and now it is too late."

The little woman gazed silently at the motionless form in the adjoining room. When she turned to the stranger again, her eyes were bright with unshed tears. "If he could only have known this," she murmured, "it would have been such a comfort and encouragement to him. Never was there a more conscientious and devoted worker in the Lord's vineyard. But he felt that he had done so little when there was so much to do. More than once as he has lain there in this last illness I have seen him turn his face to the wall and groan, after talking of the weakness of his endeavors to help people. I wish—O, I wish that he could have known what you have just told me. But now it is too late in this life."

"Too late!" Shall it be ours to say this because of the word of appreciation we have left unspoken, the recognition wel merited which we have not accorded, the kindly act which we have left undone? It is such a little thing to voice the warmth of the heart; and yet such a great thing to the toiler, so often doing his best in loneliness and discouragement. We would not willingly withhold the sunshine from the flowers which gladden us; why the glow of cordial words from souls that gladden us?

Let us begin now, if we have never begun before to be thoughtful and generous enough to give of ourselves. To the surprise of some of us we shall find that the mere act of giving will increase both our capacity to give and to receive. Many plants will not bloom as they should if their blossoms are never plucked. So of the flowers of the soul. If they remain all ungathered, the harvest will be all unfruitful.—Selected.

Thank God that every stroke of faithful work that you do is not tied for its effectiveness and permanence to the chances of your unstable character. Where could we get courage to do anything were it so tied? It must be a power of great inspiration to us all that, however we may go wrong God will not fail to keep alive any good which we have ever done.—Phil-

TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine.

"Now I am in better health than in three years."

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(Mention this paper.)

The safest way, I am persuaded, is to lose and win with Christ and to hazard fairly for Him. For Heaven is but a company of noble venturers for Christ.—Samuel Rutherford.

The Sunday School Lesson.

LESSON VIII.—AUGUST 22, 1909

Paul's Third Missionary Journey—The Riot in Ephesus.
(Acts 19, 23—20, 1.)

Golden Text.—He said unto me, My grace i sufficinet for thee; for my strength is made perfect in weakness. —2 Cor. 12, 9.

Demetrius.

It is not surprising that Demetrius was a leader among his fellow tradesmen in the city of Ephesus. He was a man of great astuteness. He kept his eye on the trade. He studied human nature. He knew how to move men and he knew how to use men. To such a man financial leadership comes as by natural right.

Demetrius had been watching the work of Paul. He had watched it with not a little anxiety as it became more and more influential. He saw that if the new religion became dominant his prosperity and that of his fellow tradesmen was menaced.

He called together the men of like craft. With business-like directness he described the situation. With much skill he mixed two motives for action. Their business was in danger, and Diana, the patron goddess of the city, was likely to be deposed from her magnificence. As business men and as loyal Ephesians it was time to act.

It is easy to see that Demetrius was first of all a business man and then a worshipper of Diana. One suspects that if the new religion which Paul preached had offered superior opportunities to silversmiths, Demetrius would have made no objection to the change.

In our modern life, where business moves with such a swaggering gait, and takes up so much room, men need to be extremely careful not to make the mistake of Demetrius. Business is important; but religion must come first. Christianity must never be regarded as a mere asset to trade.

It is not impossible for a preacher to make the mistake of Demetrius. He is sometimes tempted to regard the external matters of place and power which may come to him as more important than the inner realities of the faith. He may come in his own way to prize the silver shrines.

Great Is Diana.

Demetrius roused his fellow tradesmen, and they roused the city. An appeal to civic pride and religious feeling such as his was sure of response. The response was almost overwhelming. Th theater filled with a great crowd of excited people, wildly shouting, "Great is Diana of the Ephesians."

When a worthy movement has found a worthy watchword real progress has been made. And the watchword is worth many swords for the purpose of fighting. It enters men's minds. It makes a home for itself. It haunts their memories. It flanks many a sober argument. It helps to hold the field at the end of many a hard fight. But a watchword is also dangerous. Behind the lure of many a phrase there lurks a fallacy. It may be an appeal to unworthy motives. It may depend for its strength on its power to master the imagination rather than its power to vindicate itself before the bar of reason. "Great is Diana of the Ephesians" was a compelling watchword. One could shout it very lustily. But if one wanted to believe in it, shouting was much better than a candid examination of what it really meant. A great many watchwords seem made for shouting rather than for careful scrutiny. And once in a while such watchwords creep into the church.

The Speech Which Was Not Delivered

Paul, with characteristic daring, would have gone into the theater. But friends who were very influential in the city of Ephesus succeeded in keeping him out.

In the meantime the Jews had been observing all that was going on. They were glad to see Paul in trouble, but they did not want to be confused with him. The Jews too believed in one God, and it was just possible that the Ephesians might think that they had something to do with the militant monotheism which was endangering the worship of Diana. So Alexander was put forward. He was to speak for the Jews. He was to declare that they had not been interfering with the worship of Diana, and they gave no approval to the teacher of a new religion who had made all the disturbance, even if he were a Jew. In fact, they had repudiated him before ever he had become so influential in Ephesus. It was a most ignoble speech Alexander was put forward to make. But he did not make it. At sight of his Jewish face the multitude in the theater broke into a renewed madness of shouting and cried, "Great is Diana of the Ephesians," for almost two hours. And so at the sight of a Jew disowning aggressive monotheism was not seen in Ephesus that day.

It is good to believe that some of the worst things which men plan to do fail of accomplishment. God is looking on all the while and He thwarts them. Circumstances are so guided by Providence that the evil word remains unspoken, the evil deed remains undone. The men, who, like Alexander, are ready to be false to their birthright are often restrained. The final triumph of all good is in the future, but evil is by no means having its own way today. We may well thank God for the providence of restraint which He exercises.

The Town Clerk.

At length a man appeared who secured a silent hearing. This town clerk quieted the fears of the multitude; then he made them seem ridiculous; then he rebuked them; and after that he dismissed the assembly. It was all done with an easy air of mastery.

The singular thing about this lesson is that we have scarcely a hint of moral earnestness in it. Demetrius is a far-sighted business man, whose trade is in danger. His fellow craftsmen share his attitude. With them it is a matter of coin rather than of conscience. The multitude has enthusiasm, much prejudice and some passion. But there is no suggestion of conscience in the great gathering in the theater. Alexander represents Jews troubled lest they be embroiled in the difficulties of a man whose influence is overthrowing idolatry. The town clerk is a man of affairs, asking the measure of the mob and mastering it. It is a practical exigency and he deals with it skilfully.

Away somewhere, protected by leading men of the city, was Paul. In his heart there was a great zeal for the enthronement of Christ and the overthrow of all evil. To him it was a moral battle which was going on. It was just a feature in the great struggling endeavor to get the gospel heard. God was working in and through it all. Paul understood the real meaning of that day's events at Ephesus.

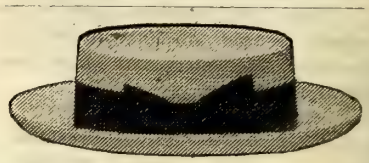
Today it is not the man of mere astuteness, it is surely not the man of prejudice and passion, it is not the man of cowardly fears who understands life. The earnest man, loyally striving to do the will of God, looks out with seeing eyes upon the world. —New York Christian Advocate.

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The Farm and Garden.

$500 MORE A YEAR FARMING: HOW TO GET IT.

By Having a Good Orchard.

Many people have a notion that apples must always be brought to the South from the North, and that commercial apple growing belongs to New York and New England, while the fact is that the apples that bring the highest price in the European markets are grown in the Virginia mountains, the celebrated Albemarle Pippins. It was long thought that these could be produced only in Albemarle, but it has been found that in all the Southern mountain country, these fine apples can be produced where the proper soil and physical conditions exist.

The Albemarle Pippin will not thrive and make the best fruit on the general red clay uplands even in Albemarle. Not until we have gotten up into a mountain cove and have changed the red clay of the general valley for a black humus soil, kept perennially moist by the springs on the mountain side and well drained by rocky debris, do we find the conditions for the growth of the Pippin.

And not only the Pippin, but all other apples thrive best under the same conditions, for the great enemy of the apple is a dry, hard-baking clay, and while other varieties of apples will do fairly well on a red clay upland, the Pippin absolutely demands the conditions found in the mountain coves.

But when we come to the mountain sections of North Carolina, South Carolina and Georgia, we have to guard against too great an altitude, where the sleet storms play havoc at times even with the forest trees. It has been found in Virginia that the Pippin thrives best in the coves that open towards the north, and the Ragged mountains, facing the Blue Ridge, are more certain for this apple than the Ridge itself.

But in all the upper Piedmont country and mountain plateaus and valleys of the Southern Appalachian system the winter apple crop should be made a great source of revenue, and there is hardly any part of the Southern Piedmont where good apples cannot be grown, at least for home use. Even where they would ripen prematurely and fail to keep well in winter, the portable evaporators can be used and the product put into a shape that will not only be of great value in the family for food, but can be made a valuable source of revenue.

Where to Plant the Apple Orchard.

The Greatest risk in all our Southern country is the liability to frosts in spring after vegetation has become active. Hence in planting an orchard we want to select a place where there is a good air drainage, where the cold will not settle and stay. I saw some time since an orchard in western North Carolina in a mountain valley, which had been planted in a level bottom facing to the south. The trees had grown well for the moisture conditions were all right, but the orchard has never been productive because the cold settles right down on it from the mountain to the north, while if the trees had been up on the mountain slope, even the southern exposure would not have been so bad, because the cold settling in the bottom would have forced up the warm air and saved the bloom.

But where a choice can be had, always select a high and breezy site for the orchard, and where there is a choice between a north and south slope always plant on the northern exposure. Apples prefer a deep, moist clay loam, and a soil abounding in vegetable decay, one that will not bake hard in dry weather, but will retain moisture though well drained.

In buying fruit trees, always buy those but one year old from the graft or bud. These cost less, are more cheaply transported, live better and can be started and trained in to the proper shape, while those that have been two or three years in the nursery have started tops at all sorts of heights and generally have too tall stems. The nurserymen, knowing the liking of most people for tall and large trees, train them to sell. The yearling tree is a mere switch with live buds from the crown of the roots to the top, and with it one has a chance to start his trees as they should be started, with low stems.

Careful Setting Necessary.

Most of the older writers placed a great stress on taking up all the roots of the tree and preserving all the fibrous roots. But we have learned better. We know that the fine and almost microscopic root hairs on the smallest rootlets are the means through which the trees get their food from the soil, and, no matter how carefully the roots are lifted, these are invariably dried up and destroyed, and the object of the planter should be to restore these in the most speedy manner. The long-dried-up fibers are of no use to the tree, and hence should be cut away, and the roots pruned with a sharp knife so that a smooth-cut surface will be presented to the moist soil, from which new fibers and root hairs will be speedily developed.

Prune all roots to about 4 to 6 inches from the stem of the tree, cutting a sloping cut on the under side of the root so that the cut surface will be exposed to the more moist soil. Some, following the plan devised by Mr. Stringfellow, of Texas, prune all the roots off to a mere stub, and then plant the tree in a hole made with a crowbar. Trees treated in this way will grow well, and strike their roots deeply in the soil and are thought to be more resistant to dry weather.

For general planting, however, I cannot advise this plan. I prefer to prune the roots so that the tree will be more easily planted, for after pruning all the side roots to 4 to 6 inches, it takes but a small hole to plant the tree. In fact, I never dig holes for the trees, but plow the land very deep. Then with a large plow run out the rows each way, and the crossings will be hole enough for any yearling tree.

Then plant when the soil is neither dry nor wet, and in the South plant always in the fall, for if planted in spring the increasing sunshine may cause the tops to swell and the leaves ADVO—FIVE ... ... to open before the new root hairs have been formed, and the tree may be exhausted by evaporation and die. In the South, where the soil does not freeze deeply in winter, the fall-set tree will be making new root hairs in winter and will be ready to grow off in the spring.

Plant just about as deep as the tree stood in the nursery. This means plant a little deeper at first so that the tree will stand at same depth when soil settles well. Never pour water in the hole, and never put manure in contact with the roots, but ram every inch of earth to the roots as tight as though a gate post. Sight the little trees in line both ways by planting the end trees of the rows first, for a straight row not only looks better than a crooked one but is more easily cultivated.

Starting the Young Tree Right in Life.

Cut the tops back to 20 inches from the ground, cutting just above the bud. You will then have a row of little stumps. In spring, when growth starts look carefully after the little trees, and select three or four shoots near the top, but not opposite, on which the head is to be formed and rub off all buds below. Thus the heads will start less than 20 inches from the ground, and it will be but a little while before the stem will be shaded from the sun, which is an important matter, for we often see young trees with tall stems that have the bark killed on the southwest side from exposure to the sun.

There are many advantages in these low-headed trees. They are not blown over into a leaning form by the wind. They are easily sprayed and they must be sprayed if success is to be had. They are more easily harvested and the fruit is more easily thinned than where the heads are away up in the air. The tops are not so readily broken by sleet and snow or high winds, and in fact they are prettier, for there is no particular beauty in a trunk, and all the trunk needed by a tree is enough to carry the head.

On strong soil the distance for the trees should be forty feet each way, and on thinner soil, 35 feet. Until the trees grow to need all this room, the quick-growing peach trees may be planted between the apples, as they will have run their course before the apples need all the room. And the same conditions as to location are as essential, or more essential, to the peach than to the apple, since a warm and sunny location will almost always bring them permanently into bloom.

"Perhaps the greatest hero is the man who does his best and signally fails, yet is not embittered by his failure. A life here in which you fail of every end you seek, yet which disciplines you for a better life, is assuredly not a failure."

If we are tempted to think overmuch of ourselves, it will be well for us to sit down before God and call His attention to the points which we think He will admire in us. It is one thing to feel that we are as good as our neighbor. It is another thing to see that our characters will stand the test of God's examining.—Henry Clay Trumbull.

Is Isolation a Burden to You?



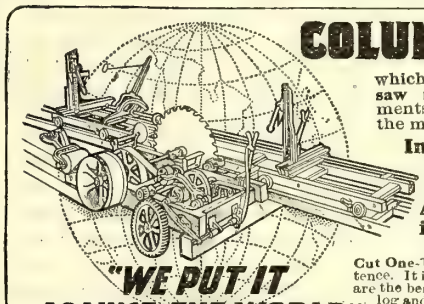
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The above also applies to Tributes of Respect.

Ghormley.—Colin DeWitt Ghormley, the only child of Mr. and Mrs. C. C. Ghormley, was born June 29th, 1908, and died June 25th, 1909, being eleven months and twenty-six days old.

Mrs. Ghormley was visiting her mother, Mrs. J. H. Hopkins, of Murphy, at the time of the child's death.

We know it was hard for the parents to give up their only child, but we must bow in submission to Him who doeth all things well. Let us say as did Job: "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."

THOS. J. FOLGER.

Anderson.—Mansfield C. Anderson, in the 58th year of his age, died suddenly at his home in Andrews Tuesday morning, May 25th, 1909. Paralysis was the cause of his death.

He was working on the new store building for W. B. Fisher the day before, when he was suddenly stricken at 4:30 p. m. He was assisted home and Drs. Webb and Tidwell were summoned, but it soon proved that he was beyond the help of medical skill.

His remains were laid to rest in the Andrews cemetery May 26th, at 10 o'clock, in the presence of a large concourse of people. Revs. C. S. Kirkpatrick and W. E. Abernethy conducted appropriate religious exercises after which the Junior Order took charge and interred the remains with their burial ceremony.

He was a good man. He had been a member of the M. E. Church, South, for a great many years.

Ledbetter.—Brother James Ledbetter, who was a member of Mt. Grove church, on the Table Rock circuit, became unwell about the first of May, but relatives and friends did not think he was dangerous. Later he developed an attact of typhoid fever, from which he recovered in a few weeks, and was at church as usual the first Sunday in June.

After this he took a relapse, and grew worse so rapidly that he died in a few days. He was buried at Mt. Grove by the writer on the 1st day of July.

Brother Ledbetter was converted and joined the church when about 14 years old. He was a good boy and grew up to be a good man; one trusted in every way by all people. He loved the Lord, the church, and all God's people.

We laid him to rest confident that all was well with him and that his will be a triumphant and glorious resurrection. His loved ones have the care, sympathy and prayers of the people.

ALBERT SHERRILL.

Whitticher.—William Noah Whitticher, son of William and Ruth Whitticher, was born September 17, 1838, and died July 28th, 1909, aged 70 years, ten months and eleven days.

He married Miss Samatha Stroup December 22, 1866. To them were born two children, one son and one daughter. The son and widow still survive.

He enlisted in Co. H., Twenty-fifth North Carolina Regiment, in April, 1861. He was a faithful and gallant soldier till he was captured at the battle of Five Forks, April 1, 1865. He was held a prisoner at Halt's Island, New York harbor, till about July 1, 1865. He joined the M. E. Church, South, at Tweed's chapel, on this, Fairview circuit, then Lone Creek circuit, February 22, 1891, during the pastorate of Rev. W. M. Boring, and lived a faithful member till death.

He died victorious over death. He expressed his entire preparation and readiness to die. Not only was he a gallant soldier in Co. H, 25th N. C. Regiment, but he was a gallant soldier in the Lord's army till death captured him July, 28th, 1909.

The funeral service was conducted by this writer at Tweed's chapel, then his remains were deposited in the cemetery at Tweed's chapel. We extend our sympathy to the bereaved family.

JOSEPH FRY.

Weeden.—Sarah Elizabeth Weeden was born in High Point, N. C., August 26th, 1859, and died in Richmond, Va., May 26th 1909.

She was a daughter of Henry W. and Rachel Kendall Weeden. Her mother died April 13th, 1880, but her aged father is still living to mourn the death of his dutiful and affectionate daughter.

She was happily married to Mr. Thomas F. Wrenn, August 10th, 1898. She was perfectly devoted to her husband and a neice, Miss Florence Weeden, whom she raised from childhood, and the greatest reluctance she had to dying was the thought of being separated from them, even for a little while. She had been almost an invalid for the past twelve years and suffered intensely at times, but bore her suffering with patience and Christian fortitude. She expressed a great desire to live, not for her own sake, but for the sake of those whom she loved, and made a herioc fight for her life. Everything that money and medical skill could do was done to bring her back to health, but to no avail; for the time of her departure had come, she expressed herself as being entirely submissive to the will of her heavenly Father, and as she went down into the valley of the shadow of death she was calm and peaceful and when the end came without a struggle she sweetly fell on sleep and went to meet her Savior, whom she had learned to love and trust when but a little child. She professed faith in Christ and joined the M. E. Church, South, when only about 10 years old and remained a consistent member until translated from the church on earth to the Church above.

She leaves behind her aged father, husband, three brothers and a large number of other relatives and friends to mourn their loss. Her remains were taken to High Point, where most of her earthly life had been spent, for burial. The funeral services were conducted from the residence of her brother-in-law, Mr. M. J. Wrenn, by the writer, assisted by Rev. J. Ed. Thompson, and all that was mortal was laid to rest in the beautiful city cemetery to await the resurrection of the just.

May the Lord sustain and comfort the bereaved ones, and finally bring them to the haven of eternal rest, whither we trust she has gone.

H. H. JORDAN.

Williams.—Mrs. Nannie M. Williams was born June 2d, 1873, and died June 26th, 1909, being 38 years and 24 days.

At eleven years of age she was converted and joined the Methodist church, at Sharon, Lone Creek circuit, now Fairview circuit, and lived a consistent member thereof till her death.

On October 5th, 1887, she married Mr. Z. V. Williams. To them were born ten children, all of whom, with the husband survive. It has been my good fortune this year to be her pastor. Her home was the pastor's home. The man of God going to her home always found an open door and a most hearty welcome. She suffered much, but patiently, and when the end came she was ready to meet it and she met it gloriously. This writer being away the funeral service was conducted by Rev. C. C. Brothers amidst a large concoursee of relatives and friends, after which her body was interred in the cemetery at Sharon to await the resurrection. Our loss is heaven's gain. To know her was to love her. She was faithful unto death and we are confident that she is wearing the promised crown amidst the host of the redeemed. Her memory shall be a blessing, and her example an inspiration to her co-laberors who remain.

To her family we tender sincere sympathy, and commend them to Him who is the comforter of the bereaved and sorrowing, and, who in his own good time will wipe all tears away.

JOSEPH FRY.

Quarterly Meetings

ASHEVILLE DISTRICT
D. ATKINS, P. E., WEAVERVILLE, N. C.

Fourth Round

Biltmore and Mt. Pleasant, Biltmore, Aug. 21-22
Hendersonville, Edneyville, August 28–29
Hendersonville, August 29
Weaverville Circuit, Salem, September 4-5
Weaverville, September 5-6
Swannaowa, Tabernacle, September 11-12
Tryon and Saluda, Saluda, September 18-19
Riverside, September 25-26
Haywood Street, September 26
Burnsville, Shoal Creek, October 2-3
Bald Creek, Peterson's, October 9 10
Fairview, Sharon, October 16-17
Bethel, October 24
North Asheville, October 24
Hot Springs, Paint Rock, October 30-31
Central, November 7
Marshall, November 13-14

CHARLOTTE DISTRICT. Third Round
H. K. BOYER, P. E., CHARLOTTE, N, C.

Mount Zion, August 22-23
Tryon Street, August 29

Fourth Round

Dilworth, August 29
Unionville, Oak Grove, September 4-5
Chadwick, Chadwick, September 12
North Charlotte, September 12
Prospect, Prospect, September 18-19
Polkton, Gilboa, September 24
North Monroe and Icemorlee, Center, Sep. 25-26
Monroe, September 26-27
Calvary, October 3
Belmont Park, October 3
Ansonville, Concord, October 9-10
Derita, Trinity, October 16-17
Tryon Street, October 17
Waxhaw, Waxhaw, October 22
Weddington, Hebron, October 23-24
Matthews, Indian Trail, October 24-25
Morven, Bethel, October 29
Lilesville, Lilesville, October 30-31
Wadesboro, October 31
Pineville, November 6-7
Mount Zion, November 10
Trinity, November 14
Brevard Street, November 14

FRANKLIN DISTRICT.
R. M. TAYLOR, P. E., FRANKLIN, N. C.

Fourth Round

Glenville Circuit, Highlands, August 21-22
Franklin Circuit, Iotla, August 28.29
Dillsboro and Sylva, Sylva, September 4-5
Bryson City, Bryson City, September 11-12
Andrews Station, September 18-19
Murphy Circuit, Peach Tree, September 25.26
Murphy Station. October 2-3
Robbinsville, Robbinsville, October 9-10
Hiwassee, Ranger, October 16-17
Hayesville, October 23-24
Webster Circuit, Cullohee, October 30-31
Whittier Circuit, November 6-7

GREENSBORO DISTRICT.
W. R. WARE, P. E., GREENSBORO, N. C.

Fourth Round

Greensboro, West Market St., August 22
Greensboro, Walnut St., night, August 22
Liberty Circuit, Liberty, August 28-29
E. Greensboro Circuit, Mt. Pleasant, Sept. 4-5
Carraway Memorial, night, September 5-6
Pleasant Garden Ct., Pleasant Garden, Sep. 11-12
Greensboro, Spring Garden St., night, Sep. 12-13
W. Greensboro Circuit, Jamestown, Sept. 18-19
High Point, Washington Street, night, Sep. 19-20
Randolph Circuit, Fair View, Sept. 25-26
High Point, South Main Street, night, Sept. 26-27
Coleridge Circuit, Rehoboth, October 2-3
Ramseur & Franklinville, Franklinville, Oct. 3-4
Uwharrie Circuit, Oak Grove, October 9-10
Denton Circuit, Canaan, October 10-11
Asheboro Station, October 16-17
Wentworth Circuit, Bethlehem, October 23 24
Reidsville, October 24-25
Ruffin Circuit, Lowes, October 30-31
Asheboro Circuit, Old Union, November 6-7
Randleman and Naomi, November 7-8
Greensboro, Centenary, November 14-15

MORGANTON DISTRICT.
R. M. HOYLE, P. E.

Fourth Round

North Catawba, Carsons. August 21-22
McDowell, Nebo, August 28-29
Cliffside, Oak Grove, September 4-5
Henrietta and Caroleen, Caroleen, night, Sep. 4-5
Forest City, Salem, September 11-12
Broad River, Tanners, September 18-19
Green River, Lebanon, September 22-23
Rutherfordton, Gilkey, September 25-26
Thermal City, Centennial, October 2-3
Spruce Pine, Linville Falls, October 9-10
Elk Park, Elk Park, October 12
Bakersville, Bakersville, October 14
Marion, night, October 15-17
Old Fort, Bethlehem, 16-17
Connelly Springs, Mt. Harmony, October 22-23
Rutherford College, October 23-24
Hartland, October 30-31
Table Rock, November 6-7
Morganton Station, night, November 12-14
Morganton Circuit, November 13-14

SALISBURY DISTRICT.
J. C. ROWE, P. E., SALISBURY, N. C.

Fourth Round

Gold Hill Circuit, Liberty, August 28-29
Woodleaf Circuit, South River, September 4-5
Albemarle Circuit, Bethesda, September 11-12
Albemarle Station, September 12-13
West Albemarle, Century, September 12-13
Salisbury Circuit, Tabor, September 16-17
Holmes Memorial, September 18-19
South Main, September 18-19
China Grove Circuit, Chiaa Grove, September
Kannapolis, Kannapolis, September 25-26
Mt. Pleasant, Cold Springs, October 2-3
West Concord, Harmony, 4 p. m. October 3
Epworth, October 3-4
Cottonville Circuit, Zion, October 9-10
Jackson Hill Circuit, Lanes, October 15
New London, New London, October 16-17
Salem, October 23
Norwood, Randalls, October 24-25
Bethel, October 29
Concord Circuit. Rocky Ridge, October 30-31
Central, October 31
Forest Hill, October 31
Big Lick, Love's, November 6-7
Linwood Circuit, Linwood, November 12-13
Lexington, November 14-15

SHELBY DISTRICT.
C. F. SHERRILL, P. E., SHELBY, N. C.

Fourth Round in Part

El Bethel, August 21-22
King's Mountain, August 21-22
Crouse, Lander's Chapel, August 28-29
Cherryville, August 29-30
Main Street, Gastonia, September 4-5
Ozark, Gastonia, September 4-5
Lincoln Circuit, Trinity, September 11-12
Lincolnton Station, September 11-12
Mt. Holly, River Bend, September 19-20
Crouse, Lander's, September 20-21
South Fork Circuit, Camp Meeting at Wesley Chapel, Sept. 24-28
Bessemer City, October 2-3
Franklin Avenue October 2-3
Belwood, Kadesh, October 9-10
Lowell October 16-17
McAdenville, October 16-17
Lowesville, Salem, October 23-24
Stanly, October 24-25
Polkville, Clover Hill, October 30-31

STATESVILLE DISTRICT. Third Round
JNO. N. HUGGINS, P. E., STATESVILLE

Catawba, Ball's Creek, August 21-22

Fourth Round in Part

Troutman, Vanderburg, August 28-29
Mooresville Circuit, McKendree, September 4-5
Statesville, Connelly, September 11-12
Broad St., September 12
Race St., September 12
Clarksbury, September 18-19
Iredell, Olin, September 25-26
Stoney Point, October 2-3
Alexander, Rocky Springs, October 9-10
Maiden, October 16-17
Newton, October 17-18
Caldwell, Grace, October 23-24
Granite Falls, October 24-25

WAYNESVILLE DISTRICT
REV. W. H. WILLIS, P. E., WAYNESVILLE

Fourth Round

Waynesville, August 21-22
Clyde, Tuscola, August 28-29
Canton, September 4-5
Mills River, Horse Shoe, September 11-12
Liecester, Big Sandy, September 18-19
Bethel, Harmony Grove, September 25-26
West Asheville, October 2 3
Haywood, Crabtree, October 9-10
Johnathan, Shady Grove, October 10-11
Sulphur Springs, Snow Hill, October 16-17
Spring Creek, Baldings, October 23-24
Brevard Circuit, Connestoe, October 30-31
Brevard Station, Novomber 6-7
North Haywood, Fines Creek, November 13-14

WINSTON DISTRICT
Rev T. F. Marr, P. E., Winston-Salem, N. C.

Fourth Round

Walnut Cove, Bethesda, August 21-22
Centenary, August 29
Southside, August 29
Spray, September 4-5
Leaksville, September 5-6
Stoneville, Zion, September 10-11
Madison, September 12-13
Forsyth, Tabor, September 18-19
Grace, September 19-20
Farmington, Smith Grove, September 25-26
Advance, Advance, September 26-27
North Thomasville, Zion, October 2-3
Thomasville, October 3-4
Summerfield, Pisgah, October 9-10
Stokesdale, October 10-11
Davie, Liberty, October 16-17
Mocksville, October 17-18
Cooleemee, October 17
Lewisville, Doubs, October 23-24
Burkhead, October 24-25
Davidson, Midway, October 30-31
Kernersville, Shady Grove, November 6-7
Walkertown, November 13-14

Orders by mail for Job Printing receive prompt attention at this office.

Patronize our Advertisers.

The Epworth League

CONDUCTED BY

Rev. R. E. Atkinson, West Asheville, N. C.

During the hot season make your programs, if possible, more interesting and brief. Have lawn socials frequently—get acquainted, and cultivate the ungodly and strangers.

Dear Leaguers, we are going forward more rapidly than we are aware. Waynesville district has had a splendid League conference, Asheville district Sunday school and Epworth League conference convenes at Weaverville, August 17-18, and Greensboro district League conference convenes at South Main street church, High Point, August 30-31.

Rev. E. M. Avett, pastor of Jackson Hill circuit, writes. "We have one Epworth League—the best in our district—we think."

We extend to Brother Avett our congratulations. Long may he wave and never waver.

Rev. J. Frank Armstrong writes: "Shall we have an Epworth League conference? . . . . . For one I am anxious to see our young people's work given consideration."

We are very happy to know that there are other pastors who are truly grieved at the lack of attention and consideration given the young people's work. In other words, the Epworth League work. We hope the brethren of the Shelby district will perform the resolution adopted at the district conference, of which Brother Armstrong speaks, and have a delightful League conference. Just as soon as place and date is fixed please send us a line. If possible, we should like to be present. Please do not forget us.

The West Asheville Junior and Senior Leagues led a splendid procession of surprisers into the parsonage on the evening of the 11th inst. They not only vigorously "pounded" the door, but the inmates as well. Notwithstanding the rigorous and vigorous spirit in which the "pounding" was administered, at this writing, every member of the family is well and happy.

Epworth League Training Stations.

One of the greatest needs today is trained leaders in the church. If we can have in every community one or two consecrated League leaders—those who know how and what to do—both Junior and Senior—Leagues can be organized and maintained and the church eventually supplied with ample material for any office or duty. To have a successful League, one that will appeal to the youthful and young of every community (a successful anything) there must be those who go before and plan, and suggest and encourage—capable and courageous leaders, those who dare to do though they stand alone, without even the support of the pastor.

There are so many classes in the country and towns that have no competent and enthusiastic leaders.

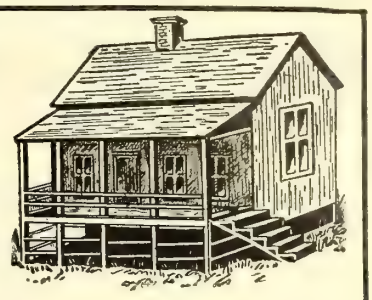
There are pastors in the conference who do not encourage the League work in the least. Instead they (some consciously and some unconsciously) discourage, distract and paralyze them by the attitude they hold and the relation they sustain to them. These conditions must be overcome. We must have proficient and purposeful leaders, regardless of the freezing atmosphere which is occasionally encountered, and the comatose state of the church in some localities. Where are we to get them? From what source are they to come? We must make them. They are made as well as born. There is splendid material for leadrship in every community that only needs to be adjusted and polished. By what process can these timid ones be developed into tactful leaders—to the manner born? We must seek the remedy. Perhaps Epworth League training stations would be the solution. This method should be portable—changing from church and charge to church and charge as the needs and conditions require. Where should these stations be established and how supported? They should be distributed over the conference. There should be three or four in the conference—one for every two or three districts. It would be an easy matter to sustain such a cause. Let every Senior League pay into the conference treasury 20c. per member and every Junior League 10c. per member annually. This would amount to almost $500. How should this expense fund be appropriated? Let charges or churches be designated by the conference League cabinet in different parts of the conference. For example, Leaksville, Charlotte, Shelby, Mt. Airy, Asheville, etc. Select a charge in these towns that has good Leagues and a League pastor. Encourage the going of any who desire to be informed in League work and to become a wise and resourceful leader to these special charges where they can be trained for one month by pastor and competent League leaders in practical and actual League work. Five hundred dollars would pay the transportation of ten person to the designated charges and their board for one month. No doubt the Leagues of the conference would raise $1,000 annually instead of $500 when they saw that the investment was a profitable one. One thousand dollars would be sufficient to train 20 for a month and send them home again to take up the greatest work of the church for life. If this work should continue from year to year, in five years there would be 100 standard bearers distributed throughout the conference. Is this impracticable and impossible? We think not. Young people who have employment can afford to take a month's vacation, and be instructed when their expenses are paid. Of course these stations should be inviting fields. The above should be termed the intermediate work. This work should, and would, be followed and strengthened by League Institutes and conferences.

There is one other thing in regard to this plan which is worthy of consideration, viz: The consecrated young people who would be instructed and cultivated at these stations would be of untold value to any pastor or people. They would give as well as receive. Doubtless it would be a splendid investment for any church. Consider the above plan and suggestions and write us what you think.

We shall submit one other plan at least, later.

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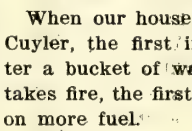
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Now, the best bucket of water for a roused temper is resolute silence. If, whenever an irritating act were done, or an injury struck us, we should firmly seal our lips for even ten minutes, we would save ourselves many a quarrel, many a heartburn, many a mortification, many a disgrace to our religious profession. Speech is often explosive and shattering. Silence is cooling. It cools off and cools other people. One of the calmest men I ever knew told me that he used to be violently passionate, but he broke his temper by resolutely bridling his tongue until his anger died away.—Exchange.

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—Ecclesiastes 10, 10

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North Carolina Christian Advocate

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GRAND RALLY FOR CHILDREN'S HOME

Next Sunday being the fifth Sunday in the Month and the last before the opening of our Children's Home, we take it for granted that every reader of the Advocate is preparing to join the hosts in swelling the offering for the Home. We should be very much disappointed if the Sunday's offering does not foot up a sum that will make us all happy in the thought of having a place in the Methodist Church, and especially a place in the Western North Carolina Conference. Let every Sunday School and every individual be ready for the offering and make it a veritable red-letter day in North Carolina Methodism.

THE GOSPEL THAT SAVES.

A feature of the life of our Lord which impresses every devout reader of the Word of God is the evident zeal which he felt for the accomplishment of the specific work for which He came. Referring to this He said: "How am I straitened till it be accomplished." To do the will of the Father in the great work of human redemption was the passion of His life. In all of his experience He never got out of sight of this one great thought. "I must work the works of Him that sent me while it is day." "My meat is to do the will of Him that sent me." These and other expressions which fell from His lips, incidentally show what was the dominant thought of his life.

The servant should be as his master; the disciple, as his Lord. Every true minister of Christ is impelled by a mighty conviction that the time is only too short for the accomplishment of the task which has been committed to him. To be sure he has no time to spend in mere ease and self-indulgence. No more can he afford to waste his God-given opportunities in the exploitation of vain philosophies or in the discussion of platitudes, much less in the sowing broad cast among the people the seeds of scepticism and doubt. What shall the harvest be in the case of a man whose heart God has touched and in whose soul there has come the agonizing cry, "Wo is me if I preach not the Gospel of Christ," if he so far forgets his mission as to turn from it and become the apostle of doubt instead of the unhesitating prophet of a message from heaven? Surely there is not a greater crime under heaven than that which the Ambassador of Christ committs by a failure to be true to his calling.

The editor of the New York Christian Advocate quotes a layman of Pittsburg, a member of the Luthern Church, as saying with great propriety in reference to those who are the victims of such misguided teachers as we have described:

"Let every one thus tried be diligent to pray the Father that His Spirit may take of the things of Christ and show them unto him, believing that when this is done in true faith, all vain criticism of Moses and the prophets, and of Christ and his Apostles, will disappear." Commenting on this the Lutheran utters some very suggestive words:

"The men who are saving souls today are not they who tell men that the Bible is full of myth and allegory and incorrect statements; but they who have searched the Scriptures to learn what the Spirit of God has to say to men about their estate both here and hereafter. They are the men who have less to say about science, evolution, sociology and the absurdity of creeds, and more about man's sinful estate in the sight of God, his need of repentance, his need of grace, and justification, and his hope of salvation in the blood of Christ that was shed on calvary."

Commenting still further the editor of the Advocate says:

"The chief difficulty with the church today is that too many of its leaders and teachers know a great deal about everything else except the one thing needful—how may I be at peace with God? They can furnish you with an array of learning on almost any subject that touches the circumference of God's truth, but do not grasp the meaning of Paul's words: "The natural man perceiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned." They can preach many nice and new things about this life and this world; but have no uplifting message about the other world and eternal life. And yet these are the themes around which the Word of God revolves. They dissect the scriptures; the fathers searched them. They seem more concerned to tell people what there is in the Bible that should be doubted; the fathers were intent to teach what they must believe if they would be saved. They weigh the Scriptures in the balance of man's thinking; the fathers weighed them in the balances of God's thinking. Their range of knowledge about things in general is wider; but the knowledge of the fathers went deeper and touched the marrow of the Gospel so that it became the power of God unto salvation.

The truth is, there is an amount of loose thinking and teaching about the Bible today that is appalling.

There is only one remedy against the doubt and uncertainty that is common, and that is the prayer that the Gospel may become a living power within our souls. When we once grasp the truth, there is no power on earth or in hell that can take it from us. We prove the truth of God's Word as we prove that water quenches thirst or food satisfies hunger. We do not annalyze it; but we drink it and feed on it until it becomes a veritable manna from heaven, or a well of water within its bubbling up into everlasting life.

When the Bible becomes that to our souls, no power under the heavens will ever destroy it for us."

NOTES AND PERSONALS.

—Rev. H. C. Spinkle, of Albemarle, is assisting in a meeting at Zoar this week.

—Rev. H. C. Spinkle, of Albemarle, assisted Rev. M. D. Hix in a meeting at Mount pleasant last week.

—Rev. P. W. Tucker, assisted Rev. J. T.Stover in a meeting at Pine Grove, on the Albemarle circuit, last week.

—The annual camp meeting at Bethlehem on the Pleasant Garden Circuit began last Saturday. The meeting continues this week, Rev J. E. Woosley of Ramseur assisting the pastor.

—Rev. B. F. Fincher, of the Randolph circuit, is in the midst of the revival campaign. Last week he was at Fairview. This week he is at Pleasant Hill.

—Major and Mrs. B. F. Dixon spent several days in Bessemer City this week as the guests of Mr. and Mrs. S. J. Durham and returned to Gastonia Wednesday afternoon where they are the guests of Mr. and Mrs. W. L. Balthis.—Gastonia Gazette.

—Rev. R. A. Taylor, of Pleasant Garden Circuit, has done good work during his pastorate. Last week he finished paying for their new parsonage and now has the pleasure of living in one of the most comfortable preacher's homes and knowing that it is paid for.

—Invitations have been issued to the marriage of Rev. J. W. Bradley, of the North Carolina Conference to Miss Bettie Cutchin Lentz of Raeford, N. C. The marriage will take place in the Methodist Church at Raeford, on Wednesday afternoon, September 1st, 1909. We offer sincere congratulations in advance.

—The protracted meeting at Friendship, on the West Greensboro Circuit, began last Sunday. Besides the morning and night service on Sunday, Mr. G. H. Miles and Sam Brown, of Greensboro, conducted a layman's Rally Day service at 2:30 p. m. Rev. N. R. Richardson, of Spring Garden Street Church is assisting the pastor, Rev J. A. Bowles.

—A correspondent of the Winston Sentinel says: Rev. J. S. Hiatt pastor of Forsyth Circuit M. E. Church, South, has just closed a very succesful meeting at Bethel Church, 5 miles west of the city. As a result of one weeks' preaching there were 14 professions and 12 accessions to the church. Mr. Hiatt is a forceable speaker, a consecrated young man and a successful revivalist.

—The laymen of the West Market Street congregation held their Annual Banquet in the Chapel of Greensboro Female College on Thursday evening of last week. Nearly 200 men were reported present and all voted the occasion one of great pleasure and profit. Rev. E. K. McLarty, pastor of the church, acted as toast master and a number of members made talks on appropriate subjects. The meeting came to a close at 11 p. m.

—We acknowledge the receipt of an invitation to attend the Silver Anniversary of Rev and Mrs. D. H. Tuttle of Rocky Mount, N. C. on Friday evening, August twenty-seventh, 1909. Blessings on this servant of God and his faithful hand-maiden, who for twenty-five years, have walked hand in hand doing the Lord's work with great zeal. May they live to celebrate their Golden Anniversary, and may there be light in the evening time.

—The Davidson correspondent of the Charlotte Observer, August 16th, says: "The Methodist meeting is being continued this week, the preaching, however, being limited to a night services as against two services last week. At the children's meeting in the afternoon yesterday there were some eight or ten professions. Last night Mr Courtney preached an excellent sermon to a crowded church. There were no services in the Presbyterian church.

—We are not surprised to hear of Capt. and Mrs G. T. Roth, of Elkin, providing for the erection of an industrial building for the Jackson Training School at Concord. For a number of years, in the most unostentatious way, they have been among the most liberal contributors to every good cause in their own community. During the present year they have contributed $100 to help support an evangelist for the Mt. Airy District, besides helping the church most liberally in every way. The Lord is fullfilling in them his promise of blessing upon the liberal soul and making them a blessing in their day and generation.

Our Children's Home Dep't

Edited by Superintendent H. A. Hayes

"For the sake of my child I must hasten to save
All the children on earth from the jail and the grave.
For so, and so only, I lighten the share
Of the pain of the world that my darling must bear—
Even so, and so only!

"Thou art one with the rest; I must love thee in them.
Thou wilt sin with the rest, and thy mother must stem
The world's sin. Thou wilt weep, and thy mother must dry
The tears of the world, lest her darling should cry
I will do it!—God helping!"

WE NEED THE CHILDREN.

Much has been said about the children who need the help of the church. This thought has been given emphasis by showing that there are in our midst many children whose young lives are being stunted for lack of ordinary necessities, many who are the victims of vicious and destructive environments, many who can not be reached and saved except through just such an agency as the Children's Home. We are coming to recognize the fact these children are in desperate need of the ministrations of the church. But perhaps we have not considered the other fact that the church needs these children no less than the children need the church.

The sublimest fact in a woman's life is motherhood. It involves pain and sacrifice, but as no other experience can, it develops tenderness and love and the other noblest attributes of womanhood. And with man, the finest manly qualities are developed by the experience and responsibilities of fatherhood. Indeed the nearest approach we can make to a right understanding of the intimate relation between ourselves and our Heavenly Father is when our hearts ache or rejoice under the influence of love for our children.

The church needs the children, destitute and helplesss children, dependent upon us for shelter, food, and clothing and training; and as we provide and care for these little ones, their baby fingers grip our heart strings, and as we learn to love them we come to know more of God's love for us.

FIFTH SUNDAY COLLECTIONS AND REPORTS.

We are depending on the Sunday Schools to make a magnificent showing from their collections for the Home next Sunday, the fifth Sunday in August. We want every superintendent in sending in the report of his collection to include a statement of the enrollment of the Sunday School. Make the showing, brethern. Let us see how you measure up to the standard of not less than five cents average for every member of your school.

APPLICATIONS FOR ADMISSION.

The regular application blanks for those who seek admission to the Home are now ready. We have mailed blanks to those who are on our list. These blanks will be mailed upon request.

SHIPMENTS TO THE HOME.

Send all freight or express articles to The Children's Home, Winston-Salem, N. C.

ONE CHILD.

It will cost two dollars a month to clothe one child. It will cost five dollars a month to feed one child. It will cost one hundred dollars a year to feed, cloth, and educate one child in the Home. These figures are given in reply to inquiries coming from those who wish to adopt and support children in the home.

Report of J. P. Rogers, Agent, for Week Ending August 21, 1909.

Cash	
Miss Fannie Norris, Candler	$ 0.50
Fred Ford, Hickory	1.00
Mrs. D. F. Gudger, Candler	2.00
W. H. Pearson, Candler	1.00
Mrs. Susan Luther, Candler	2.00
Miss Bessie Smith, Asheville	5.00
Miss S. K. Ford Asheville	2.00
C. R. Howell, Asheville	5.00
Capt. W. T. Weaver, Asheville	50.00
H. M. Wier, Ashville	1.00
Miss Cynthia Doughty, Asheville	1.00
Miss Kate Doughty, Asheville	5.00
Miss Ella Bickerstaff, Asheville	1.00
Hugh Parks, Sr., Franklinville	10.00
Total	$86.50
Paid on former subscriptions:—	
W. P. Young, Charlotte	$ 5.00
L. Q. Baker, Mocksville	5.00
W. T. Hoyle, Newton	5.00
H. J. Carpenter, Charlotte	5.00
W. C. Robbins, Randleman	2.00
Mrs. M. E. Foster, Asheville	1.00
Total	$ 23.00
Subscribed:—	
Dr. E. W. Gibbs, Candler	$ 5.00
Misses Lily and Rose Henry, Candler	10.00
J. W. Rice, Candler	5.00
A. B. Warren, Candler	5.00
Miss Pearl Weaver, Weaverville	10.00
H. G. Justice, Candler	5.00
Rev. J. W. Campbell, Candler	5.00
Miss Fannie Norris, Candler	.50
Fred Ford, Hickory	1.00
Mrs. D. F. Gudger, Candler	2.00
W. H. Pearson, Candler	1.00
Mrs. Susan Luther, Candler	2.00
C. D. Mallonee, Candler	5.00
G. W. Lindsay, Candler	5.00
Max D. Miller, Candler	5.00
R. J. Gaston Candler,	25.00
Jas. D. Rice, Candler	5.00
Hugh C. Johnston, Asheville	50.00
C. R. Howell, Asheville	5.00
Miss E. K. Ford, Asheville	2.00
Miss Bessie Smith, Asheville	25.00
J. B. Robertson, Aasheville	25.00
S. T. Logan, Asheville	10.00
Miss Estelle Webb, Asheville	10.00
C. H. Miller, Asheville	5.00
C. P. Miller, Asheville	5.00
A. G. Barnett, Asheville	10.00
J. M. English, Asheville	10.00
J. W. Rutherford, Candler	75.00
C. R. Perry, Asheville	10.00
L. F. Rhinehardt, Asheville	10.00
Mrs. B. F. Suber, Asheville	5.00
I. Allison, Asheville	50.00
W. C. Francis, Asheville	5.00
Mrs. W. V. Lowe	10.00
Mrs. Nolan Knight, Asheville	20.00
H. M. Wier, Asheville	12.00
Capt. W. T. Weaver, Asheville	50.00
Mrs. N. W. Fain, Asheville	10.00
Mrs. M. E. Child, Asheville	10.00
Miss Cynthia Doughty, Asheville	1.00
Misss Kate Doughty, Asheville	5.00
Miss Ella Bickerstaff, Asheville	1.00
J. W. McElrath, Asheville	10.00
Mr. and Mrs. J. Marvin Weaver, Asheville	50.00
K. D. Baird, Asheville	10.00
Rev. J. D. Arnold, Asheville	10.00
W. C. Bryson, Asheville	50.00
Mrs. H. C. Britt, Asheville	5.00
Mrs. A. C. Williams, Asheville	5.00
J. E. Divelbiss, Asheville	50.00
Hugh Parks, Sr., Franklinville	10.00
Total	$ 707.50

TREASURER'S REPORT.

Fifth Sunday in May.

Previously acknowledged	$ 496.30
Nebo	.65
Pleasant Garden	1.00
Lenoir	14.65
Canton	7.78
Mt. Zion, Cottonville Ct.	.56
Mt. Holly	1.53
Asheville, Haywood St.	8.00
Winston	5.00
Statesville Ct.	1.30
Snow Hill, Lowesville Ct.	3.85
Kernersville	1.87
Ebenezer, Lexington Ct.	1.50
Wesley's Chapel	1.50
Wadesboro	3.50
Clyde	3.85
Newton	10.00
Elk Park	1.00
Mt. Zion, Haywood Ct.	5.50
Riverview, Riverside Ct.	2.00
Mt. Hebron, Forest City Ct.	1.00
Randleman, St. Paul's	12.00
Balm Grove	2.50
Morven	4.85
Asbury, Sulphur Springs Ct.	4.85
Harmony Grove, Bethel Ct.	5.00
Total	$ 601.54

G. F. IVEY, Treasurer,
Hickory, N. C.

A SUGGESTIVE LETTER.

Mr. H. A. Hayes,
Winston-Salem, N. C.
Dear sir:—

Yours 16th to hand. I beg to assure that you will find the Thomasville Sunday School rallying to your assistance. All of next Sunday's offering will be sent to you and I shall make an especial appeal to the School at large. I am contemplating supporting one or two orphans and would like to know what you figure the cost of one is per year. I think the average at the orphanage here is about $75.00. If you haven't already done so would you allow me to suggest that you get as many schools as possible to pledge to support one or more per year. Very truly,

C. F. LAMBETH.,

THE "NEW THEOLOGY."

The term "new theology" suggests the idea of an old theology, and this thought at once suggests the question, Can there be such a thing as either? If Christian theology is the science of God and divine things, if it is a "Deo, de Deo, in Deum," as Pope declares, then the thought of a "new theology" must seem absurd to the average student.

If I believe in modern prophets, I must believe in modern prophecy. If I believe in modern emergencies, I must believe in modern men. It is not wise, therefore, to reject any theology, new or old; hence the duty of all professed students and teachers of divine things—to study with care all light which may reflect a deeper knowledge of and produce a more satisfactory experience in the things of God.

Granting (for comparaitve purposes) that there is a new theology, its effects upon the individual depends entirely upon the manner in which it is received. To illustrate in an humble way: Has it been wise for the Ottoman empire to reject modern ineventions whereby manual labor is facilitated, simply because they were not used by their forefathers? Shall we laud the Jewish people because they rejected the "New Dispensation" and held to antiquated ceremonials? Have they been helped or hindered by their adherence to Judaism and Levitical ecclesiasticism? Shall I reject and repudiate any light or theology to which is ascribed moral and intellectual credence and responsibility simply because I was taught a theology in former years? Certainly such an act on my part in this twentieth century would appear equally as unwise as the Turk or Jew referred to.

At this point we are confronted with the question, How are we to receive and regard this so-called new thought? Can I adopt the new in place of the old? Shall I lay aside the teachings of the past and trust to the newer thought? Certainly not without a careful consideration of both. 1. What has the old done? 2. What effect had it upon the past generations? 3. Has it established in the world a faith and practice leading to the ennobling of the race? 4. Has it been a factor in speeding the wheels of civilization—of enriching the world with better conditions? 5. Has it restored in man the lost image of holiness and perfection and brought him nearer the "similitude of God?" 6. Is the world better by having adopted and practiced the so-called old theology? 7. Was it of divine or human origin? 8. Has God in any way owned and stamped it as pertaining to him? 9. Has it been sufficient in the past? 10. Has the blaze of this twentieth century revealed to us any reasons for believing that it would prove insufficient in the future? If it has been sufficient in the past, met every requirement of law and grace, if it has kept pace with the onward march of the ages and met the growing demands of the immortal amid universal progress, then to abandon it now for something yet to be proved, would, to say the least be indiscreet.

Now let us in all fairness to both, apply the above ten questions to the so-called new theology and see if the answers honestly and candidly given will be the same. But one says, "What shall we do with the new—where does it belong in the realm of theology? The discovery of a new planet does not destroy the fact of the existence and force of other planets previously discovered, why should the discovery of a new truth destroy or weaken the force of existing truths that have stood the test for centuries? The discovery of planets during the past century has only added fact to universal astronomy. Why should not the discovery of new truths, relative to the divine plan, add to the fact of universal theology? The discovery of a new planet makes no marked change in the planetary system except to enlarge and strengthen the system. Why should the discovery of new truths change fundamental truths? Truth can neither diminish nor annihilate truth. If these new discoveries are truths they must add to and magnify every other truth. Any new thought that does not have that effect can not be truth. Truth proves itself in the development of immortal character. If belief in the divinity of Jesus Christ, and a conformity of the life to that belief produces character, which when continued to its highest possible attainment in man, resembles the divine character, then no further proof of its truth or of its divine origin is necessary—it is self-established.

With these facts before us, our duty relative to the so-called "new theology" is plain. We are to receive, study and apply it to the strengthening of the old or fundamental truths long since established by the great Teacher and Author of all truth. We may use it as stepping stones to clearer knowledge of the great facts of God. These newly discovered shore-lights may save us from many a reef of uncertainty, and assist us in the broadening of our faith in the eternal, unchanging truths of God.—"Observer", in Methodist Recorder.

ALIVE AND GROWING.

One who is not growing is not living. Life is growth. there can be no life without growth. Therefore when growth stops, death sets in. "Is so-and-so still alive?" one man asked of another. "Well, he's still walking around," was the dubious answer. A man can keep on growing long after his body has begun to go back on him; and if he does so, his life, through growth, will always keep the upper hand of death. It may be well for us to ask ourselves, from time to time, whether we are really alive, or just walking around.—Sunday School Times.

Correspondence

OUR GEORGIA LETTER.

By Rev. George G. Smith.

This is a day of fraternities. They are of all kinds. Some good, some bad, some to secure mutual aid, some for purely convivial purposes. The Christian church is the oldest society of them all, if properly organized, it would meet all the demands that are good, that these societies proposed to accomplish. In God's order, the church while one is divided into a multitude of different parts, but each one if it meets its true end, is striving after a genuine brotherhood. Methodism began as a society, and the society feature, was the main feature in it, as it was distinguished from other Christian bodies. That the fellowship feature is not now prominent is a regrettable fact, and the lodge in many cases has taken the place in the affections of Methodists which the society used to hold.

The primitive church was organized into compact societies where the members loved each other, met with each other in feasts and helped each other in distress. "See how these Christians love one another',, was a general remark of the heathen world and it was this loving feature which made the young church so strong. The Lord and all his apostles stressed as absolutely this love between the disciples and warned against anything that had a tendency to diminish it. In Paul's epistles as well as in those of John, Peter and James, the duty of loving each other is never lost sight of. All Faith, all Hope, all knowledge, all benevolence, all devotion are subordinate to Love, In these days I know nothing which the church, as a church is so deficient in as direct, personal, brotherly love, and the best of all revivals, would be to have the brotherhood of Chirstians restored as it was in the early days. The one solution of all the serious social problems in this land, is found in the love of Christians for each other. The fearful war of near fifty years ago would have been impossible if the duty of loving had been recognized, and that its bitterness was so soon over, resulted from the fact that there was so much of real Christian love still left in the land.

Love as a sentiment generally diffused, and the love to the persons who make up the individual churches for each other are different things. Christions should love all men. Especially they should love all Christians, but the real power of love is felt when the individuals who compose each Christian society, have a personal love for each other. The aggregate of these loving societies makes the mighty hosts whose love is a power in the world. The man who does not love his own family, his own church, his own community, his own state, is little likely to do much for humanity at large. Charity or love begins at home and while it does not end there, it must begin there. This was God's plan. The apostles preached; men believed; they were organized into societies. They met together; they ate together; the sang together. If they were in prison, they were ministered to. If they were sick, they were visited. If they died, devout men carried them to their graves. Their widows were provided for, their children were sheltered, their homes were opened to each other, their purses gave freely to aid each other. The injunction of Paul to be merciful and kind and loving, is a part of every letter he wrote. But he recognizes the fact that it requires not a small amount of effort in order that this injunction should be obeyed. To love all it is necessary that we should be very forbearing and very forgiving. The church has all classes of people in its fold and many are very unloveable in some features of their character. They are not reprobates, they are not hypocrites, they are really sincere, and in many respects have excellent qualities, but they are angular, they are loveable and unloveable. Some are particularly irritable. It is impossible o get along with them, without vexing them, and the temptation to get vexed with them is very strong. Some are excessively silly. They have so little sense that they annoy us by their stupidity. Some are tricky. You really do believe in their piety, but you have to keep your eyes open when you buy a cow from them.

Some are so prejudiced and hard that they will not see things as we do and agree with us. Some are absurdly credulous and fanatical. They live on emotion, and consider no piety genuine where there is not a great deal of noise. Some are so fastidious and finical that they vex your righteous soul by the dread, lest something should be done that somebody would object to. Some are exceedingly narrow. They want things done now as they were done when they lived in a log cabin and worshipped in one, otherwise we are catering to the world. Some are so whimsical and prejudiced that they disgust us by their narrowness. I know two Methodist preachers, both great advocates of what they call the holiness movement, both loud professors of the grace, both withdrawing from any close fellowship with what they call a backslidden church. One is to Tongue man, the other a Free Methodist. One thinks the other conformed to the world because he wears a cravat, and the other thinks his brother will backslide because he is figting the Tongue movement. Despite all these various peculiaritties the true Christian must be loving. He must forbear. He must remember the best of men are but men.

Sometimes and often we will find that we have been really wronged. We have misjudged, misrepresented, and perhaps really injured. We cannot justify, we cannot excuse, but we can forgive. We can suffer wrong, we can blot out the offense, as we believe God has forgiven us. There has been, it may be, no repentace shown, no confession made, no reparation offered, but despite it all we can and do forgive.

Once when I was stationed in Virginia on my return from conference I was astounded to find the man I trusted as my truest friend on the board of stewards, was my bitterest foe. He would not come to church or Sunday school, nor keep his place on the board. I had not and he never said I had, done him the slightest wrong, but he had taken a notion that a change of pastors was best and because it was not granted he became set against me. God gave me grace to forgive him. I treated him as I had always done, but when I left the station he was still angry.

Years passed. I came back on a visit and found him a faithful worker in the church and my best friend. Forgive and forget. Old Brother Henry Clark had a favorite slave. Tom was guilty of a gross offense. Brother Clark tied Tom up and was deaf to his plea for mercy. He was just ready to use the whip when Tom said:

"Master, please just dis time."

"No, Tom, I am not going to spare you this time. You have gone too far."

"Well, Mass Henry, jist stop one minute before you begins. Last Sunday I drew the carriage to church. I was at de love feast. I heerd you say, 'You had been the wustest sinner, and yet God forgive you, and yet you can't forgive old Tom jist one time?"

"Cut him down, and let him go," said Brother Clark, and Tom escaped.

Macon, Ga.

RE-UNION OF THE FEW FAMILY.

At Few's chapel, in Greenville county, South Carolina, there was held on August 4th a reunion of the descendants of William Few, who more than a century ago came from Georgia to this county. A large number were present, most of whom belonged to the Few family. At 11 o'clock Rev. A. P. Few, of Carlisle, Arkansas, great-grandson of William Few, preached an appropriate sermon. After the morning exercises an elegant dinner was served on the grounds for everybody present.

Dr. Benjamin F. Few, of Greers, S. C., grandson of William Few, presidied at the afternoon meeting. The early history of the Fews in America was set forth with great clearness by Dr. L. D. Carman, of Washington, D. C., who married a descendant of the Fews and who has studied the family history with most remarkable industry and intelligence. Dr. Wm. P. Few, dean of Trinity college, Durham, N. C., great-grandson of the founder of the family made an able address. One of the best points in this address was his calling attention to the fact that the Fews have always been willing to serve and to suffer for great causes. James Few, the Regulator, was a martyr to human liberty; his brother William, was a disinterested and distinguished public servant; his brother, Ignatius, was a preacher, educator and builder of civilization and they and their sons have had part in all the great wars of the country. Dr. Columbus Few, of Hendersonville, N. C., and Ignatius Few Reese, of O'Neal, S. C., grandsons of the first South Carolina Fews, made interesting talks. At night Rev. B. A. Few, of Magnolia, Ark., preached a strong sermon to a large congregation.

In his address Dr. Carman pointed out that William Few, of Greenville county, was descended from the Fews who settled in Pennsylvania in 1681. He was grandson of William Few, who with his three sons went to Georgia in 1771, where they became prominent as soldiers in the revolutionary war and afterward in the pursuits of peace. He was a son of James Few, the Regulator, who was killed by the Tories in North Carolina just prior to the revolution, and whom Bancroft, the historian, calls the first martyr in the cause of American Independence. He was nephew of William Few, officer in the revolution, and member of the Continental Congress, signer of the Constitution of the United States, friend of George Washington, and first Senator from Georgia. He was first cousin of Dr. Ignatius A. Few, founder of Emory College, and a great man in Georgia Methodism. The Fews have been Methodists from the first appearance of Methodism in America. William Few and his sons built Few's chapel about one hundred years ago and the walls of the old church are still standing. The Fews of this early period were noted for their sturdy characted and good citizen, and their descendants are in the main still true to the best traditions of the family.

The day was a joyous one. Those of us who were not of the Few family rejoiced with them in their reunion. The reunion was held during the revival meeting at Few's chapel in which the preaching was done by Rev. A. P. Few and Rev. B. A. Few, members of the Little Rock Conference of the M. E. Church, South. These brethren are able preachers and lovable men. There were over twenty professions, and ten accessions, nine of them by profession.

Few's chapel now has—including the ten candidates for membership—one hundred and eleven members, about one-third of whom are of the Few family.

J. R. WALKER,
Pastor Few's Chapel.

"THE LAND OF THE SKY."

On the morning of July 26th, I left St. Louis over the B. & O. R. R. en route to Asheville, N. C., whither I had been invited to assist in a revival campaign. In a short time our train was speeding through the state of Illinois, whose beautiful fields of corn and whose fine orchards bore a trace of primitive eden. Singing of God's mighty power and providence, the psalmist says, "He causeth the grass to grow for the cattle;" and though the cattle here did not brouse upon a thousand hills they fed abundantly over many broad acres of rich prairie soil. Passing into Indiana we were surrounded by vast stretches of corn and wheat, and noticed numerous indications of stock raising and other agricultural industries. Changing cars at North Vernon, we took a branch road to Louisville, Kentucky, and reached that city about six in the afternoon. While in Louisville, I heard cheering reports of our Methodism and of our itinerants who are laboring there; with Dr. B. M. Messick as presiding elder and with the able men who fill the various pulpits, something's going on in this great border city.

After supper and a short rest, I resumed my journey. The next morning found us in Knoxville, Tenn., a prosperous city in the Cumberland mountains where our forces are easily in the lead. Traveling through East Tennessee we passed Morristown and other enterprising cities. These people furnish their quota of sheep, hogs, cattle and horses for the great markets of the country. About fifty miles from Asheville we entered the region of the French Broad River. Here the scenery is superb and sublime beyond description. From almost any point the artist can discover new revelations of nature's unrivaled loveliness, and the poet, "who in the love of nature, holds communion with her visible forms, "finds lofty inspiration for his measured song.

Reaching Asheville about one o'clock August 27th, I was assigned a place in the home of Rev. R. E. Atkinson. The meeting was a success, as it had been well advertised, and thorough preparation had been made for a genuine revival. The congregation will within a few months, have finished the new church. Brother Atkinson has labored faithfully and his fidelity is appreciated by his people.

Asheville is a city of some 30,000 inhabitants Situated on the west of the French Broad river plateau, between the Blue Ridge and the Great Smoky mountains, it affords a splendid panorama of circling hills and stately mountains and peaceful valleys, which charm the vision and excite the noblest sentiments of the soul. Twenty-five miles away Mt. Mitchell lifts his giant brow 6711

feet above the sea, the tallest peak east of the Rockies. The average altitude of Asheville is more than 2,300 feet. This is a popular resort for all sorts of conferences and conventions. Thousands of invalids visit this place hoping to find health; and multitudes are benefitted by the salubrious air and the pure freestone water.

Methodism has a strong hold in this city. Dr. Daniel Atkins, presiding elder, leads a force of earnest consecrated preachers. Dr. G. T. Rowe, pastor of Central church, and his people worship in a new and beautiful building. Rev. T. L. Lallance is pastor at Haywood street, G. G. Harley, at North Asheville, and R. E. Atkinson at West Asheville, where our meeting was held. Rev. W. H. Willis presides over the Waynesville district. This city, twenty-eight miles away, is the present home of Bishop James Atkins. The Bishop is popular among these North Carolinians. Preachers and laymen alike speak of him in terms of love and esteem.

The Methodists of this section are planning for the entertainment of the General Conference, and their plans will doubtless prove satisfactory to all concerned.

The North Carolina Christian Advocate, published at Greensboro, is in great favor. Rev. H. M. Blair, the popular and enterprising editor, is measuring up to all the demands of modern journalism.

Our meeting closed August the 4th, and I retraced my steps to St. Louis, reaching home Friday evening, August 6th.

A visit to any part of the South is to me always a delight and a benediction.

"I love her rocks and rills,
Her woods and templed hills:
My heart with rapture thrills"

at every mention of her fair women and brave men. And in all my native Southland there is no lovelier spot, or more serenely enchanting than Asheville, in the "Land of the Sky."

St. Louis, Mo.

HIS MOTHER'S PSALM.

The white-haired visitor entered the Sunday school late. Classes had assembled and the lesson was well under way. The superintendent's invitation to sit with the adult class was gently declined, and the old man asked and received permission to visit the primary department. Miss May's class sat in the "amen corner", and received the visitor cordially.

The lesson was the Twenty-third Psalm. A little boy was stumbling through a recital of the beautiful poem. Miss May prompted and encouraged the little man on the end, and he blushingly resumed his seat. The visitor gave the boy a sympathetic pat on the head.

"That's a nice beginning, my little man! Learn that Psalm so that you can repeat it from start to finish without stumbling, and you will have acquired a heritage of the Lord. It has been that to me. When I was a little boy, no larger than you, my son, my father took me to a neighbor's to spend a few days. Mother was ill, and my noise disturbed her. I stayed a week, and when I returned home, father led me into the sick room. Mother was lying white and still on her pillow. She feebly reached out her thin hand and clasped mine. Then, in almost a whisper, she repeated this beautiful Psalm. When she reached " and I shall dwell in the house of the Lord forever," the whisper died away, and her cold hand loosed its clasp. Mother had gone to sleep to wake up in the good Shepherd's fold.

"I never forgot that Psalm. But as I grew older, I strayed into paths of sin, although I had a tender, loving, Christian father, I became reckless dissipated and profane, I left my country home and found work in a great city. One evening I was hurrying with a crowd of my gay companions to a theater. A sudden shower caused us to seek shelter within the vestibule of a church. A service was in progress; we stood at the open door and I listened. The minister read the Twenty-third Pslam—my mother's Psalm. Every word seemed to burn itself into my very soul. Again I stood, an innocent child, by the bedside of my dying mother. The clasp of her hand, fast chilling in death, was as real as it had been ten years before. I could not go on with my giddy companions. Leaving them jeering and laughing. I entered the church. At the close of the service I went forward for prayer and when I left that church I was a new man.

"The call of the Lord opened to me a wide field of labor. I decided to give my Sabbath's and all my spare time to the children of the city slums. With the pastor's help I founded a mission Sunday school, and gave them the best that was in me. One May day, several years later, I gathered all these little waifs at the mission church and we started on a picnic in the woods. Many of these hungry, half-clad little createures had never had a glimpse of God's country. There were seven omnibuses full to overflow with happy children, and hampers filled with good things to eat. I sat on the front seat with the driver of one of the omnibuses, and held in my arms little Cripple Jim, who had been brought to the Sunday school Sunday after Sunday by his kind hearted little neighbors. Jim's home was in a cellar, and he had never seen the country. He laughed with joy at the sight of the green grass, waving trees and running water. We passed a hillside upon which a flock of sheep were grazing.

"What's them?" asked Jime, excitedly.

"Sheep," I answered. "Don't you remember. I told you about David, who kept his father's sheep, before he became king?

Just then a man with a shepherd's staff in his hand, came around a clump of bushes.

" 'Is that man with the stick driving the sheep and will he beat them?' asked Jim.

" 'The shepherd doesn't drive the sheep, he leads them. That is a shepherd's crook in his hand, and he uses it only to pull his sheep into the right path, or out of danger.'

"The man stopped and picked up a little lame lamb, and, carrying it in his arms, crossed the brook at which the sheep had halted. They quickly followed, jumping the narrow stream, to Jim's great delight. With the happy little face lying against my shoulder, I repeated the Twenty-third Psalm.

Several months later, a boy of the slums came to my office one morning with a message. Little Jim was very ill, and wanted to see me. I hurried down to the tenement district, through the ill-smelling street, and down into a filthy cellar. Jim's parents were drunkards. In a drunkard's brawl of the previous night, their cripple child had received an injury from which he could not recover. Father and mother lay on the bed in a drunken stupor. Jim lay on a straw pallet, pale and suffering.

"Teacher," he cried, eagerly, as I entered, "won't you say that about the shepherd taking care of his sheep "

"I repeated my mother's Psalm. Jim's eyes opened as I finished.

" 'Teacher,' do you think Jesus would take care of a little lame boy like me—as the good shepherd did?"

" 'I am sure of it, my boy. You need not fear—'

"Jim gave a feeble sigh, and had passed over the dark river, to dwell in the Good Shepherd's fold forever.

"That's a great Psalm, children. Learn it. Fix it in your hearts now, and it will lead you into paths of righteousness."—Jennie N. Standifer.

POWER DISCOVERED THROUGH TEMPTATION

When you go along the shore in the summer time and see some special swirl of angry waves, foam tossed in peculiar fury, billows pounding with thunderous persistance and broken into spray, what does it mean? It means there is a rock there. And when in your life you feel the special swirl of angry temptations around some special spot, make up your mind there is a power there that the devil is after, and if it is worth his while to make so much fuss to get it, mark you, it is worth your while to consecrate that power to the living God. Let your temptations do that work for you then, let them discover your powers; for there is many a man that has not known how strong he was until he was brought face to face with something he had to fight to save his life.—H. E. Fosdick.

THE PERFECT AND THE IMPERFECT.

"When that which is perfect is come, then that which is in part shall be done away." But when will the perfect come? Is anything perfect in this world? Paul recognized the imperfection and fragmentariness of the things men boast of most. "We know in part." What a little fragment of the sum total of knowledge does any man, even the wisest, possess! Even if one could acquire the whole of human knowledge, he would have anly a small part of the knowledge of Him who knows all. As to the higher gifts, they are usually even more limited, To every man is given a measure of the spirit, so it may be said that the gift of prophecy is universal; but these higher gifts are so partial that it may be reasonably doubted that they exist at all. The Spirit is given in only small measure to most. But there is one grace that is not given in part. It is whole and perfect where it is found at all. That grace is love. Love may be faint or intense, but it does not grow by parts as knowledge does.

Love is the perfection of faith. It is faith losing itself in that in which it confides. No faith can ever be perfect unless its object is perfect, nor can love a perfect union unless its object is perfect. But when faith in God opens the heart to receive God's love, then that which is perfect is come. Knowledge gains a little here and there, and it strives in vain to build its fragments together into a perfect whole; but loves gives all and receives all. Out of the fragmentary things of life it makes a perfect whole; and it work will not be done "till we all come to a perfect man to the measure of the stature of the fullness of Christ."—The Christian Advocate.

"CAN I SERVE YOU?"

He who carries about a face that says, "Can I serve you?" who maintains an aspect of sincere sympathy with everybody's pleasures and sorrows, triumphs or failures; who listens to the tedious tale that unloads some breaking heart; who shakes hands as if he meant, and really does mean, "God bless you!" who gives hope without hope or wish for any return; who sees no alien behind ignorance or crime, color or race, but always a fellow creature, and limits his charity by no sect and no condition; who loses no chance of rendering a small but needed kindness, and counts no day happy in which he has not blessed some fellow creature with an unexpected and unclaimed service; who quenches wrath by his meekness and banishes irritation by his self- control; who takes the unpopular idea when it is the just one; who defends the absent or protects the weak. who calls things by their proper names at the cost of his own reputation, when virtue and vice, right and wrong are universally confounded; who is brave among social crowds and political poltroons—he is surely making himself the servant of humanity, and a chief among God's children and Christ's followers. —Anon.

WITNESSING.

Life, entire life, is a period of witnessing. By act, by omission, by speech, by silence, whether you will or nat, you are forever testifying. Hour by hour you are testifying, sometimes much more loudly than by words, either for or against your Master. To be firm for Christ, when all the tide of opinion business, pleasure, runs the other way, you need a courage which will never come to you except upon your knees. If you only have His spirit, if His life flows into you, if, believing on and clinging to Him, you have inward pulses which keep time with His heart, you will stand in the evil day, you will win souls, you will recommend the gospel, you will live teaching and die witnessing.—J. W. Alexander.

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GREENSBORO, N. C.

From The Field.

Lee's Chapel.

There will be two services at Lee's Chapel next Sunday, August 29th. Sermon at 11 o'clock. At2 p. m. Mr. C. H. Ireland of Greensboro, will make an address on the Layman's Movement.

CHAS. P. GOODE, P. C.

East Spencer.

Rev. G. A. B. Holderby writes a glowing account of a heavy pounding on Tuesday night, August 17. The people of East Spencer filed into the dining room and left there a bountiful supply of everything needed in the way of supplies for a long time. Brother Holderby says: "Truly this is a noble people. As they have ministred to our temporal needs may the Lord bless them in spiritual things, as well as in basket and in store."

Summerfield Circuit.

We closed a meeting last Friday night at Lee's Chapel, resulting in some twenty-five or thirty conversions, eight accessions and more to follow. It was a great spiritual awakening to the entire church. Lee's Chapel is a beauy internally. They have papered, painted and carpeted, and best of all seated it with elegant, comfortable pews. When we put something into the Lord's business He invariably repays us a thousand fold.

Rev. A. P. Ratledge assisted us in the revival.

CHAS. P. GOODE.

Lenoir Circuit.

We are glad to make known the goodness of the Lord to us in the recent past in this good hill country, where many of our people have yet a living faith in God and a high regard for the "old time religion." At old Moriah Chapel. There were 27 professions; at Olivet, 5, and 20 at Mt. Zion. At every place the church was much revived and built up. A goodly number have been added to the church and some yet to join. So with all the ups and downs peculiar to a hill or mountain country, such as Lenoir Circuit covers, we are able to say with the Psalmist "the lines are fallen to us in pleasant places."

J. O. ERVIN.

Farmington Circuit.

We are in the midst of a great revival at Bethlehem Church on the Farmington charge. We have had thirty-three conversions and ten reclamations to date—Friday night of the fist week. Among these are quite a number of fathers and mothers. The church is very much alive. The meeting is still growing in interest and influence. We have no idea how long it will continue. I have no ministerial help but plenty of lay helpers.

We have just closed a gracious meeting at Wesley's Chapel. The church was quickened, fourteen converted, and eleven accessions to the church.

A. G. LOFTIN.

Greensboro District Meeting.

The district meeting of the Woman's Foreign Missionary Society of the Greensboro district will be held at Asheboro, Tuesday evening, August 31, and Wednesday September 1. Delegates coming north of Greensboro can take train no. 7 on Tuesday making close connection at High Point for Asheboro.

It is earnestly desired that every charge on the district be represented at this meeting whether they have a missionary society or not. Pastors are asked to appoint a delegate where there are no societies as matters of much importance concerning our missionary work are to be discussed.

Those who expect to atend will please send their names at once to Mrs. C. A. Wood or Mrs. T. H. Redding, Asheboro, N. C.

BLANCHE B. CARR.
District Secretary.

Wilkes Circuit.

We are moving on in the "Great State of Wilkes" and the Lord is moving with us. We had brother Barnhardt, our district evangelist, with us in a ten days meeting at Beulah. We were verp much hindered in this meeting by rain and otherwise, but the Lord was with us. There were about five professions. We held another meeting with brother Wm. Foster, at Parsons School house with about fifteen professions, but the best meetings that we have yet held on the circuit were at Union, where there were twenty-nine professions, and at Miller's Creek, where there were twenty-five professions. Rev. W. J. S. Walker of Mocksville, N. C. asisted us in the meeting at Miller's Creek There have been twenty-six accessions to the church, besides those who have joined other churches. Many have sought and many are still seeking a deeper experience of God's love and power. We expect to pay our collections in full. We have six more meetings to hold besides assisting in two others out of the bounds of this charge. We are now in the midst of a gracious revival at McKendree's Chapel on the Mooresville Circuit, where we are assisting Rev. J. W. Jones. We are expetcing the Lord to do great things for us during he remaining days of the Conference year. Pray for us.

W. L. DAWSON.

The Semi-Centennial of North Carolina Methodism—1839—1909.

A big missionary meeting was held at Trinity College in June, 1859. The committee very wisely invited Rev. M. T. Yats to be present. He was at home in N. C. from his mission field in China. Fine addresses were made by great men. Two young men of our church were present ready to go to China. Young J. Allen, of Georgia and M. L. Wood of N. Carolina. In his short addresses Dr. Yates turned to the two young men and said: "My young brethern, I am glad you are coming to China. We need you, oh, we need you. Millions and millions there never heard of Jesus. It will take you about six months to get there.—17,000 miles around the southern cape of Africa. (There was no Suez canal or Pacific Railway in those days.) If you get there, so far from all that is lovely in this Christian land, you will love a Baptist there better than you ever loved a Methodist here.' Allen and Wood and their wives left New York December 17, 1859 and landed in Shanghai July 13, 1860. The world has read the history of Young J. Allen. The life of M. L. Wood, as a missionary was short. He was born in Randolph County, N. C., October 23, 1829. His wife, Ellen Morphis, was born in Raleigh, January 27, 1835 and was teaching in Greensboro Female College when they married, September 19, 1859. Their first child, Edwin Herbert, was born in Shanghai July 13, 1861 and died in North Carolina, April 6, 1884. The second child, Chas. A., was born in Shanghai October 17, 1863. He is now the pastor at Asheboro, W. N. C. Conference. Their mother died in Shanghai March 16, 1864. What could the father do with two motherless little ones? The Confederate war was in progress and he could not bring them home. The Children were taken April 16, to Tungchon, a journey of nearly 900 miles to Rev. T. P. Crawford and wife, Baptist Missionaries from Alabama, to be cared for. Here they remained till September 1866. They left Shanghai for home December 5, 1866, reaching New York March 20, 1869—103 days from Shanghai.

That meeting in 1859 did me good. It cost me about $20 to go to it. The time and money were well spent. I went back to my Smithville circuit, in Brunswick and raised two hundred and thirty-six dollars for foreign missions that fall.

I reckon sister Wood was the first North Carolinian ever buried in China.

A. D. BETTS

Greensboro, N. C.

The Hymnal and the Creed.

May it not be that buying only a partial supply and that largely of the word edition explains why our Hymal is not more widely used? The word edition is not a hymnal at all in this age of the world. A book of the choicest poetry, but one should not be expected to sing out of it. The music edition costs only 50c a copy; why ever buy the word edition? We have a fine collection of splendid hymns and tunes in our hymnal It is believed by many well quallified to judge, to be the best Hymnal ever compiled for use in preaching services. A faithful use of the book will prove this to be true. Its grand majestic hymns and stately worshipful tunes will live on long after the light catchy songs of the day have been forgotton.

That expession "Holy Catholic Church" does grate on many ears. They associate it with the Roman Church, which claims to be catholic and uses the word in its name. But the Apostles' Creed was made by the early church, possibly the apostles had a hand in its making. The original form of the Creed contained the expession "Holy Catholic Church." That was long before the Roman Church existed. In the days of the Reformation some over-zealous reformer substituted the words "Church of God," but this was found to be erroneous, and our General Conference, along with that of the M. E. Church, cast out the spurious phrase and placed in the original one. It will therefore always stand as it stands now. The expession "Holy Catholic Church" means the Holy Universal Church composed of all denominations in all lands. We are exceedingly liberal toward other denominations. We are therefore a very Catholic Church. We believe in this, and we are glad that the Apostles' Creed is with us and expesses for us our views.

D. M. LITAKER.

Brevard Institute.

The seventh year's work of Brevard Institute under its present control will begin Thursday, September Second 1909. A considerable amount of work has been planned for. In addition to the usual house cleaning which is done every summer, carpenters have been at work in the building making it safer in case of fire. Since the removal of the heating stoves and the installation of a steam heating plant, there has not been much danger and this is especially true since the electric current runs all night, and there will be no need for matches anywhere except in the kitchen, the laundry and the furnace room. Bids are now being received for the erection of iron fire escapes on each end of the building. New fire hose, supports and valves also are expected. When all this has been done every possible precaution will have been taken, and the building, which can accommodate only about eighty teachers and girls, will have seven different exits from the dormitory portion.

A cottage was purchased last spring and it will be fitted up for use as a boys' dormitory. It will provide room for twelve or fifteen boys, and it is probable hat it will be filled.

There have been several changes in the faculty, and it is believed that the new teaching force will be fully as strong as any corps of teachers that has ever served in this school. We are especially fortunate in having secured several strong teachers from our own state. As such a large majority of our students are North Carolinians, it is a decided advantage to have a fair proportion of the faculty from the same state.

The prospects for the coming year are brighter than ever before. Applications are coming in at a rate that makes it probable that the house will be full from the opening day, and from the letters that these applicants write they seem to be a very earnest and intelligent body of young people. No one is advised to enter unless that one wishes to get good and to do good, and this leaves only desirable pupils, who are ready for the work.

Some who expect to be here have not yet sent in their applications, and all of them are advised to send them to the principal at once, for it will be impossibe to hold rooms for those who have not notified him that they expect to attend. I would especially urge this upon those who have been in school before, for heretofor there have always been vacant rooms, even after school opened.

C. H. TROWBRIDGE.

Notes and Comments from Holston.

The District Conference Season is now over and the On-to-Conference rush is engaging the attention of Presiding elders, preachers in charge and the people called "Methodists."

In the minutes of the Holston Conference, M. E. Church for 1908, the following names of charges are found in the list of appointments: Cleveland Circuit, East; Cleveland Circuit, North; Cleveland Circuit, South; which I was inclined to call a "three-cornered-circuit."

On inquiry, however, I was told that these are really three circuits—East, North and South of Cleveland Tennessee.

In East Tennessee, for past 40 years or more, we have had the "Holston" Conference, North and the "Holston" Conference, South; both meeting near the same time in October each year, and a few times on same date.

This year the "Holston" Conference, North meets at Morristown October 6, and the "Holston" Conference South meets at Johnson City on the 13th, just a week later.

Some comparison of these conferences may be of interest to you readers.

The Holston Conference North has seven districts from Chattanooga, Tennessee, to Roanoke, Virginia, with 155 traveling preachers and engaging 33 Supplies from the "local" ranks.

This Conference has 32,052 full members, 192 local preachers, 431 Sunday Schools and 28,242 scholars.

The Holston Conference, South has ten districts from Chattanooga, Tennessee to Radford, Virginia with 260 traveling preachers and 24 Supplies. This conference has 62,317 members,

211 local preachers, 760 Sunday Schols and 64,450 Scholars,

This "double column" alignment of East Tennessee Methodism gives some hardships to preachers and people, but when results are counted up, and put together it is not very correct to say that Methodist churches are less prosperous than Baptists or Presbyterians.

Some things that have occurred in the past and even reaching up to the present, the angels may look upon with wonder, but like the mysteries of Job's affliction the losses in the years of strife are more than regained by the success of each organization on the same ground, where the pioneers planted "Methodism,, in the early days.

The Epworth Leagues and Sunday Schools.

Along with the district Conferences in Holston the Epworth Leagues held their anpual meeting at Morristown, Tennessee. The report for 1908 gives 75 Senior Leagues and 79 Juniors, with a total membership of 5,665.

While not entirely confined to the "Stations" it is perhaps near the true statement to say that fully half of the League Chapters are in the town and city stations. Very few of them are established in the rural churches.

In the past ten years the "Holston" Leagues have given more attention to the cause of Missions than to any other department of the church work. To the zeal and earnestness of the Leagues of Holston is due much of the advancement made in missionary collections for the past few years.

It seems to the writer that the Sunday School should be as much as any other part of our economy, the object of Epworth League enterprise and effort. If the connectional office at Nashville, using the Epworth Era, would give equal effort to the promotion of Sunday Schools for the children of the church and country a great forward movement would spring up and new life be given to the rural Schools. These schools have for a long time needed improvement in teaching force and effective organization If adult classes in country schools can be formed and these succeeded by Epworth League Chapters and "Bible Study Circles," for special benefit of the young people of the circuit churches the good schools in the country will be much better and the destitute places will be fully supplied, with most gracious results to all.

If the Epworth Leagues should join with the "Layman's Movement" in making church organizations and Sunday Schools in the country charges more efficient, the whole church would be benefited.

It is not possible for city and town Leagues to do much personal wo k in country churches, but Leagues may be formed in some country churches for the specal study of Sunday School methods and posibilities in the rural districts.

With the men's work in the churches and the Leagues in the Sunday Schools, much improvement should come to country churches.

Methodist Pastorates in the Country.

The effort to put city methods into country schools is about as wise as putting new wine into old bottles. It may be possible that every country church needs a pastof of its own and to have services as often as the town or city Methodist Church. Such a consummation, if ever so desirable, is impracticable.

It is astonishing that gifted writers on ecclesiastical policies are found so often lecturing country Methodists for their lack of progress being content with preaching by the pastors once a month, as on many modern circuits.

The station forming scheme for strong country churches is responsible for the depletion of many good societies and for making of mission charges in some good country communities. The average rural citizen can get along as safely on twelve sermons a year as the town or city Methodist on fifty.

The pastoral visiting, Supply of religious books and periodicals and the shepperd-service of faithful pastor is worth as much to country people as more frequent delivering of sermons. More efficient pastors with better equipment for service, better church house and up-to-date exercises in country churches are surely needed, but larger circuits are needed to secure a self-sustaining ministry. This can be done and ought to be done, instead of making so many mission charges on the ground where "Methodism has made its way for a hundred years. Let our local preachers be assigned to supply some of the churches with preaching on the Sabbath and let the burden of pastoral work be borne by the itinerants who are fitted for it. If we enlarge the districts to furnish a support for the presiding elders why not increase the number of churches on a circuit to make the suport of the preacher in charge more comfortable? If the elder on his rounds must hold some quarterly meetings on week day, is it not possible for circuit pastors to serve some of the circuit people with a week day service while out visiting at their homes?

Methods of Sustaining Church Schools.

The great lea for founding church schools and endowing them with funds raised in the churches is now as it has been, that the church may furnish opportunity of a good education to the worthy poor and supply it self with an educated ministry. This was the method of the fathers in the days when high schools by the state were not common.

Now all the young people, rich and poor, have public free schools and in some states free high schools, sustained entirely by the taxes of the whole people.

A few Junior Collegs and a College of high grade for each annual Conference or for two conferences are all that we need for our church.

I think there is no need of begging money to help educate the poor in Methodist families. The educational assessment to supplement the salaries of teachers in church schools is not more necessary than to make up the support of the preachers whose salaries are not fully paid at the end of the year.

The pay of teachers in schools of all grades should be as easily secured from those getting the benefit of their labors, as the support of the ministry from their charges. Education under church control need not be a charity. Books and periodicals issued for the religious improvement of the members are not given to them. They must "pay the printer." We ought to make our schools self-sustaining, even if teachers as well as preachers must be self sacrificing so as to serve the poor as well as the rich or well to do. Church schools in the nature of normal schools to prepare teachers and technical schools for the special equipment of preachers and others are surely needed and every church organization should have them.

J. R. PAYNE

Washington College, Tenn.,
August 20 1909.

Brevard Again.

Dear Friends:—

Since my last report I have received the following for Brevard Institute:

Wilkes Circuit	$ 5.00
Macon Circuit Union	.87
Pattons	2.40
Mr. and Mrs. Jacobs	2.40
Mt. Zion Sunday School	1.05
Liberty Church	1.00
Mrs. Wilson	.50
Haywood St., Asheville	14.50
West Asheville S. S.	2.10
Brevard Station (Additional)	2.00
Central Church, Asheville	63.06
Biltmore Home Mission Society	5.55
Total	$ 100.43

In order to put up the fire escapes that the state ordered (and is very much needed to protect human life against fire) also the plumbing and the fitting upthe College for the boys, besides mattresses and many other things for the kitchen, we need at least $125.00 more.

Now, friends, don't wait one for another if you have any money to give be it ever s little, please send it in at once and it will help cover these needs.

School begins the first week in September. Please let me hear from you soon. Just think of my ordeal when they write for for these necessities, and I have not money enough.

I must depend on you to contribute to this work of our Father.

Very truly,
MRS. F. H. E. ROSS

August 24, 1909.
Greensboro, N. C.

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THE COUNTRY CHURCH.

In the urgency of the city problem it may be that the country church does not get its share of attention. So one, at least, of our correspondents thinks. "When," he says, "nearly one-half of all our American people live on the farms and work and love and die there, are there not great human interests there as well as in the city?" "To be sure," he continues, "the social and religious problems of a great city are more intense, more spectacular, more engrossing, perhaps; but are they more real or vital to our national welfare than are the problems of country life?" Granting the acute and appalling evils of city life, he cannot forget that in the country there are also the threatening conditions of social isolation, or intellectual, economic, and spiritual depression, and that the brightest men in the ministry do not seem to be eligible to redeem or even to mitigate these conditions. The same writer reminds us that "on the character of our farming population more than on any other one basis rests our future national destiny; not only must the farm replenish its own people, it must also furnish thousands of vigorous young men and women for the work of the city."

* * *

A student of social movements in this country being asked to name the best book dealing with the country problem replied promptly, "There is none." Phases of the subject have, of course, been presented in fugitive fashion from time to time, but anything like an adequate or scientific study of the problem with particular reference to the Church's opportunity and duty in the premises has yet to be made. The Northwestern would be glad to promote a better understanding of the problem. It invites ministers and laymen who have ideas on the subject to communicate them. The communications will be studied and digested and the results printed. The following analysis is suggested for guidance: First, What are the

Continued on page 10

The Christian Life.

A PSALM OF TRUST.

I little see, I little know,
  Yet can I fear no ill;
He who hath guided me till now,
  Will be my leader still.

No burden yet was on me laid
  Of trouble or of care,
But he my trembling step hath stayed,
  And given me strength to bear.

I came not hither of my will
  Or wisdom of my own;
The higher power upholds me still,
  And still must bear me on.

I knew not of this wondrous earth,
  Nor dreamed what blessings lay
Beyond the gates of human birth
  To glad my future way.

And what beyond this life may be
  As little I divine—
What love may wait to welcome me,
  What fellowships be mine.

I know not what beyond may lie,
  But look, in humble faith,
Into a larger life to die
  And find new birth in death.

—F. L. Hosmer.

THE DAY.

When Mrs. King's friends heard that she had had a stroke of paralysis, and, although she would probably partially recover, could never again be her old active self, they looked at each other almost in dismay. Rebecca King, who never had known sickness in her life, who had been for thirty years the most active worker in the church, the most hospitable and generous hostess in town! "How will she endure it?" they cried.

It was several weeks before she was allowed to see any one. When at last she had been promoted to an invalid's chair and the doctor said that her friends might go to her, they confessed to each other that they dreaded it greatly. "If it were any one but Rebecca King!" they said.

But they went at once. They returned, those first callers, with strange faces. When others asked how Rebecca "took it," they said only, "Go and see her." And the others, going in their turn, found exactly the same Rebecca King.

That was the marvel of it, that she should be just the same—just as full of laughter and jokes and shrewd common sense, she whose very life had been, they supposed, bound up in her activities. Somebody asked her about it, finally. Rebecca King's cheerful face became grave for a moment.

"Oh, I had my struggle," she said. "I had all I wanted lying there those two months. But one day it came to me that I wasn't fair. I had lived fifty-five years and scarcely known a day of sickness and only one great sorrow. Not many persons could say that. So now if God thought it was time to send me into battle, why should I complain?

"Had I ever shown any particular gratitude for those years? Here was my chance now.

"Then, lying there, I thought of my grandmother, who was blind for twenty years before her death, and when people asked her how she kept so bright and happy, she had one favorite answer: 'I've made a real good friend of my memory.'

"It came to me that I'd been too busy all my life to get much acquainted with my memory, but I had a chance now; and the more I think back the more I realize how much I've had that I never took time to be grateful for before.

"Most of our lives we use our memories as a storehouse. Consciously or unconsciously we pack away treasures there, and almost never deliberately take them out again, to look and enjoy. I am unpacking my memory now."

She reached her good hand under her pillow and drew out a little book, from between the pages of which fell a newspaper clipping; she passed it over to her friend, "That tells it better than I can," she said. "I believe I'm living that right along now."

The friend read it; it was very brief—merely two short stanzas:

I know the night is near at hand,
  The mists lie low on hill and bay.
The autumn sheaves are dewless,
    dry,
  But I have had the day.

Yes, I have had, dear Lord, the day.
  When at Thy call I have the night,
Brief be the twilight as I pass
  From light to dark, from dark to
    light.

Youth's Companion.

CARING FOR MOTHER.

There is a home the occupants of which are an aged mother and three daughters, where duty has been so illuminated by the spirit of Christian and filial services, that its simple story is worth telling.

The father died some years ago at a ripe old age. The sons and one daughter found homes and work elsewhere. The daughters who remained at home obtained employment. They had a living to earn, yet were able to live together and maintain a home for themselves and their mother.

The situation was not free from its trials for all the daughters had their own interests, and were not in full control of their time and effort. Yet they managed to do with brave hearts the work that earned their bread, and always to bring back to the home the fruits of love and cheer to the mother.

Every Sunday they prepared their Sunday school lesson with her, and after church rehearsed to her the sermon of the day. All the news and all the cheerful talk about beautiful things they brought home to her.

After a time her sight failed, and then for some years she was in total blindness. Yet the fading of her vision was so gradual, and the kindness of her children so unfailing, she never fully realized that she was blind; or if she did, she did not seem greatly to miss her sight, so large were the compensations of her daughters' solicitude.

Doubtless the cares of so many years had their elements of trial to the daughters, but if so the world never knew it; all that was known was that a dear old lady sat serene in life's twilight, ministered to by three happy and affectionate daughters. There was never any repining or complaint on the part of the young women. On the contrary they seemed always to rejoice in the privilege of being eyes and ears and hands to their mother.

At last a severe illness brought all the children back to the death-bed of their dear old mother. When they gathered about her, her mind, that had been clouded, came back at brief and beautiful intervals and she knew them all and rejoiced that they were all there, and with sense of sorrow at the occasion of their coming.

"She has lived a beautiful life," said one of the sons, a physician, "and I little question that ten of her ninety years have been given to her by the tender care of our sisters."

But one of the daughters said, "The care of mother has been a liberal education. We have read to her, remembered things to tell her, widened our own interests to answer her questions; and what is best of all, the sifting of life's experiences in order to bring back to her only the things that were beautiful and sweet has made these years a daily benediction."

May we not hope that there are many such homes, where burdens have been blessed, and the daily care has become a liberal education?—Youth's Companion.

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Also Nervous Headache, Travelers's Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

Life is full of opportunities, nature is full of loveliness and splendor, religion is sown thick with benignant signs for us. The spirit of the contemplative man should be filled with the love of the Being who fills all in all. The succession of our years should be one Thanksgiving day.—N. Frothingham.

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The discharge of duty to one's fellow man, the work of resisting violence and maintaining order and righting the wrongs of the oppressed is higher and holier than the following of visions. The service of man is the best worship of God.

Every one of us exerts influences which will have their effect upon other lives, and the generations yet unborn will be lifted nearer to God or thrust into deeper darkness, because we have lived and moved and had our being on the earth.

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Our Little Folks.

MOTHER'S COMFORT.

I know a little girlie,
With loving eyes so blue,
And lips just made for smiling,
And heart that's kind and true.
She wears no dainty dresses,
No jewels does she own;
But the greatest of all treasures
Is her little self alone.

Her name is "Mother's Comfort,"
For all the livelong day
Her busy little fingers
Help mother's cares away.
The sunshine loves to glisten
And hide in her soft hair,
And dimples chase each other
About her cheeks so fair.

O, this darling little girlie,
With the diamonds in her eyes,
Makes in mother's heart a sunshine
Better far than floods the skies!
But the name that suits her better,
And makes her glad eyes shine,
Is the name of "Mother's Comfort,"
This little treasure, mine.

—Children at Work.

A PHILOSOPHICAL INVALID.

Teddy had a very sore throat, so he had to take some medicine every two hours. It did not taste bad at all, still it was medicine. So Teddy thought he must make a face whenever he took it, and mamma must give him a lump of sugar and pity him a great deal beside. But once when mamma gave him the medicine Teddy did not make a face or ask for any sugar.

"You are geeting used to it, aren't you, Teddy," said mamma.

"Well, not 'zactly," said Teddy; "but I've been thinking. You see, Jack an' me used to go to the nasturtium bed and eat the seeds. My! they most bit my tongue off! But we just ate 'em for fun. Then we used to go down by the brook and eat wild grapes. They were so sour they made my teeth feel just like the crazy bone in your elbow when you hit it, but I thought it was fun to have 'em feel so. Then we used to eat acorns. O, ain't they bitter! But we ate 'em for fun. So I make believe that I'm taking this medicine for fun, and then it tastes all right."

Mamma kissed the philosophical little invalid, and said he should have the sugar all the same.—The Christian Register.

DOING GOD'S ERRANDS.

Helen stood on the doorstep with her very tiny basket in her hand, when her father drove up toher and said: "I am glad you are ready to go out, dear. I came to take you to Mrs. Lee's park to see the new deer."

"Oh, thank you, papa; but I can't go just this time! the deer will keep, and we will go tomorrow. I have a very particular errand to do now," said the little girl.

"What is it, dear?" asked the father.

"Oh, it is to carry this somewhere!" and she held up the small basket.

Her father smiled and asked: "Whom is this errand for, dear?"

"For my own self, papa, but—oh, no, I guess not—it's a little errand for God, papa!"

"Well, I will not hinder you, my little dear" said the good father, tenderly. "Can I help you any?"

"No, sir. I was going to carry my orange, that I saved from my desert, to old Peter."

"Is old Peter sick?"

"No, I hope not, but he never has anything nice, and he's good and thankful. Big folks give him cold meat and broken bread, and I thought an orange would look so beautiful and make him so happy! Don't you think that poor well folks aught to be comforted sometimes as well as poor sick folks, papa?"

"Yes, and I think we too often forget them until sickness or starvation comes. You are right if this is a little errand for God. Get into this buggy and I will drive to Peter's and will wait till you have done the errand and then show you the deer. Have you a pin, Helen?"

"Yes, papa, here is one."

"Well, here is a five-dollar bill for you to pin on the skin of the orange. This will pay old Peter's rent for four weeks and perhaps this will be a little errand for God, too," said the gentleman.

Little Helen, who had taught a wise man a lesson, looked very pleased as her fingers pinned the bill on the orange.—Selected.

RATHER HAVE HALF.

The difference between common sense and mathematics was illustrated in a remark which was made in a school one day.

It was the mental arithmetic class. The master asked Smith, "Which would you rather have, half an apple or eight-sixteenths of an apple?"

"Wouldn't make any difference," said Smith

"Why not?"

"Eight sixteenths and one half are the same."

At this reply, Jones, who was sitting near, sniffed scornfully. The master heard him.

"Well, Jones," said he, "don't you agree with Smith?"

"No, sir," said Jones; "I'd much sooner have one half an apple."

"And why, please?"

"More juice. Cut up half an apple into eight sixteenths, and you'd lose half the juice in doing it!"—Children's Answers.

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A visiting brother entered a lodge in the middle of the lecture on the third degree and seated himself in the rear of the room. After a while he began to fidget. Leaning over to an old brother at his side, evidently an old member of the lodge he whispered:

"How long has he been lecturing?"

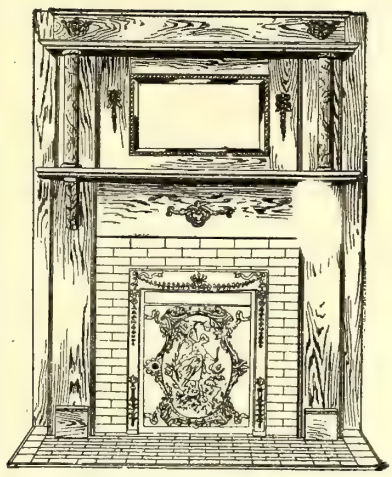
"Three or four years, I believe," the old brother answered, "I don't know exactly."

"I'll stay, then," said the stranger, "he must be nearly done."

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Many times God answers our prayers, not by bringing down his will to ours, but by lifting us up to himself We grow strong enough to no longer need to cry for relief.—Rev. J. R. Miller, D. D.



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NORTHBOUND		Daily Pass NO. 10	Ex. Sun. Pass NO. 60 & 8	Sat. Only Pass NO. 12	Mixed NO. 62
Chester	Lv.	7.55 a. m.	1.15 p. m.		
Yorkville		8.42	2.40		
Gastonia		9.30	4.30‡		
Gastonia			5.40*		
Lincolnton		10.26	6.32		
Newton		11.05	7.13		
Hickory		11.55	7.40		
Lenoir		1.10 p. m.	8.55	9.05 p. m.	3.15 p. m.
Mortimer		2.42		10.16	5.35
Edgemont	Ar.	2.55		10.26	6.00

SOUTHBOUND		NO. 9	NO. 7 & 61	Mon. Only NO. 11	NO. 63
Edgemont	Lv.	12.05 p. m.		4.10 a. m.	6.30 a. m.
Mortimer		12.13		4.18	6.40
Lenoir		1.28	5.40 a. m.	5.30	8.55
Hickory		2.52	6.50		
Newton		3.20	7.20		
Lincolnton		3.57	7.54		
Gastonia		4.50‡	8.45‡		
Gastonia		4.55*	9.30*		
Yorkville		5 39	11.50		
Chester	Ar.	6.25	12.20 p. m.		

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Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

I'LL STAY WHERE YOU'VE PUT ME

I'll stay where you've put me, I will dear Lord,
Though I wanted so badly to go;
I was eager to march with "the rank and file,"
Yes, I wanted to lead them, you know.
I planned to keep step with the music loud,
To cheer when the banner unfurled,
To stand in the midst of the fight straight and proud
When the enemy's dart's were hurled,
But I'll stay wher you've put me.
I'll stay where you've put me, I'll work, dear Lord
Though the field be narrow and small,
And the ground be fallow, and the stones lie thick,
And there seems to be no life at all.
The field is thine own, only give me the seed,
I'll sow it with never a fear;
I'll till the dry soil while I wait for the rain,
And rejoice when the green blades appear;
I'll work where you've put me.
I'll stay where you've put me, I will dear Lord;
I'll bear the day's burden and heat,
Always trusting thee fully; when even has come
I'll lay heavy sheaves at thy feet.
And, then, when my earth work is ended and done,
In the light of eternity's glow,
Life's record all closed, I surely shall find
It was better to stay than to go;
I'll stay where you've put me.

—Selected.

Intelligent Enthusiasm for our Light Bearers—The Children.

Mrs. G. G. Harley.

When our master was upon earth did he not place the "Child in the Midst?"

Shall we as a church do less? Shall we, a woman's organization—a mother society—even the Woman's Foreign Misionary Society—do less? We answer unhesitatingly, Never.

Our children merit the very choicest place in the very heart of our organization. Stop and picture in your mind's eye an organized body after God's plan. All methods and activities developed and exemplified with that pure innocent child enthroned in the midst—God's purest, best gift to man—yea, a gift only entrusted to his keeping for a time. Could those laborers advance a step without the first glance being toward that child—without the first effort being directed toward the care and protection of that child? The child must have the first thought—not an after thought.

To develop an intelligent and active care of our growing boys and girls is, without question one of the most imperative demands of the Christian world today. Shall we not give them their own appointed place, "in our midst?" Seek to fit our plans and methods to the growth of the children. This provides for immediate service from the young life, and for future development of christian character both in the church and child. Is it not true that the church seeks for its young life more than any other institution? It seeks Christian Character—character moved by the Christ spirit—highest of all motives. A character developed in mind, body and spirit. Then are we sufficiently energtit in our attention toward these dear children in our midst?

What a deep truth this is—we must give an account to God for every soul we win for, or alienate from Him. Applying these truths to our missionary children, no two bands of children have exactly the same need, or can carry out a plan in quite the same way. But a rule something like this will not fail in interesting and serving these precious little ones. Ask the help and direction of the Holy Spirit—keep on asking for it, before, during and after every atom of effort made. Study your subject or undertaking. Be saturated with it, be thorough in your knowledge of what you wish to impart to them, or to accomplish with them. Speak out of a full heart and mind—then act with sincerity and faih. Do not fear. You cannot fail. You have asked of God and behold "God himself is with you." Be diligent. The king's business requires haste, and the children of this world are yet endeavoring to keep wiser than the children of light. Know and you will feel—Know and you will pray—Know and you will work. This applies to children as well as grown people.

Missionary instruction brings Missionary prayers, Missionary zeal and Missionary money. Children are unhesitatingly enthusiastic where there is a fair amount of interest, but our effort here is to characterize that enthusiasm with a greater degree of intelligence. "Zeal without knowledge is dangerous." With children especially ly so—spasmodic, not always to be relied upon—easily directed with the greatest attraction presented. If we can put the power of knowledge into our Children's Societies, there will be far greater continuous strength and activity.

Shall we not study prayerfully and faithfully the subject of Missonary instruction and methods for our children? We can if we will, interest them and make them more and more eager for knowledge and for service until their hearts are full of love for those who need our Lord just as we need him. And where love is there is victory for the cause, whatever it may be. Let us begin Now. Our delay has already caused sin and sorrow to millions and millions.

MRS. G. G. HARLEY.

Young People' Work—by One of Them.

To the young people is given the privilege of occupying the middle ground or stepping stone between the youth and more experienced adult—of occupying the vantage ground where early impresions, which too often fade, can be strengthened, developed, and brought to bear abundant harvest, where, where interest once fanned into flame rarely dies until the reflection has been cast and even unto the uttermost parts of the earth.

The Young People's Missionary Society is, as it were, a training school for our spiritual development, where we may learn to be true soldiers of Christ, with good will, doing sevice, as to the Lord. To those who have long enjoyed its blessings, comes a feeling of gratitude, that such a privilege has been ours. That here is an organization of young people, where constraint and timidity may be forgotten, where we may, feeling sure of sympathy, speak of our mutual downfalls and uprisings, of the weaknesses of our armor, and where our faith has been strengthened; where our failures but give us strength for another trial, knowing that God will crown our every effort, according to the sincerity of our purpose. To those who have never experienced its blessings, I would that they could realize how great an opportunity is theirs.

If the only aim or work of a young people's society was to impart or realize a great conference, a more perfect faith, a deeper sympathy, and a happier personal religious experience, who could estimate the value or extent of such a result; yet when have we ever heard of a young people's society being satisfied with itself, or with its immediate benefits? The cry is ever, "we hope to do more," or "what more shall we attempt!" showing the longing desire for a larger service—a service, which not only would clothe and educate, but which would give to all—life eternal.

"Know thy work, and do it." No surer method of obtaining a deeper interest in missions, can be found, than by having some definite work to do. No greater blessing comes to those who send, than that which is derived from the reflex influence of the money, time, and thought given to some child you may educate, whose development you may watch, whose Christian life you may see unfold, and for whom you may pray unceasingly, never fully realizing how much greater is the blessing received, than is given; never able to estimate the value of even one such soul, saved by His grace, consecrated for His service, and willing to obey our Lord's last command to go to the ends of the earth carrying the Gospel of Peace.

Our Young People's Societies have yet another sphere. May none be content ever, yet may all strive to have at least one representative in the foreign field and we would that this one, should be one of our own number. Tis not by numbers, but by His Power that this may be realized by each and all of our organizations. To this end may we pray, and may our young people, universally, share in spreading "the glad tidings of good things," that "whosoever shall call upon the name of the Lord shall be saved."

Please be personal, and pay our loving tribute to Miss Foster's memory.

H. E. WHO.

P. P. P.

P. P. P. will purify and vitalize your blood, create a good appetite and give your whole system tone and strength.

A prominent railroad superintendent at Savannah, suffering with Malaria, Dyspepsia, and Rheumatism says: "After taking P. P. P. he never felt so well in his life, and feels as if he could live forever, if he could always get P. P. P."

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If you are feeling badly in the spring and out of sorts, take

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If your digestive organs need toning up, take

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If you suffer with headache, indigestion, debility and weakness, take

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If you suffer with nervous prostration, nerves unstrung and a general let down of the system, take

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For Blood Poison, Rheumatism, Scrofula, Old Sores, Malaria, Chronic Female Complaints, take

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Prickly Ash, Poke Root and Potassium.

The best blood purifier in the world.

F. V. LIPPMAN,
Savannah, - - Georgia.

THE COUNTRY CHURCH

Continued from Page seven

outstanding conditions in need of being bettered? Second, What is now being done by the church or by social organizations for their amelioration? And third, What might be done by agencies existing or potential if proper leadership were available?

* * *

It is but too true as our correspondent hints, that the ablest men in the ministry are attracted to the large cities. "The glare and glamor of metropolitan life daze the clearer vision which would see opportunity to do glorious service for God in the quiet country towns." With every year there comes increasing attractiveness to life in the country. Good roads, free rural delivery, having daily commerce with the outside world, the almost universal telephone, and the rapid extension of the interurban railways all make for a cheerier social atmosphere and a quickening of the intellectual exchange. The church must note this and keep pace with it. It is in these quiet and relatively secluded communities where strong and thoughtful men and women are nourished. The church does itself a distinct disservice in sending interior men to such places because the support is meager. A quaint preacher once observed that for a city congregation he wore his best coat, but for a country congregation he produced his best sermon. Our missionary societies could not do better than to invest money in men as well as in property. The movement toward church federation is full of promise for the good of the country church. Many a small community is struggling to support with ostentatious improvidence half a dozen uninviting and unnecessary churches where one really useful and powerful enterprise might assert itself could the leaders but agree to forego their prejudices and rivalries.

The Kingdom as a whole gains from the strength of the united Christian community than from the multiplication of separate societies. Denominationalism has its place in the economy of the kingdom, but it serves its own ends best when denominational pride is made subservient to the progress of the kingdom. The ablest men avoid the country appointment not so much because of meager support, as that the opportunity for anything like large and lasting usefulness is abridged through acute denominational friction. The day of this kind of federation is coming. It will come slowly, but it will come. In that day the country charge, with its more compact and neighborly community, its manageable round of interests, and its opportunity for pastoral intimacy with young and plastic minds undistracted by the rush and fever of city life, will not want in attractiveness to the very ablest minds that the church may produce.

—Northwestern Christian Advocate.

Mail Orders for Job Printing Will Receive Prompt Attention

Christian Advocate, Greensboro, N. C.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

LIKE POTTER'S CLAY.

Jeremiah 18:3-4.

Make me, O Lord, as potters clay,
Within thy loving hands!
Mold and fashion me
In thy great keeping,
Just what thou deemest best.
O let no thought of mine,
Nor will nor blind resistance of thy purpose,
Nor that which thou wouldst make,
Or change into another form than that designed at first.

O let me be as plastic as thou wilt!
So mark me with thine image,
And leave thine impress on me.
O, by thy grace and love, let me
Lie still where thou dost place me;
Or follow on at thy command,
If thou dost bid me go.
If thou seest fit to try me
And through the furnace I must pass,
O leave me not!

I might not bear the test alone,
But with my hand in thine,
My trembling form can walk among the glowing heat,
And shine with lustre bright,
Where'er the dross is all consumed.
If thou dost will that I should be
Just common clay, and fill some lowly place,
Then let me , Lord, be true,
And strong thy will to do.

O if I may not rise above the common heights,
Then, as a stepping-stone, may I
Lead others up to Thee,
And fill some mission here.
O let me be as potter's clay,
Fit for the master's use.

MRS. C. M. ANDERSON,
Greensboro, N. C.

If all Home Mission women are not willing to be plastic as potter's clay in the master's hands then they are not quite ready for service.

A Message from Mrs. Copeland.

In a private letter to the editor during the past week, Mrs. Copeland, our Cor. Sec., expresses abiding interest in our work and sends love to the workers who I am sure feel very dear to her. She reads with deep interest everything appearing in the Advocate and has many kind words to say. The field notes from the various District Secretaies which have recently appeared bring her real joy and I should like to tell you some of the things which she says in her own inimitable way.

She sends the editor notes of interest on various lines of christian activity and philanthropy which will appear later. They indicate in some measure the extent of her reading, and her interest. We are printing this week the statistical report of the Baltimore Conference Society. It has been a very interesting study to the editor both alone and by comparison with the report of our own Conference Society. This is found on page 32 of our recent annual report, hunt it up and study the two together.

Morganton District Home Mission Meeting.

This will be held at Rutherford College on September 4 and 5. Evey preacher in the district is cordially invited to be present and as many ladies as possible from each pastoral charge. There are very few auxiliaries in the Morganton District, but if the women will attend and learn the nature of the work, organizations in many places will follow. Let all who can arrange to do so be present. Miss Morris is hoping to make the occasion mean much in every way. Send names at once to Miss Lillie Morris, Rutherford College, N. C.

New Auxiliaries at Epworth and Salem

A glad card from Miss Earp brings the news of new organizations at both the above points, through a visit from her accompanied by Mrs. Woltz. Things never lag on Mt. Airy District. Epworth has fourteen members. A fuller notice will be given later.

Greensbor, N. C., Aug. 12, 1909.
Dear Home Mission President:—

How I wish I could talk with you face to face about this work of the Master.

I wish to talk about all the work in general—two things in particular.

The first is, it is nearing the opening of the Scarritt Training School and my heart's wish is that our Conference Society have at least one young lady in training all the time. But where is our young lady for this year? I have not heard of her. Do you know one such who is willing to give herself to His service.

Let me quote one paragraph from Miss Gibson's article in the advocate. Some may have read it, but fearing all have not I will give it:

"We assuredly would deplore the fact that any young woman of Southern Methodism should be able to answer truthfully when asked, 'Why stand ye here all the day idle?' 'Because no one has offered to aid us in our desire to work for our Master.'"

Sister, can you find that young woman?

The second thing is our week of prayer. The time set by the Board is from 4th to 10th October. We want to observe it more generally this year than ever before. Twenty-even Auxiliaris observed it last year and how glad I would be if I knew that every President is planning to observe it this year.

Sister, we need more prayer in our work. We need it and the work will feel it if we wait more upon God on our knees. Ah, the mighty impulse that will come to our work if the sixty (or thereabouts) Auxiliaries will observe this week—October 4th to 10th— as a week of prayer in very deed and in truh.

The Board calls this the season for prayer and thanksgiving. The collections this year will be devoted to the enlargement and improvement of the Sue Bennett School in London, Kentruth.

Let us bear those things upon our hearts and in our prayers that our Father's blessing will rest richly upon our labors.

Will you kindly read this letter to your society and let my message to you become theirs also, as we need the hearty cooperation of every Home Mission Worker.

And now, dear workers, one and all, let me say as I grasp your hand in imagination, God bless you and keep you and cause His face to shine upon you.

Yours in Christian love and service,
MRS. F. H. E. ROSS,
Deut. 33-27.

(In the above letter Mrs. Ross has sounded the depth of the whole matter. Will you not heed her request and make the things mentioned subjects of prayer? Pray more daily, then will the Week of Prayer mean more to you and to your entire auxiliary. What about our young women who should enter the Training School? Is the fault yours or mine that we have none there?

(EDITOR.)

Report of Work Done by Home Mission Society of Baltimore Conference, 1908-1909.

Number of adult auxiliaries, 70.
Number of adult members, 1,369.
Number of young people societies, 68.
Total members, 1,437.
Number brigade members, 569.
Number on Baby Roll, 1,022.
Number subscribers to "Our Homes, 266.
Number taking the Reading Course, 16.
Number pledged to tithing, 193.
Number Deaconess scholarship, 1.
Number leaflets and papers distributed, 2,966.
Number observing Week of Prayer, 25.
Number visits to sick and to strangers, 8,575.
Number visits to corrective institutions, 65.
Number cottage prayer meetings, 182.
Number of garments in good order distributed, 1,472.
Number life members, 22.
Number boxes of supplies sent off, 11.
Amount sent to Conference Treasurer, $2,047.09.
Value of boxes of supplies sent, $346.02.
Amount spent on parsonages, $3,402.99.
Amount spent on churches, $1,711.31.
Amount to Baltimore City Mission, $124.05.
Donations to parsonages, viz: Lost River, Basic, Colesville Crabbottom, Marlinton, Belmont, Vinton, 7.

Respectfully submitted,
MRS. J. B. PERRIE.

The Jackson Training School.

Ever since the editor visited the Jackon Training School it has been her purpose to say something of the work done there, its needs, its claims, upon Home Mission women, but we have not had space for it up to this time. We are glad to state, however, that many people are becoming interested in it and are putting time and money in it. A recent contribution of $3,500 to erecting a much needed building was made by Mr. and Mrs. G. T. Roth of Elkin. These good people are foremost in responding to every needy cause.

EPWORTH LEAGUE DISTRICT CONFERENCE.

High Point, N. C., August 30-31.

MONDAY EVENING.

Address of Welcome, J. W. Clinard,
Response, &c.

TUESDAY MORNING.

9:00 to 9:30—Song and Prayer Service—Led by Rev. R. A. Taylor.
9:30—Enrollment of Delegates and any Preliminary Remarks.
9:45—Reports from Leagues.
10:30—"Hope of the Junior Department."—Miss Merrie Richardson.
Open discussion of Junior Work.
11:10—Address by T. C. Hoyle.
2:30 p. m.—Devotional exercise,—Rev. Sherrill Lassiter.
"The Leagues Relation to Full Conference Collections."
3:00—"The Young People's Relation to the Aggressive Work of the Church,—Rev. C. E. Eaves.
"The Missionary Department of the League,—Miss Irene Boyles.
Round Table Departments of the League,—Rev. C. A. Wood.
Election of officers.
Selection of place for next meeting.
8:15—Sermon,—Rev. E. K. McLarty.

To the Parents and Pastors of Young Men Who Will be at the University of North Carolina During the Coming Year.

The Young Men's Christian Association wishes to join the pastors of the churches of Chapel Hill in urging you to encourage the young men you will send to the University to bring with them their certificates of church membership to beplaced in the University churches. This is their home for three-fourths of the year; it should be their "Church Home" during that time. During this critical period of their lves—the formative days of college life—it is exceedingly important that they be intimately connected with the church, rather than remotely related to a distant church in which they inevitably have a flagging interest and little, if any, responsibility. Furthermore, the churches of Chapel Hill which are trying to serve your boys, need the support of your boys and should not be denied it.

The Y. M. C. A. is not a rival in any sense of the churches. The sole purpose of its existence is to cooperate with the churches in effectively reaching and helpng the men. Its best support, on the other hand, comes from the churches. For this reason we feel justified in making this appeal.

Sincerely,
EUGENE E. BARNETT,
General Sec. Y. M. C. A., U. of N. C.

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has brought relief to thousands of other sick women, so why not to you? For headache, backache, periodical pains, female weakness, many have said it is "the best medicine to take." Try it
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A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women *must* suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

What Cardui has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

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(Mention this paper.)

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The Sunday School Lesson.

LESSON IJ.—AUGUST 29, 1909.

Paul on Christian Love.
(1 Cor. 13, 1-13.)

Golden Text.—But now abideth faith, hope, love, these three; and the greatest of these is love.—I Cor. 13, 13.

There is something essentially different in Christianity from the pagan philosophies. Their teachers talked well, but history shows it was the empty clash of sounding brass and the tinkling cymbal. Listen to the following quotations—they sound as though they might have come from one of St. Paul's sermons: "Let not man love himself more than his neighbor."—Plautus. "Wherever there is a human being, there is an opportunity for kindness."—Seneca. "Live with men as if God saw you, converse with God as if men heard you."—Seneca. In one of the Greek plays occurs this sentence: "I am a man, and whatever concerns man concerns me"—a very beautiful and noble expression, but in the same play this man is represented as chiding his wife because she did not strangle the girl baby, but in the pity of her mother-heart let it live. There was enough noble philosophy in the writings of Seneca and other Roman and Greek teachers to have leavened the thought and life of the world—God did not leave them without light—but it lacked the one thing which Christ came specially to reveal—love. They talked kindly, but personal self-sacrifice for the good of the world was almost unknown. Greece died of selfishness. In a work by Professor Crocker, of Michigan University, he shows that as Judaism was a divine preparation for Christianity so were the classical pagan philosophies; but these were not vitalized by love.

What Is Love.

It is not theater gush. It is not a loud profession. Our latter day common use of the word love contains sentiment and passion, but the word as used here has a more stable content, with less of passion and more of vitalized principle in it, and independent of much emotion. One might never say, "I love God," who might nevertheless be known as a God-lover because of his obedience to the God-life. The husband is not always telling the world how much he loves his wife; the long hours he spends in labor for her speak louder than if he shouted it from his housetop. At the time these Greeks and Romans were writing the beautiful and humane philosophies, there was more general brutality of man toward man than at almost any other period in historical civilization. They were savages with court manners and refined dress. (See "Quo Vadis" for a startling picture of Paul's time).

Trumpet Kindness.

One can feel a vague desire to bless the world and be agreeably self-satisfied because of it, but the mere desire can not be worn or eaten, and ministers to no needy soul. True love does not depend upon a fluctuating emotion; it is an actuating principle. In Rome men gave alms and blew a trumpet, as the Pharisees did in Jerusalem, but what was the motive? For the Roman it was votes, for the Pharisee it was personal aggrandizement. Self-love transmutes a golden gift into debased coin, which is depreciated by the recipient and will not pass in the bank of heaven. Incidentally, money sent down to the poor will not uplift them. It is easy to give a beggar a nickel, for we purchase relief from the man's misery at slight cost. It is too cheap for us, and often too dear for the beggar. If we really loved him, we would do either more or less. "Blessed is he that considereth the poor."

Even knowledge attained as a mere egotistic adornment is worthless as a great world-power—it rings falsely, it has not been refined in the crucible of love. Eloquence, knowledge—who has not felt the futility of both, some vague lack of power to move the mind and heart in one who should have possessed it; while another less silver-tongued and learned, but inspired with a yearning love for the needy of this world, has made the heart burn within us.

Ignorant Love Can Be Cruel.

What is love to man? It is benevolence filled with the principle of elf-sacrifice. What is justice? It is love working for the general good; it is not revenge, it is impartial equity. What is patriotism? It is love working for its country. What is love to God? It is the soul-element which responds to God's will. The root and fruit of right living is love. Love plus intelligence equals the sum of all virtues. The Inquisition was the work hof love minus intelligence. Love alone may be brutal. Torquinado, who tortured the Protestants, was a good man. He was doubtless impelled to his terrible deeds by ignorant love—he killed the body to save the soul. Fire, sword, rack!—what was a moment of agony to endless burnings? He would torture his own flesh for his soul's good. These Inquisitors were men who tore their backs with the scourge, and then put on hair shirts; who spent their days fasting and their nights in vigils and prayers. They ignorantly read, "God is merciless," not, "God is love." If we only knew enough, we could infer the whole system of theology from the one word "Love." We could know what divine love would do in all stages of a man's life.

Intelligence Without Love Profitless For God.

There are plenty of smart people who have not love. A great criminal of England, also one of the greatest scholars of his day, said when he was about to be beheaded: "Here falls half the learning of England." The human race might be ever so intellectual, and yet die out. Professor Drummond in his "Ascent of Man," shows that it is the species of animals or birds which are the best fathers and mothers, that survive in the fight for existence. It is the bird with her wing broken by the huntsman's shot that futters along the ground in her last misery to lead the danger away from her nestlings, that promises the continuity of her kind. As it is with animals, so is it with men; first it is the love of the family, then the love of the clan, and finally the love of an aggregation of clans, or a nation. and it is the race or nation which is most unselfish that will survive longest. Perhaps the secret of the survival of peoples in inhospitable climates may be explained in this way. Mene Wallace, an Eskimo boy adopted by William Wallace, the Artic explorer, said as he embarked upon the ship which was to take him back to a snow hut and the rigor of a fight for life in the cold, long night of the north: "I don't like your country. The climate means death to me; it is too warm. But your reepeople are not like the climate—they are cold and heartless. It is not the real humanity such as exists in the North, where every man works for his neighbor." Intelligence can be intensely selfish and unmerciful, as all history proves, and as the newspapers constantly reveal. The devil is superhumanly smart.

There are Mysteries in Love.

We can not always see love in God's way with us, yet we must believe in it, and when we reach this place of trust we have rest and peace, even if we do not possess all knowledge Love must go hand in hand with faith and hope. And in this is the overwhelming prophecy of a future—love, faith, hope, abide. But why must we still take into the paradise of God faith and hope? It is because they are forever necessary in the great future progression. If we are going to need faith and hope hereafter, it is because the horizons will eternally lift, like scenic curtains, giving sight into sublimer beyonds, and what we now suffer will be explained. If man needs faith in God forever, give him a vigorous and long schooling. Let him see earthquakes, famine, pestilence. Bring him at last to the dark edge of the old, old grave; push him in, and let him rot! Let him suffer this, and see whether he can go down still with faith and hope. Then, when he comes through the terror unscathed into a new and sublime existence and the heir of all his hopes, will he ever doubt God, whatever happens to test his faith in the wider scope of God's plans?

Outgrown Knowledge.

And in the successive lifting of the curtaining horizons the old knowledge will pass away as the wider knowledge renders the narrower out of date. The mouse in the fable stood on a chest, and seeing a wider world, exclaimed: "I did not know the world was so big!" What it saw at first was true, but it was swallowed up in a bigger truth. We see all truth as through a stained window we see a tree—only its vague outlines, true as far as they go, but the whole—how different and lovely it is!

"And now abideth faith, hope, love, these three; and the greatest of these is love."

As a supplement to this wonderful poem on Love by St. Paul—which is the most beautiful in the Greek language—read "The Greatest thing in the World," by Drummond.—Camden M. Cobern, D. D., Litt. D., in Pittsburg Christian Advocate.

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The Farm and Garden.

THIS MONTH'S WORK IN THE GARDEN.

At this writing (July 24th) our market here is well supplied with last year's sweet potatoes, because our large growers have all provided themselves with curing houses in which the potatoes are dried off in the fall at a high temperature. They then keep easily. But in the South the new crop will now be coming in, though the varieties usually grown there are not as early as those grown for the Northern markets. Growers on the eastern shore of Virginia are always putting sweet potatoes on the market before any are offered in North Carolina, because they grow an earlier variety.

But it would pay well in the local market all over the South to grow the Hayman potato to be sold half-grown in summer. This potato, like the pink Peabody, is not liked in the South when mature, but it is early and a fine keeper, and people do not expect the finest quality in early digging. I have seen half-grown Peabody's selling very well on the Raleigh market, simply because there were no others to get, while after the crop has matured, no one wants a Peabody. But the wise grower can make money with these half grown.

In the home garden the last planting of sweet corn can be made the first of the month, and succession crops of snap beans can be planted till the last of the month. Do not let any land in the garden lie idle and grow up in weeds to raise cutworms for next spring. If you have not sown salsify or parsnips, try some the first of the month, and add two fine vegetables to your winter supply.

You can also sow the Half Long Danvers carrot any time this month, and can have these to pull all winter for soups, etc., and if you plant a quantity of them, your horse will appreciate a mess now and then in winter.

Burn a seed bed down near water and sow seed of the Premium Late Flat Dutch cabbage, and see that the young plants never suffer for lack of water. Then, getting strong plants by the first of September, you can set them on rich and heavily manured soil and make fine heads by early December. You cannot make land too rich for cabbages.

Some are in the habit of mowing off the tops of asparagus, but this should never be done till the tops are mature and dead. In my garden I have a corner where I stack all the leaves from the lawn in the fall and all the vegetable tops and refuse from the garden with a little lime sprinkled through the heap. The next summer this rotted stuff makes a fine mulch to be put between the tomatoes and squashes after cultivation ceases, and it retains the moisture well. A good part of it is spread and turned under in the spring to add humus to the soil.

Rutabaga turnips and the Long White French should be sown early in this month. Some Strap Leaf turnips can also be sown for fall use. but succession sowings should be made till middle of September for winter use and spring greens. The Rutabagas and Long White French should always be sown in rows and not broadcast. In thinning these, the young plants thinned out can be transplanted to other rows and do about as well as though left where they started from seed.

Some of the Rose-colored Chinese winter radishes can be sown this month for fall use, but the sowing for winter should be deferred till September.

It is better to get small celery plants from the Northern dealers early in the month and plant them in a bed where they can be partly shaded, setting them in close rows six or eight inches apart and two or three inches in the rows. See that they do not suffer for water and if the tops grow tall, shear them off slightly. Then you will have strong plants to set early in September, and I will then tell how I do it. The small plants can be bought for about $1.50 per 1000, and it is better to get them than to try to grow them from seed in the hot weather in the South. The ground should be well manured and prepared for the September setting some time bofer.

The self-blanching celery can be set any time this month in rows fifteen inches apart each way and cultivated by hand, and as the plants develop, wrap heavy brown paper around each and hold it with a rubber snapper, leaving only the tops exposed. It will blanch prettily in the early fall, but will never be of as good quality as that blanched in earth in late fall or winter.

Cuttings of sweet potato vines can be set now to grow seed potatoes for bedding. Make the cuttings about a yard long and coil them around the hand and plant the whole coil, leaving only the tip exposed. Every joint will make a bunch of little potatoes that are far better for bedding than the little ones picked from the general crop, and they keep better, too.

We have been getting tomatoes since June. My plants are set two feet apart in the row and trained to a single stem tied to stakes, and all side shoots pinched out. My plants are now over six feet tall, and I have not seen a rotten or a wormy tomatto yet. This is a good plan for a small garden, but takes close attention. Our growers here in Maryland, who plant fields of twenty acres or more let them tumble on the ground. This is all right where land is plentiful, but in the garden it pays to train stems.

Blood Turnip beets sown now will make fine roots for winter use. Dewing's Blood Turnip beet is as good as any Eclipse is earlier.

Lettuce for fall setting should be shown early in the month. The Big Boston is generally preferred by truckers. Rawson's Hot-House lettuce can be set closer in the frames, and I prefer it to the Big Boston. Lettuce, like cabbage, wants fat soil.—Professor Massey, in Progressive Farmer.

Orders by mail for Job Printing receive prompt attention at this office.

HELLO, MR. FARMER!

The Telephone Bell Adds Happiness to Rural Life.

The farmer is getting "on the wire," The telephone bell has started to ring on the farm. Listen, he is talking now: "Hello, Mr. Brown; what are you paying for eggs today? What, only 12 cents! Why, I got 14c. for the last 100 dozen. You think they'll go up soon again? All right, I'll wait a few days till prices get better. Goodbye."

Then turning to his wife, he says: "Do you know, my dear, that telephone pays for itself in what it has earned by enabling me to get prices before sending eggs to market? Until I got the telephone, I used to ship eggs to the city, and rather than bring them back, I would take whatever Brown offered."

"Yes," replied his wife, "you rarely ever got more than 10c. before. Now you always get from 12c. to 15c. But the point of how much you get for your eggs doesn't compare with the convenience the telephone is in other ways. When the baby had convulsions last night, we phoned for the doctor, and he got here so soon I was almost surprised to see him. You know, it always used to take several hours for him to come before we had the phone. I really believe," she continued, her voice trembling, "that our dear little boy would be alive and well today if we could have gotten the doctor sooner the night he was taken."

You would be surprised to know how reasonably priced a telephone is. Much of the installation the farmer can do himself. The most popular method is for several farmers in a neighborhood to get together—on one line. This makes it cheaper. They can cut down the trees, erect poles and string the wires. And when the wiring has been completed to the edge of the nearest town, the telephone company will make the necessary connection to give local and long distance communication with all points where there is a Bell telephone—and there are millions of them.

The rapid strides being made by the farmers of the South in the last two or three years renders a telephone a necessity in order that he may not be outstripped in the keen competition of the day.

This matter ought to interest you, if you live in the country and have no telephone connection. If it does, write to the Farmers' Line Department of the Bell Telephone and Telegraph Company, 19 South Pryor St., Atlanta, Ga., and ask for their booklet which describes the Bell plan for connecting up with the telephone system. A postal will do.

THE FAITH OF CHRIST IN HIS DISCIPLES.

It seems to me as if there has been but one instance of faith in human history that needs to be spoken about and that is the faith of Jesus Christ in Simon Peter and the other disciples. He went on His way, not calling legions of angels, but trusting a handful of fishermen; and no men were truer than they. They stood like friends, they lived like servants, they worked with the Spirit of God. They simply told in a quiet way that Jesus had died.

The thoughts of the coming of the Lord are most sweet and joyful to me. It is the work of faith and character of His saints to love His appearing and look for that blessed hope.—Richard Baxter.

No excellence can be attained without labor. You do not hope to play the violin without practice. Why should you expect to excel in the art of living, without making a study of it? Efficiency does not come through instinct, but through effort. Study and striving are the price of excellence.—Selected.

WANTED

Graduate in Music wishes a position as teacher in good community, either in a school or private class. Instruction given in Piano and Voice Address,

H, Care of Christian Advocate, Greensboro, N. C.

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2 p. m. to 5 p. m.

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I-N-S-U-R-A-N-C-E
308 1-2 South Elm Street
GREENSBORO, N. C.
Phone 163

ALASKA YUKON PACIFIC EXPOSITION, SEATTLE, WASH., JUNE 1st to OCTOBER 1st, 1909.

For the above occasion the Southern Railway announces extremely low rates for the round trip. Rate of $84.75 will apply from Greensboro, N. C. Same round trip rate will apply from nearly all points in North Carolina.

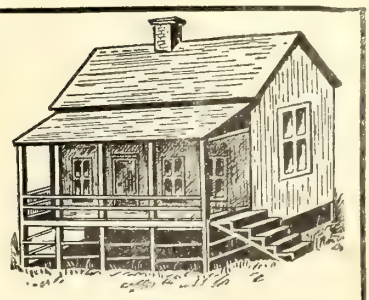
Tickets on sale daily until September 29th, with final limit October 31st. Passengers allowed to go via one direct route and return via another direct route without additional cost. It will cost $15.00 additional to go or return through California, one way.

For further information call on your depot agent, or write

R. L. VERNON, D. P. A.
Charlotte, N. C.
W. H. McGLAMERY, P. & T. A.,
Greensboro, N. C.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly---read letter below:



Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.

Our Dead.

.."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry. The above also applies to Tributes of Respect.

Caldwell.—Allen Reid Caldwell was born September 27, 1860, and died July 22, 1909 .

He was a consistent, loyal member of the M. E. Church, South, at Clyde. In his translation his wife loses a true husband, his pastor a dear friend, and the town a truthful, honest, peaceable citizen. He had no enemies. "His end was peace." Like the quiet setting of an evening sun on the gentle ebb of a silent streamlet, he slipped away from us and "was not, for God took him" to "Buelah Land," "where the smile of the Lord is the feast of the soul," and "where the wicked cease from troubling and the weary be at rest."

Farewell, precious friend! Rest while you wait for we expect to hail thee ere long in the "city above."

May grace abound to the bereaved wife.

"He is happy now and we
Soon his happiness shall see."

J. H. GREEN.

Bailey.—Nannie Bailey the 12 year old daughter of Mr. and Mrs. William Bailey of Mortimer, N. C., was suddenly called to her reward on the evening of July 28th, while bathing in Williams creek near her home. She with one of her mates was drowned.

Nannie gave her heart to Jesus about April 2nd at Davenport during the protracted services conducted there for the girls, by Dr. J. H. Weaver. We are made to feel sad because from the home, from the community and from the church has gone a bright face, a bright mind and a loving and affectionate soul. God grant by this to make earth less and heaven more attractive to the bereaved family and friends.

Her Pastor,

J. O. ERVIN

Morris. — Minnie Istilena Morris, daughter of W. L. and M. C. Morris, was born at the Morris home near Brevard, June 24, 1874, and died August 2, 1909, aged 35 years, 1 month and 8 days. At the age of 22 she was married to Mr. J. H. Hoddon with whom she lived happily for about 12 years, until her death broke the sacred bond leaving the husband and a six year old son to mourn her departure.

Sister Hoddon joined the Methodist Church about the age of eleven, and at the time of her death held her membership at Landrum, S. C.

During the last eight or ten years of her life sister Hoddon was sick a great deal and suffered much, but we believe her affliction was borne with such patience that it did its perfect work of chastening and reforming her character for the transition to the happier world. During Mrs. Hoddon's illness her husband carried her to various points to live hoping that change of climate might be beneficial, and this may have added to the number of her days, but two weeks before her rather unexpected death she came to her mother's home on a visit and so during the last hours was surrounded by those whom she loved.

Besides her husband and son Mrs. Hoddon left behind two sisters; Mrs. Clarence Morgan and Mrs. Nash, and thee brothers, Messrs. Gray, Lawrence and Carl Morris, and her mother, Mrs. M. C. Morris of Brevard, N. C.

Her body was laid to rest in the family plot at Oak Grove Cemetery near Brevard.

R. G. TUTTLE.

Kimbro.—Brother W. H. Kimbro, after about 20 hours severe suffering was called from earth to the spirit world on the night of July 29th. He worked all day the 28th and was taken sick at 3 o'clock in the night. His release came at 10:30 the next night.

Brother Kimbro was a native of Rockingham county. He came to Greensboro a few years ago and purchased a home, 248 West Bragg street, where he continued to reside until his death.

He was a member of Spring Garden Street Church and was a true servant of God. He was ever ready and willing to talk on religious subjects and to testify to Christ's work of grace in his own heart and life.

He was 57 years old, and leaves a widow and four daughters and two sons. Mrs. Kimbro was Miss Fitzgerald. She and each of her children are members of the Methodist Church. We laid the mortal remains of brother Kimbro in Greenhill cemetery, Greensboro, on Saturday, July 31st.

N. R. RICHARDSON, Pastor.

To Those Contemplating Entering the University of North Caro- This Fall.

The Young Men' Christian Association wishes to extend to you a cordial welcome to the University, and to asssure you that it is at your service. If it can aid you in any way before, upon or after your arrival in Chapel Hill it will welcome the opportunity. Do not hesitate to say so if you think it can.

The Y. M. C. A. House will be at your disposal until you can get straightened out. Inquire for the Y. M. C. A. Information Bureau as soon as you reach Chapel Hill. If you desire any information in the meantime, let us hear from you.

If you wish to secure remunerative work to help defray your expenses, file your application as early as possible with the General Secretary, stating kind of work preferred. The management of the Student Self-help Department has been turned over to the Y. M. C. A. by the University.

A special invitation is now extended you to attend the "College Night Exercises" Thursday night, September 9, and the Welcome Meeting Sunday Afternoon, September 12. While of interest to alll, these meetings belong principally to the new men.

We hope that you will get a membership application blank from the General Secretary's office as soon as you reach the University, and that you will enroll at once as a member. The Association needs you; you need the Association.

Cordially,

EUGENE E. BARNETT,
Gen. Sec. Y. M. C. A., Univ. of N. C.

To the Epworth Leaguers of the Greensboro District.

Ho, for High Point, August 30-31! Don't dsappoint your hosts. High Point will give you the glad hand and the good hospitality that makes the South famous.

Come, let us take counsel together. We believe that the best training school in the world today for young Methodist Christian Workers is not found in Nashville, Tenn., nor in New York, but in the Epworth League with its widespread student body studying the Word of God and with its other worldly-wise workers laboring in God's great, white harvest field.

We should like to have written a private pressing letter to every pastor and Leaguer about this Conference, but we could not do that. So we do this: We urge you, one and all, hereby to come and let us reason together about this matter which means so much to Methodism.

Please let our committee on entertainment—Mr. W. H. Davis, Chairman, High Point, N. C.—know if you are coming so they may be ready for you.

Yours cordially,
OLIN P. ADER.

Quarterly Meetings

ASHEVILLE DISTRICT

D. ATKINS, P. E., WEAVERVILLE, N. C.

Fourth Round

Hendersonville, Edneyville, August 28-29
Hendersonville, August 29
Weaverville Circuit, Salem, September 4-5
Weaverville, September 5-6
Swannaowa, Tabernacle, September 11-12
Tryon and Saluda, Saluda, September 18-19
Riverside, September 25-26
Haywood Street, September 26
Burnsville, Shoal Creek, October 2-3
Bald Creek, Peterson's, October 9 10
Fairview, Sharon, October 16-17
Bethel, October 24
North Asheville, October 24
Hot Springs, Paint Rock, October 30-31
Central, November 7
Marshall, November 13-14

CHARLOTTE DISTRICT. Third Round

H. K. BOYER, P. E., CHARLOTTE, N, C.

Tryon Street, August 29

Fourth Round

Dilworth, August 29
Unionville, Oak Grove, September 4-5
Chadwick, Chadwick, September 12
North Charlotte, September 12
Prospect, Prospect, September 18-19
Polkton, Gilboa, September 24
North Monroe and Icemorlee, Center, Sep. 25-26
Monroe, September 26-27
Calvary, October 3
Belmont Park, October 3
Ansonville, Concord, October 9-10
Derita, Trinity, October 16-17
Tryon Street, October 17
Waxhaw, Waxhaw, October 22
Weddington, Hebron, October 23-24
Matthews, Indian Trail, October 24-25
Morven, Bethel, October 29
Lilesville, Lilesville, October 30-31
Wadesboro, October 31
Pineville, November 6-7
Mount Zion, November 10
Trinity, November 14
Brevard Street, November 14

FRANKLIN DISTRICT.

R. M. TAYLOR, P. E., FRANKLIN, N. C.

Fourth Round

Franklin Circuit, Iotla, August 28. 29
Dilisboro and Sylva, Sylva, September 4-5
Bryson City, Bryson City, September 11-12
Andrews Station, September 18-19
Murphy Circuit, Peach Tree, September 25_26
Murphy Station, October 2-3
Robbinsville, Robbinsville, October 9-10
Hiwassee, Ranger, October 16-17
Hayesville, October 23-24
Webster Circuit, Cullohee, October 30-31
Whittier Circuit, November 6-7

GREENSBORO DISTRICT.

W. R. WARE, P. E., GREENSBORO, N. C.

Fourth Roun.l

Liberty Circuit, Liberty, August 28-29
E. Greensboro Circuit, Mt. Pleasant, Sept. 4-5
Carraway Memorial, night, September 5-6
Pleasant Garden Ct., Pleasant Garden, Sep. 11-12
Greensboro, Spring Garden St., night, Sep. 12-13
W. Greensboro Circuit, Jamestown, Sept. 18-19
High Point, Washington Street, night, Sep. 19-20
Randolph Circuit, Fair View, Sept. 25-26
High Point, South Main Street, night, Sept. 26-27
Coler dge Circuit, Rehoboth, October 2-3
Ramseur & Franklinville, Franklinville, Oct. 3-4
Uwharrie Circuit, Oak Grove, October 9-10
Denton Circuit, Canaan, October 10-11
Asheboro Station, October 16-17
Wentworth Circuit, Bethlehem, October 23 24
Reidsville, October 24-25
Ruffin Circuit, Lowes, October 30-31
Asheboro Circuit, Old Union, November 6-7
Randleman and Naomi, November 7-8
Greensboro, Centenary, November 14-15

MORGANTON DISTRICT.

R. M. HOYLE, P. E.

Fourth Round

McDowell, Nebo, August 28-29
Cliffside, Oak Grove, September 4-5
Henrietta and Caroleen, Caroleen, night, Sep. 4-5
Forest City, Salem, September 11-12
Broad River, Tanners, September 18-19
Green River, Lebanon, September 22-23
Rutherfordton, Gilkey, September 25-26
Thermal City, Centennial, October 2-3
Spruce Pine, Linville Falls, October 9-10
Elk Park, Elk Park, October 12
Bakersville, Bakersville, October 14
Marion, night, October 15-17
Old Fort, Bethlehem, 16-17
Connelly Springs, Mt. Harmony, October 22-23
Rutherford College, October 23-24
Hartland, October 30-31
Table Rock, November 6-7
Morganton Station, night, November 12-14
Morganton Circuit, November 13-14

MOUNT AIRY DISTRICT.

W. M. BAGBY, P. E., MONTEZUMA, N. C.

Fourth Round

Jonesville, August 28-29
Elkin, August 29
Wilks Circuit, Lebonan, September 4 5
Wilksboro, September 5
North Wilkesboro, September 5
Mt. Airy Circuit, Oak Grove, September 11-12
Mt. Airy Station, September 12
Pilot Mountain, Pinacle, September 15-16
Rural Hall, Rural Hall, September 18 19
Danbury, Bulah, September 25-26
Rockford, Siloam, October 2-3
East Bend, East Bend, October 9-10
Yodkinville, Center, October 13-14
Laural Springs, Laural Springs, October 16-17
Sparta, Potatoe Creek, October 20-21
Jefferson, Jefferson, October 23-24
Helton, October 27-28
Creston, October 30-31

SALISBURY DISTRICT.

J. C. ROWE, P. E., SALISBURY, N. C.

Fourth Round

Gold Hill Circuit, Liberty, August 28-29
Woodleaf Circuit, South River, September 4-5
Albemarle Circuit, Bethesda, September 11-12
Albemarle Station, September 12-13
West Albemarle, Century, September 12-13
Salisbury Circuit, Tabor, September 16-17
Holmes Memorial, September 18-19
South Main, September 18-19
China Grove Circuit, China Grove, September
Kannapolis, Kannapolis, September 25-26
Mt. Pleasant, Cold Springs, October 2-3
West Concord, Harmony, 4 p. m. October 3
Epworth, October 3-4
Cottonville Circuit, Zion, October 9-10
Jackson Hill Circuit, Lanes, October 15
New London, New London, October 16-17
Salem, October 23
Norwood, Randalls, October 24-25
Bethel, October 29
Concord Circuit Rocky Ridge, October 30-31
Central, October 31
Forest Hill, October 31
Big Lick, Love's, November 6-7
Linwood Circuit, Linwood, November 12-13
Lexington, November 14-15

SHELBY DISTRICT.

C. F, SHERRILL, P. E., SHELBY, N. C.

Fourth Round in Part

Crouse, Lander's Chapel, August 28-29
Cherryville, August 29-30
Main Street, Gastonia, September 4-5
Ozark, Gastonia, September 4-5
Lincoln Circuit, Trinity, September 11-12
Lincolnton Station, September 11-12
Mt. Holly, River Bend, September 19-20
Crouse, Lander's, September 20-21
South Fork Circuit, Camp Meeting at Wesley Chapel, Sept. 24-28
Bessemer City, October 2-3
Franklin Avenue October 2-3
Belwood, Kadesh, October 9-10
Lowell October 16-17
McAdenville, October 16-17
Lowesville, Salem, October 23-24
Stanly, October 24-25
Polkville, Clover Hill, October 30-31

STATESVILLE DISTRICT.

JNO. N. HUGGINS, P. E., STATESVILLE

Fourth Round

Troutman, Vanderburg, August 28-29
Mooresville Circuit, McKendree, September 4-5
Statesville, Connelly, September 11-12
Broad St., September 12
Race St., September 12
Clarksbury, September 18-19
Iredell, Olin, September 25-26
Stoney Point, October 2-3
Alexander, Rocky Springs, October 9-10
Maiden, October 16-17
Newton, October 17-18
Caldwell, Grace, October 23-24
Granite Falls, October 24-25
Catawba, Center, October 30-31
Rock Springs, Rehoboth, October 31, November 1
Hickory Circuit, Fair Grove, November 6-7
Hickory Station, November 7-8
Lenoir Ct, S. Lenoir, November 13-14
Lenoir Station, November 14-15

WAYNESVILLE DISTRICT

REV. W. H. WILLIS, P. E., WAYNESVILLE

Fourth Round

Clyde, Tuscola, August 28-29
Canton, September 4-5
Mills River, Horse Shoe, September 11-12
Liecester, Big Sandy, September 18-19
Bethel, Harmony Grove, September 25-26
West Asheville, October 2 3
Haywood, Crabtree, October 9-10
Johnathan, Shady Grove, October 10-11
Sulphur Springs, Snow Hill, October 16-17
Spring Creek, Baldings, October 23-24
Brevard Circuit, Connestoe, October 30-31
Brevard Station, November 6-7
North Haywood, Fines Creek, November 13-14

WINSTON DISTRICT

Rev T. F. Marr, P. E., Winston_Salem, N. C.,

Fourth Round

Centenary, August 29
Southside, August 29
Spray, September 4-5
Leaksville, September 5-6
Stoneville, Zion, September 10-11
Madison, September 12-13
Forsyth, Tabor, September 18-19
Grace, September 19-20
Farmington, Smith Grove, September 25-26
Advance, Advance, September 26-27
North Thomasville, Zion, October 2-3
Thomasville, October 3-4
Summerfield, Pisgah, October 9-10
Stokesdale, October 10-11
Davie, Liberty, October 16-17
Mocksville, October 17-18
Cooleemee, October 17
Lewisville, Doubs, October 23-24
Burkhead, October 24-25
Davidson, Midway, October 30-31
Kernersville, Shady Grove, November 6-7
Walkertown, November 13-14

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Trade Winners

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The Epworth League

CONDUCTED BY

Rev. R. E. Atkinson, West Asheville, N. C.

We have asked twice for those who have organized and reorganized to please send us a line on a post card. As yet, nothing. Perhaps this is where we are failing—neglecting the simple and easy duties. Please comply with our request.

Will the Epworth League Board suffer a suggestion? Suppose we have our call meeting of Leaguers and League pastors, at least, during the coming session of the Annual Conference?

The Epworth Leagues of the Little Rock Conference have forwarded through Rev. W. W. Christie, of Pine Bluff , $412.50 for erecting a chapel in Wanson Korea, with the encouraging message: "There will be some more later.' Brother Christie is presiding elder of the Pine Bluff District, and has until recently been Fourth Vice President of the Leagues."

Any League will succeed if it has, as the Little Rock Conference Leagues have, an object and an end in view to which to work, and preachers and presiding elders to encourage it and cooperate with it.

A West Asheville Junior in Mexico.

When we came there was no League, but I soon organized one. I am the teacher, and hardest of all, I have to teach in Spanish. There are 12 or 14 children in the League. Of course, that is small, but quite a little family of sheep for the shepherdess. All of my Leaguers are Mexicans. I miss my class, teacher and classmates, but it is our duty to be down here helping the heathen.

OPAL M. REYNOLDS,
Cuernavaca, Mex.

EPWORTH LEAGUE—TWO . . . .

Miss Opal is the daughter of Rev. Lawrence Reynolds, one of our missionaries in Mexico. Miss Opal was a member of the West Asheville Junior League for almost a year. She is a bright, sweet and consecrated girl. The West Asheville Junior Leaguers miss her very much.

"Miss Lottie Wilson writes that the Macon District Epworth League Conference has pledged $200 toward the further preparation of Prof. S. N. Shimura for educational work in the Hiroshima Girl's School."

The above district is pursuing the proper course. May its kind magnify a thousand fold. Unless the League, whether it be large or small, has some plan to which to work, there will be but little accomplished.

A Bible Contest

You spoke in the Advocate of Bible contests. Here is one we used here in a literary meeting. Take, say, ten passages of Scripture, more or less familiar. Write, or typewrite, the first part of each passage and then leave a blank space for the contestants to complete the passage. Prepare as many copies as are needed. Then give each a copy and allow five or ten minutes to fill in passages. I was surprised and amused, too, that some fail on this one:

1. Remember Lot's ——.

C. S. KIRKPATRICK.

A Mesage from the Secretaries.

"We depend on you to push the battle of the cross until the triumph of our King is seen throughout the world and our Lord is acknowledged universal Soverign.

We are convinced that the work of the Epworth League is not weakening in spiritual force, nor is the spirit of our Epworthians losing evangelistic earnestness or missionary fervor, and we rejoice that the achievements of the term just closed justify us in saying that the mission of the Epworth League was never more deeply felt than now, and that the League is in a more healthy and active working condition than ever.

Yet we are confident that we have but begun our work, and that the future will be increasingly fruitful of glory to God if we are but faithful to our real purpose and loyal to our highest ideals.

Be true to yourself, to your church, to your League, and above all to your divine Master."

"H. M. DuBOSE,"

Epworth League of the Methodist Episcopal Church, South.

EDWIN M. RANDALL,"

Epworth League of the Methodist Episcopal Church.

"S. T. BARTLETT,"

Epworth League of the Methodist Church, Canada.

The above paragraphs are taken from the report of the Seattle Convention. Those who read the "Era" have, of course, read the entire report.

The Asheville District Sunday School and Epworth League Conference.

The Asheville District Sunday School and Epworth League Conference convened August 17 and 18 in the quiet picturesque and restful hamlet, Weaverville. Central, Bethel, Hendersonville Weaverville Sta., Weaverville Ct., Biltmore and Mt. Pleasant and Fairview Ct. were represented. There were more than fifty delegates in attendance. There was not a dull moment during the two days session. The conference was out of the ordinary—there being only one paper read. It was prepared by Rev. T. L. Lallance, Pastor of the Haywood Street Church. The subject of this splendid paper was "Preparation for Class Work." The Conference unanimously requested that it be sent to the Advocate for publication, and the chair more wisely suggested that it be printed in pamphlet form.

The conference was one of profit and pleasure. Due to the numerous good speeches by the pastors, layman and women, doubtless the Sunday School and League work in the district will be more potent and progresive. The enthusiasm and interest which was in evidence will, very aptly, be disseminated.

The presiding elder, Rev. D. Atkins, D. D. was not only at ease in the chair, but affable and pleasing—far-seeing, thorough-going and progessive, as well.

Rev. T. E. Smiley is a gallant host. His cheery greetings and radiant smiles were ample assurance that all were welcome. The generous and good people of Weaverville made the whole occasion one of pleasure and excellence by their splendid hospitality. The writer and his family's stay was made the more delightful because of the kindnesses in the quiet and good home of Mrs. E. Cook. May His unfailing mercies attend this mother and her daughter, Miss Nola.

The following committee on permanent organization for the distrct was elected:

Pof. O. S. Dean, President.
Fred Felmot, First Vice President,
Willis Davis, Second Vice President.
Miss Edna Davis, Secretary.
Miss Lassipine Reeves, Treasurer.
Rev. D. Atkins, D. D. Ex-Officio.

The followng committee was also appointed to submit to the Annual Conference at Hickory for consideration a plan for establishing a permanent summer Sunday School Institute:

Rev. D. Atkins, D.D., T. L. Lallance. G. T. Rowe. S. T. D. , J W. Moore and Prof. O. S. Dean.

EASIEST AND QUICKEST LAID ROOF

CORTRIGHT

Any competent mechanic can make a better and more durable roof with CORTRIGHT METAL SHINGLES than the most expert roofer can make with any other material. Four artistic designs—every shingle made to fit into another—no solder, no seams, fewer nails, least cutting, little weight, less than half the work. Proof against water, fire, lightning, wind. Shipped painted or galvanized, and will outlast all other kinds of roofing. Write for our three free books and the name of your neighbor who has a Cortright Roof.

If we have no local representative at your place, write direct to

CORTRIGHT METAL ROOFING CO., 54 N. 23d St., Philadelphia

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.

3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.

2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Beaufort.

7:10 a. m.—No. 8, daily, for Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.

7:50 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:30 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:55 p. m.—No. 131, daily, for Mount Airy.

6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

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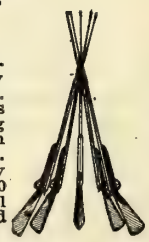
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North Carolina Christian Advocate

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ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

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ESTABLISHED 1855. GREENSBORO, N. C., SEPTEMBER 2, 1909. VOL. LIV.---NO. 34.

Reading Room Trinity College Durham N C

A Song for the Home Land

Margaret E. Sangster

A song for the home land, its valleys and hills,
Its lakes lying blue, and its silvery rills;
A song for its fields and their harvests of gold,
A song of its mines with their wealth all untold;
The home land, the dear land, the land of the free,
O beautiful Mother, our hearts cling to thee!

A song for the church with its call unto prayer,
For the comfort and healing and joy we have there;
A song for the school, with the flag on its roof,
For the lessons it teaches for manhood in proof;
A song for true brotherhood, sturdy and free,
O home land, dear home land, a chorus for thee!

A song for our sabbath that dawns with its peace,
From greed and from bondage a day of release;
A song for our Bible, wide open and fair,
For our Sunday-schools dear, and the bands gathered there;
For the men and the women whose service is free,
O home land, fair home land, a chorus to thee.

And, oh, may our home land be cleasned from all stain,
And pure as the fathers endowed to remain;
Its banner of stars be flung out to the breeze,
Its fearless ships sail on the path of the seas;
God bless it, the dear land, the home of the free,
O beautiful Mother, our hearts cling to thee.

---Pittsburg Christian Advocate

North Carolina Christian Advocate

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NOTICE TO SUBSCRIBERS

The new postal regulation will not allow us to mail the paper as second class matter to a subscriber who is more than one year behind.. Our custom is to continue the paper to all subscribers after the time paid for expires, for a year, unless we have notice to discontinue. We therefore notify all to watch the date on the label, and unless they intend paying for the paper, to send notice to the office requesting discontinuance. We will most assuredly endeavor to collect from all who allow the paper to be delivered to them overtime and this notice will be pleaded as our ground of claim. The request to discontinue must be made in writing to this office.. We are not trying to thrust the paper upon anyone, but we wish to accommodate all those who desire the paper to come on without missing an issue.

A NOTE OF THANKS.

So many kind expressions concerning the Advocate both with reference to the reading matter and general appearance of the paper, have come to us recently that we feel constrained to make this omnibus acknowledgement to all. The pressure of work makes it impossible to write a personal letter to each one. Suffice it to say that we greatly appreciate these kind expressions and are determined to spare no pains to make the North Carolina one of the very best in the whole family of Advocates. Meantime we hope to see a general rally all along the line for renewals and and new subscribers from this time till the meeting of our Annual Conference at Hickory. New lists will be sent to all the pastors during the month.

MEDITATIONS

"All times are good when old," says Byron and we all speak of the good old days and deplore the degeneracy of the present times and it has always been so and always will be. The recently published letter of Bishop Asbury, indicates that he thought even in his day, that the church was on the way to the bad, yet nevertheless we commend the past and discount the latter days.

But really the church was never more truly alive than it is today, and men have never been charged with the spirit of sacrifice as in the twentieth century. This is called a utilitarian age, and it would seem that the tendencies are toward materialism and they are in such measure that the church gives expression to its faith in a practical way and we see in good deeds and humanitarian service the spirit of the good Samaritan. There is not so much of emotionalism, but far more genuine interest manifested in this day for the poor and dependent and pagan people than in any age hitherto.

In this land until recent years the burden of service has been to the unsaved and Methodism has been a mighty force, perhaps the mightiest force, in the planting of a Christian civilization in the western world. The people lived in the wilds far removed from the busy marts, and churches had not been formed till the Methodist Missionary, the man on horseback, came with the good news of salvation. He preached repentance and salvation by faith and the witness of the spirit until the knowledge of the truth was an assured fact in the consciousness of every believer. And this happy assurance found expression in continual joy and shouts among the early Methodists. In the later times, however, this comforting assurance is intensified and made more permanent as the believer gives vent to his feelings, not so much by shouts of victory, as by gifts to the poor and by service to the needy.

* * * * *

It is plainly to be seen that there is a spirit of unrest, of discontent, in the church; a desire to widen out and render a larger service to the world. This is a very encouraging and healthy sign. An unambitious and contented people are never progressive. Men sometimes deplore the spirit of discontent which pervades the world and express fear lest revolutions and terrible social convulsions will set our civilization back, but a healthy discontent among a people is a sign of life and aspiration and hope and means that mankind is wending its way forward to higher and better things and it is a sure sign of the truth that He who was lifted up is drawing all men upward. We find all over the land nearly every congregation wishing for a better church building, for a larger equipment, for better facilities for the work, and weak organizations straining every nerve and stretching their faith in the endeavor to care for the multitudes that need the gospel.

In the mountain sections, where I have spent part of the summer, I was encouraged when I saw so many indications of progress and my own faith grew stronger as I beheld how the people are willing to sacrifice and give for the promotion of the kingdom. Nothing but the power of the gospel of the Son of God can impel men to take of their hard earnings and give for the spread of the truth. In visiting a dozen communities I found nearly every congregation planning for large expenditures and straining to enlarge their churches. Today at North Asheville, West Asheville, Haywood Street, Waynesville, Marshall and other, they are looking forward to improvement, and at various other points old debts are being liquidated preparatory to the assuming of larger ones.

On a recent Sunday at Haywood Street, Asheville, the pastor set fire to the old cancelled mortgage on the parsonage and the congregation sang the doxology while the note was burning. Almost as soon as this was done Rev. T. L. Lallance the pastor was proposing an enlargement of the church building.

* * * * *

There is a constant and ever increasing call for money to carry on the work of the church. This is surely a sign of life and growth for He who leads the hosts of Zion proposes by His church to subjugate the world to himself. He is constantly opening new doors and calling for his people to enter in and take up the ever enlarging tasks. Covetous men, tired at hearing the call for money, try to discourage the spirit of progress but it will not down. The poor and the fatherless must be fed, and the world that lieth in wickedness must hear the gospel through the church that holds it in trust.

Every generation may expect to hear larger and louder calls for money to carry on the work.

The membership of God's church holds and controls the wealth of the world and holds it in trust for the use of the King,and when He needs it he calls through his servants for it and has good right to expect generous responses to His call.

* * * * *

The Lord loves a cheerful giver and so do men. The man who loves mankind at large to the extent that he makes generous gifts for human betterment calls forth, by the very act, the blessing of God in Heaven and the blessing of good men everywhere. Recently money was needed for the better care of the poor boys in Stonewall Jackson Training School at Concord and Captain G. T. Roth of Elkin heard of it and furnished the $3,000.00 needed to supply the want. This was a noble deed from a splendid man and by it he not only teaches a lesson on generous giving, but places the whole state under obligation for help which this institution stood in sore need of.

God gives us wealth "not to hide it in a hedge" but to use for His glory in blessing the world and if men of means would more generously use their surplus in reducing human suffering and promoting the interests that stand for human progress there would be no breach between the little and the great, the rich and the poor, but an abiding love which would strengthen faith and bring peace and harmony where jealousy and strife exist.

Our Orphanage should appeal to the generous minded all over the Conference and receive liberal aid in its very beginning. There is no cause which appeals more powerfully to the heart of mankind than that of helpless childhood. The little and dependent ones who have no parents to whom they may look for bread must be fed from the hand of the church, and when we give to them we truly give to Him for He said "Inasmuch as ye have done it unto one of the least of these ye have done it unto me." May God bless every giver to every good cause and raise up a generation of givers who shall not only feed the multitudes who hunger for bread but the larger multitudes who hunger for the bread of life.

* * * * *

Some years ago I made a visit to Ocean Grove, the great Methodist summer resort on the Jersey coast, and ever since have hoped to see a Methodist resort located in our North Carolina mountains. When Montreat was first organized it looked as though a great undenominational religious center would be developed there, but the people did not seem to take hold of it and finally, rather than fail, it was taken over by our Presbyterian friends and has grown each year since they have assumed control, and it will continue to grow as they foster it. The Baptists have secured a body of land near Montreat and are now developing it on the same lines , but we Methodists have so far talked a little but really done nothing toward the building of a religious resort center for our people. That we need it goes without saying, and if we should establish the attractive center that our people need to go to in summer for rest, recreation and religious inspiration we feel sure that it would in a few years grow to be a necessity and a great spiritual help to our people who go away in summer

In the beautiful mountains the question of a location should not be hard to solve. Any point easy to be reached in this rare and elevated section might do, but in a talk with Rev. D. Atkins, presiding elder of the Asheville District, I learn that an effort will be made to establish such a resort in or near Weaverville which is now accessible by the electric car line from Asheville. The cars run every hour from Asheville to Weaverville and if several Conferences should join the movement there is no reason why we might not soon have a Methodist resort in our own Conference. Dr Atkins is now in correspondence with the leading preachers of Holston and the North and South Carolina Conferences and we hope an agreement may be effected so that these four Conferences may develop this worthy enterprise and that by next summer we may be prepared to take care of and entertain a good number of visitors there, and by promoting the movement develop it in a few years to be the equal of any of the smaller resorts of like character in the country.

S.

—We are gratified to hear that Weaverville and Rutherford College both opened last week with a large attendance of new students. Prof. Olin S. Dean and Prof. I. B. McKay, the presidents of the two schools, are well furnished for the work and have the help of well equipped assistants. There were some one hundred and forty students enrolled the first day at Weaverville and Rev. J. W. Jones, chairman of the Board of Trustees of Rutherford, writes us that they had the most hopeful opening since the College was taken over by the Conference and that new students are coming in on every train.

—Last Sunday a large congregation gathered at Lee's Chapel, five miles north of the city, for a Missionary day. The church was full and the services were interesting. At eleven o'clock Rev. H. M. Blair, editor of the North Carolina Christian Advocate preached a Missionary sermon and at 2:30 p. m., Mr. Chas H. Ireland, of Greensboro, spoke on the Laymen's movement. We believe the day will be fruitful in good results from the seed sown. Rev. C. P. Goode, the pastor, has recently closed a good meeting at this place and everything is looking up. The congregation has put the interior of the church in nice shape, having papered the walls and installed nice, comfortable pews. There is a bright future for this church if the faithful ones will only persevere.

—Rev. Walter Holcomb passed through the city on Saturday on his way to Mount Airy, whither he had been summoned on account of the death of his mother, which occurred at her home in that place on Friday. Mrs. Holcomb suffered a stroke of paralysis some months ago and her death was not altogether unexepected. The Advocate joins the many friends of the bereaved family in expressions of sympathy.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

MADONA..

"Madona, in the peaceful hut,
Madona on the throne,
All heaven within thine arms is shut
When thou dost claim thine own.

"And loftier still thy beauty glows
When some unmothered child,
Some waif, and stray, some vagrant rose
Thou savest from the wild."

IMPROVEMENT AT THE HOME

The work done on buildings and grounds during the past few weeks has made a remarkable transformation in the appearance and condition of our property. The old dilapidated structures have been repaired, cleaned, painted, plastered and papered. We now have five attractive and comfortable cottages. We have a large new kitchen range with full equipment of cooking utensils. The new furniture is coming in and being arranged. The grounds have been worked on and greatly improved. An excellent stone and gravel driveway has been made. Indoors and out things look comfortable and home-like. We wish all our friends could visit us. We have a building that with some repairs will make a nice schoolhouse. Work will begin on it this week. We have a good barn ready for the milch cows our friends are going to send us soon. We can't raise children without milk.

They are knocking at our doors. There are about seventy-five applications on file now. We thank God that in the course of a very few days we shall be ready to receive and care for the most urgent cases.

CAN YOU CAN?

"Can you can us a can
Of berries, apples or jam?
If you can can a can,
Just write us you can;
We can then send a can,
In which you can can
All we can wish you to can
Of berries, apples or jam."

OUR NEEDS.

Yes we need cans of fruit and vegetables. And we need all kinds of provisions to feed hungry boys and girls. Also:

Four good milch cows,
12 pairs sheets for double beds,
24 pairs sheets for single beds,
36 pillow slips, medium size,
50 plain table napkins,
60 common towels.

A lot of quilts, comforts, blankets and counterpanes.

REPORT OF J. P RODGERS, AGENT, FOR WEEK ENDING AUGUST 28, 1909.

Cash:	
Rev. W. H. Willis, Waynesville	$5.00
J. C. Williams, Waynesville	5.00
R. H. Blackwell, Waynesville	5.00
Mrs. J. H. Barnhardt, Waynesville	5.00
J. K. Cowan, Waynesville	6.25
S. J. Ashworth, Fairview	1.00
W. J. Nesbitt, Fairview	1.00
J. A. Edwards Fairview	2.00
Total	$ 30.25
Paid on former subscriptions:	
S. J. Lentz, Norwood	$ 5.00
H. W. Holt, Spencer	5.00
Mrs J. H. Harris, Spencer	1.00
B. F. Waddell, Spencer	1.00
Richard Hopkins, Spray	2.50
Total	$ 14.50
Subscribed:	
William H. Jones, Ashville	$ 50.00
Dr. G. T. Rowe, Asheville	50.00
Bishop Jas, Atkins, Waynesville	100.00
Hon. R. D. Gilmer, Waynesville	10.00
J. K. Boone Waynesville	25.00
G. W. Coble, Waynesville	5.00
J. C. Willaims, Waynesville	5.00
R. H. Blackwell, Waynesville	5.00
D. F. Rhinehart, Waynesville	10.00
Rev. W. H. Willis, Waynesville	5.00
Dr. Thos. Stringfield, Waynesville	25.00
Rev. and Mrs. J. H. Barnhardt, Waynesville	15.00
Dr. C. H. McDowell, Waynesville	10.00
Judge G. S. Ferguson, Waynesville	10.00
E. W. Brown, Waynesville	10.00
Mrs. E. W. Brown, Waynesville	5.00
R. G. Handley, Asheville	10.00
Mrs. J. D. Arnold, Asheville	10.00
H. A. West, Asheville	10.00
Mrs. J. M. Campbell, Asheville	25.00
J. K. Cowan, Asheville	25.00
R. B. Williams, Fairview	5.00
Rev. L. C. Smart, Fairview	5.00
Mrs. S. J. Ashworth, Fairview	5.00
N. C. Shuford, Fairview	2.00
Miss Glen Weaver, Fairview	5.00
Mrs. Joseph Fry, Fairview	2.00
Rev. Joseph Fry, Fairview	10.00
S. J. Ashworth, Fairview	1.00
N. J. Nesbitt, Fairview	1.00
J. A. Edwards, Fairview	2.00
Total	$ 458.00

Ramseur, N. C., August 24th, 1099.

Prof. H. A. Hayes, Supt.,
The Childrens Home,
Winston-Salem, N. C.

Dear Brother Hayes:—

Your favor of the 16th inst. received. Yours is an institution that touches a responsive chord with our little Sunday School. We have an enrollment of much less than two hundred, but we have raised more than $10.00 on every fifth Sunday since the order was made by our Annual Conference to begin taking these fifth Sunday collections. We shall go over $10.00 again next Sunday unless something unusual occurs.

With personal regards, I remain,
Fraternally yours,
I. F. CRAVEN.

NOTES AND PERSONALS

—Rev. J. H. Brendall held a meeting at Pinnacle last week.

—Rev. J. H. West, of Wadesboro, is spending a few days at Rocky River Springs.

—Rev. D. Frank Carver preached the sermon at Rutherford College opening last week.

—Rev. W. T. Carner, evangelist, held a meeting at Mount Pleasant on the Rural Hall Circuit last week.

—The Methodist congregation at Ramseur will soon begin the erection of a Sunday School annex to their church.

—Rev. W. M. Biles, of Winston-Salem, assisted Rev. M. H. Vestal in a meeting at Mt. Olivet near Lexington, last week.

—Rev. L. P. Bogle and family, of Caroleen, returned last week from a visit to relatives and friends at Franklin and vicinity.

—Dr T. F. Marr, presiding elder of the Winston District, spent the month of August with his family at his summer home at Brevard.

—Maj. H. A. Kirby, of Spartanburg, S. C., father of Mrs. H. F. Chreitzberg, of Monroe has been visiting his daughter during the last week.

—Rev. J. D. Arnold, who has been in Waynesville on a vacation with Mrs. Arnold, has returned to his church in Asheville and entered earnestly upon his work.

Mr. J. W. Gulledge, one of our most active laymen of Wadesboro, has been on a mountain trip to Hendersonville and other points in the hill country.

—Rev. E. K. McLarty, of West Market Street church, will assist Rev. W. A. Stanbury in a meeting to begin September 19, in Edenten Street church, Raleigh.

—Rev. D. J. Miller, of Whittier, is assisting Rev. C. S. Kirkpatrick in a meeting at Andrews and from the report in the Andrews Sun, "great good is being accomplished."

—Rev. D. J. Miller has during his two years pastorate at Whittier, added substantially to the membership and that charge is growing to be one of the best in Franklin District.

—Dr. T. F. Marr preached a great sermon at Centenary church, Winston, last Sunday from Acts 10: 34 and 35, a full report of which appeared in the Twin City Daily of last Monday.

—Rev. W. R. Ware, presiding elder of the Greensboro District, is assisting the pastor, Rev. A. S. Raper, in a meeting at Holt's Chapel on East Greensboro Charge this week.

—Rev. F. Swindell Love, a licentiate of our Conference, has been appointed by presiding elder Bumpass as pastor of Kinston Station, to fill the vacancy caused by the recent death of Dr. F. D. Swindell.

—Rev. J. N. Huggins, the presiding elder of Statesville District and Harold Turner, of Broad Street, Statesville, were visitors in Greensboro this week and called at the Advocate office.

—Bishop James Atkins left last Tuesday for a long trip to the Pacific coast and during his absence will hold the Western Conferences and return home in time to hold our Conference at Hickory in November.

—Rev. R. L. Fruit, of the Coleridge Circuit, has recently closed a meeting at Mt. Olivet with eleven accessions and is now in a meeting at Concord. At the latest report there had been over thirty accesions on the charge.

—Rev. J. A. Bowles reports twenty-five converts as the result of his meeting at Friendship. About twenty united with the different churches, eleven joining the Methodist church. He is engaged this week in a meeting at Jamestown.

—From the Statesville Landmark we learn that Miss Ida Wiley, daughter of Rev. A. E. Wiley, was married to Prof. C. F. Niven, of Dahlonega, Georgia, last Friday morning in the Methodist church at Granite Falls, the brides father officiating.

—Rev. M. C. Field, one of our most loyal and consecrated superanuates called on us Saturday. He was on his way to Forsyth County to assist Brother J. T. Ratledge in a meeting at Concord church which began on Sunday morning.

—The District Meeting of the Woman's Foreign Missionary Society, of the Shelby District met in the First Church, Shelby, on last Saturday, Sunday, and Monday. The annual sermon was preached on Sunday at 11 o'clock by Rev. J. R. Scroggs.

—Our pastor, Rev. A. C. Swofford, has just closed a series of meetings at this place and by the help of Rev. W. O. Goode did a great work for our Master. There were about twenty-five new members added to the church.—St. Paul Cor. Shelby Star.

—Rev J. S. Hiatt has just closed a great meeting at Mt. Tabor, one of his churches near Winston. There were fifty professions and thirty-five accessions to the church. He was well assisted in the meeting by Rev. W. M. Robbins of Grace church, Winston.

—We are glad to note that Rev. C. C. Barnhardt, who is in charge of Asbury church, Ada, Oklahoma, and Fitzhugh, and outlying towns on the Frisco, is making full proof of his ministry. He has just closed a successful revival at Fitzhugh. He is a graduate of Trinity College.

—Miss Terrie E. Buttrick, of Asheville, who recently graduated from the Scarritt Bible and Training School and who was accepted by the Woman's Board for the Mexican Mission field, left last week for Mexico, taking her sisters Misses Neva and Eula Buttrick with her, to teach in the Mary Keener School.

—Mr. W. B. Stubbs, the General Secretary of the Layman's Movement of the Methodist Episcopal church, South, made quite an impression in his recent visit to our Conference, speaking at Ball's Creek on Sunday of the Camp-meeting and at Newton on Sunday night.

—Dr. Chas W. Byrd, of Nashville, Tennessee, has been spending some weeks in Asheville where he was formerly the popular pastor. He preached on a recent Sabbath for Dr. G. T. Rowe at Central Church and on last Sunday for Rev. J. D. Arnold at Bethel. Large crowds attended upon the services.

—Rev. Dr. A. D. Betts and wife returned to Greensboro last week from an extended visit to relatives and friends in the eastern part of the state. Dr. Betts attended the Confederate Veteran Reunion in Charlotte immediately after his return. We are indeed glad to find Dr. Betts enjoying fine health and as sweet spirited as ever, though now on the retired list.

—The Camp-meeting at Bethelem on the Pleasant Garden Circuit, developed into quite an interesting revival. The meeting was continued up to Friday night, resulting in fifty professions and twenty-five accessions to the church, with other candidates to be received later. The pastor, Rev. R. A. Taylor, was assisted by Rev. E. K. McLarty, who preached twice on Sunday, and after Sunday by Rev. W. R. Ware, the presiding elder, and Rev. J. E. Woosley and M. A. Smith. The crowds were large and the order perfect. Altogether the results were such as to encourage the idea of continuing the Camp-meeting with more careful and elaborate preparation.

Miscellaneous

GEORGIA LETTER.

(Geo. G. Smith.)

I have been reading today, the last letter which Paul ever wrote. He was for the second time a prisoner at Rome, and was looking for the final trial, which he was sure would result in his death sentence. He was anxious to see that one who was to him more than a child, his son Timothy. He wanted brought to him an old cloak which he needed, and some books and parchments, and wrote to Timothy to bring them. It was in the eary part of the year 68, and he had about finished his earthly careerr as far as his personal work was concerned. From the borders of Arabia to the City of Rome he had gone preaching the Glad tiding of salvation to the Gentiles. He had not long before been released from his captivity, perhaps more paroled than finally discharged. Of how and when he had again incurred the hostility of the ruling powe, we do not know. Luke had told with great feeling the story of his first arrest, and first imprisonment, but though he was with him now, he had left no account of this second persecution. He had undergone one trial after his second arrest. Alone, save as attended by his Lord, he had his hearing, and again, bold as always, he had declared his fealty to his Lord. For a time sentence was deferred, and greatly longing to see Timothy, he had written him fully, probably through Onesiphorus, who not ashamed of his chain, had sought him out in Rome, and who had returned to Ephesus, where he was to see Timothy. While there is great exultation in his heart, and he looks toward the crown that awaits him, there is an undertone of sadness as he considers the then condition of things in the Church. There were some sad deflections. Demas had loved the present world, and had forsaken him. All of Asia had turned away from him, largely influenced, it may be, by the Judaizers. Some were engaged in profane babblings, some in destructive heresies, and also how many were sadly inconsistent in life, and with prophetic eye he saw that things would grow worse.

As we study Paul's attitude and the condition of things he deplores, we can but be struck with the resemblance between the days of the first century and the present time. As there was then, there are now, profane babblers; men who are professed Christian teachers, who are concerned about unessenital and unimportant things, and who have in their speculations gone far from the faith. There never has been a time, and as long as men are as they are, there never will be, when there will be a perfect unity of faith. Unsound teachers have been and will be. Why such men are in Evangelical Churches in America, I can hardly see. That they should be in churches which are established and into which they were born I can understand, but why men who know they reject the teachings of their own churches which they joined themselves, and feel compelled by conscience, to antagonize its teachings, should remain in such communions. They are here; they are in all evangelical bodies. Dr. Crapcy in the Episcopal Church, Dr. Braggs in the Presbyterian Church, Dr. Foster in the in the Baptist Church, Dr. Thomas in the Methodist Episcopal Church and Dr. Cottrell, Dr. Gillespie, Dr. Carter, in the Methodist Church, South, were and are illustrations of this trait. A friend writing me from near Chicago, says Dr. Foster is called the "St John of the Family" at Chicago, and your correspondent says he is slightly radical, while to me if the papers give his utterances as they were made, he is horribly blasphemous. How to reconcile some of the utterances of some popular Methodist preachers with the Bible, I cannot for the life of me see.

I have no doubt Dr. Chas. W. Elliot is a very honorable man, but so was Virgil, and so was Rosseau, and so was Darwin. No. doubt Dr. Foster is a kind and attractive man, but no more so than was Straus or Priestly. Personal character has little to do with heretical perversions. All of the Apostles, the Master himself, warned against these attractive but dangerous men

In this last letter the Apostle is specially urgent in warning Timothy of Hymeneus and Philetus and Alexander the Coppersmith. Those who creep into houses and take captive silly women, teachers who turn away the ears of their hearers from the truth, and turn them to silly fables. They were then, they are now. We need not hope to reach a time when there will be a universally pure ministry, and an entirely conssistent Church When the Apostle tells Timothy what should be in the last days, we could almost believe he had our days in view. As fast as good men are in evidence, evil men make themselves felt. The list of defects is a fearful one, but no man who knows the condition of Christendom can shut his eyes to the fact that they are here now, as they were even then, in the infancy of the Christian Church, appearing a the Churches grow old and rich they become more and more both a power for good and infected with evil. Men will be the lovers of self and haughty and careless, intemperate, lovers of pleasure, having the form of Godliness without the power thereof and creeping into houses and taking captive silly women. I have studied the history of many churches, but this feature marks them all. Timothy was to work aganst these odds, but he was to work hopefully and confidently. Though men were faithless God was faithful. He was first to see to his own purity. To flee the foul lusts, not only the grosser forms of self-indulgence, but the ambition, the frivolit, the love of pleasure, the desire for ease, that belong to youth, and to follow after righteousness and faith and love, and peace, but peace only with them that call on the Lord out of a pure heart.

He was especially to pay much attention to the Scriptures. They were able to make him wise. The pure faith had dwelt in his mother and grandmother, and Paul believed it was in him too.

He was to preach the word. To be instant in season and out of season. To rebuke and exhort. Naturally as an old man I feel great solicitude for our young preachers, and I earnestly advise them to read, not once, but several times, the two Epistles to Timothy, and especially mark the injunctions as they refer to personal purity, and to endurance of harships. The desire for what we call harmless enjoyment may lead one astray, especially in these days. If any social pleasure prevents any unattractive work being done, we are in danger. No man can be a faithful minister who does not know how to endure hardships and no man can be universally popular and be faithful to his ministry. Do not grow weary in well-doing nor faint at the presence of adversaries. We shall fight the good fight and gain the victory.

ABOUT THE GENERAL CONFERENCE.

By Charles H. Neal.

I am not going to write about what the General Conference ought to do. There is time enough for that yet. Then I am not sure that I know what it ought to do. There is another matter of more interest, it seems to me, than that. As I see it wee should be more concerned about what kind of men we are going to send to the conference. It is about that matter I wish to make a few remarks.

Now what kind of men should we elect to represent us next Spring? In the first place let me say we should elect such men as we think will stand for the things we think need to be done. In order to do this it may be necessaary to depart from the old established custom of electing the so-called "conference leaders" and get some new material together. I think we should understand pretty well a man's ecclesiastical politics before we write his name on the ballot. Otherwise it becomes a mere matter of conferring honors upon a few choice men of the annual conference. For instance if it be desirable and necessary to limit the term of the presiding elder to four or six years then it is folly to send a lot of professional presiding elders as delegates to the General Conference, for such will never make that change. Or if it seems to you good to have the presiding eldes elected by the annual conference (which by no means is a bad idea) then find men who will stand for that and elect them as delegates. If a systematized statement of our creed strikes you as a good thing then hunt up a man who is not afraid of the result and vote for him. And so on.

In the second place being a presiding elder does not necessarily unqualify a man for the place. We have some men who are and have been elders on the hard districts who were and are what we call circuit preachers. That is, they were taken from the circuits and put on the hard districts and when their time was out they were or will be returned to the circuits. Now these hard-worked, unhonored men can represent a class of preachers and people that will not be thought of by some of our "high steeple" station preachers and professional presiding elders. Let us elect men who will represent the unrepresented. It would not be amiss to take some of our strong circuit men, men who have ridden large circuits all their lives and know full well the hardships of the typical itinerant Methodist preacher, and send them to the General Conference, providing, of course, they suit our politics otherwise.

In the third place let me add that it might be a good idea to elect some of our younger men. It has been a custom to send the older men of the conference, and in this there is perhaps wisdom, but it does not necessarily follow that they should all be such. We ought to give our younger men a chance to show what they can do. We need not expect much new legislation from the older men. They are conservative and it may be well for the church to have such men, but they are like we younger ones will be when we reach their age—not very favorable to things that are new. God bless our old men. I am not saying anything against them but am saying that while we honor them lets honor our younger ones too and give them a chance before they are too old to do so much good. In making up our ballots this fall let us find out how our men stand on the vital questions and elect such men as we need regardless of past customs. If they be old men, presiding elders, circuit preachers or young men, lets have what we need.

Having elected our men then it will be time to tell them what the General Conference ought to do.

DR. HALE'S SUCCESSOR.

Dr. Edward Everett Hale has been succeeded in the chaplaincy of the United States Senate by the election of Dr. Ulysses Grant Baker Pierce, pastor of All Souls' Unitarian Church, Washington, and since the fourth of March President Taft's pastor. Undoubtedly the selection of Dr. Pierce as chaplain of the Senate was out of compliment to President Taft as well as the merit of Dr. Pierce. The selection of Dr. Pierce is generally recognized as a good one. This is the second chaplain of the Unitarian faith selected by the Senate. The government and Congress seem to be no respectors of denominations in making selections for the office of chaplain. The government has ninety-two clergymen in its employ in Congress, in the army and navy, and in the penitentiaries. These classes according to their church affiliations are Roman Catholics, 21; Methodist, 21; Episcopalians, 19; Baptists, 10; Presbyterians, 8; Congregationalists, 4; Universalists, Unitarians, and Disciples, 2 each; Lutheran, Dutch Reformed and United Brethren in Christ, one each. Thus it will be observed that the government seems to be quite impartial denominationally in its selection of its pastors. The two chaplains of Congress are elected by their respective houses and serve at one thousand dollars a year salary. The Roman Catholic Church has been favored with chaplaincies in the army and navy, but there has been but one Catholic chaplain in Congress. Since the establishment of the office in Congress there have been thirty Methodist, twenty-four Episcopalians, twenty-four Presbyterians, fifteen Baptists, five Congregationalists, four Unitarians, two Lutherans, one Universalist, one Disciple of Christ and one Catholic. It was through the influence of Samuel Adams that the office of chaplain was established in Congress. There has been but one instance in which an effort has been made to abolish the office. This was many years ago when many of the politicians of Congress became greatly offended at the clergy because they had memorialized Congress against the repeal of the Missouri compromise, against the Kansas-Nebraska bill and the running of the mails on Sunday. It proved for a time a very troublesome question. Finally the matter having been referred to the House Judiciary Committee, the chairman made report: "If there be a God who hears prayer—as we believe there is—we submit there never was a deliberative body that so eminently needed the fervent prayers of righteous men as the Congress of the United States." This settled the question at once, and it has never been agitated by Congress since.—Methodist Recorder.

GETTING WELL SPIRITUALLY.

There is only one kind of cure for sin-sickness, and that is right living. We must come to the Great Physician first, and, placing ourselves wholly in His care, accept all that He has to offer. But after that we must do something about it. If we have given ourselves to the Savior, and wonder why we are so feeble and sickly in our spiritual life, we shall find the trouble in our failure to be living in fullest accord with all that He would have us do. We must do right, if we would get well. For "the law of Jehovah is perfect, restoring the soul."—Sunday School Times.

WHERE ARE YOUR THOUGHTS.

Where are your thoughts? That fifteen or twenty minutes you were sitting alone in the twilight, dear girl, before the lights were on, that half hour before you went to sleep last night; young man, that little while before the clock struck the hour of rising this morning?

What thoughts come to dwell in your mind in those moments between dutes? "As a man thinketh in his heart, so is he." Are your thoughts of loved ones whose lot you would make easier? Are they of noble services you would render men? Are they of the good things you have seen in others, of victories you would win? Are they of the beautiful and the good in the world of literature and song? Are they thoughts of prayer and praise?

Or are your thoughts of selfish pleasures, of questionable sins you would indulge in, of books you hide from those who love you best? Do you think uncharitable things of others?

As you think today you will be tomorrow. Thoughts are but seeds. If you foster them the fruit is inevitable. Think mean thoughts today, and you will be a mean soul tomorrow. Think great thoughts and loving, and you cannot but grow great. Dream not your thoughts are secrets of your own. They mold your face, they make your character, they come forth and startle you when you least expect it in word and deed. They are your real self.—Onward.

WHERE MANY FAIL.

"I guess it is near enough to being level," said a young man who was laying one of the sills for a camp which he was building. "It's so near that nobody will ever know the difference."

Yes, the sill was nearly level, so nearly true that it would have taken a most critical eye to detect anything wrong. Unfortunately, however, the matter did not rest there. There were other timbers to be placed in position and they had to match the sill that was not exactly right. Each accentuated the first inaccuracy and when the building was completed there was a decided twist in it which no painstaking carpenter would have countenanced.

Many young men and young women start out in ife to rear a structure which is to stand throughout eternity, building upon that which is not perectly true, and the inevitable result is a warped ife. It is the laying of the foundation stones and he first timbers that make the building true. It s a right principal at the start, and a strict adherence to that principle that produces upright nen and women.

Near enough at the bottom, is far away at the op.—F. E. Burnham.

ARE WE CAREFUL?

"Does God really hear every discontented word I ever speak? Does he hear when I grumble about he weather, about the hard winter, about the late spring, about the dry summer, about the wet harvest, about the grub worm and the grasshopper? Does he hear when I grumble about the frosts, about the drought, about the high winds, and about he storms? Does he hear when I scold about my circumstances, about the hardness of my lot, about ny losses and disappointments?

If we could get into our heart, and keep there continually, the consciousness that every word we speak is heard up in heaven, would we murmur so much as we now do? We are very careful of our speech before men. We are always on our guard when we think anybody is within hearing, and speak only proper words. Are we as careful what we say in the hearing of heaven? We are careful, too, never to speak words which would give pain to the hearts of those we love. Are we as careful not to say anything that will grieve our Heavenly Father?—J. R. Miller, D.D.

THE VALUE OF A DECISION.

Every noble life is the outgrowth of a decision, once made, and steadfastly adhered to. Moses' career as a leader and lawgiver began with his deliberate choice to "suffer affliction with the people of God." Paul's triumphant course as a Christian and a missionary of the cross had its starting point in his acceptance of the risen Lord's commission on the Damascus road. In the very nature of the case, we can go nowhere without first deciding to go. Many a life which comes to nothing in the end seems to be the result of mere aimless drifting. The character lacks backbone and muscle. It is a kind of moral jellyfish, shaped wholly by the pressure of outside influences. But decisions are made even in such a life, though the person himself may not recognize them as such at the time of making them. Not to decide for the right is to accept the wrong. Not to accept the service of Christ is to decide against His claims.—Forward.

HEAVEN IS NOT FAR OFF.

And "our affliction," after all, is "light, and but for a moment." A glance at the starry heavens reveals ten thousand times ten thousand worlds, and the longer we gaze the more come wheeling into view. "The floor of heaven is thick inlaid with patines of bright gold." Our world is one of millions—countless millions—floating like a vast armada on yonder infinite sea. How little this world seems! How infinitesimal! So is time in relation to eternity. So is the pain of today to the glory of tomorrow.

Our life is but a handbreadth. Eternity, eternity, how long thou art! The soul that has just gone from the vicissitudes of time into the glories of the unseen world looks back, and wonders; wonders above all, that the pains and heartaches seemed so vast and insufferable. They are "light." They are "but for a moment." The pearly gates throw their light this way. The hands of angels beckon to a world where tears are wiped away forever We can wait and be patient. "Bide a wee, and dinna fret." Heaven is not far off.—D. J. Burrell, D. D.

COVERING THE SCARS.

Out of my window as I write stands a tall, symmetrical and beautiful poplar, at the top of a hill and outlined against the sky. That poplar is a close friend; I have sympathetically watched its growth for years. Not always was it thus. Half a dozen years ago a cruel ice-storm tore and gashed it terribly. Its beauty was utterly marred, its fair proportions completely destroyed. But my tree was wiser than some human friends. Instead of drooping in the direction of its wounds, it straightway bent all its energies toward cutting these hideous scars. Now lo! the years have wrought the wonder. The scars are hidden. The old form could, of course, never be regained, but a new and more beautiful shapliness has resulted. Today, the tall, aspiring, beautiful tree is not only a shade to my neighbor's home, but a delight to the eye of every one who observes it.—William T. Ellis.

HELP BRIGHTEN THINGS.

Do everything you can to help brighten and beautify the lives of other people. Sorrowing people, are, as a rule, intensely selfish. They consider their own grief the most important thing in the universe, and go about recklessly casting shadows on their lives. Avoid this. Remember that your sorrow is the most sacred of all in life's vast list of woes. A thousand people whom you meet in the daily walks of earth have heavier griefs to bear. A living trouble is far more than a dead one. You at least have a sweet memory to carry through life. Many others have had even memory blighted, and instead of being allowed to weep over the grave they are obliged to gaze daily at the corpse of happiness to which they are chained.

THE SOURCE OF ALL.

When we see the million rain drops of the shower we say, with reason, there must be one great sea from which all these drops come. And when we see, as it were, countless rays of goodness scattered about in the world, a little good in this man, and a little good in that, shall we not say, there must be one great sea, one central sun of goodness, from whence all human goodness comes? And where can that center of goodness be, but in the very character of God himself?—Rev. Charles Kingsley.

Yes, life is a game. . . The rules of it have been made independently of me, but they are absolute and we must obey them. These rules are the laws of nature, the laws of health, the laws of intellect, above all the laws of God. . . Disobey them and you make of life a misery and of death a ruin.—Frederick W. Farrar.

A writer in the Indian Witness speaking of the call of Christians to be saints gives good advice to all who are inclined to the foolish habit of profanity. He says, quoting the familiar expressions:

"'It's enough to try the patience of a saint." "This would make even a saint swear." Nothing will make a saint swear, any more than oil and water or gunpowder and fire will mix. A friend of ours the other day was telling of an experience he had had with a friend who was addicted to the use of vile language. One morning things had gone all awry, and he could control his temper no longer. Flood upon flood of abuse poured upon the heads of his subordinates. Our friend said to the angry man: "Do you know that there is a power you may have that will take away every particle of desire to swear like that? The man looked up in astonishment and replied: "It would have to be a great power that would keep me from swearing." That such a power is available is the experience of many in India. Swearing is not the whole thing. Indeed it is but a parable. The desire to use the gutter language of the foul-mouthed man may be far from us, but it is so easy to use the sneer, to be coldly critical, to use the bright saber of sarcasm, and by so doing "give a lesson" to one who, we think, may deserve it. If we gratify such a desire, wherein are we to be distinguished from him whose language is vile. Saintliness is the calling of all who call themselves Christians. Therefore, let us heed the exhortation of Paul, the prisoner in the Lord, when he says: 'I beseech you to walk worthy of the calling wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace.'"

It is a fact to be noted that Jesus never cured a diseased body without he healed the mind and the soul also. The eyes of the body were first opened, and then the eyes of the soul were made to see. The leprosy of the body was cured, but never without curing also the more fatal leprosy of the soul of the recipient of the healing power. And there is a lesson to be learned here, and that is, that in effort to save the perishing regard must be had both to the body and the souls of the needy. There must be with us as with Christ the same ministering to the needy soul and the needy body. There should be an effort to clothe and house the spiritual life at the same time it is sought to clothe and house the homeless and the naked. The saint who ministers to the body without ministering to the soul does no more than the kindly disposed pagan for the veriest pagan will do that. The true Christian will not only give bread to the hungry, and shelter to the homeless, and water to the thirsty, but will also seek to feed his hungry soul with the bread of life and assuage his thirst from the fountain of waters, and shelter him in the loving care of the tender and all-pitying Father.—Selected.

The truest help we can offer to an afflicted man is not to take his burden from him, but to call out his best strength that he may be able to bear the burden.—Phillips Brooks.

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WRITE TO-DAY FOR BOOKLET AND FULL DETAILS

Home Savings Bank

GREENSBORO, N. C.

From The Field.

Greensboro District.

We direct attention to a few changes in the presiding elders appointments, affecting Denton Circuit and Asheboro and Reidsville Stations. Let all who are concerned look up those dates.

Henrietta-Caroleen.

The Henrietta Mills have very generously fitted up a nice building for a day nursery and night school at Henrietta. The work will open next Monday. This work is under the supervision of the Woman's Home Mission Society of our church here. This is a great step forward as it means much for our church and the community at large.

CORRESPONDENT.

Resolution Adopted by Greensboro District Conference.

Resolved, That we have heard with great gladness Prof. H. A. Hays in his able presentation of the interest of the North Carolina Children's Home of our Conference, and we hereby pledge our fidelity to and interest in this great and sacred interest, and we recommend in addition to the present schemes of 5th Sunday collections in our Sunday School and thanksgiving collection in our churches that our annual conference establish a special day, the 3d Tuesday in October of each year to be known as Harvest Home day for the benefit of our Children's Home, and that our children and young and old people be requested to send some offering from the farm and store for the help of conducting the home.

C. H. IRELAND,
CHAS. A. WOOD,
C. E. LANDRETH.

Concord Circuit.

We have held two meetings—at Olivet and Boyer's. Several were reclaimed and converted and five received into the church at Olivet. The membership of the church was very much edified. Bro. G. W. Fink did the preaching. At Boyer's four were received into the church and much good otherwise was accomplished. Dr. J. C. Rowe did the preaching, and it was of a very high order.

A building committee has been appointed to remodel and beautify the Rocky Bridge church or build a new one. There are many signs of progress on this charge. To God be all the glory. B. A. YORKE.

Concord, N. C., Aug. 27, 1909.

Bessemer City.

We have just closed a very fine meeting in Concord church, four miles west of town. The church was revived to a degree that is unusual. About 20 persons were converted or reclaimed and seven joined our church on profession of faith. It was decided, without debate, last Sunday morning that the Concord Sunday School would support a Bible woman in some foreign land next year. Thus the influence of our revival will become world wide. "To Him be glory in the church."

J. FRANK ARMSTRONG.

Rural Hall.

We have just closed, at Mt. Pleasant church on the Rural Hall charge, one of the most powerful meetings I have ever attended, resulting in 48 professions and 38 accessions to our church. While there is an influence here against the old time mourners bench, yet the penitents came to the altar and were converted. We now have about six hundred on the Rural Hall charge. Brother Carner was with us part of the time and did some good preaching. He is a good sound gospel preacher. He appeals to the conscience of the people, holding up before them the awful results of sin and telling them that they must be converted. As I see it there is nothing that can be substituted for the new birth. It is said that Mr. Wesley has preached three hundred times from the text, "Ye must be born again." One of his friends asked him why he preached so much on being born again. Mr. Wesley answered and said, "Because ye must be born again." That is the way I see it. The people must be converted, and conversion means more than an outward moral change. Our Savior said: "I in you and you in me." The joy of forgiveness is the first foretaste of heaven. J. D. GIBSON.

Hendersonville.

Hendersonville is one of the most progressive towns in Western Carolina and Methodism there is not lagging, but on the other hand is leading in all good work. Rev. Jonh W. Moore the popular pastor has a wonderful grasp upon the community and large congregations attend upon his ministry. His church is thoroughly well organized. The Sunday School flourishes and the Women's Sicieties have joined our church and others will join later. Some joined other churches. Prof. W. F. Bell had charge of the song service, in which he accomplished great good. The meeting was of the "Old Type." Men and women met at the parsonage before almost every service and prayed for the Lord to direct the service for his glory in the salvation of souls. Faithful men and women went to men in their places of business and talked with them and prayed for and with them and as a result strong men yielded themselves to God. Praise the Lord for His wonderful works among the children of men. May I ask the brethren to remember me in their prayers? I feel that I am the weakest of God's children. Not meant to be called an Apostle. But by the grace of God I am what I am.

Your brother in Christ,
G. A. STAMPER.

Albemarle, N. C.

Trinity College Notes.

The Young Men's Christian Association of Trinity College has issued a handbook for the benefit of students who are entering college for the first time. A great deal of information of interest to new students will be found in this handbook.

The students have arranged to have a bureau of information in a room on the first floor of the Duke building. The old students are anxious to be of service to the new students. They will be glad to aid them in every way possible.

Any person desiring to secure a copy of this handbook may do so by writing to B. T. Hurley, Trinity Park, Durham, N. C.



HENDERSONVILLE CHURCH

Salem Station.

We have just closed one of the best meetings that Salem church has had in many years. While there have not been many professions, yet "old men" say there has been more lasting good done there than in years.

Rev. R. A. Taylor was with with us and did the preaching. The meeting closed Sunday August 15, with 40 professions and reclamations. 12 are alive to the cause of missions. Besides the regular financial claims of the church which are met regularly each month, the congregation has undertaken the entire support of Rev. W. B. Stokes who is in the Corean Mission field. The church building has not been sufficient to hold the crowds and this year a $4,000.00 addition was made to the church in the shape of a Sunday School room with seven handsome class rooms, giving the church a total seating capacity of eight hundred. The work on this annex was undertaken and completed in five weeks time. The church is not only making material progress but the spiritual temperature is high and more than sixty members have been added this year. The cut of the church appears in this issue of the Advocate.

Shelby Circuit.

Rev. E. N. Crowder has just closed a meeting of power at Sharon church. This faithful pastor has had over fifty conversions this year, with thirty-two accessions to the church. He has painted and improved otherwise the parsonage in Shelby, and is now preparing to build a new modern church at Sharon. Nothing better can come to a community than a genuine revival. Building a new church is a permanent work, the influence of which abides long after the pastor is gone. C. F. SHERRILL.

Danbury Circuit.

We closed a meeting of great interest at Delta church on the Danbury circuit, Friday last. Bro. Miles Long, of Yadkin county, was with us at the beginning of the meeting and preached for us five times with great power. He won the hearts of the people in the first service and they with all of us were sorry when he had to leave.

New Bethel Academy

FOR BOTH SEXES

Complete courses in Literary, Normal, Commercial and Music.

A strong faculty of competent and experienced teachers in each dep artment.

Tuition $1.00 to $4.00 per month, payable in advance. Board $9.00.

Owing to the change of management school will not open this year until Oct. 18th, 1909.

For further information, address,

GEO. W. LONG, Secretary,
Intelligence, N. C.

Rev. R. L. Wall, a local preacher of this congregation, preached for us three times, the pastor did the remainder of the preaching. The songs were mainly led by Bro. R. L. Ward, of Donnaha, a most efficient song leader. He and Bro. Wall did most efficient personal work in the congregation and at the altar. There were about thirty professions of faith and 23 have given their names for membership in our church. Among the number were five mothers and a number of young men and young ladies. There were six renewed in loved. It was an old time Methodist revival. There were a number of the brightest conversions that we have ever seen and the interest was widespread. The church on Thursday was crowded and a great number could not get in. The same thing occurred on Sunday also. There were some forty dollars raised by subscription for missions and other purposes. We never can praise the Lord enough for his wonderful answers to prayer. Pray for us.

D. A. BINKLEY.

Hickory Station.

Dr. J. T. Johnson, for some thirty or more years, Superintendent of the Sunday School at Hickory sends the senior editor this pleasing message:

"I suppose a few lines from your old home town that started you out in your great ministerial work would be appreciated. Last Sunday was a red-letter day for our Sunday School. It was a great pleasure to me to march the classes into their new class rooms."

We can well believe that this was a day of great pleasure to Dr. Johnson, who has served so long and faithfully as a Sunday School Superintendent. He says the rooms are so arranged as to make a splendid Auditorium, and will be nice for the approaching annual Conference. Some $3,000 has been spent in the work of construction. He says: "We are getting our Sunday School on the front or firing line. Sister J. H. Weaver has charge of the infant class, consisting of about seventy little tots, with two assistant teachers. Brother G. F. Ivey has about forty in the senior Baraca. Brother Wesley Clay has forty in the Junior Baraca. Total number in Sunday School, three hundred."

Referring to Dr. Weaver, the pastor, he says: "Dr. J. H. Weaver is the best Sunday School Superintendent of any preacher I know. I am a little afraid that when all you preachers see Hickory you will want the Doctor's place, but his time is just half out and we are a four year people. We are expecting great things at our annual Conference in November and hope we will not be disappointed."

Stoneville Circuit.

Dear Advocate: The Lord is doing great things for us on the Stoneville work. We have just closed our third meeting since District Conference, with twenty conversions, twelve accessions and others to follow, but the greatest feature is the revival of the church members. Our best meeting

was at Troy. If you want to shake hands with some warm-hearted Christians stop off at Price Station for a while.

Green Springs is a mission point. We organized a society there of 16 members. Bro. L. T. Hendren, of Stokesdale, preached four days for us there. He did some fine preaching and became very popular. We are not doing all that we would like to do, but we are trying to do what is needed worst. We have a great people here and all they need is the religion of the Lord Jesus Christ and they are getting it. We have already added about 10 per cent. to our membership here and hope to double that. Pray for us. J. H. ROBERTSON.

King's Mountain.

What a delightful charge is King's Mountain. Rev. D. F. Carver leads a noble host. The new church is an ideal one. It is one of the most beautiful churches I know of. The parsonage on the same lot is in keeping with this elegant church. The pastor and people are in love with each other.

I combined last week the quarterly meetings of King's Mountain and El Bethel, preaching Saturday and Sunday morning at El Bethel. This place is three miles from King's Mountain. The church and the parsonage nearby are each in a beautiful grove. Rev. T. S. Ellington, one of our best preachers, is winding up his third year on this charge and El Bethel said, "We will pay out." Rev. F. W. Bradley, a veteran of the cross, whose labors God has greatly blessed, is hepling the pastor this week in a meeting at Salem church.

Mr. J. S. Martin, the lay leader of the Shelby district, who had just returned from a conference at Montreat of Southern laymen of different denominations, accompanied me, addressing the quarterly conference of El Bethel and King's Mountain, and filling the 11 o'clock hour at King's Mountain Sunday in discussing the great laymen's movement. Bro. Martin's heart and time are in this work. He will go with me next Saturday to the quarterly meeting at Cherryville.

C. F. SHERRILL.

Polkville Charge.

It was my pleasure recently to be with Rev. W. M. Boring in the quarterly meeting at Casar and in a revival at Clover Hill. He has had great revivals at these two churches and at Bethel, resulting in ninety conversions. He was ably assisted by Rev. J. B. Tabor, and at Clover Hill by Rev. Marvin Hoyle. Brother Hoyle is filling an important Station in the North Carolina Conference. He was reared in the Clover Hill community, and it was a great pleasure to his old friends and relatives to sit under his elegant preaching. Brother Boring serves a noble people and he is doing a great work.

C.F. SHERRILL.

Andrews.

We received yesterday into the church twelve members following a meeting of about twelve days. Brother D. J. Miller, of Whittier, rendered valuable service in the meeting. A pleasing incident in this connection was that it required just twelve members to round out our church roll with an even three hundred. It has been very gratifying indeed to see the church membership here grow in four years from one hundred and eighty to three hundred. I have often been assured that it is not to be expected that revivals should follow each other year after year. But in the face of the statement we have had four splendid revivals in four years. Very much of the credit has been due to the livest Christian layman I have ever known—Brother S. Porter, recently translated. Our recent meeting accomplished some things he greatly longed to see. I have no doubt his influence was a determining factor.

C. S. KIRKPATRICK.

Uwharrie Circuit.

We have just closed our third revival on the Uwharrie Circuit and have had great church revivals in each church. At Concord church we had between forty and fifty professions. Several have joined the church, many others were already members, but were not christians. We have four other meetings to hold yet. We hope to have great revivals at all these points. Uwharrie Circuit is getting along nicely this year.

J. A. SHARP.

McDowell Circuit.

I am glad to report the great things the Lord has done for us. I have just closed a meeting at Glenwood which resulted in a great spiritual awakening in the church. We had thirty-one converts and twenty-one accessions to the church. Also I held the fort at Nebo for eleven days but little manifestation with two converts and one accession. The Lord is with us.

Yours in the service of uur Lord,

D. S. RICHARDSON, Pastor.
McDowell Circuit, Nebo, N. C.

Rutherford College.

You will be glad to hear of our fine opening. Seventy-four, excluding the primary students, were on hand the first day. Still they come. The prospect is very encouraging. Brother Hoyle, our P. E., gave an excellent address on Wednesday evening to a large and appreciative audience. Brother J. W. Jones, of Weaverville and Brother W. F. Womble were with us. Brother Carver of King's Mountain, is here now and will preach for us tomorrow.

Fraternally,
IRVING B. McKAY.

A Gleam of Light.

The editor of a religious paper often feels discouraged. It is difficult to determine whether his work is fruitful of results. The pastor is cheered by what he calls visible results. The editor seldom feels the thrill of such joyous emotion. For this reason we take the liberty of giving our readers the contents of a letter written to the editor by one of our most intelligent ladies, but not intended for publication. This good woman we are sure will not blame us for passing it on to our readers:

———, N. C., August 28th, 1909.
Dear Brother Blair:

May I take the liberty to say of the Advocate's editorial article (August 19th) "The Revival Season and its Opportunities," and the other article on same page, "The Pentecostal Service," from the Central Advocate, that they are pregnant with messages to us all. What a blessed privilege and opportunity it would be for Advocate readers and all Christians to become members of a great Prayer Circle for the upbuilding of believers, and the salvation of souls during this season of revival services held in so many places! This thought might bud in many consecrated hearts, but it blossims in those words so fitly spoken in the Advocate. How good, how very good those words about the Pentecostal service! Go1 himself seeks the depths. Oh to be silent, to lift up the hands in the darkness of the night hour, to look within, to question, to introspect, to strip the soul of shams, to be honest with God! Oh the tears, the joy, the inward shouting, the communion, the silent hour, the secret chamber, the cloistered depths, these are the sacred, solemn, hushed—too sacred to be pressed or rushed or touched unworthily.

Pray for me Brother Blair; I am in the waiting, receiving attitude. The depths have been mine, the heights sometimes, too.

The very God of peace bless and keep you, and cause his face to shine upon you.

Yours in Christian love.

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

Don't forget to elect or appoint a reporter when you elect officers.

* * *

To properly install the officers of the Epworth League, the League should present each newly elected officer with a copy of the Epworth League Handbook to be used by them upon the occasion. Follow the form given in the handbook (Chapter XVI.) and the service will be very impressive. If you have any new members to receive let that part of your service precede the installation of officers.

* * *

We glean the following from the Notes and Comments from Holston: "To the zeal and earnestness of the Leagues of Holston is due much of the advancement made in missionary collections for the past few years."

* * *

Chapter Rally Day and Installation of officers, Sunday, September 5th.

* * *

The annual election of officers shall occur at the business meeting in August or September, and the Secretary of the League shall immediately report the names of the officers elect to the central office at Nashville, Tenn.—Constitution and by-laws.

* * *

The following paper was prepared and read at the weekly devotional meeting of the West Asheville Senior League, August 15th, by one of the most consecrated Leaguers of our Conference. The weekly topic for the evening was "Ingratitude:"

Ingratitude.

Are any of us, who are here this evening, like the nine lepers who failed to return and render thanks unto the Lord for what he had done for them? Are we really thankful for the numerous blessings God is bestowing upon us from day to day? We are apt to forget that all we have comes from the hands of our living Heavenly Father, and we are so often ungrateful for all these things. Our hearts and lips should constantly be filled with praise and thanksgiving for the rich blessings bestowed upon us from God's bountiful store-house.

When any great blessing comes into our life, we are not so apt to forget to thank our Father for it, but do we always remember to thank Him for the little things—the little every-day blessings that are showered upon us? Are we always grateful to God for supplying our material necessities? Do we remember that the food we eat, the clothing we wear, and the many other good things that are given us, are sent by God? Do we thank Him when we are enjoying health and strength, and when we are prospering in our work?

We should not only be grateful when all is well with us, and our lives are filled with sunshine, but we should be thankful and rejoice even when the sunshine disappears, and clouds gather about us. We cannot always have our own way. We do not know what is best for us, and often ask for things which would hurt us if God shauld answer us, but he in his great love for us knows what we need, and answers our prayers in the way that he knows is good for us.

In our morning prayers we ask for strength and help to live aright during the day and to resist temptations when they come, and we should lift our hearts in a prayer of thankfulness for the courage we have been given to resist temptation, and for the help that has ben given us in our work, and for God's loving, protecting care over us each hour and moment during the day. When about to begin a task, no matter how small it may be, we can look up and say, "Lord Jesus, this is for Thee—help me to do my very best," and then when the task is finished, we should not forget to thank Him for His help. How sweet and comforting it is to feel that nothing is too insignificant to talk to God about. He is interested in all of our affairs, and is anxious to bless and help us, but he desires that our hearts should be filled with gratitude for his manifold blessings and goodness to us. It must grieve him very much for any of his children to show a spirit of ingratitude, and may we never thus grieve him. As did the Apostle Paul, let us "rejoice always, and in everything give thanks."

"Count your many blessings,
Name them one by one;
Count your many blessings,
And see what God hath done."

* * *

The League that has prepared and hears read from time to time such papers as the above does not only assume greater proportions, but cultivates and enriches the individual Leaguer—making him a more capable and serviceable soldier of Jesus Christ. Dear Leaguers, do not write long papers to be read at your devotional meeting, but write, if no more, fifty words upon the lesson. If you can't talk, by all means write. It is well to write occasionally though we be fluent speakers. We might be more choice and fewer of words—hence more interesting.

* * *

We need in every League a reporter, one who will report all meetings held, and send to the League columns and local papers announcements of all important meetings and programs for publication.

* * *

The West Asheville Senior League elected the following officers for the year: Prof. J. L. Reynolds, president; Miss Clara D. Brown, first vice-president; Miss Nora Wright, second vice-president; Miss Connie Buttrick, third vice-president; Prof. D. C. Tucker, fourth vice-president; Miss Estelle Kerr, secretary; Ralph Duckett, treasurer; Misses Mary Brooks, Lillian McCollum and Hester Patters, Epworth Era agents; Miss Clara D. Brown, League reporter.

Little Bobby—"Papa, did you ever see a cyclone carrying houses around up in the air, and cows and horses and wagons upside down?" Papa—"No, my son." Little Bobby—"Did you ever see a sea-serpent?" Papa—"No, my son." Little Bobby—"I should think it 'ud be tiresome to live so long and never see anything. "

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City Mo.

The Christian Life.

ALONE WITH GOOD.

(By Request.)

Alone with God! the midnight watches keeping,
Alone with God! while all the world is sleeping,
I seem to hear, while thus he speaks to me,
"Fear not, my child, I will abide with thee."

Alone with God! I hold communion sweet,
And all my burdens lay at His dear feet;
I tell Him of the struggles thro' the day
He gently whispers "Lo I am the way."

Alone with God! the aching heart finds solace there,
He ever lends a listening ear unto the faintest prayer,
For oft in vision there appears to me
The dreadful cross—the awful Calvary!

Alone with God! he bids my sorrows cease,
And to my soul he sends the sweetest peace;
And then in perfect, trusting love I rest
Alone with Him who ever knoweth best.

PEARLE KING STEVENS.

DON'T GRIP THE THORNS.

A novice, working among prickly plants, noticed how deftly the Scotch gardener handled them, and commented upon the fact. "Aye, there's many a scratch ye get at the first," answered the old man, "but if ye're canny, ye soon learn not to grip the thorns." It is a lesson of life as well as of gardening. The prickly, disagreeable things are plentiful; the uncomfortable happenings, the little slights and offences, the cross-grained tempers, and unreasonable words, are everywhere pushing themselves into unpleasant notice, but it is not necsesary to "grip" them. There are those who do that all their days, and go about in a continual state of hurt, soreness and complaint. He who is "canny" will learn to put them aside with light touch and for the most part avoid their sting. They are not worth taking seriously enough to bring torn hands or hearts.—Ex.

A WELL-FILLED PLACE.

"She never does anything very wonderful, but what she can do she does wonderfully well," one said of a quiet young girl whom she knew. The description fitted exactly. The girl knew her limitations, accepted them cheerfully, and stayed within them.

Doubtless there were many things this girl would have liked to be able to do; but she knew that they were outside the hedge of her ability, and she did not attempt to reach them to the neglect of the things within that hedge.

She could not speak eloquently in public; but her quiet word of cheer or advice, even her unostentatious example, helped many. She could not sing entrancing solos, but her sweet little soprano helped along the congregational singing all it could. She had not time to join to any considerable degree in any great movement of the day; yet her own home was brighter because of her presence, and her younger brothers and sisters found it a haven of peace and refuge from all their small troubles because sister was never too busy to be all that she ought to be to them.

So in her own small sphere and in her own quiet, inconspicous way she did wonderfully well the Work God gave into her hands to do.

Did she not accomplish more and better earn the final "well done" than if she had strayed beyond her limitations, led by false ambition, and, refusing to do the little things, had spent her life in attempting and failing in the larger ones?—Young People.

TRUE NOBILITY.

"Oh, how I would like to live among noble people! I would have no temptations to be mean and unjust," said a boy as he laid down a book and drew a deep breath of enthusiasm.

His father, looking earnestly at the boy, remarked: "True nobility goes deeper than that, my son. It makes one upright, genreous, pure, even surrounded by the unjust and ignoble. To be real, it must stand the test of any situation, any environment."

A diamond stays a diamond, though thrown into a mud puddle. The pond-lily lifts its cup of dazzling white above the stagnant pond. A large manufacturing firm makes a certain fabric for the government. Running through the fabric at intervals is a scarlet thread that can not fade. Whether a piece of the goods is found in all freshness in the king's wardrobe, or is soiled and in a rag-bag, that scarlet thread is there in all its brightness; it can not be mistaken. So with nobility. If it is really worth wishing and striving for, it must be of the kind that shines forth unmistakably wherever one is. —Unidentified.

"FRET NOT THYSELF."

What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings, slip by and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us! We who are so mutable, so faulty, so irritable, so unjust, so pitiful, so loving, so forgiving! Why can not we, slipping our hand into his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Select.

To Drive Out Malaria and Build Up the System

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

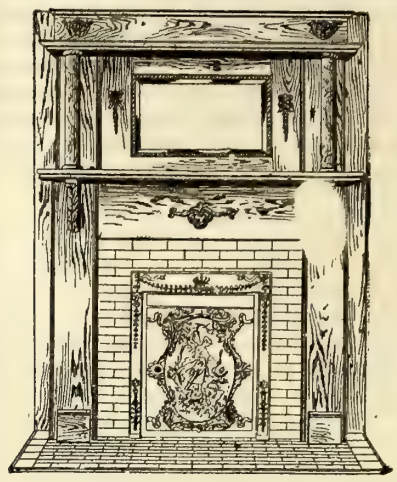
ALASKA YUKON PACIFIC EXPOSITION, SEATTLE, WASH., JUNE 1st to OCTOBER 1st, 1909.

For the above occasion the Southern Railway announces extremely low rates for the round trip. Rate of $84.75 will apply from Greensboro, N. C. Same round trip rate will apply from nearly all points in North Carolina.

Tickets on sale daily until September 29th, with final limit October 31st. Passengers allowed to go via one direct route and return via another direct route without additional cost. It will cost $15.00 additional to go or return through California, one way.

For further information call on your depot agent, or write

R. L. VERNON, D. P. A.
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Odell Mantel Co.,
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GREENSBORO, - - - N. C.

Carolina & North-Western Railway Company
AND
Caldwell & Northern Railroad Company.

Schedule Effective June 27, 1909.

NORTHBOUND		Daily Pass NO. 10	Ex. Sun. Pass NO. 60 & 8	Sat. Only Pass NO. 12	Mixed NO. 62
Chester	Lv.	7.55 a. m.	1.15 p. m.		
Yorkville		8.42	2.40		
Gastonia		9.30	4.30‡		
Gastonia			5.40*		
Lincolnton		10.26	6.32		
Newton		11.05	7.13		
Hickory		11.55	7.40		
Lenoir		1.10 p. m.	8.55	9.05 p. m.	3.15 p. m.
Mortimer		2.42		10.16	5.35
Edgemont	Ar.	2.55		10.26	6.00

SOUTHBOUND		NO. 9	NO. 7 & 61	Mon. Only NO. 11	NO. 63
Edgemont	Lv.	12.05 p. m.		4.10 a. m.	6.30 a. m.
Mortimer		12.13		4.18	6.40
Lenoir		1.28	5.40 a. m.	5.30	8.55
Hickory		2.52	6.50		
Newton		3.20	7.20		
Lincolnton		3.57	7.54		
Gastonia		4.50‡	8.45‡		
Gastonia		4.55*	9.30*		
Yorkville		5 39	11.50		
Chester	Ar.	6.25	12.20 p. m.		

* Leave ‡ Arrive

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CHESTER—Southern Ry., S. A. L. and L. and C.
YORKVILLE—Southern Railway.
GASTONIA—Southern Railway.
LINCOLNTON—S. A. L.
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HELM'S BABYOLINE
Formerly Helm's Croupaline

An external remedy for Croup, Colds and Whooping Cough in Children—Colds, Soreness in Chest and Cold in head in Adults. Physicians prescribe it and get the best of results.

Guaranteed under the pure food and drug act, June 30th, 1906. Guarantee 2399.
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No Experiment.

Alcoholism, Morphine and other drug addictions cured in from four to six weeks. 28 years successful experience.

Write for our booklet, "What do You Drink"

The Keeley Institute.
GREENSBORO, N. C.

There are many things that the heart knows that mind does not understand. The affections, the impulses, all that makes up the inner man, the spiritual heart, may be sane or insane, right or wrong. In the Bible heart wisdom is alway from God, and of all that have not received that wisdom it is said: "Madness is in their heart while they live." There is no sane, consistent life except that life that is in touch with God. How often a plea of insanity is entered in defense of the criminal! It could be entered in almost every case and urged with a fair show of reason. If it is true that no perfectly sane man could ever take his own life, it must be equally true that no sane man could ever commit any crime; for all crime is folly. So is all sin. He has but little wisdom who does not know right from wrong, and who does not know that no failure in rectitude can be good policy. The sinner is mad; but his madness dwells in his heart, not in his head.—Nashville Christian Advocate.

Our Little Folks.

HER ANSWER.

I studied my tables over and over and backward and forward, too,
But I couldn't remember six times nine and I didn't know what to do
Till my sister told me to play with my doll and not to bother my head.
"If you call her 'Fifty-four' for awhile you will learn it by heart," she said.

So I took my favorite, Mary Ann, though I thought 'twas a dreadful shame
To give such a perfectly lovely child such a perfectly horriad name
And I called her my little "Fifty-four" a hundred times, till I knew
The answer of six times nine as well as the answer of two times two.

Next day Elizabeth Wigglesworth, who always act so proud,
Said, "six times nine is fifty-two," and I nearly laughed aloud,
But I wished I hadn't when teacher said,
"Now, Dorothy, tell if you can"
For I thought of my doll, and—sakes alive!
—I answered, "Mary Ann!"

—Selected.

TRAMP.

Here! You stop that! I'll tell my papa on you!" screamed Eva, running down to the street, where some bad boys were pelting a dirty yellow dog with mud and stones. "Come, Doggie! Come, Doggie!"

"Go into the house, Baby!" called back the boys. "We don't care for you."

Eva was only five years old, and much afraid of the boys, so she began to cry; but just then her brother Joseph came out of the house, and in a very few minutes the poor dog was safe in the little old wood house. The boys were angry that they had lost their fun; but they did not dare open the door, and soon went away.

"What in the world are you children doing?" said the cook when they ran to her for scraps of meat and bread. "Got a poor dog shut up in the wood house? You must let him out this minute! Maybe he's mad."

But Eva and Joseph promised not to go near the dog if she would only give them the scraps. The poor fellow was indeed a sorry sight as he shivered and tried to curl up in the old rags they threw into the house. He ate greedily, and then the cook came and pushed in a pan of warm milk, which he drank as if famished.

When their papa came home he looked very grave, and said the children must not touch the strange dog. "He is only a common animal and just a sort of tramp, so it would be kindness to have him killed," he explained to the little ones. "Nobody owns him, and he will starve in the end."

But the children begged that the dog's life might be spared a while, for they felt sure some one would claim him. "Tramp," as they called him, soon began to look better from the good food they gave him, and one day Sam gave him a bath in an old tub that helped his looks wonderfully. Still he was nothing but a common dog, and no amount of feeding or petting could make him handsome. The weather was still cold, and he huddled most of the time in his shelter to keep warm, and as if afraid of the bad boys who had hurt him only a few days before.

But one day when the sun shone out warm and bright and the children were playing on the lawn Sam put an old collar on Tramp's neck and tied him to the fence out by the wood house. He seemed to enjoy the sunshine and fresh air, but would have liked to be with Eva and Joseph as they played together. As the children had promised not to touch him, they kept their word; but they wanted to be with Tramp quite as much as he with them.

"Mamma! mamma! look there! There is Yellow Top!" cried a little child as a carriage drove past. "Let me get him."

Tramp was barking joyously and trying to get away when he heard the weak little voice, and Eva and Joseph were glad to learn that he belonged to the little girl in the carriage. She cuddled him up to her and thanked the little boy and girl for taking such good care of him. "Folks say he isn't worth much," she said, "but I wouldn't take a thousand dollars for Yellow Top."

"I just knew somebody loved him," cried Eva as they ran in to tell their papa and mamma the wonderful story "I'm sorry to lose him; but he's at home and better off, isn't he?"

—Hilda Richmond.

LITTLE BROTHER'S OFFERING.

"How much have you earned, Fred?" asked Connie.

"Sixty-seven cents, and five more if Mrs. Pitt pays me for that errand; but I don't believe she will," was the prompt answer. "How much have you got'?"

"You know I didn't begin to save till you had enough to rattle, but there's forty-five cents in my box. If I should give my gold-dollar—but I can't. I just love it. It makes me feel rich."

Little brother was watching, and looked curiously at the small heaps of coin.

"You've got all the money," he said.

"Sure! What else could we have, Peppergins?"

"I've saved uzzer things."

"You don't mean that you've got a thank-offering?" and Fred swung the "baby" into a chair.

"I have—yes sir. You never told me, but I heard that mish-nary lady say how the brown babies didn't have things to eat, and I'm going to send some—in a ship."

Little Brother nodded gravely at every word, but Fred laughed so he could scarcely speak.

"Things to eat! You little goose!"

"Come to sister!" cried Connie. "Tell sister all about it," and with one puzzled, grieved glance at Fred, he clasped her hand and drew her towards the stairs, then up to the little play-room, chattering as he went.

"Didn't the mish-nary lady say they were hungry and most dead? Fred eats an' eats, but I save lots of things."

Swelling with pride, little Brother opened his toy box. There were his cars, his Noah's ark animals, his soldiers and blocks; and there, too, were bits of cake and biscuit, bananas—black with age—apples, candy and nuts. Connie looked at the funny jumble and gave Little Brother a squeeze, wondering why she felt like crying.

"Does mamma know?" she asked.

"No 'deed! She'll be s'prised good. She said I was too little to have a box, but I wasn't. Don't you 'member the mish-nary lady said her girls took rice right out of their dinner and saved it for the hungry ones? Well don't you s'pose I'm good as a girl that was a heathen child?" and his lip curled scornfully.

"But, dearie—it's so far we can't send bread and bananas. We have to send money, and the missionaries buy rice—and things."

Connie spoke very gently, but Little Brother's face grew sober. His voice trembled as he whispered: "I wanted the candy awful bad—an' the uzzer things. Couldn't they go—in a ship?"

Little Brother's fists went to his eyes.

"I've thought of something," cried Connie, joyfully. "You shall give my gold dollar. Then you'll have more than Fred to put in the thank-offerings."

Little Brother laughed through his tears. "An' you can have all these nice things."

Connie brought a pasteboard box and they picked out all the dry bread and cake and sad-looking fruit. Then she put the gold dollar in his small hand.

"Little Brother is the only one who made a real sacrifice for a thank-offering, I'm afraid," said his mother, when she heard the whole story from the happy little financier, "but I hope he's taught us a lesson, bless him!"

Connie thought of her gold dollar, and a happy feeling was in her heart, for had not she, too, "made a sacrifice?"—Children's Missionary Field.

A NEW COMMISSION.

A man said once to "Rabbi" John Duncan, the famous teacher of Hebrew in New College, Edinburgh, during the third quarter of last century, that he wanted to get nearer Christ. "Yonder he is," was the reply, "seeking the lost. Go there, and you will find him."

His commission from the high priest authorized Saul, the flaming persecutor, to make prisoners of any Christians he might find in Damascus. But, as he neared the goal of his journey, he was arrested by the wonderful vision of the risen Jesus, appearing in glory that outshone the brightness of the sun at its day strength. Turned from his fierce purpose by that transforming experience, the proud Pharisee sought a new commission—but this time from the Lord whose followers he had been seeking out and dragging to prison and death. As he looked up from the earth into the shining face of Christ, the cry burst from him, "Lord what wilt Thou have me to do?"

For answer, he was sent to preach the blessed tidings of salvation to lost ones all over the world weltering in its sin and misery. And no more splendid commission could any human being ever receive. There is no lifework with greater opportunities or richer rewards than the ministry of the Gospel. In that work we are sure to be "near Christ."—East and West.

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Robt. W. Murray

GENERAL

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Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

"Duties are pressing on me, and the time for work is brief;
What if with purblind vision I neglect the very chief?
What if I do with ardor what a thousand could, maybe,
And leave undone forever what was meant for only me?
From that, O Master, save me, move my hand, thought, voice, and pen,
To their peculiar service in this world of needy men!
And oh! whatever labors are not finished with my day,
Let them be for self—for others grant the doing, Lord, I pray!"

Woman's Preparation for Service.

"Woman is not undevelopt man, but diverse—not like to like, but like in difference."

The call of the time is for women to co-operate with men in doing the world's work. Specialists are demanded, and women are qualifying to fill the demand for trained service in the commercial and industrial world and in the ranks of science and literature.

The modern housekeeper is trained for her high calling. Science is taking the helm in the kitchen and nursery. The debt of this generation to the past is great, but conditions are changing and methods of work keep pace with them. The novice and the inefficient are relegated to the background with "the young lady who would like to do copying." It is inevitable that in the confusion attendant on rapidly changing conditions some mistakes should be made, some abnormal conditions prevail. The greater enlightenment that will come with time will bring more of order. Another age will find opportunities in the problems that confront us today and set to work to right them. But the world will never go backward. "Prepare for life's work" will continue to be the watch word of the earnest man and woman.

The church is alive to the change of the times, and is meeting the complex forces of evil with strenuous onslaught. Never has her organization been so thorough. All her forces are being mobilized for war. She is demanding specialists to command all her departments. Trained women are wanted for pastors' assistants, deaconesses, city missionaries and to go far afield and serve in the outposts of the church.

Sacrifice is required. The old order of vicarious suffering is not yet reversed. She who serves Christ and the church must go down among sin stained souls and bodies, sorrowing for and with them until the very heart of her is broken if she would bring them to her Christ. She will be called into homes of luxury and must be prepared to meet with trained intellects and keen wits. All the possibilities of her woman's nature will need to be consecrated and enlisted. She undertakes the work of a specialist. No other work is of such vital importance or so delicate. She must be qualified.

When she stood free handed on the threshold of her self-like with all its bright young possibilities and deliberately stepped out of and beyond herself willing to be hid with Christ in God, volunteering to give her all that she might have a part in the saving of a lost world, taking on herself suffering, yearning and toil that she might have refused to accept, it was the mother part of her nature that was stirred. It is maternal care that the devoted woman missionary gives. It is the mother character of the service that renders it an indispensable element in bringing a lost world to Christ. When a woman volunteers to lay down her life, sanctifying herself for the sake of humanity that it may be lifted up, she becomes not a saint nor an angel, but a world mother. And how and where shall she obtain the necessary preparation for the task she has undertaken? Should she attempt to gain it by self-culture the process will be long, and much good that she had hoped to accomplish will be marred by blunders—the end will not be satisfactory. She will miss the authority and prestige that a diploma from a church institution would give her, and the inspiration of being identified with a body of fellow students.

Theological schools and seminaries do not afford the training that women workers in the church require. They were planned for men. To render the most effective service it is essential that woman's training develop to its highest possibilities the nature God gave her when he made her a woman. "To develop strong and well poised Christian character. To send out trained women who will uplift and upbuild humanity through the power of Christ" is the aim of the Scarritt Bible and Training School. Located in Kansas City, it is central and students come from all parts of the United States. The population of Kansas City numbers 400,000 souls, and as medical colleges must depend upon hospitals for practical demonstration of the teaching done in the class room, so the Training School for Christian Workers needs the great city with all its complex conditions and strenuous life, its institutions, its poverty and problems.

The building—there is but one—another will soon be needed—is substantial and well planned for the requirements of the school.

The course of study is attractive and practical. Its scope has broadened year by year and no effort is spared to make it fulfill its highest ideal. To spend a few hours in its atmosphere is a benediction. The daily association together of the strong, consecrated students, many of them possessed of rare ability and educational endowments, is inspiring. No morbid growth thrives there. The influences are wholesome and joyous. Visist and lectures from men and women of prominence in the religious world are frequent.

But the strength of Scarritt Bible and Training School lies in its faculty. A noble band of holy women, broad in culture and experience, rich in the qualities that make for lofty ideals and sterling character worthy to be followed as they follow Christ.

The "daughters of Scarritt" are to be found in many fields today, and whether in the two Americas, or beyond the great oceans, they gratefully acknowledge their indebtedness to their Alma Mater and together with those they serve, "rise up to call her blessed."

The Scarritt Bible and Training School is the one institution in the Southern Methodist Church devoted exclusively to the training of women for Christian service.

SUSIE WILLIAMS PARKER,
(Mrs. A. P. Parker.)
Shanghai, China.

A Christian heard a heathen woman praying passionately in a heathen temple. She had in her arms a pitifully misshapen baby, and she was praying that it might grow beautiful like other babies. As she turned to go away the Christian asked: "Friend, to whom have you prayed?" "I do not know," she answered, "but surely there must be some one somewhere to keep a mother's heart from breaking!" The message of missions is that there is this Some One.—Selected.

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A PRAYER FOR THE CHURCH

Theodore Cuyler says that when he and Newman Hall took tea with Spurgeon and heard him pray such a marvelous prayer in the family worship following, they discovered the secret of his prayers is a sample of their in-life of the great preacher has much to do with the phenomenal success which the Lord was pleased to grant unto him. The following extract from one of his prayes is a sample of their intensity, scope and fullness:

"Once more we pray thee bless thy church. Lord, quicken the spiritual life of believers. Thou hast given to the church great activity, for which we thank thee. May that activity be supported by a corresponding inner life. Let us not get to be busy here and there with Martha, and forget to sit at thy feet with Mary. May thy truth yet prevail. Purge out from among thy church those who would lead others away from the truth as it is in Jesus, and give back the old power, and something more. Give us Pentecost; yea, many Pentecosts in one, and may we live to see thy church shine forth 'clear as the sun, and fair as the moon, and terrible as an army with banners.' God grant that we may live to see better days. But if perilous times should come in these last days, make us faithful. Raise up in every country where there has been a faithful church? you.. will not let the vessel drift upon the rocks. O God of the Judges, thou who didst raise up first one and then another when the people went astray from God, raise up for us still—our Joshuas are dead—our Deborahs, our Baraks, our Gideons, and Jephtahs, and Samuels, who shall maintain for God his truth, and worst the enemies of Israel. Lord, look upon thy church in these days."—Living Water.

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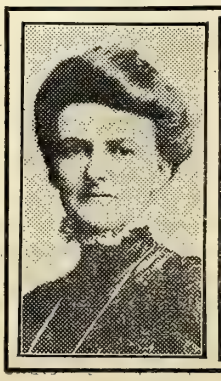
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"Mither, I was whipped again the day for that multiplication table." "Eh, laddie! how is that? I thocht ye had it clear eneuch to me this morning?" "Ay, mither; but ye ask it straight on, and then I can say it. But the maister ave ravels it."

"De faith cure," said Uncle Eben, "may be good for some ailments, but I hates to see a man standin' roun' tryin' to mend his fences an' lif de mortgage wif it."—Washington Star.



WOMEN--I KNOW
What the Trouble Is

Are you one of those poor creatures who, naturally entitled to the calm enjoyment of life, know only that you are irritable, cross and miserable? You're nervous, fretful, easily excited and unhappy. You love your children, of course, and your husband's devotion makes your heart ache!

THERE ARE THOUSANDS JUST LIKE YOU. I SEE THEM EVERY DAY—OFTEN I AM INCLINED TO INTRODUCE MYSELF AND PLEAD WITH THEM—EXPLAIN—HOLD OUT THE HOPE OF HEALTH AND HAPPINESS WHICH I KNOW I CAN GIVE THEM. I WANT TO HAVE A HEART-TO-HEART TALK WITH WOMEN THUS AFFLICTED.

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Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

He Leadeth Me.

By the Bentztown Bard.

I take his little hand and go
  Down to the pastures green,
The babbling brooks and waters still,
  With meadows stretched between.
I take his little hand and go
  Beyond the city's roar,
To walk amid the perfect peace
  Within the greenwood door.

His little hand, his little voice,
  His sweet companionship
Of heart and hope and innocence
  The rosebud of his lip—
To fare amid the sun and flowers.
  And climb the green-clad hill,
He leadeth me to pastures new
  And by the waters still.

Sweeter shall my communion be
  Beneath the happy skies
Just for his little hand to hold,
  The wonder of his eyes;
The marvel of his childhood cheer
  When all the lanes are bright.
And now the robin, now the lark,
  Flash wings against the light.

Into the hills I shall ascend,
  The gates shall lift their heads;
Open shall swing the mighty doors,
  Behold, His table spreads
The manna of its beauty where
  I take his hand and go
To lie me down in pastures green
  Where peaceful waters flow!

We shall be brethren in thy bond
  Of love, O places fair!
Under the freedom of the fields,
  The largess of the air;
Under the blessing of the hills,
  And brooks that ring with glee,
When to the verges of the meads
  He gently leadeth me.

When, with his little hand in mine,
  His little faith and trust,
We turn the roads that stretch away
  From marts of roar and dust,
From streets that team with sunless life
  To blue skies bending o'er,
And lanes beyond the central strife,
  And then the greenwood door!

Surely the Baltimore poet known as the "Bentztown Bard" knows something of the joy and blessedness of helping "one of these little ones." His words sound like they were born out of experience. If not, then he is indeed a close observer and knows the heart's deepest impulses.

We wish to repeat again to our readers what has been so often said before that work among our children is most important. If we fail to enlist and train them what will the future of our church be. This is true in every department of church work, preeminently so in the work of Home Missions which must of necessity expand with our growing cities and the large influx of foreigners yearly.

While interested in training children for future usefulness, there should never be any neglect of humanitarian work. There be those in every part of our country who are entirely helpless with dwarfed and crippled bodies, with diseased and weakened minds. May these never, never be neglected. The following summarized record of what is being done in Baltimore should be of peculiar interest to the readers of this page. It strengthens one's faith in humanity, then it should provoke us all to good works.

We beg every one to read it, observing closely the wisdom and judgment shown by most of the philanthropic organizations. The above clipping was sent us by Mrs. Copeland whose own heart is ever open to the cry of distress.

MANY AID LITTLE ONES.

Baltimore Noted For Its Extensive Charitable Work.

This city is noted for its charities, especially those that look after the welfare and well-being of helpless and homeless little ones. It is believed there are in this city more humanitarian institutions whose purpose it is to look after children than any other city of its size in the world.

The winter and summer seasons always work special hardship to children and these agencies are taxed to their utmost during these periods of exceptional distress. The hot weather through which we are passing suggests to every philanthropically disposed person the fact that many children within the city are suffering as a result of bad homes and neighborhoods, improper food, various physical disorders, etc.

The following charities are addressing themselves to the solution of this summer problem: Henry Watson Children's Aid Society, Federated Charities, Thomas Wilson Sanatorium for Children, Ingleside Convalescent Home at Catonsville, Babies' Milk Fund Association, St. Mary's Home for Little Colored Girls, St. Vincent's Infant Asylum, Sunnyside, Timonium, Md.; Dr. Taylor's Orthopedic Hospital for Children, Children's Fresh Air Society, Free Summer Excursion Society and the Country Home for Children of Baltimore City, Orange Grove Station, Baltimore and Ohio Railroad.

These societies may be divided into two classes—first, those who are doing constructive work for children, and, second, those who are merely to give short summer outings. The first nine agencies named are doing constructive work for children in and outside of their homes.

Among the most notable work being done for children is that of the Thomas Wilson Sanatorium. This institution is under the direction of Dr. J. H. Mason Knox, Jr., and is at the present time caring for several hundred children at the beautiful sanatorium on the Western Maryland Railroad, near McDonogh. The institution receives indigent children under 5 years of age who are suffering from summer diseases, provides transportation to and from the sanatorium if needed and furnishes the little patients the best hospital treatment in the country air during their stay.

The Federated Charities are supplying the diet and ice to children in families unable to procure it for themselves on order of the attending physician. They are also in some instances providing board for children in the country homes through the Children's Aid Society.

The Henry Watson Children's Aid Society is the largest single child-caring agency in the State. Since the first of the year it has through its various agencies reached about 1,200 children. It has given permanent care in private families to more than 500 children, and in addition has been doing summer work, which has had a far-reaching influence upon the poor children of Baltimore. The society does not attempt to do fresh-air work in the ordinary sense.

Each application made for a child in any kind of distress is sympathetically looked into by the society. First, with a view to keeping the family together; but if there is sufficient reason for the child to be removed temporarily or permanently from its home, the society undertakes this more responsible work. Sometimes it is just a boy or girl who is bad as a result of not having had a chance to be otherwise.

The parents have access to these children, and everything is done to straighten the family relation, when it is best for the child. Frequently it is a widow or a widower with a large family who is obliged to work for a livelihood and cannot give the children the care and direction necessary to their welfare. It may be a mother for whom is found a home with her baby, where she can be self-supporting and give a mother's attention to the child. Quite a number of children of tuberculous or diseased parents, who are in sanatoriums or hospitals, have been placed until such time as they may be able to reconstruct the home.

We call the attention of all concerned to this meeting which convenes at Rutherford College, Sept. 4 and 5. All the preachers of the District are invited to attend. The District Secretary hopes that women from every pastoral charge will be present.

From Pinnacle.

Pinnacle, N. C., Aug. 15, 1909.

My Dear Mrs. Nicholson:

As I have seen nothing from Pinnacle for some time, I will write something, not that I have so much to tell, but if I have a true friend or servant I want to hear from them occasionally. Our auxiliary is still up and doing. I have not been able to do much myself this year, having been sick so constantly, but am now able to do light work together with a little visiting, and have taken my old place in the Sunday-school and in the W. H. M. S.

I am thankful we have our church painted inside and out and it is paid for. We have put some new furniture in our parsonage, polished the old and put some carpeting in it. Do not think I am boasting of what we have done, we want to do more, but we are untrained in this work. We are learning, however. Our Corresponding Secretary and Treasurer learned many things at the District meeting at Pilot Mountain, and we are rejoicing that it meets next time at Pinnacle. There is a pleasure, too, in meeting with friends and workers at these meetings.

I wish our Corresponding Secretary would write you, for I feel so unequal to it. The agent for Our Homes has started with four subscriptions. I am sending some nice literature to sick girls. Pray for me that in my weakness and feebleness, God may use me.

Your sister in Christ,
ELIZA EDWARDS.

Do not be discouraged, all the officers will learn their duties "bye and bye." In cheering sick girls you have struck the root of Home Mission work. May that District meeting be a great success and blessing.—Editor.

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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Beaufort.
7:10 a. m.—No. 8, daily, for Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:50 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:30 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily, for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily, for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmigham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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The Sunday School Lesson.

THIRD QUARTER—LESSON X—SEPTEMBER 5, 1909.

Paul's Third Missionary Journey—Farewells. Acts 20. 2-38

Golden text—I can do all things through Christ which strengtheneth me.—Phil. 4. 13.

From Ephesus to Miletus.

After the episode of the silversmiths and the outcry they raised against Christian teaching, Paul left Ephesus and journeyed to Macedonia. Luke passes lightly over the journey and refers with equal brevity to a three months' stay in Greece, presumably at Corinth. It was at this time that Paul wrote the letter to the Romans, the greatest document which has come to us from his pen. It had been Paul's plan to sail straight for Syria, but a plot against his life was discovered, and thus changed the course of his journey. The party divided. Some sailed across to Troas, while Paul with Luke went up again into Macedonia, and later joined the others at Troas. For a week Paul remained and in a Christian gathering at Troas the episode of Eutychus occurred.

When the party left Troas Paul walked some twenty miles by land before being taken on board the ship with the rest. He probably felt the need of solitude and time for meditation and personal grapple with the problem of his future. He already saw clouds gathering in front of him, and he was girding himself to meet the days to come as a good soldier of Jesus Christ. For this purpose time for thought and communion with God was necessary.

Paul joined his friends and the ship moved along the coast of Asia, until it came to Miletus. No stop was made at Ephesus, as Paul was eager to reach Jerusalem in time for Pentecost.

A Self-Revealing Address.

While the ship tarried at Miletus, Paul sent for the leaders of the Ephesian Church. Luke gives a wonderfully graphic account of the apostle's address to the elders. We can feel the thrill of Paul's words and fairly see the gestures with which he accompanied the utterance.

To read Luke's summary of the address of Paul is to come very near to the inner life of the great apostle. The fine simplicity of his purposes, the noble daring which combined with tearful tenderness in his speech, his warm-hearted affection for those who had accepted the gospel through his ministry, his eager solicitude about the future of the Church, his faithful following of what he believed to be God's purpose, through whatever hardships it led; all these are revealed in Paul's address to the Ephesian elders.

This address is a fine document for purposes of pastoral theology. It suggests many penetrating questions to the leader in spiritual things who reads it. Has he such devotion as this to God's work? Is he fearlessly and lovingly speaking all of God's message? Is he finding a personal contact with those under his care of such a nature that they feel the intensity of his concern for their salvation and growth in all Christian things? Is he ready to follow loyally God's way for him when skies darken and clouds filled with possible devastation arise? Is his love as simple and as filled with moral quality as the love these words express? The preacher must always read Paul's address to the Ephesian elders as a challenge; and from the reading he will go forth with new humility and with new devotion.

Paul's Care for Correct Teaching

In the few words Paul can utter in this farewell address to those upon whose faces he believes he is gazing for the last time, he speaks only of the things which he regards as most critically important. One of these is the matter of correct teaching. Paul forsees that foes without and foes within shall arise with teaching contrary to the true doctrinal foundation which he had given the Church. He knows how impossible it is for false thinking to eventuate in true Christian development. He emphasizes the true word of God's grace which he has given to the Church. It is able to build men up. This is a heritage he would leave to the Church.

This conception of the necessity of true teaching for the sake of a rightly developed character deserves long pondering. With all his interest in doctrine, Paul did not emphasize Christian thinking for his own sake. It was not simply a matter of wonderful intellectual activity. He had learned that adequate doctrine is the basis of adequate living. So Paul was never more practical than when he was dealing with those great verities which are the foundation of the faith, and it is quite characteistic of him that this warmly personal farewell to the Ephesian elders, whose words are like heart throbs, should show his fear of false teaching and emphasize the adequacy of the true doctrine of God's grace. He alwas felt that one of his tasks was to "keep the faith."

Probably few conceptions of Paul have more serious significance for the Church today than the conception of the vital relation between an adequate outlook on the faith and a life really and systematically built up in Christian character.

Paul's Care for Unselfish Living. . .

There is a beautiful eagerness in Paul's desire that the Ephesian Christians may bear the fruit of self-forgetful lives. Very tenderly he reminds them that he has been an example in these things. He has poured forth his life ungrudgingy in their service. And while giving so much he has maintained a real independence by laboring with his own hands. But this lesson of giving forth eagerly in service for those who need, they are to learn not simply from Paul but from Paul's Master. For Jesus said, "It is more blessed to give than to receive."

As they stood there the leaders of the Ephesian Church must have felt with sudden wonder how Paul's life was the constant enforcement of his speech. His days were spent in the perpetual giving of himself for the helping of men.

When Paul's words were ended, they all knelt and Paul prayed. The words of that prayer are not preserved to us. But we can understand the way in which the overflowing heart of the great apostle poured itself forth in petition for the Church he so deeply loved.

With weeping and embraces Paul and his friends from Ephesus said farewell. They walked with him to the ship, eager to gaze and gaze upon that face which they had seen so often glowing with joy in the great truths he was ploclaiming. One thought was uppermost in all their minds. Paul had told them that bonds awaited him, and that they should see his face no more. There was a sad finality in the farewell.—New York Christian Advocate.

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If we work upon marble it will perish; if we work upon brass time will efface it; if we rear temples they will crumble into dust; but if we work upon immortal minds, if we imbue them with principle, with the just fear of God, and love of our fellowmen, we engrave upon these tablets something which will brighten to all eternity.—Sel.

Tha is a good day in which you make some one happy. It is astonishing how little it takes to make one happy. Feel that the day is wasted in which you have not succeeded in this.—Talmage.

We are not satisfied to do simply the things that we can do. We must draw something too hard for us; sing songs that have notes too high for us.—William M. Hunt.

"The little brook helps to swell the river and the river helps to fill the sea, so our feeble efforts help to accomplish the wonderful purposes of our God."

You may have to suffer, you may have to die, but no power on the earth can make a man do wrong without his own consent.—Isaac Sharpless.

Slumber not in the tents of your fathers. The world is advancing; advance with it.—Mazzini.

True happiness consists not in the multitude of friends, but in their worth and choice.—Ben Jonson.

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FOR PASTOR AND PEOPLE.

On the last page of the calander of First Church, Amsterdam, N. Y., Milton B. Pratt, pastor, we find this prayer, printed anonymously, but expressive of the thought which is in the hearts of many of the Lord's most faithful servants:

"Father, I am at work as thou didst command me. I do not find it easy work, nor do I get much help from my associates. But I found it in the path before me and there was nobody else to do it. So I understood that it was my work and I am doing it the best I can.

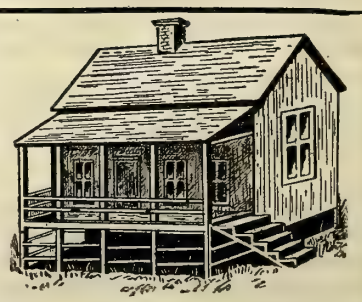
"Sometimes it interferes with my plans and requires time and strength that I proposed to use for myself. But I can't get rid of the conviction that it is my work. To my surprise and joy, it is healthier and more remunerative than any work that I have done for myself. I do not mind the burden and pain of it now, for something like a song is ever ringing in my soul. Sometimes I look back at what has been accomplished, and then I look forward at what remains to be done, and then the song arises into richer harmonies and more inspiring rhythms, and so I am glad I found it in my path and had the courage to take it as my work. Truly thy paths are pleasantness, thy ways peace and the joy of the Lord is become my strength; and I give Thee praise. For Christ's sake. Amen."

Oh! square thyself for use; a stone that may
Fit in the wall is not left in the way.
—Trench.

If you wish your neighbors to see what God is like; let them see what He can make you like.—Charles Kingsley.

Orders by mail for Job Printing receive prompt attention at this office.

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly---read letter below:



Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

S. R. SHIFLETT.

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The Farm and Garden.

KEEP THE LAND COVERED.

It is not possible in all cases to have a growing crop on all the land during the winter and in some cases it might not be advisable to do so if it were possible; but as a general rule the aim should be to keep a growing crop on the soil as nearly all the time as possible. Of course, in the preparation of the land for certain regular crops there will be short periods when the land must be left bare, but these periods should be as short as practicable.

In our climate more or less nitrogen is being converted into a soluble condition or combination during almost the entire year and for this reason a crop of some sort should be constantly on the land. When the regular crop is made, nitrogen does not cease to be available and unless the ground is full of roots of some growing plant to take up this soluble nitrogen, part of it will be leached out whenever there is rainfall enough to cause undreground drainage of water from the soil. If, however, a crop of rye or crimson clover is sown in the cotton, during the fall and winter the roots of this crop will fill every inch of the soil and take up for use in the growth of the plants the nitrogen which is soluble and might otherwise be leached out. This nitrogen, being built up into plants, is held on the soil for future use. If the clover crop is plowed under, not only is the nitrogen which would otherwise have been leached out retained in the soil for the next succeeding crop, but an abundant supply of humus may be obtained which will improve the mechanical condition of the soil and increase its ability to withstand either extremely wet or very dry weather. If the crop be cut for hay, the stubble and roots add to the humus supply of the soil and when the hay is fed and the manue returned to the soil little of the humus and fretilizer value of the entire crop are lost. Not only is the soluble nitrogen retained and the humus supply of the soil increased, but the growing plants on the top of the ground and the roots of these plants in the soil prevent the washing away of soil particles and plant food. This is especially so on all rolling lands; and while there may be some excuse for allowing level lands to remain bare during the winter, there is no sort of reasonable excuse for the fall and winter breaking of rolling lands and allowing them to remain bare during the winter and spring to wash and leach away.—Dr. Tait Butler, in Progressive Farmer.

AVAILABLE COVER CROPS.

The choice of a winter cover crop is a matter of considerable importance. Whenever a winter or early spring growing legume can be used it should by all means have the preference; for it is just as helpful to add nitrogen gathered from the air as to retain that which has become soluble in the soil. The winter growing legumes—crimson clover, bur clover and the vetches—have two objectionable features as winter cover crops. First, they do not usually make sufficient fall growth to cover the land well during the winter, and, second, they do not mature sufficiently early to permit of the best preparation of the land for a crop such as cotton.

The first objection may be partially overcome by early seeding, if sufficient moisture is in the land, during the fall, but early seeding with crimson clover is risky and with bur clover and the vetches little fall growth is made, however early they may be sown, unless there is ample moisture.

The necessity for inoculation and the greater or less uncertainty of a stand make the general use of these so-called winter legumes a matter of slow and gradual development. We advise every reader to try all of them and insist that he should persist in that trial on a small scale for several years, until he has succeeded or demonstrated that they are not a success with his methods and conditions.

There is another class of cover crops which do not gather nitrogen from the air and hence their use does not improve the soil so much as the growth of a good crop of crimson clover, bur clover or vetch; but some of these crops make a better fall and winter growth, hence form a better cover and protection to the land. They also grow on all kinds of tillable soils, the seed is cheap, and a stand is a practical certainty. Of this class there is none better than oats or rye. If oats are used, we advise sowing a peck of Hairy vetch seed with them. The cost of a bushel of rye, which makes a fair seeding, is so low that the certainty of a growth that will make a good winter cover for the land, makes it suitable and profitable for use everywhere and under all conditions. It makes a good fall, winter and early spring growth and besides making a good winter cover, supplies considerable humus-forming material to be plowed under in time for satisfastory preparation for any summer crop, such as cotton or corn.

Later Care of the Orchard.

After the head is well started, the young growth should be annually shortened in late winter, the object being to make a round-headed, open-centered tree. Never allow what are called water-sprouts to grow, but watch the trees and rub them out with finger and thumb so that the growth they would take up will be carried where needed.

After the head of the tree is well formed, and, it may be, growing fast, a slight check in growth will throw it into fruiting. Up to this time we should have been encouraging the growth by liberal fertilization and the cultivation of early vegetable crops between the trees, such as early potatoes, following these with cowpeas or crimson clover to be turned under in spring for the benefit of the trees. But as the heads develop and the trees should be making fruit, the only pruning that will be needed will be to keep the water-sprouts rubbed out in summer, and the land should be seeded to grass.

But not for the purpose of making hay nor to pasture cows and horses, but for the trees alone, for if you want fruit you must devote the orchard to fruit and nothing else. The only animal I would allow in an orchard is a hog, with his nose ringed to prevent rooting. He will take up the fallen and wormy fruit and will do some good in that way. But cut the grass several times during the summer and leave it under the trees as a mulch to retain moisture and add humus-making material to the soil. This plan will be good on steep mountain sides in the South, where cultivation is not practicable. I once had an orchard, planted on a mountain side from which the timber had been cleared but where there were too many fast rocks to permit of plowing. The soil was fresh and fertile and the trees were planted in holes dug with a spade and the natural blue grass covered the land. This orchard of Winesap apples has been a perfect success, due rather to the fertiltiy of the soil than to the absence of cultivation, for as a rule in most soils, the cultivation during the early years of the orchard is an important matter.—W. F. Massey, in Progressive Farmer.

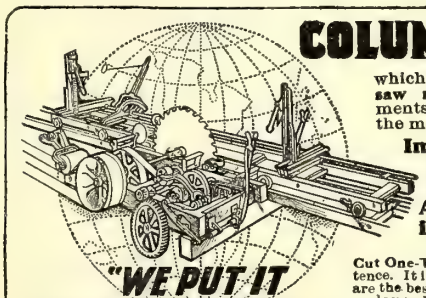


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Many a trusting child is cast down because the little love-service, which may be required, seems too small to be counted for aught in the great harvest-field; forgetting that the dear Lord asks of his children only so much as he gives them ability to perform.—Augustus C. Thompson.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Dean Farrar.

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The above also applies to Tributes of Respect.

White—Mrs. Bettie Hart White (born Hart,) was born in Pitt County, near Greenville, N. C., January 17th, 1874. Her mother and father both died before she was a year old, and she was reared by her grandmother, wife of Rev. M. A. Hart, a primitive Baptist preacher of Oxford, N. C., where she grew up, and was educated. She married James W. White December 9th, 1891. Soon after their marriage they moved to Bristol, Tenn., where they lived for two years, when they returned to North Carolina, in which state they have resided ever since. Mrs White was an earnest Christian, and when she was able was faithful in work for the church and the Master. She was a consistent member of the M. E. Church, South.

Shortly before her death she underwent a serious surgical operation, which seemed to be very successful. She had recovered from the operation, and returned home and two daughters, Misses Pauline and Gracie, were rejoicing in the prospects of her speedy return to health. She was taken suddenly ill and died in a few moments. Her death was a great shock to her husband and daughters, and a large circle of friends, but while the summons come suddenly, there is no doubt that it found her ready.

Having been her pastor while stationed in Henderson, N. C., it was the desire of the family that I should conduct her funeral, which I did from West Market Street church in Greensboro, and she was buried in Greenhill cemetery the next day after her death, July 30th, 1909.

May the good Lord comfort the bereaved husband and daughters, and may they meet her in heaven.

L. L. NASH.

Raleigh Christian Advocate, will please copy.

Cannon—Mrs. Frances Margaret Cannon, nee Farrar, was born December 8, 1834, and died at her home in Mt. Holly, June 24, 1909, age 74 years, 5 months and 16 days. She was married to William Sydney Cannon November 20, 1856. Of this happy union nine children were born; three boys and six girls. Three daughters and one son with the husband and father still live to mourn their loss, while two sons and three daughters have passed away.

Sister Cannon was converted when but a girl and connected herself with the Methodist church, but after her marriage she joined the Presbyterian church with her husband and remained a faithful upright Christian to the end of her earthly life. Like Enoch of old she walked with God and was not for God took her.

For several months before her death she was feeble. At times her suffering was intense but her faith in God was abiding her spiritual vision clear and her hope of heaven bright. Death to her was not a terror. She spoke of it as a departure and made preparations as one going on a journey. Her devotion to her husband and children and friends was beautiful. Her only regret was leaving her friends. A true wife, a devoted mother, a fine neighbor, a faithful Christian has gone from us. May we follow on and overtake her in the "Sweet fields of Eden where the tree of life is blooming. There is rest for the weary. There is rest at home."

J. B. TABOR,

Mt. Holly, N. C.

Philips—The hearts of relatives and friends were shocked at the announcement of the sudden death of Charles Thompson Philips on August 7th, 1909, at his father's home in Olustee, Oklahoma. From a fall which only grained the skin, blood-poison resulted and took his life away.

Charles, son of our esteemed townsman, Prof. W. H. Phillips, was born at Hayesville, North Carolina, October 17th, 1894. He possessed a studious disposition and a religious turn of mind, and was fast developing into useful manhood. Possessing a high ideal of honor, obedient to the wish of parents and loved ones, he never sought things for his own good, but for the pleasure and blessing of others. He was a friend to every one he knew and always possesed the happy disposition to make them feel kindly toward him. He was a companion to his father whom he passionately loved. In intellect, culture and grace, he was many years his senior. He was converted and joined the Methodist Episcopal Church, South, at Weddington, North Carolina, when only six years of age. At the time of his death, he was an active member of the Senior Epworth League and a leader in the Literary Department. He devoured literature and retained what he read. Charles moved in circles with young people much his senior but with intelligence and ease of manner and culture which showed the noble spirit and dignified young manhood which he possessed. He was always his pastor's friend, and devoted to his church. His present pastor found him to be a true little courteous gentleman, loving in contact kind in criticism, helpful in culture and companion-like in spirit. His last expression evidences the key to such a spirit: "Mamma, I will soon cross over the river," "I am going home." His ideal was Christ and his was the Christly spirit. His memory is sweet and it seemed every home was present at his funeral and mingled their tears in his open grave. May we cherish fondly such memory but after all aspire to meet where there are no more tears.

His pastor,
W. D. SASSER.

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father, in His infinite wisdom, has seen fit to remove from our midst our beloved sister, Mrs. Martha Russelll, who was a true and consistent member of the church and Sunday School, and a true and earnest Christian, therefore, be it

Resolved 1st. That in her death the Church, Sunday School and the community have sustained an irreparable loss, yet we bow in humble submission to the will of Him who doeth all things well.

Resolved 2nd. That we tender to the bereaved family our deepest sympathy and pray that the God that bore the afflictions of the deceased will also bear theirs.

Resolved 3rd. That a copy of these resolutions be sent to the family of the deceased, a copy be spread on the minutes of our Sunday School and a copy be sent to the North Carolina Christian Advocate for publication.

DELLA MORGAN,
MATTIE HARRIS,
BESSIE CASPER,
Committee.

MARTIN L. CUDE.

Martin Luther Cude, son of Noah and Huldah Cude, was born at Fountain City, Indiana, August 2, 1837; departed this life at his home near Colfax, in Guilford County, N. C., Thursday, July 22, 1909, aged 72 years. He was called suddenly to his reward; was found dead in his bed, supposed to have been the result of rheumatism of the heart.

Brother Cude's parents returned to North Carolina and fifteen years later Noah Cude, his father, died, leaving a widow and three children. Martin Luther, his son, reached his manhood through years of hard labor incident to straightened circumstances, the discipline of which is unexcelled in the development of fibre both physical and moral. He acquired a good English education by laboring under great disadvantages. He chose farming as livlihood and purchased the farm on which he spent most of his life and on which he died.

He married Miss Delphina Mendenhall Gardner and reared from this union seven out of eight children, namely: Five sons, E. S., H. C. Rev. W. W., S. A. and Charles S., and Miss Nannie Cude and Mrs Rosa Robertson, who survive and all reside in Guilford County. Their mother, the

Quarterly Meetings

ASHEVILLE DISTRICT
D. ATKINS, P. E., WEAVERVILLE, N. C.
Fourth Round

Weaverville Circuit, Salem, September 4-5
Weaverville, September 5-6
Swannaowa, Tabernacle, September 11-12
Tryon and Saluda, Saluda, September 18-19
Riverside, September 25-26
Haywood Street, September 26
Burnsville, Shoal Creek, October 2-3
Bald Creek, Peterson's, October 9 10
Fairview, Sharon, October 16-17
Bethel, October 24
North Asheville, October 24
Hot Springs, Paint Rock, October 30-31
Central, November 7
Marshall, November 13-14

CHARLOTTE DISTRICT.
H. K. BOYER, P. E., CHARLOTTE, N. C.
Fourth Round

Unionville, Oak Grove, September 4-5
Chadwick, Chadwick, September 12
North Charlotte, September 12
Prospect, Prospect, September 18-19
Polkton, Gilboa, September 24
North Monroe and Icemorlee, Center, Sep. 25-26
Monroe, September 26-27
Calvary, October 3
Belmont Park, October 3
Ansonville, Concord, October 9-10
Derita, Trinity, October 16-17
Tryon Street, October 17
Waxhaw, Waxhaw, October 22
Weddington, Hebron, October 23-24
Matthews, Indian Trail, October 24-25
Morven, Bethel, October 29
Lilesville, Lilesville, October 30-31
Wadesboro, October 31
Pineville, November 6-7
Mount Zion, November 10
Trinity, November 14
Brevard Street, November 14

FRANKLIN DISTRICT.
R. M. TAYLOR, P. E., FRANKLIN, N. C.
Fourth Round

Dillsboro and Sylva, Sylva, September 4-5
Bryson City, Bryson City, September 11-12
Andrews Station, September 18-19
Murphy Circuit, Peach Tree, September 25-26
Murphy Station, October 2-3
Robbinsville, Robbinsville, October 9-10
Hiwassee, Ranger, October 16-17
Hayesville, October 23-24
Webster Circuit, Cullohee, October 30-31
Whittier Circuit, November 6-7

GREENSBORO DISTRICT.
W. R. WARE, P. E., GREENSBORO, N. C.
Fourth Round

E. Greensboro Circuit, Mt. Pleasant, Sept. 4-5
Carraway Memorial, night, September 5-6
Pleasant Garden Ct., Pleasant Garden, Sep. 11-12
Greensboro, Spring Garden St., night, Sep. 12-13
W. Greensboro Circuit, Jamestown, Sept. 18-19
High Point, Washington Street, night, Sep. 19-20
Randolph Circuit, Fair View, Sept. 25-26
High Point, South Main Street, night, Sept. 26-27
Coleridge Circuit, Rehoboth, October 2-3
Ramseur & Franklinville, Franklinville, Oct. 3-4
Uwharrie Circuit, Oak Grove, October 9-10
Denton Circuit, Canaan, October 16-17
Asheboro Station, night, October 17-18
Wentworth Circuit, Bethlehem, October 23 24
Reidsville Station, night, October 31
Ruffin Circuit, Lowes, October 30-31
Asheboro Circuit, Old Union, November 6-7
Randleman and Naomi, November 7-8
Greensboro, Centenary, November 14-15

MORGANTON DISTRICT.
R. M. HOYLE, P. E.
Fourth Round

Cliffside, Oak Grove, September 4-5
Henrietta and Caroleen, Caroleen, night, Sep. 4-5
Forest City, Salem, September 11-12
Broad River, Tanners, September 18-19
Green River, Lebanon, September 22-23
Rutherfordton, Gilkey, September 25-26
Thermal City, Centennial, October 2-3
Spruce Pine, Linville Falls, October 9-10
Elk Park, Elk Park, October 12
Bakersville, Bakersville, October 14
Marion, night, October 15-17
Old Fort, Bethlehem, 16-17
Connelly Springs, Mt. Harmony, October 22-23
Rutherford College, October 23-24
Hartland, October 30-31
Table Rock, November 6-7
Morganton Station, night, November 12-14
Morganton Circuit, November 13-14

MOUNT AIRY DISTRICT.
W. M, BAGBY, P. E., MONTEZUMA, N. C.
Fourth Round

Wilks Circuit, Lebonan, September 4 5
Wilksboro, September 5
North Wilkesboro, September 5
Mt. Airy Circuit, Oak Grove, September 11-12
Mt. Airy Station, September 12
Pilot Mountain, Pinacle, September 15-16
Rural Hall, Rural Hall, September 18 19
Danbury, Bulah, September 25-26
Rockford, Siloam, October 2-3
East Bend, East Bend, October 9-10
Yodkinville, Center, October 13-14
Laural Springs, Laural Springs, October 16-17
Sparta, Potatoe Creek, October 20-21
Jefferson, Jefferson, October 23-24
Helton, October 27-28
Creston, October 30-31

SALISBURY DISTRICT.
J. C. ROWE, P. E., SALISBURY, N. C.
Fourth Round

Woodleaf Circuit, South River, September 4-5
Albemarle Circuit, Bethesda, September 11-12
Albemarle Station, September 12-13
West Albemarle, Century, September 12-13
Salisbury Circuit, Tabor, September 16-17
Holmes Memorial, September 18-19
South Main, September 18-19
China Grove Circuit, Chiaa Grove, September
Kannapolis, Kannapolis, September 25-26
Mt. Pleasant, Cold Springs, October 2-3
West Concord, Harmony, 4 p. m. October 3
Epworth, October 3-4
Cottonville Circuit, Zion, October 9-10
Jackson Hill Circuit, Lanes, October 15
New London, New London, October 16-17
Salem, October 23
Norwood, Randalls, October 24-25
Bethel, October 29
Concord Circuit Rocky Ridge, October 30-31
Central, October 31
Forest Hill, October 31
Big Lick, Love's, November 6-7
Linwood Circuit, Linwood, November 12-13
Lexington, November 14-15

SHELBY DISTRICT.
C. F, SHERRILL, P. E., SHELBY, N. C.
Fourth Round in Part

Main Street, Gastonia, September 4-5
Ozark, Gastonia, September 4-5
Lincoln Circuit, Trinity, September 11-12
Lincolnton Station, September 11-12
Mt. Holly, River Bend, September 19-20
Crouse, Lander's, September 20-21
South Fork Circuit, Camp Meeting at Wesley Chapel, Sept. 24-28
Bessemer City, October 2-3
Franklin Avenue October 2-3
Belwood, Kadesh, October 9-10
Lowell October 16-17
McAdenville, October 16-17
Lowesville, Salem, October 23-24
Stanly, October 24-25
Polkville, Clover Hill, October 30-31

STATESVILLE DISTRICT.
JNO. N. HUGGINS, P. E., STATESVILLE
Fourth Round

Mooresville Circuit, McKendree, September 4-5
Statesville, Connelly, September 11-12
Broad St., September 12
Race St., September 12
Clarksbury, September 18-19
Iredell, Olin, September 25-26
Stoney Point, October 2-3
Alexander, Rocky Springs, October 9-10
Maiden, October 16-17
Newton, October 17-18
Caldwell, Grace, October 23-24
Granite Falls, October 24-25
Catawba, Center, October 30-31
Rock Springs, Rehoboth, October 31, November
Hickory Circuit, Fair Grove, November 6-7
Hickory Station, November 7 8
Lenoir Ct, Olivett, November 13-14
Lenoir Station, November 14-15

WAYNESVILLE DISTRICT
REV. W. H. WILLIS, P. E., WAYNESVILLE
Fourth Round

Canton, September 4-5
Mills River, Horse Shoe, September 11-12
Liecester, Big Sandy, September 18-19
Bethel, Harmony Grove, September 25-26
West Asheville, October 2 3
Haywood, Crabtree, October 9-10
Johnathan, Shady Grove, October 10-11
Sulphur Springs, Snow Hill, October 16-17
Spring Creek, Baldings, October 23-24
Brevard Circuit, Connestoe, October 30-31
Brevard Station, November 6-7
North Haywood, Fines Creek, November 13-14

WINSTON DISTRICT
Rev T. F. Marr, P. E., Winston-Salem, N. C,
Fourth Round

Spray, September 4-5
Leaksville, September 5-6
Stoneville, Zion, September 10-11
Madison, September 12-13
Forsyth, Tabor, September 18-19
Grace, September 19-20
Farmington, Smith Grove, September 25-26
Advance, Advance, September 26-27
North Thomasville, Zion, October 2-3
Thomasville, October 3-4
Summerfield, Pisgah, October 9-10
Stokesdale, October 10-11
Davie, Liberty, October 16-17
Mocksville, October 17-18
Cooleemee, October 17
Lewisville, Doubs, October 23-24
Burkhead, October 24-25
Davidson, Midway, October 30-31
Kernersville, Shady Grove, November 6-7
Walkertown, November 13-14

descendent from the Gardners from Nantucket, who was noted for her humility, piety and cheerfulness, died at the age of 38 years, leaving her Christian influence as a benediction to her famiy and friends.

Later Brother Cude married Miss Elizabeth Hodgin, whose high Christain character, modesty and helpfulness will never be forgotten by the family, all of whom loved and honored her. She died triumphantly about four years ago.

Brother Cude was a man who could impress favorably his ideas upon those with whom he associated, and advocated his views faithfully in favor of the betterment of his fellowmen physically, mentally and spiritually. His advocacy of what he believed to be right was proven by a consistent life in true conformity to what he taught.

To be in his home was a real benediction. So well ordered was it that each seemed to esteem the others better than himself. His noble sons grew up without taint or pollution by the use of whiskey or tobacco. The children were well educated and have been quite useful as teachers of efficiency in Guilford and adjoining counties. Rev. W. W. Cude is an ordained minister in the regular work. The other sons are successful business men.

He always stood for and supported men and measures who were nearest his ideals. While some opposed him, yet at all times his opponents believed him to be honest and true. So ends a life of devoted talent to the best interests of mankind.

Funeral services were conducted at Shady Grove, near Colfax. The pastor, Rev. I. O. Gray, offered prayer after the song and read a very appropriate memoir. Rev. A. G. Kirkman chose as a text, "Therefore be ye also ready, for in such an hour as ye think not the son of man cometh." He remarked first that man in his unregenerate condition was not ready and stressed the great importance of regeneration and that now was the time. He addressed the Christians on the subject of diligence that they might be found of him in peace without spot and blameless. Also urged believers to be more zealous in the salvation of sinners.

Brother Cude having lived to see great progress in material as well as in moral things, and also to have seen all his children full grown and doing well in the world, he was probably as near ready to meet his Maker as any one in the community.

Brother Gray, the pastor, spoke feelingly of his great personal loss in the death of Brother Cude; that ever since he had known him his influence and advice had been a great blessing. He also spoke of the great devotion the deceased had for his church (the Wesleyan Methodist) and how he ever looked after his material as well as spiritual prosperity. He urged his sons to take his place and live lives of devotion to their father's God and to his church.

Rev. W. W. Cude, his son, spoke of his father's life as a basis of inspiration and also as a demand for the best his loved ones could do to honor their Lord and make the world better.

Prof. F. S. Blair remarked that the mother of the deceased had doubtless read the life of Martin Luther, the great reformer, and named her boy after nim with the hope that he would be a reformer. See how a mother's prayers offered and tears shed for her child was graciously regarded by our kind heavenly Father, whose spirit guided the life of the deceased. His ideals were far above and in advance of the general public.

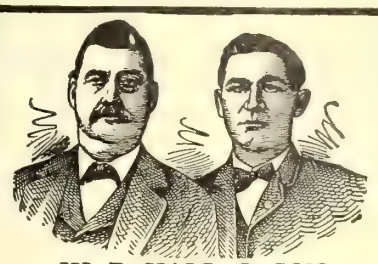
W. E. Benbow, a life long neighbor and friend, spoke of the deceased as being a man who sought to benefit his fellowmen and was careful to use opportunities to speak to them on the great subjects of moral obligation and personal salvation. His opinions did not agree with many, but in his advocacy of his views he had such charity that no spirit of resentment ever manifested itself toward them. Truly a great man in Israel has fallen.

The concluding and fervent prayer was offered by Rev. J. A. Bowles. The funeral was attended by a large concourse of sympathizing friends and neighbors. The interment followed at the cemetery. Peace to his ashes and may God bless his memory.

Harper. — Mrs. Louise C. Harper, wife of Col. James C. Harper, and daughter of Maj. Gen. A. A. McDowell, was born August 13th, 1820 and died May 29th, 1909, being in her 87th year. Mrs. Harper was educated at Salem Academy, and was a lady of much more than ordinary mental capacity and culture. She was a great reader, and to the last kept well up with current events. She always took a lively interest in all that was going on, in church and state. From her early girlhood she was a devout member of the Methodist church. She was well informed in the doctrines and polity of the church and endorsed them fully. She was a loyal and liberal supporter of all the institutions of the church. She spent more of her life in the beautiful Yadkin Valley, in Caldwell County, where her home was a place of rest and refinement for many a weary itinerant. She and her noble husband were "given to hospitality." Since the death of Col. Harper she has made her home in Hickory with her daughter, Mrs. Col. Cilley and at the time of her death was the oldest member of the Methodist church in Hickory, and perhaps the oldest in the entire community. For the last several years she has not been able to attend church, but never lost her interest in all the affairs of the church. She was a patient sufferer and had an abiding faith in God. She trusted Him to lead and guide her safely through all her pilgrimage. She came down peacefully on the 29th of May "to the dark valley of the shadow of death, and feared no evil," and no doubt found her Savior with "rod and staff," present to conduct her safely through. "She rests from her labors, and her works follow her."

JAS. H. WEAVER.

Hog Cholera



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Proprietors, The Bee Hive Drug Store,
Adrian, Mo.

is a dangerous disease. If you permit it to spread through your herd, you may lose all your hogs.

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The Bee Hive Drug Store.

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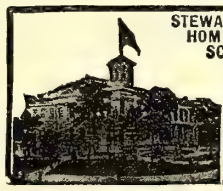
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On the house it is absolutely waterproof, fireproof, noiseproof, windproof, lightningproof, almost wearproof. The latter altogether depends on the owner. If he gives it reasonable care it will last as long as the building. Even as roofs are generally neglected, no one ever heard of a worn out Cortright Metal Shingle Roof, and they have been sold for nearly 25 years.

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"I can't stay long," said the chairman of the committee from the colored church. "I just come to see if yo' wouldn't jine the mission band."

"Fo' de lan' sakes, honey," was the reply, "doan come to me! I can't even play a mouf organ!"

Alabama Man Says Tetterine Cures Eczema

Morvin, Ala., August 1, 1908.
I received your Tetterine all O. K. I have used it for Eczema and Tetter, Ringworms, Old Sores and Risings and can gladly recommend it as a sure cure. J. R. DeBride

Tetterine cures Eczema, Tetter, Boils, Ring Worm, Dandruff, Cankered Scalp, Bunions, Itching Piles, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists or by mail direct from The Shuptrine Co., Savannah, Ga.

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Every morning compose your soul fo a tranquil day, and all through it be careful often to recall your resolution, and bring yourself back to it, so to say. If something discomposes you, do not be upset, or troubled; but having discovered the fact, humble yourself gently before God, and try and bring your mind into a quiet attitude. Say to yourself, "Well, I have made a false step; now I must go more carefully and watchfully." Do this each time, however frequently you fall. When you are at peace use it profitably, making sonstant acts of meekness, and seeking to be calm even in the most trifling things. Above all do not be discouraged; be patient; wait; strive to attain a calm, gentle spirit.—Francis de Sales.

The entire object of true education is to make people not only do the right thing, but enjoy the right hing. —Ruskin.

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North Carolina Christian Advocate

H. M. BLAIR, Editor.
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ESTABLISHED 1855. GREENSBORO, N. C., SEPTEMBER 9, 1909. VOL. LIV.—NO. 35.

Reading Room Trinity College Durham, N. C.

THE CHILDREN'S HOME.

The Children's Home is the most popular enterprise ever undertaken by our Conference. The other churches and many fraternities of the state, have so far outstripped us in caring for the fatherless ones, but our people are now earnestly endeavoring to provide for the homeless within our bounds and in a very short time the Orphanage in Winston-Salem will be open for business. We have written and talked about an orphanage for a long time, and since the Conference authorized the movement the Board of Trustees have been wisely planning, not rapidly, but surely, for an institution embodying the best features of all. Some have been impatient because the work has not gone forward more rapidly. But those zealous friends were not familiar with all the conditions. This Orphanage is to be a permanent work and the Board properly has made haste slowly laying wide and deep the foundations for a great work that shall grow larger and greater with the years. The Board did not act hastily in choosing a location and is exercising the wisest care toward the permanent improvement of the property.

In order to facilitate the work the Davis school property was recently bought with the idea of using the old buildings until a larger equipment could be provided. This property, embracing some thirty acres of land, joins the first purchase and increases our holdings to two hundred acres.

On this Davis tract are five two story buildings with a total of thirty rooms. They were somewhat dilapidated but the carpenters and painters have transformed them into very attractive houses capable of comfortably sheltering seventy-five children. The grounds have been beautified and altogether it is a very inviting place. There was at first a difference of opinion as to the location of the Orphanage but a visit to the place chosen impressed us with the fact that no mistake was made in the selection of a site.

* * * * *

When Prof. H. A. Hayes was elected superintendent of the Orphanage all this work of improvement had to be done but he hoped by September 1 to have the home ready for the children.

Learning that the Trustees would meet there September 1, and that the home would be formally opened on that day, the writer, anxious to witness so important an event, went to Winston to see the first child admitted.

In a general way it had been given out that September 1 would be opening day, but there was so much to be done in preparation that it was deferred. The Trustees meeting was held however, all of the Board being present except S. L. Rodgers and Geo. L. Hackney, and a large amount of important business was transacted including the adoption of the Constitution and By-Laws. The Executive Committee is composed of Dr. G. H. Detwiler, Dr. T. F. Marr, C. H. Ireland, J. K. Norfleet and J. A. Glenn. These with P. H. Hanes and O. B. Eaton compose the Building Committee.

Rev. J. P. Rodgers, the Financial Agent, has secured $20,000 in building pledges, of which about $3,500 has been paid.

After the morning business session the Trustees and others present went out to the Orphanage grounds where we received a cordial welcome and found there the following ladies: Mesdames P. H. Hanes, John W. Hanes, B. M. Hitchcock, W. L. Ferrall, R. E. Dalton, J. K. Norfleet, M. D. Stockton, H. A. Hayes, E. C. Bowman and Misses Adele Crawford and Lulie Hudson who with the help of of James K. Norfleet, Jr. and Robt Lee Hayes served a tempting dinner to the hungry company.

The Administration or main building will be erected on the hill overlooking the Davis Cottages and the railroad in a very commanding position, and in full view of the city.

The Trustees are hopeful—enthusiastic—over the prospect, and feel that they are the custodians of a cause which will grow to be one of the great charities of the land.

THE "NEW RELIGION"

Much has been said in recent weeks of the "New Religion," as promulgated by the venerable Dr. Eliot, late President of Harvard. Until he delivered himself on this subject he was regarded as a wise man, but in that he surely proved that he has a narrow conception of the needs of mankind and of the mission and character of Jesus Christ. The Western Christian Advocate says: "When a man gives to the reading public a 'five foot library' and leaves the Bible out of the list we can guess pretty accurately the character of a "new religion" he may subsequently foist," and this expresses the thought as clearly as could be desired.

The superannuated educator, with nothing to do but ventilate his vain imaginings, has proved that idleness is vice, for had he remained in useful work perhaps he would never have resurrected those ancient and moulded theories from the refuse pile.

On the other hand, if Dr. Osler's plan of abolishing old age had been put into practice a few years ago, we are sure Dr. Eliot would never have expressed such vagaries.

We believe in human progress—we believe that mankind has through the centuries steadily advanced upward and that the present age is the best the world has seen and that still better things will be found later on. We have progressed from the stage coach to the rapid steam and electric car and then to the flying machine—from the slow sail vessel to the ocean greyhound—from the tardy mail service of Washington and Franklin to the telegraph and telephone system which brings to us the world's doings in a moment of time. But while this is true there is no other way to lofty and Christly character than the old way that Peter and John and Paul journeyed into the Kingdom of Heaven. This is the old way which Christ established as the way of truth unto life and man cannot improve upon a plan which Infinite Wisdom has devised. The old time religion has stood the test in all the centuries and the man who would try another way displays his ignorance and reflects upon the Great Teacher who was incapable of doing less than the best. Nothing but simple faith in the old gospel can change a cannibal into a saint or a low drunkard into a gentle man Or transform the heart of bitterness and hate into a temple where the Spirit of Love will dwell. The only genuine way to all that is best in character is found in the old time religion with Jesus Christ as the center and source of its life—for of him and through him and to him are all things. Beware of false teachers for the blind are incapable of leading men into the light. The "new religion" needs only a little time to prove itself a "fake" while the old time religion will abide the test of eternity

The saints of the ages are the rich fruitage of the gospel and no high type of morality can trace its beginning to any other source. We regret that Dr. Eliot who has led a life so sane and useful, should at the eventide take issue with Him who spoke as one having authority and who has manifested the power of his Divinity in the lives of the millions who have left all to follow Him.

Surely his unfortunate utterances were but the wandering thoughts of old age, and not the expressions of his matured and sober judgment.

* * * * *

From the Christian Herald we copy the following contribution from Dr. John C. Kilgo of Trinity College on the New Religion:

"The ideas in Dr. Eliot's creed, which the Christian World will flatly deny, are by no means new. They are the same old conceptions of naturalism which have been in the earth from the beginning. Of the denial of authority in religion, David used these very strong terms: "The fool hath said in his heart, no God," which is not a denial of the existence, but the authority, of God. In these times it has come to be a fad with the academic world to rail out against "tradition" and "authority" in religious thought, while these same gentlemen are the inv[illegible] and intolerant defenders and promulgators [illegible] of traditions in science, literature, philosophy and history. They like all sorts of traditions, save religious traditions, against which they have an irreconcilable mental and moral phobia. Why they should be authority in the organization of a university, and why ever a game of base ball cannot be played without Spauldings Rules and an umpire, and yet the whole system of religion must be run on the lines of chaos and anarchy, is a position that is curious, to say the least.

There is not a doctrine in the Christian religion that has not been verified in the experiences of the millions on millions of the saintliest men and women who have lived in the world. If scientific methods are compelled to overhaul our religious doctrines, let them be inductive and deal with facts, instead of deductive, dealing with spiritual things in the light of material assumptions.

It seems a little less than nonsense to talk about a creedless religion, and those who condemn creeds and dogmas always commit the inconsistent blunder of doing it by setting forth a creed. So Dr. Eliot opposes creeds with a creed, and condemns dogmas with a dogma; all of which shows that creeds are necessary to human thinking. As well talk of mathematics without rules, and chemistry without formulae, as to talk about religion without formal statement of ideas. There will never be, among saints or atheists, such a fine vaporing as a creedless religion!

There are positively not the slightest signs that the world needs a new religion, the lessons of history do not show that its first form will be a new theory, or that it will come out of a college faculty. The whole world sorely needs a revival of religion; but every revival has been no more than a return to an apostolic truth which the world had lost, and the revival always preceded the theology which followed it. Life first, and after life, theology is the divine order.

The deepest cry of the human heart is a religious cry—not the cry for evolution, but for salvation. And Christ alone has answered this universal cry—universal, save among some of the academic gentlemen. Dr. Eliot's creed will not suddenly start a world-wide revival and make the East Side look like Fifth Avenue. However, the world sorely needs a deeper knowledge of Jesus Christ and a fuller experience of his divine life, and unto this end all men should pray and labor."

CHEERFULNESS

You have just so long to live in this world; better smile the days through than to frown them away. There is nothing that is easier to bear in cheerfulness than life. Cheerfulness always puts a song in the mouth; a whistle in the lips.

"Give us, O give us," says Carlyle, "the man who sings at his work. Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer."

Cheerfulness will run ungreased all day. A sad countenance needs lubrication every few minutes. A continued state of cheerfulness in the home makes every house a sanctuary of joy. Cheerfulness at the table makes every meal a feast. Cheerfulness at our work makes every task a duty. Cheerfulness is health; its opposite, melancholy, is a disease. Cheerfulness is the very spirit of religion. Without it one, like the spies of old, always brings an evil report. Pygmies are giants. Hills are mountains. All streams are oceans which cannot be bridged. There is the sugar which God mixed with the dust out of which He formed every human creature. Let's keep the sugar stirred up. —New York Observer.

The wise and prudent conquer difficulties by daring to attempt them.—Nisholas Rowe.

Children have more need of models than of critics.—Joseph Joubert.

North Carolina Christian Advocate

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NOTICE TO SUBSCRIBERS

The new postal regulation will not allow us to mail the paper as second class matter to a subscriber who is more than one year behind.. Our custom is to continue the paper to all subscribers after the time paid for expires, for a year, unless we have notice to discontinue. We therefore notify all to watch the date on the label, and unless they intend paying for the paper, to send notice to the office requesting discontinuance. We will most assuredly endeavor to collect from all who allow the paper to be delivered to them overtime and this notice will be pleaded as our ground of claim. The request to discontinue must be made in writing to this office.. We are not trying to thrust the paper upon anyone, but we wish to accommodate all those who desire the paper to come on without missing an issue.

NORTH POLE DISCOVERED.

It seems strange that the aggressive Anglo-Saxon has never until this late day gone so far North as Dr. Frederick Cook, who has just returned famous forever because he has brought to the world a knowledge of a country in which the foot of man had never hitherto trod. He will go down in history as one of the great explorers, taking rank with Columbus, Livingstone, Capt. Cook and Sir John Franklin. He grew up without any special advantages, drove a milk wagon in Brooklyn when a youth, was a faithful and worthy member of a Brooklyn Methodist church, studied medicine and was a ship surgeon and traveled in the extreme North with exploring parties. Now he rejoices in the distinction of finding the North Pole and the whole world is ready to pay tribute to him. At Copenhagen he has been the guest of honor at the table of the King and when he returns to his native land the reception that was given to Admiral Dewey will be a tame affair compared to the welcome this hero of peace will receive. After centuries of search it finally fell to an American and a Methodist to first discover that unknown and seemingly unreachable point on this planet.

THE OFFICE OF DEACONESS.

The church always measures up to the requirements of the times. In the past there has not been great need in our Southern country which is largely rural, for the Deaconess, but the changed conditions in the South since the Civil War have resulted in the massing of large numbers of people in towns and cities and thereby in many cases, removing them further from the influence of the church, which in the country held and helped them. The Deaconess comes now to co-operate with the pastor—in fact to be an assistant pastor—to do a work which the pastor cannot do among the people who are in sore need of the encouragement and spiritual help which can be rendered most effectively by a sweet-spirited and consecrated woman who has dedicated herself to this work for the Lord.

Since this important office was created there has been an increasing demand for the Deaconess and now many congregations who desire their help cannot be supplied on account of the limited number. Just now West Market Street church in this city has fortunately secured the service of Miss Jennie Ducker, of Hopkinsville, Ky., who recently graduated from the Scarritt Bible and Training School and was then ordained to the office of a Deaconess. She arrived in Greensboro last week, has made a fine impression, and has already entered upon her work.

She was the guest of honor at a reception given by the Woman's Home and Foreign Missionary Societies in the ladies' parlor of West Market Street church last Tuesday evening and a large number of the ladies of the city were there to meet and welcome Miss Ducker into their midst. Miss Florence Blackwell, of Centenary church, Winston, and Miss Ducker are the only Deaconesses at work within our Conference bounds.

EQUAL JUSTICE TO ALL.

The people like fair play without regard to caste, culture or wealth. All men like to see every man treated as a man and in the courts of justice have equal consideration shown to rich and poor, high and low. When this is done the rich man respects the law and the poor man cheerfully submits to it. It is too common for the man of means through able counsel to escape by technicalities the just measure of punishment for violating law and the man too poor to pay high fees has to suffer to the full measure for his wrong doing.

Our courts should be so administered that "equal justice to all and special privileges to none" could always be assured and we sincerely hope to see the good day when this ideal will be realized. We do not mean by this to insinuate that our judges are corrupt, for we think it is the rule thatthey are good and true men, but there are so many weak points in the law which able counsel can discover and guilty men escape—according to law.

A man convicted of a grave crime and sentenced to prison for years is released by the appellate court because forsooth, after the trial, discovery was made that one of the jurors had failed to pay his last year's poll tax. This technical point did not enter into the merit of the case, but through it a criminal escaped from justice. It is such as this and the indiscriminate use of the pardoning power that causes men too often to lose faith in courts. Down in Georgia a prominent man recently convicted of grave crime was sentenced to the roads for one year. He appealed but to no avail. His last hope was a pardon. Governor Brown refused to grant it and gives the following good reason for it.

"Should the clemency asked for in the present case be extended, there is grave danger that it would bear fruits of sorrow in every section of our State. It would set an example pernicious beyond compare, an example embodying a daily menace to Georgia's womanhood. It would say that we have one law for the rich, another for the poor; one law for the highly educated, another for those too poor to enjoy the privileges and immunities consequent upon education; one law for the classes, another for the masses."

All honor to Governor Brown and may his tribe increase.

OUR SCHOOLS.

It is gratifying to know that our schools are taxed to accommodate the throngs that wish to enter this fall. Trinity expects to open with 400 students in the college department, with an increased enrollment in the Park School, and it will be difficult to make the student body comfortable in the limited dormitory space until the anticipated new building is completed.

Greensboro Female College for a month has had all the rooms engaged and the boarding department is strained to hold all who want to attend. Another dormitory must be built so that the college can do the work the people are so anxious for it to do for them.

Weaverville and Rutherford both opened two weeks ago with almost as many enrolled already as they had during all of the last term.

Davenport could have forty per cent. more girls there this fall if the proposed new dormitory was ready. Plans are being formed to meet this demand and it is to be hoped they may be carried out at an early day.

Brevard Institute is flourishing like the other schools and a large constituency rejoices in its prosperity.

What is true of our own church schools is likewise true of all the colleges in the State which proves that our people are awake to the importance of education as never before. Our common and graded schools, academies and colleges are reaching and serving the people and preparing the rising generation for a wider service than was assigned to their fathers.

* * *

The friends of Greensboro Female College have had their faith sorely tried more than once during her long history by repeated fires and misfortunes manifold, but she has arisen out of the ashes ten fold stronger because of these calamities—not really calamities—for they were blessings in disguise. Six years ago when the college was burned the future of the institution was by no means encouraging, but her loyal friends then had opportunity to prove their faith which they did by steadily working for its rebuilding and every dollar contributed to this cause was a tie to bind the giver to the school. All who paid their money to re-equip it for service feel that they have stock in it and are therefore more loyal as its patrons and friends.

The campaign for endowment has been worth more to the college, in the friends it has made, than in the dollars which they paid, for it brought not only the money but the love and the influence of the donors. We are truly thankful that the $100,000 sol ong sought for as an endowment for this school has been so nearly secured that the treasurer is now almost in the very act of receiving it. The full amount has been secured in legal shape and the application forwarded to Mr. Carnegie for the conditional $25,000.00, which he pledged and which is expected to arrive soon of course. Greensboro will then be one of the very few endowed female colleges in the South. We rejoice in her success.

NOTES AND PERSONALS

—Prof. H. A. Hayes, superintendent of the Children's Home, was in the city Tuesday and called at our office.

—Rev. J. H. Robertson, of Stoneville, has finished a neat new church at a point some five miles from Stoneville.

—Mr. C. F. Bahnson, of Farmington, called at our office last Saturday on his return from Raleigh, where he had taken his grandson to enter the A. & M.

—Mr. J. K. Link, a prominent member of the First church in Salisbury, died at Salem, Va., last week, and Rev. S. B. Turrentine, his pastor, was called there to conduct the funeral.

—Rev. L. T. Mann, of Reidsville, has been assisting in a revival meeting in Durham during the past week and last Sunday his pulpit in Reidsville was filled by Rev. W. M. Curtis, of G. F. College.

—Miss Mabel Steele, of Franklinsville, and Miss Nannie Andrew, of McLeansville, left Tuesday for Brevard Institute, having been chosen by the committee for the Greensboro District scholarship there.

—Mr. and Mrs. M. O. Sherrill, of Raleigh, are visiting relatives in Greensboro. Their daughter, Miss Mary Sherrill, who graduated from Randolph-Macon College for Women, will go to Lynchburg next week to teach in that institution.

—The late J. C. Roberts of Kernersville left a bequest of $10,000.00 to the Methodist Protestant Church in North Carolina, to be used either as a part of the endowment or of the building fund of a college for the denomination in this state.

—Mrs. L. W. Crawford, of Winston-Salem, the accomplished editor of our Woman's Foreign Missionary department, who has been visiting Mrs. L. H. Robertson at the college for some days, honored the Advocate office with a call last Saturday.

—Mayor A. L. Smoot and A. B. Saleeby, of Salisbury, spent last Sunday at Broad Street church, Statesville, and organized a Baraca class with B. D. Graham president, G. W. Eason secretary and Geo. B. Nicholson teacher. A Philathea class will probably be organized next Sunday.

—On a recent visit to Brevard I met Prof. Trowbridge, of Brevard Institute, and he was greatly encouraged over the prospect for the school this fall. Rev. R. G. Tuttle, who is closing his fourth year as the pastor there, is greatly beloved by his people and is one of our best preachers.

—Great crowds of young people have for the past week gone through Greensboro to the schools east and west. One Tuesday we met our young friends Abram and Fred Clement, of Mocksville, and Paul Paris, of North Wilkesboro on their way to Trinity, Miss Minnie Coley, of Mocksville, to Durham Conservatory of Music, and Misses Annie and Nell Gwyn, of Elkin, to G. F. College.

—Rev. L. Berge Abernethy at Canton has plans for a new church building, large and modern in appointments to be built next spring at Canton

It will cost about ten thousand dollars and be sufficient to meet the demands of our people in that hustling community as the present building is not. The people are rallying to the aid of the pastor and they are going to bring things to pass.

—It has been decided to hold the fourth Ecumenical Methodist Conference in Toronto, Canada, in 1911. Arrangements are already in process for this as the greatest meeting yet held. The first of these conferences was held in London in 1881. The second in Washington City in 1891, and the third in London in 1901. Toronto is an ideal place for any kind of meeting and convenient for American Methodism.

—The congregation at North Asheville is striving to meet the demands in that residential section of Asheville. The church built of pebblestone is badly in need of repair and they are arranging to undertake the work. It is comparatively a small band but truly loyal and full of faith and they are going to carry out the work. Rev. G. G. Harley has wise plans laid and his people are going to help him to materialize them.

—Rev. W. R. Ware assisted Rev. A. S. Raper in a meeting at Holt's Chapel last week, and held the fourth quarterly meeting at Mt. Pleasant on Saturday, which was largely attended and the reports were very satisfactory. Fourteen members were received on profession and Children's Day exercises were held in the afternoon. Bro. Raper is successfully closing his fourth year in this charge and will leave the work in good shape.

—Handsome seats and new carpets have been placed in the Waynesville church which very greatly improves the appearance of the Auditorium. Our people at Waynesville feel the need of a new church building which will probably be undertaken when the effects of the panic are removed. Rev. J. H. Barnhardt, the pastor, is a wise leader and will no doubt before his term expires there, be worshipping with his people in the handsome new church.

—There is a movement to set Sylva apart as a station next year and connect the church at Dillsboro with Whittier. The District Conference endorsed such a change provided it met with approval of all the churches concerned. Dillsboro and Sylva Station is now a very desirable work. The official board is well organized and the pastor, Rev. C. H. Neal says that at the fourth Quarterly Conference, soon to be held, all the claims for the year will be paid in full.

Dr. Gilbert T. Rowe is closing a very successful quadrenium at Central Church, Asheville. The building debt has been paid, the membership has grown to nearly eight hundred and every department of the work is in substantial shape and ready for his successor after the next Conference. Dr. Rowe has done splendid work there and has not only wielded an influence in Methodist circles, but is easily recognized by the people at large not only as a superior preacher, but a man possessed of fine Christian spirit as well.

—Rev. Dr. S. A. Steel, of Union City, Tenn., is assisting Rev. G. D. Herman in a meeting at Main Street church, Gastonia. The meeting began last Sunday and Dr. Steel preached at the morning hour on the healing of the paralytic, his theme being "Bringing Men to Christ." In the evening his subject was the calling of the disciples to be "Fishers of Men." Dr. Steel is one of the most attractive preachers in the land and we trust the meeting may be blessed of God. Rev. E. Myers, of Taylorsville, is assisting in the singing.

—The cheering news of gracious revivals comes from all parts of the Conference. The reports from preachers found in this issue are certainly encouraging. Rev. J. S. Hiatt had over 100 conversions and 75 accessions at a recent meeting in his work. Rev. A. G. Loftin, at Bethlehem church on Farmington circuit, reports 105 conversions. Rev. L. T. Hendren, at Glenco, in a recent meeting received a large number of converts into the church which more than doubled the membership.

—Mr. D. B. Coltrane, of Concord, called on Monday and reports Methodism in good shape in his city. He says that Rev. Plato T. Durham, his pastor, has returned from his vacation and preached two great sermons last Sunday. The Woman's Foreign Mission Society of this church is an elect body of women, fifty-two in number, who are supporting a missionary, Miss Leila Judson Tuttle, of Lenoir, who has just sailed for the China Mission field. Miss Tuttle is an accomplished and consecrated woman who we pray may be very useful in the wide field she is entering.

—Rev. H. M. Blair, the senior editor, went last Saturday to Nash county in company with Judge N. L. Eure to attend a reunion of the Eure family. He spent the Sunday there and preached in one of the churches embraced in his first circuit which he served a quarter of a century ago. He had not visited the community since his pastorate there expired and therefore anticipated a very pleasant time in his old charge. We trust he will soon give the readers of the Advocate a full report of his trip and its varied impressions after so long an absence from that community.

The St. Louis Christian Advocate last week had a very pleasant reference to one of our ex-Tar Heels. The writer says: "Rev. N. B. Henry, who smiled so pleasantly upon our readers from the front page of the Advocate recently, is in a place to which he is suited by nature and experience—that is, in the front rank in all good work. He is not only earnest and zealous in his office as secretary of the Missionary Society of the St. Louis Conference, but is likewise making a splendid record as presiding elder of the West Plains District. He is not as young as he was some years ago, but is yet young enough to divide honors and labors fairly with the youngest and most energetic, and it will be a good while from present indications before anyone suggests Oslerizing in his case. He has also won honor and distinction as an educator, and as a Christian gentleman of the highest order his position has been unchallenged through all his history.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

Subscribed since last report:

W. O. Fowler, Forest City, R. No.2	$ 25.00
Miss Annie B. Hawthorne, Asheville	5.00
J. M. Boone, Bryson City	50.00
W. T. Conley, Bryson City	5.00
H. G. White, Bryson City	1.00
S. M. Messer Bryson City	2.00
W. A. Gibson, Bryson City	10.00
Mrs. H. J. Clampitt, Bryson City	1.00
T. G. Pickelsimer, Bryson City	25 00
J. Robert Long, Bryson City	100.00
L. Lee Marr, Bryson City	25.00
Mrs. R. L. Davis, Bryson City	5.00
C. Ray White, Bryson City	5.00
Mrs. Jack Coburn, Bryson City	100.00
J. C. Marr, Bryson City	10.00
J. E. Marr, Bryson City	5.00
J. A. McDaniel, Old Fort	.50
W. T. Burke, Salisbury	5.00
Junius I. Craft, Winston-Salem, R. No. 2	5.00
Total	$ 384.50

Cash received on the above:

Mrs. R. L. Davis, Bryson City	$ 5.00
Mrs. Jack Coburn, Bryson City	5.00
H. G. White, Bryson City	1.00
J. A. McDaniel, Old Fort	.50
W. T. Burke, Salisbury	5.00
Junius J. Craft, Winston-Salem	5.00
Total	$ 21.50

Paid on former subscriptions:

Mrs. S. M. Call, Mocksville	$ 5.00
Dr. M. L. Smoot, Salisbury	5.00
J. M. Jarrett, Winston-Salem	5.00
Mrs. T. B. Suber, Asheville	5.00
W. W. Ball, Asheville	1.00
Chas. Henninger, Asheville	2.50
Miss Julia Stinson, Charlotte	6.25
B. F. Davis, Morganton	5.00
W. H. Stilwell, Charlotte	2.50
W. F. Smith, Ramseur	5.00
Total	$ 42.25

THE CHILDREN'S HOME TREASURER'S REPORT.

Fifth Sunday in August:

Hickory	$ 5.58
West Hickory, Hickory Ct.	1.84
Statesville, Race St.	8.00
Dallas	2.80
Plateau South Fork Ct.	2.32
Gastonia Ozark	3.44
Rocky Ridge, Concord Ct.	4.50
Hiddenite	1.50
Stoneville	2.75
Pine Hall	1.50
Bethel, Bethel Ct.	2.68
Trinity	1.06
Concord, Bessemer City Ct.	1.30
Lee's Chapel, Summerfield Ct.	.62
Draper, Spray Ct.	1.60
Zion, N. Thomasville Ct.	1.00
Wentworth	1.60
Pleasant Garden	.38
Liberty	2.20
Mt. Pleasant	1.15
Macedonia, East Bend	3.75
Knox Chapel Troutman Ct.	1.26
Mt Zion	.80
Statesville, Broad St.	25.53
Lenoir	8.00
Cedar Valley, Caldwell Ct.	3.30
Black Mountain	2.50
Hendersonville	6.00
Asheville, North	5.85
Morganton	5.14
Mt. Pleasant, Hartland Ct.	1.50
Linwood	1.06
Charlotte Chadwick	3.85
Paint Rock	1.00
Bethel	2.90
Polar Hill, Polkton	1.00
Fletcher, Pott's Chapel	20.20
Pleasant Hill, Sulphur Springs Ct.	1.25
Oak Hill, Table Rock Ct.	1.68
Mt. Holly	5.40
Wilkesboro	4.16
Rehobeth, Rock Springs Ct.	2.47
Bethany, Rock Springs Circuit	1.25
Boonville	.52
Webb's Chapel, Rock Springs Ct.	3.05
Union, Weddington Ct.	.65
Pisgah, Lincolnton Ct.	.75
North Asheville Mission	1.50
Salem, Morganton Ct.	2.50
Shady Grove, Jonathan Ct.	1.30
Oak Hill, Sulphur, Springs Ct.	2.00
Crabtree, Haywood Ct.	1.78
Clarksbury	2.27
Lenoir, R. F. D.	.98
Elbethel	3.50
Mt. Hermon, Caldwell Ct.	.70
Belmont	3.24
Walkertown	4.50
McAdenville	2.00
Zion, Pleasant Garden	1.32
Palmerville, New London Ct.	1.50
Prospect, East Bend	1.40
Mt. Gilead	2.45
Mt. Carmel, Concord	1.60
Summerfield	2.50
Harper's Chapel, Lenoir Ct.	2.50
Rhodhiss, Granite Falls	1.42
Charlotte, Tryon St.	15.00
Denver, Rock Springs St.	1.00
Greensboro, Walnut St.	6.00
Greensboro, Spring Garden	7.78
Greensboro, West Market	50.00
Polkville	1.25
Ebenezer, Pilot Mt.	.94
Cleveland, Woodleaf	1.30
Ramseur	20.10
Leaksville	7.63
Turnersburg	3.20
Dabie Chapel, Danbury Ct.	.75
Macedonia, Jackson Hill	5.00
Hopewell, Catawba Ct.	.65
Brevard	15.00
Total	$ 346.40

G. F. IVEY, Treas.

Hickory, N. C.

A PRAYER.

By A. W. Thorold, D. D.

O Lord of Souls, who hast chosen and called me to service in Thy Church, all my trust is in Thee, for in Thee are the springs of my life. Abundantly give me of Thy Blessed Spirit, without whom nothing is strong, nothing is holy; and use me as it shall please Thee for the glory of Thy name. Make my will patient, my conscience pure, my temper bright. Empty me of self, and fill me with the meekness of wisdom. Increase my faith, mellow my judgment, stir my zeal, enlarge my heart. Let my life enforce what my lips utter. Do Thou choose for me the work I do, and the place in which I do it; the success I win, and the harvest I reap. Preserve me from jealosuy and impatience; from self-will and depression. Make me faithful unto death, and then give me the crown of life.

All this I ask for Christ's sake. Amen.

Life is a quarry, out of which we are to mold and chisel and complete a character.—Goethe.

Miscellaneous

THE "NEW THEOLOGY"—GIVE US LIGHT

(Rev. Geo. D. Herman)

For twenty years I have been reading such books, new and old, as "The Masters in Israel" have prescribed; but truth impels me to confess, with confusion confused, that I do not know what they mean by this much ado about the "New Theology." What new thing have they discovered? Pray, tell us just what the "New Theology" teaches. If there is any heavenly light in it, it seems that some of us benighted souls are entitled to a little. Please, Mr. Editor, if you find any charged and throbbing with "New Theology," tell them—him, her or it—to turn the flashlight this way. Some of us are still trying to find the way to the "better land" by the light which John and Paul and Christ gave the Church—and we are not tired of their light; but, mark you, we want the best.

If you find anything better than "God so loved the world, that He gave His only begotten Son, that whosever believeth in Him should not perish, but have everlasting life"—please let me hear from you at once. Anything better than "Where sin abounded grace did much more abound? Anything better than "God is love; and everyone that loveth is born of God?" Anything better than "Come unto me, all ye that labor, and are heavy-laden?" Please turn on the lights; I am longing for the best.

Has the "New Theology" discovered a short, easy, broad way to Heaven? I think Jesus said the way was straight and narrow—and lots of great people object to it on this account. Be sure and let me know, if the new way is without crosses. Do not fail to tell me, if the new way admits people into the Kingdom of Heaven without old time repentance. I know of many fine people (persons) who would have been in the Kingdom long ago, but for the old theology about repentance. These have been waiting long for some new theology that will forever abolish the old humiliating way of repentance. If the "New Theology" has won the battle at this point, the consolation of many fine persons will be immense. When you write, be clear and full at this point. Remember, it is the best for which we sigh.

Does the "New Theology" permit church-members to dance? If it does, tell the man who discovered it, that he is sure of a monument—in hell. Does this "New Theology" allow card-parties and cheap theatres? If it does you'll hear a "fine report." And does this "New Theology" encourage church-members "to lay up treasures on earth," and smile at the "thing" the old theology calls the Devil? If so, some of us can double our church-membership on these new terms. Please understand, I'm seeking the best for myself and the people who look to me for light.

If the "New Theology" is sure it has more light than the old, would it not help some prayer-meetings to add dancing and cards at the close—just for the sake of the "dear young people" and our very "refined" ones? You know it makes cultured souls so tired to hear nothing but the "songs of Zion"—and prayer is out of date, you know.

Now, Mr. Editor, indulge me but one time more: Has the "New Theology" invented a new kind of soap that will wash away the something the old theology calls sin? And have they established an ice-plant in hell?

I want the best— a religion that saves from sin and hell.

Gastonia, N. C.

WESLEY—THE PROVIDENTIAL MAN

(Rev. C. F. Sherrill.)

Moses, Paul, Wesley—what an immortal trio!—coming on down the ages about sixteen hundred years apart. It has about settled into a permanent belief, on the part of the students of the annals of the human race, that these are the three greatest men that ever lived. Each was highly educated; each gave to the race a long life of service; each for his work drew strength from unseen sources; each was delightfully unconscious of the mead of praise future ages would bestow; each was poor and often in life had to stand alone except as in company with unseen helpers in an immortal work. These three—but the least, in service and undying results, is not John Wesley.

When six poor men bore Wesley to his "house of clay," March 9, 1791, there were only 76,000 members in his "societies" in Great Britain, and, the leader gone, none knew but what the little army would break up in factions and disperse. Today in a circle around the globe 30,000,000 souls bow at Methodist altars. It is the largest Protestant denomination on the gobe. There are nearly seven million Methodists in the United States. One person out of every six in Canada is a Methodist. Australia Methodism is separated 12,000 miles from the mother church and a century from its founder; yet there are more Methodist ministers in Australia than were in all the world when Wesley died.

If we would give Wesley his true monument it would be more than the Methodist church that extends over two hemispheres and breaks the bread of life Sabbath after Sabbath to thirty million people; we must look at great England and America of this century; we must look at the ethics that is coming into politics and government the world over; the new birth of religion; a new impulse to the world's benevolences; we must contrast the morals and religion of the eighteenth and the twentieth centuries. The preaching of Wesley has modified the theology of all the pulpits of Christendom. We would as soon expect to hear exalted from the pulpits banished slavery as to hear the hard Calvinism of the days of John Calvin. The historian, Leckey, says that "The religious revolution begun in England by the preaching of Wesleys saved that country from all the horrors of the French revolution." The awakening of the true religious life of the English speaking race began with the Wesleyan revival. Green said: "The great revival reformed our prisons, abolished the slave trade, taught clemency to our penal laws, and gave the first impulse to popular education." Wesley not only formed a new church, but he quickened into a new life a dead one. Into a dead theology he brought the warm sunshine of the skies. The church of England in June 17, 1703, when Wesley was born in the Epworth Rectory was as a beautiful chandelier from which the electric current had been severed. Religion among the English people was never so near dead. Wesley brought in a new vision of the redeeming Christ. His doctrine of the Fatherhood of God was like a glad Spring time.

Wesley has been compared to the four glorious Johns of whom all England justly boasts. John Wycliffe, the reformer before the reformation; John Milton, whose organ-like notes will never die out in the English language; John Bunyan, whose immortal drama stands next to the Bible in its passage to the many languages of the earth and in the love the human heart has for it; and the superb John Locke. In this immortal company John Wesley walks at the head. It is in the bounds of moderate speech to say that his service to the English-speaking people in range and permanency outweighs and outreaches that of the other four Johns put together.

Wesley was a providential man. He was truly sent by God for a great work as even was John the Baptist. Coming providentially, he came at an opportune time. The clock of providence struck. The marshalling of human events at the time of the Wesleyan revival was by none other than a divine hand. America, God's last gift to the race, was being opened up; the printing press, the greatest miracle and force of civilization, was coming into general use; the Bible was being translated into the many tongues of men; the missionary spirit, like a breath from the skies, had come; work for children had begun and Sunday Schools were being organized; the Reformation had given a fell blow to Roman Catholicism; the spirit of freedom was in the air; the Anglo-Saxon race was coming into power. No student of history and Providence can doubt that Wesley and Methodism came at an opportune time. The hour on the sun dial was marked by the light from the skies. At no other stage could Moses and Paul and Wesley have done the work they did.

The savor of that deathless name fills all the ambient air;
Wherever human tongues are heard, lo! Wesley's voice is there;
The "brand" plucked from the burning lodge of Epworth feeds the flame
To kindle which upon the earth the great redeemer came.

THE GATEWAY OF ALASKA.

By Bishop E. R. Hendrix

From Seattle, the gateway to Alaska, our new empire seemed the logical thing. Yet all Southeastern Alaska is but the gateway to great Alaska proper. Alaska has confessedly made Seattle, but what shall make Alaska more than a potential land and ultimately transform the territory into a State? Having been previously in every State and Territory in the Union save Alaska, I have determined at some time to accept the challenge of the glaciers and mountains of Alaska. This I was able to do in a memorable voyage of 2,695 statue miles in the good ship City of Seattle in eleven days of travel from Seattle to Skagway and Sitka and return. My highest point was Skagway, which is in the same latitude of St. Petersburg or Cape Farewell, Greenland. The trip was by the Inner Passage, which is protected save for a few hours against any possible storms on the Pacific. Careful attention to the tides makes possible the passage of ships with accommodations for some two hundred first class passengers, together with large commercial ships. The water is deep enough if they will only keep in the right channel. Since my return a Government Torpedo boat ran on the rocks in "Peril Straits," which our skilled navigator, Captain O'Brien, ever watchful of the tide tables, took us through twice without harm. Years ago a panic-stricken Scotchman gave name to a town as the ship was being fought by the angry and rushing tides, which in some of the floods rise not less than thirty feet. "You'll kill us noo! you'll kill us noo!" shouted the demoralized Scot to the amusement of the brave navigators, who gave the name to the next stopping place, "Kill-us-noo," a fishing village with its herring canner. Such at least is the tradition.

But what about this new world of Alaska, which we got from the Russians for a song and even then long regetted our bargain? We have looked it over since 1867, when we bought it, and find that it is as large as seven Missouris, and that it makes one-fifth of the whole territory of the Unted States. Mr. Secretary Seward gave $7,200,00 for it; and two years later a special agent of the treasury reported after a superficial examination, that we had made a very bad bargain, and that with the least possible delay it behooved us to get rid of it. The fact is—as I was informed by Colonel Kostrometinof, a cultivated Russian-American, who was born in Sitka of Russian parents, but became an American citizen under the terms of the cession—the United States gave only $7,000,000 to extinguish the title of Russia, and the remaining $200,000 for the holdings of the Russian-American Company to cover the expense of their warehouses, forts, etc. Thus we bought onefifth of the present territory of the United States at two cents an acre. It is not strange, then, that Congress has so changed the homestead law that three hundred and twenty acres are reckoned as a homestead in Alaska in place of the usual one hundred and sixty.

"Seward's Folly," as Alaska was called for many years, seemed like a "white elephant" for nearly a generation. Yet Mr. Seward was so anxious to buy it that when he found the Czar of Russia was fearful lest, in the absence of an ample fleet, it might fall into the hands of his old enemy of the Crimean War, Great Britain, he turned the informal evening call at his residence by the Russian Minister into a full and complete negotiation for the purchase of this vast territory. Charles Sumner fathered the purchase in the Senate and shared with Seward the rare ability to "see afar off." No wiser investment was ever made by our government unless in the case of the Louisiana Purchase. In both instances fear of Great Britain led to the sale of an empire and extended our borders not only from ocean to ocean, but far up into the Arctic Circle. Bering discovered Alaska in 1741, and is best known by the Bering Straits that he discovered in 1728, which were found to connect even as much as to separate the continents of Asia and North America. But it was Alexander Baranoff, who was born five years after Alaska was discovered, who was to become the "little czar" of Russian America and to give his name to Baranoff Island, on which was built Sitka, the old time capitol of Russian America and almost the first or oldest capital in North America. John Jacob Astor from his Astoria at the mouth of the Columbian River entered into commercial relations through the Russian govrnment with the Russian-American Company, furnishing them suplies in exchange for pelts until the disturbance of commercial relations due to the war of 1812 with Great Britain. It is interesting to trace the stormy history of Russia in America until she finally, for fear of England, sold all to America.

Russians used Alaska wholly for its furs, especially the fur of the seal, although the beaver,

the muskrat, the otter, the marten, the fox, and bear made their annual contributions to the shiploads of pelts sent out from Sitka. This industry, especially the seal industry, has greatly diminished, due to pelagic sealing—an indiscriminate killing of animals in the water, regardless of sex. We saw at Sitka a captured Japanese sealer, or ship used in the slaughter of seals, while the twenty Japanese sailors were in prison at Juneau awaiting their trial for violation of the laws. The Americans on taking charge of Alaska began to give attention to the salmon and other fisheries. This industry is second only in gold mining. Until last year the catch of salmon reached the immense value of $10,185,783. Thus in one year from the cold waters of the fiords of Alaska the original purchase price was paid nearly one and a half times. Indians, Chinese and Japanese are employed by the hundred in the salmon canneries, where the most improved machinery is use in the canning of millions of the finest salmon for every market in the world. Herring are caught for their oil, and the guano manufactured is shipped to distant lands. The German canneries ship great casks of salmon to the home land, where they are prepared to suit the European palate and are often sent back to America.

Gold was discovered in Alaska some thirteen years after we bought the territory, but the yield did not exceed $20,000 annually until now it has averaged $20,000,000 for three years. One mine (the famous Treadwell mine, owned largely by English capitalists) averages about $3,500,000 annually. The panic of 1893, which left so many workmen out of employment in this country, led to hundreds of them being "grub-staked" in Alaska, where they tried their fortunes in placer-mining for gold. Then began the successful exploiting for gold in Alaska and Klondike known to all the world, when Alaska seemed at last worth the purchase money. The severe privations under which this exploiting for gold took place, make a sad and yet heroic chapter. The better and the baser side of men came out in this mad rush. I was shown a brief sketch of rugged mountains near Skagway where three thousand horses perished, and where a large number of men lost their lives. Now a comfortable railway train takes us over those bleak mountain sides, rarely ever wholly free from snow, and the summit of the pass, known as White Pass, is the dividing line between the United States and Canada. Standing on the dividing line, a large number of our ship's company sang "America" and "God Save the King," in which our Canadian fellow-passengers heartily joined.

Here our journeyings northward ceased just in time to escape the mosquitoes, which own all the inland. No customhouse officers are more brave or search more diligently the very soul of the traveler. Workmen on the railroads cannot handle freight save as they wear veils or hods to protect their faces. Fishermen and hunters will tell you that while they hunt salmon and bear the mosquitoes prefer to hunt men. They will sting a bear until his eyes are blind from the swelling caused by their voracious biting, and then poor bruin is left to wander off in search of water and to be mired to his death in some swamp. The most interesting stories are not of bear-hunting, but of mosquito-fighting from Alaska to Labrador. They will share your meals in every hunting camp and beside every stream—bite for bite. But I refrain, as a mosquito story is a severe test of veracity as a fish story. The Indians in Alaska are few, and are constantly diminishing despite the noble efforts of the Russian Greek Church and of Dr. Sheldon Jackson's mission; the bears are being killed by the hundred in every part of Alaska, but the mosquitoes "go on forever." Happily great deposits of petroleum have been discovered in Alaska, and the most scientific method will now be possible of fighting the mosquitoes with oil.

I must not venture on any experiences in seeing whale fights with sharks in this strictly veracious narrative. Therefore this article must be confined wholly to the land, possibly with one to follow on the icebergs and glaciers and the skilled Alaskan Indian fishermen casting their nets among the ice floes. Men have rightly appraised the riches of the Alaskan seas as inexhaustible, although the government is careful to restock with salmon fry the contributing streams. The great question respects the land itself. What will Alaska be fit for after its gold mines are exhausted? Sanguine explorers will tell you that after the gold comes the copper in the largest known deposits. Nor is the land lacking in the deposits of tin. Marvelous stories are told, too, of immense coal deposits, both anthracite and bituminous, as well as petroleum wells. Is Alaska to depend forever upon ships like ours, which bring supplies of meats and grain and fruits the year around, or will she ever become an agricultural country? Our government is seeking to answer that question intelligently by means of her experimental agricultural stations. The 27,000 natives of Alaska live for the most part on seal oil and smoked salmon, now and then enjoying venison for a change. As many more citizens of Alaska from all parts of the world depend on what is grown outside Alaska, so the import trade now exceeds twenty millions of dollars annually.

In the opinion of experts, Alaska can become a second Finland in the matter of agricultural products, and thus readily support a population of, say, some 3,000,000. If this opinion is correct (and I do not doubt it after talking with Hon. C. C. Georgeson, of the Agricultural Station in Sitka, a Dane by birth, who brings much experience and wisdom to his adopted country,) then the future of Alaska as an ultimate State is assured. Always a hardy people, they will make a genuine contribution to American citizenship. Sixty miles north of the Arctic Circle, at Coldfoot, Alaska—a most suggestive name—have been grown potatoes, cabbage, cauliflower, rhubarb and cucumbers; while in other sections beets, celery lettuce, onions, radishes, peas, turnips and parsnips are seen growing to maturity under the sun that shines this time of the year some twenty hours out of the twenty-four. Barley and oats have matured in the Cukon Valley in confessedly unfavorable years, while in normal years have matured both spring and winter wheat and rye and buckwheat. The snowfall, when at least thirty inches and remaining on theground, serves as a sort of Nilometer to measure the crops the following year. Galloway cattle of pure breed thrive on the island of Kadiak, and are fed exclusively on Alaskan grown feed. The agricultural area of Alaska exceeds that of the agricultural area of the two states of New York and Pennsylvania—an aggregate of some 94,000 square miles. In fact, all New England, together with New Jersey and Maryland, do not equal the agricultural area of Alaska, which is about one-sixth of the entire territory. Thus, with 100,000 square miles which may be utilized for culture and pasture Alaska may be reckoned as able to support a large population in the course of time.—Christian Advocate.

THE HEART OF THE GOSPEL.

The spirit of missions is the spirit of Christ, and evangelism is the essence of the gospel. True, there is something else in the gospel than the mere proclamation of the truth, yet all that is done or required is for the end of saving and establishing souls in Jesus Christ. Any other teaching is not Christian. Jesus said that he came to "seek and to save that which was lost," "not to call the righteous, but sinners, to repentance." If he "went about doing good," it was for this ultimate purpose —of winning those helped to Himself and His service. He was a great preacher, and He sent His disciples out to preach, and finally commissioned them to carry the gospel "unto the uttermost parts of the earth." To stop short of this work is to stop short of the gospel message—it is to eliminate from the gospel that which is characteristic of it and vital to it.—Selected.

THE MODEL.

A beautiful statue once stood in the market place of an Italian city. It was the statue of a Greek slave girl. It represented the slave as tidy and well dressed. A ragged, uncombed little street child, coming across the statue in her play, stopped and gazed at it in admiration. She was captivated by it. She gazed long and lovingly. Moved by a sudden impulse, she went home and washed her face and combed her hair. Another day she stopped again before the statue and admired it, and she got a new idea. Next day her tattered clothes were washed and mended. Each time she looked at the statue she found something in its beauties until she was a transformed child. You remember that text, "Looking unto Jesus."—Treasury of Religious Thoughts.

The man who makes the pleasures and honors of this world the chief aim of his life; the man who makes anything short of the great God the object of his desire, affection, and reverence, has missed life's chief duty, and earth's greatest glory. The man who lives for himself is out of tune with the great and glorious beings in both worlds who bow in adoring reverence in the presence of the eternal God. The man who forgets God and lives only for himself is an instrument untuned, and so he makes discord in the midst of a glorious, harmonious, angelic, and divine orchestra. As the heliotrope, as its name so beautifully implies, turns to follow the sun, so a man of the noblest type follows Jesus Christ as the ideal Man and the Son of God, Jesus Christ, who lived to do the will of God, and to save lost man. Only as we catch his spirit and imitate his example can we possess his character and share in his glory.—Robert S. MacArthur.

It is worth while saving onesself for the big things of life. A man of most abounding energy used to have a pacifying saying that saved him no end of trouble, and had an unconscious influence on companions and associates. A dozen times a week one would catch the little sentence, "I guess that isn't worth while!" Now, it was an explosion of temper to which he was tempted by somebody's carelessness or inefficiency; another time it might be a fit of worry averted by his magic formula. One might do worse than try it for a pocket piece.—Selected.

The transfiguration of a pleasant smile, the kindly lightings of the eyes, sweet and restful lines around the lips, clear shinings of the face as great thoughts kindle inwardly—these things, which no parent makes invariably ours, no fitful week or two of goodness, either, gives; still less, no schooling of the visage. Only habitual nobleness and graciousness within secure them, but this will bring them all.—William C. Gannett.

The apostle exhorts us to covet the best gifts; but whether we acquire the best gifts or not there is not one of us but has some gift peculiar to himself. That gift, whatever it is, is ours to use; and even if it be but a small gift, we are held just as responsible for its proper use as if it were the greatest gift. God requires of us only according to that which we have, not according to that which we have not.—Exchange.

Any old age that has walked hand in hand with the true and the good and the fair through life is a benediction, a blessing to the home and the community. There is no more priceless privilege than to look upon those whose forms have been bent and their hairs whitened in the service of their kind.—Selected.

Love for Christ is the great, pure passion that lifts us out of self, that sets us on the road toward great discoveries in the art of living. To live for Christ's sake is to see all life through Him and to see him in all life.—W. Elsworth Lawson.

Some people seem to rake up all the sorrows of the past; to them they add the burdens of the present; then they look ahead and anticipate a great many more trials than they will ever experience in the future.—Dwight L. Moody.

"Of all things to be avoided by young persons, the chief one is the lack of a high purpose; for that alone makes this earthly life worth living."

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GREENSBORO, N. C.

From The Field.

Bishop Ward Ill.

Just as we go to press we learn that Bishop Seth Ward is critically ill in Yokohama, Japan. A cablegram containing this sad information was received by Dr. Lambuth, Missionary Secretary in Nashville, on yesterday. We sincerely trust and pray that more favorable news may soon be heard and that this useful servant of the Church may be spared for many years of service.

"Base Ball Today."

Circus tomorrow?

Revival—later on?

Parents and children have wasted thousands of dollars and thousands of hours at base ball. Let us now invest something in the souls of the children.

A. D. BETTS.

A Caroleen Item.

Brother Hoyle has just held Fourth Conference for this charge and Cliff side. His visit and sermon remind us of the Closs and Burkhead type of presiding elder power. His sermon at Oak Grove on Christian education yesterday morning and his sermon here at night on the poverty and the riches of the Christ left his hearers rich in the gold of gospel truth and in the divine ideal of the highest education.

S. M. DAVIS.

Rutherford College.

The second address for the Fall term will be given the evening of September 11 by Rev. J. R. Scroggs, pastor Shelby Station. Subject: "A Larger Outlook." These addresses are very helpful and inspiring to all. Saturday and Sunday the first District meeting of the Woman's Home Society was held here. An interesting and instructive program was given by the ladies. A number of papers were read. The principle address was by Mrs. W. L. Nicholson, of Charlotte. The sermon was preached by Rev. W. E. Poovey, the local pastor. We have an excellent student body. Enrollment 131.

IRVING B. McKAY.

Lilesville Circuit.

There has been held a protracted meeting at every church on this charge. Rev. L. T. Cordell, of the Polkton Circuit, preached ten days for us at Lilesville, and I have never heard a better series of sermons. Rev. B. F. McLenden of Bennettsville, S. C., rendered valuable assistance at Shiloh and Shady Grove. At Horne's School House, Rev. E. J. Hutchinson a Baptist preacher of this county, and Rev J. M. Ridenhour a Methodist local preacher of Concord, N. C., conducted a meeting one week. Brother Ridenhour continued with me at Olivet and at Wahoma Chapel and did some excellent work. Rev. J. H. West preached two good sermons at Forestville. As a result of these meetings I have received thirty-seven members on profession of faith, and I have several other names not yet received. The number of accessions will be between forty and fifty on professions.

We have put a new roof on the parsonage at a cost of about $95.00. The church at Lilesville has been painted and calcimined on the inside and a new carpet put down; one or two more of the churches will be painted, we think, before Conference. We are hoping to carry up "everything in full" this year.

E. J. POE.

Church at Crouse Dedicated.

The fifth Sunday in August was a great day for our people at Crouse. Their beautiful new church was dedicated. The good people saw in the service the consummation of their hopes and prayers and labors. Through toil and self-sacrifice they have erected the temple to the Lord.

It is a beautiful church. Of the very best material it is made. When the hour of dedication came it was free of debt, and no collection was taken.

The pastor, Rev. M. B. Clegg, and the two former pastors, Revs. J. B. Tabor and E. N. Crowder, also Rev. A. C. Swafford, assisted in the dedicatory services. Revs. E. N. Crowder and J. B. Tabor preached excellent sermons Saturday and Sunday nights.

Brother Clegg has done a monumental work here. Long after he has gone his work will abide. H has had over sixty conversions this year and he lays wise and permanent plans for his people.

It would be a difficult thing to say too many good things of the people of Crouse. No town in the state in five years has made greater progress educationally and morally. Prof. Heavner, the Superintendent of Public Schools, lives here.

The new church and graded school speak volumes for a noble citizenship. This people have wrought well. Through the channel of the church erected from loving hearts may streams of grace from the unseen hills ever course upon them.

C. F. SHERRILL.

Bethel Station.

The seventy-fourth camp-meeting at Bethel closed Sunday night August 15. Dr. J. C. Rowe was with us and preached four times, administered the sacrament and held our third Quarterly Conference. Brother Rowe's sermon Sunday morning and his discourse on the Lord's Supper, rank among the first in their respective classes. The stewards made a good report for the Third Quarter.

Rev. M. D. Hix, of Mt. Pleasant and Rev. W. T. Albright, of Yadkinville, preached each a very acceptable sermon. Evangelist G. W. Fink of Charlotte, was with us and did most of the preaching. Bethel is brother Fink's home church of boyhood days. And we commend him to all who may need his service. Of those who came to the altar ninety-three were converted or reclaimed. Others who did not come were healed of their backslidings. I am satisfied that more than a hundred persons who were in darkness and sin when the meeting began, came into a conscious knowledge of sins forgiven, before it closed. We received thirty-one into the church on profession of faith. The power and presence of the Holy Spirit was greatly manifested. One man prayed all night, another family prayed and shouted till 2 o'clock in the morning. At some of the services, while some shouted another wept and laughed for joy. A seriousness rested up the large audience.

The church has taken a step forward. While some may fall away, yet we have faith in God and this people, and believe the results at Bethel's Seventy-fourth Camp-meeting will be lasting. To God be the praise and and glory now and forever.

S. S. HIGGINS.

Alexander Circuit.

We believe we are making progress on the Alexander Circuit, slowly but surely. We have had seven good revivals, one in each church, except Tayorsville, and two in it. Brother H. H. Robbins, of Race Street church, Statesville, and I, did the preaching in the first, and Miss Caroline Olson conducted the second. Brother Robbins did some good work in the first meeting, preaching good, strong, awakening sermons for about one week of the two weeks' meeting, and Miss Olosn did some good preaching for two weeks in the meeting she conducted. The two meetings which were about two months apart resulted in great good to the church and several additions to the membership. I think there were about fifteen or twenty professions in both the meetings. There were about fifty professions at Hiddenite and Beulah. We had a weeks meeting at Rocky Springs wiht no professions or accessions. A weeks' meeting at Liberty with four professions and thirty accessions, Here I baptized twenty-five. Brother T. B. Johnson, of Stony Point preached three times during the meetings. He is a strong evangelical preacher. We had a nine days meeting at Carson's Chapel which resulted in ten professions and two accessions to the church. We have had a total of about one hundred and fifteen professions and seventy-seven accessions to the church. I want to have two more meetings before conference at school houses where they are needed very much. I think our finances will all come up. We have organized the laymen in all the churches and they have the matter of raising the missionary money and conference collections in their hands, and are going at it so that the pastor is being relieved of a vast amount of work, and can therefore give himself more fully to other matters We have built a church at Carson's Chapel and have it about ready for dedication which we want to do in connection with our Fourth Quarterly meeting.

E MYERS.

Greensboro League Meeting.

The Epworth League District Conference held at South Main Street church, High Point, was highly helpful. Homes were provided for sixty delegates. About twenty-five came and conquered. It was a decided victory.

Worthy of special mention were the papers read by Miss Merrie Richardson and Miss Irene Boyles and the addresses by Hon. T. C. Hoyle and Rev. G. E. Eaves. The sermon at night by Rev. E. K. McLarty was most excellent and eloquent in every respect.

It was decided to merge the Epworth League District Conference in the regular District Conference to meet at Walnut Street church, Greensboro, next year. This seems best for many reasons. It is imposible to get pastors to leave their charges and come up to a multitude of Conferences. Most pastors feel that the League has no better claim to an extra district conference than the Sunday School has, and that both League and Sunday School are, or ought to be, fully represented at the regular District Conference.

The pastor is the main man, after all, to reach in developing our Leagues and Sunday Schools. He is the key to the situation. But, if we are to reach him, we must go to his District Conference, and not try to toll him away from his work a third or fourth time during the year and charge him his car fare for his trouble. He just won't and we can t

Wherever we go or don't go, we are in this work to develop the Epworth League. We pastors do not fully appreciate this young institution of our church as we should. No, we do not. How many of us have looked deep into the ife of the League to see what it is today and ought to be tomorrow? The world bids high today for skilled labor. The expert workman can command the highest wages. The church also begins to call more loudly than ever before for skilled laborers in the Lord's Vineyard. Where are those trained workers to come from? To secure special training some of us are going to the Winona Bible School New York City, and some to the Training School in Nashville, Tennessee, and others to the Scarritt Bible School at Kansas City. It is well that we go, all of us that can possibly do so. But there is no Training School on earth that can reach the large student body that the League reaches. Every church in the land may be benefitted and blessed by this training school, if the pastor will say so, and will have it so. But he, the pastor, must lead out, or no one will. Let me say it bluntly, but sweetly: If the devil can he will run the poor pastor and his little League out of business in the community, but the true pastor and Leaguers can, on the other hand, run the devil out of business in the community. The young people of the community are always in business with somebody. The pastor must use them or the devil will.

The Epworth League is so organized as to claim "All for Christ"—the whole life and all lives. The League looks after the devotional life of church members. It looks to improve necessities. It seeks to improve the mind. It proposes to carry the gospel to all the world. It seeks to save the social life of the young people from the bonds of Satan. Most people are very good when asleep or at work, but in their games they play to the bad. Our rest and recreation needs regeneration. While we rest up our morals run down—not only at summer resorts, but also at home in all our communities. What is wrong? Amusements? No. But it is a fact that our life of recreation needs sanctification. The League sees this and seeks to save the social life of our young people from the pollution and prostitution that has come to it hitherto, because it was turned over by the church to the world. The League is all right.

"It is hard to run," says one. Yes; and that is exactly why you ought to run it. If you had plenty of live leaders in the church it would run easy. But you don't have any. Therefore you ought to put the League machinery to work and develop live leaders. Trained workers are wanted everywhere. The League can supply their demand as nothing else can in all the land.

OLIN P. ADER.

Our Washington Letter.

This scribe is again at his post of duty after a pleasant vacation to the "Land of the Sky," and as usual greatly benefitted by enjoying the health giving breeze of the salubrious climate. Every place visited including Asheville, Waynesville, Charlotte,

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GEO. W. LONG, Secretary,

Intelligence, N. C.

etc., there could be seen unmistakable evidences of material progress and internal improvement, and many of the best citizens are convinced that the rapid growth and development of this section is largely due to the elimination of the manufacture and sale of alcoholic liquors from the "Old North State." During the time of our stay at Tuscola Rev. J. H. Green, the popular young pastor, conducted quite an interesting series of revival services at our churches at that place and at other churches on his charge in Haywood County which resulted in many conversions and accesions to the church.

At present there is quite a religious sentiment prevailing among our Southern Methodists in the Washington District, which includes the district and a portion of Virginia and Maryland, who are in the midst of a great camp-meeting at Great Falls, sixteen miles west of the city by the rapids of the historic Potomac river. The meeting began one week ago and will close next Monday. Presiding elder, Dr. Forest J. Prettyman, has the ministerial assistance of his entire district besides many eminent divines from Nashville, Baltimore, and elsewhere. Among the features other than that strictly of a revivalistic character, were the days set apart for the special discussion of Bible study, Missionaries, League and Sunday School work, etc. The three successive lectures this week on "Atonement" by our venerable Bishop Wilson, were exceptionally fine. There are a great many camping on the grounds in cloth tents, but a very large portion of the thousands who attend these services daily go from the city by trolley and from the adjacent community. The promoters and others most interested in this, the second annual gathering of this camp-meeting, think that it will soon become one of the best known institutions of the kind for social and educational development and general spiritual uplift and awakening of our people.

With the exception of a very few days the past summer has been one of the most pleasant the inhabitants of the Capital city have experienced in many years. For the past few days the weather has been quite fall-like, but many would have us believe that this sudden change in the climatic conditions is due to the recent discovery of the North Pole by Dr. Cook, who is now enjoying the honor of achieving the goal for which so many explorers have sought in vain for several decades past. It is generally concluded by the scientific world that Dr. Cook did actually find the North Pole on the 21st day of April of last year as he claims and hopes to prove by the records produced by the most improved scientific instruments obtainable. The ovation given Dr. Cook by the crown heads and others of that country on landing at Copenhagen, Denmark, at 10 o'clock this morning, was indeed a grand affair, but doubtless was a tame demonstration in comparison to what his own people will show him on his arrival at home in New York City.

W. F. TOMLINSON.

Brevard Report.

Since I asked for $125.00 I have received the following:

Mrs. J. S. S.	$ 15.00
A Friend of Rutherford College	5.00
Central Asheville (additional)	10.00
Mrs. J. F. Lane	1.00
Elkin Home Mission Society ..	10.00
Total	$ 41.00

You see we still need $84.00. Please let there be response enough to cover this small amount which means so much to this school of ours.

Very truly,
MRS F. H. E. ROSS, Treas.
Greensboro, N. C.

Linwood Charge.

Dear Advocate:—We are in the midst of a very gracious revival at Center Church. There were fifty-four conversions up to last night. We close there tomorrow and begin at Ebenezer tomorrow evening. We have held three other meetings; one at Cotton Grove, one at Wesley's with with sixty conversions. Revival waves are sweeping over this charge.

A. R. SURRATT.

The Hymnal and the Creed.

My conclusion was not that our Hymn Book is inferior and therefore not used by our people, but that it does not appeal to them, is not popular, and is not likely to be, notwithstanding the fact that it is "classical and up to date," "a book of the choicest poetry, a fine collection of splendid hymns and tunes, or believed to be by many well qualified to judge." But how are we to bring our people around to this opinion so they will buy and use them? Certainly the word edition will not do it. I doubt the wisdom of issuing a word edition. A large majority of our people, who buy at all,buy the word edition and being unable to use it to advantage lay it aside and get a book that is better adapted, as they believe, to their need, and so our Hymnal loses its standing in the community.

There should be issued a cheap, flexible cloth bound Hymnal and Tune Book that in price would be in reach of all our people and in mechanical make-up would appeal to them.

That phrase "Holy Catholic Church" does indeed "grate on many ears." Our people, many of them, do "associate it with the Roman Catholic Church" and this is just the reason that it should not be in our book of discipline, but should be left out as in our 1902 discipline.

While the creed is ancient, I do not believe the Apostles had anything to do in the making of it. There is not the least authentic evidence anywhere to that effect. The language in which it is couched is not apostolic language. "Holy Catholic Church" is a phrase never used by any of the apostles. "Church of God" is a favorite phrase of Paul. A phrase inspired by the Holy Ghost and used by the great Apostle ought to be good enough fo" Methodism.

"Church of God" means much more, because inspired, than "Hody Catholic Church" and is not erroneous or spurious as some declare. It means the true people of God in all denominations throughout the world.

Man cannot manufacture a phrase that will be equally appropriate.

D. FRANK CARVER.

THE LOVE OF NATURE

If spring came but once in a lifetime: if the sun rose and set once in a year instead of once in a day; if a rainbow appeared once in a century; if flowers were as rare as rubies, and dewdrops as diamonds—how wonderful they would seem, how they would astonish and delight us.

We undervalue them because they are lavished on us. The very word "common" most improperly imples some disparagement. If we trained our minds properly in the appreciation of beauty, we should, on the contrary, wonder at and admire them all the more. Geothe observed that if a rainbow lasts for a quarter of an hour no one looks at it any longer.

Man we know, is born to sorrow and suffering, but he is not born to be dull, and no one with any interest in science could ever be. If anyone is ever dull it is his own fault. Every wood, every field, every garden, is full of interest for those who have eyes to see.

We are apt to think that everyone recognizes beauty when he sees it, but that is a complete mistake. Many stand both blind and deaf in the great temple of nature. In the whole of classical literature there are hardly any references to the sublime and transcendent beauty of sunset, which is all the more remarkable from the pre-eminent place which, according to Max Muller and other great authorities, the dawn held in the origin and development of Aryan mythology.—Lord Avebury, in The Young Man.

REVERENCE

Oliver Wendell Holmes used to say: "I have a little plant called reverence: I go to church to have it watered." But in England and in America there are loud complaints, from ministers and congregations, of deep and widespread irreverence in pulpit and pew. Rev. W. B. Millard, speaking recently at the Chicago Ministers' Meeting, did not hesitate to say that "the irreverence of the men in the pew is but a reproduction of the irreverence in the pulpit." He thinks that American Churches fall behind English Churches in this respect—"in profanity we beat the world." This is doubtless an exaggeration; and yet ministers' familiarity with sacred things and holy offices may easily become a snare, and perhaps even more than others they need to pray, "Let more of reverence in us dwell." A reverent spirit, a reverent manner, reverent speech in the pulpit will compel to reverence every worshipper in the pews.

DWARFED SOULS

Henry Drummond has said, "You can dwarf a soul just as you can dwarf a plant, by depriving it of a full environment." The fern thrives best in the shaded dell where the soil is rich and damp. The rose needs the sunshine. Deprived of their normal habitats, plants and animals cannot reach their highest development. Man was created to live in God. Deprived of fellowship with Him, the mental and moral and spiritual powers of life are not properly nourished. The souls become dwarfed souls. A crippled body may excite our pity, but a far sadder sight is the dwarfed or crippled soul. How needless it is for a soul to be dwarfed when God is so near and Christ is so ready to satisfy the deepest needs of man's nature.—Wellspring.

There was but one star in all the universe destined to lead the wise men accurately in their search for the Newborn King at Bethlehem. By following that particular star, they found him; had they followed any other their searchings would have ended in disappointment and disaster. There are about as many theories clustering around the new birth as there are stars in the heavens, and yet there is but one way—conviction, repentance, surrender, faith, the witness of the Spirit. Let us keep close to the Bible trail. All other ways end in ruin.—R. L. Selle, D. D.

A Soda Cracker is Known by the Company it Keeps

It is the most natural thing in the world for exposed crackers to partake of the flavor of goods ranged alongside. In other words, a soda cracker is known by the company it has kept. On the other hand

Uneeda Biscuit

have been in no company but *their own*. When you open a package you find them so oven-fresh that they almost snap between your fingers as you take them from the package.

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The Christian Life.

THE KINGDOM OF GOD WITHIN

(Bishop Thoburn.)

The fruits of the Spirit are but so many elements which belong to the kingdom of God in the heart. "The kingdom of God is righteousness and and peace and joy in the Holy Ghost." (Rom. 14:17.) The Spirit who reveals Christ as enthroned in the heart reveals also the things of Christ, the things which pertain to this inner kingdom. Hence the presence of these in the believer's soul always carries with it a conscious presence of the King in the person of Jesus Christ, the risen Son of God. The believer thus favored and thus endowed with royal blessings from the hand of the King himself, may truly affirm that he is heir to a heavenly kingdom, and that he has already entered in part into the possession of his inheritance. "We which have believed do enter into rest." (Heb. 4:3.)

It is very often supposed that this foretaste of heaven which is granted to the believer while still on earth, is a kind of holy rapture, and is a state of grace chiefly to be desired for its own sake. In other words, the same mistake is made in reference to the "earnest" of heaven which is generally made concerning the heavenly inheritance itself. To many, probably to most persons, heaven stands for little more than a final refuge from every form of earthly ill, and a vast realm filled with every possible form of pure delight. In like manner a mistaken impression prevails very generally concerning the manifestation of the Spirit in the heart, and the somewhat vague language in which many speak of their own inner experiences does not a little to foster this mistake. The kingdom of God in the heart is not meat or drink, nor is it a rapturous delight without purpose, and without any special bearing upon life and character. Heaven is doubtless a sphere of ceaseless activity, and the foretaste of heaven which the Christian is permitted to enjoy on earth is a part of the discipline which is needed to prepare him for the higher and holier activities of that better world. Happiness, for its own sake, has no place in the Christian system, in either earth or heaven, and mere rapture of the soul is by no means the whole, or the chief part, of what is meant by the fruits of the Spirit revealed in the believer's heart.

So far is this from being the case, that acording to New Testament teaching, the fruits of the Spirit serve in an important degree to form a basis of character, and also add greatly to the power of their possessor as a worker in his Master's vineyard. Love is more than an emotion; it is the "bond of perfectness," the power which binds together in harmony and completeness all the virtues and graces which enter into the structure of Christian character. Peace is an element of power, and as such it both "rules" and "keeps" in the realm of personal experience. Joy is a source of strength—"The joy of the Lord is your strength." It adds also to the efficiency of th Christian worker, and hence the ancient psalmist prayed: "Restore unto me the joy of thy salvation; * * * then will I teach transgressors thy way, and sinners shall be converted unto thee." (Psa. 51:12, 13.) Hope is to the anxious soul in peril what an anchor is to the storm-tossed ship. Meekness is more than an inoffensive disposition; it is an element of success, and in time will hold the world in its quiet grasp. Righteousness is a royal gift, and insures its possessor of kinship with those who sit upon thrones and dispense justice with royal dignity and power. Long-suffering and gentleness and goodness—what are these but reproductions of qualities of character which belonged to the Master himself when here on earth?—From "The Church of Pentecost."

THE LITTLE THINGS THAT COUNT

I was once present at the funeral service of a man who was held in high esteem in his community.

He had served terms in the state Legislature, both as representative and senator, and had made a record of unblemished honor. He was a deacon and trustee and Sunday School superintednent in his church, and had always been influential in all church and philanthropic work. But the thing for which he will be most lovingly remembered was his tenderness of heart and the genius he had for doing little things to brighten the lives of others. As illustrative of this spirit and habit, an incident occurred at his church one Sunday morning. A woman came to the service, evidently a stranger. Mr. M—— observed her and divined her feeling of loneliness, and when he passed down the aisle with a collection basket, he quietly unpinned a rose which he wore upon his coat and dropped it in the lonesome woman's lap. Instantly the whole atmosphere of the church changed to that woman, the sense of strangeness vanished, she felt herself among friends, and her heart entered warmly into all the service that followed. It takes a great soul to do a little thing like that.—J. T. McFarland.

I HAVE PRAYED FOR THEE

It was at the time of the feast of unleavened bread, when the chief priests and scribes were banding themselves together to find a way of putting to death the Christ, and they found that way in the treachery of Judas Iscariot, one of the little company whom he had gathered about him to help him in his ministry. But the earth work of the Master was ended—nothing remained but the agony Gethsemane, and the shame of the cross, to complete the awful drama.

It was wonderful how, in the full knowledge of the swift coming tragedy, Christ could turn from his own suffering to comfort and advise his disciples. The impulsive loyal-hearted, loving Peter was to be weighed and found wanting in courage to stand by him in his supreme hour—and Christ knew just how Peter would suffer from his own temporary weakness, and so he left him this assurance, "Simon, Simon, behold Satan hath desired to have you, that he might sift you as wheat, but I have prayed for you that your faith fail not." Could Peter ever after have come to the place of utter despair at his own condition, after hearing the Master say that he had talked with the Father about his weakness, his need of nelp to keep him in the faith that would stand firm under every attack Satan might conceive, and that the father must honor the request of his own son, because the right to make it was to be earned on Calvary that day when the lights in heaven and earth went out for a time while death was stilling the heart that had beaten only for love of just such as Peter proved himself while the earth-life endured?

"I have prayed for you." Did you ever come to a place in life where you felt like giving up, what seemed such a useless effort to overcome temptations, to stand firm, when face to face with life's problems, so often many sided and bewildering yet somehow you felt the right solution meant renunciation, meant sacrifice you were not ready to make? And you thought there was no answer to your prayer for strength, because you were not ready to take the hard road cheerfully, and your morbidly sensitive conscience whispered that you must be ready so to do if you were to enlist the Father's sympathy? At such a time if you could have heard the Master say, "I have prayed for you," would you have lost heart and faith and given up the struggle? Surely not. Sometimes we come to certain conditions when our own prayers seem lifeless and unavailing. The need is too pressing, the offense too great, or the suffering so intense that we are wordless, and it is at just these never-to-be-forgotten Gethsemanes where we can call upon Peter's Savior and friend and put it all in his care, let him tell the father about it, and be sure that while we have no words, he will make it plain, and love will find the way to strengthen us so that our "faith fail not."

"The work which we count so hard to do,
He makes it easy, for he works too,
The days that are long to live are his,
A bit of his bright eternities,
And close to our need, his helping is."—Burlington Hawkeye.

A Baptist minister was once asked how it was that he consented to the marriage of his daughter to a Presbyterian. "Well, my dear friend," he replied, "as far as I have been able to discover, Cupid never studied theology."

Cheered by the presence of God, I will do at the moment without anxiety, according to the strength which he shall give me. I will leave the rest: it is not my affair.—Fenelon.

Say It!

If your doctor says this is all right, then say it over and over again. J. C. Ayer Co., Lowell, Mass

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Biliousness.	Biliousness.	Biliousness.
Constipation.	Constipation.	Constipation.
Ayer's Pills.	Ayer's Pills.	Ayer's Pills.
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Don't forget.	Don't forget.	Don't forget.

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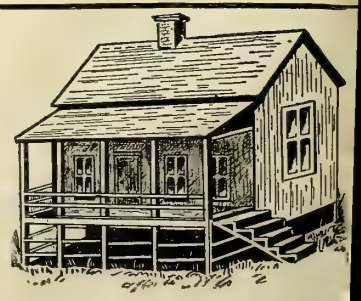
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It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly---read letter below:



Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever. S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.

Our Little Folks.

YOU AND I

All letters of the alphabet
The righteous way should choose,
But two of them, especially,
Should mind their P's and Q's.
A deal of trouble in this world,
And much that goes away,
Could be prevented easily
By these two U and I.

If U and I are cross, you see,
There's bound to be a fuss;
If U and I untidy are,
Somewhere there'll be a fuss;
If U and I are selfish, there
Will some one suffer wrong;
If U and I rob bird's nests, why,
The world will lose a song.

If some one feels dejected, or
'Tis cloudy for a while,
The sunshine may come back again
If U and I but smile.
If U should grumble, whine or pout,
Or I should snarl and fret,
A storm would soon be raging that
We could not soon forget.

So U, look out, and mind your ways;
And I must likewise do,
And keep a cheery corner where
The skies are always blue.
The A's and B's and E's and O's
Do work that's good and great,
But U and I can do the most
To keep this old world straight.

Sabbath-School Visitor.

A BOY IN BLOSSOM

"Grandpa," said Charlie, one spring morning, "see how white the apple tree is with blossoms."

"Yes,55 said grandpa, "if the tree keeps its promises there will be plenty of apples. But if it is like some boys I know, there may not be any."

"What do you mean by keeping its promises?" asked Charlie.

"Why," said grandpa, "blossoms are only the tree's promises, just as the promises boys make sometimes are only the blossoms. Sometimes the frost nips these blossoms."

"I see," said Charlie; "when I promise to be a better boy I am only in blossom!! I guess I'd better look out —don't you think, grandpa?—and see that the frost doesn't nip the promise blossoms."—Ex.

IT LEAKED.

I was walking through a very petty park one day, and paused for a moment beside a fountain. The pool had water lillies growing in it, and looking down into the clear water I saw some little fishes darting about —gold and silver ones, and some speckled with gray colors. A group of bronze coildren stood on a pedestal in the center of the pool, pouring water from shells into the water below. The trickling water made a pleasant, musical sound, and it attracted the attention of a little girl who was passing with her mother. After watching for a few moments, she turned to her mother and said, seriously:

"Mamma, they'll have to fix that thing. It't a-leakin'!"—Selected.

The celebrated soprano was in the middle of her solo when little Johnny said to his mother, referring to the conductor of the orchestra, "Why does that man hit at the woman with his stick?"

"He is not hitting at her," replied his mother. "Keep quiet."

"Well, then, what is she hollerin' so for?"

The cat was sitting by the fire one day, purring as loud as ever she could, and Tommy was stroking her glossy fur. "O mamma," he cried, "has pussy got a washboard in her throat?" "Why whatever makes you think so?" "Well, what is it I can feel the noise rub over?"

A GOOD METHOD.

There was a little schoolma'am
Who had this curious way
Of drilling in substraction
On every stormy day.

"Let's all subtract unpleasant things,
Like doleful dumps and pain.
And then," said she, "you'll gladly see
That pleasant things remain."

—Anna M. Pratt, in Christian Standard.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-five years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustred booklet. Write him immediately.

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has come to stay. People want it. The many Wills left, providing Annual Income through Trustees, attest this fact. Men want certainty. A lump sum of money left to a widow, is liable to be borrowed, loaned, wasted, or lost by bad investment, or the income therefrom delayed or greatly depreciated.

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Schedule Effective June 27, 1909.

NORTHBOUND		Daily Pass NO. 10	Ex. Sun. Pass NO. 60 & 8	Sat. Only Pass NO. 12	Mixed NO. 62
Chester	Lv.	7.55 a. m.	1.15 p. m.		
Yorkville		8 42	2.40		
Gastonia		9.30	4.30‡		
Gastonia			5.40*		
Lincolnton		10.26	6.32		
Newton		11.05	7.13		
Hickory		11.55	7.40		
Lenoir		1.10 p. m.	8.55	9.05 p. m.	3.15 p. m.
Mortimer		2.42		10.16	5.35
Edgemont	Ar.	2.55		10.26	6.00

SOUTHBOUND		NO. 9	NO. 7 & 61	Mon. Only NO. 11	NO. 63
Edgemont	Lv.	12.05 p. m.		4.10 a. m.	6.30 a. m.
Mortimer		12.13		4.18	6.40
Lenoir		1.28	5.40 a. m.	5.30	8.55
Hickory		2.52	6.50		
Newton		3.20	7.20		
Lincolnton		3.57	7.54		
Gastonia		4.50‡	8.45†		
Gastonia		4.55*	9.30*		
Yorkville		5 39	11.50		
Chester	Ar.	6.25	12.20 p. m.		

* Leave ‡ Arrive

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GENERAL

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GREENSBORO, N. C.
Phone 163

Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

The Executive Committee of the Woman's Board met in Nashville, August 30, and the following items of business were considered:

First, as the property in Matanzas had been secured, the question of repairs and additions needed attention. A building commission, at Miss Toland's request, was appointed. Miss Toland, Mr. Neblett and Mr. Clements were selected and instructed to proceed at once to put the house in readiness for the school, the season being favorable, and the workmen obtainable, as the sugar grinding work was over. When complete the school building will cost much less than the $20,000.00 appropriated. The original purchase being only about $8,500.00. We owe much to Dr. Pinson and Mr. Neblett, who were helpful in the negotiations.

Second, as the old MacDonell Institute in Durango, had been rendered practically useless, and we no redress possible, the Hidalgo Hotel, a well built, commodious house, suitable for school purposes was offered for sale on most favorable terms. The price is not over five thousand dollars in money. Just when our need was most serious, the balance on the lot sold in the City of Mexico a few years ago, was paid over, so the fifty thousand dollar building was possible. Dr. Lambuth was very helpful in securing this property for us. Our missionaries are very happy in the new MacDonell Institute, and a little extra giving will enable the Board to meet the heavy appropriations made at last annual session, send out the new missionaries, and pay for the Durango investment.

The missionaries appointed to Brazil—Miss Warne and Miss Hickman, sailed with Miss Christine and Miss Johnson, August 23rd, Miss Vollmer having gone on ahead some weeks. Miss Varner and Miss Buttrick are already in Mexico, and Miss Tuttle, Miss Foster and Miss Houser will sail for China, September 8, Miss Ruie, Miss Lowe and Miss Edwards will, on the same steamer, leave for Korea.

GREENSBORO DISTRICT MEETING.

Sure the District Secretary of Greensboro W. F. M. S., could have found no more hospitable nor delightful place for the conference than at Asheboro. She certainly chose wisely and well, and builded better than she knew.

The conference assembled for its first session on Tuesday night, when the devotional exercises were led by Mr. Wood, the pastor of the church. Mr. Wood selected for the lesson the 26th Chapter of Acts. Where Paul so valiantly and so boldly proclaims the reason for the faith he holds and professes.

Mr. Wood began by saying that he was far too diffident and too wise to speak among so many ladies, though his interest was very great.

He dwelt earnestly on the fact that every Christian should look eagerly for the opportunity to tell of the wondrous love of God. How much he wished we were more like Paul, waiting for God's message, ready to go wherever God calls us, with a world wide interest in our prayers and desires. He also showed us how we each bear a personal responsibility to God, and how no one else can take it away from us.

After the singing of the inspiring song, "The King's Business," Mrs. Crawford addressed the conference on The History of the W. F. M. S., and its work.

There are three reasons why it is our opportunity and privilege to carry the message of Christianity. First, it it necessary to protect our own civilization. Second, the needs of heathens demand it. Third, our loyalty to the Lord Jesus Christ, under His command, calls us to His service.

The Woman's Foreign Missionary Society is woman's work for woman.

Mrs. Crawford very touchingly called our attention to the condition of heathen women, so different from our own, and how the effort to help them is inspired by the desire to extend a helping hand and a feeling of real sympathy.

She then told of the growth of the movement. In 1860 the first undenominational woman's missionary society was begun, and since then in the United States alone, 26 different women's boards have been organized.

Thirty years ago in the Southern Methodist Church there was one missionary ready to go. There was available $4,000 for this purpose. We now have 85 missionaries, and at the last board meeting there were twelve added. The Southern Methodist Church has organized missionary stations in China, Mexico, Brazil, Korea, Cuba, and Indian Territory, and raised the sum of $235,000.00 last year.

The organization of the woman's Board is very simple, having 45 women who meet once a year. These plan the meetings and the Corresponding Secretaries carry the work on. There are so many missionaries needed and so much money that when the call comes, What can your society do, the Corresponding Secretary pledges a certain amount, on faith. Then the district secretary pledges an amount on faith, and it is the duty of every society to stand by her in her work and help her collect this pledge.

All who engage in this work have their lives broadened and blessed, as the greater vision of the needs and responsibilities of carrying on the work is given them.

The progress, financially, is as follows: 1908, $4,000.00; 1909, $16,000.00. But it is not our money so much as our personalities that are needed.

Mrs. Crawford was followed by Miss Boyles, who presented the cause of the Mission Study Class, which is a great effort by the thinking people of the church to educate people in missions.

Then followed Judge Eure,who made a grand plea for missions, likening the missionary field to a beautiful sunset which when once looked at, demand a long and lasting look of admiration.

He showed the needs of our great mission fields, and the King of Kings, whose message could bring help and life and light to every soul.

Judge Eure closed his remarks with the great command, "Go ye into all the world, and preach my gospel to every creature."

Mrs. Alley then made an eloquent plea for new members and five honorary members were added to the list.

This closed the night session.

The morning session was called to order at 9 o'clock, with the singing of the Conference Hymn. The devotional exercises were conducted by Mrs. Alley, who used the beautiful lesson of the talents, and showed how we all had some talent, and how we might make it yet larger by using it for the good of others. We are all willing to make efforts if we can see some great results, but often failure is good f r us. After all it is not so much what we do as the spirit that lies back of the effort that counts. After the singing of hymn No. 415, Miss Boyles took the Secretary's place, and the business was begun. All the societies of the district were represented, except Reidsville, and Centenary and Walnut Street, Greensboro. The young people's societies were first taken up, and though not strong in numbers, they showed wonderful growth, with a beautiful spirit to inspire them.

The most interesting, because newest and most unique, was the report from the "Coming Laymen," a boys' society, which is doing a great work as the future leaders of the church.

Many helpful matters were brought up, and it would have been worth much if every leader or member of a Young People's Missionary Society could have been present.

Miss Boyles read a paper on Young People's Societies.

After this the Adult Societies made their reports, and nearly all showed great growth. All being characterized by the spirit of hopefulness for even better things the coming year.

The devotional exercises were conducted by Mrs. Crawford, who made an earnest and soulful plea for entire consecration, the key-note being "Make Me Useable and Use Me."

At 12.30 the conference adjourned for a short recess, and for dinner—which was served in the Sunday Schoolroom.

If we had needed any further assurance of our welcome in Asheboro, every doubt vanished when we saw the tables laden with good things to eat, and we are all ready to testify that the ladies of Asheboro are as proficient in culinary efforts as they are lavish in their hospitality, and cordial in their welcome.

At 2 o'clock we assembled for a Round Table talk. This was of the most intense interest, and a whole page could be profitably and fully covered with the proceedings. Truly, no on could go away without having her heart inspired to newer and greater efforts.

At 3.30 we adjourned, and the district conference was at an end. It was a season of great blessing, sweet inspiration, and we hope, of lasting good, and we shall always feel most kindly toward Asheboro and her dear people.

IRENE BOYLES,
Rec. Sec.

DELIVERANCE FROM SIN.

Rev. Nolan Rice Best.

The apostles did not belie the earthly life of their Captain when they chiefly preached him as the Conqueror of sin. That had been the outstanding character of his ministry. Granting that he was the true divine "Expression of God" he could not have put any phase or factor of his mission above or before his enmity to evil. When he "went about doing good," he beautifully revealed and exemplified that impartial benevolence of the Father who "maketh his sun to rise on the evil and the good and sendeth rain on the just and on the unjust." When he "healed all that were sick," he tenderly pictured to men the Father's constant thought for the health and welfare of the physical tenement made to house humanity. When he joined the festivities of happy homes, he made manifest the Father's joy in the joys of men. When he stilled the storm, he evidenced the Creator's command over creation. But these all were incidentals of revelation compared with what it meant for him to say: "Son, be of good cheer; thy sins are forgiven." This was the very master-word of his Messiahship; this the climatic note of his message to mankind. For the Father whom he came to express to men, is indeed kindly, sympathizing, protective, and powerful, but, above all these, he is righteous, holy, pure. The governance of nature, the support of life, the evolvement of human society are without doubt great and grave concerns of God, but the overwhelming problem of the divine rule of the world is the problem of sin. The rebellion of men against the vast, just laws of heaven is the only threat of disorder in the whole universe. The vindication then of his own sovereignty, and even more than that, his infinite pity for the ruin in which men madly involve themselves by their transgressions, making the rooting out of human evil the fundamental task of the Most High—a task the more painful and precarious because it must be accomplished without forfeiture of the essential freedom with which man has been invested as his most glorious endowment. And if God's Ambassador faithfully represents his among men, this must be also the superlative business of the Christ—to deliver men from sin and rid the world of its blight. An incarnation not intimately bound up with the questions of sin and of salvation would be an idle and inconsequental demonstration. It would serve no use equal to the power put into it.—From "Beyond the Natural Order."

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Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

PRECIOUS THINGS.

Dent. 33 c., 13-16 vs.

On Sabbath eve, I sat and read
In God's most holy word, and
As I scaned the sacred pages o'er
The words came to my view,
Which Moses wrote of those things
Precious unto God. To me
A thing is precious when I prize it most.
That which I hold most dear,
Is precious to me. Again we hear
Of precious stones and gems,
Which for their value are counted so.
Because a price is set upon them
And to possess them, one must hold
A well filled purse. And yet
While in the dust they lie,
And sadly mixed with dirt and alloy,
They still are precious stones,
And sought as such.
Now Moses wrote:
Of the refreshing dew which nightly comes
To our thirsty land which needs it sorely.
He calls this precious and I count it so.
He speaks of precious fruits, which
The great orb of day doth cause
Our earth to yield.
The mountains he calls precious.
And the everlasting hills that rise
Above the valleys green and fair,
Yea all this goodly land,
That God has made
And the fulness thereof is precious unto Him.
Now comes this thought to me.
For man's use, and God's own glory
Was this earth created.
And yet the day will come when all
This land so bright and fair,
Will fade away.
The everlasting hills will sink to naught,
And the bright sun himself,
"Grow dim with age, and nature sink in years."
Yet man alone remains immortal.
And will God call that precious
Which doth perish in the twinkling of an eye,
And not hold his creatures dear?
Can we be precious unto God?
Can you? Can I? O, will God hold us dear,
To Him? Will we be made
Both pure and clean,
Unmixed with dust and alloy?
And as a precious gem may we
Each find a place, near
God's eternal Throne?
For are we not of value?
Hath not a price been paid
For our redemption?
Yea, God so loved
The world He gave to us His only Son
And who soe'er believes on Him
Is precious and shall not perish,
But hath eternal life

—Mrs. E. M. Anderson.

Greensboro, N. C.

Official Notice Greensbor District Meeting.

Greensboro District Home Mission meeting will be held at High Point the 16th and 17th of September.

All pastors of the district and any others interesting in Home Missions are cordially invited to attend.

MRS. J. H. WHITE,
Dist. Sec.

(We trust this meeting may mean much, let every one help the District Secretary to make it so. Editor.)

Meeting of Board of Home Missions.

As previously stated this will be held in Savannah, Ga., the opening session being Thursday evening, October 14. It will continue in session for a week thereafter. It is hoped that several women from our Conference Society will attend. Let all pray that God's Spirit may be upon our leaders in large measure as they meet to plan for the extension of God's kingdom in the neglected places of our country.

Week of Prayer.

This embraces the first week in October from 4-10. The collections from it will go to the Sue Bennett School, London, Ky. Twenty thousand dollars is much needed there, and the amount could easily be raised if every member of our connection would practice a little real self-denial. Let us make the occasion a week of prayer in reality as well as in name. Pray now, pray much, make your offerings not out of thepittance left after all one's own desires or needs have been gratified, but out of the very "first-fruits."

For some time the Editor has been wishing to have one issue devoted exclusively to Brevard's claims and interests. Mrs. Ross never writes an appeal for assistance, but we feel moved to exhort right along after her in true old-fashioned Methodist style. She makes no statement of contributions, but we wish it were increased at least ten times.

Reading over Mrs. Anderson's poem on "Precious Things," we could think of naught save how infinitely precious is the life Christ came to redeem. Now some of these neglected girls, girls who have had no opportunity for an education, are just as precious in His sight as the millionaire's daughter concerning whom pages are written in the social column of our daily journals. 'Tis for these we plead. An investment in their lives means so much. In answer to what has been accomplished there and what spirit is manifest in the student body, we quote from a letter written by Mrs. Frank Siler, to the Home Mission Women of North Georgia, when she visited Brevard at the commencement in June:

"The mingling with teachers, pupils and citizens gave opportunity to get into the spirit of the institution, study its methods and needs, and discover its hold upon the community. Everywhere is manifest the spirit of self-sacrifice that such a school creates and inculcates, 'not gruding or of necessity,' but cheery and inspiring. The girls are healthy and happy, and the different departments of work were well represented in the exhibit. Of the three graduates two were completing the normal course, and the other that in millinery and dress-making. The debate by the representatives of the Lanier and Adelphian Societies on the question of prohibiting foreign immigration into our country was interesting and spirited; the successful debater was a young woman who has had only one year in the school."

The Value of Object Lessons.

Concerning this we quote again from Mrs. Siler:

"The cottage of the cultured, consecrated principal, with its fringe of mountain ferns and rich pansies is a perpetual object lesson of thrift, economy, content, and simple, self-reliant happiness."

The Religious Life of the School.

The religious life of the school is sane and strong. The last meeting of the Y. W. C. A. on Sunday afternoon was marked by deep earnestness, and it was evident that the strongest and friendliest bonds between teachers and pupils made the summer home-going sad as well as happy. Several of the students are looking to work in home and foreign mission fields.

Is It Worth While to Plan Liberally?

Mrs. Siler answers thus:

"Is it worth while to plan liberally for our schools? For answer, I should like you to see what has been and is not being wrought at the plant of the Home Mission Board of the Northern Presbyterian Church here, three correlated schools—the Normal and Collegiate Institute, the Home Industrial School, and the Pease House for Little Children, on the same generous campus. They are doing invaluable work made possible by the far-seeing wisdom and the passion for getting things done that characterized Rev. L. M. Pease and his widow, my octogenarian friend and hostess. Coming years ago to cast in their fortunes with the South, seeing the limitless possibilities for good in the education of the youth of the section, they offered their home school and adjoining land to any church that would accept it and enter into an inheritance of broad service. No Southern Church heeded the generous challenge, and hence the Northern Presbyterian Church is operating the best educational plant in all this section."

What Can I Give?

In answer to this let Mrs. Siler answer again:

"The Belle Bennett Library, indexed and catalogued after the manner of the Carnegie libraries, is an excellent beginning. A young friend of mine, who is anxious to dispose of her library of valuable books, offers two hundred and fifty dollars' worth of books at two hundred dollars ($200). I could but wish that some large-hearted Georgia woman would buy this teachers' library for Brevard or London, enriching her own life and the life of the school.

How One Woman Feels.

A visitor of the Editor's said, "I can't resist the appeals of Mrs. Ross. I want to do something myself and then I want to ask my friends to help." My answer was, "You should not try to resist, God wants you to do that work." And He wants many to help He is trusting you and me, sister, brother. Let us not fail.

Other Things Many Can Do.

Boxes can he packed and scholarships raised for girls too poor to bear their own expenses. "Do it," and "Do it Now."

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BE GOOD LISTENERS.

Do you wish to do something toward making your home happy? Do you desire that your brothers and sistres should be glad to have you with them, and that you should always be a welcome companion to your parents or your children? Do you want to have your society coveted everywhere, and to feel, the while, that you are doing good as well as giving pleasure? Would you like to help people to think well, and to have them save their best thoughts for you? Would it please you to get all the good you can out of the people you know?

If so, learn to listen.

But first learn what listening is—for it is not merely the exercise of the sense of hearing. The stupidest of us all can keep ears open and mouth shut. To listen properly means to make other people talk properly. That is a social definition, if it is not a Websterian one. The good listener is a cause of talking in others, and by a proper exercise of this valuable and too scarce gift, makes the diffident say what they think, and the verbose think what they say.—Selected.

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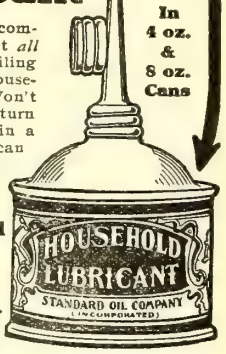
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The Sunday School Lesson.

THIRD QUARTER—LESSON XI—SEPTEMBER 12, 1909.

Close of Paul's Third Missionary Journey. Acts 21. 1-17.

Golden Text—The will of the Lord be done. Acts 21. 14.

From Miletus to Tyre

The earlier verses of this lesson give us a sense of rapid movement. The Island of Cos, the Island of Rhodes, the Port of Patara, come for a moment before our gaze, then Paul changes ships and sails across past Cyprus to the famous city of Tyre. This constant change of scene is typical of Paul's life. In the streets of strange cities, along Roman roads, or in the busy merchant ships of the time, his figure might almost any day be seen. His passionate eagerness for the spread of the gospel of Christ kept driving him on. The place where you found Paul was always a center of evangelism. There is something unsettling about a life of constant traveling. It is easy for the traveler to become superficial in his relation to men and things. It is easy for him to lose his grasp on life's deeper meaning, and he meets many a subtle temptation. The life which can send its roots deep into the familiar soil has many an advantage over the life of incessant movement.

Paul was not made a smaller man by his continued journeying. The wear and tear of a traveler's experience did not coarsen him. His life was continually deepening, and his knowledge of men was not a deft mind's knowledge of the heart. The great light was always shining where Paul was, and he was so engrossed with the work of Christ that any allurement which tempted other men was never felt by him. Every man who travels a large part of the time cannot be, like Paul, simply an evangelist, but every man can share with Paul such a passion for Christ's work, such a constant feeling of its interests such a daily eagerness to serve his Master that he overcomes the dangers of his manner of life and daily grows in Christian integrity.

Paul's Eager Friends

At Tyre the apostle spent a week. When the time for his departure came the whole Church, men, women and children, escorted him on his way until they came outside the city. Then, kneeling on the beach, they prayed together and said farewell. Paul and his party took ship for the journey from Tyre to Caesarea by way of Ptolemais, where they spent one day.

The thought of Paul's escort as he went from Tyre takes hold on the imagination. The reader finds himself picturing these men and women and children walking with Paul through the streets of the city and out upon the beach. It was a rare tribute to Paul. And it was characteristic of the feeling he roused among his friends. He was no man of cold and harsh temperament, whose very bearing pushed men from him. He was a man with a genius for friendship, and he was lavish in giving his devotion. There is a subtle harmony between Christianity and rich human friendships. The gospel creates great friendships and it enables men to be better friends than they ever were before. The gospel interprets every human relation with a new and penetrating insight. It puts a new fineness, a new tenderness and a new strength into many an experience. The beautiful affection between Paul and the Christians at Tyre is not an isolated thing. It is typical of much in the practical unfolding of the religion of Christ.

Foreshadowings of Trouble

At Caesarea Paul and his party were the guests of Philip the evangelist. Here the prophet Agabus foretold Paul s troubles in Jerusalem. With one accord the friends of the apostle began to urge him to stay away from the city where his enemies were so strong. Paul was deeply moved by the appeal, but his purpose was unfaltering, and he declared that he was willing, not only to be a prisoner, but to die for the Lord Jesus. Awed by the lofty spirit and firm conviction of Paul, his friends urged him no more. They began to enter into Paul's own attitude and to see that the great question was not one of joy or sorrow, of safety or calamity, but that the will of God should be done.

The last days of the third missionary journey remind us of the days Jesus "set his face to go to Jerusalem." There were clouds about the apostle and there were foreboddings in his heart. But his loyalty to his Master did not waver, and in these very days of testing he was entering more deeply into the fellowship of Christ. When the shock of trouble came, Paul was ready, and with right noble bearing he passed through ordeal after ordeal. Days that might have been merely days of devastating and darkly broding anxiety had been used as a spiritual preparation for the trials to come. When the clouds begin to gather around a man's life, there is always a profound spiritual opportunity in the time which passes before the storm bursts upon him.

At Jerusalem

Once more Paul moved about in the city of his fathers. The members of the Christian Church welcomed him with real cordiality. Many a memory must have rushed upon him as he walked among familiar scenes. Thoughts of his old teacher Gamaliel, of the days when his keen mind and his hot Jewish blood had made him a leader of the young Pharisaic party, of the vain struggle for peace under the terms of Judaism, of encounters with Stephen, of the death of the skillful and devoted young Christian leader at the hands of his enemies, of the inauguration of the mad journey to Damascus, may have been in Paul's mind, as with sadly thoughtful face he looked upon the city of his young manhood. But Jerusalem was now no more the center of his thoughts than was Judaism the center of his hopes, for amid memories of old days at Jerusalem were other scenes, pictures of many a city and t wn out over Asia Minor and on along the shore of the Great Sea. Strange faces without the racial type of his fathers gazed upon him. They were lighted with the brightness of a new hope. The joy of salvation gleamed in their eyes. They were always in Paul's thought and they had a great place in his heart. Invisible ties connected Jerusalem with many a Greek city when Paul was there. Could it be that this was the man who, with a fanatic's fury, once set out from Jerusalem on the road to Damascus?—N. Y. Christian Advocate.

Needed it All.

Old Gentleman—Rastus, if you had half of that big watermelon would you be happy?

Little Rastus—No, sah.

Old Gentelman—What more would you want to complete your happiness?

Little Rastus—De odder half ob dat melon, sah.



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GENTLENESS AND SILENCE

It is good to prepare the thoughts in gentleness and silence for the consideration of duty. Silence as well as gentleness would seem beloved of God; for to the human sense, and like the mighty manifestation of a serene lesson, the skies and the great spaces between the stars are silent. Silent, too, for the most part, is earth, save where gentle sounds vary the quiet of the country and the fluctuating solitudes of the waters. Folly and passion are rebuked before it; peace loves it. and hearts are drawn together by it, conscious of one service and of one duty sympathy. Violence is partial and transitory; gentleness alone is universal and ever sure.

It was said of old, under a partial law and with a limited intention, but with a spirit beyond the intention, which emanated from the God-given wisdom in the heart, that there came a wind that rent the mountains and broke the rocks to pieces, before the Lord; "but the Lord was not in the wind; and after the wind was an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still, small voice."

Such is the God-given voice of conscience in the heart; most potent when most gentle, breaking before it the difficulties of worldly trouble, and inspiring us with a calm determination.—Leigh Hunt.

A KITCHEN ANGEL

"No, she doesn't shine in the parlor particularly. She hasn't what you call accomplishments, leastwise not the fashionable kind called 'art.' She doesn't paint, nor play, or do any such things; but in the kitchen she just shines. She knows how to take hold anywhere, and she does it without any fuss. When I'm rushed past endurance and don't know which way to turn to get through, then to have her step in and lend a hand at the commonest little things, as if she loved to do them, and came on purpose for just such work, is a lift worth having. She never acts put-upon or abused, as if drudgery was beneath her, but comes right in, all smiling and hearty, and sets herself to work. Somehow she hearten a body up; there is something so pleasant about her, as if she had something good to tell and loved to pass it on. She's a kitchen angel, that is what she is, and I wish there were more of her—enough to go round a number of kitchens where the Marthas are so cumbered they don't know what to do.

Isn't this a tribute to be envied and an example to emulate?—Young People.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Beaufort.
7:10 a. m.—No. 8, daily, for Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:50 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:30 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily, for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily, for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmigham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

C. H. ACKERT, V. P. & G. M.
S. H. HARDWICK, P. T. M.
W. H. TAYLOE, G. P. A. Washington, D. C.
R. L. VERNON, T. P. A., Charlotte, N. C.
W. H. McGLAMERY, P. & T. A., Greensboro, N. C.

The Farm and Garden.

FARM AND GARDEN WORK FOR SEPTEMBER

Preparing for Oats and Wheat

The earlier the oats are gotten in in September, the better the chances for their passing the winter safely. Drilled in with a wheat drill they will be better off than sown broadcast, and the work is more cheaply done than in the open furrow method invented of late years, which is merely a modification of the drill. Two bushels per acre, drilled will be plenty of seed.

Cut the late corn and shock it and tie the tops of the shocks with tarred twine. Then do not replow the corn land for wheat or oats, but disk it shallowly and make the surface as fine as possible, but let the soil remain settled from the spring plowing. The same will apply when sowing winter grain after peas have been cut. Plowing late is bad for fall grain, and winter will kill oats on loose soil more than where it is well settled from the spring plowing.

Keep going over the land with a drag harrow after disking if you are going to sow wheat, and remember that every time you go over and roll and harrow and get the surface fine, you will be increasing the crop. Sow oats early in September, but do not sow wheat until after the light white frost to avoid the fall fly. And if you avoid the fly in the fall, you will have none in the spring.

* * * *

Crimson Clover

Crimson clover seed are about double the usual price this season, owing to the failure of the Delaware and Maryland crop. But do not decline to sow for this reason. Yesterday a neighbor of mine said he would sow if he had to pay $10 a bushel for it, for he says he cannot do without it. But there is hardly enough seed to go around, and those intending to sow should lose no time in getting the seed. If the crop becomes as general all over the South as in Maryland and Delaware, it will pay well for some one in every neighborhood to get a huller and thresh the seed for every one, going from farm to farm. Then every farmer can have a piece left especially for seed to be left ripen and be mown and stacked till the huller comes around.

Sow 15 pounds of clean seed per acre on all land that is not to have a fall crop on it. Sow the seed among watermelons and cantaloupes and get a good hay crop next spring. In fact, sow it everywhere where the land would otherwise be bare in winter. Especially sow it among cotton after the first picking, and have a crop on which to spread the farm manure in winter and turn all for corn in the spring. Never leave land bare in winter, for the rains wash out fertility, but have some crop on it to catch and hold this fertility till it can be returned to the soil.

* * * *

Clearing Up

Clean up all fence rows and ditch banks. There is nothing that so disfigures Southern farms as the hedge rows of bushes and the tall weeds on the line of open ditches and on the old-fashioned terraces and ditches. If you think you must have terraces, make the broad Mangum terrace that can be cultivated, and prevent the hideous line of weeds seen on thousands of Southern hillsides. But do not leave piles of brush lying around to make the wintering abode of chinch bugs and terrapin bugs, but burn everything like brush, and haul the grass and weeds where they can help in making manure, in the barn yard. Never burn anything that can be rotted for humus.

* * * *

Sow Rape

Sow rape, the Dwarf Essex variety, on lots where hogs can be wintered. It will keep them in thrifty condition till crimson clover comes in late winter and spring, and will save much corn.

* * * *

Some Garden Work.

I sowed my first lettuce seed August 18th, and will sow two more times in September and October, the last sowing to be of the Wonderful or Shellem lettuce, to winter over outside for spring heading. The seed now sown are for plants to set in the frame to head in November. These will not often need the glass over them. The second sowing is for plants to set in the frames in December for late winter and spring heading. I am not now growing lettuce for market, but I would not be without it for winter use when I can get it with a few sashes, and can also get radishes early in spring and other things by the help of the glass.

I never monkey with cloth covers except as a mere protection for plants being wintered for spring planting when the weather is very cold. I can grow lettuce in winter under glass better in quality and at less cost in the long run than under cloth.

I have also sown a few seeds of the Rose-Colored Chinese Winter radish, and the White Celestial, also a Chinese variety. These are for the season up to Christmas. About the middle of September sow seed of these radishes, and when the weather gets cold put a mulch of coarse stable manure between the rows, and you can pull good crisp radishes till March anywhere south of central Virginia and out of the Mountains.

Sow cabbage seed for early spring cabbages about the middle of the month and again the last of the month as the first may get over-grown. But the chief thing is to prevent their getting a serious check in growth in the fall or winter, for this is more generally the cause of their running to seed in spring. Later I will tell about planting and wintering.

* * * *

Winter Celery

With strong plants of celery you can now plant them permanently the first of the month. Celery needs strong clay soil or black muck land, and plenty of moisture. A clay bottom will grow better celery than a black swamp soil, but not so showy as the swamp soil. I plant in beds as being less trouble in earthing than single rows. Having the ground in fine order, I stretch a line along one side of where the bed is to be. Then I make a planting board a foot wide and six feet long, and cut notches on each side six inches from the ends and six inches apart. This board is squared at the ends and is set perpendicular to the line, and a man standing on the board sets a plant at each notch on both sides, thus making eleven plants in each row. The board is then moved and another row planted, and so on to the end of the bed. Eight feet of land are left between this and the next bed for earth to fill in on the beds. Now, all we have to do is to keep the beds well cultivated till time to begin hilling, of which time I will write in October.

If you have some of the self-blanching celery and large plants you can set them a foot apart all over the ground and work by hand, and when the plants are well grown wrap heavy brown paper around each, just leaving the tips out and hold it in place with rubber snappers, and you can have it nicely blanched by November, but never of as fine and nutty flavor nor as crisp and brittle as that earthed up.

* * * *

Other Winter Vegetables

The middle of the month sow cauliflower seed to make plants to winter over in frames or under cloth for spring heading. They are a little more tender than cabbages, and in the upper South had better be protected till March. Any one having twice as many frames as sashes can set six cauliflower plants to each sash and then fill in with lettuce, and cut out the lettuce by the time the cauliflowers need the room, and by the first of March can have them hardened off so that the glass can be used for tomato plants on the extra frames.

Plant potato onion sets any time in the month for early green and ripe onions. Tait's Queen onion sets planted now will make the earliest green bunching onions. I plant the sets deeply in beds so that the earth can be pulled away in spring for the bulbs to form.

Sow Savoy Leaf spinach in rows early in the month and again later for spring use. Sow flat turnips early in the month and Seven-Top turnip for greens the middle of the month. All these things mean plenty of greens in winter and spring.

Set late cabbage plants that were grown from seed sown August 1st in heavily manured land and keep them growing rapidly. Keep of the green catterpillars with Paris green till heading begins and then use air-slaked lime dusted over the heads with a little of salt mixed in it. Moist clay soil is best for late cabbages.

Sow early in the month seed of Half Long Danvers carrots, and mulch them in winter with manure as advised for radishes. Salsify and parsnips sown in July should be kept well cultivated, and they will grow all winter.

In most sections a crop of early snap beans can still be made if planted the first of the month, and the late pods can be put in brine for winter use.

In short look constantly ahead and have plenty of vegetables all winter and stop living on salt meat and field peas.—Progressive Farmer.

"THOU SHALT KNOW HEREAFTER"

God keeps a school for his children here on earth, and one of his best teachers is disappointment. My friend, when you and I reach our Father's house, we shall look back and see that the sharp-voiced, rough-visaged teacher, disappointment, was one of the best guides to train us for it. He gave us hard lessons; he often used the rod; he often led us into thorny paths; he sometimes stripped off a load of luxuries; but that only made us travel the freer and the faster on our heavenly way. He sometimes led us down into the valley of the death shadow; but never did the promise read so sweet as when spelled out by the eye of faith in that very valley. Nowhere did he leave us so often, or teach us such sacred lessons, as at the Cross of Christ. Dear old rough-handed teacher! We will build a monument to thee yet, and crown it with garlands, and inscribe onit: "Blessed be the memory of Disappoint!"—The Presbyterian Banner.

Orders by mail for Job Printing receive prompt attention at this office.

HIGHER PRICES FOR PRODUCE

One Way the Rural Telephone Can be Used to Advantage

The time is rapidly passing when the farmer has to sacrifice his consignments of market produce at whatever price the commission merchant feels disposed to allow him. He is beginning to learn that it is better to post himself on market quotations before shipment, and if the market is low, to wait until its tone improves. To do this is one of the advantages of having a telephone. Of course it costs money for telephone service, much less than you think, unless you've made inquiries lately, but nevertheless, this opportunity for getting in touch with dealers in towns and securing their prices before making shipments is now putting millions of dollars annually into the pockets of American farmers.

At present there are over 4,000,000 telephones and no calamity imaginable would be worse and more disastrous to social and commercial conditions than obliteration of the telephone system. It is the strongest bond that holds the world together. It is man's greatest convenience. The day is coming when everybody, including the farmers of America, will have telephones.

Of late years the telephone company has been giving the farmers' needs in the matter considerable attention and the result is the formation of a plan by which the resident of the rural sections may become connected with the local lines in the cities nearest them at very trifling expense, besides enjoying all the advantages of long-distance service when desired. And when a party of farmers in a neighborhood get together and build a line, the service can be made to cost as low as 50 cents a month. To get all the information available on this subject, write to the nearest Bell telephone manager or to the Farmers' Line Department, Southern Bell Telephone & Telegraph Co., 19 South Pryor street, Atlanta, Ga., and ask for free descriptive booklet. A postal will do.

Music-lovers the country over are unanimous in their praise of the

Artistic Stieff and Shaw Pianos

"Two examples of perfection in piano-making, standing at the head of their class."

In their manufacture and sale, every useless item of expense has been eliminated, and every cent of the price put into the essentials of the instrument. Hundreds of delighted owners testify to the permanency of their beauty, touch and tone. Let us show you wherein they excel.

CHAS. M. STIEFF

Manufacturer of the

Artistic Strieff, Shaw, and Strieff Self-player Pianos

Southern Wareroom

5 West Trade St.

CHARLOTTE, N. C.

C. H. WILMOTH, Mgr.

Our Dead.

.."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above also applies to Tributes of Respect.

Sherrill.—Mrs. Anna A. Sherrill, daughter of Jos. and Sarah Cashion, and wife of W. S. Sherrill, died at her home in Kannopolis, N. C., June 23, 1909, in the forty-eighth year of her age.

She joined the Lutheran church in 1883 and the Methodist church in 1891. She was converted in 1901 under the ministry of Rev E. G. Pusey, at Old Bethpage, where she held her membership when her release came.

She was the mother of nine children, eight of whom, with the husband, remain mourning the loss of their best friend, but mourning in hope of a happy reunion..

Sister Sherrill was a quiet, patient, earnest and faithful follower of her Lord, and a loyal and devoted member of the church. In the home she was best known and appreciated. Her children rise up and call her blessed; her husband, also, and he praiseth her." Her influence, like ointment poured forth, still lives to comfort and bless those left behind. A true wife, a self-sacrificing neighbor, and a helpful friend is gone. Peace be to her memory.

J. W. CLEGG.

Morris.—"Uncle" John Morris lived through sixty-five years of simple life. His wants were few in number, and they were always satisfied. Never did he allow his desire for luxuries to exceed his pocket-book. Never, throughout his thirty-seven years of married life, at least, was he, at one time, over five dollars in debt to any man. He lived within his means.

He loved his church, and had two ways of showing this love—by attending the services, and by contributing to its support. Up to eighteen months ago, he even came to Sunday School with great regularity. During the twelve months preceding that time, he did not miss a Sunday. According to his ability, he gave liberally, even bountifully. A little while ago he contributed a dollar to the Orphanage. He said he wanted to have "one plank" or "one brick" in this new enterprise of the church. That dollar stood for consecration and liberality.

For months he had been almost blind to sights in this world. But as he kept nearing the entrance to The Other Room, he seemed to become able to see and perceive things beyond. A few days ago through the portal, into this other, near-by room, he moved serenely and with joy. "Blessed are the dead which die in the Lord."

Before he left he found out, exactly what Drummond said was true, that Love Lasts. "Aunt" Mary, his wife, cared for him so tenderly, so unfailingly. Her devotion to him has been a thing much talked about and admired.

The number of his friends was larger than he knew. Seldom have so many ever attended a funeral service here. Uncle John's life shows that one does not have to occupy high position, and that one does not have to be rich, in order to have a multitude of the sincerest friends.

Walkertown, N. C.

RESOLUTIONS OF RESPECT

Whereas, our Heavenly Father, in His infinite wisdom, has seen fit to remove from our midst, our beloved and highly esteemed brother, and President, of the Baracca class of the First Methodist Church, South, John Knight Link, a true and earnest Christian, loved and honored for his virtue and integrity, therfore, be it

Resolved, 1. That in his death, the Baracca class, church and community, has sustained an irreparable loss, yet we bow in humble submission to the will of Him that doeth all things well.

Resolved, 2. That we tender to the bereaved family, our deepest love and sympathy, and pray that the God who bore the afflictions of the deceased, will also bear theirs.

(Signed)—A. R. LAZENBY,
T. R. GARNER,
O. W. SPENCER,
Committee.

BLESSING IN OBEDIENCE

Cultivate prompt, exact, unquestioning, joyous obedience to every command that it is evident from its context applies to you. Be on the lookout for new orders from your King. Blessing lies in the direction of obedience to them. God's commands are but sign boards that mark the road to present success and blessedness and to eternal glory.—R. A. Torrey.

"Whatever calamity happens, if you thank and praise God for it, you turn it into a blessing. Could you therefore work miracles, you could not do more for yourself than by this thankful spirit; it heals with a word and turns all it touches into happiness."

No one who does not enjoy work can truly enjoy anything else.—President Raymond.

Lord, send me where thou wilt, only go with me, lay on me what thou wilt, only sustain me! cut every cord but that which binds me to Thy cause, to Thy heart.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City Mo.

How soon a smile of God can change the world!—R. Browning.

After 10 Years of Suffering, Show Man Finds Relief in Tetterine.

"I have been troubled with a severe case of Tetter for ten years. In Columbia last week a druggist recommended Tetterine. I bought a box; it gave me relief, so I bought another and am entirely well," LEW WREN, Chicago.

Tetterine cures Eczema, Tetter, Itching Piles, Ring Worm and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

Turn your mind often to the blessings you have enjoyed.—Fenelon.

To Drive Out Malaria and Build Up the System

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

The teacher was giving an exposition on culpable homicide. "If I went out in a small boat," he said, "and the owner knew it was leaking, and I got drowned, what would that be?" After a few minutes of silence a little boy stood up and said: " A holiday, sir, —Catholic News.

FOR FEVERISHNESS AND ACHING

Whether from Malarious conditions, Colds or overheating, try Hick's CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores

---

"God answers honest prayer and hard work."

Quarterly Meetings

ASHEVILLE DISTRICT
D. ATKINS, P. E., WEAVERVILLE, N. C.
Fourth Round

Swannaowa, Tabernacle, September 11-12
Tryon and Saluda, Saluda, September 18-19
Riverside, September 25-26
Haywood Street, September 26
Burnsville, Shoal Creek, October 2-3
Bald Creek, Peterson's, October 9 10
Fairview, Sharon, October 16-17
Bethel, October 24
North Asheville, October 24
Hot Springs, Paint Rock, October 30-31
Central, November 7
Marshall, November 13-14

CHARLOTTE DISTRICT.
H. K. BOYER, P. E., CHARLOTTE, N, C.
Fourth Round

Chadwick, Chadwick, September 12
North Charlotte, September 12
Prospect, Prospect, September 18-19
Polkton, Gilboa, September 24
North Monroe and Icemorlee, Center, Sep. 25-26
Monroe, September 26-27
Calvary, October 3
Belmont Park, October 3
Ansonville, Concord, October 9-10
Derita, Trinity, October 16-17
Tryon Street, October 17
Waxhaw, Waxhaw, October 22
Weddington, Hebron, October 23-24
Matthews, Indian Trail, October 24-25
Morven, Bethel, October 29
Lilesville, Lilesville, October 30-31
Wadesboro, October 31
Pineville, November 6-7
Mount Zion, November 10
Trinity, November 14
Brevard Street, November 14

FRANKLIN DISTRICT.
R. M. TAYLOR, P. E., FRANKLIN, N. C.
Fourth Round

Bryson City, Bryson City, September 11-12
Andrews Station, September 18-19
Murphy Circuit, Peach Tree, September 25-26
Murphy Station, October 2-3
Robbinsville, Robbinsville, October 9-10
Hiwassee, Ranger, October 16-17
Hayesville, October 23-24
Webster Circuit, Cullohee, October 30-31
Whittier Circuit, November 6-7

GREENSBORO DISTRICT.
W. R. WARE, P. E., GREENSBORO, N. C.
Fourth Round

Pleasant Garden Ct., Pleasant Garden, Sep. 11-12
Greensboro, Spring Garden St., night, Sep. 12-13
W. Greensboro Circuit, Jamestown, Sept. 18-19
High Point, Washington Street, night, Sep. 19-20
Randolph Circuit, Fair View, Sept. 25-26
High Point, South Main Street, night, Sept. 26-27
Coleridge Circuit, Rehoboth, October 2-3
Ramseur & Franklinville, Franklinville, Oct. 3-4
Uwharrie Circuit, Oak Grove, October 9-10
Denton Circuit, Canaan, October 16-17
Asheboro Station, night, October 17-18
Wentworth Circuit, Bethlehem, October 23 24
Reidsville Station, night, October 31
Ruffin Circuit, Lowes, October 30-31
Asheboro Circuit, Old Union, November 6-7
Randleman and Naomi, November 7-8
Greensboro, Centenary, November 14-15

MORGANTON DISTRICT.
R. M. HOYLE, P. E.
Fourth Round

Forest City, Salem, September 11-12
Broad River, Tanners, September 18-19
Green River, Lebanon, September 22-23
Rutherfordton, Gilkey, September 25-26
Thermal City, Centennial, October 2-3
Spruce Pine, Linville Falls, October 9-10
Elk Park, Elk Park, October 12
Bakersville, Bakersville, October 14
Marion, night, October 15-17
Old Fort, Bethlehem, 16-17
Connelly Springs, Mt. Harmony, October 22-23
Rutherford College, October 23-24
Hartland, October 30-31
Table Rock, November 6-7
Morganton Station, night, November 12-14
Morganton Circuit, November 13-14

MOUNT AIRY DISTRICT.
W. M, BAGBY, P. E., MONTEZUMA, N. C.
Fourth Round

Mt. Airy Circuit, Oak Grove, September 11-12
Mt. Airy Station, September 12
Pilot Mountain, Pinacle, September 15-16
Rural Hall, Rural Hall, September 18 19
Danbury, Bulah, September 25-26
Rockford, Siloam, October 2-3
East Bend, East Bend, October 9-10
Yodkinville, Center, October 13-14
Laural Springs, Laural Springs, October 16-17
Sparta, Potatoe Creek, October 20-21
Jefferson, Jefferson, October 23-24
Helton, October 27-28
Creston, October 30-31

SALISBURY DISTRICT.
J. C. ROWE, P. E., SALISBURY, N. C.
Fourth Round

Albemarle Circuit, Bethesda, September 11-12
Albemarle Station, September 12-13
West Albemarle, Century, September 12 13
Salisbury Circuit, Tabor, September 16-17
Holmes Memorial, September 18-19
South Main, September 18-19
China Grove Circuit, Chiaa Grove, September
Kannapolis, Kannapolis, September 25-26
Mt. Pleasant, Cold Springs, October 2-3
West Concord, Harmony, 4 p. m. October 3
Epworth, October 3-4
Cottonville Circuit, Zion, October 9-10
Jackson Hill Circuit, Lanes, October 15
New London, New London, October 16-17
Salem, October 23
Norwood, Randalls, October 24-25
Bethel, October 29
Concord Circuit Rocky Ridge, October 30-31
Central, October 31
Forest Hill, October 31
Big Lick, Love's, November 6-7
Linwood Circuit, Linwood, November 12-13
Lexington, November 14-15

HOME REMEDY

Mrs. Temple Clark suffered for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years.

"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy.

"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

LADIES—Our plan offers you a dignified occupation—**WE HELP YOU MAKE A SUCCESS.** Results easily obtained—profits large. If you have not had experience we can teach you how to become a **CAPABLE LADY AGENT—A SELF-SUPPORTING WOMAN.** Write for details. **THE CHAS. REIF COMPANY, Chattanooga, Tenn.**

OPIUM or Morphine Habit Treated. Free trial Cases where other remedies have failed, specially desired. Confidential.
DR. R. G. CONTRELL, successor to HARRIS INSTITUTE, Room 552, No. 400 W. 23rd St., New York

SHELBY DISTRICT.
C. F, SHERRILL, P. E., SHELBY, N. C.
Fourth Round in Part

Lincoln Circuit, Trinity, September 11-12
Lincolnton Station, September 11-12
Mt. Holly, River Bend, September 19-20
Crouse, Lander's, September 20-21
South Fork Circuit, Camp Meeting at Wesley Chapel, Sept. 24-28
Bessemer City, October 2-3
Franklin Avenue October 2-3
Belwood, Kadesh, October 9-10
Lowell October 16-17
McAdenville, October 16-17
Lowesville, Salem, October 23-24
Stanly, October 24-25
Polkville, Clover Hill, October 30-31

STATESVILLE DISTRICT.
JNO. N. HUGGINS, P. E., STATESVILLE
Fourth Round

Statesville, Connelly, September 11-12
Broad St., September 12
Race St., September 12
Clarksbury, September 18-19
Iredell, Olin, September 25-26
Stoney Point, October 2-3
Alexander, Rocky Springs, October 9-10
Maiden, October 16-17
Newton, October 17-18
Caldwell, Grace, October 23-24
Granite Falls, October 24-25
Catawba, Center, October 30-31
Rock Springs, Rehoboth, October 31, November
Hickory Circuit, Fair Grove, November 6-7
Hickory Station, November 7-8
Lenoir Ct, Olivett, November 13-14
Lenoir Station, November 14-15

WAYNESVILLE DISTRICT
REV. W. H. WILLIS, P. E., WAYNESVILLE
Fourth Round

Mills River, Horse Shoe, September 11-12
Liecester, Big Sandy, September 18-19
Bethel, Harmony Grove, September 25-26
West Asheville, October 2-3
Haywood, Crabtree, October 9-10
Johnathan, Shady Grove, October 10-11
Sulphur Springs, Snow Hill, October 16-17
Spring Creek, Baldings, October 23-24
Brevard Circuit, Connestoe, October 30-31
Brevard Station, November 6-7
North Haywood, Fines Creek, November 13-14

WINSTON DISTRICT
Rev T. F. Marr, P. E., Winston-Salem, N. C,
Fourth Round

Stoneville, Zion, September 10-11
Madison, September 12-13
Forsyth, Tabor, September 18-19
Grace, September 19-20
Farmington, Smith Grove, September 25-26
Advance, Advance, September 26-27
North Thomasville, Zion, October 2-3
Thomasville, October 3-4
Summerfield, Pisgah, October 9-10
Stokesdale, October 10-11
Davie, Liberty, October 16-17
Mocksville, October 17-18
Cooleemee, October 17
Lewisville, Doubs, October 23-24
Burkhead, October 24-25
Davidson, Midway, October 30-31
Kernersville, Shady Grove, November 6-7
Walkertown, November 13-14

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

Don't try to "show off" at the service, but "show up."

* * * *

What is worth while? Why, by sending us a report of your League, occasionally is worth while.

* * * *

Rev. E. M. Avett writes: "Our League is certainly a force in our church."

* * * *

One of our most active League pastors wrote the following, which is a splendid suggestion: "I always make it a point not to do what the Leaguers can do for themselves."

* * * *

The greatest leader and pastor is he who suggests and gets others to do.

* * * *

A Splendid Model. Try it.

"Our League is small and away out in the country; but we want to do something for our Lord, and I am sure that by the Holy Spirit's guidance we can do much in his name."

* * * *

The League editor had the peculiar pleasure very recently of visiting the North Asheville Junior League. It is, indeed, interesting to see those bright and orderly children conduct a devotional service. They conduct their services with as much system and as gracefully as a Senior League. This order and system is due to the untiring and skilled service of Mrs. G. G. Harley. The above Leaguers, under the leadership of of this matchless worker, are truly building character—making history. Such Leagues and and Junior Superintendents are a boon to any church. The membership as well as the parents of these Juniors, should be proud of this League.

* * * *

To be in the line of progress and success we should have an Epworth League and Sunday School secretary for the Western North Carolina Conference. Doubtless a secretary would do more to stimulate the Epworth League and Sunday School work in our Conference than any other thing. Every phase of church work would receive an impetus because of his existence. The state of Texas has an Epworth League Field Secretary and supporting him alone. Let's cease to be doubtful and quit plodding. Let's begin to plan, and at the coming Annual Conference endeavor to launch more laudable and larger things for the youth of our Conference. Let's have a great League mass-meeting during the Conference session and secure some of the best of our League representatives to help us to produce and put in operation some feasible plans.

* * * *

A Kind and Cheery Letter.

Dear Brother Atkinson:—I know every one who attended the Asheville District League Conference at Weaverville returned to their homes strengthened and with a greater determination to give more of their time and effort to the development of this great work. So much is gained by attending these gatherings. We are brought into closer contact with the other Leagues. We learn what each one is doing, and hints and suggestions are given as to how the work may be presented to the Leaguers in an interesting and attractive manner. May the time be hastened when each district in the Conference can have a District League Conference some time during the year. What opportunities we Leaguers have! May we seize them.

With best wishes for the work and Leaguers.

ROSSIE B. REED.

* * * *

What can We do? Lots of Things

Go to see those who are "shut in" or sick, in the community—take them a bouquet, an encouraging word and a cheering smile. Shake hands with the stranger when he comes to your church and invite him back. Be sociable. Assist the pastor in finding the strangers and visiting them. Help the pastor raise the benevolent collections. Tell him you are ready for service.

The following which was written by Rev. R. M. Taylor, P. E., of the Franklin District, especially for the Franklin District is worthy of much consideration:

"Make the work of the League as simple as possible at first. It is not necessary that it should undertake the whole machinery at the outset. Do not try to do too much. Do no more than can be made a success. A simple prayer meeting led by some League member is a good beginning. Do not depend on the same old leaders who lead everything in church to do all the praying. Let the young men try their hand. You cannot run a League if there is no member of it who will try to lead a public prayer. It is a shame in some of our churches that so few of the male members of the church will lead a prayer. In the Epworth League is a good place to begin.

Later on some good book might be studied together, led by the literary department of the League. Discipline would be a good book to begin with, then other books later. Stick to the League and determine to make it "go" and it will "go." Go to the meetings. Do not ask who will be there. You will if you go. So will others if they determine to go.

* * * *

Some Pointers.

1. Bible Readings. Five ways:
1. Read it through.
2. Write it down.
3. Pray it in.
4. Work it out.
5. Pass it on.

Remember the five adverbs through, down, in, out, on.

II. Some people are so busy making a living that they have not time to make a life.

III. Be ye tender and loving in dealing with sin. If you want to shoo a fly off my head do not use a sledge hammer.

IV. In the army of the republic a soldier goes to the General and asks the General to send him into the thickest of the fight, in order to die for his country. Is it thus with the soldiers of the Lord? Do they not sometimes ask the Master to give them the easy place? Let us, oh, let us, ask Jesus for the place on the firing line.

V. There are four steps in the heart culture.

1. Self-discovery.
2. Self-culture.
3. Self-sacrifice.
4. Self-recovery.

—Selected.

The need of our time is the earnest pursuit of Christian life. Not one of us was meant to be an echo of another man or another woman. God grant that every one of us may be the expression of His divine mind through to the end; following in the path that He has marked out for us; and responsible to Him. That spells progress. May God give us of His grace in this day of His power, to be willing.—J. Douglas Adam.



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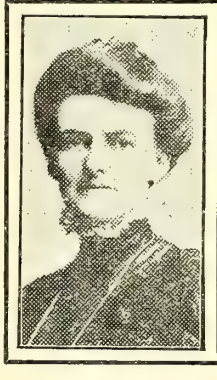
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A JOKE ON KING EDWARD.

Personally the Czar made a favorable impression upon those who met him at Cowes, but the lion among the Russian visitors, from a popular point of view, was the young Czarevitch. The latter's fondness for the drum and rifle which President Fallieres of France gave him, his anxiety to climb on top of a motor car, and his generally exuberant good spirts all have been a matter of much newspaper comment.

One story which may be quoted is vouched for as true by a usually veracious correspondent. During the family luncheon party aboard the "Victoria and Albert" the Czarevitch broke in upon the conversation of his elders by shouting: "Grandpa!"

King Edward, putting on a frown, reproved with: "Little boys should be seen and not heard."

There was general silence, but after a minute or two the King, to console the child, asked: "Well, what is it? What do you want to say?

"Too late now, grandpa," the reply, "There was a caterpilar in your salad, but you have eaten it now."

History is dumb as to what followed.—Chicago Tribune.

LEARNING PATIENTS

The Master himself had to be a disciple and learn by heart what He should one day teach. He knew what monotony meant, and fidelity without applause; the sight of the trader's wealth and the rabi's recognition, the patience of the plow and the constraint of the yoke. How hard it must have been to work and wait in obscurity all those years after the vision that came to help Him, when He went up to the temple and viewed the world from the portals of His Father's house. Nazareth must have been dull enough after the brilliant city of the great king.—Maltbie D. Babcock.

GOD IS ON THE RIGHT SIDE

Much of our strength in prayer and effort is exhausted in striving to induce God to agree with us and come to our assistance. Some one asked Abraham Lincoln to appoint a day of fasting and prayer, that God might be on their side. "Don't bother about that," said the man of common sense. "God is now on the right side; you simply get with Him." The only way to command God is to obey Him just as the only way to command electricity and steam is to obey the laws that govern them. A. C. Dixon.

RESOLUTIONS

The following resolutions were unanimously adopted at the Fourth Quarterly Conference for Franklin Station, held August 24th, 1909:

Whereas, Our beloved presiding elder, Rev. R. M. Taylor, must by the law of limitation be removed from the Franklin District at the next session of the Western North Carolina Conference, therefore be it

Resolved, 1. That we appreciate his fellowship as a brother, his worth as a citizen, and his interest in the general welfare of the public, and that his stay among us has done us good.

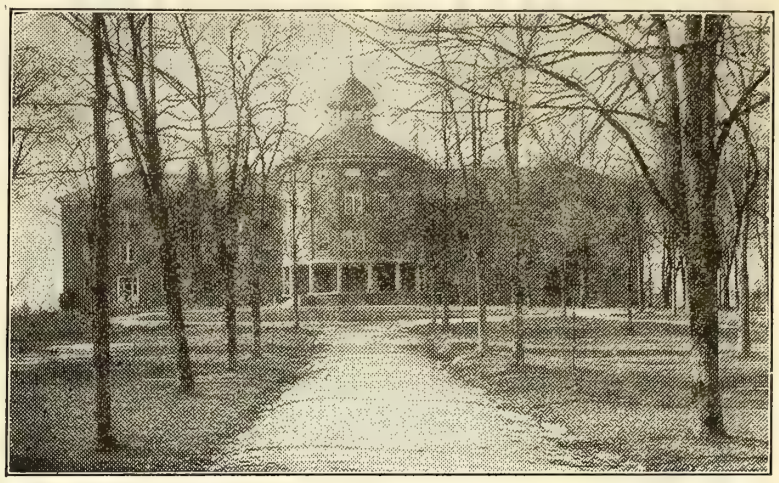
Resolved, 2. That his relation to us as presiding elder shall be severed with regret, and that our prayers and best wishes shall follow him wherever in the providence of God he may be called to labor.

Resolved, 3. That these resolutions be spread upon the minutes of our Quarterly Conference, and that a copy be sent to the North Carolina Christian Advocate with the request for publication.

W. A. CURTIS, Sec.

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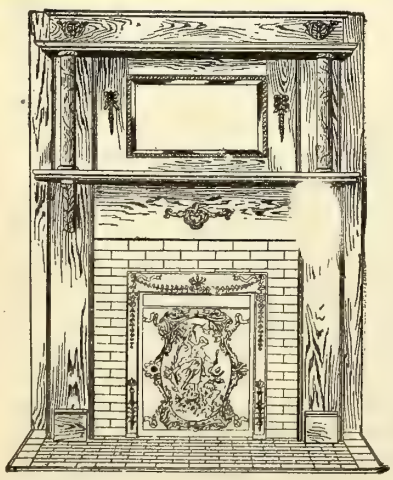


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BEAR YE ONE ANOTHER'S BURDENS

If any little words of ours
Can make one life the brighter;
If any little song of ours
Can make one heart the lighter;
God help us speak that little word
And take our bit of singing,
And drop it in some lonely vale
To set some echoes ringing.

If any little love of ours
May make a life the sweeter;
If any little care of ours
May make another's fleeter;
If any little help may ease
The burden of another;
God give us love, and care and strength
To help along each other.

THE PASTOR AS AN EDUCATIONAL FORCE IN A COUNTRY COMMUNITY

By Henry N. Snyder, LL.D., Spartanburg, S. C.

Recognizing the oneness of aim and the desire for the same results, each—the preacher and the teacher—is bound to ask what the other can do and does to supplement by his work what the one or the other is trying to accomplish by his. Therefore the preacher turns to the college to insist that his instruction shall be religious as well as mental, its training moral as well as intellectual. He is continually questioning the school concerning these supremely vital things; and he is apt to see the college campus and its activities in terms of his own work, measuring the value of the college society not so much by its more technical educational contribution as by its religious contribution.

In somewhat the same way the teacher, in the very nature of the case, emphasizes the educational side of the minister's calling and thinks that he serves his people best when he becomes chiefly an educational force among them. This may not be the proper view for the teacher to take. Indeed, this—the educational—may be the least important phase of the pastor's duty and opportunity. Still it is worth while for the pastor to see how his work looks to the teacher, just as it is worth while to the teacher to get a view of his own calling through the eyes of the pastor.

The pastor, then, as an educational force, particularly in the rural sections of the South, is the special subject before us. These rural sections, the conditions that generally prevail among them, the people themselves and their characteristics, their social and industrial life, are sufficiently familiar to all. Widely sundered homes, poor roads, indifferent educational facilities, poverty, illiteracy, ignorance, primitive social and economic conditions, unsanitary surroundings, the provincialism and prejudices that come of isolation and detachment are things which have been exploited in public press and public speech till we have almost reached the point of resentment. At any rate, it is hardly necessary to try to stir our feelings afresh with those terribly accusing statistics or to harrow our blood with another picture of the menace and tragedy of white illliteracy in the South. Nor need we go over the thrice-told tales of how it all came about, nor make a sentimental appeal on the ground of the pure Saxonism of the blood of these white illiterates and their courage and patriotism in past wars. It is sufficient to say that they represent the raw material of great human possibilities, and that there is no way of escaping a vital sense of duty to do all we can for their uplift. But the question for us now is, What can the pastor do to improve educational conditions as he finds them in the South? Before attempting to answer this question it is well to remind ourselves generally of the relation which the Church and the pastor bear to the community life. The Church, whatever may be the case in the cities, has lost little or none of its power in the country. The people of the countryside are still a Church-believing, church-going folk, and the Church is yet the one source of ideals that lift them into a point of view higher and broader than the merely practical concerns of their daily duties. It brings them together at stated intervals to consider a matter supremely vital to their individual and collective life—the matter of religion. The Church is, moreover, by thus bringing them together, a great social agency. For the time the units of the community life are merged to the mass, and there is a sense of community interest and effort. A message, therefore, from the Church in the church upon any subject may have the authority of religion behind it and the possible effectiveness of organized effort in it. It is thus doubly charged to move; for it is as if the Church itself were speaking, and the things urged—education, for example—become a part of that for which the Church stands: the religion of the people.

The pastor, moreover, from his position as preacher in charge has a vantage ground of commanding influence. His spoken word has power, the homes of his people are open to him, and their inmates feel honored by his appearance; he may be the confidential friend and spiritual advisor; nothing is too good for him; and every service rendered him, from unhitching and feeding his horse to the slaying of the fattest fowl of the barnyard, is rendered in a kind of religious gladness. Other guests may come too often and stay too long, but the beloved pastor never.

Now what can such a man, occupying such a relation to the people of a community and using intelligently the power which the Church itself gives, do for the educational uplift of his people? In the first place, it is worth while to remind ourselves of the fact that from an educational standpoint every Church meeting is an educational opportunity—the regular services, Sunday school, prayer meeting, the meetings of the board of stewards, and of the women's and young people's societies. They are educational because they introduce, or should introduce, fresh currents of ideas into the community life—ideas of not only local but also of general interest. Addresses and sermons, for example, on the so-called connectional interests of the Church— missions, education, Church extension—can be made in ahigh degree of educational by the information they should convey and by setting the people to thinking in terms of the wider activities of the Church and of the word. The curtain may thus be lifted from the sheltered provincialism that is apt to prevail in the countryside and a vision of the larger ranges of human endeavor opened up. But whether these Church meetings and the sermons and addresses have these high uses depends,of course, upon the way in which the pastor takes advantage of his opportunity.

In the next place, these Church meetings can be properly used for bringing before the people matters which from one standpoint are not strictly religious and yet have to do with the general uplift and betterment of the community life, such as good roads, sanitary conditions about farm homes, the kind of periodicals taken, books, social clubs for both men and women, organizations for better improvement, the value of education, better schools, more care in the selections of teachers, beautifying of school grounds, the need of putting all the children in school. By means of a live wide-awake pastor with a keen sense of his social obligation and a broad view of his opportunity the community might be stirred to intelligent action on all these great matters—and they are all essentially matters of education—and the whole community organized for definite progress. Particularly with reference to organization for educational improvement, it is hard to understand how any pastor could be easy in conscience if the school facilities are poor throughout his charge, if an illiterate membership is permitting the children to repeat the illiteracy of the fathers. By sermon and address , with the authority of the pulpit behind him and the influence which his relation to his people gives, he can as no other can bring home to his people their duty in not only providing the children with adequate school facilities, but also their duty to send them to school regardless of the crops or the weather. The State Superintendent of Education in a certain Southern State spoke to me a little while ago about a Methodist preacher—a plain man, who had never served any other kind of charge than that of a "hard" country circuit. This Superintendent said that he had begun to notice that wherever this preacher went new and better school houses were built and there was marked improvement in general educational conditions. This I knew to be the case, for I too, had followed with interest the constructive work of this man in building for the permanent uplift of any community into which he went through education. This pastor was what we should call an educational force. Again, one summer night I sat upon the piazza of the home of a well-to-do planter. He was telling me the inspiring story of the progress he had witnessed in his immediate neighborhood during the past twenty years. "But," he said, "it all goes back to the four years which Preacher A. spent upon this circuit. He came and found we had no school worth the name. He preached schools and talked education till we just had to do what he wanted us to do—build schoolhouses, employ better teachers and pay them more, and send the children to school, whatever might happen. And this progress I believe we owe to him." This pastor I knew also; and I knew, moreover, that he had his revivals, kept up the spiritual life of his Church, and reported at Conference "all claims paid in full." But he, too, was an educational force; and to this day wise old men bless him for what he did to start the community on an upward movement of sound progress by means of the schoolhouse.

These need not be and are not exceptional cases. They are concrete instances of the service the pastor can render to the educational betterment of his community, relieving it of the curse of illiteracy and ignorance and the evils that go with both, and laying the foundations for a general improvement of the community life through the enlightenment of the child. Moreover, as the pastor goes into the homes of his people he has an opportunity such as few men have. By the fire side, to both parents and children, he can present this supremely vital matter; and to the promising boy or girl he can show the inviting door of the distant college. The gladdest hour in the life of the old Scotch schoolmaster in the "Bonnie Brier Bush" was when he discovered the lad of parts. This joy need not be confined to the schoolmaster. There are pastors who know what it means to show to the lad of parts the shining way to realize these "parts" for himself and finally to apply them to human service. There are preachers all over the South who count it among the greatest of their achievements that in some humble home they have found a man and have helped him to find himself through education. Some years ago there came to a Southern college from a cabin in the foothills of the Blue Ridge a tall, stalwart boy. Why from such a home and from such a place he should find his way to college interested me. On inquiry I traced the inspiration and guidance to a Methodist preacher, a circuit rider and himself one whom nobody would call an educated man. Nevertheless, he was an educational force wherever he went; and he preached the schoolhouse from the pulpit, talked education in the home,, and appealed to the boys and girls as if the educational way was at least one way of salvation. Now this particular boy who I have just mentioned is teaching a country school, and with somthing of the zeal of an apostle is preaching the gospel of educaion. But more than this, he quietly told me the other day that he was supporting two brothers and a sister at college. So the great work goes on, and the circuit rider who began it little dreams of the large significance of the work he did.

These instances, representing as they do, how certain pastors have proved to be educational forces, are typical of what any pastor might do and ilustrate concretely what we mean by the pastor as an educational force in a country community.

North Carolina Christian Advocate

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A VISIT TOO LONG DELAYED

Some of our Bishops are wont to advise the young preachers, when they leave a charge, "to leave it." They mean by this that it is not well to keep too close in touch with the former charge, lest we get in the way of our successor. Preachers always form very strong attachments. This is true in the very nature of things, and more especially so with the young preacher and his first charge. With all of us the feeling toward the people of our first pastoral charge is something akin to that of a parent for the first-born, and one must not be too severely reproved for longing to be with those who sympathized with him in his weakness and who helped him in his first efforts. To forbid any communication or prohibit an occasional visit would be cruel indeed. No Bishop ever meant to be so interpreted.

The senior editor of the Advocate was admitted on trial into the North Carolina Conference at Statesville in the year 1883, and appointed by Bishop Keener to the Wilson Mission. I served the charge one year and greatly to my disappointment, was removed at the end of the year. Notwithstanding the peculiar attachment which I formed for these people, twenty-five years passed before I made my first visit to any of the churches embraced in the charge. The charge was composed of seven churches, four of them in Nash county and three in Wilson. Mount Pleasant, the strongest church in the charge, is in Nash County. Near this church was the home of the Eure's into which I was warmly welcomed on my first visit and where attachments were formed that will last through the eternities. In a large family there was Hilliard M., who was licensed to preach at my first quarterly meeting, and who is now a member of the North Carolina Conference and pastor at Carthage. I found him struggling with the momentous question of a call to the ministry, and after hearing him relate fully his experience with regard to this, I did not hesitate to urge that he make the decision at once and thus my life became linked with his in a way that forbids the thought of separation.

Another of the boys was Frank F., who afterwards became a useful local preacher, and who for years has been doing the work of an itinerant preacher as a supply in the North Carolina Conference. Another was Stephen E., who has, for twenty years, been a leader in the educational revival in Nash county. Another was Nathaniel L., for several years a well known attorney of the city of Greensboro, and at present Judge of our city Court, also a member of the Board of Publication of the W. N. C. Conference. Another was James B., now a physician in the state of Missouri.

About a month ago the Eure's planned a sort of informal reunion at Mount Pleasant, and it seemed according to the fitness of things to invite me to join them. So this is the long story which tells the reader why I left Greensboro in company with Judge N. L. Eure on Saturday morning, September 4th, bound for Nash county, on a visit, too long delayed, to my first pastoral charge.

Mount Pleasant is now in what is known as Springhope and Mount Pleasant charge and Rev. B. E. Stanfield is the pastor. Brother Stanfield being apprised of the proposed reunion, sent me a cordial invitation to preach on Sunday, and this, of course, gave me a fine opportunity to meet the people and renew acquaintance with such as remembered me as well as to form other acquaintances.

* * * * *

On the way, stopping in Raleigh for a few hours, I very naturally called at the Advocate office, but was disappointed not to find Dr. T. N. Ivey, the editor, at his desk. It was Saturday afternoon and he was off to fill an engagement for Sunday. At four o'clock we boarded the Norfolk and Western for a run of about forty miles to Bailey, a station three miles from Mount Pleasant. What was my surprise to find Dr. Ivey boarding the same train on his way to Washington, N. C., where he had an engagement to preach on Sunday. Of course we were "hale fellows well met" at once, and the forty miles seemed all too short for the relation to each other of our common woes. Dr. Ivey is making a paper for the North Carolina Conference of which they should be proud, and is putting the best of a great life into a work which is not appreciated by the church at large as it should be. Of that class of men in Southern Methodism (the editors) who have been scourged to the task of making brick without straw, Dr. Ivey stands among the very first, and is richly qualified to serve the church at the highest post of honor among those who drive the quill.

All that conversation was not a tale of woe, however, for the Raleigh and the North Carolina have each a record of triumph as well as of struggle, and it was pleasing to remind each other that during these years of unremitting toil and of struggle with vexatious problems we have made our way into twice as many homes as we were going into ten years ago. Nevertheless, we had, each of us, to gravely acknowledge that the panic has turned the tide, and without a great rally on the part of the pastors and people in both Conferences we must see this strong arm of our service greatly weakened.

* * * * *

How the east has developed in every way! Twenty-five years ago all that section lying between Raliegh and Wilson on a direct line, and for many miles to the right and left, was very much in the back woods. There were no railroads. Since that time three railroads have cut across this section, the latest being the Norfolk and Southern. New and hustling towns have sprung up along the way and all is agog with new life. The long stretches of almost unbroken forest have given way to the invading lumberman, and the fields, under improved methods of agriculture, are teeming with crops of almost fabulous value. The agriculturist of this section of the east has the advantage of being able to produce at least two valuable money crops besides producing his own living supplies in abundance. Nash, so long one of the most backward, is destined to be one of the most prosperous counties of the east, and with this material prosperity is coming a new era for education and religion.

* * * * *

I greatly enjoyed preaching to a large congregation at Mount Pleasant on Sunday. This visit was too long delayed for the reason that there were so few to be found who were the pillars of the church twenty-five years ago. Most of them have crossed the flood. The old Wilson Mission of 1884, is now divided among five different pastoral charges. Mount Pleasant congregation enjoys worshipping in a comfortable and attractive new church, while hard by is a new High School building just completed at a cost of nearly $4,000, and a dormitory valued at about $2,000. This is now one of the County High schools and under Professor Burt, of Wake county, an earnest Methodist, is doing great work for education in all that section.

After preaching, while shaking hands with many friends, new and old, a familiar voice greeted me "Barney Pearson" was one of the few whose name came back to me with the first glimpse of the face He is now the Lay Leader for Stanhope charge, a member of Horn's church. Though a meeting was in progress at his church he slipped away from one service to meet and greet his old pastor. It required but little pressure to get my consent to spend Sunday night with him and on Monday morning attend the meeting at Horns. What strange sensations! When I served the charge Brother Pearson was one of my young men. I found in his home a devoted wife and six children, the eldest a beautiful young lady of eighteen.

On Monday morning at Horn's I found a small company of the faithful ones gathered for worship I was delighted to meet the pastor Rev. H. P. Reed and Dr. D. B. Zollicoffer, the leader of the Laymen's Movement for the North Carolina Conference. Dr. Zollicoffer was present to give a week of his valuable service to this congregation, and already though the meeting began only the day before God had honored his labors with the conversion of souls. I was greatly impressed with the spirit of this good brother, who laid down his practice of medicine to give his entire time to the promotion of this movement. I believe he is proving a leader in the very best sense.

I cannot describe my sensations as I stood there and plead with those people to do what they should have done twenty-five years ago by making their house for the Lord as comfortable and attractive as the best in the community. To my deep regret I found them worshipping in the same unfinished hull that sheltered the congregation twenty-five years ago. I need not say that the signs of progress are not so manifest in this community as about Mount Pleasant, though there are some hopeful indications of better things. Some of the brethren assured me before I left them that before another winter the church would be put in comfortable shape. Then I mean to make them another visit and rejoice with them in the long-delayed dedication if not to apologize for the plain talk I gave them about their tardiness in this matter.

* * * * *

On Monday morning Rev. Frank Eure preached at Mount Pleasant and I had the pleasure of preaching for them again at night. Rev. H. M. Eure, having arrived late on Monday, was pressed into double-duty, preaching twice on Tuesday, the meeting continuing through the week.

On Wednesday Judge Eure and myself reluctantly turned our faces homeward feeling grateful to God who had permitted us to share the joy of the reunion, which is but a foretaste of that which we hope to enjoy in the better land unmarred by the absence of a single loved one. I shall always cherish a fond remembrance of this occasion and hold especially dear to me the family of brother John D. Finch and wife where I was so cordially entertained.

* * * * *

On our return, having a few hours Raleigh, we took advantage of the opportunity to look in for the first time on Dr. Cole and his children at the Methodist Orphanage. This is an institution of which all North Carolina Methodists may well be proud. We found Dr. Cole at home and he was exceedingly kind to show us everything and gave us an outline of the larger plans that are already mapped out for the future. It is inspiring to see the enthusiasm with which he is pushing his work and I regret that space will not permit a fuller account of what we saw. Everything has been built so far in a very substantial style and it is safe to predict that the Methodist Orphanage at Raleigh will some day be a great institution.

* * * * *

We close this rambling story with the advice to all preachers not to defer the visit to the first pastoral charge twenty-five years. Changes are too great and too large a company have crossed the river to make it possible for one to eliminate the element of sadness and disappointment.

H. M. B.

THAT WASHINGTON CHURCH

Realizing that Southern Methodism needed, in Washington City, a great church building that would bear favorable comparison to the leading churches of other denominations there the General Conference of 1858 authorized the collection of funds throughout the connection for this purpose. The war came on and the whole movement was abandoned. Our struggling congregation in that city, however was not to be entirely thwar-

ed, and in 1869 the present Mount Vernon Place Church was built under the pastorate of Dr. W. V. Tudor. This old church is not in keeping with the growth of the city and as our people from all parts of the country go to Washington and worship there the last General Conference, held in May 1906, again approved of the plan to build a great church in Washington from funds to be donated by our people throughout the South.

The General Conference unanimously voted that the church at large contribute not less than $200,000, upon the condition that the local congregation meet it with $75,000. The local money can be had on short notice and is already partly secured. The committee appointed by the General Conference to go before the church at large and raise this fund consists of Bishops Hoss and Candler and Dr. W. F. McMurray, of the Church Extension Board. The Baltimore Conference, of which Washington City is a part has undertaken to raise $25,000. Mr. Murry Carleton of St. Louis, has subscribed $5,000, and other smaller amounts have been pledged.

The Board of Church Extension has elected Rev. George S. Sexton of the Texas Conference, Assistant Secretary with special reference to this enterprise. Will the church rally to this cause and carry it to final completion? We think it will.

Under the auspices of our General Board of Missions, Conference Boards co-operating, a Home Mission Conference will be held in Charlotte, October 19th to 21st. A program covering the various phases of the industrial situation in the South and Christian work in cotton mill communities will be discussed by experts and able speakers. After this there will be a full and free conference of the delegates. Dr. W. R. Lambuth and other representatives of the General Mission Board are expected to attend.

—Rev. S. T. Barber, of Cornelius, was in Greensboro last Wednesday with his daughter Miss Ethel who entered Greensboro Female College. Brother Barber then went to Reidsville to visit his mother. He reports the church work at Cornelius to be in good condition. At the recent revival meeting there were one hundred professions, many of them being members of the church. Eleven converts have been received and others will join the church.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

THE HOME NOW OPEN

We are keeping house in the Children's Home. The first child came in on Monday, September 13th. Miss Carrie Bowers, of Winston-Salem, has the distinction of being the first child received. May we be a blessing to her and she be a blessing to us.

APPLICATIONS POURING IN

In our present quarters we have room for about seventy-five children. Already we have applications for all our room. And we are just started. It is evident that we shall receive applications from a great many more children than we shall have room for. We must select the most needy cases first. Our friends will please be patient if there is some delay in acting upon applications. We will dispose of these matters just as rapidly as possible.

KIND FRIENDS

What beautiful kindness our friends are showing to the Chrildren's Home. Mrs. D. V. Price, of Mount Airy, sends us a dozen nice pillow slips. The Ladies Home Mission Society, of Centenary church at Winston, gave us a large supply of linens —a full list of which will be stated later. These ladies also gave $15.75 in cash. Hon. H. G. Chatham writes that he will be glad to contribute fifty pairs of blankets. From manufacturers at High Point we have received furniture as follows:

Marsh Furniture Co., 1 Kitchen Cabinet.
Kearns Furniture Co., 6 Oak Dressers.
Welch Furniture Co., 6 Oak Washstands.
Continental Furniture Co., 1 Sideboard.

We have received one nice Kitchen Safe, but the name of the donor was not given. We should like to have the name of this unknown friend.

A disbanded Sunday school at Whitney, through the officers, R. D. Byers and T. R. Garner, sent us a good organ, a lot of chairs and a nice strip of carpet.

Brother Chas. F. Lambeth, Superintendent of the Sunday school at Thomasville, writes: "Our school will support one child for the next twelve months, which, I see from the Advocate, will cost $100.00. We pledge that much and here is a check for $10.00 of it." This is the second pledge of this kind, the first being from the Sunday school class of brother G. H. Miles, in Greensboro. Many other schools, classes and individuals can do likewise, with blessings to themselves and to us.

WORDS OF CHEER

Superintendent W. J. Hicks, of the Oxford Orphanage, writes: "Greatest success to you in your work. I hope the Children's Home will be a great factor in extending God's Kingdom." We highly appreciate this word of encouragement from brother Hicks, so widely known and honored for his great work for children.

Some time ago we received a very kind letter from brother Kesler, of the Thomasville Orphanage. We have received several letters and much personal counsel from Rev. H. L. Crumley, our long-time friend, for more than twenty years in charge of our Methodist Orphanage at Decatur Georgia.

There have been many other words of cheer and comfort. All these strengthen us for work we believe the Lord has called us to do.

OUR NEEDS

4 Good cows,
1 One-horse wagon,
1 Sewing machine,
Provisions of all kinds,
Sheets for both double and single beds,
Pillow slips, medium size,
Common towels,
Table linen.

IN THE FIELD

On Saturday of last week we had the pleasure of speaking to the people attending the Union Sunday School Picnic at Advance. Those good people gave us a good hearing and a good dinner. We hope that we left them some thought or sentiment that will be part compensation for their kindness to us. Brother Smith, the pastor at Advance, is in great favor with his people.

On Sunday, the 12th of September, was observed as Rally Day by the Southside Methodist Sunday School. At the invitation of brother Wolfe, the enthusiastic and efficient pastor of that congregation, we spoke to a good audience at 11 o'clock in the morning. It was a good audience indeed, both in number and in interested attention to the message we had for them.

We are glad always to have a part in Sunday school work.

REPORT OF J. P. RODGERS, AGT., FOR WEEK ENDING SEPTEMBER 11, 1909.

Subscribed:

C. A. Sides, China Grove	$ 10.00
J. M. Earnhart, China Grove	5.00
Rev. and Mrs. J. A. Farrington, China Grove	10.00
Kirby Farrington, China Grove	1.00
John Farrington, China Grove	1.00
Rev. T. L. Nobles, China Grove	1.00
A. S. Gorrell, Landis	10.00
Mrs. C. W. Carriher, Landis	1.00
C. E. Beaver, Landis	1.00
S. C. Sattertwait, Waynesville	25.00
Maj. W. W. Stringfield Waynesville	10.00
W. W. Tate, Waynesville	10.00
Hugh A. Lowe, Waynesville	5.00
Dr. S. L. Stringfield, Waynesville	10.00
J. H. Howell, Waynesville	5.00
Mrs. J. W. Knight, Waynesville	5.00
Atkins & Atkins, Waynesville	25.00
T. C. Breeding, Waynesville	2.00
Alden Howell, Waynesville	25.00
Dr. B. F. Smathers, Waynesville	$ 15.00
Mrs. S. H. Bushwell, Waynesville	5.00
J. R. Boyd, Waynesville	2.50
G. M. Fish, Clyde	5.00
Rev. W. P. Fincher, Clyde	100.00

Cash received on the above:

Kirby Farington, China Grove	$ 1.00
John Farington, China Grove	1.00
C. E. Beaver, Landis, China Grove	1.00
Mrs. S. H. Bushwell, Waynesville	5.00
J. R. Boyd, Waynesville	2.50

Paid on former subscriptions:

J. W. L. Arthur, Asheville	$ 1.00
T. B. Crary, Brevard	5.00
Mrs. W. B. Goodwin, Morganton	25.00
Mrs. Lou Stype, Winston-Salem	1.00
Miss Lula Stype, Winston-Salem	1.00
T. M. Duckett, Asheville	12.50
James Kill, West Asheville	12.50
W. W. Peeler, Randleman	1.25
Neil Lee, Asheville	1.00
J. P. Starns, Asheville	5.00
Miss Lelia Chaffey, Clyde	5.00
J. A. Russell, Charlotte	12.50
Wagoner & Whitaker, Winston-Salem	3.00
G. W. Hawkins, Winston-Salem	2.00

TREASURER'S REPORT

Previously acknowledged	$346.40
Gilhoa, Morganton	1.50
Rutherfordton	1.23
Leicester	2.50
Forest City	2.50
High Shoals, Lincolnton Ct.	7.50
Oak Grov, Cliffsile	1.00
Lilesville	2.00
Bethlehem, Wentworth Ct.	1.40
Vanderburg, Troutman Ct.	4.21
Stokesdale	2.00
Ebenezer, South Fork Ct.	2.00
Farmer	4.50
Liberty, Mocksville Ct.	2.66
Winston, Burkhead	4.63
Fair Grove, Hickory Ct.	.54
Houcks Chapel, Hickory Ct.	2.25
Weaverville	3.36
Monticello	1.36
Pleasant Grove	1.50
Friendship, W. Greensbor Ct.	6.00
Bakersville	5.53
Asbury, Sulphur Springs Ct.	3.35
East Spencer	1.00
Winston, South Side	4.48
Randleman, Naomi	4.52
Crouse	11.25
Charlotte	1.75
Mt. Olivet, Davidson	2.20
Morven	4.75
Ottinger's Chapel, Sulphur Springs Ct	1.75
Jefferson, (Jno. Dent)	1.00
Liberty, Taylorsville Ct.	1.00
Cherryville	1.00
Stokesbury, Walnut Cove Ct.	2.17
Gilkey	3.25
Nebo	1.02
Cooleemee	3.00
Trinity, Thermal City Ct.	.50
Concord, Catawba Ct.	2.04
Western Chapel Leicester Ct.	2.20
Shady Grove, Lilesville	2.00
Pleasant Garden	.85
Bethel, Morven Ct.	1.52
Waxhaw	2.52
Stanley Creek	4.35
Mt. Pleasant, Biltmore and Mt. Pleasant	4.62
Boone	2.25
King's Mountain	2.53
May's Chapel, Maiden Ct.	4.00
Reidsville	3.00
Henrietta	2.57
Prospect, N. Thomasville Ct.	1.10
Shiloh, Kanopolis	.83
Wesleys Chapel Troutman Ct.	1.25
Kannopolis	2.60
Monroe	10.10
Woodleaf	2.00
Marshall	2.70
Friendship	.66
Biltmore	8.09
Mt. Pleasant, Rock Springs	1.18
Whittier	1.50
Rehobeth	2.16
Salem, Forest City Ct.	2.02
Siloam	2.16
Smith's Grove	1.80
Mocks	1.14
Lowell	2.00
Fair Grove	1.60
Jamestown	2.31
Gastonia, Baraca class. (Total since June $14.00)	5.00
Salem, Lowesville Ct.	2.87
High Point, S. Main St.	7.00
Rutherford College	5.60
Kadish, Belmon Ct.	1.00
Fairview, Boone Ct.	1.50
New Salem, Statesville Ct.	.70
East Greensboro Circuit	17.55
Arney's Chapel, Table Rock Ct.	1.25
Hendersonville, R. F. D.	3.00
Flat Rock	1.00
Total	$ 582.78

G. F. IVEY, Treasurer.
Hickory, N. C.

Contributions.

GEORGIA LETTER

Geo. G. Smith.

In reading the acts of the Apostles and the Epistles, we are apt to think they speak of a people, and to a people so different from ourselves that much that they say, does not at all concern us. I have already tried to show in one of my letters that Paul the Preacher was in every essential a practicable model for the humblest Methodist of this day, and the object of this letter is to show that the people to whom he ministered were in all essential features correspondent to the people found in our time. Take his letter to the Corinthians which gives us perhaps the clearest view of the classes of heaven he encountered and we will find in every considerable city in America a counterpart of each class. These were the wise after the flesh—Philosophers as they were called—not grossly immoral, not seekers after wealth, but stoics who had a high standard of excellence, who were lovers of wisdom, who studied the stars, who met to discuss the profoundest questions such as are presented in Plato in Zenophous, account of Socrates, men like Maceanas, like Pluvey the Elder, like Cicero—these men, these thinking philosophic men, are not as common in this practical day as they were then, but in every community they may be found. They discard revelations, they pay no attention to Christianity, it is foolishness to them, they find in spiritism, Eddyism, Transcendentalism, Agnosticism, Theosophy, a satisfaction Christianity cannot afford. They sometimes do not even antagonize it, they simply agree to it. In my pastorate in Madison there was a kind old doctor, some prominent lawyers, some bright young men who formed an Infidel Club. In the city in which they now live is a considerable body who are devoted to Mrs. Eddy and her teachings, while you can find in Atlanta every form of religious error that was found in Greece or Rome. Paul made little impression on them, and the modern preacher wastes his ammunition in trying to bring them down. These wise infidels, alas! gain more converts from evangelical Churches, than the Churches win from their ranks. Sermons or evidences of books on evidence, are never read by them. Are they hopeless? I fear so. I have been preaching for fifty years, I have gone in many directions and seen many people, but I am obliged to say it is sadly true, now as it was in Cornith, that not many wise men after the flesh are called. Take Dr. Eliot—a man of pure life, a man sincerely philanthrophic, read his last utterances, and ask what hope any man can have that the doctrines of Paul will have any effect on him. The great people, the rich merchants, money lenders, shop-owners, officers of the Roman government, noblemen were there, and men correspondent to them are here, great bankers, railroad magnates, politicians, lawyers, elders are here and whatever of them has any time for Christian thinking, or praying, or any idea of Jesus Christ as a Saviour. Sometimes they go to Church —sometimes the good doctor whom their wives patronize, spends an evening with them but who expects them to be religious, or has any hope that they will be, and when an humble Christian by his sagacity and sobriety gets into their ranks, we have good reason to dread that he will lose all the fervor of religious zeal. These men of affairs are of great worth to a community. They are often highly honorable. They are not unusually liberal with money and they are often free from vices. Sometimes they are a stench in the nostrils of decency. They are thieves, adultterers, unfaithful to their wives, untrue to those who trusted them, they devour widow's houses, and do not make long prayers. They are so hopelessly lost as if the gates of Hell had closed on them. These men keep sober enough to carry their schemes to perfection and do not commit such crimes as bring them to the state's prison. They are in every community. They are in Charleston, Savannah, Atlanta, Macon and no preacher can hope to move any of them. I remember one such—he inherited a large estate, he married into one of the best families, and one of the loveliest of women. After such a life as I have pictured, he passed away. His wife married and a part of his fortune went with her. His only son ran the round of the wildest dissipation, married a vile woman, and died in his early manhood, and the last vestige of the family perished from the earth and everything went into the hands of others. Then there were the profligates. The pages burn as Paul tells of the sensualities of Cornith but alas! alas! they were no worse than the gross indulgences found in all our large cities. It is a shame even to speak of them—ones very heart sickens as he reads the catalogue. The difference between those days and these is that these gross indulgences were almost universal then, and there were no Christians.

There was a body of earnest religionists who even in that time were trying to stem the tide, but they were so blinded and so prejudiced, that they would not see the true way. We find them even when they were deluded, blinded fixed in their views, and have a zeal not according to knowledge.

We see them going to the Synagogue and Cathedral. We cannot deny that they are sincere but all that the Church brought to them they refuse with scorn. Formalists who claim to be Christians. Fanatics who substitute wild physical excitement for religious fervor, self-righteous and religious braggarts, who know nothing of the more excellent way. These are here as they were there, and against them the the Evangelical Minister has only to oppose the old time gospel.

Thank God in the presence of all their difficulties we have much, much, that he did not have. We have the organized Church, the Holy Sacraments, and thousands of the purest and best of men and women. Communities have not been entirely transformed, but how much good has been already done no being can compute.

"We are in a battle but we will win the fight!"

Macon, Ga.

WHITFIELD AND WESLEY—EVANGELISM AND EFFECTIVE ORGANIZATION

Rev. C. F. Sherrill.

There were two men in the early days of Methodism that wrought mightily for God and the human family. The influences from unseen sources set in motion under their ministry have been more like the tides of the sea than a temporary ripple on a lake. The movements of Methodism over the vast fields of the human heart and life have possessed the majesty and permanency of the planetary bodies. The Church at whose altars we worship is the largest Protestant denomination on earth and the greatest agency wielded by an unseen Hand for the accomplishment of the divine will in the fields of human life.

George Whitfield was a great preacher measured by all the standard of pulpit oratory. No minister of the English-speaking people has excelled if approached him. He was in the true sense of the word a "flaming evangelist." His great gospel truths in mellifluous language swayed the vast multitudes as the winds the harvest fields. The sage and illiterate, the philosopher and worldling alike came under the power of his matchless pulpit oratory.

But the good man is gone; and only an echo of his voice is left. We read in wonder of his oratorical gifts; but there is nothing left in the world to tell us that he ever lived except his name in history. That he did good, we doubt not. That his good lives after him in undying and ever multiplying organizations, none can assert.

Wesley, too, was a great pracher. The moral effects of his preaching were not less mighty than those of Whitfield. A greater revivalist in the true sense of the word has not yet appeared in any Church or age. But Wesley's work abides. He was a constructive statesman in the Church as well as a flaming evangelist. Everywhere he gathered his new converts into societies. Whitfield had time only to preach. Wesley had time to preach and organize. Whitfield's work is gone like the morning shower. The result of Wesley's labors is seen in the Methodist Church as it today encircles the globe.

We will say nothing against a genuine revival. It is the greatest display of divine power seen by men. Pentecost is more than a name in the Bible. It is a present, glorious fact in the life of the race. Methodism begun in a revival. It has continued in one. Complex civilization and vast strides in learning, instead of rendering revivals unnecessary and antiquated, but increase the need of them. More people have been converted the past three years than in any other like period of the world's history. A genuine revival is from heaven. It is the work of divine grace in the human heart.

But the lesson at hand: It is the part of wisdom to learn from these two great men of history. There are yet followers, in their limited way, of Whitfield and Wesley. There are not a few ministers who think it the chief glory of their ministry to "whoop up a revival." They count numbers and put names on Church registers.

There is a yet wiser class of men. They have the spirit and genius of Wesley. A revival is their spiritual good. But to them souls number or bring the need and responsibility for organization and instruction. The pastor's work does not end but really begins in a great revival. The new converts are to be trained. The true minister is to be more than a Whitfield. He is to be a Wesley.

A false evangelism will never build up and control a great church. Permanency and continued growth must come through organization.

The wise master-builder will look on a revival as a Pentecost, after which there must be organized effort. There must be no abatement of but a new impulse to zeal. He must learn a lesson from the apostles on and after the day of Pentecost. The League and Sunday school and prayer meeting must be looked after. Churches are to be built. Old ones are to be repaired. We must plant the kingdom in new places. Our people are to be taught to give systematically to the benevolences of the great Church.

The small man looks only about him. The great man looks also to the future.. He who builds and plans wisely and organizes for the present and future, will, like Wesley, leave behind him the most lasting results . It is not a mushroom growth that we need, but a permanent organization which is fed constantly from the unseen hill as the many rills feed the great river. For a minister not to do his best to raise the Conference collections in full falls not far short of a crime; for Education, Church extension, Home and Foreign Missions, etc., are the helpful hands of a great Church reached out to carry in an organized and permanent way God's blessings to the needy and to extend the Kingdom.

It is not evangelism vs. effective organization. The one is not to be set over or against the other. They are to have the harmony of the two hands set in blessed conspiracy to a helpful service. We are to organize our revivals and revive our organizations.

OUR INFLUENCE

1. One rotten apple will contaminate a dozen sound apples. One grain of strychnine will poison a glass of clear water. One case of yellow fever will endanger the health of a great city. One stagnant pond will breed enough microbes to make a graveyard. One defective flue may turn a prosperous town into ashes, and leave poverty and want and woe where there had been plenty and gladness. One loose bolt may wreck a train, and make a hundred orphans and widows in a few seconds. The lies and gossip of one tale bearer may separate life-long friends, and raise more real hell than a prayer meeting can counteract in a year.

2. One foul book may blast a hundred young lives, and cast its sombre shadow beyond the grave. One card player may hatch a brood of gamblers, and break the heart of a hundred good mothers. A rattle is as harmless as a dove, if you keep far enough away from it. Whiskey is as harmelss as water, if you do not drink it. The devil can't hurt you, as long as you refuse to commit sin.

3. A silver dollar held just in front of the eye will as effectually shut out the light as a total eclipse of the sun. The woman who gives ten dollars for a fall bonnet, but only five dollars to missions, has had a moral eclipse; else she prefers a "feather in her day" on earth to stars in her crown in Heaven. A dead dog in a flower garden will make you forget the beauty and fragrance of a thousand roses. The Bible says: "One sinner destroys much good." The immoral person in the Church is the dead dog in the flower garden.

4. Influence is that invisible moral energy which radiates from a soul like light and heat from the sun. It is that spiritual potency by which we leave our impress upon our friends and associates, and by which they leave their impress upon us. The sun sends forth light, a rose gives off odor, and a human soul gives off influence. The moral quality of this influence will partake of the moral character of the man. To have a good influence we must be what we ought to be, and do what we ought to do—think the best thoughts, speak the best words, and do the best deeds.

GEO. D. HERMAN

P. S.—Please inform your readers that no man's influence is likely to be hurt by reading the Bible, attending prayer meetings, and taking part in Sunday school. Also tell the stray ones that stay at

home and read the Sunday papers, that attending the preaching service occasionally might not damage their influence. The devil does not object to have you at preaching once in a while.

Geo. D. H.

THE REDEMPTION OF JOHN B. GOUGH

Rev. John P. Trowbridge.

Many of the older readers of the Northwestern will remember Mr. Gough as one whom they heard lecture in their earlier years, for he delivered more than six thousand public addresses in the quarter century which followed his reformation in the autumn of 1842. In connection with these he traveled nearly six hundred thousand miles in America and Great Britain, giving him thus a record in the cause of temperance of which no one else could boast. The cause itself, in its public aspects, is of modern origin. Less than half a dozen resolutions favoring abstinence from strong drink were adopted in this country by political or religious bodies previous to the year 1800, and the principal leaders in that movement at the beginning may all be counted on the fingers of one hand—Benjamin Rush, Lyman Beecher, Eliphalet Nott, Elder Knapp and Deacon Grant.

Mr. Gough's earlier years are full of interest to the student of biography. He was born in the litle seaport of Sandgate in the county of Kent, England, August 22, 1817, the year when the American Bible Society was founded, and the first number of Blackwood's Magazine was issued. It was also the year when that well known poem, "The Burial of Sir John Moore," was written, which we mention here because Mr. Gough's father, in his long experience as a British soldier, served under Moore and saw him fall at the battle of Corunna. Some of the military traits of the elder Gough were inherited by his famous son, for he loved adventure, novelty, and change. When he was only twelve years of age he came to New York in company with some of his parents' friends. At first his conduct in his new abode was exemplary in every respect. He was kind and obliging, unusually entertaining in his manners, in his gifts of song, and in his power of mimicry. He was obliging and respectful toward his elders, and very industrious in his work as an apprentice in a book bindery. He was constant also is his church attendance, and in the maintenance of those habits of religious devotion which his Christian mother had carefully taught him. The great and unhappy change in his life that made him a drunkard did not begin till after his mother and his only sister, a girl two years his junior, had followed him to America, where the former of the two died in extreme poverty in the garret of a cheap tenement house in New York in the summer of 1834. That event almost broke his young and sensitive heart. Speaking of it in his autobiography, he says: "It produced in me a bitterness of spirit hardly to be described or understood. I seemed to lose all sympathy with my fellow men." In another paragraph he adds: "And so she was buried, my mother! without a shroud, her shoes on her feet; one of God's creatures—an affectionate wife, a devoted mother, a faithful friend, and a true Christian. That was the end, after a long life of faithful work for others—a life of patient struggle, fighting nobly, lovingly, and hopefully the battle of life."

Moral degradation having once begun in a young man's heart through association with evil companions in a great city often advances rapidly and soon becomes extreme—almost hopeless. It was so in the case of America's greatest temperance advocate. Within eight years from the date of his mother's death, John B. Gough had grown to be a common drunkard, a penniless wanderer, a physical wreck. He had married and his young wife, overborne by poverty and neglect, had died with an infant to share her grave. All his friends forsook him; men refused to employ him except in the dram shop and the lowest theatres where he was glad to sell the noble birthright of his dramatic power for a price that even Esau would have disdained to consider. Remembering such harrowing experiences five and twenty years after, he wrote, as a warning to others.

"Young men, I say to you, looking back at the fire where I lay scorching—at the bed of torture where the iron entered my soul—yes, looking back at the past; standing as I trust I do, under the arch of the bow, one base of which rests on the dark days and the other I hope on the sunny slopes of paradise—I say to you, in view of the awful thing—and may God forbid that you should ever suffer as I have suffered, or be called to fight such a battle as I fought for body and soul."

This course of debauchery, which carried its victim to the very brink of destruction, had finally a sudden ending. It occurred in the city of Worcester in the autumn of 1842. Mr. Gough had gone to reside there in the vain hope of finding employment and self-mastery, but such blessings had already forsaken him, and he cared not how soon he died, or whether he passed out of the world drunk or sober. As he was staggering to some miserable place of shelter on the night of Sunday, October 13, a stranger met him in the street and laid a gentle hand upon his shoulder, saying, "Mr. Gough, I believe?" "That is my name," he replied, about to elude the touch and glance of his inquirer, but restrained from the act by the unwonted voice of kindness and the respectful form of address which he knew was wholly undeserved. "You have been drinking today," said the same gentle voice with an intonation of hope in every syllable. Mr. Gough had long been accustomed to associate a feeling of despair only with such an expression, and he was surprised; the thought of an officious interference with his affairs was dispelled, and with true contrition he replied, "Yes, sir, I have." And then his interlocutor, who was none other than Joel Etratton, a waiter in a temperance hotel in Worcester, did one of the noblest and most beautiful deeds of his life, a deed which angels might envy him in doing—he persuaded him to sign the pledge, and years afterward Mr. Gough explained: "O, how pleasantly fell his words of kindness and promise on my crushed and bruised heart! I had long been a stranger to feelings such as now awoke in my bosom. A chord had been touched which vibrated to the tone of love. Hope once more dawned, and I began to think, strange as it appeared, that such things as my friend promised me might come to pass."

The subsequent career of this great man, whose soul was plucked as a brand from the burning, is well known everywhere. His laurels will never fade. His example and influence will survive as among the great outstanding facts of the nineteenth century in its course of moral reform. Thousands of ruined men were saved by his words of sympathy and hope. Numberless homes were made happy through his work that did not lag nor reach its end till with his dying breathe he said: "Young man, keep your record clean." His wonderful rescue is only an added proof of the divine inspiration of that trifling melody which prima donnas use to sing as an encore before admiring audiences:

"Kind words can never die,
Cherished and blest;
God knows how deep they lie,
Lodged in the breast,
Like childhood's simple rhymes,
Said o'er a thousand times,
Go through all years and climes,
The heart to cheer."

AN IMMORTALITY WORTH WHILE

Bishop Warren.

A friend of mine passing along the streets of New York some years ago heard the news boys announce the death of A. T. Stewart. Instantly he said: "We were about the same age. If I am to do any good in this world with my money I must begin now." During that year he put $80,000 into educational enterprises. This was not taken from his current income, but from the accumulations of all his life.

A man I knew exceedingly well in Boston, put his entire estate, after caring for his mother and a few poor relatives, into founding and endowing the Boston University, and now over six hundred young men and women are preparing for a life of highest usefulness by his aid. What a blessed family! Is it not better to help six hundred worthy poor persons to help themselves and the world rather than to encumber two or three such people with the care of unnecessary wealth?

Peter Cooper put his last years and fortune into the Cooper Institute. A thousand beneficiaries crowd its halls.. He used to go on commencement days and sit in the pleasant halls. Hundreds of bright boys and beautiful girls would come and take his withered palms in their plump hands and say: "Father Cooper, all we have of brightness and hope in life is owing to your kind generosity." No wonder the old man lived to be ninety. He has already lifted hundreds from poverty and a life of indebtedness to skill, taste, comfort and honor and will continue to do so for a thousand years.

But he did no more than was done by two girls I met in Ohio. I was raising money to build an industrial school for the emancipated negroes in the South. Two young ladies were introduced who wished to help in the good work. I soon discovered that they were blind and earned their own living. But they were as cheery as the morning and anxious to help those less fortunate than themselves. I thought of the Master's approval of the giving of the poor widow, and felt that in the world of perfect light their eyes would open on a brighter glory than most of us can see.

Excuse my earnestness. I plead with what is born in my blood. After my father had spared two sons to go to college, he bought a perpetual scholarship to enable some one to be at school, free of tuition, to the end of time. After my mother had brought up and educated her own five children she began to aid in the education of the children of others, and when her children gathered in the old home after her spirit went to heaven, they put her little fortune into a scholarship in the Boston University, where one of her sons is president, and to the end of time there will always be some one preparing for the Christian ministry by her instrumentality. She being dead, yet speaketh in many pulpits of this land and beyond the seas. Honored parents, who trained children to lofty ideals of service, who tuned your own lives to that divine rhythm whose keynote was struck by the model life, living you wrought all your power for God and man, and dying were so wise as to continue your work as long as time shall endure!

O friends, how shall we meet our responsibility? Citizens of the best nation on the earth, the contiments and centuries were winnowed for seed fit to plant this land withal; they brought higher ideas of education than we have maintained. We are made the example of the world. I hear the tramp of coming millions. I ask, how can we give them what we have enjoyed? We know that only the workers will be the winners. We look into the face of God, and see that he has daily loaded us with blessings, and cry, what shall we render unto him for all his benefits?

Let me lay on your tender hearts the cause of Christian education. Working for this high end we shall not die, but pass down the coming ages as having wrought with God for man, and he who works with God wins an eternal crown.

TOMORROW FOR TOMORROW.

Would it not be better to leave tomorrow with God? That is what is troubling men; tomorrow's temptations, tomorrow's difficulties, tomorrow's burdens, tomorrow's duties. Martin Luther in his autobiography says: "I have one preacher that I love better than any other upon earth; it is my little tame robin, which preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops on to the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops on to a little tree close by, and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast asleep and leaves tomorrow to look after itself. He is the best preacher that I have on earth."—H. W. Webb-Peploe.

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A NEW IDEA IN SAVINGS BANKS

All the conservatism and security of an old school Exclusive Savings Bank, together with the convenience and desirability of a Coupon Bond.

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With 4 per cent quarterly interest checks attached that may be collected through any bank same as any check.

Most convenient form of investment ever offered. Principal is payable same as any other savings deposit.

Issued in amounts of $100 to $3000.

WRITE TO-DAY FOR BOOKLET AND FULL DETAILS

Home Savings Bank

GREENSBORO, N. C.

From The Field.

NOTES AND PERSONALS

—The Brevard Institute has opened with an enrollment of 125 and new students are arriving daily.

—Rev. L. B. Abernethy, of Canton, is assisting Rev. R. G. Tuttle in a meeting in Brevard.

—Rev. D. H. Comann has closed a revival meeting in Mt. Zion Methodist church, near Central, S. C., with Rev. J. F. Anderson, the pastor, which resulted in 38 additions to the church.

—Piedmont Industrial School, of Charlotte, of which Rev. J. A. Baldwin is president, has opened with 50 boarding and 120 day pupils.

—Rev. M. H. Vestal, of Arcadia, was called to Shelby last week on account of the illness of his son-in-law, Prof. W. M. Brown, who has a serious attack of typhoid fever.

—Dr. W. H. Glasson, professor of Political Economy in Trinity College, has been appointed census supervisor for this district. It is understood the appointment was made as a personal compliment because Prof. Glasson and Census Director Durand were classmates at Yale.

—The Broad Street church at Statesville will when completed be one of the handsomest churches in the State. The Sunday-school room has for some time been in use as a preaching place and work is being vigorously pushed on the main auditorium and it is hope that by the end of this year it will be completed. The pastor, Rev. Harold Turner, is having great success in his work there.

—The death of Mr. J. E. Heath at Wilmington last week of pellagra was indeed a sad one. He was a bright and promising young business man of Waxhaw and a son-in-law of Rev. L. E. Stacy, of our Conference. Dr. C. C. Weaver, of Davenport College, who was his brother-in-law, attended the funeral.

—Rev. W. B. Davis has just closed a great meeting at Spruce Pine which resulted in 28 accessions to the church.

—Rev. G. L. Keever, of South Fork circuit, reports five protracted meetings with 21 accessions. He was assisted in two meetings by Rev. Henry G. Stamey, of the North Carolina Conference. The Wesley Chapel camp-meeting will begin on Friday night, Sept. 24.

—A revival meeting is in progress this week at Proximity and Rev. J. W. Ingle, the pastor, is doing the preaching.

—Miss Eva Blair, who has secured a music class at Henrietta, left last Tuesday for that place to enter upon her work. She was accompanied by her father, the Rev. H. M. Blair, senior editor of the Advocate, who will return in a few days.

—Rev. W. R. Ware, who has been indisposed for some days, was unable to fill his appointment at Spring Garden last Sunday and Rev. H. M. Blair preached in his stead.

—Rev. J. B. Craven, of the Davenport College faculty, preached in Lenoir last Sunday morning, and Rev. Ira Erwin, the pastor, at the evening service delivered a special sermon to the college student body. We are gratified to note that Davenport opened with about 100 boarding students besides a good number of day scholars. The limited dormitory space has limited the attendance accordingly and it is hoped the new wing will be built at the earliest possible day that all who knock at her doors may be able to secure room and instruction.

—The Knight Lamp Co. is installing a system of lights in the main building at Rutherford College and the appearance of the dormitories have been much improved by painting. The library of the late Rev. Dr. John R. Brooks has been donated to the college and will be delivered in a few days.

—Dr. G. H. Detwiler preached a sermon last Sunday on the dangers of worldliness and made some strong and well supported statements showing the dangers which are in the way of men and women, old and young, who have an ideal lower than that of service for others in the name of our Lord.

—Rev. C. S. Kirkpatrick preached a missionary sermon at Andrews last Sunday, which was followed by a very liberal collection for the mission cause.

—Webster's Weekly contains a highly complimentary report of the sermon of Rev. W. M. Curtis delivered at Reidsville on a recent Sabbath when the pastor, Rev. L. T. Mann, was absent. Work on the Reidsville parsonage is going forward rapidly and when completed will be one of the most attractive homes in that splendid town.

—Rev. J. T. Stover has been preaching for Rev. P. W. Tucker at Providence, on Salisbury circuit, and reports a fine meeting.

—Rev. R. M. Taylor, the presiding elder, and Rev. D. J. Miller, of Whittier, both attended the Dillsboro and Sylva Quarterly Conference last week. Bro. Taylor preached a sermon on Methodism which made a profound impression.

—Rev. E. K. Creel, formerly of this State, but for years a member of the Denver Conference, has been transferred to our Conference.

—Rev. Geo. D. Herman, of Gastonia, who is being assisted in a meeting by Dr. S. A. Steel, writes that large congregations are attending the services and that the sermons of Dr. Steel are the best series he has ever heard. There are twenty-three applicants for church membership already and untold good is being done in the church and town. The meeting will continue through this week. We rejoice in this good news.

—Mr. Max F. Warlick, who left Burke county 27 years ago, died of typhoid fever at Glenwood Springs, Colorado, on the 27th ult. He was a brother of Mrs. J. N. Payne and Mrs. R. F. Goodson, of Morganton.

—Large congregations attend the preaching of Rev. W. M. Robbins, who is assisting Rev. T. R. Wolfe in a revival meeting at Southside, Salem.

—Mrs. L. W. Crawford and daughter, Miss Lizzie, who have been in the city for some days, have gone to Clayton to visit relatives. From there Miss Lizzie will go to Washington City, where she teaches in a kindergarten school.

—Dr. G. T. Rowe has been assisting Rev. H. C. Sprinkle in a meeting at Albemarle for the past ten days. He went to Asheville on Saturday to fill his own pulpit Sunday, ut returned to Albemarle on Monday to continue in the revival services till next Saturday. He has an appointment to preach to the Y. M. C. A. at Chapel Hill on next Sunday.

—Rev. W. B. Lee, of our State, and a member of the Brazil Mission Conference, was in Grensboro this week, and his friends hope he will remain in the state for some time.

—Rev. Dr. H. M. DuBose, our Epworth League secretary, preached two strong sermons at Centenary church, Winston, on last Sunday, and left Monday to visit several Conferences, while Mrs. DuBose will remain in Winston for several weeks.

—Rev. N. M. Watson, D. D., who who was transferred last year from the North Carolina to the Holston Conference, and appointed to the Wytheville circuit, secured Dr. C. W. Byrd and Dr. S. B. Turrentine to assist in two of his meetings recently. Good revivals were reported, a number of accessions resulting from each series of meetings.

—Rev. P. E. Parker, of Davie circuit, has just closed a wonderful meeting at Liberty in which there were 55 conversions and in the four meetings held to date there have been 103 professions of faith. He has yet four meetings to hold.

—We are sorry to learn of the destruction by fire of the Columbia (S. C.) Female College. It was a valuable property, recently built at a cost of $250,000.00 and there was only about $50,000.00 insurance. Despite this the friends are not discouraged, but have provided other quarters for the college opening this week and will at once proceed to rebuild.

—Rev. W. C. Hammer, an aged and honored minister of the Methodist Protestant Church, died at his home in Asheboro Sept. 6. He was the father of Mr. W. C. Hammer, the solicitor of the Salisbury district, and of Mrs. W. J. Scarboro, both of Asheboro.

—Mr. Walter V. Davis, of Mississippi, was married to Miss Hester Ford, of Reidsville on Wednesday evening, Sept. 8, in the Main Street Methodist church, the pastor, Rev. L. T. Mann, officiating.

—We acknowledge the receipt of an invitation from Rev. and Mrs Andrew P. Tyler to the marriage of their daughter, Miss Maude, to Mr. William Cotter Sawyer, at Maxton, N. C., on Tuesday, 5th of October.

—Rev. E. K. Hardin, of South Carolina, who is a brother of Mr. L. L. Hardin, of Gastonia, has gone to Vanderbilt for a year of graduate work in the Department of Philosophy and Psychology and will, next year, enter the faculty of Wofford College.

—Mr. N. D. Sullivan, of Walkertown, one of the best men in the state and a devout and loyal Methodist, some years ago broke one of his limbs and has since been confined so closely to his home that for eleven years he has not visited Winston, eight miles away, until this week, he took an automobile ride with and went right into the city where he saw the great improvements made during the past decade and also was greeted cordially by many of his old friends. Mr. Sullivan is now in his 82nd year and aside from his defective limb enjoys fair health for one of his age.

—On August 13, Rev. O. P. Ader, of South Main Street Church, High Point, reported all his Conference collections paid in full. This is so unusual that it deserves special mention. We learn also that East Greensboro Charge, of which Rev. A. S. Raper is the pastor, has paid already the assessment in full for the presiding elder.

—The second edition of Spiritual Life, by Dr. L. L. Nash of The North Carolina Conference has just come from the press. The chapters are divided as follows:

1. The existence of a spirit world.
2. The total corruption of the human race while in a state of nature.
3. The awakening wrought in the soul by the Spirit of God.
4. The nature of repentance.
5. The necessity of regeneration.—what it is to be born again.
6. The growth of the Spirit after Redemption.
7. The growth is under Spiritual law.
8. The Spiritual life a unit.
9. Spiritual life may be known by its fruit.
10. Eschatology.
11. The rsurrection.
12. The second coming of Christ.

Some ten years ago this book first appeared and had a fine sale and the demand for it has been so great that Dr. Nasn has had another edition printed. It costs only one dollar and can be secured from Rev. L. L. Nash, Greensboro, N. C.

A REAL BLESSING

What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

Cardui is a pure, vegetable remedy, which acts gently and naturally on the womanly system. If you are nervous, weak or sick, try Cardui. Get it at once. 'Twill help you.

At all druggists in $1.00 bottles.

Send for it Quickly.

It will do you good.

It tells about your missions in China, Japan, Korea, Cuba, Mexico and Brazil and gives you the name and postoffice of each missionary sent by the Parent Board and the Woman's Board.

Send six cents for postage to Smith & Lamar, Nashville, Tenn. The book costs you nothing. It is the Sixty-Third Annual Report of our Bord of Missions.

A. D. BETTS,

Greensboro, N. C.

Clarksbury.

We have just closed a week's meeting at Macedonia. Quite a number of conversions and accessions and the church was greatly strengthened.

We will paint the church at this place (Williamsburg) and get a bell. We have one more meeting to hold, and are coming up on our benevolent collections. This is our third year, and the charge has doubled its collections on benevolences and all indebtedness on parsonage and churches has been paid.

J. H. BRANTLEY.

Danbury.

We closed, on last Saturday night, a most interesting meeting at Stewart's School house about six miles from Danbury. There were four conversions the first day. There were twenty or more conversions during the week. We organized a new Society with eighteen members and a church

One Cough

Ask your doctor about Ayer's Cherry Pectoral. If he says, "Take it," then take it. If he says, "No," then don't.

A cough, just a little cough. It may not amount to much. Or, it may amount to everything! Some keep coughing until the lung tissues are seriously injured. Others stop their cough with Ayer's Cherry Pectoral. Sold for seventy years. How long have you known it?

J.C.Ayer Co., Lowell, Mass.

will be built at once. One man, who, with two sons and a daughter were converted and joined the church in this meeting said he would saw all the lumber for the new church, free. Praise the Lord for His wonderful works. We were assisted in this meeting by Rev. C. R. Hutchison. Brother R. S. Ward and Miss Minnie Dicks led the songs.

D. A. BINKLEY.

Walnut Cove.

Something new under the sun—a pounding in September.

Our friends at Pine Hall sent us two well filled boxes the other day which we greatly appreciate, as the contents were just what we needed, and came in such a good time.

We have held three of our meetings, the one at Bethesda resulting in quite a revival. There were a number of conversions and accessions to the church.

C. H. CLYDE.

Concord Circuit

We have held a very fine meeting at Carmel. There were thirty or more conversions renewals of faith. Seven were taken into the church and we think a few more will join. The membership of the church was revived and strengthened.

Brother G. W. Fink did the preaching. He is an earnest and untiring worker. Yours in Christ,

B. A. YORK.

Concord, N. C.

Mooresville Circuit.

Commencing on August 15, and closing on the night of the 24th, we have had another meeting at McKendree Chapel on the Mooresville Circuit. Brother Howie, of Davidson, preached the first sermon, and broth er Dawson, of Wilkes Circuit, reached there on Tuesday, 17th, and did the preaching, and conducted the meeting to the close. One hundred and six professions of conversions and reclamations, and the church revived. This makes over three hundred conversions and reclamations during the four years of my pastorate at that one church, and one hundred and sixty-one accession, nearly all of which came in on professsion of faith or by chruch Conference and only a few by certificate except some from other denominations. Out of these converted, we have one preparing for the ministry, and one from another church on the circuit. My time is nearly up here, but the four years have not been spent in vain. To God be the glory. It pays yet, brethren, to work on a circuit. Faithfully,

JNO. W. JONES.

Cherryville Circuit.

We have held meetings at all four of the churches beginning at Cherryville. Here we had Rev. E. C. Glenn with us. We had a good meeting, probably as many as twenty-five conversions. We had seven accessions to the church. Brother Glenn and his wife made a fine impression and left many friends at this place

The Bethlehem, in some respects, was the greatest meeting I ever attended. More than fifty conversions. Some men who had been penitent for 25 years were converted. Six couples, men with their wives were converted. The church was greatly revived. More than twenty-five united with the church.

At St. Paul Brother W. O. Goode was with us and did the preaching and it will not be flattering him when I say he done it excellently. Here we had a great meeting also. There were about fifty conversions here and twenty-five accessions. Five others gave their names for membership to the Baptist church.

St Paul's is an ideal country church. The people are loyal and the Sunday School, under the superintendency of Professor Sylvanus Erwin, is doing very efficient work. Brother Erwin has the right conception of the work and that it should be a means of grace in saving souls and then in our meeting none were happier than he and his corps of teachers, in seeing the pupils coming to the altar and professing Christ.

I must not forget to mention that our presiding elder came down and preached once and at that service we had sixteen conversions.

Our last meeting was held at Mary's Grove. Here we had a good meeting. Fifteen were received on profession of faith. We have had about one hundred and forty conversions at the altar and about seventy-five accessions. The Lord surely hath done great things for us. To Him be all the glory.

A. C. SWOFFORD.

West Greensboro.

After a campaign of eight weeks, we have held our fourth protracted meeting. The presence of the Holy Spirit in revival fire and converting power was manifest in every meeting. We witnessed not fewer than two hundred and fifty souls come to the mourner's bench and go away with a conscious knowledge of salvation. Nigh on to one half of these connected themselves with our church, others to churches of their own choice. While a small per cent were already members of some church. I am indebted to brothers Curtis, Ingle, Glenn, Battle, Richardson, Townsend, Betts, Kilgore, Hilliard and Ader for valuable pulpit help. Our Muir's chapel meeting was conducted by brother E. C. Glenn, who more than sustained his reputation as a great revivalist.

Conference will soon be here, which to us will close a quadrenium of "sweets" and "bitters," with the "sweets" predominating in pleasing proportions, We had no special solicitude to served this difficult field, and now we loath to leave it—none never more so. I desire to say more later.

J. A. BOWLES.

Shelby District Missionary Meeting.

The annual meeting of the Woman's Foreign Missionary Society of the Shelby District, was held in Shelby Church, August 28th to 30th. As I had promised to be at the dedication of our new church at Crouse, I missed all of the services but the closing one Monday afternoon. On my arrival home Monday I heard much praise of the address of welcome by Mrs. R. E Mare and the response by Mrs. McKay, of the reception Saturday night the fine sermon by Dr. Scroggs Sunday morning, the children's service Sunday night, the reports and papers, &c.

Continued on Page Fourteen

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

Have you had an election of officers?

Remember, they are to be elected annually, during the month August or September. When elected don't fail to report names of same to the Central Office at Nashville, Tennessee, also send us a hint if nothing more. See Constitution and By-Laws of the Epworth League.

* * * *

The Greensboro District Conference acted wisely when it decided to merge the Epworth League Conference into the regular District Conference. This is wise at it saves time and money.

* * * *

One of our most worthy League pastors writes as follows: "I for one believe in the League and know of nothing to take it place."

* * * *

ident is doing all she can to make the dent is doing all she can to make the League a success. We have our meetings just after the Sunday School service. The service is very well attended. We have no intermission between Sunday School and the League service. The programs are well arranged usually, rendered well."

* * * *

The above League is a country League. There is a splendid suggestion in the above note. There is no better hour for a country League to meet than that which follows the Sunday School hour. Suppose all Leaguers that are having trouble about the time of meeting try the plan adopted by the above League. The League that adopts that plan is helping to carry out the Laymen's plan: "A service in every church every Sunday."

* * * *

Rev. Olin P. Ader, secretary of the Greensboro District League, has a very thoughtful report in the last issue of the Advocate. He makes a number of comprehensive utterances. It is not only worthy of a careful reading, but of re-reading. He says: "There is no training school on earth that can reach the large student body that the League reaches."

Read that splendid and sensible article carefully.

* * * *

Don't fail to elect or appoint a League reporter whose duty it is to report all meetings held, or to be held, to the League editor.

* * * *

A Clyde Junior Letter.

Dear Brother Atkinson:—We Junior Leaguers of Clyde are working reasonably well. We have sixteen members. We are planning to take the Reading Course and hope to profit by it. Some of our members are very enthusiastic workers. We have raised $23.00 to help in sending our pastor's little daughter to the hospital for treatment. We enjoy our meetings and hope to learn to love and serve our blessed Savior more efficiently as we grow older.

MARCIE SOPER, Sec.

* * * *

A Successful Social.

On the lawn of the residence of ———, October —, 1909, from 7:00 to 10:00 p. m. On the back.

"A measuring party we are giving to you;
'Tis something novel as well as new.
Measure yourself on door or wall,
And bring five cents for each foot tall.
For extra inches a penny give,
And thereby show how high you live.
The money for your measure
Will give our League much pleasure.
With delightful music and welcome hearty
We'll grant you at our measuring party."

Refreshments should be served free of charge. A brief program should be arranged by the Literary Department, consisting of a League paper, a soliloquy, recitations and songs by the Juniors etc.

* * * *

There is no excuse for any League not doing something—being sociable and assisting the pastor in raising the benevolent collections. There are numerous ways and means. It only requires a little thought, time and interest. Don't let your pastor plead and plead, and, perhaps, go to Conference with the collections only partly paid. Make your pastor glad by assuming a part of this load. Make up your mind at once as to the amount you will raise and begin. Don't wait, begin now.

* * * *

Beginning with the next Conference year let's not only have a Sunday School and Epworth League Secretary, but a wide-a-wake League editor. Let's have a business session at the Annual Conference in Hickory as well as a mass-meeting. There are urgent reasons why we should have both business and mass-meeting.

* * * *

Miss Mary Buttrick, one of West Asheville's most attractive and accomplished Leaguers, has recently raised for parsonage furnishings $16.

* * * *

What books are you studying or reading in your League? Read, read.

* * * *

We make the following comparison to show how we rank with other Conferences in League work. Last year we reported 221 pastoral charges with 90 Leagues and a League membership of 2906. The Missouri Conference with 171 pastoral charges (50 less than our Conference) has 216 Leagues with a membership of 8001. The above figures show what is possible for us to do if we have a desire and will. There is no Conference that can surpass us in League work if we bestir ourselves. Let's go up and possess the land.

* * * *

How to Prepare a Bible Study

1. Have a reference Bible, concordance and subject index.

2. Find the verses in the Bible bearon your subject—write the references to these verses on a piece of paper, placing a key word by each.

3. By means of these key words form a plan, or outline for teaching your subject, seeking to embody in it as far as possible the Bible on that topic.

4. After an appropriate introduction, state your line of thought in three, or at most four propositions; proving each by two or three verses of Scripture; and seeing that each verse is not used in a strained sense, or divorced from its context.

5. Close with a close application of the topic to the spiritual life—enforced by the strongest Scripture text on the subject.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City Mo.

Alfred and mother are standing at Glen Ridge Station waiting for the train. "It's coming, mother, it's coming," calls the little four-year-old; "I hear it ark."

The Christian Life.

APART

"Come ye yourselves apart, and rest awhile,"
Weary, I know it, of the press and throng;
Wipe from your brow the sweat and dust of toil
And in my quiet strength again be strong.

Come ye aside from all the world holds dear,
For converse which the world has never known
Alone with me, and with my Father here
With me and with my Father not alone.

Come, tell me all that ye have said and done,
Your victories and failures, hopes and fears.
I know how hardly souls are wooed and won;
My choicest wreaths are always wet with tears.

Come ye, and rest: the journey is not too great,
And ye will faint beside the way, and sink;
The bread of life is here for you to eat,
And here for you the wine of love to drink.

Then fresh from converse with your Lord return
And work till daylight softens into even:
The brief hours are not lost in which ye learn
More of your Master and his rest in heaven.

—elected.

THE MEASURE OF JERUSALEM

"A young man! I expect he'll not be able to do much preaching. I calculate I might as well be home, but then—it's my duty to be present."

Elder Parsons rose from the breakfast table and walked with dignity upstairs to begin his preparations for church. He felt an unusual responsibility upon him this morning. The Rev. Matthew Brown, pastor of Duff's church, had been called away, and a young minister was to occupy the pulpit.

It was a peculiar form of vanity that made the worthy elder pause for some moments before the mirror, when he had completed his toilet. "Guess I'll do," he reflected. The outcome of his inspections had nothing whatever to do with his toilet. It expressed rather that his whole appearance befitted the dignity resting upon him.

Descending, he found his wife, already attired, awaiting him. Martha went to church whenever he went, of course, but she was not a judge of good preaching such as he.

As they drove along, he gave forth his views concerning the merits of sermons. "As I said, I have no faith in those young men's preachin'. They have dangerous principles—just dangerous—but their high-flown talk doesn't strike me. I declare, when Parson Brown gets a-speakin' of the Reformation and the tendencies of our modern times, I feel burnin' with enthusiasm."

Just then there came the sound of wheels, and as Robert Taylor passed he remarked genially, "We're going to have something new today' Parsons."

"Yes," he replied, "I've just been telling Martha it won't take me long to measure him."

It lacked but a few minutes of commencement when Elder Parsons and his wife seated themselves in their pew. Presently the minister arose to announce the opening psalm, and Parsons experienced a certain disappointment. He was young certainly—younger than he had anticipated—but there was a wonderful strength of character in the boyish face and the clear eyes. This bright face boy, with his strongly knit limbs, was more fitted to be the champion of a college team than a student of theology. What new doctrine should be proclaimed to them?

"You will find my text in the second chapter of Zechariah and the first two verses: 'I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said to me, To measure Jerusalem, to see what is the breadth thereof and what is the length thereof."

There was a deep pause. A taint of curiosity dispelled the stern fixedness of Elder Parson's face. No, he had never heard this text before. What should he make of it?

With a brief introduction the young minister went straight to his subject. "We of Christian lands, who have listened since infancy to the Gospel; we, with our boasted pride of Christian progress, have need to measure ourselves with the measuring line of Him who is our pattern, to whose measure and fullness we strive to attain. Let us, this morning, in the light of our pattern, measure ourselves that we may know the length of our spiritual Jerusalem and the breadth thereof."

The clear eyes rested on Elder Parson's face and filled him with a vague discomfort. He, John Parsons, to be measured with the rest! The bright eyes of the young man in the pulpit were a searchlight that seemed to look far down within him.

As the quiet voice ran on, and step by step he held forth Him, who is the pattern of men, the searchlight seemed to burn deeper.

"If there is one of us who prayed today, 'Lord I thank thee that I am not as other men,' that man has most to smite on his breast and cry, 'God be merciful to me, a sinner.'"

John Parsons listened as one bewildered. Such a sermon! He glanced at Martha. She was gazing straight ahead at the speaker, and her eyes were bright. So were Mandy Snubb's across the isle. He fancied he caught a triumphant gleam in their snapping black depths as they fell upon him.

The voice of the preacher grew soft and tender as he read from the old proclamation of the Master to those who were weary and heavy laden.

To one listener it sounded faint and far away. He felt as if some great pillar had suddenly fallen, and he, John Parsons, had fallen with it.

They were on the way homeward. Elder Parsons was strangely silent. When Taylor passed, Martha glanced at her companion. His eyes were bent on the dashboard, and Martha held her peace.—Selected.

THE BEAUTIFUL LIFE

I was recently reading this incident. It ran something in this way: A young Japanese almost forced himself into a pastor's study, urging almost the abrupt question: "Can you tell me where I can find the beautiful life?" The somewhat puzzled pastor asked the man if he had ever read the Bible.

"Yes, somewhat," the young Japanese replied, "but I do not care about the Bible. We have books perhaps as good."

"Have you ever been to church?" the pastor asked.

"Yes, now and then. But churches do not interest me; I want to find the beautiful life."

"Have you ever seen the beautiful life?" the pastor asked.

Then the story came out: The young Japanese had come to this country to study in one of our great American universities, but his main longing was for a sight of the beautiful life. He thought he had seen it once where he first boarded in San Francisco. The man illustrating it was not a scholar, as was the Japanese himself, but was an old man and a carpenter. He seemed never to be thinking of himself, but always of others. He was perpetually doing service for others, and wore always the happiest smile upon his face, as though his heart was held and shining in a strong peace.

The minister read the Japanese student St. Paul's hymn of love in I Corinthians xiii.

"Was that it?" the pastor asked.

Something like it," the Japanese replied.

Then the minister gave the Japanese a New Testament and charged him to study that. The young student wanted a more modern book.

"No," the minister insisted; "that is the book for you."

Months afterward, and just before sailing to his native country, whither he had been called to an important post, the young Japanese burst in again upon the minister, and now with his face aglow, exclaiming: "I have found the beautiful life; I have found Jesus!"

So does our Lord solve the problem of true living as well as other problems. Jesus is the beautiful life. O to get others to behold him, and to so illustrate him in ourselves that, as in the old time, men may take knowledge of us that we have been with Jesus! There is no ministry more compelling or more needed.—Baptist Commonwealth.

ARE WE CAREFUL?

"Does God really hear every discontented word I ever speak? Does he hear when I grumble about the weather, about the hard winter, about the late spring, about the dry summer, about the wet harvest, about the grubworm and the grasshopper? Does he hear when I grumble about the frosts, about the drought, about the high winds and about the storms? Does he hear when I scold about my circumstances, about the hardness of my lot, about my losses and disappointments?"

If we could get into our heart and keep there continually the consciousness that every word we speak is heard up in heaven, would we murmur so much as we now do?

We are very careful of our speech before men. We are always on our guard when we think anybody is within hearing and speak only proper words. Are we as careful about what we say in the hearing of heaven? We are careful, too, never to speak words which would give pain to the hearts of those we love; are we as careful not to say anything that will grieve our Heavenly Father?—J. R. Miller, D. D.

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Any reader of this paper who co templates building should think of t roof very shortly after he has co cluded on the location of the buildi —for if the roof is not right the hou will never be right.

To assist house builders, the Co right Metal Roofing Co., Philadelphi have published several generously lustrated books giving the experien of people all over the United Stat in roof construction. For the good this cause they will send these boo free to any of our readers who wri for them. They have been run in several editions, and have been he ful to thousands of home builders, well as architects, contractors a roofers, because they demonstrate t good points and the weaknesses of the various forms of roofing.

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Its application to churches, schoo town buildings, railroad stations a factories throughout the United Stat is evidence both of its practical valu and its ornamental effect. This cla of building is invariably designed b an architect who specifies the roofin and is closely watched by officia whose duty is to get the most for t money spent. To secure the bookl free, address Cortright Metal Roofi Co., 54 N. 23rd St., Philadelphia, Pa

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Our Little Folks.

MABEL'S FAIRY LAND

Mabel's teacher came to see her the day before the picnic, and she came again the day after the picnic.

"We are so sorry to go without you, Mabel," said Miss Edith the day before the picnic. None of us will enjoy it as well as we would if you were along. But you know we have promised, and it would hardly be fair not to have any picnic at all."

"Of course it wouldn't be fair," said Mabel bravely. I hope you will have a nice time.

But just as soon as Miss Edith had gone Mabel began to cry.

Mamma said Mabel must not cry, for it would make the fever come back; so Mabel tried not to care about the picnic. But it is hard when the rest of your grade are going to a picnic in the country and you are only strong enough to sit by the window.

When Miss Edith came the day after the picnic, she brought her lunch basket. Mamma was more frightened when she saw the basket than she had been when Mabel cried. She knew that anyone who has had fever must not eat even a little bit of picnic luncheon. But there was nothing in the basket that could be eaten. Miss Edith had thought of Mabel at the picnic and she had filled her lunch basket with tufts of soft, green moss and tiny ferns and little toadstools and bright pebbles and ever so many queer little things from the woods.

"O, aren't they pretty and green and woodsy!" said Mabel as she took the things out of the basket and put them on the waiter. "O, thank you, Miss Edith! It is so good of you to bring them to me."

"You haven't seen them yet," laughed Miss Edith, taking a brass tube from its leather case. "Take a peep at them through the microscope, and you will see how really wonderful they are."

Mabel had never looked through a microscope before, and she could hardly believe that she was looking at the same small green things that she had taken out of the basket. For a microscope is made of wonderful magnifying glass that makes very small things look a great deal larger than they really are.

"O, O" said Mabel. This clump of little daisies looks like a bed of big Easter lilies! I can see right down into their big yellow cups. And this little tiny toadstool looks like a great big umbrella. And these little pebbles look like great big shining rocks. And O, isn't this green moss lovely? just like a greenfield in a fairyland!" said Mabel, smiling more than she had done since she had been sick.

Miss Edith knew that Mabel would be careful not to break it, so she left the microscope too, so that Mabel might look at the fairyland as much as she liked. Mabel enjoyed it very much, she always put the scope carefully back in the leather case when she was through with it.

Mabel loved to make believe, and she made believe that the tin waiter was the sea and the moss and other things a green island. Sometimes she played she was a voyager, like Coumbus, and had discovered a wonderful island; and sometimes she played that it was a fairy island and made up little stories about the fairies that lived there.—Ellen D. Masters.

DOG THAT RINGS FOG BELL

No animal in the world equals a dog as a faithful sentinel when it comes to "keeping watch and ward" in the interests of its master. Some dogs may be taught to perform duties of an unusual nature. Off the shores of Alaska, on a small, rocky island, is a little light station, connected with which is a fog bell. During the continuance of a dense f.. .. .. continuance of dense fogs, which frequently prevail, the bell is used to warn vessels of the danger of approaching too near the island coast. The light keeper has a large and very intelligent shepherd dog that answers to the name of Don Carlos. This dog has been trained to toll the fog bell when the weather is very heavy. So well trained is Don Carlos that, when the fog comes rolling in, he rushes, unbidden by the keeper, to the bell and begins to tug at the rope and to sound the alarm. This the faithful fellow continues to do until relieved by his master. Don Carlos often takes his turn at the bell during the night when the keeper is busy looking after the light.

"I do not see how I could get along without Don Carlos," the keeper declares. "I am all alone, and have no other assistant; but I can always rely implicitly on my dog. He knows his duty and faithfully performs it, whether told to do so or not.—Nashville Visitor.

IF I KNEW

If I knew the box where the smiles were kept,
No matter how large the key
Or strong the bolt, I would try so hard—
'Twould open, I know, for me.
Then over the land and the sea, broadcast,
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

The Young Evangelist.

The little child was enjoying her first visit to the country, and was enthusiastic in her admiration of the farmyard. "Just look at the chickens!" she exclaimed in ecstasy. "They're all running about raw!"—London Opinion.

"Jackie," said the boy's mother, "your face is fairly clean, but how did you get such dirty hands?" "Washin' me face," said the boy.

Eczema Seven Years—Cured by Tetterine.

"I had Eczema on my chest for seven years and the torture was almost unbearable. One of your salesmen offered to pay for the Tetterine if it did not cure me. I used less than three boxes and am entirely well."—Clem Kinard, Ruffin, S. C.

Tetterine cures Eczema, Itching Piles, Dandruff, Ring Worm and every form of Scalp and Skin Disease. Tetterine, 50c.; Tetterine Soap, 25c. Your druggist or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

UNTO THE HILLS

Not to the hills I lift mine eyes
When in my deepest need,
But to the Lord who made the skies,
Yet all my prayers will heed.

The Lord my sleepless watcher is,
From sun my grateful shade;
The mountains and the fields are his;
Yea, every rill and glade.

From dark and treacherous ways of sin
My soul he will restore..
My going out and coming in
Preserve for evermore.

THE MESSAGE OF THE MOUNTAINS

Throughout the Bible "mountains" are made the means of expressing much that is instructive and inspiring. As the men of old gazed upon them they saw in them monuments of the might of the creator. The writer of Job regards them as the earliest of created things. So ancient is their impressive grandeur that the writer of one of the psalms speaks of them as an illustration of God's everlastingness. Before the mountains were brought forth God was. To our spiritual fathers the mountains revealed the eternity, the might, and the majesty of God.

For us, too, they have a meaning. As they rise before us in imagination or in reality we cannot but be impressed by their greatness. Think of the power that pushed them up until they pierce the clouds! Engineering science knows of no machinery adequate for so gigantic a task. Gaze at the gilded peaks as they glisten against the sunset sky! The imagination of the most gifted architect could not evolve their jagged beauty nor the most artistic hand surpass the tinting and form of those sun-crowned summits.

It is good for us to turn occasionally from the stagnant atmosphere of the city and breathe the fragrance of the heights; from the dead level of the plain to the inspiration of these everlasting pyramids of nature; to let our thought rise like the mountains to meet the deep blue of the sky. Who that has once experienced it can never forget his feelings as he stood beneath the blue dome of heaven, walled in by age-scarred mountains, enthralled by the ceaseless roar of tumbling, tossing waterfalls and the mysterious whisperings of forests of firs as the winds tossed and swayed their graceful branches—all nature enveloped in wonder and beauty?

The irresistable grandeur of lofty peaks and shadowy valleys lifts us up into that atmosphere where great souls live and move and have their being. It was from his high watch tower "sitting alone with the stars" that Teufelsdrockh saw all the complexity of human life. It was the mountain top rising out from its "silent sea of pines,, that inspired Coleridge in his "Hymn before Sunrise." And the mountains have a message for us still.

We need their perpetual pointing up to God. We need the wider horizons, the broader outlooks of which they ever remind us. We, too, need to look out upon the great wide universe. We need their lesson of ruggedness and strength, of vastness of vision, of the infinite patience of a persevering purpose. We need the uplift of magnificient distance. We need the beauty of snowcapped crags and charming cascades, of pine-clad branches, of blue cliffs and dazzling glaciers, for they all tell us of the might and majesty of God.—Rev Wm. Munroe.

Book on Opium and Whiskey Habits.

Dr. B. M. Woolley, of Atlanta, Ga., has published a little booklet entitled "Opium and Whiskey Habits and Their Cure." Such a work will not appeal to the public in general, but if you happen to know of anyone who should have it, you can do him an act of kindness by sending the Doctor his name and address and the book will be sent with the author's compliments.

"Nothing but continuous prayer will solve the missionary problems of our day."—Mrs. J. R. Randall.

"Every man's life is a plan of God."

The Greatest Per Centage

of preachers in this conference of the M. E. Church, South use the small envelopes in collecting funds for the church and the pastor's salary.

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A MESSAGE FROM MRS. WEAVER

Dear Lady Managers and Light Bearers:—

As you are aware it was decided at our Annual Meeting in Mt. Airy that the Light Bearers of the W. N. C. Conference raise one thousand dollars on the "Irene Toland School in Matanzas, Cuba," above the salary of Miss Merluy, scholarships, nuns, &c. In order to make it more attractive I have had certificates of stock made, with Miss Merluy's picture on them, and they are now ready, and I hope each hand will give (I like that word better than raise) all that has been asked of them. If so we will meet our obligation, if not we fail. It is needless for me to say that this amount is needed, for our Board never asks for things not actually necessary —stir up your lands—it can be done if we say it shall. The year is half gone; our record shall soon be made —what will it be? Have we done our best these hot days? If not, as the cold weather comes on, let's redouble our energy for this last half year. Ask God to help and then go forth in His strength and dare to do great things for Him.

The children are just waiting to be led in this matter of helping to bring the world to Christ and shall we, as leaders, fail to do our duty, when we think of the great demands that the heathen world is making on our church? And if we would realize that we, the humble hand-maidens of our Lord, have had committed to us a part of this great responsibility, it behooves us to be wide awake to every interest that looks to the full consummation of bringing the world to Christ. One of the means the church has seen fit to use has been committed to you, Lady Managers; look well to the spiritual training of these under your care. Teach them to give not only their pennies and dimes but to give themselves to the Lord, and in being brought closer to Him they will be better prepared to appreciate His words: "Go ye unto all he world and preach the gospel to every creature."

Let every child belong to the Light Bearer bands and give something on this special fund, remembering that we must pay Miss Merkey's salary, too.

May these few lines of exhortation be heeded, and may we do more this year than ever before.

MRS. J. H. WEAVER,
Superintendent of L. B.

AN INTERESTING NEW LOCALITY

At the recent meeting of the W. F. M. S., of the Greensboro District the "Boy's Missionary Band," of West Market Street Church, Greensboro was represented in person by one of its members who read the following report. We regret that the name of this promising young layman escapes our memory.

Are not the boys in every church awaiting but the personal touch of some enthusiastic woman to arouse their interest and enlist their service for the King? What delight they take in earning shares in the Irene Toland School or the Allen Memorial College!

Report of the Boy's Missionary Band.

It is a well known fact that no church would think of trying to carry on its work without a Woman's Missionary Society, and, as these need some source from which to draw material, societies among the girls are formed. So in every church there are Missionary Societies for the girls and women, but not until recently has there been a movement to organize societies for boys and for boys alone. Probably the great movement known as the Layman's Movement is responsible for this new idea of organizing the boys. However that may be, we believe it is a good one, and hope to see it grow and be productive of much good.

Early in March of this year it was announced that all the boys of West Market Street Church between the ages of eight and fourteen would meet at the church on a certain Sunday afternoon. Of course boys have no curiosity, but a great number were on hand "just to see what would happen." They were told that they had been called together to organize a missionary society of their own, one in which the only girls who would take part would be Mrs. Carr and Miss Boyles. All were enthusiastic, and at once began to think of a name, for you know the delight of a boy's heart is a "secret" order, and as they were to succeed their fathers in other ways they were allowed to choose a name for themselves.

They finally chose "C. L.' Now "C. L." may mean a great many different things, but what it really means is "Coming Laymen.' Surely no more appropriate name could have been chosen, for this band of live, enthusiastic young workers, and it is the aim of each one of them that he may in very truth be a "Coming Layman" worthy of the name and in later years may take his father's place in the band of full fledged laymen.

Just to show you what they can do. One Sunday Mr. McLarty was asked to give a talk, and forty boys responded to the invitation to be present. It certainly looks like they mean business when forty boys come out on Sunday afternoon to a Missionary Society.

And they are going to be working Laymen, too,, for already plans are on foot for a study class this winter, and the boys are much interested to know of the great lands beyond the sea where boys and girls grow up to manhood and woman hood without knowing anything of the Christ.

A STUDY CIRCLE INDISPENSABLE TO A PROGRESSIVE MISSIONARY SOCIETY

(Paper read by Miss Ethel Wilson at Asheville District Meeting.)

As a member of a Young People's Foreign Missionary Society who once did without a study circle, but would not do it now, I would like to tell you enough of the difference a knowledge of the work makes, to show you that a study circle is indispensable to a pregressive society.

'Progressive' means moving forward, improving and that is just what every society ought to be doing. No one can really know the needs of our sisters in the far away countries without wanting to do more, and the best way to learn of these needs is through the missionary study circle. In preparing for the different kinds of work in the business world, we cannot even dream of doing our best without a knowledge of the particular work, and our young people give years to train themselves for their profession. Why, then, should we do less when we are trying to do our King's work?

Without a practical, working knowledge of the people we are wanting to help, we can have only vague ideas, of places and people who seem so far away. But in a study circle, where the members of the class study a special part of the work, countries and people become real to you, and you want to learn more, do more, and then it follows that we will give more. I know one girl who is giving three times as much this year as she gave last, and if a knowledge of the needs will cause us to see our duty, then the mission study circle is well worth while.

In discussing the various phases of the work we love in our study circles, we come to know how many the needs of the field are, and to know that each one has a part in that work —whether it be to give our time and our money, or to give our lives also. Sometimes I have thought that selfishness is keeping many at home who could so well go, but since I'm seeing the interest of the young people in mission study, I realize that ignorance is a great part of the reason why we have comparatively so small a number to do the work.

And although getting wide awake to our duty may cause some of our lives to be changed from what we ourselves had planned, yet we know that God's plans for us are far better.

And if this knowledge will cause us to give all that we ought, can be gained in the mission study circle I think we will agree that the study circle is indispensible to a progressive society.

And in our mission study we are beginning to get the meaning of it. Timothy ii. 15—"Study to show thyself approved unto God, a workman that needeth not to be ashamed."

To Drive Out Malaria and Build Up the System

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SALISBURY DISTRICT NOTICE

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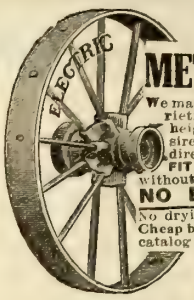
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THE CHRISTIAN WHO NEVER PRAYS

A tree without roots, and a Christian who never prays in secret, are fitting types of each other. Prayer is the most wonderful fact in the universe. It is the highest and supremest privilege of a human being. As our view of the Almighty is enlarged by new discoveries of the marvels of physical science, this privilege of vital relation between our helplessness and His might should become more and more dear to us. In ourselves we are infinitely little, but as we take hold upon God, infinite love and strength and joy are ours through believing prayer.

It cannot be said too many times that the only safe democracy is a theocracy, wherein every man counts himself a subject of the Kingdom of Heaven. Until we get such a democracy, we shall find our civil laws hard to enforce. We shall have men saying, and saying truthfully, that the churches are not wielding the influence they ought to wield, and that the moral atmosphere is enervating. The law of the land rules us from without; the law of the moral world rules us from within, each of us commanded by God.—Cleland B. McAfee.



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How far I have gone afield in writing of our Home Mission meeting, the first, as I said before, held in the Morganton District. While many persons contributed to its success, the chief credit goes to Miss Lillie Morris, the indefatigable secretary, who in three months has organized nine auxilaries. A record heretofore unknown.

I can only mention a hurried trip to Valdese, seat of the Waldensian Colony, a visit to Morganton, where, despite the rain, I met about fifteen women and talked of our work. At some future time I hope to tell you about this. Reaching home yesterday I thought of all the kindness shown me and of a book given me by the young ladies at Rutherford College, "Dawn of Day," whose daily lessons will make me stronger and better I trust. Also of a remembrance from other students which I prize most highly. Truly God is good.

Faithfully,

EFFIE SQUIRES NICHOLSON.

Dear Mrs. Nicholson:—

I am up at my fathers now on a big summer visit and went down to Mount Airy Saturday and took Miss Earp in the buggy with me and we drove eight miles above Mount Airy to a nice country church (Epworth) on Mount Airy circuit where we organized a Home Mission Society with fourteen members. Four others promised to join that were not there.

This church is right at the Virginia line in the mountains. They are fine intelligent women and I feel sure we may expect great things from them for the president told me she had wanted to work for twenty-two years or more.

Then we came on down to Salem, four miles above Mount Airy, at night —I organized another with nine members.

This is a fine church and good people and they will grow in interest and members. We would have had more to join here but it was a rough night, raining, and the women were not out as they would have been if we had had good weather.

If we could have gone on out to Oak Grove two miles below town Monday night we could have organized another for I have the promise from two good ladies that I can organize anytime that I come. They say that they will get the women together.

We have a bright future ahead of the Mount Airy District I'm sure.

Below is the list of officers of Epworth Auxiliaries:

President, Mrs. M. E. V. Hines, Mount Airy, R. F. D. No. 5.

First Vice-President, Mrs. William Wisler, Mount Airy, R. F. D. No. 6.

Second Vice-President, Mrs. Monroe Jones, Mount Airy, R. F. D. No. 6.

Third Vice-President, Miss Mary I. Hines, Mount Airy, R. F. D. No. 5.

Corresponding Secretary, Miss Maude Martin, Mount Airy, R. F. D. No. 5.

Treasurer, Mrs. Mollie Towe, Mount Airy, R. F. D. No. 6.

Agent for Home, Mrs. Martha Busick, Mount Airy, R. F. D. No. 6.

Salem Auxiliary.

President, Mrs. Samuel Allred, Mount Airy, R. F. D. No. 5.

First Vice-President, Miss Mamie Allred, Mount Airy, R. F. D. No. 5.

Corresponding Secretary, Miss Nina Gwyn, Mount Airy, R. F. D. No. 5.

Treasurer, Miss Sallie Greenwood, Mount Airy.

Agent for Our Home, Mrs William Jones, Mount Airy.

Second Vice-President Mrs. Bud Gwyn, Mount Airy, R. F. D. No. 5.

Brother Kennedy was so nice to us and is a splendid man and gave us right of way and also insisted on his women to join and I feel sure I can get him to organize at Oak Grove later, for us. With best wishes I close. Yours lovingly,

MRS. J. L. WOLTZ,
Boonvile, N. C.

(My dear sister, you always report something already accomplished, not a "promise of great things bye and bye." Preachers are usually our friends, but not all are so cordial to us as brother Kennedy. There are other women in other places, who, like the one you mention, have wanted a place to work for many years.)

"Deal justly, love mercy, and walk humbly with thy God."

"A Sabbath well spent
Brings a week of content.
And strength for the toils of the morrow;
But a Sabbath profaned
Whatsoever be gained,
Is a certain forerunner of sorrow."

Jehovah says: "Them that honor Me, I will honor; but they that slight Me shall be lightly esteemed."

The good that other people do will take us to Heaven, and we ought not to let what bad men do keep us out of Heaven.

We may say of Christ as simply as the Psalmist said of God, evil shall shall not dwell with Thee. Yet it is of Him that it stands written as the very characteristic of his life, This man receiveth sinners. And that, when we come to the point, is what forgiveness means. It means the receiving of sinners by one who is inexorable to sin.—James Denney.

DEFEAT TURNED INTO VICTORY

No limitation that shuts us in, no handicap that bears us down, is too much for God to overcome and turn to our advantage. He does not always send the obstacle; it may have come through our own or another's wrongdoing. But He will always send the strength and power to overcome the obstacle. A tendency to speak harsh, cutting words may seem so inborn a part of our nature that we cannot break free from it. We have no right to believe that God gave us that sinful tendency. But we have every right to believe that God can and will—when we wish—give us the supernatural power that is needed to turn the weakness into strength for Him and His service.

"The lives which seem so poor and low,
The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and Lo!
They blossom to the beautiful."

GOD CARRIES OUR BURDENS

God will carry us and our burdens, too. An aged, weary woman, carrying a heavy basket, got into the train with me the other day, and when she was seated she still kept the heavy burden upon her arm. "Lay your burden, down, mum," said the kindly voice of a workingman. "Lay your bundle down, mum; the train will carry both it and you."—J. H. Jowett.

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Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

A MESSAGE FROM MRS. WEAVER

Dear Lady Managers and Light Bearers:—

As you are aware it was decided at our Annual Meeting in Mt. Airy that the Light Bearers of the W. N. C. Conference raise one thousand dollars on the "Irene Toland School in Matanzas, Cuba," above the salary of Miss Merluy, scholarships, nuns, &c. In order to make it more attractive I have had certificates of stock made, with Miss Merluy's picture on them, and they are now ready, and I hope each hand will give (I like that word better than raise) all that has been asked of them. If so we will meet our obligation, if not we fail. It is needless for me to say that this amount is needed, for our Board never asks for things not actually necessary —stir up your lands—it can be done if we say it shall. The year is half gone; our record shall soon be made —what will it be? Have we done our best these hot days? If not, as the cold weather comes on, let's redouble our energy for this last half year. Ask God to help and then go forth in His strength and dare to do great things for Him.

The children are just waiting to be led in this matter of helping to bring the world to Christ and shall we, as leaders, fail to do our duty, when we think of the great demands that the heathen world is making on our church? And if we would realize that we, the humble hand-maidens of our Lord, have had committed to us a part of this great responsibility, it behooves us to be wide awake to every interest that looks to the full consummation of bringing the world to Christ. One of the means the church has seen fit to use has been committed to you, Lady Managers; look well to the spiritual training of these under your care. Teach them to give not only their pennies and dimes but to give themselves to the Lord, and in being brought closer to Him they will be better prepared to appreciate His words: "Go ye unto all he world and preach the gospel to every creature."

Let every child belong to the Light Bearer bands and give something on this special fund, remembering that we must pay Miss Merkey's salary, too.

May these few lines of exhortation be heeded, and may we do more this year than ever before.

MRS. J. H. WEAVER,
Superintendent of L. B.

AN INTERESTING NEW LOCALITY

At the recent meeting of the W. F. M. S., of the Greensboro District the "Boy's Missionary Band," of West Market Street Church, Greensboro was represented in person by one of its members who read the following report. We regret that the name of this promising young layman escapes our memory.

Are not the boys in every church awaiting but the personal touch of some enthusiastic woman to arouse their interest and enlist their service for the King? What delight they take in earning shares in the Irene Toland School or the Allen Memorial College!

Report of the Boy's Missionary Band.

It is a well known fact that no church would think of trying to carry on its work without a Woman's Missionary Society, and, as these need some source from which to draw material, societies among the girls are formed. So in every church there are Missionary Societies for the girls and women, but not until recently has there been a movement to organize societies for boys and for boys alone. Probably the great movement known as the Layman's Movement is responsible for this new idea of organizing the boys. However that may be, we believe it is a good one, and hope to see it grow and be productive of much good.

Early in March of this year it was announced that all the boys of West Market Street Church between the ages of eight and fourteen would meet at the church on a certain Sunday afternoon. Of course boys have no curiosity, but a great number were on hand "just to see what would happen." They were told that they had been called together to organize a missionary society of their own, one in which the only girls who would take part would be Mrs. Carr and Miss Boyles. All were enthusiastic, and at once began to think of a name, for you know the delight of a boy's heart is a "secret" order, and as they were to succeed their fathers in other ways they were allowed to choose a name for themselves.

They finally chose "C. L.' Now "C. L." may mean a great many different things, but what it really means is "Coming Laymen.' Surely no more appropriate name could have been chosen, for this band of live, enthusiastic young workers, and it is the aim of each one of them that he may in very truth be a "Coming Layman" worthy of the name and in later years may take his father's place in the band of full fledged laymen.

Just to show you what they can do. One Sunday Mr. McLarty was asked to give a talk, and forty boys responded to the invitation to be present. It certainly looks like they mean business when forty boys come out on Sunday afternoon to a Missionary Society.

And they are going to be working Laymen, too,, for already plans are on foot for a study class this winter, and the boys are much interested to know of the great lands beyond the sea where boys and girls grow up to manhood and woman hood without knowing anything of the Christ.

A STUDY CIRCLE INDISPENSABLE TO A PROGRESSIVE MISSIONARY SOCIETY

(Paper read by Miss Ethel Wilson at Asheville District Meeting.)

As a member of a Young People's Foreign Missionary Society who once did without a study circle, but would not do it now, I would like to tell you enough of the difference a knowledge of the work makes, to show you that a study circle is indispensable to a pregressive society.

'Progressive' means moving forward, improving and that is just what every society ought to be doing. No one can really know the needs of our sisters in the far away countries without wanting to do more, and the best way to learn of these needs is through the missionary study circle. In preparing for the different kinds of work in the business world, we cannot even dream of doing our best without a knowledge of the particular work, and our young people give years to train themselves for their profession. Why, then, should we do less when we are trying to do our King's work?

Without a practical, working knowledge of the people we are wanting to help, we can have only vague ideas, of places and people who seem so far away. But in a study circle, where the members of the class study a special part of the work, countries and people become real to you, and you want to learn more, do more, and then it follows that we will give more. I know one girl who is giving three times as much this year as she gave last, and if a knowledge of the needs will cause us to see our duty, then the mission study circle is well worth while.

In discussing the various phases of the work we love in our study circles, we come to know how many the needs of the field are, and to know that each one has a part in that work —whether it be to give our time and our money, or to give our lives also. Sometimes I have thought that selfishness is keeping many at home who could so well go, but since I'm seeing the interest of the young people in mission study, I realize that ignorance is a great part of the reason why we have comparatively so small a number to do the work.

And although getting wide awake to our duty may cause some of our lives to be changed from what we ourselves had planned, yet we know that God's plans for us are far better.

And if this knowledge will cause us to give all that we ought, can be gained in the mission study circle I think we will agree that the study circle is indispensible to a progressive society.

And in our mission study we are beginning to get the meaning of it. Timothy ii. 15—"Study to show thyself approved unto God, a workman that needeth not to be ashamed."

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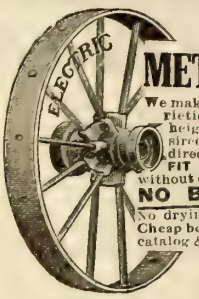
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For three more days I tarried in the village going each morning to the opening exercises in the chapel, where I heard the strong admonitions of President McKay. When invited to address the student body it did not seem hard as I looked into strong earnest faces, upon many of which were written a serious purpose and a resolve to be and to do. A period spent in Professor Weaver's Bible Class showed how well equipped he is for the work and that these students will not suffer for spiritual instruction.

Time fails me to tell of meeting some of the student volunteers, of the large number of ministerial students matriculated, of delightful social converse in the homes of faculty and patron.s, of that hospitality which characterizes the place of meeting a few of my own former pupils, of the widow of Dr. Abernethy, founder of the school whose eye is scarcely dimmed and whose youthful spirit abides, of "Auntie Fitch" as she is familiarly known. Let me say in passing that the scholastic work seemed to be of a high order, the moral tone of the students above the average. The only urgent pressing need is that of larger buildings and better equipment. But Advocate readers, hear that from the trustees, and it lies not in my province to exhort here.

How far I have gone afield in writing of our Home Mission meeting, the first, as I said before, held in the Morganton District. While many persons contributed to its success, the chief credit goes to Miss Lillie Morris, the indefatigable secretary, who in three months has organized nine auxilaries. A record heretofore unknown.

I can only mention a hurried trip to Valdese, seat of the Waldensian Colony, a visit to Morganton, where, despite the rain, I met about fifteen women and talked of our work. At some future time I hope to tell you about this. Reaching home yesterday I thought of all the kindness shown me and of a book given me by the young ladies at Rutherford College, "Dawn of Day," whose daily lessons will make me stronger and better I trust. Also of a remembrance from other students which I prize most highly. Truly God is good.

Faithfully,

EFFIE SQUIRES NICHOLSON.

Dear Mrs. Nicholson:—

I am up at my fathers now on a big summer visit and went down to Mount Airy Saturday and took Miss Earp in the buggy with me and we drove eight miles above Mount Airy to a nice country church (Epworth) on Mount Airy circuit where we organized a Home Mission Society with fourteen members. Four others promised to join that were not there.

This church is right at the Virginia line in the mountains. They are fine intelligent women and I feel sure we may expect great things from them for the president told me she had wanted to work for twenty-two years or more.

Then we came on down to Salem, four miles above Mount Airy, at night —I organized another with nine members.

This is a fine church and good people and they will grow in interest and members. We would have had more to join here but it was a rough night, raining, and the women were not out as they would have been if we had had good weather.

If we could have gone on out to Oak Grove two miles below town Monday night we could have organized another for I have the promise from two good ladies that I can organize anytime that I come. They say that they will get the women together.

We have a bright future ahead of the Mount Airy District I'm sure.

Below is the list of officers of Epworth Auxiliaries:

President, Mrs. M. E. V. Hines, Mount Airy, R. F. D. No. 5.

First Vice-President, Mrs. William Wisler, Mount Airy, R. F. D. No. 6.

Second Vice-President, Mrs. Monroe Jones, Mount Airy, R. F. D. No. 6.

Third Vice-President, Miss Mary I. Hines, Mount Airy, R. F. D. No. 5.

Corresponding Secretary, Miss Maude Martin, Mount Airy, R. F. D. No. 5.

Treasurer, Mrs. Mollie Towe, Mount Airy, R. F. D. No. 6.

Agent for Home, Mrs. Martha Busick, Mount Airy, R. F. D. No. 6.

Salem Auxiliary.

President, Mrs. Samuel Allred, Mount Airy, R. F. D. No. 5.

First Vice-President, Miss Mamie Allred, Mount Airy, R. F. D. No. 5.

Corresponding Secretary, Miss Nina Gwyn, Mount Airy, R. F. D. No. 5.

Treasurer, Miss Sallie Greenwood, Mount Airy.

Agent for Our Home, Mrs William Jones, Mount Airy.

Second Vice-President Mrs. Bud Gwyn, Mount Airy, R. F. D. No. 5.

Brother Kennedy was so nice to us and is a splendid man and gave us right of way and also insisted on his women to join and I feel sure I can get him to organize at Oak Grove later, for us. With best wishes I close. Yours lovingly,

MRS. J. L. WOLTZ,

Boonvile, N. C.

(My dear sister, you always report something already accomplished, not a "promise of great things bye and bye." Preachers are usually our friends, but not all are so cordial to us as brother Kennedy. There are other women in other places, who, like the one you mention, have wanted a place to work for many years.)

"Deal justly, love mercy, and walk humbly with thy God."

"A Sabbath well spent
Brings a week of content.
And strength for the toils of the morrow;
But a Sabbath profaned
Whatsoever be gained,
Is a certain forerunner of sorrow."

Jehovah says: "Them that honor Me, I will honor; but they that slight Me shall be lightly esteemed."

The good that other people do will take us to Heaven, and we ought not to let what bad men do keep us out of Heaven.

We may say of Christ as simply as the Psalmist said of God, evil shall shall not dwell with Thee. Yet it is of Him that it stands written as the very characteristic of his life, This man receiveth sinners. And that, when we come to the point, is what forgiveness means. It means the receiving of sinners by one who is inexorable to sin.—James Denney.

DEFEAT TURNED INTO VICTORY

No limitation that shuts us in, no handicap that bears us down, is too much for God to overcome and turn to our advantage. He does not always send the obstacle; it may have come through our own or another's wrongdoing. But He will always send the strength and power to overcome the obstacle. A tendency to speak harsh, cutting words may seem so inborn a part of our nature that we cannot break free from it. We have no right to believe that God gave us that sinful tendency. But we have every right to believe that God can and will—when we wish—give us the supernatural power that is needed to turn the weakness into strength for Him and His service.

"The lives which seem so poor and low,
The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and Lo!
They blossom to the beautiful."

GOD CARRIES OUR BURDENS

God will carry us and our burdens, too. An aged, weary woman, carrying a heavy basket, got into the train with me the other day, and when she was seated she still kept the heavy burden upon her arm. "Lay your burden, down, mum," said the kindly voice of a workingman. "Lay your bundle down, mum; the train will carry both it and you."—J. H. Jowett.

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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Beaufort.
7:10 a. m.—No. 8, daily, for Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:50 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:30 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily, for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily, for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmigham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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The Sunday School Lesson.

LESSON XII. SEPTEMBER 19, 1909.

Second and Third Missionary Journeys
Acts 15. 36-21. 17.

Golden Text—So mightily grew the word of God, and prevailed. Acts 19. 20.

Paul was the greatest traveler of the ancient world, just as Bishops Thoburn and Hartzell are among the greatest travelers of the modern world. Many a young fellow is drawn into the army or navy, and some are attracted to missionary work, by the desire to see strange countries; but soon the glamor wears off, and the loneliness and hardship of the work tear their souls. No one can afford to leave home except at the call of duty. But what immense journeys this extraordinary man planned and carried out! The first missionary journey was planned and led by Barnabas; but hard and long as it was, it looks small by the side of these two itineraries.

Itinerary of Second Missionary Journey.
(A. D. 50-53.)

From Antioch, Syria, to Corinth, and back again by way of Jerusalem, 500 to 2,000 miles, "as the crow flies," and perhaps double this as Paul traveled. He went by land from Antioch northward through the terrible mountain pass known as the Cilician Gates, and then turned west to Derbe and Lystra and Antioch in Pisidia, cities in southern Galatia. Paul had visited these in his first journey, and had been stoned at Lystra. Here he was joined now by Silas, and takes Timothy as his assistant. By land he passes on north through Phrygia and to the northwest to Troas, a port on the Aegean Sea, where Luke joins the party, and where Paul has his momentous vision calling him into Europe. He hurries by sea to Philippi, where he founds a church. Lydia and the poor Sibylline girl and the converted jailor can not be forgotten here. By land he goes through Thessalonica and Berea, where he experiences many adventures, into Greece, where he spends probably three or four weeks in Athens, and then goes to Cornith, where he lives for a year and a half, and writes First and Second Thessalonians. His intimacy here with Aquila and Priscilla, and the conversion of Crispus, the chief man of the Synagogue, and above all, his discovery that the Roman government, through its official representatives, such as Gallio, was indifferent or even favorable to Christianity in its fight with Judaism, make this residence at Corinth far-reaching in its influence on his future actions, and on the future of historic Christianity. He returns by sea to Caesarea, touching at Ephesus on the way, and then by land to Jerusalem, and back to the home church at Antioch.

Itinerary of Third Missionary Journey
(A. D. 53-56, or 57.)

This follows the route of the second tour through Asia Minor and Europe till he comes to Ephesus, where he settles down to missionary activity for two years and two months—"three years" in the customary language of the era. It is a tremendous journey, as long, though not in all respects as hard, as his earlier trips. It was harder in one way. The second journey had been a triumph, because the council at Jerusalem had decided all points in favor of his beloved Gentiles, and he had the joy of carrying to them the news that the Jerusalem authorities were on his side in recognizing Gentiles, uncircumcised, as though Christians. But probably it was between the second and third journeys that he had the unfortunate experience with Peter and Barnabas who refused to eat with Gentile Christians—Gal. 2. 20. This shows how deep was the prejudice against this, and how hard the Jews were trying to destroy the force of the earlier decision. Through the entire third journey Paul is in the midst of a bitter controversy. The enormous accessions to the church from the heathen world were warning the conservatives that unless they put these new converts under some restrictions, they would presently dominate the whole Christian church. It seemed quite clear to many original diciples that raw heathen recently converted, were not the best people to decide the policy of the church. Paul's Epistles at this time prove that everywhere representatives from the old Judaism, who had accepted Christianity, were trying to check Paul's influence, and to show that the Gentiles were to remain under tutorage to the older Divine law, and in order to be perfected Christians they must do what Moses and the prophets and all the original apostles had done—be circumcised and acknowledge the supremacy of the Old Testament and the "chosen people." As Paul denied this, they naturally cast discredit upon his authority, pointing out that all such authority in the beginning came from the letters of recommendation he had received from the Jerusalem church; and finally declaring that he was no true "apostle," for he had never even seen Jesus, and his sole right even to preach came from the "pillars" of the church at Jerusalem. They even dared to say that his failure to draw a salary at Corinth was due to his sense of inferiority to the Twelve. This is all cleverly implied in the letters from Ephesus—Galations and First and Second Corinthians and Romans. This whole period is distinguished by its polemical spirit. Paul the evangelist has become the controversialist. All future Christian doctrine is built on Paul's arguments which within a century were accepted by the universal church.

Paul the Statesman

Far more truly of St. Paul than of Julius Caesar can it be said:

"He doth bestride this narrow world
Like a Colossus; and we petty men
Walk under his huge legs."

His thought was international and intercontinental. He was the first after Jesus to teach clearly that in Christianity there could be "no Jew or Greek, no slave or freeman, no male or female." The old race distinctions were gone in the new principle of a common Fatherhood and a common salvation. Even in his second journey it is plain that he aims at the evangelization of the whole Roman world. This was the reason he tried to reach Ephesus, which was the capital of Asia and the door from the West to the East on that second journey. His aim was co-extersive with civilization. He coveted the Empire. As Christianity advanced he catalogued the advance according to imperial provinces, and like the great statesman he was, he planted his churches in capital cities. His first and last ambition was to plant the conquering faith in Rome, the sovereign capital of the world.

Paul the Tender-Hearted.

Lion-like, men whom nothing can move are not usually thought of with tears in their eyes; yet see how many times in the Acts and in the Epistles Paul is spoken of as weeping. He does not weep for fear or from pain, but from sympathy and love. When he leaves the church at Miletus, and when he writes to old friends, the tears come easily. The greatest men are most sensitive. No one can appreciate Paul's afflictions unless he remembers that this was one of most sensitive of men, who went down from the highest social circle to make his friends among the despised and unwashed classes; and notwithstanding his heroic labors he constantly had to bear criticism and misunderstanding. Even the Gentile churches, for which he had sacrificed everything in life, listened with approval to the criticism of their founder, and wrote him angry and taunting letters, which caused this man whose body was a bundle of diseased nerves, to flame and groan, to argue and plead and boast his own achievements, as only the most sensitive creature could have done under the most excrusiating torture.

Schismatic parties had grown up in the church, and so, in the thirteenth chapter of First Corinthians, the finest poem ever written in the Greek language, he declares that the chief virtue and sum of all is Love. And he exemplified all that he taught. Why did he risk his life and oppose inspired prophets who warned him not to go to Jerusalem? Because he had been raising a big missionary collection from the heathen converts in Corinth and Ephesus. And he, with a large delegation from these churches, was going to the mother church in Jerusalem with this love offering to the poor Christians who had been stricken by famine. Paul evidently thought that this was of the utmost importance, and I suppose he expected it to be the best way of winning the love of these angry Judaizers to his new friends, the converted heathen. They might now think better of them, and cease to denounce them as unworthy to be called complete Christians.

Paul the Steadfast

Nothing could move him from his work. Even Agabus could not stop him. Even Peter the chief "pillar apostle" could not swerve him. Barnabas, though a friend of long standing, had to go another way. Sickness, affliction, shipwreck, stoning, to be whipped like a slave, to be sneered at even by the Gentile churches he had founded, to have his old friends at Jerusalem misunderstand and abuse him—all these things beat up against this mighty man, and did not move him. He was ready to "die" for Christ; yea, verily, and he was ready to live fo him. We will be ready for the heavenly chariot of fire when it comes for us if we are ready for the earthly furnace of fire as long as God wills. Paul! Paul! may, we catch the courage of thy steadfast spirit.—Pittsburg Christian Advocate.

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The Farm and Garden.

Ten Things to do This Month

Arrange for some clover crop on all the land you can. Have clover, vetch, rye, oats or wheat on every acre possible.

(2) Cut your corn and save the whole crop. Unless you live in some humid section where you know you cannot do better, don't waste your time and reduce your yield of grain by pulling fodder.

(3) Pick out the very best and most productive individual corn stalks for seed next year.

(4) Prepare a good seed bed for all fall grain and sow some oats right now.

(5) Sow some grazing crops for your hogs— rape, rye, etc.—and don't fatten them on corn alone.

(6) Plant vegetables for winter use, turnips, lettuce, radishes, peas, cabbage, spinach, carrots, etc. Put up late vegetables and fruit for winter.

(7(Clean the weeds out of the garden and truck patches, from around the buildings, along the roadsides and out of the pasture.

(8) Look after the poultry, repair, clean out and whitewash the houses, sow some crops for green feed, pick out birds for exhibition.

(9) See that the barns, stables and other buildings are in good repair for the winter.

(10) Start some movement for improving the roads of your community.

Find Out How Many Pauper Acres You are Supporting

In looking over your farm at this season of the year, or earlier in the season, has it ever occurred to you how tremendous is the loss to our people from poor stands of different farm crops?

Suppose you have only half as many cotton plants, or corn plants, or tobacco plants in a field as there ought to be: consider what this means. It means in the first place that half your fertilizer and manure is wasted so far as this year's crop is concerned. More than this, it means that every time you have hired a man to do a day's plowing in the field, he has done only a half day's work for you in effect; you have paid him for a full day's work, b t he is unable to give you more than a half day's service. Then your horses and mules—you are giving them full feed and a full share of time and attention, and they too, are only doing half work for you.

The acre with a poor stand has been called the robber acre, but it should be called rather a pauper acre. To call it a robber would imply something immoral on its part, while there is nothing more just, nothing more unfailingly evenhanded, than Nature. She never cheats and is never cheated. Never will the soil deal unfairly with you. If it ever fails to pay you, it is because your mismanagement has pauperized it (either by not providing enough stalks and plants for it to work on, or by failing to keep up the fertility for their sustenance) so that it becomes bankrupt and unable to pay because of your own overdrafts upon it.

In this way alone does land originally fertile come to the point where it fails to pay, but alas! how many such pauper acres there are in the South! We see them every day: acre after acre which is so poor, or has been so poorly managed, that it can pay the farmer only half wages for every day's work he puts on it—land that yields ten bushels of corn or 150 pounds of lint cotton per acre, or less. All such land lives on the farmer's wages just as as effectually as if it were a pauper the farmer had to support, turning over to it on his return from the autumn market the money realized from the year's crops.

We have seen many an acre of land this summer which cannot possibly pay the farmer more than ten cents a day for his labor, pauper acres which not only take half his wages from him, but vastly more than that; leaving him not only no return for his time, but making him board himself at heavy expense for the privilege of plowing through the unprofitable and bankrupt soil.

Now as the crops are being harvested it is certainly an opportune time to count the losses from these pauper acres and lay plans to prevent us from falling into their hands another season. Thousands and thousands of farmers as the cotton and tobacco are sold this fall would be much better off if they had cultivated only half as many acres as they have sweated over through the planting and cultivating season. (1) If half the number of acres had had as much plowing as the whole number had, giving them a vastly better seed bed; (2) if half the number of acres had had the same quantity of fertilizers and manure that the whole number had, giving them a more than double margin of available fertility and richness, and (3) if half the number of acres had had the same amount of tillage and cultivation in better preparation of seed bed, undelayed plowing and a larger period of cultivation, the product would have been much more. More than this, the farmer would have felt a greater pride in the achievement, and the pauper acres could at least have grown a crop of weeds for added humus, and the farmer would have discovered one of the main secrets of pregressive farming. Consider how much better still if these sick, pauper acres had been sown in peas for increasing their fertility, thereby getting not only all the advantages we have mentioned for the acres cultivated in regular crops, but starting the pauper acres toward life, richness, independence, and joyous self-support again.

Pauper acres disgrace the farm and the farmer. Now is the time to seek them out and begin building them up. —Progressive Farmer.

"EVERYTHING FOR SUCH A FAITH"

An eminent divine once related this most impressive little incident which occurred as he stepped aboard a ship in Norfolk Harbor, some years ago, just after the ship had passed through a fearful storm. A woman of the world was aboard. Discovering that he was a preacher, she said: Oh, sir, I want to be a Christian!" He asked if this thought was sudden. She said: "I would give anything to have been as that negro stewardess in the storm. When I expected every moment to die, and was shaken with awful fear of death, she would speak to me with all possible composure: 'Neber mind, missus; look to Jesus. He rule de sea; don't fear de rocks; he am de Rock of Ages hisself.' Sir, I would give everything for such a faith."—Selected.

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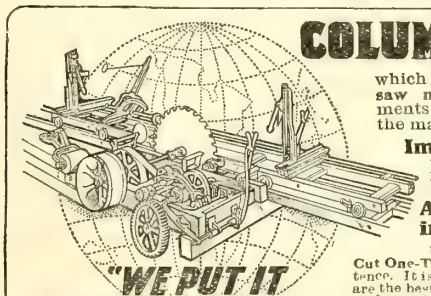
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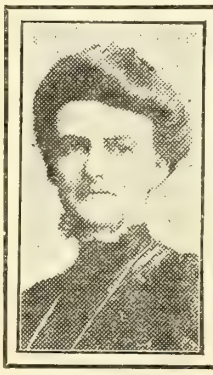
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We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.
The above also applies to Tributes of Respect.

Wellborn—Dovie Gibbs Wellborn was born February 7th, 1869. At about the age of thirteen she professed religion and joined the Methodist church at Lebanon in Wilkes county. On January 8th, 1891 she was married to Robert S. Wellobrn. This union was blessed with one son and one daughter who with the husband still survive. Her aged father and mother still live, her father being one of the noted Gibbs triplets. She died almost suddenly at her home seven miles below Wilkesboro, August 11th, 1909 and was buried at Fishing Creek church, her funeral being conducted by Revs. B. F. Hargett and Milton McNeil. She was a kind and affectionate daughter, wife and mother. She lived and died a consistent member of the old Lebanon church. Many weary travelers, and especially Methodist preachers, remember kindly the hospitality they have so often received in her home. May God the comforter heal the broken hearts of the loved ones and friends

W. L. DAWSON.

Myers.—John Calhoun Myers was born in Blount county, Tennessee, on September 1, 1827, and died August 24, 1909. He came to North Carolina in 1864 and was married to Miss Susan VanHook, January 19, 1865. To this union were born seven children, one of whom is Rev. E. Myers, of the Western North Carolina Conference. Brother Myers was a great Bible reader and applied himself closely to its study. He was a member of the Franklin Methodist church. The last eight months of his life were filled with physical suffering, but he bore his afflictions in a Christian spirit. During the time of his patient waiting he expressed his readiness to go. He was a good citizen, a kind father, and a devoted husband. Funeral services were conducted by his pastor, and the body laid to rest in the Iotla cemetery. The bereft wife and children have the comforts of the Gospel.

M. F. MOORES.

Ellen Shaw—Martha Ellen Shaw was born October 30, 1908 and died July 20, 1909, aged eight months and twenty days. After an illness of about two weeks, she slowly fell asleep in the arms of Jesus, on July 20, as stated above. Our precious darling is gone from us for a time, but she lives with Jesus in our Father's home above where we hope to join her again when life's sorrows and trials are all over. May God help us to be faithful till we join her in that happy home of the beautiful and good.

M. A. SMITH.

RESOLUTIONS

Whereas our Heavenly Father in His infinite wisdom has seen fit to remove from earth Mrs. T. J. Love, and

Whereas in her death our brother Leaguer, Willie Love, has suffered the loss of a devoted mother. Realizing the greatness of a mother's love and care and how much she will be missed,

Therefore, Be it resolved, first, That the members of Nelson Chapel Epworth League of Belmont M. E. Church, South, extend to our brother Leaguer and other members of the bereaved family, our deepest sympathy and comment them to our loving Father who is too wise to err and too good to be unkind.

Resolved, second, That a copy of these resolutions be placed on the minutes of our League, a copy be sent to the bereaved family and a copy be sent to the Christian Advocate for publication.

L. M. SMITH,
MISS M. M. RUSH
H. R. LEWIS,
Committee.

MONEY BACK OFFER

Mi-o-na tablets are guaranteed by leading druggists to cure indigestion or any stomach disease or money back.

Mi-o-na for belching of gas.
Mi-o-na for distress after eating.
Mi-o-na for foul breath.
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Mi-o-na to wake up the liver
Mi-o-na for heartburn
Mi-o-na for sick headache.
Mi-o-na for nervous dispepsia.
Mi-o-na for vomiting of pregnancy.
Mi-o-na for car or sea sickness.

Fifty cents a large box at leading dealers everywhere, or direct, all charges prepaid from Booth's Mi-o-na, Dept. 17, Buffalo, N. Y. Test samples free.

Hyomei guaranteed to cure Catarrh
Complete Outfit with Inhaler $1.00
AT LEADING DRUGGISTS EVERYWHERE

FROM THE FIELD

Continued from page seven

The District Secretary, Mrs. B. T. Morris, truly loves this great work. Her heart and time and service are in it. She fails not to respond to any call of the district. An excellent presiding officer she makes.

In addition to Sunday school and missionary societies which are all over the district, the women have nineteen missionary societies. Through these they will raise this year for the foreign field not less than a thousand dollars. Beyond the missionary assessments, which we expect to have in full, the district self-supports two foreign missionaries. The Conference was an excellent one, and the people of Shelby enjoyed the presence of these missionary workers.

C. F. S.

Waxhaw.

Just closed a good meeting at Bond's Grove, one of my churches. Sixty professed to have entered into the new life in Christ Jesus. No ministerial help. The church stood nobly by its pastor. Who could fail when under the Holy Spirit the church and pastor labor for the rescue of perishing souls? Want no better help than a willing church. Am now in a meeting at Waxhaw.

C. M. CAMPBELL, Pastor.

TRINITY COLLEGE NOTES

Trinity College and Trinity Park School opened Wednesday, September 8. The first exercise was held in the Craven Memorial Hall, the students of both schools being assembled for Chapel exercises. These exercises were conducted by President Kilgo, who also delivered an address full of good counsel to the students who were taking up their work. A number of visitors from all sections of the state were present to witness the opening. Wednesday and Thursday were devoted to the admission of new students, and the matriculation and enrollment of old students. Recitation work began regularly on Thursday morning. The work of the college year began under the most favorable circumstances. The attendance in all departments of the college and in the Park school shows an increase over last year.

Several new men take up their work in the College faculty, and they have already made a favorable impression on their colleagues and the student body.

Dr. Frank C. Brown, of the University of Chicago, is Professor of English. Dr. H. H. Vaughn, of the University of Michigan and Harvard is Instructor in Modern Languages.

Dr. A. M. Gates, of Wesleyan and Johns Hopkins Universities is In structor in Latin.

Dr W. T. Laprade, of Johns Hopkins University, is Instructor in History.

Mr. C. B. Markham, Trinity and Columbia, is Instructor in Mathematics.

In addition to these several graduates have been appointed Assistants in the different departments.

In the Park School there are two new members of the faculty: Mr. E. W. Knight, who graduated at Trinity last year, becomes teacher in History. Mr. H. C. Doss, who graduated at Trinity in June, becomes teacher in Latin.

Two dining halls have been opened in the school dining building, and all students board in these halls.

New arrangements have been made for a study hall. The students are required to study in the hall at night under the supervision of a teacher.

On Friday night of this week there will be given a reception to the new students under the auspices of the Young Men's Christian Association.

The first public exercise will be held October 4. This day is celebrated as benefactor's day. This will be a holiday, and the address in the evening will be delivered by Dr. W. J. Young, of Danville, Va. The object of the exercises is to cultivate the spirit of benevolence, and to give recognition to the generosity of all who have made contribuitions to the institution.

Quarterly Meetings

ASHEVILLE DISTRICT
D. ATKINS, P. E., WEAVERVILLE, N. C
Fourth Round

Tryon and Saluda, Saluda, September 18-19
Riverside, September 25-26
Haywood Street, September 26
Burnsville, Shoal Creek, October 2-3
Bald Creek, Peterson's, October 9 10
Fairview, Sharon, October 16-17
Bethel, October 24
North Asheville, October 24
Hot Springs, Paint Rock, October 30-31
Central, November 7
Marshall, November 13-14

CHARLOTTE DISTRICT.
H. K. BOYER, P. E., CHARLOTTE, N, C.
Fourth Round

Prospect, Prospect, September 18-19
Polkton, Gilboa, September 24
North Monroe and Icemorlee, Center, Sep. 25-26
Monroe, September 26-27
Calvary, October 3
Belmont Park, October 3
Ansonville, Concord, October 9-10
Derita, Trinity, October 16-17
Tryon Street, October 17
Waxhaw, Waxhaw, October 22
Weddington, Hebron, October 23-24
Matthews, Indian Trail, October 24-25
Morven, Bethel, October 29
Lilesville, Lilesville, October 30-31
Wadesboro, October 31
Pineville, November 6-7
Mount Zion, November 10
Trinity, November 14
Brevard Street, November 14

FRANKLIN DISTRICT.
R. M. TAYLOR, P. E., FRANKLIN, N. C.
Fourth Round

Andrews Station, September 18-19
Murphy Circuit, Peach Tree, September 25-26
Murphy Station, October 2-3
Robbinsville, Robbinsville, October 9-10
Hiwassee, Ranger, October 16-17
Hayesville, October 23-24
Webster Circuit, Cullohee, October 30-31
Whittier Circuit, November 6-7

GREENSBORO DISTRICT.
W. R. WARE, P. E., GREENSBORO, N. C.
Fourth Round

W. Greensboro Circuit, Jamestown, Sept. 18-19
High Point, Washington Street, night, Sep. 19-20
Randolph Circuit, Fair View, Sept. 25-26
High Point, South Main Street, night, Sept. 26-27
Coleridge Circuit, Rehoboth, October 2-3
Ramseur & Franklinville, Franklinville, Oct. 3-4
Uwharrie Circuit, Oak Grove, October 9-10
Denton Circuit, Canaan, October 16-17
Asheboro Station, night, October 17-18
Wentworth Circuit, Bethlehem, October 23 24
Reidsville Station, night, October 31
Ruffin Circuit, Lowes, October 30-31
Asheboro Circuit, Old Union, November 6-7
Randleman and Naomi, November 7-8
Greensboro, Centenary, November 14-15

MORGANTON DISTRICT.
R. M. HOYLE, P. E.
Fourth Round

Broad River, Tanners, September 18-19
Green River, Lebanon, September 22-23
Rutherfordton, Gilkey, September 25-26
Thermal City, Centennial, October 2-3
Spruce Pine, Linville Falls, October 9-10
Elk Park, Elk Park, October 12
Bakersville, Bakersville, October 14
Marion, night, October 15-17
Old Fort, Bethlehem, 16-17
Connelly Springs, Mt. Harmony, October 22-23
Rutherford College, October 23-24
Hartland, October 30-31
Table Rock, November 6-7
Morganton Station, night, November 12-14
Morganton Circuit, November 13-14

MOUNT AIRY DISTRICT.
W. M, BAGBY, P. E., MONTEZUMA, N. C.
Fourth Round

Rural Hall, Rural Hall, September 18 19
Danbury, Bulah, September 25-26
Rockford, Siloam, October 2-3
East Bend, East Bend, October 9-10
Yodkinville, Center, October 13-14
Laural Springs, Laural Springs, October 16-17
Sparta, Potatoe Creek, October 20-21
Jefferson, Jefferson, October 23-24
Helton, October 27-28
Creston, October 30-31

SALISBURY DISTRICT.
J. C. ROWE, P. E., SALISBURY, N. C.
Fourth Round

Salisbury Circuit, Tabor, September 16-17
Holmes Memorial, September 18-19
South Main, September 18-19
China Grove Circuit, Chiaa Grove, September
Kannapolis, Kannapolis, September 25-26
Mt. Pleasant, Cold Springs, October 2-3
West Concord, Harmony, 4 p. m. October 3
Epworth, October 3-4
Cottonville Circuit, Zion, October 9-10
Jackson Hill Circuit, Lanes, October 15
New London, New London, October 16-17
Salem, October 23
Norwood, Randalls, October 24-25
Bethel, October 29
Concord Circuit Rocky Ridge, October 30-31
Central, October 31
Forest Hill, October 31
Big Lick, Love's, November 6-7
Linwood Circuit, Linwood, November 12-13
Lexington, November 14-15

SHELBY DISTRICT.
C. F, SHERRILL, P. E., SHELBY, N. C.
Fourth Round in Part

Mt. Holly, River Bend, September 19-20
Crouse, Lander's, September 20-21
South Fork Circuit, Camp Meeting at Sept. Wesley Chapel 24-28
Bessemer City, October 2-3
Franklin Avenue October 2-3
Belwood, Kadesh, October 9-10
Lowell October 16-17
McAdenville, October 16-17
Lowesville, Salem, October 23-24
Stanly, October 24-25
Polkville, Clover Hill, October 30-31

STATESVILLE DISTRICT.
JNO. N. HUGGINS, P. E., STATESVILLE
Fourth Round

Clarksbury, September 18-19
Iredell, Olin, September 25-26
Stoney Point, October 2-3
Alexander, Rocky Springs, October 9-10
Maiden, October 16-17
Newton, October 17-18
Caldwell, Grace, October 23-24
Granite Falls, October 24-25
Catawba, Center, October 30-31
Rock Springs, Rehoboth, October 31, November
Hickory Circuit, Fair Grove, November 6-7
Hickory Station, November 7-8
Lenoir Ct, Olivett, November 13-14
Lenoir Station, November 14-15

WAYNESVILLE DISTRICT
REV. W. H. WILLIS, P. E., WAYNESVILLE
Fourth Round

Liecester, Big Sandy, September 18-19
Bethel, Harmony Grove, September 25-26
West Asheville, October 2-3
Haywood, Crabtree, October 9-10
Johnathan, Shady Grove, October 10-11
Sulphur Springs, Snow Hill, October 16-17
Spring Creek, Baldings, October 23-24
Brevard Circuit, Connestoe, October 30 3
Brevard Station, November 6-7
North Haywood, Fines Creek, November 13-14

WINSTON DISTRICT
Rev T. F. Marr, P. E., Winston-Salem, N. C
Fourth Round

Forsyth, Tabor, September 18-19
Grace, September 19-20
Farmington, Smith Grove, September 25-26
Advance, Advance, September 26-27
North Thomasville, Zion, October 2-3
Thomasville, October 3-4
Summerfield, Pisgah, October 9-10
Stokesdale, October 10-11
Davie, Liberty, October 16-17
Mocksville, October 17-18
Cooleemee, October 17
Lewisville, Doubs, October 23-24
Burkhead, October 24-25
Davidson, Midway, October 30-31
Kernersville, Shady Grove, November 6-7
Walkertown, November 13-14

ROOSEVELT'S AFRICAN QUEST.

Curious Proofs or World-Wide Interest in Ex-President's Account of His Hunting Adventures.

It is now generally known that Scribner's Magazine is paying Theodore Roosevelt the highest price ever paid for any serial in any magazine for his forthcoming articles, which are to bear the general title, "African Game Trails; An Account of the African Wanderings of an American Hunter Naturalist." The editors already have five of these articles in manuscript, the first of which, "A Railroad Through the Pleistocene," will appear in the October Scribner. They also have a large amount of illustrative material from Kermit Roosevelt, the official photographer of the expedition, all systematically arranged and labeled, showing a marked aptitude for detail on the young man's part.

Meantime the popular interest in these articles is in itself a phenomenon that may well engage the attention even of Mr. Roosevelt's enemies. It is said that an enterprising concern in New York recently dressed up a lot of men in Rooseveltian costumes and put them through an African lion hunt before the moving picture camera, and that the receipts from the exhibit the first week were $15,000. I understand that the news dealers' orders for the October Scribner are 75 per cent. larger than usual, the increase being about 50 per cent. in the East and 100 per cent. in the West.

But the surprising thing is that the interest on the other side of the Atlantic is almost equally keen. The London Telegraph has bought the serial use of Mr. Roosevelt's articles for a good round sum. The leading publishers in Paris, Hachette & Co., have bought both the serial and the book rights, and the same is true of Berlin, so that French and German translations will appear simultaneously with the American and English publications. In fact, each manuscript is prepared in triplicate for this purpose. This Scribners also are considering similar offer from Italy, Austria and other countries, including Australia.

All these foreign offers, mark you, come from publishers who have not seen a line of Mr. Roosevelt's matter. They are willing to take it on faith, putting up thousands of dollas on the mere strength of the popular interest which his name arouses among their readers. Could there be a more striking proof of the appeal of his picturesque personality to the imagination of the age?

And all the while Mr. Roosevelt is having the time of his life, and the tone of his writing is said to indicate as much. His article in the October Scribner will describe the start of his expedition, his meeting with Selous, the most famous of all big game hunters, and his ride on the cowcatcher of a Uganda railway engine through a region swarming with giraffes, rhinos, zebras, lions, hartebeestes, ostriches and other wild animals. Those who have seen the other manuscripts say the series is the most interesting Mr. Roosevelt has ever written. It is evident, at any rate, that one can flee to darkest Africa and still remain in the limelight if one be sufficiently strenuous.

WONDERFUL PROGRESS.

The Way They Build Big Houses in Big Cities.

How different the buildings in the cities are constructed nowadays from what they were when I was a boy! This is the thought that comes to me every time I go to a big city and look up at the tall structures, ten, twenty, thirty and even forty stories high. There's one up in New York forty-two stories high and every time I look up at it I almost dislocate my neck.

These extremes of height are possible and by reason of the process of construction employed. Such edifices are first built of steel frame work and afterwards the brick. stone or concrete is fitted in to form the walls. Frequently the floors are cement and the roofs are metal, and as a consequence these buildings are proof against fire, lightning and every atmospheric condition.

It is not only these high buildings that have metal roofs, however. In my travels I notice them in all parts of the country on dwellings, barns, churches and schools and in my opinion they are the best roofs a house can have. When once put on, they last as long as the building itself—and the cost is barely more than wood shingles.

In an article by John Elfreth Watkins in a recent issue of the Ladies' Home Journal entitled "The Thunderstorm Bugaboo," the superiority of metal roofs is well explained, especially so far as lightning is concerned. Mr. Watkins says in part:

Barns, sheds and warehouses are struck more often than dwellings, stores or office buildings, while churches and schools are struck the least often of all, according to the most complete statistics; but just why this is so our meteorologists are as yet unable to determine. Three times as many barns as dwellings are struck annually. The roof most often destroyed by lightning is that of wood, that of slate ranking next, and that of metal being the safest of all. This is because metal, being, of these three materials, the best conductor, scatters the electric current, which escapes before the house can be set on fire.

Prof. A. J. Henry, the lightning expert of the Weather Bureau, has this to say on the matter: "In large cities the use of lightning rods is not imperative, owing to the prevalence of modern steel structures and, in general, buildings with metal roofs."

Among roofing experts the Cortright Metal Shingle is regarded as the standard metal roof. Of course it has inferior imitations, just like every other good thing that is put on the market; but it is easy to avoid these because on the genuine the word "Cortright" is stamped on each separate shingle. I have known of this roofing material for many years, but I never met a builder or roofer—or, in fact, a house owner—who had one single complaint to make against the Cortright goods. They certainly make a most ornamental roof and when you remember also that they are fire proof, water proof, storm proof and wear proof, you will realize that there is practically no single quality you could expect in a roof which the Cortright shingle does not possess. They are made of a high quality of metal, much lighter in weight than slate; any man who is handy with tools can lay them and all he needs is a pair of hands, a pair of shears, hammer and nails. The stock color of them is dark red but they can be obtained in any color of paint desired.

We have them on our church and I have them on my house. They have been there for some ten or twelve years and therefore I know our Southern climate does not injure them in any way. When I go to bed at night I feel very much more secure than if I had a wood shingle roof over my head. Fires are dangerous things, especially in towns like ours where there is no fire department and if a live spark once gets a start on a wood roof in our town the house is doomed.

I always feel disposed to give full credit where it is due and so far as the Cortright shingles are concerned I feel that I am doing only an act of simple justice to state that such a material surpasses all others, and that the price is most reasonable. If you are thinking of doing any roofing, either on your house, your barn, your church or your school, I would advise that you study the roofing question very delicately.

W. C. T.

THE MONTEREY STORM—TERRIBLE LOSS OF LIFE AND PROPERTY—AN URGENT APPEAL

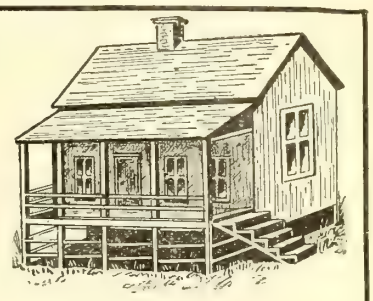
(Walter R. Lambuth.)

A fearful storm swept over Monterey, Mexico, a few days ago. It was accompanied by a cloud-burst which deluged the valley. News has just been received from Brother W. F. Quilliam, in charge of our church and school, that the destruction of life and property has not been exaggerated. He writes: "More than three thousand persons and $8,000,000 in property have been swept away. Fifteen thousand people are homeless. But for the relief that has been given them they would be without clothes and food. The government has made a liberal subscription, and assistance is being received from the United States. Worthy citizens have opened their doors and given of their means. We are doing what we can. The hospital and Laurenze Institute have both been offered to the authorities. We are collecting clothing and seeing that it is eing properly distributed."

A telegram indicates that our missionaries and members are safe. The roof of the Virginia Building was damaged. This was erected by the Rosebuds for their work in behalf of the Mexican children. When I was in Monterey a week before the storm preparations were being made to open the Institute. The prospect for the year was excellent. Brother Phillips, the presiding elder, and brother Quillian, the pastor, of our church and principal of the school, were in high hopes. The hospital chapel was full to overflowing with patients the morning I left the city. It was a delight to see the poor women and children ministered to by our physicians and trained nurses.

In view of the emergency I appeal at once in behalf both of the sufferers and of our institution. Dr. Pinson wired brother Phillips permission to draw for $300 for relief. This was an emergency and we had to meet it. Our missionaries are without surplus for distribution and the Board will be at a heavy expense for repairs. May we not count upon immedite financial aid sent through J. D. Hamilton, Treasurer Board of Missions, Nashville, Tenn. He who gives quickly gives twice in such a case. We should have at least $2,000 without delay. What is not used in relief distribution can be put on the buildings at once, that our great work in that central city shall not be interfered with.

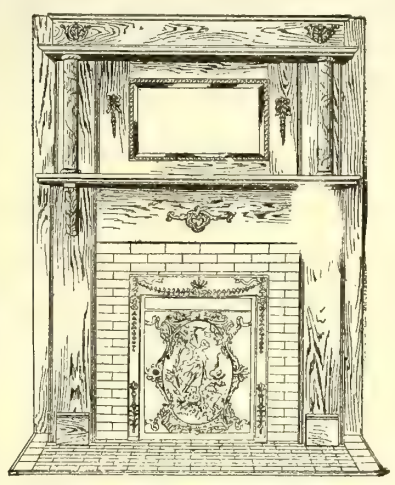
It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly---read letter below:



Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever. S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.



Hardwood Mantels
THAT PLEASE

Grates and Tiles
THAT HARMONIZE

Get Our Catalogue. Free to to those who are interested.

Odell Mantel Co,
(Owned by Odell Hardware Co.)
GREENSBORO, - - - N. C.

MORPHINISM CURED



No Experiment.
Alcoholism, Morphine and other drug addictions cured in from four to six weeks. 28 years successful experience
Write for our booklet, "What do You Drink"
The Keeley Institute.
GREENSBORO, N. C.

HELM'S BABYOLINE
Formerly Helm's Croupaline
An external remedy for Croup, Colds and Whooping Cough in Children—Colds, Soreness in Chest and Cold in head in Adults. Physicians prescribe it and get the best of results.
Guaranteed under the pure food and drug act, June 30th, 1906. Guarantee 2399.
SOLD BY ALL DRUGGISTS. -:- -:- -:- -:- 25c for two-ounce box.
J. D. HELMS, Manufacturing Chemist.
310 South Elm Street, Opposite McAdoo Hotel, - Greensboro, N. C.

GREENSBORO FEMALE COLLEGE



Greensboro, North Carolina

Fall Term Will Open Wednesday, September 8, 1909

Elegant new building with every modern comfort and convenience, and new furniture equipment throughout.
Literary, Scientific, Classical and Business Courses.
Schools of Music, Art and Expression.
Full corps of able and experienced teachers, specialists in their several departments.

TERMS MODERATE

For further information apply to

LUCY H. ROBERTSON, President

DAVENPORT COLLEGE

IS NOT DIFFERENT FROM OTHER SCHOOLS IN MANY WAYS,

But the Spirit of the Institution marks it as an Exceptionally Good Place for Girls. Helpfulness is the key note to every effort of Officers and Teachers.

WRITE FOR CATALOGUES.

CHAS. C. WEAVER, Lenoir, N. C.

THE CONVERSION OF HIRAM BUSH

It was a beautiful day in September. The sun was sinking over the Berkshire Hills, the fields were rich in crops, and all nature in harmony with God's love, when Hiram Bush, of three score and ten years and a most wicked man, said to his eldest daughter: "Martha, I've got about enough of this sinful life; and if there is anything in the story of Jesus of Nazareth, I want to know it."

Martha leaped with joy as she said: "Father, I've prayed long and often that God would soften your heart, and at last my prayers have been answered."

"Well," said the father, "ever since those young evangelists from Boston came to town my mind has sort of troubled me; and yesterday, when Parson Barrett went to see Neighbor Ford, he said he'd call soon and we'd talk the matter over.'

"Then, father," said Martha, "we'll have tea early and attend prayer meeting tonight."

It so happened that when they were about to start for the village Deacon Wentworth called to borrow an umbrella and to take Martha along to church. He was agreeably surprised to learn that his old war comrade was to go to the meeting. "We've endured the hardships of war together, Hiram," said the good deacon, "and the Lord has preserved us both; and now you've got a pension."

"Yes," replied the veteran of many battles, "and this case of making my peace with God has worried me long enough."

The shower had ceased, and the three started to attend divine worship. There had gathered at the little old church some fifty or sixty of the townspeople, and more surprised faces are seldom seen than theirs were when Hiram Bush entered and took a front seat. They were singing that beautiful hymn, "Onward, Christian Soldiers," when Deacon Wentworth whispered to his neighbor: "Hiram, that reminds me of the forced march up to Gettysburg."

The pastor's text was Matthew 22: 37: "Jesus said unto him, Thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind.' The reverend gentleman seemed to direct his remarks to the stranger. This pleased the sturdy old tiller of the soil, who listened earnestly, weighing the words of his Christian friend. The eyes of the entire congregation seemed to be first upon the pastor, then upon the newcomer, when the farmer patriot whispered to the deacon: "He's firing hot shots at me, Comrade Wentworth."

"Don't mind that, Hiram," replied the deacon. "A man that stood the fire of a 'seven days' fight' before Richmond for his country is the kind of man that God wants in His kingdom."

"Guess you're about right," was the reply of Hiram.

Lydia Clover saw the war-scarred veteran whispering to his friend, and sang a verse of "Faith is a Living Power." A season of prayer followed, when Carrie Fitch broke the silence by singing two verses of that sweet hymn, "The Haven of Rest."

As the meeting closed all shook hands with Hiram Bush, and the spirit of the God of battles seemed to hover over that little gathering.

That night Hiram Bush went home a converted man. He no longer works on Sunday; he is not heard blaspheming the Redeemer of mankind on the six working days. He is now one of the most charitable men of the neighborhood. The local post of the Grand Army of the Republic has chosen Comrade Hiram Bush as its chaplin. In many respects he is a most changed man. As each Sunday morning comes around he, in company with Martha, "the sweet church singer," attends divine worship at "Glover's Corner," in a church where he sits in "No. 22" pew, bearing a silver plate inscribed "H. Bush and daughter." On each memorial day Hiram Bush is the orator for his brethren citizen-soldiers. His old home, a dwelling of generations, is the annual meeting place of his comrades and their families; and in the evening of each Memorial Day we see assembled at the little old church where Hiram Bush made his peace with his maker "ye good folks of ye Christian neighborhood," where the pulpit is graced by Hiram and the juvenile contingent, under the direction of Martha, renders music suitable to the occasion.

There is not a person at Glover's Corner who does not respect the name of Hiram Bush, once known as a most wicked man, but now a firm defender of the modest and gentle Nazarene.

It was a beautiful day in springtime when a drummer for a large wholesale liquor house came to the place, as was his custom in years past. He called upon Mr. Bush.

"Well uncle Hiram," said the salesman, "about how much can I put you down for this spring?"

"Mr. Ginther," said the farmer, "I've become a Christian, and you cannot sell me or anybody else any more liquor in this old town."

"Then you won't buy?" said the drummer.

"That's just what I said," Hiram replied quickly.

"Well, I'll try Farmer Hurd," said the drummer.

"You'd better leave town," said Mr. Bush, "or I'll tell the minister and Deacon Wentworth."

"Do you mean business, Uncle Hiram?" asked the drummer.

"That's just what I do, sir,' replied Hiram. "We folks at Glover's Corner try to do about what's right with God and man, and we want our young folks kept clean from the curse of strong drink. I saw enough of it in the old Army of the Potomac when General Joe Hooker lost the fight at the battle of the wilderness."

That day as the shades of night came the city drummer took the train out of town. At the next Friday night's prayer meeting Mr. Bush told his story.

In the last town meeting through the influence of Pastor Barrett, Deacon Jonas Wentworth, and others, Mr. Bush was elected "first constable." The aged citizen was pleased with the honor and said: "Well, gentlemen, I ain't got much education and am no politician; but I'll keep the rumsellers away from Glover's Corner, or my name ain't Hiram Bush."—Exchange.

"Christianity is not a voice in the wilderness, but a life in the world."

ALASKA YUKON PACIFIC EXPOSITION, SEATTLE, WASH., JUNE 1st to OCTOBER 1st, 1909.

For the above occasion the Southern Railway announces extremely low rates for the round trip. Rate of $84.75 will apply from Greensboro, N. C. Same round trip rate will apply from nearly all points in North Carolina.

Tickets on sale daily until September 29th, with final limit October 31st. Passengers allowed to go via one direct route and return via another direct route without additional cost. It will cost $15.00 additional to go or return through California, one way.

For further information call on your depot agent, or write

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North Carolina Christian Advocate

H. M. BLAIR, Editor.
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THE MISSIONARY MESSAGE

By Rev. William Fraser McDowell, D. D., L. L. D., Bishop of the Methodist Episcopal Church

Has Christianity a message for the non-Christian world? Must the church deliver that message or die of the disease of disobedience? The answer to both these questions is "Yes." If I had plenty of space I would elaborate these two propositions:

1. Christianity has a message so unique, so necessary to mankind, so absolute as compared with all others, so rich in result, as to constitute Christianity's message a living gospel to mankind.

2. This message of Christianity, while based in history and upon a person once alive upon earth, is the message of a kingdom of heaven that is at hand and a Savior who is Christ the Lord.

This is stated in the present tense. If seen vividly in that tense it would compel us as the original message compelled the original apostles.. To them this message was of masterful urgency. It is not so urgent with us. We are rather too self possessed about it. It is not giving the church a burning fever. We seem quite able to protect our dry bones from the slow fire shut up in them. You can find many definitions and statements of our message: "Christianity is the relation of divine sonship and human brotherhood revealed and realized by Jesus Christ. * * * It offers men a new gospel, that of the kingdom of God; a new ideal, that of the character of Jesus; and a new power, that of the divine Spirit realizing the kingdom of God by transforming men into the image of Christ."

Paul did it rather better: "For the loving kindness of God has been revealed, bringing salvation to all; leading us to renounce irreligious ways and worldly ambitions, and to live discreet, upright, and religious lives here in the present world, while we are awaiting our Blessed Hope---the appearing in glory of our great God and Savior, Christ Jesus. For he gave himself on our behalf, to deliver us from all wickedness, and to purify for himself a people who should be peculiarly his own and eager to do good." (Titus 2:11-14.) That might bother a Hindu or an African. Try these statements: "And thou shalt call his name Jesus, for he shall save his people from their sins." "I bring you good tidings, for unto you is born this day a Savior which is Christ the Lord." "The Son of Man is come to seek and save that which was lost." "He is not here, he is risen, as he said." And, "I am with you always, even unto the end of the world."

* * * * *

I will risk Christianity's case upon one word, "redemption," because I can rest it upon one person, the Redeemer. And in any land, at any hour, I will face sin, sorrow, strife, and death with that Person, named by that name. Redemption is Christianity's message, because the Redeemer is Christianity's gift to mankind. This is the essence of Christianity.

We make our petitions in the Redeemer's name We offer our gifts for the Redeemer's sake. We take up our tasks in the Redeemer's fellowship, and at last we shall cast our crowns and sing our praises before Him who has redeemed us, redeemed us, redeemed us!

This message of redemption and proclamation of a Redeemer is so unique as to make it a gospel. No other religion has this in it. No other has a Redeemer at its heart. No other has a cross as its living symbol. Jesus stands by himself. The other religious teachers are not in the same class with him. He does not lead a procession of the world's great men. He is not simply better than they. In his relation to the world's sin, to the world's life, he is other than they. You cannot put him in a list beginning with Buddha and ending with Confucius. When Freeman Clarke named Christianity as one of the ten great religions he was more liberal and interesting than accurate. Nobody speaks of Jesus the great. What he was and what he did are so unique that the story of person and deed constitutes a gospel. As one has put it: "Others are lost sheep; he is not only not lost but is the shepherd. Others are sick; he is not only in health but is the physician. Other lives are forfeit; his is not only his own but is the ransom. Others---all others---are sinners, he is not only not a sinner but is the Saviour." "The Bible is not the history of Israel and the early Christians; it is the history of redemption."

* * * * *

Every non-Christian religion has something good in it. There are gold buttons on the garment of heathenism, flashes of light in the darkness of heathenism, lovely sayings and radiant truths in the abysmal depths of non-Christian literature. There are some sublime ethical precepts, some lofty religious literature, some rather fine theology. Dr. Charles Cuthbert Hall, with fine Christian temper, has made the most of all that. There are even some characters that put our average to shame. All this is true. It rejoices us to have it true. Every point of excellence and virtue is a point of contact and not separation. But after all this it remains that there is no other religion under heaven with a Redeemer in it, a power of God unto salvation. We need not cross the street to teach China new ethics, India new theology, or give Japan some new precepts, but we must cross the world, sail all seas, and climb all mountains to cry to all men, "Behold the Lamb." "Jesus Christ is an original contribution to religion." He is unique and he is universal. Christianity is unique because it has Jesus Christ. It is final because it possesses him. His enemies themselves being witnesses he stands alone.

And this unique message is necessary to mankind. Christianity is not simply a morality; it is a gospel. It does not throw out the Sermon on the Mount for comparison with other documents, willing to rest its fate on that. It does throw out into the world its Christ for comparison and is willing to rest its fate or risk its fate on him. It is not simply a philanthropy of the universe nor an ethical system. It is a gospel for the world, a gospel of revelation through Jesus Christ, of holy and eternal life with Jesus Christ and from him. "Give us your Christ," said the Japanese to Henry Drummond. "We would see Jesus," is the whole world's echo to the request of the ancient Greeks. Everybody else can be argued with and found fault with. He is final.

The mention of Jesus' name would set Paul off so that he would forget where his sentence was going. I do not wonder. The thing that amazes me all the time is our restraint and composure and self-control in the presence of Jesus. The very mention of his name ought to set hammering the hearts of men. What ails us that we take this supreme thing with such coolness?

* * * * *

So with the matter of Christian life and experience in the New Testament. If ever men tried to tell the impossible it was those New Testament men. Their language is riotous and turbulent, like mountain streams, when they try to make an account of what had happened in them because of Christ. This is Christianity's last answer to heathenism; It has the only Christ in the world, and creates the best life in the world. I am not speaking now of the wealth of Christian civilization, but of the wealth of Christian life; that an old man should pass away and a new creation come; that in a human life the fruits of the flesh should rot and the fruit of the Spirit should bloom in splendor; that lust should die and love be born; that hate should perish and peace flourish; that sin should pass and holiness come; that the devil should be destroyed in a man and the angel born in him. O, how can we be so composed and self-controlled about it? I know, of course, the story of the few beautiful characters in heathenism and am glad for them. The presence of a saint does not disturb me anywhere. But I take my stand here at last that the Church of Christ can go anywhere on earth today and say: "Here is our Christ and here is our man," and make good her claim to have a gospel.

The modern Pilate, like the old one, must say: " I find in him no fault at all." And the rulers and the elders and the scribes, seeing the man that was healed standing there, can say nothing against it.

Africa had nothing like Livingstone and Hannington; the islands had nothing to match Coleridge Patteson, Uganda nothing like Mackaye, the new Hebrides nothing approaching Paton. And the time would fail me to tell of the rest.

I go back to my thesis: Christianity has a message so unique, so necessary to mankind, so absolute as compared with all others, so rich in result, as to constitute Christianity's message a living gospel to mankind.

North Carolina Christian Advocate

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THE DEATH OF BISHOP WARD

Bishop Seth Ward was a sick man when he left his home a month ago to visit the mission fields of the Orient but his friends thought the sea voyage would give him needed rest and make him strong. But when his vessel touched at Yokohama he was in a collapsed condition and carried to a hospital where he received all the attention which love and medical science could furnish until the end came on Monday of this week. He was paralyzed in his left side and was in a comatose condition for some time before the end was reached. Bishop Ward was elected to the Episcopacy at the last General Conference with Bishops Tigert and Atkins and now, before he had served for one quadrenium, only Bishop Atkins of the three survives. His death has cast a gloom over the entire Connection, for he was in the full vigor of usefulness and promised a long service to the church. His many friends have, ever since the first report of his illness reached our shore been hoping against hope for encouraging news. Realizing his feeble condition he took with him to the east his grown son who was with his father to the end. Our sympathy goes out today especially to the distressed and sorrowing wife who in her Texas home—so far removed from her husband—has waited through these weeks in painful suspense for a word of hope. The word has come and she sits now under the shadow of the greatest trial of her life, intensified by the fact that she will have to wait so long for the body of her husband to be brought home. May comforting grace be furnished liberally to her, and may all who read these lines offer a silent prayer that the great Shepherd of the flock may give her comfort and strength in her season of sore distress. We hope later to furnish to our readers a full sketch of the life of this good and great man.

REV. W. S. RONE DEAD

It is with sadness that we record the death of Rev. Wm. S. Rone, of the North Carolina Conference, which occurred Sunday in a Richmond hospital, whither he had gone for a serious surgical operation. He had not been in good health for some time but was able up to the very last to meet his appointments as presiding elder of the Warrenton District. Brother Rone was a son of the late Mr. L. K. Rone, of Mecklenburg, and was reared in the Harrison Church community of that county. He graduated from Wofford College in 1874 and joined the North Carolina Conference at Raleigh that winter in the class with J. W. Randle, Joseph W. Shackford, N. M. Jurney, J. F. Craven, J. T. Gibbs and L. L. Nash all of whom are dead except the two last named. Joseph W. Shackford, of the above class, was presiding elder of the Lynchburg, (Virginia,) District and died in his chair while holding a Quarterly Conference, the notice of which can be found in another column of this issue. Brother Rone received the following appointments: Plymouth, 1875-76; Tarboro, 1877-79; Wadesboro, 1880-83; Louisburg, 1884-85; Shelby, 1886; Statesville, 1887-88; Kinston, 1889-90. At this time the Conference was divided and he continued in the North Carolina and has constantly served the best stations and districts since, and at the time of his death was closing his 3rd year on the Warrenton District. He married in early manhood to Miss Annie Bell in the community where he was brought up and she has during all these years been a faithful help to him in all his varied fields of service. He leaves his widow, one daughter, Miss Grace Rone, and two sons, Ralph and Lloyd Rone. The body, accompanied by the family and Revs. J. W. Rhodes and R. C. Craven, reached Charlotte on Monday morning and the funeral party was met at the station by the Methodist ministers of Charlotte and a number of laymen and friends, and in the afternoon was conveyed to the home of Mrs. R. C. Bell, mother-in-law of the deceased, near Pineville, and then on Tuesday, in the presence of a large company of friends who had known him from his youth, was laid to rest in the old Harrison graveyard. Brother Rone was a cultured gentleman, a learned minister and a consecrated saint. He wrought well and has entered into rest. The writer knew him for man years and loved him for his many noble traits of character. May great peace be supplied to the grief stricken friends.

THE WITHDRAWAL OF DR. BRADLEY

Dr. Henry Stiles Bradley, formerly of the North Georgia Conference, now closing four years as pastor of St. John's Church, St. Louis, has withdrawn from our communion to accept the pastorate of a Congregational Church in Worcester, Mass. He fiilled in Georgia the best appointments, was a graduate of Emory and had been a Professor and also Vice-President of that institution, and is a preacher of extraordinary ability. He was under charge of heresy in Georgia a few years ago but nothing came of it. He says the policy of the Congregationalists is more to his liking and that he regards that church more "hospitable to truth" than the church from which he departs. We trust he may find great hospitality awaiting him in his new field. Meanwhile we shall continue content to labor on in the old way. We regret that Dr. Bradley has taken this step. He is a very useful man and has made a fine record, having served well in the leading churches of Southern Methodism. We think there is ample room and wide "hospitality for truth" in the Methodist Church for every man who wants to preach the doctrine of a universal atonement and complete salvation for all who will believe, but we have no word of censure for this good man whom we have no reason to doubt has a clear and honest impression of duty. That God's blessing may continue with him and a wide usefulness be open to him in his new field, we sincerely wish.

NOTES AND PERSONALS

—Rev. T. L. Lallance, of Haywood Street, Asheville, is holding a meetin with his people and Dr. G. T. Rowe is assisting in the services.

—Rev. W. F. Womble, of Morganton, who had been visiting his old home in Chatham, called to see us as he passed through the city Friday on his return to Morganton.

Prof. L. W. Crawford who has been a teacher of English in the College of the City of New York, has been elected to the Chair of English in Sweet Briar College, Virginia.

—We are glad to learn that Mr. T. C. Mills, a substantial Methodist of Tryon, has been appointed Oil Inspector for the 10th District and will enter upon his work October 1st.

—Rev. J. H. Bradley, of Weddington Circuit, is just completing a handsome church building where he has organized a new congregation at Tyndall, four miles west of Monroe.

—Rev. J. B. Craven, of Davenport College, preached in the Lenoir Methodist Church last Sunday to the delight of a large congregation, a very logical and forceful sermon.

—In five meetings held on Pilot Mount Circuit, by Rev. J. H. Brendall he has witnessed about two hundred conversions and received over one hundred members into the church on profession.

—Rev. T. B. Johnson has recently closed a revival at Stony Point in which one hundred and forty persons confessed faith and is said to be the greatest meeting ever held in that section.

Rev. M. T. Plyer, of the North Carolina Conference and pastor at Washington North Carolina, returning from his vacation was a caller at the office last Friday. He had been on a visit to his parents in Iredell county.

Prof. J. A. Bivins and Mrs. E. J. McKenzie, of Monroe were marred at the home of the bride on August 28th, by Rev. N. B. Clarkson. Prof. Bivins is one of the prominent educators of the state and is engaged in state school work.

—Rev. A. W. Plyer, of our Conference, who has been a student at Chicago University for the past year, preached at Central Church, Asheville, last Sunday, for Dr. Gilbert T. Rowe, who was absent to fill an appointment at Chapel Hill.

—Rev. C. M. Pickens preached the annual sermon to the Junior Order fraternity of Charlotte at Brevard Street Church, last Sunday. A large congregation heard the thoughtful and earnest message which the preacher brought to them.

—We regret to learn that Rev. P. W. Tucker, of Salisbury Circuit, has gone to the hospital for treatment for appendicitis, and that an operation may be necessary. We hope that he may soon be restored.

—We had pleasant calls at the Advocate office Tuesday from Prof. H. A. Hayes, Superintendent of the Children's Home, of Winston and Revs. J. E. Woosley, C. A. Wood, J. A. Bowles and Dr. J. H. Brendall of Ramseur, Asheboro, Guilford College and Pilot Mount respectively.

—Rev. O. P. Ader, of South Main Street, High Point, has been conducting a revival meeting for the past week and it is still in progress. Large crowds are in attendance especially at the Sunday services. He was well assisted in the preaching during most of last week by Rev. B. F. Fincher, of Trinity.

—Mr. W. F. Hughes, of Franklin Circuit writes: "We are pushing forward as best we can. Health improving. Church gaining in membership. Material interes's going by jumps. Collections slow. Studies hard. Time fully employed. Begin revival at Salem next Sunday. Brother Moores of Franklin will do the preaching."

—Rev. J. R. Scroggs, of Shelby, was unable to fill the engagement to address the Rutherford College student body on the 15th on account of the illness of his son, Mr. James Scroggs, in Asheville. We learn that his son who has been seriously ill is improving and that brother Scroggs will make another date for Rutherford.

—The meeting at Main Street Church, Gastonia, came to a close last Sunday. Dr. Steel, who assisted the pastor, Rev. G. D. Herman, in the meeting attracted large congregations and the results are gratifying. Since twenty-five converts have joined the church and the membership has been greatly blessed. Dr. Steel went direct to Little Rock, Ark. to hold a similar meeting.

—At a meeting of Executive and Building Committees of the Children's Home held in Winston on Tuesday, a contract was made with H. R. Buckingham, of New Jersey, a noted landscape gardener to furnish surveys, plots and full plans for all buildings and drive ways and it is the purpose of the management to beautify the Orphanage grounds and make them as attractive as possible.

—Arrangements are being made for the annual meeting of the Woman's Foreign Missionary Society of the Methodist church for Salisbury District, which convenes in Spencer September 29th for a two day's session. The convention will be presided over by its secretary, Mrs. W. R. Harris of Concord. It is expected that about one hundred delegates will be in attendance and the citizens of Spencer are preparing to entertain the visitors while there.

—Rev. G. E. Eaves, of Randleman, will, on Sunday, October 3, begin a great tent meeting at Randleman to continue for several weeks. He wants all the pastors of the community and all the Christian people to co-operate and in a union of effort believes a great blessing will come to Randleman. We trust all the denominations there will join in this movement for the salvation of that community.

—Rev. E. K. McLarty went to Raleigh on Monday to assist Rev. W. A. Stanbury, the pastor of Edenton Street Church in a revival meeting. From the News and Observer we copy the following: "Attorney-General Bickett said to a friend: "I congratulate you that you are to hear Mr. McLarty. If there is an abler preacher of his years in North Carolina I do not know him and I know Mr. McLarty well. He is clear-headed, scholarly, able eloquent with true eloquence."

—The Twin City Sentinel says: "Dr. T. F. Marr held conference on the Forsyth Circuit, Saturday preaching a great sermon from the parable of the unjust steward. On Sunday Prof. Hayes, superintendent of the Children's Home, delivered an excellent address to the Sunday school. The people on the charge are anxious for the return of Rev. J. S. Hiatt for the fourth year. Tere have been one hundred and eleven conversions and nine

one accessions on the charge this year, and reports showed that most of the assessments have already been paid in full.

Bishop Fitzgerald celebrated his 80th birthday on August 24th spending the eventful day with his son in West Virginia where he has been summering.

Bishop Hoss, who was in Nashville, last week, says he is feeling better than for ten years past and that his health is now fully restored. We are thankful for this good news.

Bishop Wilson has returned from his summer outing on the St. Lawrence and looks stronger and healthier than for some years and is apparently ready for service. He has preached several times in Baltimore recently and is engaged for four lectures at the Biblical Institute of Great Falls of the Potomac, near Washington.

"Those who heard the sermon last night will testify that the high estimate of the Attorney-General was not over-drawn. His sermon was on Prayer from John 15:7, and it was a singularly strong and impressive sermon, happy both in conception and delivery and charmed as well as edified all who heard him. Raleigh people who love to hear a preacher who has a message and knows how to present it with ability and with compactness will be glad to hear Mr. McLarty, who will preach every night this week."

—Rev. Dr. G. H. Detwiler, of Charlotte, is conducting revival services in his church this week with prospects for a good meeting. On last Sunday morning his official board read to the congregation resolutions pledging to the pastor united support and co-operation in the meeting and the Sunday school officers and teachers are entering heartily into the work and we are expecting to hear of gracious results. When the officials of any church feel the burden of responsibility with the pastor and enter fully with him in a revival, there is no such word as fail.

—Rev. R. A. Taylor, of Pleasant Garden Circuit, reports a great meeting just closed at Zion Church, near Greensboro, in which there were sixty conversions and twenty-seven accessions to the church. He was assisted part of the time by Rev. E. G. Kilgore. He has had unusual success in revival work this year having received over one hundred persons into the church on profession though some two hundred have been converted. He will assist Rev. Mr. Peeler in a meeting in the German Reformed Church in Greensboro next week.

—Rev. Joseph W. Shackford, an honored member of the Virginia Conference and presiding elder of the Lynchburg District, on Saturday morning September 11, in usual health after preaching the sermon at Early's Chapel on Bedford Springs Circuit, was in the chair presiding over the Quarterly Conference. He was calling the roll when his pencil dropped to the floor and he fell over dead. His death, so unexpected, was a severe shock to his friends and a distinct loss to the church. His body was buried in Oxford, North Carolina. He was a native Virginian but was received on trial into the North Carolina Conference in 1874, and served as pastor at Warrenton, North Carolina, 1874-75 in which latter year he was married to Miss Kingsbury, of Oxford, North Carolina. In 1876 he returned to Virginia where he has since faithfully served the church. He was a son of the late Rev. John W. Shackford, a Methodist minister, and the father of Rev. John W. Shackford, now of the Virgnia Conference, and who is a son-in-law of Bishop James Atkins, of Waynesville.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

"Verily I say unto you, Inasmuch as ye did it unto one of these least, ye did it unto me."

A GROWING FAMILY

We began last week with one child. At the close of the week we had eight. A fine lot of youngsters they are too, from baby Ethel to Miss Carrie, our young lady, and Master Amos, our eldest son.

During this week we expect quite a number of other children. They will come from Charlotte, Concord, Greensboro, Lenoir, Statesville, Asheville and other towns and country communities.

A HAPPY MOTHER

She was a happy mother indeed. She said: "I am happier than I have been before in three years." During these years she has borne the heavy burden of support for herself and the three little ones. It was too hard. Mother and children suffered for lack of necessities. Hope and courage failed—and faith in God almost. In the nick of time the Children's Home and congenial employment were provided for the mother.

She sent the children to us—doubting, fearing, and with heart aching on account of the separation. The parting was bitter. And she did not know what care the children would receive. Yesterday she came to see. The children were comfortable and happy; they told her they were receiving tender and loving care. It is not strange that the mother's heart was full of joy and gratitude to God and the Church.

MORE BLESSED TO GIVE THAN RECEIVE

While we are giving comfort and happiness to those who were in sorrow and distress, our own hearts are rejoicing because the Lord is using us in these ministrations. We are realizing to the full that "it is more blessed to give than to receive."

DOWN TO BUSINESS

The children coming to us must have shelter, food, clothing and the care of matrons and teachers. These things cost money. Our Methodist people face the obligation to support this institution. For very shame, to say nothing of the demands of conscience, we could not go longer without establishing a Home for our dependent children. Now we must retain the home.

THE PROBLEM OF MAINTENANCE

The money being collected and reported by the Financial Agent is for our Building Fund—to erect and equip the buildings that are necessary to meet the demands already being made upon us. None of this money is to be used to pay the running expenses of the Home. So far we have only one definite source of income for maintenance, and that is the Fifth Sunday Collections. These collections ought to yield a much larger fund than heretofore. But we must enlist the church—the whole church—as well as the Sunday schools. Everybody ought to help. Every day brings evidence of a growing interest in the Home. But we want to remind our friends that in our "growing family" are hungry babies to be fed and chiidren's appetites will not wait. We need money, provisions and clothing and all kinds of supplies. Let them come without delay.

OUR SPECIAL NEEDS

Four cows, one one-horse wagon, one sewing machine, provisions of all kinds, sheets for both doubel and single beds, pillow slips, medium size, common towels, table linen.

REPORT OF J. P. RODGERS, AGT., CHILDREN'S HOME FOR WEEK ENDING SEPT. 18, 1909.

Mount Airy

National Furniture Company	$ 200.00
Dr. J. E. Banner	10.00
Mrs. R. B. Hines	5.00
W. W. Thomas	5.00
Jno. Creveling Minick	5.00
Ruth Margaret Minick	5.00
B F. Sparger	10.00
E. C. F.	25.00
Mrs. P. E. Causey	5.00
J. D. Thompson	10.00
Dr. T. B. Ashby	50 00
W. R. Saunders	20.00
Joe. H. Gwyn	5.00
Miss Mary Hines	2.00
Jno. W. Jones	5.00
E. L. Brown	10.00
E. J. Miller	2.00
L. B. Matthews	5.00
W. F. Matthews	5.00
W. B. Roberts	5.00
Mrs. S. L. Belton	1.00
I. L. Armfield	2.00
W. L. Steele	1.00
Lacy Hull	50
J. O. Belton	1.00
Fletcher Saunders	.50
Laurel Bluff Church	.85
Constance Hull	2.00
Jno. Wall	1.00
Ida Wall	5.00
Miss Annie Snoddy	3.00
Miss Jeanette Armfield	3.00
W. M. Wall	5.00
C. B. Sutphin	2.00
Mrs. M. E. Nichols	5.00
Mrs. Lizzie Snoddy	2.00
Mrs. L. E. Banner	1.00
L. A. Pool	6.00
W. T. Lawrence	1.00
W. L. Nichols	2.00
Mrs. M. J. Lawrence	1.00
J. A. Venable	1.00
Miss Maud Fleming	.50
Total	$ 436.35

Cash received on the above:

Mount Airy

W. W. Thomas	$ 5.00
Jno. Creveling Minick	5.00
Ruth Margaret Minick	5.00
B. F. Sparger	10.00
Mrs. P. E. Causey	1.00
W. R. Saunders	5.00
L. A. Pool	1.00
Laurel Bluff Church	.85
Fletcher Saunders	.50
J. O. Belton	1.00
Lacy Hull	.50
W. L. Steele	1.00
I. L. Armfield	2.00
Mrs. S. L. Belton	1.00
Mrs. M. E. Nichols	.50
Mrs. Lizzie Snoddy	.50
Jno D. Wall	1.00
Total	$ 40.85

Paid on former subscriptions:

J. H. Cole, Randleman	$ 3.00
L. D. Crawford, Randleman	1.25
William E. Johnson, Worthville	3.00
M. M. Tuttle, Charlotte	5.00
W. W. Cole, Charlotte	5.00
J. P. Morgan, Asheville	1.00
Luther Morgan, Asheville	1.00
C. V. Staley, Morganton	3.00
M. A. Bright, Glen Alpine	5.00
H. G. Hogan, Jr., Morganton	5.00
H. S. Freeman, Norwood	10.00
Mrs. Josie Hyndman, Asheville	5.00
Mrs. O. F. Asbury, Charlotte	2.00
F. H. Washburn, Charlotte	10.00
Chas. A. Reece, Ramseur	2.50
I. F. Craven, Ramseur	12.50
J. W. McCrary, Lexington	25.00
Mrs. J. W. Harkey, Lexington	5.00
Total	$ 104.25

TREASURER'S REPORT

Previously acknowledged	$582.78
Hickory Grove, Derita Ct.	3.00
Advance	3.22
Lebanon, Green River Ct.	1.00
Mount Grove, Table Rock Ct.	2.00
Leicester	2.22
Mount Carmel	2.17
Hopewell, Polkton Ct.	1.00
Mount Olivet, Concord	6.30
Good Hope, Davidson Ct.	2.25
Concord, Ansonville Ct.	1.81
North Charlotte	1.80
Liberty, Bethel Ct.	3.66
Moriah, Lenoir Ct.	.70
Flint Hill, Weaverville	1.00
Mount Zion, Haywood Ct.	4.18
Seversville	2.00
Trinity, Derita Ct.	3.20
Newton, R. F. D.	.40
MountOlivet, Coleridge Ct.	1.57
Antioch	3.00
Mt. Zion, Cottonville Ct.	1.00
Snow Creek, Bakersville Ct.	1.44
Salem, Franklin Ct.	2.57
Elliot	2.50
Sandy Ridge	1.67
North Wilkesboro	15.00
Prospect, Prospect Ct.	1.90
Blackburus Chapel, Boone Ct.	1.16
Ansonville, Ansonville Ct.	2.13
Franklinville	3.00
Spray	3.50
Mount Morencie	3.00
Laurel Hill	1.40
Thomasville, part of $100 for support of child	10.00
L. H. M. Society, Centenary Winston	15.75
Total	$ 695.28

G. F. IVEY, Treas., Hickory, N. C.

THE BOOKS AND THEIR MESSAGE

Tradition has it that Luke was a painter, that he carried about with him two paintings, one of the Saviour and one of the Virgin Mary, and that by means of these he converted many of the heathen. This tradition suggests the leading characteristics of his gospel—its pictorial and its evangelistic power. Luke is not consciously the artist; but he is none the less the artist. For this reason his gospel has had great influence upon Christian art, themes which are peculiar to Luke, for instance, the annunciation, the shepherds, Christ among the doctors, the good Samaritan, the prodigal son, being favorites with every school and with every degree of genius. To heighten pictorial effect Luke frequently resorts to the emphasis of contrast. Dives is set over against Lazarus, the impenitent against the penitent thief, the Pharisee against the publican the prodigal against the elder brother, Martha against Mary, the good Samaritan against the priest and Levite. His portraits are all individualized and memorable. By some descriptive epithet or characteristic action he makes his men and women live again. Having once met them in any adequate way it is impossible ever to forget even the minor figures such as Zacharias or Anna, Zaccheus or Herod Antipas. Not less graphic is Luke as narrator and historian. It is his to tell a story not just with clearness but also with distinction; his accounts of the miracle at Nain (7:11,) of the feast in Simon's house (7:36,) of the walk to Emmaus (24:13,) are incomparable.

* * * * *

Luke has an object beyond that of literary effect. He seeks in his narrative to confirm the faith of a dear friend. To this end he presents a historic Christ. Christianity rests upon an actual person living in time and peace, walking among men and teaching them, loved by them and dying for them. Luke makes sure of this and does so by methods quite approved in our critical age. He examines "original" sources (1:2) and deals only with ascertained "facts" (1:1;) his investigation is "critical" (1:3;) he writes "fully" and in "connected order" (1:4.) Luke and Paul are apostolic warrants for the historical method as applied to the records and the fact of Christ. Luke's passion for thoroughness leads him to begin with the promise of the birth of the Forerunner and to close with the ascension. The events lying between are treated with reference to a ruling idea, that of showing Jesus to be what Theophilus and Luke fondly hope him to be, the Friend of sinners and the Redeemer of the race.

* * * * *

As with the other evangelists Luke selects his material. His temper and training together with the object in mind determine the selection. In the Epistle to the Colossians (4:14) Luke is referred to as "the physician, dearly beloved;" in the Second Epistle to Timothy (4:11) and in the Epistle to Philemon (1:24) he appears as the companion and fellow worker of Paul. It is supposed that from this intimacy comes the emphasis upon a free and universal salvation, the distinctive doctrinal note of the gospel and of Paul's epistles. The physicians point of view is exhibited not only in a familiarity with the terms used by the Greek medical schools but also in the circumstantial and even technical way in which he describes diseases, notes their duration and symptoms and records the stages of the patient's recovery. Of the miracles recorded by Luke alone nearly all of them deal with disease and its cure (7:11-18; 14:1-6; 17:11-19; 22:50, 51.)

* * * * *

Luke's is a gospel of health. The mission of Jesus is to bring healing for the body and soul. In the song of Zacharias (1:17) Jesus is born into the world to give knowledge of salvation in the forgiveness of sin; and in the Master's own proclamation his mission is to heal the broken-hearted, to preach deliverance to the captive and recovery of sight to the blind (4:18.) No wonder then that the gospel throughout pulses with joy and gladness, that it begins (1:9) and ends (24:53) with worship in the Temple, that it rings with exultant song (1:46; 2:14; 2:29,) and that a characteristic expression is "praising God" (2:13, 20; 19:37; 24:53.) To magnify this mission of Jesus Luke multiplies miracles of healing and parables of forgiveness. In six miracles which Luke alone records five have to do with the healing of disease: it is Luke alone who gives the matchless parable of forgiveness in the story of the prodigal son.

Luke's is the gospel of universal sympathies. The writer is singularly free from the race and social prejudices of his day. In him as in the Master himself there is no distinction of Jew and Gentile, of Greek or barbarian, of bond or free. The kingdom of heaven is open to everyone on a common condition, that of righteousness of heart. Jesus, though by birth a Jew, is a light to lighten the Gentiles (2:32;) all flesh is to see the salvation of God (3:6;) the citizens of the kingdom are to come from the four quarters of the globe (13:29;) and the last commission of Jesus to the disciples is that by them repentance and remission of sins shall be preached among all nations (24:47.) Evidence of faith on the part of the alien is graciously emphasized as in the tribute of Jesus to a Roman soldier, "I have not found so great a faith; no, not in Israel" (7:9;) it is a Samaritan also who is chosen to enforce the grace of gratification in the story of the ten lepers (17:11-19.) Especially are Luke's sympathies drawn out to the classes for whom society has usually had small regard, the poor and the vulgarly sinful. The emphasis upon Jesus's friendliness to the publican is a feature of his gospel. The call of Matthew, it is true, is recorded also by Matthew and Mark, but it is Luke only who notes that Matthew, a despised publican, "forsook all" to follow Jesus (5:28.) Only Luke records the parable of the prodigal son through whom Jesus revealed the heart of God as quick with hope and forgiveness for the most willful who were at the same time the most forlorn and homesick; only Luke relates the story of Zaccheus whose eager faith Jesus uses to shame the faithlessness of the Pharisees (19:2-10;) and it is Luke who preserves for us the parable of the Pharisee and the publican in which the contrite temper of the outcast contrasts so nobly with the self-righteousness of the favored child of Abraham (18:9-14.)

Significant, too, is the place accorded in this gospel to women. The general attitude of the time both on the part of Jew and Gentile was less than generous. Women were hardly reckoned with in men's thought of social well-being. In the Jewish liturgy men thank God that they have not been made women. In this gospel women bulk largely. In the earlier chapters we have unforgetable portraits of the Virgin Mother, of Elizabeth and Anna; in the later chapters we have those of Mary and Martha. In the touching story of the woman who was a sinner (7:37-50) Luke points the moral that the religion of Jesus is adequate for the case which the world regards as most hopeless.

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Luke's is the gospel of the open heaven and the answering God. In this gospel more than in the others Jesus is disclosed in seasons of prayer and as the advocate of prayer. A curious student has found that while all the evangelists mention the prayer in Gethsemane, while Matthew and Mark notice the prayer after the feeding of the five thousand, and while Mark notices the prayer after the busy days in Capernaum, Luke preserves for us seven other occasions on which Jesus prayed and also the parables in which Jesus enjoined persistence in prayer (the friend at midnight, 11:5-13; the unjust judge, 18:1-8.) It is charistic of thegospel, also, that prominence is given to acts of worship—the song of the angels at the nativity (2:14,) the song of Mary (1:46-55.) It is in the writer's attitude toward these things that he gives most surely his estimate of the religion of Jesus. With him religion is not a matter of external observance, of formal rite and ceremony, of fastings and tithes. It is the recognition of a personal God of whom the world is in need and in whom the world's need is met. Between God and his the freest communication exists and the most intimate communion is possible. In prayer and praise is found the true ladder of Jacob uniting heaven and earth upon which as angels ascending the prayers of men may go up, and as angels descending the answer of God may come down.

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The message of Luke is especially congenial to the temper of our day. In its form it appeals to the popular passion for historical precision and literary finish. In its temper it meets the prevailing demand for breadth and tenderness. In substance it approves itself by the appeal to what is spiritual in man rather than to what is formal and mechanical. The gospel has itself begotten and promoted the spirit to which it appeals; and there is no danger that man will ever outgrow the charm of what has well been called "the most beautiful book in the world."—North Western Christian Advocate.

OUR INDUSTRIALISM AND AMERICANISM

(Part of address delivered before American Bankers Association in Chicago September 17, by Dr. John C. Kilgo, of Trinity College, N. C.)

"True Americanism, sir, as I see it, in an inflexible faith in the rights of unadorned manhood. And the supreme place which Americans who rightly understand the genius of their civilization give to personality; the sincere enthusiasm with which they hold their faith in the divine rights of manhood; the hearty homage which they pay to the lordship of individual worth, and the enduring fame which they accord to the unselfish hero, have been abundantly proved in our history. But in the long list of examples there are two which seem, for every reason, to be the foremost illustrations of the real soul of our democracy.

"The first is Abraham Lincoln. A child of our frontier life, born in a rough cabin, the son of poor, unlettered and common parents, he was the heir of dismal prospects. He inherited no ancestral traditions to stir his boyish heart with exalted ambitions; no community surroundings to refine his thought and polish his manner; no educational advantages to push back from his youthful vision the shadows of ignorance, and no wealth to take from his shoulders the crushing weight of daily toil. He was no debtor to favorable circumstances; he owed nothing to inspiring environments. But had one supreme resource of success; he was an American. The star of eternal hope shone in the heavens above his head, and the note of freedom sounded clear and strong in his ear. No feudal laws imposed a despotic embargo on his aspiration and no iron gates closed before him the path to service and to fame. He took counsel with the highest voices in his soul, and, like the Wise Men of olden times, followed the brightest star in the skies. The story of his life is common household knowledge among Americans. I need not repeat the details of how he mastered circumstances, overcame conditions and at length made the "Little Giant" of the middle west stand in awe of his ascending leadership.

"When the hour of our direful peril came to this republic, when the clouds of war began to gather over it, and when the destiny of the nation hung in the balance, He who presides over the affairs of human history appointed this son of the cabin, this man of the forest, this new master of the west to direct the ship of the nation through those furious years of the war. No man ever carried to the seat of government loftier statesmanship, no patriotic man on a throne of power ever showed a more masterly genius, and no man ever gave to his race a finer example of patriotic wisdom and service. We cannot duly celebrate his virtues in words. Even the increasing number of splendid monuments we erect to his memory are but slight hints of American gratitude for his services and poor tributes which we try to pay to his fame. This American union is his only adequate monument, and as long as it shall endure it will serve to celebrate his conquering genuis. Every star on the American flag, it matters not where it is unfurled and what winds play along it colors, is a tribute to the patriotism of Abraham Lincoln. If eternal praises are due George Washington for putting them on our flag, eternal praises are equally due to Abraham Lincoln for keeping them there. If George Washington is the father of the union, Abraham Lincoln is the father of the mightier reunion.

"But of more enduring worth to our national spirit is the illustration which such a career gives the whole world of the genuineness of our democracy and the superiority of our civilization to make mighty men. Abraham Lincoln is an American; he could not have been the creation of any other land, and his record will stand through the years as a divine rebuke to that type of tyranny which exalts form above fact and circumstances above character.

"The other example, sir, which I have in my mind is in every point exactly opposite from the one that I have just cited, and serves to prove by new and opposing tests the sincerity of our faith in manhood. Robert E. Lee was the son of a noble parentage with a history reaching far back into high ranks of English life. A native of Virginia he was from the start the beneficiary of cavalier customs and all the advantages of home culture and school training. In his public career he is the most tragic figure in our American history. The force of circumstances predestined him to be on the failing side of the course of events. Viewed

in the light of consequences, he is America's immortal hero of defeats. Yet he holds a place in our national esteem which grows more and more as years go by. True Americans without regard to their political sentiments or the sections of country in which they live, hold in sacred regard the memory of this superb man. And Virginia has selected his statue along with Washington's to be put in the capital at Washington as those of her two greatest citizens. She did not select Jefferson or Madison or Marshall, but she chose her son of defeat. In this Virginia was wise, and no true-souled American will reprove her judgment. For the career and the fame of Robert E. Lee when read in the light of all the facts is without a parallel in human history.

"How will we account for his fame? How can we explain the place he holds in the esteem of Americans? Why was it that Americans, north, south, east and west celebrated his centennial birthday? Why did Mr. Roosevelt speak in such exalted terms of his genius?

"We can readily tell why we honor Benjamin Franklin. At a critical period in our history he rendered as a minister at a foreign court wise service, and in the moments of strain his rare wisdom was a guide in national affairs. But Robert E. Lee was never a minister at a foreign court; he was never in the councils of state.

"Thomas Jefferson was the author of the declaration of independence and the founder of a political party gained a place of lasting fame in our history. But Lee wrote no governmental documents and founded no political party.

"Fulton and Morse by invention and discovery brought the nation under everlasting gratitude to them, and their names hold high place in our history. But Lee invented nothing, he discovered nothing.

"Emerson, Lowell, Whittier and Longfellow gave American literature a larger place in the world, and for their work we do them increasing honor. But Lee wrote no poetry, history or philosophy.

"Webster and Clay and Calhoun in the legislative halls of the nation contended for the rights of states and left us speeches that give us splendid examples of oratory. But Lee was never a legislator, and he made no speech that belongs to our literature.

"George Washington for seven weary years followed the hopes of his people through the war and in the end gained their freedom and gave a new nation to the world. He returned from the field of battle to be greeted with the shouts of a conquering people, and to be crowned with the honors of an immortal hero. It is natural to admire victory and to exalt a victor. But Lee after four years of as heroic struggle as ever engaged human courage, came at last to an overwhelming defeat. When he turned from Appomattox no shout of victory greeted him, no new government rose to crown him. Far and wide lay the waste of his proud section, and from every direction came the wails of a desolate and broken people. He quietly went away from public gaze to rebuild a college in the mountains of Virginia.

"Yet this man has honor; he has increasing admiration; he has immortal fame. Why? Does it not take victory to gain fame and honor and admiration? He has reversed the order of history and conquers without victory, and achieves without success. By what strange law does he do these things? There is but one satisfactory answer. He does them by the might and majesty of his incomparable personality. He was our one American who does not need triumph to make him great. Men honor him because he was brave, they praise him because he was clean, they pay him tribute because he was godlike, they build monuments to him because he was the embodiment of invincible manhood. So he will stand along with Lincoln to prove by undeniable fact that in America manhood in the one thing that counts, and the Americans believe in it whether it is in friend or foe.

"Sir, as a college president, to some extent seriously desirous of inculcating in the southern youth who come up under my direction the true idea of Americanism as I see it, I have often coveted the right and the ability to build on my college grounds an American monument. I should build a great strong pedestal upon which with their sheathed swords at their feet, clasping each other's right hand, I should place the statues of Ulysses S. Grant and Robert E. Lee, the hero of victory and the hero of defeat. I should symbolize by their hand grip the re-union of a land too strong to be hewn asunder by battle-axe. I should adopt as the sentiment to be inscribed upon it those famous words of Grant: "Let us have peace." On one side of the pedestal with bronze tablet I should celebrate the virtues of the federal soldier; on another I should celebrate the virtues of the confederate soldier. On another I should pay tribute to the unparalleled patriotism of American manhood; and on the remaining I should pay due honor to the high example of loyalty so sublimely illustrated by the old negro daddy and mammy who worked in southern cornfields and cared for southern women and children during those years of furious strife. And, sir, out of the whole conception I would wish the student to read this glorious truth; Americans believe in the union of their country; they believe in and exalt human virtues wherever expressed, whether in friend or foe, whether in man or woman, whether in lord or slave, whether in white or black. Whether in the north or the south or the east or the west, always and everywhere Americans believe in manhood and manhood's virtues."

THE RELIGIOUS PRESS AND THE PASTORATE

(By Bishop E. E. Hoss.)

He is surely a self-conceited pastor who supposes that he is capable, without help of any sort, of doing all the work that needs to be done in the congregations which he is appointed to serve. Let him be as resourceful and as energetic as he may, he can not, solitary and alone, meet and discharge the manifold tasks that confront him from day to day. It is therefore, the part of wisdom that he should reinforce himself in every possible way, and thus multiply the values of his activities. Surely no one can be found to deny so primary a proposition.

Let us, further, affirm, that a good religious newspaper, widely circulated, is the best assistant that any pastor can possibly secure. The reason for such a statement is not far to seek. Christianity is the religion of intelligence and not ignorance. It appeals always and everywhere to an enlightened understanding, and seeks to commend itself to every man's conscience in the sight of God. Repudiating the use of force, and rejecting the very thought of sacerdotal helps and manipulations, it is thrown back upon the necessity of relying on intellectual and moral agencies. Being in its essence rational and not magical, it has no option except to convince the judgments and pervade the wills of those to whom it goes with its message of life.

In these days, moreover, the newspapers are the thought-exchange of the world, the clearing house to which all those who have something to say that is worth hearing bring their utterances. I do not mean to decry the value of books. No one could be farther from that folly than I am. But it is still true that for the great mass of the people books are not the chief vehicle of instruction. What is best in them—best in the sense of being most available for edification—is filtered down into the popular mind through the vehicle of the periodical press. They are read and digested by those who have the time and the inclination, and interpreted to the multitude in reviews, editorials, and paragraphs. The old maxim was, "You may know a man by the company he keeps." The new one is, "You may know a man by the newspapers he reads." Whether he is aware of it or not, he is sure to get the color of his opinions from this source.

The question with the church is, therefore, this: "Can we depend on the secular press for the dissemination of religious news and the discussion of religious topics, or must we establish organs of our own?" To this question, duly weighed, there can be but one answer. I gratefully record the fact that the leading journals of the country are generally friendly to Christianity, and are willing enough to publish whatever readable information may come to them concerning its work and progress. This is certainly a fact of no small importance. But it does not fully meet the needs of the situation. To begin with, the secular journals do not understand the language of Canaan, and when they undertake to speak it, they are liable to make ludicrous blunders and mistakes. All the churches suffer at this point, the Methodists, as I am inclined to think more than the rest. It remains to be added that a mere general friendliness of temper is not all that is called for. The demands of the hour are for open and active defense and advocacy of the kingdom. If these demands are not met the cause is bound to suffer remediless loss.

The whole matter may be put to the test of practical experience. Who are the best Methodists? I mean where are we to look for the men and women that love the institutions and enterprises of Zion; that lead upright and godly lives; that freely give of their substance to support and sustain the ministry and the great Christian charities? The testimony of all the best pastors is that they are to be found among those who are the regular readers of the church papers. I say this is the testimony of all the best pastors; but I might make the assertion more comprehensive, and say of all the pastors. With one voice they declare that their most loyal and liberal members, those upon whom they can depend in every emergency, are just those who, by reason of their weekly contract with the church press, are best informed as to the claims that are entitled to recognition at their hands.

In view of all that has been said, it is folly for any pastor to intimate that he has not time to push the circulation of these papers. The very scarcity of time is a reason why he should see to it that every family in his charge is supplied with them. There is no expenditure of effort that brings a larger return. I am personally acquainted with a few uncommonly successful circuit preachers who often subscribe for an Advocate to be sent to each one of their officials, and pay the bill out of their own pockets, when the end can not be reached in any other way. Talking to one of these preachers once, I said to him, "You cannot afford to stand the expense of such a policy." He quickly answered, "I cannot afford to do anything else; it is an investment that never fails to yield more than a hundred per cent." And no doubt he was right. Let us sow down the church as never before with our church papers The duty cannot be shirked or neglected without loss in manifold ways.

THE BANE AND BLESSING OF TEMPTATION

It is not always possible to escape temptation. No one should seek or deliberately place himself in the way of temptation. Temptation is always with an element of danger. Temptation, however, while it is never to be sought, yet when it cannot be escaped, if properly met has in it a beneficial as well as a dangerous possibility.

Temptations, like hardships and disasters, should be made tests which work the strengthening of character. Like times of trial and distress, temptations work opposite effects on persons of different character. In time of shipwreck or disaster, selfishness becomes more pronounced and more manifest in the selfish, while unselfish and benevolent characters shine forth with greater luster because of the dark setting which the test brings with it. The existence of the noblest characters would never have been but for the trying ordeals through which they passed. James, the apostle, must have had this in mind when he wrote: "Count it all joy when you fall into divers temptations."

God does not tempt a man, as He tells us plainly. Temptations come of the devil, and are sent to defeat the divine purpose. But God can help out of what Satan intends for harm. Like Balaam, temptations may be sent forth with nothing but curses, and yet be powerless to confer anything but blessing.

That temptations are dangerous, and potent with possibilities of evil, none will dare deny, yet when confronted with temptations which we did not court, and from which we cannot escape, it is well to remember that even the foe may be to bless us. Personal discipline and character, like national achievement and growth, are often wrought out by dangers and difficulties which tax both patience and endurance. Temptations may work out for the individual what menacing foes effect for the nation which they only seek to destroy. Conquering nations, one after the other, when they had subdued all their foes and there was no longer need for discipline, extortion and effort, have disintegrated. Ease and opulence have wrought many a ruin foes could not effect.

Do not, therefore, take too gloomy a view of trials and of temptatons that may confront you. Instead of working against you to your detriment, they can be made to "work out for you a far more exceeding and eternal weight and glory." If the only Perfect Character this earth has ever known was made "perfect through sufferings," surely you and I cannot expect to attain similar results without trials, temptations and sufferings. Frances Power Cobbe says correctly: "Each soul redeemed from self and sin must know its Calvary."—Sylvanus Stall, D. D., in Lutheran Observer.

"He who who takes the child by the hand takes the mother by the heart."

From the Field

Correspondence, Reports, Etc.

Concord Circuit.

We have just closed a great revival at Rocky Ridge. Seventy-five or more were converted. Twenty-eight were received into the church, and more to join. Almost the whole church was blessed and greatly strengthened. Brother G. W. Fink did the preaching and did it well. This church is alive and active and is growing rapidly. To God be all the praise.

B. A. YORK.

Clyde Circuit.

Clyde circuit has five classes and four churches, operating four Sunday schools. Salary about $100 above last year. Collections 90 per cent. in sight. The work is in comparatively good condition. The people are very kind. In our days of anxiety, caused by the affliction of our "little Cheesie," their kindness was expressed by contributing liberally toward putting her in the hospital. Also we remember many tokens of love in our own days of sickness. Truly we are among a royal people in many respects.

May Our Redeemer lead them all into riches and sweeter experiences in blessed Fellowship of the Holy Spirit.

J. H. GREEN.

Albemarle Circuit.

While other preachers are reporting such signal victories, scores and hundreds of conversions in the meetings just closed, it is no easy matter for me to frame a report from this circuit that will do justice to the Master and the workmen who have wrought so nobly "in word and doctrine during the round of protracted meetings just closed, seeing that I have only about a dozen professions and restorations to report. Yet when I think of the faithful year of powerful preaching done by some of the best talent of our Conference, I can but believe that great and far reaching good will be manifested in time to come.

J. T. STOVER.

Rutherford College Notes.

The enrollment is now 145.

Plans are rapidly being developed for the two literary societies, Platonic and Newtonian to build a new brick building to contain debating halls and offices.

The new lighting system recently installed in the main college building is very satisactory.

Dr. Jno. R. Scroggs, of Shelby, was unable to deliver his lecture last Wednesday night as he was called to Asheville to see a sick member of his family. He will fill the negagement at an early date.

The Library of the late Dr. Jno. R. Brooks which he willed to Rutherford College has been received; some six hundred volumes, and placed in the library Building. It is a most valuable collection, especially for ministerial students. As in his life, so in his will, Dr. Brooks has set a good example for preachers who would have their private libraries to do the most good for humanity. Our library still has fifty shelves.

Shelby Circuit.

The round of protracted meetings is about over and we have had some good ones. The church has been greatly built up and there have been about fifty conversions besides a great number that were reclaimed. Thirty-five have been received on profession of faith and eight by certificate. We have heard the old time shout this year which has made our heart glad. Brother Boring came to help me at Earls but was called away after he had preached twice. Brother Thompson preached twice at Sulphur Springs. Brother Smith, our local preacher, preached twice at two other points. About two thirds of our Conference collections are secured. We are expecting full collections. Our motto is "Everything in full." At our last quarterly meeting the brethren voted me a vacation of two weeks which I very much appreciate. I hope to use part of the same by going to Wesley Chapel Camp Meeting, as I have been engaged to help in this meeting.

E. N. CROWDER.

Another New Church in Shelby

Last Sunday was a fine day for our Shelby Methodism. It was decided to buld a new church in South Shelby, in which place there are about two thousand people. A brick church will be built, the construction of which will be begun at once. At our First Methodist Church it was my pleasure to see a fine subscription made Sunday. This amount with the sale of the old chapel and what has been generously subscribed in the locality of the new cnurch, practically secures the money asked for. The building committee is planning to build at once.

It is only in the past few years that the Methodists of Shelby have predicted a handsome, commodious church. To swarm so early and build another brick church denotes their liberality and aggressiveness. It is a noble people, ready for any good work. While all this is going on the pastor's salary and the conference collections are being paid in full and up-to-date. The pastor, Rev. J. R. Scroggs, preached to fine congregations. He does not know how to preach a small sermon. Intellectually and spiritually his pulpit discourses are of a high order.

Rev. Loy D. Thompson is in charge of the South Shelby work, and is giving universal satisfaction in and out of the pulpit. He is one of our finest young men.

C. F. SHERRILL.

From Gold Hill Circuit.

The Gold Hill Circuit, during this year, has been rather conspicuous in your columns by the silence of its pastor and the absence of any communication from him. I have not wearied, or overtaxed, the patience of your many readers by the frequency of my writing.

For many years I took great pleasure in pushing the quill or driving the pencil, that is, when I occupied a place on the Tripod, and when I did not. But the art of writing has been largely lost and the fondness for and glory in newspaper correspondence has departed. So I write very little.

But while my pencil has been idle, my brain and tongue have not. I have been a very busy man—preaching and singing and working much. I have preached on an average of two and a half sermons every Sunday. With funerals, prayer meetings and Sunday school and temperance or prohibition speeches thrown in.

And for the past month have conducted and attended day and night services for most of the time during the weeks and that without much help except at one point.

I have recently held three meetings at as many churches, and am now just commencing another at Gold Hill.

Zion.

The meeting at Zion embraced the second Sunday in August; began on Saturday and closed with an afternoon service of the the third Sunday, which I was unable to attend. The meeting was a good one, but the visible results were not what I had hoped for. The church and community were not in tune and ripe for the meeting at that time. Rev. I. F. Cotton, a young local minister, recommended by the third quarterly Conference of the Gold Hill Circuit, and licensed by the Salisbury District Conference at its recent session, preached for us twice. He is a grand son of that veteran local preacher, Rev. Isaac M. Shaver, who for several generations has been standing—but not idle—in his place as a true and loyal minister and Methodist, now bordering on two worlds, ready to step off of this and on to the other one.

Wesley Chapel.

Beginning on Wednesday before the fourth Sunday in August, I began a meeting of day and night at Wesley Chapel, which closed on the Tuesday following. The meeting was a good one and largely attended. There were three services on Sunday, and the Holy Sacrament was administered following the morning sermon and most the most largely attended of any I had ever witnessed at that church. Rev. Jno. F. Kirk, of the Western North Carolina Conference, preached a good sermon for us in the afternoon, the only help I had during that meeting. There were two conversions, and one accession to the church on profession of faith and one by certificate from another denomination.

Liberty

The fifth Sunday in August was the occasion of our fourth, but not last, quarterly meeting (the fifth one is yet to be held) which was held with the church at Liberty. Assisted by Rev. Dr. J. C. Rowe, our presiding elder, I began this meeting on the Wednesday before. This is a populous community and the congregations are usually large but somewhat more so on this occasion. Dr. Rowe preached for us eight strong, expository and instructive sermons. They were logical, scriptural and convincing to those who were open to reason and reception of the truth, and will do good. Dr. Rowe seems never to get tired or wear out. The more he preaches, the better. This was a great and good meeting; the fruits are not yet. Something will come of it as the months go by. The church was much quickened. The Lord did "revive us again," and his people were ready to rejoice in Him. With sixteen sermons, eight by the presiding elder, who let on Sunday night, and eight by the pastor, the meetings closed on Wednesday night. There were said to be two conversions, but only one made an open profession and joined the church.

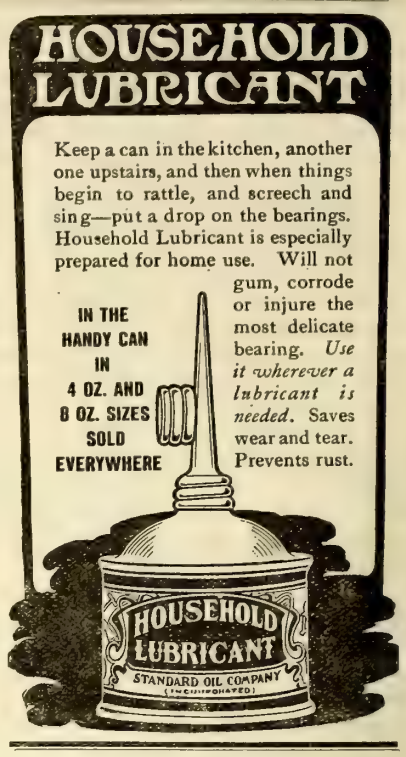
Gold Hill

The meeting at Gold Hill began on Wednesday night, the 15th, but we have been somewhat interrupted at the very start by the rain, but I do not expect this to last long, and the meeting will continue. I had expected Rev. P. W. Tucker of Granite Quarry, to assist me int his meeting, but at the last I received a card from him bearing this sad information: "I have appendicitis and the doctors say I will be obliged to go to the hospital for an operation." And so his engage with me was called off and I must look for somebody else.

New Hope.

I have one other meeting to hold. This is to be in the newly finished church at Richfield. This is a growing little village on the railroad, almost six miles southeast of Gold Hill. I began this church last year, and it has been recently nearly finished, except the painting, although I began preaching in it about the middle of this year. We have an organization there of about twenty members and my first protracted meeting in that church will begin on Wednesday night the 6th, the second Sunday in October.

JAMES WILSON.



An Important Appeal.

Choon Chun, Korea, Aug. 2, 1909.

Mr. John F. Fonville,
Greensboro, N. C.,

My Dear Brother:

Your good letter of June 29 has been received and I assure you that it was appreciated very much. I thank you for your continued interest in the Lord's work in this part of the world.

Please thank my good friend Mr. J. B. Blades for his substantial interest in the work here. Tell him that I shall be glad to assign a man to him in a month from now, or about the time you receive this. My reason for this delay is that I think there will be some changes made at the time of our Annual Meeting which is in the first week in September and I want to wait till then before deciding just which man I will give to brother Blades.

I read with much pleasure your strong appeal to the Sunday Schools to take part in this great work of supporting the native helpers. For some time to come the church in the home land will have to help these new churches in their effort to become self-supporting and there is no better way to do this than by paying the salaries of these men who give all their time to work among their people and much of the time to work out in the dark places where the people have not heard of Jesus. As fast as the church become well organized it will take on the support of its own pastors and contribute to the preaching to those beyond. In the meantime must have help as we are now getting it from your Sunday school and through men like brother Blades.

Please tell brother Blades that he may count on me for a good man and he should make his contribution through your school or direct to the Board in Nashville so that the funds will be accounted for in the regular way.

If you have an individual or a class in your Sunday school that wants to

(Continued on page fourteen)

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

"If you cannot in the harvest,
Garner up the richest sheaves,
Many a grain, both ripe and golden,
Will the careless reaper leave;
Go and glean among the briers,
Growing rank against the wall,
For it may be that their shadow
Hides the heaviest wheat of all."

* * * *

Bishop Fitzgerald says: "The Epworth League will help to educate the generation that will understand Methodist doctrine, know Methodist history, be familiar with Methodist usages, and feel the inspiration of Methodist enthusiasm. Thus will be saved from the vortex of worldliness, the wiles of Satan and the seductions of the proselyters."

* * * *

Dr. Ed. F. Cook writes: "The leading course for 1909 and 1910 is "South America—Its Missionary Problems."'

* * * *

Have you elected your officers for the coming twelve months? See Constitution and By-Laws.

* * * *

What is done to aid the pastor in raising benevolent collections must be done quickly—Annual Conference is only 60 days hence. Dear Leaguers, offer your service now.

* * * *

Brother Thos. B. Johnson writes us from Stony Point these cheering words and splendid report on a post card: "My meeting at Stony Point resulting in about one hundred and twenty-five conversions, fifty accessions to our church to date. We have a Young Men's Prayer Meeting numbering forty-two and an Epworth League that numbers sixty or more, now."

* * * *

Brother Johnson has done what every preacher in our Conference who has a League should have done, or had some Leaguers to do, ere this. To write a few lines on a post card is a small thing—it takes only a few minutes of time. Every card that comes to our desk aids us and encourages the League work.

* * * *

As true and faithful Epworth Leaguers we should be faithful dispensers of time. Instead of gadding and gabbling as multitudes of young people in the church are doing, we should diligently search for wisdom, and, serve with diligence our Lord and Master. Read, at odd and spare moments, good books—not anything. Don't read anything and everything in sight, but read carefully and thoughtfully good books. If you do not know what to read ask some wise and cultured friend to suggest a list of books. Get one at a time and read it before buying another. There is no excuse today for being uninformed. Cheapness of and easy access to books have made it possible for any one to be informed. Those who do not read practically close every door of the future. One can usually measure the youth's future success, socially, communically and spiritually by the amount of and the kind of reading he does. Good books should always be classed among our very best friends. "Never be triflingly employed." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

A Senior League was recently organized at the Oak Hill church, Sulphur Springs Circuit. This League has a very hopeful future. The young people are bright and active. They have entered into the work very enthusiastically. With the encouragement of an energetic and efficient pastor, as these young people have, there is no doubt about success. The following are the names of the officers elected:

Prof. W. R. Hunter, President.

Miss Lora Taylor, First Vice-President.

Mr. Lloyd Penland, Second Vice-President.

Miss Metta Goodman, Third Vice President.

Miss Ida Miller, Fourth Vice-President.

Miss Malissie Starnes, Secretary.

Miss Josie Duckett, Treasurer.

Misses Lois Goodman and Ivah Starnes, Era Agents.

Mr. Mitchell McKinnish, Epworth League reporter.

* * * *

Have you paid the 10 cent assessment? If not, send it to the Central Office, Nashville, Tenn., and be up-to-date.

* * * *

So many Leaguers are, at this time, at a loss to know what is the best method of raising money and at the same time having a splendid program and a social hour. All in all, we have found that a sack social gives satisfaction. It costs but little to prepare the cards and to make the sacks, which should be about three inches long and made of cheap pink, red, yellow, green or lavender goods. The young ladies of the League can in one afternoon cut and sew the sacks and have them ready for use. The card and sack should be placed in a short letter which explains the purpose of the social and mailed to a friend. Each Leaguer should take an equal number of sacks and cards and mail them to friends. No one should mail a card and sack to friends in the immediate locality. A committee should be appointed to send an invitation, which comprises a card and sack, to all those who live in the town and community. In this way no one person gets more than one invitation. The invitations should be sent at least two weeks before the evening of the social. Prepare a splendid literary program for the occasion. Make the social feature a success. There is no doubt about the financial success. We have known but few functions that have brought such splendid and satisfactory returns. Each Leaguer who sends invitations to friends should furnish their own stationery and stamps. The cost for the printing of the cards, the cost of the goods for the sacks and the cost of the stationery and stamps, which the local committee use in sending invitations, is all the expense that will accrue. The following invitations, if printed on a neat four inch card, and sent out with a fancy little sack, will bring results that will gladden the hearts of any League:

"The Senior Epworth League of the ——— M. E. Church, South, ———, N. C., Requests the honor of your presence at a Sock Social to be given at the ——— at —— on ——— evening, ———, 1909 at 8 p. m.

"This litt'e sock we give to you,
It is not for you to wear.
Please multiply your size by 2,
And place therein with care,
In pennies or in cents,
Just twice the number that you wear,
We hope it is immense.
So if you wear a number 10, you owe us 20, see?
Which dropped within our little sock,
Will fill our hearts with glee.
'Tis all we ask, it isnt much,
And hardly any trouble,
And if you only have one foot,
We'll surely charge you double.
Now if you have a friend quite dear,
You'd like to bring with you,
Or if you know of someone who'd come,
We'll gladly give you two.
And if you cannot 'tend,
Please send it with a friend.
Or if in this way you should fail,
Then send it with the mail.
So don't forget the place and date,
The door we will not lock,
We'll look for you, please don't be late,
But don't forget your sock!
For this will be your ticket
To admit you when you knock.

A Soda Cracker is Known by the Company it Keeps

It is the most natural thing in the world for exposed crackers to partake of the flavor of goods ranged alongside. In other words, a soda cracker is known by the company it has kept. On the other hand

Uneeda Biscuit

have been in no company but *their own*. When you open a package you find them so oven-fresh that they almost snap between your fingers as you take them from the package.

5¢

a Package

NATIONAL BISCUIT COMPANY

SAFEGUARDING YOUNG WOMEN.

It is no exaggeration to say that American girls are allowed a greater degree of liberty now than their grandmothers were permitted to exercise in their recreations in making acquaintances and in receiving attention from men. There was never a time when girls needed more the counsels of parents, their wise and tender and vigilant care and guidance than now. There was never a time when for their own good there was a greater necessity than now for girls to surround themselves with the safeguards of discriminating exclusiveness, to make no friendships until they are satisfied that these associates are compatible with the purest and highest standards of womanhood.—Baltimore Sun.

There are friends who are to us like a great rock in a weary land. We flee to them in the heat of parching days and rest in their shadow. A friend in whom we can confide, without fear of disappointment—such a friend is not only a rock of shelter for us in times of danger, but is also as rivers of water in a thirsty land, when our hearts cry out for life and love.—J. R. Miller D. D.

God keep us through the common days!
The level stretches , white with dust—
When thought is tired, and hands upraise
Their burdens feebly—since we must—
In days of slowly fretting care,
Then most we need the strength of prayer.

Margaret Sangster.

Canon Farrar says: "A life spent in brushing clothes, washing crockery, and sweeping rooms—a life which the proud of the earth would have treated as the dust under their feet; a life spent at the clerk's desk, a life spent in the narrow shop, a life spent in the laborer's hut, may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown."

"Nobody wants to be unimportant. Everyone wants to count in the world, to be somebody. But no success is worth anything, or helps the gainer to be great, that is won by thrusting down others or taking unfair advantage. Truly great natures help others onward. The truly important person is he whom others lean on and trust."

"Ignorance is the mother of indifference."—Capen

Patronize our advertisers.

The Christian Life.

DAY BY DAY.

I heard a voice at evening softly say,
Bear not thy yesterday into tomorrow,
Nor load this week with last week's load of sorrow.
Lift all thy burdens as they come, nor try
To weigh the present with the by and by.
One step and then another, take thy way;
Kindle thy hope. Put all they fears away;
Live day by day.

Though autumn leaves are withering round thy way
Walk in the sunshine. It is all for thee.
Push straight ahead as long as thou canst see.
Dread not the winter where thou mayest go;
But when it comes, be thankful for the snow.
Onward and upward look and smile and pray;
Live day by day.

Live day by day.
The path before thee dost not lead astray.
Do the duty next. It must surely be
The Christ is in the one that's next to thee.
Onward, still onward with a sunny smile,
Till step by step shall end in mile by mile.
"I'll do my best" unto they conscience say.
Live day by day.

Why art thou bending toward the backward way?
One summit and then another thou shalt mount;
Why stop at every round the space to count?
The past mistakes if thou must still remember
Watch not the ashes of the dying ember.
Live day by day.
—Selected

WHEN WAITING.

Things that are not worth waiting for are scarcely worth having. And the waiting that is prolonged until it reaches the point where discouragement would set in if we would let it, is, after all, the only waiting worthy of the name as a test of course and faith. Only as we meet such a test in unshaken assurance that the longed-for end will yet come, have we any right to expect God to honor our efforts and hopes and prayers. Here, as elsewhere, the darkest hour is just before dawn. If we are unwilling to live hopefully through this darkest hour, how can we claim the dawn. Coleridge is credited with saying that "He who cannot wait for his reward has, in reality, not earned it." While we can never, in reality, earn any of the good things that God sends into our lives, it is ungracious and unloving indeed to rebel because His free gifts do not come as soon as we would like to have them. Their value, when they do come, is multiplied by whatever faith and patience we have shown before their coming.
—Selected.

WHY DON'T YOU GO TO CHURCH?

"You are too tired to go to church." That's sheer nonsense. There isn't a place on this continent so restful as the church. You are going to lie around the house all day; doze in a hammock; loll in a rocking chair; go to sleep over a book. That isn't resting; that's loafing. Tell yourself, honestly—did you ever in all your life see a loafer who looked rested? Did you ever see a loafer who didn't look tired all the time? The people who try to rest are always tired. Resting is the hardest work in the world when you make work of it. Two hours in church two hours in the quiet; the music, the sermon, the reading, the uplift which comes from the new channels into which your mind is led, will rest you more physically, morally, intellectually, than all the day spent in trying to rest. Why don't you go to church?—Bob Burdette.

TIME ENOUGH FOR EVERY DUTY.

No man has any more duties than he has time to do well. God assigns all duties, and all time, and all strength for the doing of duties; God expects good work from all His children; and God never expects more than is reasonable. Therefore, when we think we have not time enough to do all our duties as well as we ought, we are either wasting our time, or borrowing trouble, or trying to do what we ought to let alone. The honey-bee has a heavy burden of work to do, and only limited time to do it in; but he gets it done, and well done; and he gives no evidence of worrying over it. We ought to do at least as well.—Ex.

AFTER SUCCEEDING.

There is no test of character quite so severe as that of success. Adversity is hard on a man; but success is ten times harder. Adversity, or downright failure challenges all the best that there is in one to rise up and conquer in spite of defeat. Success brings a challenge, too—to go on and improve upon the success already won; but it is harder to respond to this challenge. "If at first you do succeed" is the title of a sermon announced by that vigorous pastor and preacher. Dr. Ernest Bourner Allen, of Toledo, in a winter course to his junior congregation. The message is needed. More people are succeeding to-day, and in more different lines, than ever before. It takes strength to succeed; and that very strength, evidenced and developed by the success in which it proved itself, ought to be intolerant of past and present achievement, and to press on to bigger and better things. Unless it does, success marks the beginning of failure.—Selected.

HOW GOD LOVES.

Words have never been able to describe God's love for us. Even Paul, whose destructions of life are masterpieces of human language, could not do more than faintly suggest what God's love is. An earnest Christian writes to a friend: "Paul, bless his heart, in the closing verses of that third chapter of Ephesians, trying to make us comprehend the wondrous love of God, spreads it on marvelously thick; but even he cannot find adverbs and adjectives enough sufficient to impart to us his conception of it. So he just tells us that God is able (and because we know He is willing) to do for His child, not only all he asks but all he thinks or fails to ask; not only all, but above all; not only above all, but abundantly above all; not only abundantly, but exceedingly abundantly above all. And there poor Paul had to leave it just as we do. And yet we doubt and fear and we ask too much. And He forgives even that." What room is left for fear, or doubt, or need, with such a Father as this.—Selected.

To Drive Out Malaria and Build Up the System

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

THE LARK NOT BASHFUL.

One morning last spring little Ruth, aged seven, was watching a meadow lark in the adjoining field and listening to his song. In a little while she came running into the house to her mother and said: "Mother, he wasn't a bit afraid. He looked at me, and then turned round and sang another verse."—The Delineator.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City Mo.

Mother: Don't think so much of getting presents. You know it is more blessed to give than to receive." Bobby (six years): "Then I hope a lot of people will be blessed on my birthday."

For HEADACHE---Hicks' CAPUDINE.

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c. 25c and 50c at drug stores.

Contributor: "I sent you some suggestions telling you how to make your paper more interesting. Have you carried out any of my ideas?"

Editor: "Did you meet the office boy with the waste-basket as you came upstairs?"

Contributor: "Yes."

Editor: "Well, he was carrying out your ideas."

I never had a policy. I have simply tried what seemed best each day as each day came.—Lincoln.

Mother (looking over her boy's shoulder): "Your spelling is perfectly terrible."

Little son: "This isn't a spellin' lesson. It's a composition."—Street and Smith's Good News.

BABY SAVED HER

"I was sick for three years," writes Mrs. Nolie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones.

"One day I noticed my baby playing with one of your Ladies Birthday Almanacs. I picked it up and from it learned of your Wine of Cardui.

"I have taken 4 bottles of Cardui and am well and hearty. Weigh 145 pounds. I believe Cardui saved my life and I hope all women who suffer as I did will try it."

Cardui is a pure, vegetable medicine for women. It has been found to relieve or cure nervousness, headache, backache, pain in the side and other female ailments.

If you are suffering, try Cardui at once. Thousands of letters come to us, from grateful women who have found relief in Cardui. If it has done so much for them, it surely will help you—just one more. Try it.

All reliable druggists sell Cardui, with full directions for use inside wrapper.

N. B. We will be glad to send you one of our Ladies Birthday Almanacs, if you will send postal card, asking for it. Address: Chattanooga Medicine Co., Chattanooga, Tenn.

ALASKA YUKON PACIFIC EXPOSITION, SEATTLE, WASH., JUNE 1st to OCTOBER 1st, 1909.

For the above occasion the Southern Railway announces extremely low rates for the round trip. Rate of $84.75 will apply from Greensboro, N. C. Same round trip rate will apply from nearly all points in North Carolina.

Tickets on sale daily until September 29th, with final limit October 31st. Passengers allowed to go via one direct route and return via another direct route without additional cost. It will cost $15.00 additional to go or return through California, one way.

For further information call on your depot agent, or write

R. L. VERNON, D. P. A.
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OPIUM or Morphine Habit Treated. Free trial Cases where other remedies have failed, specially desired. Confidential.
DR. R. G. CONTRELL, successor to HARRIS INSTITUTE, Room 552, No. 400 W. 23rd St., New York

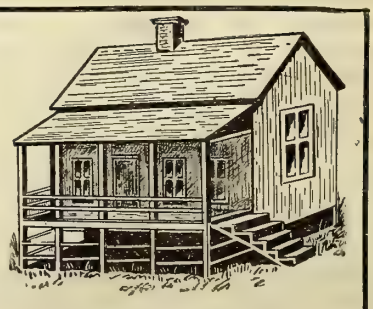
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PIEDMONT "IS THE BEST." Write for Catalogue Piedmont Business College, Lynchburg, Va

WILBUR R. SMITH BUSINESS COLLEGE Refers to 35 years' experience, 10,000 Graduates in business, and award of World's Fair Medal. Bookkeeping and Business, Shorthand, Typewriting and Telegraphy taught. Notes received. Situations. Begin now. Address WILBUR R. SMITH, Lexington, Kentucky.

Patronize our Advertisers.

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly---read letter below:



Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.
S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.

Our Little Folks.

TELL-TIME POSIES

"Now, Goldie," cried grandma, "you hurry to your playhouse and make play pies and patty-cakes for a play excursion while I hurry to the real house and make real pies and patty-cakes for a real excursion. We must be ready to start at half-past four or we shall miss the boat."

Grandma took her pail of water into the kitchen, and Goldie scampered away. "I do think that staying at grandma s and going to moonlight 'scursions is the best fun in the world," she said to herself as she gathered daisies to trim her cakes.

"Mercy! Is it eleven o'clock?" cried grandma when the pies were all done. "I've been hungry a long time. We will eat dinner, if it is early." After dinner grandma made the house look tidy and packed the lunch basket. "Why, is it only twelve o'clock?" she said. "Something must be wrong with that clock. Go down to Mrs. Snow's, dear, and ask her what time it is."

"Mrs. Snow is gone; they are all gone away,' said Goldie when she came back. "What's the matter?" she added, watching a big, bad worry look grow in grandma's eyes.

"Why, dear, I'm sure the clock is wrong, and we don't know what time it is. It must be late. See how long the shadows are!"

"Not too late to go?", asked Goldie. "O, grandma!"

"Don't feel bad, dearie, We don't want to drive clear to town and find the boat gone, do we?"

"But—but"— Goldie's lip quivered.

"There! Don't you cry! You're not a baby any more, you know, and we can go some other day."

Goldie bravely wiped away her tears, returned grandma's kiss, and went out of doors. "I'll pick grandma some nice posies," she thought. "She's sorry, too."

"What a pretty bouquet!" cried grandma a few minutes later. And—why, Goldie, it isn't four o'clock yet! We can go if we hurry."

"Hurry, hurry, then!" and Goldie flew for her hat.

"How do you know, grandma?"

"See these red buds. They are four-o'clocks. They open at four o'clock every day, and they are still tight shut."

"My, a regular clock! do they always tell just right?"

"Yes, just right!" laughed grandma, hurrying herself and hurrying Goldie. They hurried Dobbin, the pony, too; and they were just in time to catch the boat.

"And just think! We should have stayed at home if I hadn't found that dear, pretty, tell-time posy!" said Goldie.

"But suppose you had stayed in the house to cry—what then?" And grandma laughed at Goldie, and Goldie laughed back at grandma.—Selected.

LITTLE BLACK SOLOMON.

Claire was sitting up in bed waiting for the doctor. She had been sick for a fortnight, but now was almost well again. Dr. Bell was down in the hall talking with her mother, and in a minute they would both come upstairs to her. Sometimes the doctor brought her a little gift. Yesterday it was a nest of three pretty pill boxes. She wondered if he would have anything for her to-day.

The door opened, and in came Dr. Bell, a puffed-out paper held carefully in one hand. "You never could guess what I've brought you," he said. Then he put the paper on the bed and uncovered the wretchedest specimen of a little black crow that you ever saw.

"O-o-o"—cried Claire.

"I found him by the side of the road over on the mountain," said the doctor. "I knew he would die there, for he isn't old enough to fly, so I thought I'd bring him to you. If he lives, he'll make you a fine pet, though he isn't very handsome at present."

"O, I shall just love him—I know I shall!" Claire exclaimed delightedly.

Master Crow cocked a bright eye up at her in a way to make them all laugh, and Dr. Bell said. "O, I shouldn't wonder if he turned out to be a regular Solomon for wisdom!"

"I'll call him Solomon!" cried Claire. "Wouldn't that be a good name?"

And so Solomon it was.

The bird grew fast, both wise and handsome; and, by the time Claire was quite well, her pet was able to fly. At first there was talk of clipping his wings; but the little girl could not bear to have it done, so he was left to use his beautiful wings to fly away with if he chose. But Solomon did not choose. Occasionally he would be gone for hours, but he was sure to come back at dark and rap on the window with his long bill. On being admitted, he would utter a joyful "Caw! caw!"

Once Claire looked out into the yard to see Solomon talking to a whole flock of crows, and she trembled lest he should be coaxed away; but her pet had no idea of leaving his home, and after a while the strangers departed.

Solomon was fond of anything bright, and the family had to keep their coins out of sight. Occasionally they wanted extra milk, so they set a pail out on the steps, dropped the pennies in to pay for the milk, and put on the cover. Once or twice the money was missing, and then naughty Solomon was caught carefully taking off the pail cover and grabbing the coins.

All the neighbors knew Solomon, and he paid them frequent visits; but, whenever he was not wanted, all they had to do was to say "Go home," and he would fly at once.

Claire missed him one day and wondered what had become of him. He did not appear for dinner or supper. At bedtime he had not come, and she feared her pet had gone forever. The next night he was still away, but before she went to sleep she heard his familiar "Caw! caw!" and she jumjed up to open the window. But such a Solomon! His feathers were rumpled, and his tail was gone.

Where he had been nobody has ever found out, but for days he seemed afraid to leave the house. Now he always returns by nightfall.—Baltimore Christian Advocate.

A rose to the living is more
  Than sumptuous wreaths to the dead;
In filling love's infinite store,
A rose to the living is more,
If graciously given before
  The hungering spirit is fled—
A rose to the living is more
  Than sumptuous wreaths to the dead.

Nixon Waterman.

Never say: "It is nobody's business but my own what I do with my life." It is not true. Your life is put in your hands as a trust, for many others beside yourself. If you use it well, it will make many others happy; if you abuse it, it will harm many others beside yourself.—James M. Pullman.

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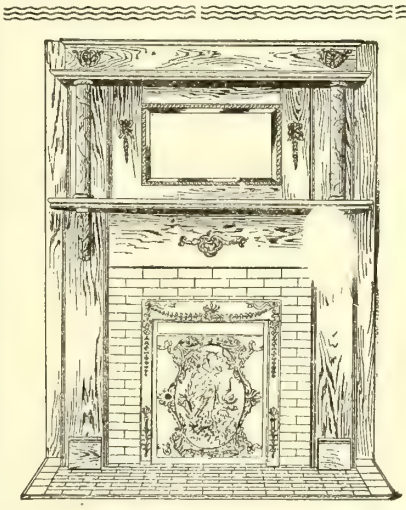
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HONOR HUNTING

No man is honored by others quite so much as the man who never seeks honor. Nothing kills a man's prospects in this direction so completely as to have it known that he is after all the honor he can get. The reason is easy to see. Selfishness is dishonorable and dispicable: the man who is selfishly ambitious of honor is heading in exactly opposite direction from that in which it is to be found. Genuine unselfishness is loved and honored by the whole world a little more than any other trait in mankind: therefore the man who utterly forgets his own honors is likely to "forget himself into immortality." If we really want the best honors that others can give us, let us once and for all stop seeking them.—Sunday School Times.

Most of the world's drudgery is because somebody else misplaced things. And the needlessness of the task is what tires us. We would carry the world's sins easier than its blunders. Who was it that said the other day, "The hardest people to forgive are those who 'mean well'"?—Selected.

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—AND—
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PIGS

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"Knowledge is the basis of interest in missions."—Rev. C. C. Hall, D. D.

"You will find that the people who influence you are the people who believe in you."

Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

Let your light so shine before men, that they may . . . . glorify your Father which is in heaven. Mat. v, 16.

His lamps are we,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day,
But for the dark places of the earth,
Where shame and wrong and crime have birth;
Or on the murky twilight gray,
Where wandering sheep have gone astray;
Or where the light of faith grows dim,
And souls are groping after Him.
And as sometimes a flame we find,
Clear shining through the night,
So bright we do not see the lamp,
But only see the light,
So may we shine—His light the flame,
That men may glorify his name.

—Selected.

THE SPECIAL WORK OF OUR YOUNG PEOPLE

The inspiring talk of building the Young J. Allen Memorial, a school for the higher education of the Chinese girls, has been committed to the Young People of Southern Methodism by the Woman's Board of Foreign Missions. The leaders of the Western North Carolina Conference Society are asking the young people of this Conference to assume this year $2,000 toward the beginning of this great enterprise. Will they do it? One wide-awake society has set the pace with an enthusiasm as intelligent as it is commendable. We are glad to let them tell to other societies their own original plan for taking hold of this work. We regret that the unique poster hung in the church vestibule and the sketch of the building cannot be here reproduced.

GOLDEN LINKS OF WEST MARKET STREET M. E., GREENSBORO, N. C.

If you Golden Links will listen just a minute I will tell you how we got ourselves interested in the Young J. Allen Memorial Building. We didn't want our money to go floating around China, building all kinds of houses that we knew nothing about, so as soon as we found out that our pledge for the year is to go toward this building, we went to work to have a good program about it. Even the fact that the plans of the building were not out and we could get but slight information did not bother us. We originated our own plans and got our information from the Bible—that is, we drew plans for a large building, cut it into sections (our red lines in drawing) with number and verse on each section, as No. 1 corner-stone, No. 2 foundation etc. Two days before the meeting the following announcement came out in the paper:

Allen Memorial Building—An Important Meeting of the Building Committee Will be Held Tuesday.

An important meeting of the building committee of the Young J. Allen Memorial Buidling will be held Tuesday, 3rd, from 5 to 6 p. m. in the ladies' parlor, West Market Street Methodist church.

After a few points in Dr. Allen's ilfe given by Miss Bird the following reports will be given:

Treasurer's report—Miss Causey.

Report on selection of site for building—Miss Ridge.

Master builder—Mrs. Hinshaw.

Insurance—Mrs. Ferguson.

Also plans of the building will be submitted by the following committee: Mrs. King, Misses Hester, Hall, Flemming, Blair and Hobbs.

All interested are cordially invited to be present. Chairman Building Committee.

The leader or chairman had all reports written out as the girls came in. After devotional exercises the chairman opened the program of the afternoon by saying: "As all of you know, our money this year goes toward the Young J. Allen Memorial Building. I have called this committee together in order that all reports of sub-committees may be submitted; also to lay before you the plans of this building. First, let us have the treasurer's report."

Treasurer's report was read as follows:

Amount assess this committee, $100, payable quarterly.

Amount subscribed by members of committee $75.

Amount collected $15.

Amount due 1st of September $35.

Respectfully submitted,

NELL CAUSEY, Treas.

Report of committee on selection of site of building:

Madam Chairman: I am sorry the exact ocation of the building cannot be reported today. Shanghai is the place selected and I would like to say that, in trying to select the best site for this building, the committee keeps ever before them some notes from the biography of the World's Greatest Master Builder which read as follows: "Therefore whosoever heareth my words and doeth then I will liken him unto a wise man which built his house upon a rock. And the rain descended and the floods came, and beat upon that house and it fell not; for it was founded upon a rock. And everyone that heareth my sayings and doeth them not shall be likened unto a foolish man which built his house upon the sand. And the rains descended and the floods came and beat upon that house and it fell and great was the fall thereof."

"The Lord is my rock and my fortress."

Respectfully submitted.

Report of Master Builder:

Madam Chairman: "According to the grace of God given unto me as a wise master builder I have laid the foundation — and another buildeth thereon—But let every man take heed how he buildeth thereon."

Respectfully submitted.

Then the chairman asked that the plans of the building be laid before the committee. The girl with section No. 1 (corner stone) read: "The stone which the builders rejected the same has become the head of the corner," after which she glued her section to a piece of dark paper that had been pinned to the wall. Then section N. 2 (foundation) read: "Other foundation shall no man lay than that which is laid in Jesus Christ," and glued her section in place. Sections No. 3, 4, 5, 6, (walls) read in turn: (3) "Except the Lord build a house they labor in vain who build it." (5) "For we are laborers together with God." (6) "In whom all the building fitly framed together groweth into a Holy Temple of the Lord." They glued theirs in place.

No. 7. (roof) read: "He shall cover thee with His feathers and under His wings shalt thou trust.'

The building when complete looked as in drawing.

Lastly the chairman asked, "Now as we have the plans of the building before us and the work in good condition, with whom shall we insure?

Report on insurance:

Madam Chairman: I have looked carefully into the credentials of all prominent insurance companies and am thoroughly persuaded that the one upon which we have decided is best for with all others there is some risk but with this one we know that if our earthly house of this tabernacle be dissolved we have a building of God, an house not made with hands, eternal in the heavens."

Respectfully submitted.

All reports and plans being approved the committees were given full power to proceed with the work.

E. L. TROY,
Chairman Building Committee.

The Society at Lenoir has been supporting a Bible Union in China for the past ten years. The following letter brings them the assurance that the $60 annually contributed for this purpose is invested where it counts for the largest results:

Sung Kong, China, June 15, 1909.

My Dear Mrs. Wilson:

There is a little resting spell for me this afternoon and I take the opportunity of answering your note of April 9th. Last week I was out at Tsu-Ka-Kank, the village in which your Bible Woman is located. I took a "snap-shot' at Mrs. Yoen and if the picture is good you shall have one. Mrs. Yoen is the delight of my heart this spring. She has been doing such faithful, zealous work. Let me tell you the sweet little scene I witnessed last week. I had been out of the Bible Woman's home, and returned about noon time. I entered the dining room rather quietly. There sat Mrs. Yoen with her Bible open and quite absorbed in what she was reading for she did not notice me at once. She had put her dinner on to cook, and while it was bubbling and boiling in the kitchen, she was pouring over her Bible. That same afternoon I spent with her in house to house visiting and her witnessing for Christ had the genuine ring.

Some time ago Mrs. Yoen asked me to thank the ladies who are supporting her. Your labors have not been in vain. I trust that you will not forget to continually uphold this dear servant of the Lord with your prayers. Our Bible Women all stand in hard places and they have little in their lives that is uplifting and helpful. From time to time I will let you hear from Mrs. Yoen.

May I ask your earnest prayers for me in my work? The field is such a great needy one, and workers so few.

My love and kind wishes to each one of the ladies in your Lenoir Auxiliary, and accept love from me and Mrs. Yoen. Sincerely,

IRENE S. KING.

CHARITY.

The little I have seen in the world and know of the history of mankind teaches me to look at their errors in sorrow, and not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through—the brief pulsations of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening voices within; health gone; happiness gone—I would fain leave the erring soul of my feellowman with Him from whose hands it came—Dr. Chalmers.

You are stirred with truest joy, and braced to labor best at your little tasks, while you welcome and keep before you the loftiest ideal of the method and the aim of work and being which God has made known to you. That is, indeed, his revelation—the vision of himself. So he declares what he would have you do, what he will enable you to do. So he calls you to be prophets.—Canon Westcott.

"GOD BLESS YOU."

I seek in prayerful words, dear friends,
My heart's true wish to send you.
So you may know that far or near
My loving thoughts attend you.

I cannot speak in truer words
My fond wish to caress you.
Neither song nor poem I have heard
I,s sweeter than "God bless you."

"God bless you," so I've wished you all
Of brightness life possesses—
For can there any joy at all
Be ours, unless God blesses?

"God bless you," so I breathe a charm
Lest griefs dark night oppress you—
For how can sorrow bring you harm
If 'tis God's way to bless you?

I do not say through all thy days
May sorrow touch thee never—
But this alone. "God bless thee," friend.
Then art thou safe forever.

BEGIN ALRIGHT.

If you are about to do a piece of work, you should be careful to begin right, otherwise you will have to take it apart and begin over again. If you are going on a journey, ou should be careful to get into the right road. The way to begin life aright is first of all to seek God, for "the fear of the Lord is the beginning of wisdom."—Selected.

"The prospect is as bright as the promises of God."—Adoniram Judson.

BIG CATARRH OFFER.

Don't suffer from catarrh any longer. Go to your druggist today. Get a Hyomei outfit that costs $1.00. Pour a few drops into small hard rubber inhaler that comes with each outfit. Breathe Hyomei in through the nose or mouth a few times a day and if it does not completely rid you of disgusting catarrh, Booth's Hyomei Co., Buffalo, N. Y., will give you your money back, Do not accept substitutes. If your druggist does not sell Hyomei outfits, we will send one direct, all charges prepaid for $1.00. Sample bottle and booklet "Booth's Famous People," will be mailed you free if you mention this paper. Address Booth's Hyomei Co., Dept. 17, Buffalo, N. Y. Hyomei cures all throat troubles.

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Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

STATESVILLE DISTRICT MEETING

Statesville District Home Mission meeting will be held in Broad Street Church, Statesville, the 25th and 26th of September.

All pastors of the District and any others interested in Home Missions are cordially invited to be present. All auxiliaries are urged to send one or more representatives.

MRS. J. F. ENGLAND, Cor. Sec.

WEEK OF PRAYER

Do not let this be overlooked or thrust aside for something else. Remember it is October 4th to 10th and the collection is for Sue Bennett Memorial School, London, Ky. This school now stands greatly in need of more buildings and better equipment. Pray that God may pour out His blessing richly upon us and that our offerings may be liberal. To you, to me, God has committed this work. Shall we disappoint Him?

It gives us great pleasure to furnish our readers this week's letter from the Winston District Secretary, which indicates growth and progress; also a very cheering report from our auxiliary at Murphy and a new auxiliary at Pleasant Rdge in the Mount Airy District.

My Dear Mrs. Nicholson:

Some of our auxiliaries seem to have lapsed into a state of lethergy, and are not doing much. Perhaps there are several reasons for this, but now that the summer is drawing to a close, the canning and preserving season about ended, the summer visitors beginning to depart, and the busy house-keepers have more leisure time, we hope to hear that new life is springing up. There is much to encourage, however, as we consider the items gathered here and there.

Leaksville auxiliary is looking forward and planning to help support a trained worker at Spray in the near future.

The young people at Burkhead are very much alive. They have forty members consisting of the young men and ladies of the church, meet once a month, have a leader, selected from the members, for each time who prepares an interesting program. One month is devoted to Foreign and the next to Home work. Last year they pledged $100.00 for the support of a young lady at Brevard school, and a woman in the Bible school in the Foreign field. This year they have pledged $160.00.

The adult society is also doing good work. They go about their local work in such a systematic way and are enthusiastic over results. Here is their plan, as given me by one of the workers, and recommends itself: "Neat little sums are brought in monthly for our local work from what we call our 'Circle Work.' The church membership is divided among the ladies of the H. M. S., with each one as chairman of a circle, and she collects not more than ten cents from each member of her circle monthly. It is surprising how fast the collections amount up. We have other socials to raise money as the "circle work" does not interfere in the least with anything else we might decide on."

Centenary, too, held quite an enthusiastic meeting recently, and I'm sure that they appreciated the presence of their zealous president once more.

There will be responses to the timely suggestion of sister Woltz(for no one could read her earnest appeal without a fervent "Amen." May the time come when each auxiliary will not only plan nice boxes to be sent to our Orphanage, but assume the support of at least one orphan.

MRS. C. H. CLYDE, Dist. Sec.
Walnut Cove, N. C., August 20, 1909.

(Since the above was received Mrs. Clyde has sent the following report of a new auxiliary at Walkertown. The "Circle Work" which is done so successfully at Burkhead, Centerary and several other places in our Conferences, we trust will be generally adopted. Editor.)

Dear Mrs. Nicholson: I am so glad to tell you that we organized a Home Mission Society of ten members at Walkertown yesterday. The following are the officers:

Mrs. N. D. Sullivan, President.

Mrs. W. N. Poindexter, First Vice-President.

Mrs. T. S. Wagner, Second Vice-President.

Miss Sarah Booe, Third Vice-President.

Mrs. C. V. Pegram, Treasurer.

Mrs. T. A. Crews, Local Treasurer.

Miss Sarah Booe, Recording and Corresponding Secretary.

These ladies have done noble work as an Aid Society and I feel quite sure that they are entering upon the new work with renewed zeal and consecration, and will become one of our banner societies.

MRS. C. H. CLYDE, Dist Sec.

Murphy, N. C., August 12, 1909.
My Dear Sister Nicholson:

We have such a good society here. I feel that it deserves a little space in your page. I believe no society can boast of a more energetic unselfish, loyal president, than we have in Mrs. J. E. Fain. Our officers are all faithful and I think God is good to us. This society this year has raised nearly two hundred dollars. The parsonage has electric lights just put in, and I can right here say these ladies delight in their "home" for the preacher, for we have as comfortably and conveniently arranged parsonage as is in the Conference and it is all due to the faithful Home Mission Society.

This auxiliary pays the Home Mission church assessment which is $68.00. Our lights cost about $53.00. We sent a box to Brevard valued at $15.00. We have about $60.00 ready now toward installing the water works in the house and still we must keep right on as our sister society at Andrews does. I know our ladies are as hard workers and very faithful. We have written our District Secretary to come down and tell us just how they manage, as we feel just a bit jealous. We are trying to arrange for a district meeting in October. Could you come up?

Pray for us, sisters, that we may grow in strength, that the ladies of our churches may not be indifferent to the great work of missions. Let us come closer to our Father and that He may show us more clearly the worth of a human soul.

I am so glad our Conference will be in Asheville. We hope to be well represented. I don't think this society has ever had a member attend and I feel sure that could every member attend there would be no "croling off."

With best wishes. Yours in the work.
MRS. W. E. ABERNETHY.

My Dear Mrs. Nicholson:

I am glad to send you the names of the officers of a new auxiliary which I organized at Zephyr last Sunday.

These women are greatly interested and zealous workers so you may expect to hear great things from them.

Our old auxiliaries are doing splendid work, I am glad to inform you.

Hope to write soon, giving a full account of the District's work.

With best wishes to you and our new auxiliaries. Sincerely,

VIOLA COOPER,
Dobson, N. C., September 9, 1909.

The auxiliaries organized at Pleasant Ridge Church, Mount Airy District on September 5, elected the following officers:

President—Mrs. Lena Dockery.

First Vice-President—Miss Navassa Dockery .

Second Vice-President—Mrs. Billy Douglas.

Third Vice-President—Miss Nancy Smith.

Recording and Corresponding Secretary—Miss Carrie Smith.

Treasurer—Mrs. Frank Douglas.

Agent of Our Homes—Miss Rachel Wall.

"Why, that's a regular little printing press, isn't it?" remarked the visitor. "Yes," replied Mrs. Popley. "Willie's uncle gave it to him on his birthday." "What a complete little thing! It's self-inking, isn't it?" "I don't know, but Willie is."—Southwestern's Book.

Could we but trust the hand that guides our good ship's wheel,
We to our guide and safety would nearer feel.
O, could we trust without the touch, our blessings greater be,
When our good ship sails into port, and we the harbor see.

—C. C. C.

"He who is not a missionary Christian will be a missing Christian when the great day comes for distributing the rewards of service."—A. J. Gordan.

THE PRESENT TIME

This is the lesson we press upon the young: Keep unspotted from the the world. My young brethren, le it be impressed upon you—now is the time, infinite n its value for eternity, which will never return again. Sleep not; learn that there is a very solemn work of heart which must be done while the stillness of the garden of your Gethsemane gives you time. Now, or never. The treasures at your command are infinite. Treasures of time, treasures of youth, treasures of opportunity that grownup men would sacrifice everything they have to possess.—Frederick W. Robertson.

ALASKA YUKON PACIFIC EXPOSITION, SEATTLE, WASH., JUNE 1st to OCTOBER 1st, 1909.

For the above occasion the Southern Railway announces extremely low rates for the round trip. Rate of $84.75 will apply from Greensboro, N. C. Same round trip rate will apply from nearly all points in North Carolina.

Tickets on sale daily until September 29th, with final limit October 31st. Passengers allowed to go via one direct route and return via another direct route without additional cost. It will cost $15.00 additional to go or return through California, one way.

For further information call on your depot agent, or write

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wins its way to the hearts of every critical music lover of America. As civilization advances criterions become more severe and in no one thing is this truer than in regard to music. To produce an article today that is even recognized as standard by the discriminating public requires the combined efforts of the most skilled artisans of the age. The height of the ambition of the manufacturer of this wonderful instrument for the past 66 years has been to offer a Piano that was perfection within itself, and after all these years of painstaking care and experience this has been accomplished and today we are offering to the public, and all music loving America, the greatest musical instrument of the 20th Century, **The Artistic Stieff Piano.**

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The Greatest Per Centage

of preachers in this conference of the M. E. Church, South use the small envelopes in collecting funds for the church and the pastor's salary.

Write for Samples & Prices

Christian Advocate,

Greensboro, N. C.

O, love is the need of the world! Down under its pride of power,
Down under its lust of greed, for the joys that last but an hour,
There lies forever its need;
For love is the law and the creed;
And love is the aim and the goal
Of life, from the man to the mole,
The need of the world is love.

From the Century Magazine.

Patronize our advertisers.

The Sunday School Lesson.

THIRD QUARTER—LESSON XIII—SEPTEMBER 26, 1909.

Temperance Lesson. 1 Cor. 10. 23-33

GOLDEN TEXT—Let every one of us please his neighbor for his good to edification. Rom. 15. 2.

The Christian in an Imperfect Social Order.

The Christians at Corinth found themselves surrounded by a life which was not only un-Christian, but was morally corrupt. The whole city seemed a constant contradiction of the things they had learned from the messengers of Christ. Yet in this city they must live. In its business they must engage. They met the full difficulty of being Christians in an imperfect social order.

Some problems were particularly perplexing. There was the matter of meat offered ceremonially to some idol. The very meats sold at the markets, and certainly that served at a feast given by a friend who was not a christian, had been so offered. Did partaking of such meat involve disloyalty to Christ? Did it mean a recognition of the idol to whom it had been offered?

Paul is dealing with this very practical matter in the part of the tenth chapter of First Corinthians which we have before us. The particular situation which he discusses has vanished. The particular advice which he gives has no bearing upon our lives. We are not asked to eat meat which has been offered to idols. But the problem with which Paul deals is typical of those the Christian is constantly meeting in the imperfect world. And the principles Paul brings to bear upon the problem are of the most far-reaching application. When we go beneath the incidental matters of sacrifice and heathen deities to the essential matters of the earnest Christian and the perplexity of living faithfully and wisely in a society penetrated by all sorts of evil the problem of the Corinthian Christian is seen to have a real likeness to our own.

Christian Freedom

Paul fearlessly announces the verdict of Christian freedom as to the eating of meat which had been offered to idols. The idols are nothing. The meat is the gift of God. If is eaten with thankfulness to Him, and the clear consciousness of the emptiness of idolatory, there is no sin. The Christian has a perfect right to eat God's gift of meat regardless of its having been offered to idols. This attitude toward the the matter is the right Christian positon, and any other attitude denotes the immaturity and weakness of the perception of the man who holds it.

There is sometimes seen in the church a tendency to uplift unessential and indifferent matters, as if they were fundamental things in Christian faith and practice. Men are sometimes tested by their position in respect of things which do not matter. Paul would earnestly repudiate such lack of Christian perspective. He would insist that the issue ought not to be clouded; that the word of Christian freedom ought frankly be heard. There are some things about which no outside power has a right to dictate. They belong to the province where right and wrong are not the words to use. There is a real realm of expediency. In this region others may advise. They speak their opinions freely. But it is not a place for dictation; and a man's personal freedom must be carefully guarded.

Christian Common Ssense

Then Paul would have the conduct of members of the church characterized by Christian judgment. When a man goes to the market, let him buy what he wants, asking no questions about whether it has been offered to idols. The temper of constant and nervous anxiety over unimportant things will rob the life of that poise and fine temper which should always belong to it. If an earnest man can be lost in a maze of bewildered, hesitating reasoning over unessential things his usefulness is seriously impaired, if not at an end. In fact, in the very pre-occupation with unimportant things a man is likely to fail at some point of strategic importance.

One seems to breath a fine out-of-doors kind of air in this discussion of Paul. It is not a merely academic consideration of the problem. A man of men who understands the practical meaning of life is speaking, and he has the impatience of a man of affairs for petty and unimportant scruples.

It is not that there is the slightest moral compromise in Paul. He would never make expediency the excuse for moral carelessness. And about matters of importance he would be unflinching in his demand. But he understands the difference between a crisis in the conflict between right and wrong and a crisis produced by a morally fevered imagination.

Christian Brotherhood

But Paul is a Christian pastor as well as a Christian thinker, and he never forgets for long his loving care of those weak and immature men and women whom he would see built into strength of Christian character. His own life is all the while being guided by the thought of what is good and wholesome for his converts. He does not go about insisting on his rights. He goes about trying to be a brother to the weakest Christian. He now must emphasize this "higher expediency" to those to whom he is writing at Corinth; for every Christian must have a standard of brotherhood. If insisting on a right would hurt a brother, this claim of that brother must not be ignored. If doing a thing innocent in itself would prove a temptation to a brother, the thing must not be done. Here we come upon an imperative of brotherhood which makes great demands with the stern insistance of love.

A man may well refuse to eat meat which has been offered to idols on any occasion when he finds that it would perplex and bewilder a brother who has not thought the matter out, and does not yet stand in the clear open of Christian freedom. In our modern life Christian men will find many places where the standard of brotherhood will require abstinence. And they will gladly do without that which would hinder the Christian life and growth of other men.

These two principles—the principle of freedom and the principle of brotherhood — belong together and supplement each other. Their application needs be made by a clear mind, warmed by an eager, sympathetic Christian heart. So interpreted, many a personal right will be ignored and many a personal self-sacrifice will become a beautiful and joyful priviledge.—N. Y. Christian Advocate.

We are born on earth to be trained to give and not to grasp. We gain most by giving most. We lose by grasping. If we blindly refuse to give and insist on grasping, God comes to us as a wise father to a greedy child, and says, "Give that to me." He comes to make us give, because by giving only can we truly receive; not to take from us our joy, but that by giving to him we may receive more joy.—John Hopkins Denison.

SPLENDID DIVIDENDS

The Sunday schools supply—

85 per cent. of all conversions.

75 per cent. of all churches.

90 percent. of all Christian workers.

95 per cent. of all preachers.

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Are you a part of this grand power for the Kingdom?

ON GROWING OLD

To grow old is sad indeed, if what you want is to hold back the receding years, to keep your hair from growing white, your eyes from becoming dim, and the wrinkles from chiseling their way across your brow. But if from all these vicissitudes to which life subjects you, you draw a bit of wisdom, of profit, of goodness, to grow old is to become free and large. One of the most beautiful things in the world is an old person who, made better by experience, more indulgent, more charitable, loves mankind in spite of its wretchedness and adores youth without the slightest tendency to mimic it. Such a person is like an old Stradivarius whose tone has become so sweet that its value is increased a hundredfold, and it seems almost to have a soul.—Charles Wagner.

LOVE FAILETH NOT.

Knowledge, prophecies, gifts of all kinds, pass away, but the love of God and the love of man never fail. They continue into the unseen world beyond the grave; the rememberance of these things as we have known them here enables us to think of them there; the unselfish purpose, the generous sympathies, the deep affections, the transparent sincerity, the long self-control, the simple humanity of those to whom the commandment of God has been precious—these are the arches of that bridge on which our thoughts and hopes cross and recross the widest and most mysterious of all the chasms that divide us—the gulf which divides the dead and the living, the gulf which divides God and man—Dean Stanley.

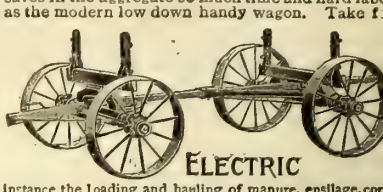
Thousands that are capable of great sacrifices are yet not capable of the little ones which are all that are required of them. God seems to take pleasure in working by degrees; the progress of the truth is as the permeation of the leaven, or the growth of a seed: a multitude of successive small sacrifices may work more good in the world than many a large one.—George Macdonald.

"The medical missionary is a missionary and a half."—Robert Moffat.

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Success on the farm today is largely proportione to the saving of time and labor—which means eco omy of production—and not higher prices for far products. Probably no single machine or applianc saves in the aggregate so much time and hard labo as the modern low down handy wagon. Take f



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Owing to the change of management school will not open this year unt Oct. 18th, 1909.

For further information, address,

GEO. W. LONG, Secretary,
Intelligence, N. C

BOOKLETS AND CATALOGS

Before long—before the "rush" season in all large printing concerns begins—you will want to figure on something in the fine booklet or catalog line. On a kind of service to which so much importance attaches, you ought to be willing to differentiate slightly in favor of a house owned and controlled by the conference of the church. Through the combined efforts of experts in typesetting we can lift any business into the world of publicity. Our advice costs nothing and we will, upon request, furnish dummies and estimates of cost of Booklets, Catalogues, and all other work.

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Greensboro, N. C.

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North Carolina Geological and Economic Survey—Good Roads Circular No. 48, by Joseph Hyde Pratt, State Geologist and Secretary of the North Carolina Good Roads Association.

THE SOUTHERN APPALLACHIAN GOOD ROADS CONVENTION

There will be held in Asheville, N.C. on October 6th and 7th, 1909, a convention which will be of as much importance to the Southern Appallachian section of the country as any of the many conventions that have been held in that city.

This will be a Good Roads Convention whose object and purpose is to stimulate and provide ways and means for the construction of two or three hundred miles of improved road throughout the Southern Appallachian mountains, with connecting macadam roads extending down into the Piedmont region.

At the present time a large area of our mountain region is practically inaccessible to the tourist and pleasure-seeker, and during certain months of the year is inaccessible to the people living in the mountains. It is to remedy this evil and to make all parts of the mountains accessible at all times of the year that this convention has been called.

It will be held under the auspices of the North Carolina Good Roads Association, the East Tennessee Good Roads Association, and the North Carolina Geological and Economic Survey. Special invitations have been sent out to the Governors of South Carolina, Georgia, Tennessee, North Carolina and Virginia; to the Mayors of the leading cities in the Piedmont sections of the states; to all the County Commissioners of the mountain counties; to the Presidents of the Boards of Trade and Chamebrs of Commerce in the leading cities of the Piedmont and mountain regions of the states above mentioned.

It is not only the people of the Southern Appallachian States that are interested in this movement, but people from the extreme South, throughout the North Atlantic States and the Middle West are interested in seeing this wonderfully beautiful mountain country accessible for coaching parties.

The Southern Appallachian mountain region is most richly supplied with those natural attractions that are demanded by tourists, but we lack the one great necessity that will make these natural attractions available, namely—"Good Roads."

The tourist's trade is a most vital asset to many European countries, and the American tourist is adding a very large amount to this income of those countries. Considerable of this could be brought into the Southern Appallachian country if this section would do its part toward making its natural attractions accessible.

A German statistician gives these figures regarding the value of the tourist trade to certain of the European countries:

Switzerland entertains during the year 3,000,000 visitors, who spend $30,000,000. Italy, the Rivera, and Spain between them receive $60,000,000 from their visitors. The various great capitals receive $25,000,000 by entertaining their visitors, 900,000 of whom visit Paris, 600,000 visit London, 500,000 visit Berlin and 300,000 visit Vienna, etc., over the continent. The seaside and lake resorts receive upwards of $16,000,000 from their visitors.

The interior districts of England, France, Italy, Switzerland, Germany and Holland are all accessible, even to the most remote villages over roads with hard surfaces, and this accounts in part for the popularity of these countries to the tourist.

North Carolina should be attracting ten to a hundred times as many tourists as it is doing at present. The tourists want to come and drive and motor through the state, but we have failed to give them the good roads that makes this possible.

Considerable thought is being given at the present time, by qublic-spirited men in North Carolina, to the possibility of the construction of a system of improved highways across North Carolina, north and south and east and west, not only for the advantage of tourists coming into North Carolina, but also that our own people may be able, with greater facility, to reach different portions of the state. We want the mountains connected with the seashore, and we want all the beautiful and scenic sections of the state accessible at all times of the year, we want the points of historical interest connected by improved roads, so that any one who wishes may be able to visit these places. There is, perhaps, no one thing that will preserve the history of North Carolina to such a great degree as the making of the historical points accessible to the tourist, which will mean that they will be constantly written up.

Coaching and automobiling for pleasure is not a fad of short duration, it is a form of pleasure that will be in vogue for generations and generations. Such pleasure trips, however, will not be taken over poor roads, but parties will select those sections of the country that are traversed by good roads. When we have our system of good roads throughout the state we should be able to attract tens of thousands of tourists into the state that are now going to the White Mountains of New Hampshire, the Berkshires of Massachusetts, the Adirondacks of New York, and to Switzerland, Northern Italy and France.

From a business standpoint it would be a most profitable investment to construct these roads, if only for the benefit of the tourist, in as much as the money which they would bring into the sections traversed by the roads would, in a very few years, more than pay for the whole cost of construction.

With the construction of these improved roads throughout the mountainous counties it will be no trouble whatever to find capital ready to construct hotels and inns at various points along the line of these improved roads. A farmer living in their vicinity will find a ready market for his products.

Before the convention, the Highway Engineer of the North Carolina Geological and Economic Survey, will spend a month traveling around through the mountains giving talks on good roads, taking up with the County Commissioners the question of the improvement of the roads in their counties, and will map out approximately different routes where improved roads can be constructed; so that these routes can be thoroughly discussed at the convention.

If you are interested in the construction of good roads in the Southern Appalchian mountains, plan to attend the convention on October 6th and 7th at Asheville, N. C.

Instead of trying so hard as some of us do to be happy, as if that were the sole purpose of life, I would, if I were a boy again, try still harder to deserve happiness.—James T. Fields.

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There was never a sunbeam lost, and
and never a drop of rain;
There was never a carol sweet, that
was sung and sung in vain;
There was never a noble thought, but
through endless years it lives,
And never a blacksmith's blow, but
an endless use it gives.

There was never a child's full laugh,
or a woman's cheerful word,
That did not exalt the state where its
tones were felt and heard,
Know, then, that it still holds true,
from the skies to the humblest soil,
That there is no wasted love and there
is no wasted toil!

M. O. Biglow.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Beaufort.
7:10 a. m.—No. 8, daily, for Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:50 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:30 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily, for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily, for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmigham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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SCHIFFMAN JEWELRY CO.,
Leading Jewelers

FROM THE FIELD

(Continued from page six)

put two hundred dollars in a place that it will count for much I would suggest a school building for a day school for girls in this town. Just think what it would mean; the first school ever established for girls in Kank Won Province. Then too such a small amount and yet quite enough to meet our present needs. As it is we have a number of girls who attend our church and are anxious to go to school, since they have heard that there are schools for girls, and yet we have not a room in which we can start a school for them. Among them is the daughter of the governor and one of her little friends who have been studying with our own girls as Mrs. Moose has been teaching them. One of these little girls has brought her grand mother to church and had her name enrolled as a believer and last Sunday, yesterday, she was there with two other women from their village; they live in a village nearly a mile from the church. "A little child shall lead them."

You will be glad to know that brother He is well as usual and is faithful is his work. This is our very worst season of the year to do work in the country because of the rains. We are now in the midst of the rainy season and it is very warm and takes all the energy one can command to go on wi'h his work these days.

With love to you and all of your fellow workers, I am your fellow servant in Christ,

J. ROBT MOOSE.

Mr Editor: I want to make a voluntary appeal to your readers in behalf of the much needed school for girls in Kang Wan Province, that brother Moose speaks of. Just think what a school will mean to the girls in a province containing nearly as many as North Carolina without any school. Brother Moose only asks for a very small amount and surely every reader of your good paper ought to be glad to have an opportunity to contribute to this grand and glorious work. Mr. J. B. Blades has been on the ground and knows the need of this great work and has shown his faith by a handsome contribution of one hundred dollars and with a contribution of five and ten dollars we only need eighty-five dollars to make up the two hundred dollars brother Moose asks for. So let me hear from seventeen people by next mail at five dollars each and make brother Moose happy in his good work, and who can calculate what this small start will mean to the many thousands of heathen Korean girls. All checks can be made payable to North Carolina Advocate. Yours truly,

JOHN F. FONVILLE.

Temperance Forces Must be Vigilant.

To the People of North Carolina:

Approved by the hearts and minds of an even larger majority of the people of the state than the forty-four thousand majority by which it was ratified last May, State Prohibition is a part of the established policy of North Carolina, and has justified the confidence of our Commonwealth in adopting it. One of her foremost citizens, conservative and unconnected with our organization, declared this week that prohibition would decrease the number of drunkards in the coming generation of North Carolinaians at least two-thirds. More than this the most ardent advocate of prohibition could not have expected, and the half of this would make the prohibition policy the wisest and most profitable step ever adopted by the people of North Carolina.

Prohibition is a success—there is no question as to this; and yet we must not let our gratification over its achievements or over the public opinion of the state keep us from recognizing the dangers of indifference on the part of temperance advocates. We cannot too strongly emphasize the fact that the next eighteen months will mark the one critical period with prohibition in this state. During this time the enemies of the cause will be most active, lavishing money supplied by the great liquor interests of the nation, and using both fair means and foul to make prohibition unpopular wherever there is the slightest chance for success.

It is of the greatest importance, therefore, that our local Anti-Saloon Leagues keep themselves intact and that new Leagues be organized wherever there is danger to our cause, and that our League have adequate financial support. Good citizens everywhere must hold up the hands of offcials who are vigorous in behalf of law enforcement, and must bring individual and organized pressure to bear upon officials who deal lightly with the oaths they have taken.

It was not to have been expected that perfect machinery for the enforcement of our prohibition laws would be immediately adopted; it was not to be expected that the enemies of prohibition would immediately acknowledge the hopelessness of their cause and cease attacking the law. The fact that North Carolina is largely rural, and that the rural sections have been dry for years, and that our cities are not only composed largely of native-born, law-loving North Carolina people, but had also adopted local prohibition laws in nearly every case—these things have made the enforcement of prohibition in North Carolina much easier than in some other states.

We should not be true to our trust, however, if we did not remind our people—the churches, the advocates of temperance, and good citizens of all classes—of the imperative importance of strict law enforcement and of undiminished activity in preaching temperance doctrine.

We again warn our people to be on their guard unceasingly during the next eighteen months. If this is done we shall clinch the prohibition law beyond all future questioning in this state, developing the machinery and the public sentiment which will keep it forever intact. Old officers in the counties and cities should hold their organization intact, and every man who voted in the campaign a year ago should count himself as not paroled until the last active opposition to the state subsides.

By order of the exkb

By order of the Executive Committee of the North Carolina Anti-Saloon League.

CLARENCE H. POE,
Chairman.

Saving is Making.

Economy in itself is a great virtue, and thus we should strive to protect its worthy cause. It is not economy when a farmer sells his crop today at a lower price than he could have obtained yesterday by simply telephoning to the next town and get "price wise." It certainly is NOT economy if we use hours and days of our precious time to do a certain thing which could as well, and often better, have been attended to by telephone. Life is short, at best. Time is MONEY, and should not be wasted, lest we regret it, sooner or later.

If, perhaps, you HAVE no telephone, you cannot blame anyone but yourself. You can have one at surprisingly low cost. Write a postal to The Southern Bell Telephone & Telegraph Company, of Atlanta, Ga., and ask them to send you their free booklet. It tells things which will surprise you.

Quarterly Meetings

ASHEVILLE DISTRICT
D. ATKINS, P. E., WEAVERVILLE, N. C
Fourth Round

Riverside, September 25-26
Haywood Street, September 26
Burnsville, Shoal Creek, October 2-3
Bald Creek, Peterson's, October 9 10
Fairview, Sharon, October 16-17
Bethel, October 24
North Asheville, October 24
Hot Springs, Paint Rock, October 30-31
Central, November 7
Marshall, November 13-14

CHARLOTTE DISTRICT.
H. K. BOYER, P. E., CHARLOTTE, N, C.
Fourth Round

Polkton, Gilboa, September 24
North Monroe and Icemorlee, Center, Sep. 25-26
Monroe, September 26-27
Calvary, October 3
Belmont Park, October 3
Ansonville, Concord, October 9-10
Derita, Trinity, October 16-17
Tryon Street, October 17
Waxhaw, Waxhaw, October 22
Weddington, Hebron, October 23-24
Matthews, Indian Trail, October 24-25
Morven, Bethel, October 29
Lilesville, Lilesville, October 30-31
Wadesboro, October 31
Pineville, November 6-7
Mount Zion, November 10
Trinity, November 14
Brevard Street, November 14

FRANKLIN DISTRICT.
R. M. TAYLOR, P. E., FRANKLIN, N. C.
Fourth Round

Murphy Circuit, Peach Tree, September 25-26
Murphy Station, October 2-3
Robbinsville, Robbinsville, October 9-10
Hiwassee, Ranger, October 16-17
Hayesville, October 23-24
Webster Circuit, Cullohee, October 30-31
Whittier Circuit, November 6-7

GREENSBORO DISTRICT.
W. R. WARE, P. E., GREENSBORO, N. C.
Fourth Round

Randolph Circuit, Fair View, Sept. 25-26
High Point, South Main Street, night, Sept. 26-27
Coleridge Circuit, Rehoboth, October 2-3
Ramseur & Franklinville, Franklinville, Oct, 3-4
Uwharrie Circuit, Oak Grove, October 9-10
Denton Circuit, Canaan, October 16-17
Asheboro Station, night, October 17-18
Wentworth Circuit, Bethlehem, October 23 24
Reidsville Station, night, October 31
Ruffin Circuit, Lowes, October 30-31
Asheboro Circuit, Old Union, November 6-7
Randleman and Naomi, November 7-8
Greensboro, Centenary, November 14-15

MORGANTON DISTRICT.
R. M. HOYLE, P. E.
Fourth Round

Green River, Lebanon, September 22-23
Rutherfordton, Gilkey, September 25-26
Thermal City, Centennial, October 2-3
Spruce Pine, Linville Falls, October 9-10
Elk Park, Elk Park, October 12
Bakersville, Bakersville, October 14
Marion, night, October 15-17
Old Fort, Bethlehem, 16-17
Connelly Springs, Mt. Harmony, October 22-23
Rutherford College, October 23-24
Hartland, October 30-31
Table Rock, November 6-7
Morganton Station, night, November 12-14
Morganton Circuit, November 13-14

MOUNT AIRY DISTRICT.
W. M, BAGBY, P. E., MONTEZUMA, N. C.
Fourth Round

Danbury, Bulah, September 25-26
Rockford, Siloam, October 2-3
East Bend, East Bend, October 9-10
Yodkinville, Center, October 13-14
Laural Springs, Laural Springs, October 16-17
Sparta, Potatoe Creek, October 20-21
Jefferson, Jefferson, October 23-24
Helton, October 27-28
Creston, October 30-31

SALISBURY DISTRICT.
J. C. ROWE, P. E., SALISBURY, N. C.
Fourth Round

China Grove Circuit, Chiaa Grove, September
Kannapolis, Kannapolis, September 25-26
Mt. Pleasant, Cold Springs, October 2-3
West Concord, Harmony, 4 p. m. October 3
Epworth, October 3-4
Cottonville Circuit, Zion, October 9-10
Jackson Hill Circuit, Lanes, October 15
New London, New London, October 16-17
Salem, October 23
Norwood, Randalls, October 24-25
Bethel, October 29
Concord Circuit Rocky Ridge, October 30-31
Central, October 31
Forest Hill, October 31
Big Lick, Love's, November 6-7
Linwood Circuit, Linwood, November 12-13
Lexington, November 14-15

SHELBY DISTRICT.
C. F, SHERRILL, P. E., SHELBY, N. C.
Fourth Round in Part

South Fork Circuit, { Camp Meeting at / Wesley Chapel } Sept. 24-28
Bessemer City, October 2-3
Franklin Avenue October 2-3
Belwood, Kadesh, October 9-10
Lowell October 16-17
McAdenville, October 16-17
Lowesville, Salem, October 23-24
Stanly, October 24-25
Polkville, Clover Hill, October 30-31

STATESVILLE DISTRICT.
JNO. N. HUGGINS, P. E., STATESVILLE
Fourth Round

Iredell, Olin, September 25-26
Stoney Point, October 2-3
Alexander, Rocky Springs, October 9-10

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P. P. P. will purify and vitalize your blood, create a good appetite and give your whole system tone and strength.

A prominent railroad superintendent at Savannah, suffering with Malaria, Dyspepsia, and Rheumatism says: "After taking P. P. P. he never felt so well in his life, and feels as if he could live forever, if he could always get P. P. P."

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For Blood Poison, Rheumatism, Scrofula, Old Sores, Malaria, Chronic Female Complaints, take

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Caldwell & Northern Railroad Com'y

Schedule Effective Sept. 5th, 1909

Northbound	Daily Pass NO. 10	Ex. Sun. Pass. NO. 60	Mixe — NO. 6
Chester_____Lv.	7 55 a m	1 15 p m	-----
Yorkville_____	8 42	2 40	-----
Gastonia _____	9 30	4 30	-----
Gastonia _____	-----	-----	-----
Lincolnton___	10 26	6 46	-----
Newton _____	11 05	7 40	-----
Hickory_____	11 55	8 35	-----
Lenoir _____	1 10	10 05	3 15 p
Mortimer ____	2 42	-----	5 35
Edgemont___Ar.	2 55	-----	6 00
Southbound	**NO. 9**	**NO. 61**	**NO.**
Edgemont___Lv.	12 05 p m	-----	7 15 a
Mortimer ____	12 13	-----	7 25
Lenoir _____	1 28	7 00 a m	9 40
Hickory_____	2 52	8 40	-----
Newton _____	3 20	9 30	-----
Lincolnton___	3 57	10 18	-----
Gastonia _____	4 50	11 40	-----
Gastonia _____	-----	-----	-----
Yorkville ____	5 39	1 45	-----
Chester_____Ar.	6 25	3 20 p m	-----

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Caldwell, Grace, October 23-24
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Rock Springs, Rehoboth, October 31, Novemb
Hickory Circuit, Fair Grove, November 6-7
Hickory Station, November 7-8
Lenoir Ct, Olivett, November 13-14
Lenoir Station, November 14-15

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REV. W. H. WILLIS, P. E., WAYNESVI
Fourth Round

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West Asheville, October 2-3
Haywood, Crabtree, October 9-10
Johnathan, Shady Grove, October 10-11
Sulphur Springs, Snow Hill, October 16-17
Spring Creek, Baldings, October 23-24
Brevard Circuit, Connestoe, October 30 3
Brevard Station, November 6-7
North Haywood, Fines Creek, November 13

WINSTON DISTRICT
Rev T. F. Marr, P. E., Winston-Salem, N.
Fourth Round

Farmington, Smith Grove, September 25-26
Advance, Advance, September 26-27
North Thomasville, Zion, October 2-3
Thomasville, October 3-4
Summerfield, Pisgah, October 9-10
Stokesdale, October 10-11
Davie, Liberty, October 16-17
Mocksville, October 17-18
Cooleemee, October 17
Lewisville, Doubs, October 23-24
Burkhead, October 24-25
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It was a belief of the Jews that the true pronunciation of the most sacred name—that which we call Jehovah—has been lost, and that whoever recovers it will hold in his hand the secrets of nature and the hearts of men. This is more than a legend. The true knowledge of the name of God was lost, and it has been recovered by One who at the close of His career on earth could say, "I have manifested thy name unto the men whom Thou has given Me out of the world." "I have declared unto them Thy name, and will declare it." He was able to "pronounce that Eternal Name with the true filial accent, heart of Son answering to heart of Father, life of Son answering to life of Father, and in His hand were the secrets of nature and the hearts of men. Tossing waves grew quiet at His word, deaf ears and blind eyes opened as He spoke, the dead arose at His command; men in trade and men at work followed Him when he called, the poor clung to Him in love, the weak in faith, the rich in adoration worship. He knew how to pronounce the ineffable Name, and the world is at His feet."—Ex.

THE DUTY TO DO GOOD

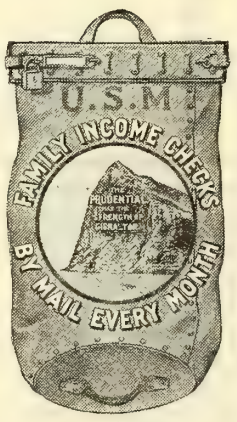
Knowledge of what is evil creates an obligation to avoid it, and knowledge of what is good, creates an obligation to perform it. All will admit the former. When an opportunity to do evil presents itself we must at any cost shun it. Yet many imagine that when an opportunity to do good is offered, we are at liberty to do just as we please. But there is no more liberty in one case than in the other. We are bound to make use of the opportunities to do good. Otherwise, we sin and guilt rests upon us.—J. Ross Stevenson.



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"What can you do," asked the gentleman.

"I can try my best to do whatever I am put to do," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nine or ten years."

"What have you not done?" asked the gentleman, who was a queer sort of a questioner.

"Well, sir," answered the boy after a moment's pause, "I have not whispered in school once for a whole year."

"That's enough," said the gentleman, "you may ship aboard this vessel; and I hope to see you the master of her some day. A boy who can master a woodpile and bridle his tongue must be made out of good stuff.—Selected.

GOD'S ENOUGH

"Sweetness of temper is a precious heritage. It gives beauty to everything. It keeps its windows open toward the spice country and fills the home with perpetual delight. The fortunate possessor of a sunny soul is God's evangel in a dark world. He is a living gospel which no one will ever repudiate, and the blessedness of which all men will appreciate. The body will grow old and the smooth brow will be furrowed, but a happy disposition is an aureole to the gray crown of age. Blessed is he whose life looks out upon the land of Beulah and whose soul is responsive to the outlying vision."—Selected.

MOTIVES IN LIFE

We should not do good to get man's praise. If we work from this motive, we shall have what we work for, but nothing else. Men will praise us, but God will not. All there really is of any work, even the greatest, is the part that lies hidden in the worker's heart. Many men's lives, therefore, are very much smaller in Heaven's sight than they appear to their fellows to be. Then there are many whose lives are a thousand times more beautiful, more radiant and noble as God sees them, than they are as the world sees them. Love in them glorifies them.—J. R. Miller.

Margaret Bottome says: "There are trials that come in life; that come to human hearts; that seem to eat up every green thing. But wait! life is not through yet. There are years of plenty, as well as years of famine. In one psalm we are told to come and behold what desolation He hath made in the earth. In the next verse it is said, He maketh wars to cease unto the ends of the earth. We ought to believe that he will give joy according to the years wherein we have seen trouble.

"If sorrow is joy in the making,
The joy is coming on!"

We shall see Him and want to serve. We shall be like Him, and be able to serve. We shall know, and be prepared to serve. Inspiration for service in vision; equipment for service is knowledge! Thus Himself will be the reason of all the service of the new life, and therefore His will will be the plane of Heaven's activity.—G. Campbell Morgan.

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I wrote down my troubles every day,
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When I turned to the heartaches passed away,
I read them with smiles, not tears.
—James Boyle O'Reillly.

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We may not say that he is weak;
For aught that we may know,
His life is one long battlefield,
Where armies come and go.
Frank H. Sweet.

North Carolina Christian Advocate

Reading Room
Trinity College
Durham N C

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

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ESTABLISHED 1855. GREENSBORO, N. C., SEPTEMBER 30, 1909. VOL. LIV.---NO. 38.

Life's mystery—deep, restless as the ocean,
Hath surged and wailed for ages to and fro;
Earth's generations watch its ceaseless motion.
As in and out its hollow moanings flow;
Shivering and fearing by that unknown sea,
Let my soul calm itself, O Christ, in thee.
—Harriet Beecher Stowe.

* * * * *

Dr. Henry Nelson Snyder, president of Wofford College, has been chosen by the King's Mountain Chapter of the Daughters of the American Revolution, to deliver the address at the unveiling of the monument at King's Mountain on October 7. This is a distinguished honor but we feel sure that the distinguished speaker will measure up to the expectations of his friends. This will be a great occasion and the governors of North and South Carolina and Tennessee are expected to attend with their staffs.

* * * * *

We learn that Centenary Church, Winston, will extend an invitation for the Annual Conference of 1910 to meet in Winston. There are other towns that want the Conference so that there need be no fear about having a place to go next year. Some of the brethren two years ago were fearful lest the grace of hospitality was on the wane and a paper was adopted by the Conference looking toward a plan for raising a fund with which to pay the board of preachers and delegates to Conference. This was premature as was evidenced last year when three or four cities presented urgent invitations for this year's session, Hickory being the successful contestant.

* * * * *

We wish to commend the Greensboro Daily News for the excellent and extended editorial on the death of Bishop Ward, which appeared in its issue of the 23rd. We read it with especial interest and appreciated not only the spirit of it but the accuracy of statement and knowledge of Methodist history which was plainly manifest. So many writers in the secular press, often, for lack of information concerning church parlance and church history, publish statements which confuse the reader, rather than convey the information which the writer might have in his heart to state. The article in question, however, was written by one who knew the facts and gracefully and accurately placed them before the public.

THE CRIME OF USURY

The recent death of Hon. W. R. Williams, of Pitt county, recalls the history of his manly fight for the six per cent. interest law as well as the whole struggle of the State to rid itself of the money sharks, who, more than anything, stood in the way of industrial progress. There can be no doubt that the enactment of this law cleared the way for the beginning of an era of prosperity in this State which would have been impossible with the money of the country seeking opportunities for graft instead of legitimate channels of investment.

Incidentally we have had occasion to learn something of the ways of the money lenders in some sections of the country. Such a revelation of greed and graft as is given by some of the victims of these sharks is pathetic. In the face of a statute which plainly forbids the taking more than six per cent. per annum for the use of money, it is nevertheless true that, by methods of evasion, it is frequently the case that many times this amount is demanded and paid. Of course, it may be said in reply that no one is compelled to accede to such terms—that the paying of a bonus is altogether a matter of choice on the part of those who borrow. However, it is a lamentable fact that whole sections of the country are at the mercy of the sharks who have control of the financial situation. These victims do the business of the country and manage its industries, the majority of them so situated that they can not appeal to financial institutions abroad, nor can they take care of the situation without a loan at least occasionally. The consequence is that they are driven by necessity into the hands of these men who, without conscience or sympathy, lie in wait for them.

Such methods of finance are a menace to the country and will sooner or later drive those who are its victims to desperation and bankruptcy. We have no words with which to characterize those who ply such a business, lying in wait for every hapless fellow, who, by mismanagement or misfortune, falls into their hands Unfortunately this method of business has gone on so long in the same localities that those who practice it seem incapable of appreciating its moral turpitude and the poor victims scarcely feel that they have any way of escape from it.

The law of Moses was very specific and pronounced in its provisions for punishing the crime of usury and those who have in hand the framing of our laws should wake up to the enormity of this evil. A law to put stripes on usurers, would, in the end, do more to save the country from the money panic than all the tariff legislation or legislation against the trusts and combines.

TRINITY COLLEGE

At the last commencement it was announced that Mr. B. N. Duke had donated $50,000 for another dormitory which would be erected during the present scholastic year. When the matter was first submitted to the architects it was suggested that the money be used in renovating and enlarging the main building, but we learn now that the architects' plan provides for an entirely new structure to be called the Administration building, which will include the class rooms, offices and society halls and that when this is complete that the old main building will be torn away and a companion building in outward appearance like the administration building will then be erected—though the interior will be arranged for dormitories. We are gratified to learn of this and that Mr. Duke, who has for a long time been such a generous patron of the college will furnish the money for these biuldings, which are needed badly, and which when completed will add greatly to the appearance of the campus.

In addition he has just donated 25 acres of land situated between the college campus and the railroad, increasing the college property to near one hundred acres.

"Trojan," in the Durham Herald, says:

"The benefactors of Trinity college appear not to forget her and keep on giving that which is necessary to make the institution bigger and bigger in every sense of theterm. There are many men and women in the state today who are making good right up to the notch because of what they have absorbed from this fountain head. We folks who live in Durham don't realize all the time the power of the perfectly equipped institution and the results of the grinding within its walls. The writer has no knowledge of the number of boys out there who are forging their own way but many are making it, doing all kind of work that is honorable to get the cash for actual expenses. They press clothes, wait on tables, work in barber shops, clerk in stores, keep books, and the Lord only knows what else, and do it at odd hours, keeping up with the classes, making recitations every day in the week, with one view before them to get an education. These are the boys who have gone in at small end of the horn and will come out at the big end. Trinity has been spoken of sometimes as the rich man's college, it did take some rich men to get it rolling, but the poor boys out there are not a few. They don't go telling it for they have not the time. The college is well known and its usefulness is apparent more and more every day. We didn't know what its president intended to suggest before the Chicago bankers a few days ago, but it was all right anyway and that American industrialism he talked about is characteristic of his institution and the town where it is located."

METHODISTS AND BAPTISTS

A tremendous responsibility rests on the Methodists and Baptists of North Carolina. The Presbyterians are among the finest people in the state, but there are only a few of them and they are for the most part in the towns; and the woods are full of Methodists and Baptists. These two denominations, speaking broadly, have the people of North Carolina. A half million of our citizens are members of their churches. It is probable not too much to say that a million people in North Carolina are under the direct influence of the Methodist and Baptist churches. Having upon our shoulders this immense responsibility, there should be unity of aim and effort so far as that is possible among our people. The thinking men of each denomination are of course in close accord, but the shallow and superficial are sometimes permitted to do great harm by their misrepresentations and slanders. Did you ever hear a serious charge against either of these denominations, as a whole, made by a man with any sense? We never did. We have often heard the ignorant and stupid boldly declaim against the sincerity of the Methodists and the ignorance of the Baptists. Of course everyody with brains knows that the Methodists are sincere and the Baptists are intelligent; that the leading men of each denomination are the equals in all respects of those of any other denomination. Without the sacrifice of conviction at any point, we who hold the people ought to stand very close to each other in our efforts to help and save them. We ought to be of one mind in our general policy. For instance, our educational policy ought to be one and the same. Our academies are our hope. The vast majority of North Carolina tax payers are either Methodists or Baptists. Anything that we say goes, provided we say it together and mean what we say. On the question of prohibition and the proper enforcement of the law, we hold the key to the situation. If in each of these denominations there is a proper public sentiment uniformly established, we can handle this problem with perfect ease. Suppose the Anti-Saloon League had at its back a million men ready for action! Indeed, in all things looking to the moral progress of our commonwealth the Methodists and Baptists have but to unite their forces to accomplish any sort of reform. The others are just as willing as we to do their part in advancing everything that is worthy, but they are only a feeble folk compared with the two leading denominations, and for this reason we venture to make these suggestions to those who bear the heaviest responsibility. What we need to do it to get together and work shoulder to shoulder and heart to heart!—Charity and Children.

The above article so clearly sets forth our sentiments that we give it prominent space on the editorial page.

The Baptists are a great people and are doing a great work in the land. We have much in common with them. While we are not agreed altogether in doctrine, still we are together in all that is essential to saving faith. But we share with the Baptists the great responsibility of reaching the masses—of carrying the gospel to the poor. Our efforts have been blessed of Heaven and as a result we have in our two communions in members and adherents more than two thirds of the white population of the state. This is not stated in a boastful spirit. Far from it. A great opportunity is ours and an immense responsibility rests upon us and God will expect us to measure up to it. We must therefore as brethren labor together as the servants of a common Lord, not only to possess the land and get the people savd, but lifted up to see and appropriate all that stands for material betterment and civic righteousness. It gives us pleasure to reproduce this sane editorial for it is well worth reading twice.

North Carolina Christian Advocate

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THE SUBSCRIPTION LISTS

The report of the committee on books and periodicals adopted by the last annual Conference, provides that at least six weeks before the next Conference each pastor be furnished with a list of the Advocate subscribers in his charge, together with a blank upon which to make a complete Advocate report. Complying with this resolution of the Conference we are now mailing to the preachers lists and blanks, as above mentioned. We sincerely trust that each pastor will endeavor to collect all arrears from subscribers and make extra effort to secure lists of new subscribers by Conference. We are dependent on the preachers largely to do this work and we feel sure they will not fail us now, and we trust each subscriber who reads this will help the pastor in the work, at least by paying his own subscription and renewing for another year.

HOME MISSION CONFERENCE

The Home Mission Conference, in the interest of the cotton mill section of the South, to be held in Charlotte, October 19 to 21, will be a meeting of more than ordinary importance, not only because of the great interest to be considered, but because of the wide territory that will be represented, for the Methodism of Virginia, North and South Carolina, Georgia, Alabama and East Tennessee, covering the territory of seven Annual Conferences, will all have good delegations there.

Two hundred delegates have been appointed from the seven co-operating Conferences and it is desired that as many of our people as possible, both lay and clerical, attend. Dr. W. R. Lambuth, our Missionary Secretary, will have general supervision of the work and an able corps of speakers have been invited, including both Bishop Hoss and Bishop Candler. By reference to a notice from the local press agent, published elsewhere in this issue, it will be seen that a special rate of $2.00 a day has been secured at the Central and Buford hotels and preparation is being made for a large gathering.

CONFERENCE DRAWS NEAR

In less than two months this Conference year will be complete and the hosts assembled in Hickory in annual session. If our work to date has not been satisfactory it is doubly important to make the most of the remaining weeks and it behooves every preacher and official to do his best up to the very last hour.

The tidings from the field are gratifying. Gracious revivals have been held in many of the churches, vast multitudes have been converted and in a few instances congregations have been more than doubled by the increase of members on profession and we feel sure that our net gain in membership this year will largely exceed that of any in the recent past. We rejoice in what has been done. Many pastors are still engaged in revival work and others are planning for fall meetings. God grant that the efforts of his people may be blessed with visible as well as invisible results.

Gracious revival meetings are the earnest of gracious giving to the Lord—and if after God's blessing comes upon a church there is a refusal to bring the tithes into the store-house, we have every reason to believe that the blessing will be withdrawn. We have faith to believe that our financial reports will be in keeping with our spiritual growth. Let the pastors and officials see to it that every cent asked for missions and other conference claims, as well as ministerial support, be paid. This is common honesty. The assessments are never extravagant and any charge in the Conference, we doubt not, could easily pay more than it is asked to pay. We have but done our duty when we have paid the assessments and there is no room for self gratulation until we have done more than merely to meet our just obligations.

The preachers have with very rare exceptions rendered good service and all the cash they get will be insignificant, compared to the blessings they have brought to their people.

The benevolent claims we are asked to meet, viz: the support of missions, at home and abroad, church extension, education and the claims of our superannuates cannot be disregarded. Our people in recent years have been growing in the grace of liberality and we believe that when the reports are footed up at Hickory a considerable increase over last year will be seen, both in membership and contributions. Let the slogan be, "All at it and all the time at it," for the next few weeks and then we have no fear of the result.

BEWARE OF FALSE TEACHERS

"We know," is the language of faith—we know in whom we believe and we know we have passed from death unto life; so we believe in a Christian experience. We believe in a religion that fills the soul with joy, with enthusiasm of faith. But like the apostle Paul, we believe in that zeal which is "according to knowledge," that enables us to give a sane reason for the faith that is in us—and that directs our enthusiasm so that it will not run wild.

Bishop Keener—wise old man that he was—said: "Jesus Christ came into the world to put common sense into religion," because Christianity is the most practical thing in this practical world, and Christian truth satisfies our needs in daily practical life. We should, therefore, study the word for light and truth and pray the Spirit to show us the hidden meaning and help us to put it into practice in the daily life.

Knowledge without zeal leads to cold formality. Zeal without knowledge leads to wild fanaticism. But where knowledge and zeal come together in due proportions, saintliness of character begins and as it feeds upon the truth grows like unto Him whose yoke we wear.

There have been in every age, men charged with a misdirected zeal, with false conceptions of truth, who have preached only a half truth and led well meaning but unthinking people into the rankest error. They have set the day for His coming and refused to provide means of support, so sure they were that the end was nigh. With the idea that they were better than His church, they have gone out to traduce it and turn their followers against the organization which He established for the saving of the people.

Last week, in New England, a band of zealous but misdirected people, who called themselves the "Triune Immersionists," and are commonly known as "Holy Rollers," gathered on the turnpike between Boston and Plymouth, to watch for the destruction of the world. They claimed to have a special revelation that at ten o'clock on the morning of September 24 the world would come to an end, but when the hour passed without any manifestation, one of the elders announced that he had a new revelation that the world would be destroyed twenty-four hours later.

These people may mean well—they may be earnest and sincere, but certainly deluded—crazed with a zeal not spiritual—not according to knowledge.

We have the open Book, the enlightening Spirit and the living ministry and there is no excuse in this Christian land for thinking people to go far from the way of truth.

How important when there is so much of error in high places and in low—among the learned of the world and among the lowly and ignorant, that our ministry cling to the old way, and preach the old doctrine so that our people may hear and believe and grow strong in the faith, and then when false prophets and vain babblers arise they will be strong to withstand their sophistries and foolish words, and in the language of Paul "henceforth be no more children tossed to and fro, and carried about with every wind of doctrine by the slight of men and cunning craftiness whereby they lie in wait to deceive."

FACTS CONCERNING BISHOP SETH WARD'S ILLNESS

Dr. Lambuth writes that "Bishop Ward sailed from San Francisco July 22nd for Japan.

"While he had not been well it was not known that he was in a serious condition. His family physician diagnosed the case as malarial toxenia and advised that he take a long sea voyage, thinking this would restore him to normal health. Upon reaching Yokohama, Bishop Harris, of the M. E. Church, chanced to be upon the wharf the 8th of August, and found Bishop Ward in a state of nervous collapse. Bishop Harris took him to a hotel and summoned two physicians. He then telegraphed the Rev. S. E. Hager, who arrived the next day from Kobe. Inasmuch as the physicians demanded absolute rest and quiet under medical treatment, Brother Hager took the Bishop to his own home and placed him under the care of Dr. Miller, a skilled physician, who stands high in the profession.

Six days after Bishop Ward's arrival, brother Hager wrote to the secretary of the Board of Missions that the Bishop was in a very serious condition. The chief difficulty at that time seemed to be with the liver and stomach, but the nervous symptoms continued unabated. It was evident that he would be unable to hold the Annual Meeting in Japan, and there was no hope of an early recovery.

On the 19th of September a cablegram was received from brother Hager to the effect that Bishop Ward was in a dangerous condition, and requested that Mrs. Ward at Houston, Texas, be informed. Inquiry was at once made by cable as to the possibility of bringing him home. Subsequent dispatches brought out the fact that it was impossible and the case was absolutely hopeless.

On September 20th at five p. m., Bishop Ward passed to his reward in the home of brother S. E. Hager, where he was tenderly cared for by day and by night. The body will be brought to the United States arriving in San Francisco October 22nd. Announcement will be made later concerning the place and date of funeral service.

The strain upon Mrs. Ward has been very great. For days and weeks she and her daughter have waited with intense anxiety and heart-breaking suspense for the meagre news flashed under the sea by cable. Throughout this severe trial she has been sustained by Divine grace and writes that she accepts the will of God, though this providence is past finding out."

NOTES AND PERSONALS

—Rev. J. E. Woosley preached two able sermons at Franklinville last Sunday and received several new members into the church.

—Rev. J. H. West, of Wadesboro, is conducting a very good meeting at Hannah's Chapel near Wadesboro.

—Dr. J. R. Scroggs is holding protracted services in his church in Shelby this week, assisted by Rev. J. P. Rodgers.

—Rev. Dr. J. C. Rowe and Rev. W. L. Hutchins are assisting Rev. W. C. Jones in a meeting at Kerr church, Concord, this week.

—The Monroe Journal says Rev. H. K. Boyer preached a very able sermon at Central church last Sunday.

—Rev. L. T. Cordell has recently closed a meeting at Marshville, which is said to be the best held there for many years.

—Rev. E. W. Fox, of Newton, recently closed a meeting at Smiths Chapel in which there were some forty professions.

—Rev. W. O. Rudasill, the popular pastor at Boone, is in the midst of a gracious meeting with his people there.

The Baraca Class of the Mooresville Sunday school has presented to the church a handsome thirteen light electrolier. Work on the new church is moving forward satisfactorily.

—Rev J. F. Moser, of Connelly Springs, recently helped Rev. J. W. Jones in a meeting at Triplett on Mooresville Circuit, resulting in a gracious revival and a number of conversions.

Mr. Elisha Gulledge died at his home in Charlotte last week, of heart disease. He was 58 years old, a native of Anson county and a brother of Mr. J. W. Gulledge of Wadesboro.

—Rev. J. E. Thompson, of High Point, was in the city Friday and was a welcome visitor at our office.

He reports that everything is moving on well in his charge.

—Mrs. Wm. A. Newell, the wife of our pastor at Tryon, will give a general series of lectures on Kindergarten work at the School of Education of the University of Chicago in November.

Rev. E. K. McLarty, who is assisting in the meeting in Edenton Street Church, Raleigh, is preaching to large congregations, and highly complimentary reports of his sermons appear in the Raleigh papers.

—Edgar L. Secrest and G. W. Lowe, who represented the Rutherford College Y. M. C. A. at the annual Inter-Collegiate Bible Study Institute, held at Guilford College last week, called on the Advocate as they passed through the city.

—His friends of the Conference will be glad to learn that Rev. A. L. Stanford, of Lexington, has so far regained strength after a long attack of fever as to be able to preach and has announced services for next Sabbath.

—We regret to hear of the death of Mr. M. H. Winecoff which occurred at his home in Concord, last Tuesday. He was the father of Mrs. Wm. Robbins, of Winston, who, with her husband, attended the funeral.

—Miss Lucile Litaker, of Elkin, Miss Blanche Gray, of Gastonia, and the Misses Nicholson, of Statesville, passed through Greensboro last Wednesday on their way to Lynchburg, Virginia, where they will enter Randolph-Macon Woman's College.

—Dr. John W. Moore, managing editor of the Nashville, has been appointed by Bishop Candler to the pastorate of St. John's church, St. Louis, to fill the vacancy caused by the withdrawal of Dr. H. S. Bradley.

—The mention, last week, of the fact that a second edition of "Spiritual Life," by Dr. L. L. Nash, had been issued, has brought several orders for the book. It costs only a dollar and Dr. Nash tells us that the demand for it is very encouraging.

—Rev. N. R. Richardson is this week assisting Rev. J. F. Kirk in a meeting at Mocksville and will be absent for some days. Next Sunday morning, (October 3,) Rev. L. L. Nash will preach at Spring Garden Street church at the morning hour and Rev. Dr. A. D. Betts at night.

—Mr. H. U. Davis died at his home in South Iredell and was buried last Saturday at Vanderburg church, the funeral service being conducted by Rev. J. W. Jones. He was the father of Mr. R. U. Davis, who is a ministerial student at Rutherford College.

—Rev. M. A. Smith, of Centenary church, this city, will begin protracted services in the church on October 17th and is fortunate in that he has secured the assistance of Rev. T. L. Lallance, of Haywood Street Church, Asheville, who is a preacher of rare ability, and very successful in revival work.

—The Twenty-Seventh Annual Convention of the W. C. T. U. for North Carolina will be held in Salisbury, September 29 to October 3. The convention sermon will be preached by Rev. Dr. S. B. Turrentine, and Mr. Frank R. McNinch, of Charlotte, and Prof. Frank S. Blair, Guilford College, will deliver addresses.

—Sometime in October the ladies of Centenary church, of Greensboro, will have a Sample Fair. Donations of goods—samples—of every description will be sold and the firms who are so generous as to give will not only help a good cause but advertise their wares. It is thought that a good sum can thus be realized to reduce the indebtedness on the church.

—The Stanley Enterprise says:

"The series of meetings at the Methodist church have been a distinct feature in the history of the town during the past few days. Dr. Gilbert T. Rowe has been a thorough student of the Bible, and has a great spiritual and mental insight into its teachings. The meetings will result in much good, and the town has been greatly edified and blessed by the services. The pulpit was filled on Sunday by his father, Dr. J. C. Rowe, whose profound preaching always makes a deep impression upon our people.

—On last Sunday morning, Mrs. J. E. Albright, of this city, who holds the position of District Secretary, went out to Oak Grove Church at Banner-town and organized a Young People's Foreign Missionary Society, with about fifteen members and elected the following officers: President, Miss Jeanette Armfield, Vice-President, J. O. Belton, Secretary, J. D. Wall, Treasurer, Miss Ida B. Wall, Corresponding Secretary, Miss Alice Armfield, Agent for Advocate, Miss Annie Snoddy. Rev. J. W. Kennedy, the pastor, is doing a splendid work and it is expected that the young people will show the same zeal in this new organization that characterizes that congregation.—Mount Airy Leader.

The Asheville Gazette News says:

"At the quarterly conference which was held at Weaverville a few weeks ago, the plan for a Methodist Summer school was discussed and a committee, consisting of Dr. Dan Atkins, Rev. Gilbert T. Rowe, S. T. D., pastor of Central Methodist church, Rev. T. L. Lallance, pastor of Haywood Street Methodist church, Rev. J. W. Moore, of Hendersonville and Dr. O. S. Dean, president of Weaverville college, were appointed a special committee to consider the matter. The committee met and decided personally to lay the proposition before the Western North Carolina conference and the North Carolina conference, both of which meet in November, the Holston conference, which meets in October, and the South Carolina conference, which meets in December. The plan is to use the grounds owned by the Weaverville college on which an auditorium is to be erected; and a regular educational and Chatauqua course to be given during the summer. It is planned to have cottages and residences established to accommodate the people. There are more than eight hundred ministers in the four conferences, and educational addresses, Bible study, review of the ministerial course, Sunday school work, and various other features are planned for summer courses. Should the conference approve the plan and lend their support, it is hoped that everything will be ready for opening next summer."

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

STILL GROWING

At this writing we have fifteen children in the Home. We will receive only a few each week, so that we may assimilate the new material as it comes in.

OUR SCHOOL BUILDING

The work of putting our school building in good repair is well under way. In a few days we shall have an attractive and comfortable school house. The desks and black boards have been ordered. In a short time regular work will begin.

AS OTHERS SEE US

We are giving below articles that appeared recently in the Daily Journal of Winston-Salem. These articles show how our institution is regarded by those who see it close at hand.

A Journal reporter yesterday visited the Children's Home and simply marveled at the wonderful transformation of the place. Where once stood the blackened ruins of the old Davis School property, a lot of dilapidated cottages and an old pine-field and numerous deep gullies, now stands a beautiful grove of maple trees, with a bright row of cottages to the left. The maples, to be sure, have been there three or four years, but they were never so noticeable as they were yesterday. Superintendent Hayes, in the short space of two months, has wrought the change.

Mr. Hays has had sand and gravel placed on the walks and driveways, thereby giving the place a home-like appearance. The pretty maples, just feeling the breath of fall, are beginning to color and will soon be rich in autumnal richness. More work is being done and will be done until the home is finally completed in every detail.

The orphanage will soon have connection with city water. The city will make the extension to the creek and the home will connect there. In two weeks Mr. H. R. Buckenham, the famous landscape gardener, of New Jersey, will be here to consult with city engineer Ambler and the architects. Mr. Ambler will make the topographical surveys. It is not known when arrangements for placing electric lights at the home will be made.

Though the home was opened only last week, the equipment is first class. The bed-rooms, dining-rooms and kitchen are as neat and convenient as could be desired. The bed-rooms have been papered and painted and all rooms thoroughly overhauled. Everything around the place is neat and attractive.

The reporter had occasion to speak to the little children. Some of them were little tots, but they were happy and contented. It was noticed, too, that they were a fine lot of youngsters. Every one was healthy and bright looking. Four of them were added in the afternoon, these coming from Lenoir. Altogether there are thirteen at the home.

THE CHILDREN'S HOME

If the people of this town had any idea how pretty the grounds of the Methodist orphanage are, they would be making pilgrimages to the place every once in a while. Superintendent Hayes has transformed the old Davis School property from a pine-field and several dilapidated buildings, into an ideal surburban home. The filling of large gullies, the discriminate use of nails and paint, have wrought miracles, and one would not care to see a place that gives more promise of being a beautiful home for orphan children.

The little children now in the home are the finest looking tots that we have seen anywhere. The bloom of health is in their cheeks, and though they are quite young, they seem well pleased with their environment. They are healthy and happy.

When the improvements contemplated are made, the home will indeed be beautiful. The large grove of maple trees, the sandy walks and abundance of shade and sunshine, all combine to make the place a natural location for a home that will do credit to the great Methodist Church.

Mr. Hayes is in love with his work. Besides having the ability to superintend he has the energy to carry to completion his ideas and those of the governing board. Given the necessary funds the children's home will be first in usefulness in the state. We are optimistic at the prospects of the orphanage and hope that Methodists and their friends will make pilgrimages to this institution.

A FINE BOX

It came from the Philathea class of the First Methodist Sunday school at Lexington. And it was a fine box indeed, as will be seen by reading the list of contents. We are deeply grateful to the young ladies:

Eight pairs sheets, nineteen pairs pillow cases, thirty towels, three dozen table napkins, one counterpane, six wash clothes, one pair feather pillows, two pair blankets, two comforts, four cans of fruit, two cans of syrup.

REPORT OF REV. J. P. RODGERS, AGENT, FOR WEEK ENDING SEPTEMBER 25, 1909:

Subscribed at Elkin:

H. G. Chatham, $200.00; A. Chatham, Sr., $100.00; A. G. Click, $25.00; R. L. Hubbard, $15.00; J. F. Hendren, $100.00; Dr. E. G. Click, $10.00; J. S. Atkinson, $25.00; Mrs. J. B. Horton, $5.00; R. L. Poindexter, $10.00; C. N. Bodenhamer, $10.00; W. S. Gough, $12.00; A. M. Smith, $300.00; Mrs. A. M. Smith, $100.00; R. M. Chatham, $25.00; Mason Lillard, $25.00; W. W. Whitaker, $10.00; E. C. Kirkman, $10.00; Dr. J. M. Reece, $50.00; W. B. Minick, $10.00; E. F. McNeer, $50.00; Mrs. E. F. McNeer, $25.00—Total, $1,006.00.

Paid on Former Subscriptions:

J. L. Nelson, Morganton, $2.50; J. W. Brewer, Winston, $1.00; Geo. L. Hackney, Asheville, $12.50; Mrs. J. D. Owen, Spencer $1.00; Mrs. S. S. Moore, Spencer, $6.50; S. N. Holland, Charlotte, $4.00; B. F. Waddell, Spencer, $1.00; Moser Grocery Co., Winston-Salem, $5.00—Total, $33.00.

Received in Supplies:

Z. D. Greenwood, Elkin, 1 bolt of sheeting, $3.50; Mrs. H. G. Chatham, Elkin, pledged for support of one child, $100.00.

Cash on the Above:

Dr. E. G. Click, $10.00; R. L. Poindexter, $5.00; W. S. Gough, 50c; W. W. Whitaker, $1.00; Mrs. J. B. Horton, $5.00—Total, $21.50.

TREASURER'S REPORT

Fifth Sunday in August.

Previously acknowledged, $695.28; Farmington, Farmington Ct., $7.26; Marshville, $3.70; Shiloh, Salisbury Ct., $2.50; Wadesboro, $17.00; Lebanon, Maiden Ct., $1.00; St. Paul's, Maiden Ct., 75c; Flatts, Macon Ct., $1.13; Mt. Zion, Macon Ct., $4.10; Cottonville, Cottonville Ct., $2.08; Balm Grove, $1.71; Horse Shoe and Mills River, $2.00; Cross Rich, $1.00; High Point, Washington St., $12.01; Charlotte, Calvary, $5.30; Acton, Sulphur Springs Ct., $1.10; Mooresville Ct., $3.00; Pineville, $1.50; Gastonia, Franklin Avenue, $1.26; Union, Morven Ct., $2.00; Bethel, Forsyth Ct., $1.75; Pine Grove, Forsyth Ct., 50c; Webster, Miss Ethel Leatherwood's class, $9.10; Rural Hall, $2.01; Mocksville, $15.05—Total, $793.49.

$3.00 credited Reidsville, R. F. D., should have been credited to Lowe's church.

G. F. IVEY, Treas.,
Hickory, N. C.

Correspondence

GEORGIA LETTER

(Geo. G. Smith.)

In a late letter of mine, when the editor was absent, there were some misreadings and some misprinting of my article which made very nonsense of some parts of it. In one place I said of certain infidels, "that they did not oppose, but simply ignored Christianity." The printer said, "they simply agreed to." This was the only important error but it made me say exactly what I did not say. The days of rapid linotyping, the fact that no error can be corrected without making an entirely new line, and that sometimes the lines get misplaced, makes sad work of some of our writing, especially when at best ones handwriting is not too legible. It was said of Greeley that some of his writings the printer could read, and he could not, of some he could read, and the printer could not, and of some neither could read. I write as a pleasure and as a duty, and sympathize deeply with type setter and proof reader, and take my punishment when they get me wrong, with commendable meekness, but would be glad if I was kept from contradicting myself. There is one comfort when I find I am misprinted, and that is, few read carefully enough to note the error.

As I never expect to publish another book nor be at another Conference nor enter another pulpit, what I do must be done quickly and through the press. If all I write was published in the North Carolina Advocate, I should expect its readers to grow weary, but as it is scattered from Texas to Maryland it is bearable.

I have been greatly interested in the life and letters of St. Paul. One of the first theological books I ever read was "The Life and Epistles of St. Paul," by Coneybeare and Howson. This was near fifty years ago. I have been closely studying the Apostle because he is so discounted by the "modern thoughters," who, in trying to make a rational religion have found him greatly in their way. Like their progenitor, Dr. Priestly, they regard him as the great corruptor of Christianity, and talk of new thought and the new century with a dogmatism that is as refreshing as it is impertinent, with a kind of religious bluster, they would drive contemptously all from the field who quote an out of date pretender, like Paul, as authority. The suffragist women have no use for "old Paul," and I think proposed to publish, if they did not do so, the New Testament with Paul left out.

I have been looking into his method of propogating the gospel, and asking whether it suits our time and our people. His letters give us a fairly good view of how he worked, and how his religious societies were organized. He was Apostle and Evangelist. In some respects he can only be reproduced when the conditions are the same. In some respects his work was like that of John Wesley, organizing his societies, and of a missionary working among the heathens. In the very nature of the case he could have no successor. He was the alone father of the flock. No pastor, no modern bishop, in a land of organized churches, could have a place identical with his. The Methodist bishop, the Catholic or Episcopal bishop, is merely the superintendent of organized societies. He was the founder and organizer. As an evangelist and as an organizer, he can be imitated in every new field, whether in the heathen land or in the city mission. He was first preacher, then organizer, then the pastor, and the ruler. Such a man is found in every foreign mission until the missionary gets established. The effort of the Roman Catholics and the Anglo-Catholics or Episcopalians to show that their bishops are in a direct succession from the Apostles, and reproduce in all respects the Apostles themselves, has been a lamentable failure. The absurder efforts of some hight church Methodists to show a prelacy originating with John Wesley and transmitted by him to America, is still more absurd. That Mr. Wesley did propose to do this I think no one can justly deny, that if Frances Asbury had acquesced, we should have had an Episcopacy originating not with the preachers, but with Mr. Wesley, I am sure is true, but Mr. Asbury's firm refusal to accept such a place other than by the choice of his brethren prevented this scheme of Mr. Wesley's and Dr. Coke from being carried out, and while all the power that the Ancient Bishops selected by the Pope or King was given to Mr. Asbury, it was conferred. Save in this method of selection I think the Bishops of the Southern Methodist Church come nearer reproducing as officers the Apostle to the Gentiles than any other church officers of whom I have any knowledge. They are evangelists, they supervise churches and pastors. We see to it that each church has a pastor, and that each pastor a church. They differ from the Apostles in that their office is conferred by their brethren, and their tenure of it is by the will of those who gave it. As far as I know the power conferred has never been abused. Some young bishops have come perilously near it, and old Bishop Early was arrainged for the abuse of his episcopal power but he was acquitted of any intentional malfeasance. In the north, the M. E. church has given the bishops indications not to be disregarded, that they were Servants, not Lords. I have feared that the ap pearance of Lordship by some of our college, might bring about the same result, but it has not done so as yet. We are to elect several new bishops at the next General Conference. It is greatly to be desired that they shall be fitted for the office of superintending. That they will drive away heresy, that they will set an example of piety, and with diligence that they will be workers, not ornaments. A tone of patronizing superiority ill befits them. The humblest of the preachers should have the same access to the greatest of the bishops, as any doctor in the land, or any lay colonel or banker. The presiding elders, or sub-bishops are not always just or infallible, there ought to be no unwillingness for an appeal from them to be made to the bishop in control. I heard a bishop once say: "I do not want any man to be afflicted, tell freely everything to your presiding elder." This was just what some preachers did not want to do. Arbitrariness in the episcopacy will soon call for limitations of power and of term of office. I think the proposition for an eight year term is simply absurd, and the criticisms of men like Dr. Bradley, who was the especial pet of the bishops, have not been justified by facts. Up to the present time it has been my good fortune to know every bishop of Southern Methodism—except Bascom—and to know many of them intimately, and while I have been no bishop worshipper, I am sure the church has had a succession of apostolical men whose lives have been a benediction. The office, as we have it, is as near as posible the reproduction of the Pauline Episcopate—and as far as I can see needs no change.

Macon, Georgia.

METHODISM AND REVIVALS

(Note:—Outline of an address prepared for Centennial Celebration of Hay Street Methodist Church, Fayetteville, N. C., by Rev. D. H. Tuttle.)

Brethren and friends: What is Methodism? One has said: Methodism is Christianity in earnest." What does that word "earnest" mean? Hear! It means eager, ardent, zealous, importunate, urgent. In sentence definitions that word "earnest" means: "Ardent in pursuit of an object." Again it means: "eager to obtain or do." Think of a religion defined by such lively words and aggressive terms entering into your heart. What do you think would be the instant result? Would it not be a revival; a new power in the throne-room of your life? Would it not be a changed life? And would you not tell of that change in words like those of Wesley when upon the entrance of this new power into his life, he said: "I felt my heart strangely warmed." "Strangely!" What does it mean? Do I know? Do you know? He was a Methodist. Are we? Wesley knew what that word "strangely" stood for. Do we know? Shall Methodists cease to know the supernatural: the mysterious experience in her form of Christianity? That word "strangely" speaks of a spirit awakened out of death "in trespasses and sins" to find itself in lively communication with God thro' the atoning merit of Jesus' blood. It tells of spirit fellowship, and of witnessing of adoption between the redeemer and the redeemed. It tells of the "spirit of bondage" broken that the sons of God might walk forth in the libery of that perfection of love which "casteth out fear." Shall Methodists forget the heart meanings of these historic terms? Shall the thrilling experiences for which they stood be to us only tales of tradition? Surely not. In the language of Kipling let us pray:

"God of our Father's Known of old
Lord of our far flung Mission line,
Beneath whose awful hand we hold
Dominion over palm and pine;
Lord of Hosts, be with us yet,
Lest we forget, lest we forget."

If, then, our Methodist form of Christianity is described by such vitally stirring terms can there anything less than a revival—a revival that was, that is and ever shall be. A revival that "was not a revolution against existing ecclesiastical authority, nor against established doctrines, but a revival of religion" pure and undefiled. A reanimation of the dry bones of ancient forms and ceremonies with the pentecostal baptism of the Holy Spirit, as He fell upon and filled the few members of the "Holy Club" in the University of Oxford, England. From these few persons wholly surrendered to and co-operating with the Holy Spirit the world's great modern evangelistic and mission revival sprang and spread till in the "ardent, aggressive pursuit of its object," the salvation of souls—its tides have touched with experimental gladness the souls of all kindreds, tribes and tongues to earth's remotest bounds. This birth-revival of Methodism was not only great in breadth but also in depth and durability. Like a rushing mighty wind let loose from Pentecost it tore up the deep roots of stubborn and prejudiced sinners; it tore down and overturned the self righteousness of pride; it blasted the false hopes of hypocrites as it shook them from their sandy foundations. It was heaven's outpouring from opened windows (see Malachi 3:10) on the moral wastes and wildernesses of a sin-sunken world. Against the world of humanity at that time and against the church, the enemy, a personal devil, black and dreadful in his hate toward God and all righteousness, had come in like a flood, and out of the spiritual darkness God raised up a standard of holiness borne bravely aloft by three preachers and a poet. The preachers, John Wesley, George Whitfield and Frances Asbury whose voice was heard all along this Cape Fear Valley. The poet, Charles Wesley, whose spiritual songs still stir holy melodies in our hearts. These four men, and others called of God to their holy standard, were the irresistible instruments used by the Holy Spirit to arouse from death in sin, and from spiritual lethargy the careless thousands of people in England and America. And does not their work still abide since the gates of hell cannot prevail against it, and since its divine head has said:

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; John 15:16.

Wesley and his co-itinerants were as certainly chosen of God as were Paul and Barnabus, and the fruit of their consecrated lives as certainly remains bearing upon it that stamp of divine approval which entitles them to be numbered among the Disciples of our Lord, and therefore by the divinest of rights, in the soul-saving succession of the noblest order of Apostolic Priesthood. Can Methodism ask for, does she need any higher form of ordination than to be chosen of Christ? Does she need any better evidence of her divine mission than year by year, yea, day by day, to bring in souls saved and purified from all sin? But lest these last utterances puff us with church pride let us confess with genuine contrition of heart that in proportion to our numbers we are not saving as many souls as did our fathers. For this sad fact let us not for a moment seek to find excuse for ourselves. It is true that times are vastly different then and now; that there is so much more to engage the attention of our people, causing them to neglect salvatian, but in spite of all hindrances we must not forget that the supremest power in all the universe, the power of the Holy Spirit is the same of all ages, and within reach of all God's servants, who in the non-resistant attitude of complete consecration and voluntary co-operation, pray for his presence and leadership. That we may be always in this attitude of acceptability unto God for the abiding spirit of power for service let us pray with the Psalmist:

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a fock; thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.

"Turn us again, O God and cause thy face to shine; and we shall be saved."

Yes, let us turn "again to the simple faith and the holy living of our victorious fathers," let us turn again from all love for and unholy alliances with the world and the things of the world. Let us make no compromise with the makers or holders of wealth who will not be transformed by the renewing of their minds that they may prove both in the getting and using of wealth what is that good, acceptable and perfect will of God. Neither let us make compromise "with lovers of pleasure

more than lovers of God," for such can never become "spotless" vessels "sanctified and and meat for the master's use." Their presence among us makes a mixed multitude with whom God will have nothing to do. Let us never forget that a genuine revival always begins with a heart searching study of God's word together with a sincere comparing or contrasting our lives with the standard of righteousness therein revealed. This leads to sorrow for and forsaking of sin that in newness of life we may walk with God. The great national revival in the day of Josiah began by a revival of Bible reading for all the people.

Te birth-revival of Methodism began in the same way. Wesley and a few others banded themselves together to study God's word and pray the revival followed. Do not the revivals of our day begin always among those who study God's word in the Sabbath school? Then turn us O God again to the searching of the scriptures until our lips touched anew with lively coals of experimental fire—conscious salvation, shall rekindle revival fires on every one of the thousands of our church altars—revivals the saving power of which shall reach every kindred, tribe and tongue on the outermost stations of our far away mission fields. With this power of Pentecost shed forth upon us by faith we need not fear the cause of Christ be hurt by the costliness and beauty of our churches, for there is no sin in polished walls of wood and stone, or glittering towers that tell the location of God's temple, so long as the people who worship therein are filled with the spirit of Him who had compassion of the sinning and suffering. Such a people will never let the grass grow in the path between the open doors of God's house and the humblest cabin where dwells a soul they may save, help or comfort. It is this same spirit of love that levels all differences in the conditions or occupations of men, because it destroys the pride of wealth as against poverty on the one hand, and prejudice of the poor as against the rich on the other, so that whether in church house of plainest plank or polished stone and brick the rich and the poor, the capitalist, or the laborer are all one in Christ Jesus. Finally, the one thing needful is a revival of "Christianity in earnest" returning to the good old experience of "I feel my heart strangely warmed," which will surely be ours when the Holy Spirit abides in our midst. Let us sing a prayer for his coming and expect him while we sing:

"O for that flame of living fire,
Which shone so bright in saints of old!
Which bade their souls to heaven aspire,
Calm in distress, in danger bold.

Where is that spirit, Lord, which dwelt
In Abraham's breast and sealed him thine?
Which made Paul's heart with sorrow melt,
And glow with energy divine?

That Spirit which, from age to age,
Proclaimed thy love and taught thy ways?
Brightened Isaiah's vivid page,
And breathed in David's hallowed lays?

Is not thy grace as mighty now
As when Elijah felt its power,
When g'ory beamed from Moses' brow,
Or Job endured the trying hour?

Remember, Lord, the ancient days;
Renew thy work; thy grace restore;
Warm our cold hearts to prayer and praise,
And teach us how to love thee more."

THE CONVERSION OF JOHN WESLEY

(By Rev. C. F. Sherrill.)

Moses at the burning bush, Paul this side Damascus, Wesley at Aldersgate which form three epochs in the religious development of mankind. From the places and experiences these three men on on through their long and useful lives wrought with amazing zeal and effectiveness. The Holy flame that burned in the unconsumed bush burned afterwards in Moses' life. Here this servant of the Most High came in contact with the unseen and eternal forces. From this on "he endured as seeing Him who is visible." Paul at Damascus had a vision of the Christ. To live the Christ and make Him known was the passion of his life. Wesley met the same Lord and made the same full and glad surrender. A transfiguring view of the Christ filled, actuated and glorified his after-life.

The conversion of Paul and Wesley was one in its essential elements and results, but different in outward circumstances. It is the same sun that dawns gradually and that bursts in all glory from darkened clouds. Each fills and floods the world. It was the same Christ that Paul and Wesley met. The same light flooded their souls and lives. It was the same Lord that produced the fruits of Holiness. It was the same religion that made the vast harvest fields of their usefulness.

The barrenness of Wesley's labors before his conversion is as marked and remarkable as the eminent success that followed this spiritual epoch. Like a barren desert was the first thirteen years of his ministry. In crystal clearness he saw the great ethics of Christianity. He beheld with William Law the majesty and grandeur of the moral law. Like Moses, he saw the glory and grandeur of Sinai. An illustrious course at a great university was his honor. His was a trained mind. His logic was as keen and cutting as a Damascus blade. His body was of iron and his nerves of steel. His zeal was as "a flame that burned." His speech for clearness has seldom been equalled. About his movement through Great Britain, bent only on his Masters' service, there was something of the unbroken march of the planetary bodies. And yet he failed. His own words were: "I preached much but saw no fruits of my labors." The efforts of his life, like crystal waters on a barren sand, was running to waste. His defeat was as great at his aspiration was lofty. Failures followed fast his unflagging zeal.

The cause of barrenness in this period of Wesley's ministry is not far to seek. It lays upon the page of history. He was living in the Old and not the New Testament. He had not gone from Sinai to Calvary. The rumblings of the Law and not the gentle pleadings of the Gospel were in his ears. He thought more of his own perfect outward life than the perfect Christ dwelling within. His High Churchism had not yet melted under the genial warmth of his later Methodism. He had long dwelt at great Oxford but he had not yet been to lowly Aldersgate Street. He was a servant and not a son. The witness of his own spirit to his apostolic labors he had, but not the witness of the Holy Spirit, to his Sonship. Upon the broad, cheerless landscape of legalistic right the sun had not yet arisen. The secret of the Christian life he had not learned. The keen blade of his logic had not been tempered in the fire of the Spirit. He had the zeal but not the joy and effectiveness of an apostle.

The little meeting at Aldersgate Street, May 25, 1732, eminent historians count "an epoch in English history." It is certainly an epoch in Wesley's life. Like Paul, he had met the Christ. He stood, with Moses, by the burning bush. Wesley, to use his own words, "felt his heart strangely warmed." Ours is a conscious religion. It is a heart-felt religion. Here are some of its great words: heart—felt—warmed—strangely—The fire was from above. It burned in his heart. He felt its divine warmth. He was conscious of the love that glowed within.

It is a lessed thbing to move from Sinai to Calvary. The Old Testament is the King's highway in which a soul is to walk to the King's presence in the New Testament. The Christ that Wesley had seen in the gospels he now brings Him over into life. A picture of a fire may be beautiful but it takes the real fire to warm.

Christ in the life is more than Christ in a creed. Wesley said with Paul: "I live, yet not I, Christ liveth in me." It was no cross for him to preach the Christ since the cross of Christ had come into his life . Christ's cross was now his creed and Christ's life his code. Religion, and not ritualism, was the realm in which Wesley moved. The growing Christ and not ritualism began to fill his life. In the transfiguring vision of the Savior, sacerdotalism was gradually ading. The splendid ethics of the Old Testament he saw in the gracious light of the New Testament.

AGE OF EXTRAVAGANCE

Dr. John C. Kilgo, president of Trinity College, would not know how to hit other than straight from the shoulder if he wanted to. He is a thinker who speaks without hesitation what he thinks and all he says is worth listening to. Last week he addressed the student body at Trinity and instead of entertaining the young men with honeyed words gave them several chunks of advice, possibly not palatable to some of his auditors but none the less timely. Among other things Dr. Kilgo said this:

"The people are all kicking about the cost of living going up. It's not the new tariff; it's not the trusts, but the extravagance of the people of our age. Even the bootblacks have got it, the drayman and the washerwoman too. Something has got to be done to stop it. Why when I was a boy I went to see a girl. She loved and I loved and we both loved on less than $5 a week. Now you college boys think it a disgrace if you can't take her $5 worth of cut flowers every visit. And a great number of the girls have on $25 suits that are charged to them. Now when I was a college boy I went to school with a pair of brogans. But hear me: I was at the depot this morning and watched a gang of negroes moving rails, and each one had on a pair of patent leathers. Now I'll venture to say that there's not a boy in this chapel with a pair of brogans on. There's one thing—the extravagance at Trinity has got to stop—and that right now."

The young men to whom these remarks were addressed will thank Dr. Kilgo in later years, if they do not appreciate his counsel now, for his determination to exalt democratic simplicity and inculcate the practical lessons of life, which so many of the young men and young women of the age either misunderstand or reject.

Dr. Kilgo does not exaggerate the spirit of extravagance of the age. It is fully as rampant as he declares and has all but assumed the proportions of a crime. Trinity's president has rendered a service in sounding the warning note.—Salisbury Post.

THE OTHER WORLD

Where is the other world? Is it yon twinkling star? Is it some planet near? Is it our own bright sun?

Why look so far away? May not the other world encircle this? If so, our friends are near us now—our friends who've gone before, to meet their Lord and ours. They see us, hear us, touch us, with sympathy divine. They lift us in their arms, they bear our thoughts away, they give us pure desires, they love us now with love divine.

They feel our pain, but 'tis not pain to them. They know our joy; but theirs is higher joy than ours. They see our onward path, and guide us in the way. They turn our feet aside from coming ill. They lead us now with heavenly hands.. They cheer us now with their cheer, they wipe our tears away. God's messengers they are, with sweeter emphasis. They bring to us His word.

How near to us are those we say are gone! Our life glides upward now. We rise on wings of hope. Our faith upholds us, joy awakes our nobler song. Our heaven is near. Our love joins theirs. Approaching death is nearing life, and earth is only heaven begun. Look not on lowly graves and plant on them your flowers. Look upward, onward and there they are. We cannot see them now, but soon we'll clasp their hands and greet their joyful presence, in the light that shines from heaven forevermore.—The Rev. George M. Preston.

HER TREASURES IN THIS WORLD.

A story of much significance is related of a worldy, selfish young woman, who on one accasion dreamed that she was in Heaven. As she was being shown through the holy city, examining and admiring the many beautiful residences, she paused before one exceptionally beautiful. Turning to her guide, she said: "For whom is this beautiful place?" "Why, that's for your gardener,' answered the guide. "My gardener! Why he would not know what to do in such a spacious dwelling. He would be entirely lost in a mansion like this! Why he lives in such a little bit of a cottage on earth; he might do better; I give him reasonable wages, but he gives so much of it away to the poor, miserable people that he has hardly enough to keep his wife and family, let alone any comforts and luxuries."

Walking on a pace, they came to a little bit of a cottage. "And who is this being built for?" asked the young woman. "Why, that is for you," answered the guide. "For me!" she exclaimed in wonder and surprise, "why that can not be for me! I have always been accustomed to a mansion for a house. I could not adjust myself to such a small house." "Still," plainly, but sadly, answered the guide, "it is for you. Our Great Architect does the very best He can with the material that is sent up to Him."

Where are you laying up your treasures?

This world is only a place of pilgrimage, but, after all, there is a good deal of cheer in the journey, if it is made with a contented heart.—Henry Van Dyke.

From the Field

Correspondence, Reports, Etc.

A BARGAIN

in a brand new set of Burton Holmes Travel Lectures, (ten large volumes,) cash or installment plan.

REV. L. P. BOGLE, Caroleen, N. C.

Rutherford College.

Saturday night the first student's music recital was given under the direction of Miss Lucile Goode, our music teacher.

Messrs. E. L. Secrest and W. G. Lowe, attended the student'e State Y. M. C. A. Conference from Friday to Sunday at Guilford College. Miss Mamie Bays, of Charlotte, has been visiting here. She returned home Saturday.

Miss Julia Albea, of New London, has given twenty or more volumes to the library as a memorial in honor of little Mary Catherine Jones, daughter of Rev. Otho J. Jones.

Fifty new volumes of biography and history have just been added to the library.

There is yet more room. Who will help us next? The school still grows. The number now is one hundred and fifty-two. Dr. J. C. Rowe will deliver an address before the school in October.

IRVING B. McKAY.

Brevard Institute Again.

Dear friends: The school has opened with so many in the home that a letter came saying double beds in every available space. Can you send us six single beds and two more double mattresses? What could I do? I could not say no and keep those girls out of school, so I went to a dealer and read him the letter and asked him what could be done and he kindly said he would let me have them and charge them to me. When I wrote before I lacked $84.00, but I have had to add $90.00 more, and have the following receipts:

Prospect Circuit Additional	$ 2.25
Hickory H. M. S.	5.25
Centenary Church, Greensboro	5.05
Mr. E. W. Ross, Washington D. C.	10.00
Miss Lillie Hoover, Lenoir	1.00
Total	$ 23.55

So you see that I still need more than the $125.00, but I feel sure some of you are intending to send something. Please let us have it, friends, the need is urgent. Thanking you for past kindness, I am yours truly,

MRS. F. H. E. ROSS, Treas.,
Greensboro, N. C.

Important Missionary Conference.

There will be held at Charlotte, N. C., October 19 to 21, a Missionary Conference, under the auspices of the Board of Home Missions of the Methodist Episcopal Church, South, embracing the following conferences: Virginia, North Carolina, South Carolina, Western North Carolina, Holston, North Georgia and North Alabama. At this conference the industrial problem, that pertains to the cotton mill and other manufacturing plants and the work of the church named.

The meeting will be presided over by Dr. John R. Nelson, assistant secretary of Misions, and among the many speakers on the program, are: Dr. W. R. Lambuth, and Bishops E. E. Hoss and W. A. Candler.

The Central and the Buford hotels will give a rate of two dollars per day, and if there are those who want a lower rate, it will be necessary for them to write to Dr. Geo. H. Detwiler, chairman of the committee on entertainment, who will secure such places.

C. W. HUNT, Chairman Press Committee.

West End and Franklin Avenue.

In the main West End and Franklin Avenue charge, Gastonia, has had a very successful year. A meeting at each church has been held which resulted in eighteen accessions to the charge. A great many of the members re-entered their covenant of faith, while the church as a whole was strengthened for its work.

The Sunday schools are doing good work under the superintendency of brother J. W. Lowe and Rev. F. W. Bradley. At West End a Baraca class has been organized with twenty-eight enrolled. Since its organization the class has given fourteen dollars toward church expenses and our Orphanage at Winston.

The Missionary Society at Franklin Avenue is doing splendid work and just recently one has been organized at West End from which we are expecting good reports in the near future.

Our finances are in good shape. Home and Foreign missions have been paid some time ago. Subscriptions for all other collections have been taken and partly collected. We'll report "in full" at Hickory.

The pastor and his wife are well situated, Franklin Avenue having rented a building for us in the very beginning of the year. This charge is looking forward to the time when it will have a p rsonage. Both churches started us off with a "severe pounding," and the blessing appreciated most of all is, that it has been kept up all the year.

J. C. HARMON.

Gastonia.

Sunday morning, September 5th, we began a meeting in Main Street Church, which continued both day and night for eleven days. Rev. Dr. S. A. Steel, of Brownwood, Texas, one of the best known and most gifted preachers of the M. E. Church, South, did the preaching morning and night. Every afternoon at 4 o'clock, Miss Caroline Olson, of Hickory, N. C., rendered valuable service by speaking to the children and young people. Miss Olson is both gifted and consecrated, and our people regard her highly. . Also, that sweet-spirited brother, Rev. E. Myers, of Taylorsville did us much good in song and visiting and personal work. I do not see how it would have been possible to have found better help than Dr. Steel, Miss Olson and brother Myers.

But what about the results? I have so far received twenty-one persons into the church on profession of faith. This, however, represents only a small part of the results. There were many backsliders reclaimed. The great work was in the church. Also, the moral atmosphere of the town was improved. The meeting was of the subsoiling, fertilizing, kind and will bring results as the days go by. There were no high-pressure methods used—and no depresing reaction after the meeting closed.

The day services were especially rich in blessings to the church—and the church responded from the very first service. No one who went through those morning services could doubt the presence and power of the Holy Spirit—oh, that all our churches could have just such a meeting for enrichment of their membership! Great is the revival that saves the church.

In conclusion I want to speak a word about Dr. Steel. He is an anhumble, lovable, godly, fearless man in a marked degree. He is an oldtime Methodist and preaches the gospel with a clearness and power that I have never heard equalled. He is a dynamo of energy and holy enthusiasm—the twentieth sermon of the series was an hour and thirty-five minutes in length, and the great congregation listened with breathless attention to the last sentence. Dr. Steel knows how to give heroic doses of moral back-bone to half hearted, wavering, Methodists. The meeting did us untold good. We thank God, and take new courage, and press on to victory.

GEO. D. HERMAN,

Y. M. C. A. News—Trinity College.

At the first meeting of the association during this college year, Mr. Fulford, of the Senior class, and president of the association, introduced Dean W. P. Few, who made an address on "The Meaning of Life." At the close of the service all the new men present were enrolled as members.

The annual reception to new students was given by the Y. M. C. A., Friday evening in the Epworth building. The guests invited were all the college students and faculty, and several pastors of the city. After assembling in the Y. M. C. A. hall and listening to an address of welcome by Mr. C. N. Crawford, of the Senior class, a short time was spent in an informal social way, and every one present repaired to the dining hall, where the committee had arranged refreshments and a number of responses to toasts. Prof. A. H. Meritt acted as toastmaster and the speakers and subjects were as follows: Athletics, Mr. Walter West; College Publications, Mr. Willie Smith; Glee Club, Mr. B. T. Hurley; Co-eds, Mr. E. S. McIntosh; Literary Societies, Mr. G. M. Daniel; The Faculty, Prof. Wamamaker; New Members of the Faculty, Dr. Brown; The City of Durham, Judge Sykes. As the first social event of the college year, this reception was greatly enjoyed, both by old and new students.

The ministerial students of the college held their first meeting Sunday afternoon. Several new men, who expect to become preachers, were present and joined the ministerial band, after which Prof. Wooten delivered an address, in which he urged a most thorough preparation for the work of the ministry.

The outlook for the religious life of the college this year seems exceptionally bright.

J. C. WOOTEN.

Crab Tree.

Our lot has fallen in pleasant places yea, we have a goodly heritage among the good people on the Haywood circuit. We have indeed a hospitable people up here in the land of the sky. We have held meetings at all of our churches beginning at Davis Chapel the third Sunday in August, which continued for eight days. Rev W. H. Willis, our presiding elder, did the preaching for six days, which was scholarly, forceful practical and very effectual. The result was more than thirty conversions and twenty-five accessions. The church was quickened spiritually. On September 5 we began at Mount Zion and it was indeed a benediction to have with us our brother, Rev. G. A. Stamper, of Salem station, who did the preaching at this place. Brother Stamper's preaching was extraordinary. The church was strengthened spiritually, and we had twenty or more conversions with only two accessions to date; there may be others later.

Our brethren manifested their appreciation of brother Stamper's service by giving him $35.00. They know how to appreciate a good thing. We have had ninety-two conversions and reclamations this year with forty accessions.

R. C. KIRK.

Table Rock Circuit.

We are having some success on the Table Rock Circuit this year. The finances are in good shape. At the Third Quarterly Conference they paid me more than I have ever been paid at a Third Quarterly Conference. The Conference was held at Obeth. Brother Hoyle was there and preached on Saturday and Sunday with great power and to the great benefit and satisfaction of the people. He is in great favor, is doing a great work and is loved by all.

We have held all our meetings except at Oak Hill. In all we have had ninety conversions and fifty additions on professions of faith. I had no ministerial help but at Arney's Chapel, where Rev. Beverly Wilson helped so well in preaching and otherwise that it was with regret that our people saw him go back to his own work. It is the unanimous desire that he come again next year. In all these meetings I found the people ready to help in every way, and our own success is largely due to this.

At Linville there was a good revival. Three converts and one addition. At Fairview twenty converts and twelve additions. At Obeth seventeen conversions and sixteen additions. At Arney's Chapel thirteen converts and ten additions. At Mount Grove thirty-five converts and eleven additions. At these meetings twenty-two adults were baptized and while the Baptist influence in this community is considerable not one desired to be immersed. During these meetings seventeen infants were baptized and forty-two families visited.

These meetings were remarkable on account of the range of difference in the ages of those converted; from a little boy and girl, each about eight years old. to a one-armed confederate soldier seventy years old.

Our people at Arney's Chapel, a small but faithful band, have done a wonderful work in finishing their church and painting it inside and out. It is a beautiful little church, as nice as you ever see in the country. It will be dedicated by brother Hoyle, on the first Sunday in November. So many did so nobly in this work that I have not space to mention them. Even some friends not members of the church secured money for carpet in the pulpit, altar and aisle. During our meeting there was near $25.00 raised for various purposes by this little band of Christians. If I can have a good meeting at Oak Hill I will have spent the happiest year of my ministry.

I am resting with my family at China Grove this week from which place we go to Wesley Chapel campmeeting, on the South Fork Circuit, on which work three happy years were spent. We anticipate an unusually pleasant time as we work and preach and pray with those good people once more.

ALBERT SHERRILL.

Random Notes.

During the closing days of July I left North Carolina, on a visit to Mississippi, (my native state,) stopping off a few days at Chattanooga and Nashville, Tennessee, to spend a little time with my boys. My stay with them was quite pleasant, only that my time was too limited. Four weeks

was spent in Mississippi, mostly in my native county, (Calhoun.)

Several years had passed since I had been there before, and I was filled with astonishment at the progress in material things there during this time. I ran in over a railroad that has been built since I left the state, and found flourishing young towns, with all conveniences, such as hotels, banks, schools and churches, where there was nothing but public country roads. When I traveled in the state before I reached my native home during the summer revivals, and attended services almost every day I was there, and heard some good preaching, and preached about twenty times myself, and enjoyed every hour of my visit among old friends, who gave me a regular ovation.

Several good places were open to me to conduct revival meetings for the brethren in the North Mississippi Conference, but a had some engagements with the preachers back in North Carolina, and had to forego the pleasure of remaining longer.

I sold one hundred and ten of my books, (Trials and Triumphs of a Youn Preacher,) in my native county, and had only missed a few communities.

My first engagement after returning to North Carolina, was with Rev. J. A. Bowles, at Jamestown, and the Lord gave us victory to a limited extent at least, as brother Bowles reports about fifty conversions with more than twenty added to the church. The results would doubtless have been larger if we could have continued longer.

From here I went to Zion on the Pleasant Garden Circuit, to join Rev. R. A. Taylor in a similar work. Brother Taylor's meeting began on Sunday and I reached him the following day, (Monday afternoon,) and preached for him twice a day for nine days, when we closed the meeting which resulted in probably fifty or sixty conversions, and a large ingathering to thec hurch. I found both of these brethren, brothers Bowles and Taylor, pleasant companions in the work.

Brother Taylor is young in the cause, but has already developed into a very efficient worker, and gives great promise to the church as a successful soul-winner. When through at Zion I went at once to Waxbaw to assist brother C. M. Campbell, and although I was three days late again, owing to the great interest in the meeting just reopened, still the Lord gave us great victory at Waxhaw, and although I was called away by telegram to my sick wife, we had already witnessed more than a half hundred conversions with a good class to be received into the church. I had preached twenty-two sermons for brother Campbell and his people, having spent eight full days with him and held three services a day except two days.

May the good Lord continue his blesings upon all these brethren mentioned above, with their respective charges, and may He also add his blesings to the Advocate through whose columns these reports of His work can be carried to the thousands of homes where it makes its weekly visits. I read the "Notes From the Field,, with a great deal of pleasure, as well as the many other good things found in its columns.

I ough to mention here with gratitude that although I was broken down in health during the early summer, and able to do but little work, my little visit to Mississippi gave me such a toast, (although the weather was quite warm there,) that I have improved to such an extent as to have preached forty-eight times within the last month, and do not feel greatly worsted by all this work. I thank God for all his goodness to me in enabling me to thus continue to work for Him.

E. G. KILGORE.

Henrietta-Caroleen.

A series of meetings are now in progress at Caroleen, conducted by the pastor. The prospects are good for a great meeting.

Miss Eva Blair, of Greensbor, daughter of Rev. H. M. Blair of the Advocate is teaching a class in music in these towns. Miss Blair has rare accomplishments in the musical line and is a valuable addition to our church life.

Prof. E. B. Abernethy has been elected principal of the graded school at Caroleen. Miss Maud Weaver, of Thermal City has been selected as one of the assistant teachers.

Rev. D. H. Comann will assist in the meeting at Henrietta, beginning the first of October.

A layman's meeting will be held soon, under the leadership of D. B. Johnston and B. J. Dobbins.

The Woman's Home Mission Society of Henrietta has purchased handsome new matting for one of the rooms at the parsonage. This is a live Society, composed of very efficient and consecrated women.

Rev. L. P. Bogle is behind a movement to have night schools at these places during the coming fall and winter. He proposes to do teaching himself a few nights out of each week.

Programs are being arranged preparatory to having missionary rallies in the near future.

CORRESPONDENT.

From Dr. Nash.

It was my good fortune to be with brother Taylor at his Fourth Quarterly meeting for Pleasant Garden Circuit, and with brother Bowles at his Fourth Quarterly meeting at Jamestown, and I was very much gratified at the splendid reports of these brethren. They have had fine revival meetings. Brother Taylor reported one hundred and seventy-five conversions on his charge, and brother Bowles reported about two hundred and fifty conversions. If all the charges on the Greensboro District have done as well as these charges, there will be a phenominal increase in membership on the district.

Brother Ware is held in high favor by the preachers and people. He was a little sick, since I had the honor of supplying his lack of service. He is now himself again.

I am glad to be able to work again.

L. L. NASH.

SECURITY

The large capital and conservative management of this bank afford absolute security for all money entrusted to its care

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The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

One has said: "The Sunday school is a training school in Christain doctrine, while the Epworth League is a training school in Christian experience." Another has said: "In the Sunday school the child gets the truth, while in the League that truth takes fire and becomes active."

* * * *

Rev. E. H. Rawlings, in his splendid little book, "The Pastor and the League," says: "The Epworth League is an organization that trains for work." Every pastor should read the aforesaid book. It has many good things—splendid hints and helps for the pastor.

* * * *

A Methodist layman who was attending the Chattanooga Conference, and who is an enthusiast in Sunday school work, when speaking of the Epworth League, uttered these words: "It is the biggest thing in Methodism." There are many in the hcurch who are of the same opinion.

* * * *

In our last issue there were several typographical errors in the last item. In a number of places we were made to say sack when we intended to say sock. We endeavored to give some hints concerning a sock social, not a sack social. O, very well, there is no very great harm done, and doubtless the offense will occur no more as we have face to face blamed and reprimanded the chirographer.

* * * *

What system have you adopted in your League for study? What book, or books, are you studying? Have you you the mission study class?

* * * *

Do not become discouraged if your League is small. The secret of success is not in a large enrollment—large numbers, but in cultivating. If you have strengthened and developed one sufficiently for service during this Conference year you have wrought well—beautifully.

* * * *

Mr. Moody was accustomed to saying: "It is better to put ten men to work than to do the work of ten. In the first case only the work is done, and that ends it; in the other, not only is the work done but ten men are taught to work, and will keep at it." Do not try to do all there is to be done. Use your brain. Fall upon a plan and get others to carry it out, or aid you.

* * * *

The Epworth League does not diminish the pastor's time, but, instead, very greatly increases the pastor's time. If some one is sick or in need, and should be cared for or visited, and the pastor is very busy—pressed for time, he only needs to report to some member of his League and the work is done.

Our genial and classical Epworth League secretary and editor, Dr. H. M. DuBose, in his editorial writes as follows: "The young manhood of our country must be made Christian or it inevitably becomes pagan. There is no middle ground. The influences which contend in our social and intellectual life are such as will not leave men passive. The youth must either decide for or against Christ. What diligence, what patience, what skill we must use if we would deliver the youth who are about us."

* * * *

What can your League do? Why, encourage some one. Help some one who is trying to walk till their ankle bones are strong. Help them till they have courage and confidence. Well do each of us remember when we uttered our first words in public, and prayed our first little, short and simple prayer. How well do we remember those faithful Christian friends who remained near to encourage us. Be sure—don't discourage by remaining indifferent.

* * * *

We note with pleasure the organization of a Junior League at Sylva, N. C. Mrs Frank Hearn, the superintendent, has not undertaken the work as a free lance, but in co-operation with the pastor. May God bless the labors of this zealous superintendent and her newly organized League.

* * * *

Stop! Why cast re ection upon the church by continuing to say, "We have no leader, we can't." It is sad and pitiable at this late day for any church with advantages (and there are but few but that have them) to say, "We can't," "We have no one to conduct our meetings." "We have no leader."

What have these classes been doing all the past year? What product do they produce? There are some exceptions, but most churches that continue to cry, "We can't," only need to get up and out, and lay aside their shroud and with the Master's aid and guidance proceed to serve. Do something. Organize a League and teach the children to sing, and pray, if no more. By all means, stop blaming God. "I can do all things through Christ which strengtheneth me"—Phil. 4:13.

* * * *

We are proud of the Epworth League for various reasons, but if there were no other reason, we should be proud of it because it stands for temperance. We cannot recall a single instance where young men smoke cigarettes, who are or were, loyal and true to the Epworth League. The League stands for more than show and form. Let every Leaguer by precept and example endeavor continually to overthrow the forces of rum and nicotine. My dear Leaguers—young friends, don't smoke. There is no good to come of it. If you have begun quit—quit now.

* * * *

The Economic Side of Prohibition

In Delaware, Ohio, a number of grocery firms circulated a blotter that in bold type made this statement: "Any one who drinks three glasses of whiskey a day for one year and pays ten cents a drink for it can have in exchange at any of the firms whose names appear on this card three barrels of flour, twenty bushels of potatoes, two hundred pounds of granulated sugar, one barrel of crackers, one pound of pepper, two pounds of tea, fifty pounds of rice, fifty pounds of butter, ten pounds of cheese, twenty-five pounds of coffee, ten pounds of candy three dozen cans of tomatoes ten dozen pickles, ten dozen oranges, ten dozen bananas, two dozen cans of corn, eighteen boxes of matches, one-half bushel of beans, one hundred cakes of soap, twelve packages of rolled oats for the same money, and get $15.30 premium for making the change in his expenditures."

A lot of energy is expended in trying to find out things we are sorry we know.—Anon.

Give what you have—to some it may be better than you dare to think. —Longfellow.

The Christian Life.

MRS. BAKER'S MISTAKE

(By Kate S. Gates.)

It seemed incredible that two sincere Christian women, members of the same church, near neighbors and lifelong friends, should go two weeks without speaking; yet for nearly six weeks Mrs. Burnham and Mrs. Baker had not spoken to each other.

It was such an insignificant thing that caused the trouble, and after all proved to be a miserable mistake anyway.

For years Mr. and Mrs. Baker had been saving up to buy a house of their own, but they had not talked much about it. "I don't want folks saying every time I walk home from church that I'm saving all my car fares for a house, or wondering whether I think it is right not to put more in the contribution box," said Mrs. Baker, laughingly. "Somebody or other says: 'Economy is going without something you want for fear that some time you will want something which probably you won't want.' We aren't going without anything we really need—we are just omitting superfluities."

But Mrs. Baker and Mrs. Burnham were such good friends that they often talked over their hopes and plans. So, when Mr. Baker had an unexpected raise, and the "Sawyer Cottage" was reported to be for sale in the near future, Mrs. Baker ran right over to tell Mrs. Burnham that she hoped they could get it.

"But don't speak of it to any one, will you? Something may happen to prevent, and Mr. Baker thinks it best not to have it get out that he has any idea of buying it. The Sawyers are peculiar you know and if they thought we were very anxious to get it, they would put a big price on it. We are willing to pay what it is worth but of course, don't feel like giving a fancy price. Mr. Baker said not to mention it to any one, but I just had to tell you. I know it is perfectly safe with you."

"Certainly," said Mrs. Burnham. "I will not even mention it to my husband."

It so happened that Mrs. Baker was kept awake nearly all that night with a severe attack of neuralgia. The next day, when she was still suffering from pain and weakness, Miss Bragg, the village gossip, came in.

"I've just been to see Mrs. Burnham's," she said, "so I thought I would run in to see you, too. By the way, I understand that you are trying to get the Sawyer cottage. I thought they would ask so much nobody round her would think of buying it."

Just what reply she made, or what else her caller said, Mrs. Baker could not recall, she was surprised and hurt to think that Mrs. Burnham should tell anybody after promising secrecy—and Miss Bragg of all people! For, of course, Mrs. Burnham must have told her. Miss Bragg had just come from there, and nobody else knew.

Hardly had Miss Bragg gone when Mrs. Burnham herself came. All her life long Mrs. Baker had struggled to overcome her quick temper. She had it fairly well in hand but now and then, like a flash, she lost control ot it, and this proved to be one of the times. If only her nerves had not been racked with pain, or if she had had even a few minutes to think it over quietly and assure herself that there must be some mistake—Alive cold not have betrayed her confidence so! But—there was Mrs. Burnham, and before she realized it she had spoken.

"I can not understand how you could do so, Alice," she said, sharply; "but I am very sure of one thing, I shall never dare trust you again. It was unpardonable for you to betray my confidence so. There cannot be any excuse."

For a moment or two Mrs. Burnham stood motionless, indignation and surprise struggling for mastery, then she turned quickly and left the house.

"If I had opened my mouth, I should have made a bad matter worse,' she said to herself as she hurried home. "I haven't the least idea what she means, but she is much too wrought up for explanation to day. She will come to me in a day or two and explain it, and it will be all right."

But day after day went by, and Mrs. Baker did not come, and in spite of her best endeavors Mrs. Burnham felt hurt and resentful.

"She has no right to accuse me so, and give me no chance to defend myself." she said. "I will not go to her, for it is her place to come to me."

But now communion Sunday was approching, and each was secretly wondering what she should do.

"I cannot go with this hard feeling in my heart toward Helen," said Mrs. Burnham, "but it is her place to come to me." And then she would try in vain to drop the matter. Conscience kept persistently saying: "Never mind abo t that. Do your duty—that is all you are responsible for."

"I will not wait any longer," she said at last. "We are both followers of Christ; we must not dishonor him this way. I will go to her today, and see whether I cannot 'make-up,' as the children say.

"I cannot bear this any longer," Mrs. Baker was saying at the same time. "I cannot go to communion; I cannot even say my prayers; and every time I open my Bible I am sure to see, the very first thing, 'Let not the sun go down upon your wrath;' 'Be ye angry and sin not;' or 'First be reconciled to thy brother, and then come and offer thy gift." I am going to Alice now. There must be some mistake; and if there isn't, if she will only forgive me I will her."

But on the way she met Miss Bragg, and on the impulse of the moment she stopped her.

"Will you please tell me who told you that we thought of buying the Sawyer cottage?" she said.

Miss Bragg colored a little, and hesitated, but the earnestness of Mrs. Baker's face rather startled her, and seh answered frankly: "Nobody told me so, Mrs. Baker. I spoke as I did to draw you out, if I could."

As Mrs. Baker went up the walk Mrs. Burnham's door opened, and she came out.

"Oh, Alice" cried Mrs. Baker, the tears filling her eyes. "I'm so ashamed. It was all a mistake, and I have come to ask your forgiveness."

"I was coming to you, Helen," was the reply. "As my little Barbara says, 'We do love each other,' so, of course, we will forgive each other, if there is anything to forgive."

"I have learned a lesson I hope I shall never forget," said Mrs. Baker, after they had talked it all over, "and that is, never again to judge any one so hastily, no matter how much appearances are against him; and—anyway—I judge we must all forgive because we need forgiveness ourselves."
—Pittsburg Christian Advocate.

BETRAYNG OUR LOVE

Unlove seems most likely to vent itself upon those whom we love most. And they are the very ones whom unlove hurts most. In the home, where we first learn what love is, and where our loving relationships are more precious than any others in life, we are most likely to give way to the unrestrained, unloving impulses of impatience, anger, criticism, denunciation, contempt—all the unworthiest, most cutting and destructive forces of our nature. We do not do this when "company" is present; we wear our "company manners" then. But when the guests—for whom we may care little— are gone, and we are alone with members of the home circle only —for whom we care most— then it is that the "company manners" of polish and courtesy and gentleness often disappear too, and an unlove that we would be ashamed to have outsiders see, has full sway. Why this is so, it is hard to explain. Probably we presume confidently upon the very love that we abuse, knowing that it will overlook and forgive and forget. But wounds made too often sometimes go too deep for entire healing. Why not offer the best we have, instead of the worst, to those we love the most?—Sunday School Times.

THE PATIENCE OF GOD

God is ever blotting out sins from His remembrance—never tiring. O! I will tell you what it is like. It is like the infinite, tireless patience of the sea. The children heap the sand up, they dig deep into it. And then quietly the old sea turns upon its course, and rolls its waves across the sands, and every trace of scar is obliterated, becomes as if it had never been.—C. Silvester Horne.

PILGRIMAGE OF LIFE

Jesus Christ has promised to be a guide and helper. He is necessary to make life a complete success, for without him life is a stumbling pilgrimage. But with Christ enthroned in our hearts and the inspiration of our faith the journey of life is like the pilgrimage of "the royal river that rises in the wells of Dee, that flows through the silver woods and by rocky gorge across moor and dale, humble and castle homes of men—always fed upon the way by fresh inflows that deepen and enrich it, so that it is the fullest and strongest where it merges in the sea."

The Christian religion does not restrict the life nor narrow the spiritual vision. But it is the greatest force available to humanity. Those who accept Jesus Christ as their guide and helper find that all their prospects are enriched and they are filled with endless hopes. Though our places in life do sometimes become "cabined, cribbed and confined," it is always possible to look up to the throne, to the future home, to the promised reward, even into the face of the Father.

Beloved, let us get into closer relationship with God and we will find that our life has been set in a large place.—Central Christian Advocate.

To Drive Out Malaria and Build Up the System

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

First, then, I would give this not at all startling bit of advice: Keep to your specialty; to the doing of the thing that you can accomplish with most of satisfaction to yourself, and most of benefit to those about you. Keep to this, whether it is raising turnips or tunes; painting screens or battle-pieces.—Frances E. Willard.

WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

Cardui, Woman's Relief, has done this for many women, and may be expected to do so for many more.

Thousands of ladies have written to tell about their suffering, and how it was relieved by the use of Cardui.

Among this long list of letters written, stands forth Mattie Campbell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering.

"At last, I decided to try Cardui. I took one bottle and it helped me. I took 12 bottles more and now I can say that Cardui has stopped my suffering and made life worth living.

"I would not be placed back where I was—not for this whole world rolled at my feet."

Try Cardui. It contains not one grain of dangerous mineral ingredients, but is purely vegetable, and a safe, reliable remedy for young and old.

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as a rule, but at times necessary. When a common article in an elaborately decorated and ornamented package is placed on the market and offered to an unsuspecting and unsophisticated purchaser, the time for a comparison of quality of contents has arrived. That's why we want prospective piano purchasers to look at every instrument offered. The good judgment of the average citizen will spot the

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that your money entitles you to, which is a deal more than can be said when a large part of your money goes to pay agents' commissions and middlemen's profits.

We have no axe to grind—we only want a reasonable legitimate profit on our output, and have consistently refused to sell for less money than will give us this. If you are a business man, you will appreciate this frankness; and the means we place at your disposal for ascertaining the perspicuous advantages and disadvantages of pianos will enable you to sidestep the seductive arguments of unscrupulous agents and dealers who undertake to convince by words without deeds. Our record of sixty-seven years os our reference.

Chas. M. Stieff

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5 West Trade Street

CHARLOTTE, N.C.

C. H. WILMOTH, Manager.

(Mention this paper.

"Remember that no petition sent up in the name of Jesus can lose its way between earth and heaven." "A sacrifice alone is fruitful."—Westcott.

Our Little Folks.

MADAM ROBIN'S AFTERNOON TEA.

In the heart of June—
The very brightest, bluest weather—
Some of the song birds came together,
One afternoon
They met at Madam Robin's, you see,
In the top of a breezy maple tree,
For she'd asked them to an early tea.

All were dressed
In their very best;
Mr. Jay wore an azure vest;
Mrs. Sparrow and Lady Wrenn,
The one in brown and the one in yellow,
Fluttered merrily in, and then
Came Sir Bobolink—jolly fellow!
Timid Miss Phoebe and pert Miss Thrush
Followed Lord Oriole spick and sprightly;
Next the Finches with rustle and rush,
And Parson Blackbird beaming brightly.

And there were others, a score—
Or more—
And in the very merriest mood, too;
And there arose such a patter
And chatter, and clatter,
That those not invited
Were soon quite affrighted,
For nobody knew what on earth was the matter,
Or what such a babel of talk could allude to.
But nothing alarming
Heard those overhead, so
They found it quite charming,
And each of them said so;
For they'd all been South, and they hadn't met
Since the autumn time with its chill and wet.

So this was all that the babel meant;
They were asking each other with rapt intent,
"Where and how was your winter spent?"
—Clinton Scollard, in "Our Birds and their Nestings."

THE LESSON STORY

Five little girls looked up into the lady's face and listened to her story. Her story was about another little girl who lived far, far away over the seas in a land called India. She said:

"Little Madri lived in a tiny, one-roomed house made of dried mud. There was very little furniture in it. In one corner was a water jar. In another were two large, flat stones between which Madri's mother ground the grain. From this flour she made the flat little cakes for their food.

"Madri's only dress was a dark, dirty, plain sack. She had no books nor dolls nor toys of any kind. Her one treasure was a bright button which Miss Sahib, the teacher in the school in the next village, had given her.

"By and by there came a great sorrow to the village where Madri lived. The wheat and the millet had not grown in the fields. The sound of the grind, grind, grind of the stone mill was seldom heard. How hungry were all the people!

"The days grew hotter and hotter. Many of the people grew sick; many died. One day poor Madri found that she had been left all alone. Her father and mother both had died."

Then the lady told the five little girls who were listening to her story how she had taken poor, poor, sad-eyed Madri and also many other children into her school. She had fed them and cared for them and told them the story of Jesus.

She said: "A great deal of money was needed to do all those things. It is now almost gone. I have come from India to ask for help. Then she said that unless she had help some of the children must go away from the school.

The lady's story was finished and Sunday school was over. The five friends walked down the street together.

Janet said: "I'm glad I don't live in India. I wish we could help just one little girl."

"Let's do it," said Olive.

"Why, how can we?" said Mamie. "We are only little girls and have no money. It takes ever and ever so much money to buy dresses and shoes for little girls."

Mabel said: "I think it would be just splendid to do, though. Let's try. The lady said that it would be fifteen dollars a year. Let's adopt Madri for our little sister for a year. We can earn money ourselves."

Then the five little friends said: "We will do it."

When Olive reached home, she said: "I'll dust the dining room all the year, mamma, if you will give me twenty-five cents a month." Mother was happy to say "Yes."

Mabel promised her mother to dry all the supper dishes for a whole year. Janet picked berries and ran on errands for her auntie. Mamie carried packages for the dressmaker. Agnes took care of baby Jack, who lived across the street, whenever his mamma went up town.

What happy times the little friends had that year! What a great time they had packing a Christmas box for Madri!

One day a letter with a queer stamp came from the lady who had told them about Madri. She wrote that Madri's face had grown plump and round. she was one of the best and happiest girls in all the school. Madri herself had said: "Tell them that I love them. Tell them that I know about Jesus and love him, too. By and by I shall tell the story of Jesus to my people."

The little girls said to each other: "That is what the golden text for the lesson means. It means that the story of Jesus will be told all over th of Jesus will be told over and over and over again as long as there are people to tell it and help others to tellit."—Miss M. F. Brown.

WHAT A BOOK SAID

Once upon a time a library book was overheard talking to a little boy, who had just borrowed it. The words seemed worth recording, and here they are:

"Please don't handle me with dirty hands. I should feel ashamed to be seen when the next little boy borrowed me.

"Or leave me out in the rain. Books can catch cold as well as children.

"Or make marks on me with your pen or pencil. It would spoil my looks.

"Or lean on me with your elbows when your are reading me. It hurts.

"Or open me and lay me face down upon the table. You wouldn't like to be treated so.

"Or put in between my leaves a pencil or anything thicker than a single sheet of thin paper. It would strain my back.

"Whenever you have finished reading me, if you are afraid of losing your place, dont turn down the corner of one of my leaves, but have a neat little book mark to put in where you stopped, and then close me and lay me down on my side, so that I can have a good comfortable rest.

"Remember that I want to visit a great many other little boys after you have done with me. Besides, I may meet you again some day, and you would be sorry to see me looking old and torn and soiled. Help me to keep fresh and clean, and I will help you to be happy."—Selected.

THE OLDEST DOLL IN AMERICA

"In 1609, when William Penn sailed from England in the good ship Canterbury for his second visit to his American colony," writes Mary Townsend Kirk in the Ladies Home Journal, "he brought with him an English doll, of which so far scant notice has been taken, although it is believed to be today the sole surviving representative of the voyage across the Atlantic.

"This doll, selected by William Penn's daughter, Letita, was sent by her to a little Miss Rankin, of Philadelphia, and after three hundred eventful years still retains in a marked degree much of the brightness and beauty of those early days when she the pet of one little Quakeress mother. Her dress, not having changed with the changing fashions, is the court dress of that period, and is made of striped and delicately tinted brocade and velvet; the skirt is very full, and is distended over an enormous hoop. She is twenty inches in height, and her figure is long-waisted and slender, as are the pictures of court beauties in those days. The full basque spreading out from the belt over the skirt enhances the slender effect. The hair is rolled away from the face, much in the fashion of today.

"She now lives in Montgomery county, Maryland, in the retirement her great age demands, being removed from her wrappings only when strangers whom her quiet fame has reached come to make close acquaintance with this the oldest doll in America."—Selected.

"God has said that he will bless those children who love and obey their parents. Let all try to win his approving smile."

PEACE, HE HAD

"Put me down," said a wounded soldier in the Crimea, to his comrades who were carrying him, "put me down. Do not take the trouble to carry me any further. I am dying." They put him down, and returned to the field. A few minutes after, an officer saw the man, fatally wounded, and said to him, "Can I do anything for you?" "Nothing, thank you; I am dying." "Is there nothing I can do for you? Shall I write to your friends?" "I have no friends that you can write to. But there is one thing for which I would be much obliged. In my knapsack you will find a New Testament. Will you open it at the fourteenth chapter of John, and near the end of the chapter you will find a verse that begins with 'Peace.' Will you read it?" The officer did so and read the words: "Peace I leave with you, My peace I give unto you; not as the world giveth give I give unto you. Let not your heart be troubled, neither let it be afraid." "Thank you, sir," said the dying man. "I have that peace—I am going to that Savior—God is with me—I want no more," and instantly expired."—Christian Herald.

Hicks' CAPUDINE Cures Sick Headache
Also Nervous Headache, Travelers's Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists

STOMACH DISTRESS

Mi-o-na tablets will cure indigestion, belching of gas, foul breath, dizziness and sick headache, or money back. They give relief in five minutes.

"I had stomach trouble for years. After eating I would be troubled for an hour with indigestion. One box of Mi-o-na tablets completely cured me. That was 12 months ago and I have not been troubled again." J. B. Haskey, Gaffney, S. C.,April 20, 1909.

Mi-o-na tablets cost 50 cents a large box at druggists' and is the best prescription for stomach trouble ever written.

Do not accept a substitute, there is nothing "just as good." Mail orders filled, all charges prepaid. Trial package free. Booth's Mi-o-na, Dept. 17, Buffalo, N. Y.

Hyomei guaranteed to cure Catarrh
Complete Outfit with Inhaler $1.00
AT LEADING DRUGGISTS EVERYWHERE

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FOR BOTH SEXES

Complete courses in Literary, Normal, Commercial and Music.
A strong faculty of competent and experienced teachers in each department.
Tuition $1.00 to $4.00 per month, payable in advance. Board $9.00.
Owing to the change of management school will not open this year until Oct. 18th, 1909.
For further information, address,
GEO. W. LONG, Secretary,
Intelligence, N. C.

ORDER
Cut Flowers
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WHEN CHRIST IS GUEST

There is a story of a gentle and loving child who found her way into a loveless and prayerless home, and stayed there, changing everything by the sweet, gracious influence of her life, until the home became a place of love and prayer. Whenever Christ is guest, all life is brightened, dull task work is made like angel ministry, friendships are sweetened, burdens are lightened, and commonplace circumstances are transfigured.

FREE DEAFNESS CURE.
A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City Mo.

Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

OUR ANNUAL MINUTES

You have seen a copy of course. And are you not delighted with its attractive appearance? That dainty lavender cover—may it not be interpreted as a delicate compliment to our new recording secretary, Lizzie Lavender Perkins? Most admirably has Miss Perkins succeeded in her efforts to secure the high grade of the printers' art, and both to her and to the Christian Advocate Publishing Company, which spared no pains to please in every particular, we are greatly indebted.

To our retiring secretary we are also indebted to an unusual degree. For many years Miss Buttrick has served us most efficiently in this capacity. This year her most excellent service has been given at the cost of much precious time and strength that should have been used in preparation for the arduous work of out-going missionary to Mexico. Let us appreciate our minutes accordingly and give to them the careful study that they so richly deserve.

We regret that the diary prepared by our new superintendent of literature, Mrs R. J. Sifford, was delayed in reaching us. Mrs. Sifford has also prepared an excellent article on our quarterly leaflets, which, we are sure, will afford to every reader both pleasure and profit.

QUIZ ON THE MINUTES

(Mrs. R. J. Sifford.)

1. How many adult societies are there on the Western North Carolina Conference?
2. How many adult members?
3. How many young People's Societies?
4. How many Young People members?
5. How many Light Bearer members?
6. What is the specific work given the Young People of Southern Methodism? What are our Young People asked to do?
7. Name the two missionaries who go out this year from the Western North Carolina Conference?
8. To what fields do they go and by whom will each be supported?
9. How many women in China, alone, have been alloted to the M. E. Church, South, to evangelize?
10. How many missionaries are sent to China by the Woman's Board?
11. What is meant by the "Circle of Thirty?"
12. How many "Circles of Thirty" have we?
13. For what are the Birthday dollars used?
14. How much money does it take to support a Bible Woman?
15. How many Bible Women did we support last year?
16. How much money was raised for all purposes last year?
17. How much of this was paid by the adult societies?
18. How much by the Young People's societies?
19. How much by the Light Bearers? What are Light Bearers endeavoring to do this year?
20. Name the two districts that paid their pledge in full.
21. Name the countries in which the work of the Woman's Board lies.
22. How many missionaries are supported by the Woman's Board?
23. How many native and foreign helpers have they?
24. How many boarding and day schools are supported by this Board?
25. How many Bible schools and Bible Women are there?
26. What is the property of the Woman's Board valued at?
27. How many new missionaries go out this year?
28. How many subscribers has the Woman's Missionary Advocate?
29. How many should it have?
30. What is the name of the "Little Worker?"
31. What is meant by the "Retirement Fund?"
32. Where will the next Board meeting be held? Where our Annual Meeting?
33. What are the aims of our Conference Society this year?
34. What is the golden text?
35. What is the Declaration of Purpose?
36. Will you make it your own?

OUR QUARTERLY LEAFLETS

(Mrs. R. J. Sifford.)

I hope all of our ladies read the little piece in the August number of the Woman's Missionary Advocate entitled "Getting Interested." A young lady said to an old lady, "I can't get interested in missions." The reply was one which I am sure we will do well to read and re-read. "No, dearie, 'tisn't to be expected you should—yet awhile. It's just like getting interested in a bank. You have to put in a little something first; and the more you put in, the more interest—time or money or praying, it doesn't matter which. But something you have to put in, or you never will have any interest."

Isn't this true? Now the way for us to get interested in our leaflets is to read them every one. Don't throw them down carelessly as you would something of little value to you. You owe it to yourself to be informed on all subjects pertaining to foreign missions.

I hope you will all read, "Why, What, When, How," by Mrs. J. B. Cobb, else how will you know about the membership crusade? November is the month when all of our Foreign Missionary Societies are going to make a united effort in this great work. Now read about it and see just how it is to be done.

"The Regular Monthly Meeting," by Mrs. S. M. Godbey, contains many helpful suggestions, and I am sure will make us all want to be more careful to attend these meetings.

Who could read "thanksgiving Ann," without a tear? Dear old soul, what an example she set to her mistress! Have you been like Mrs. Allyn, giving what you have "when the time comes?" Do you say in your heart it is too much of a tax to "lay by in store as the Lord has prospered you?"

"Thy word giveth light," by Mrs. Janie McTyeire Baskerville will make anyone rejoice that she is accounted worthy to be a member of the Foreign Missionary Society.

My dear sister, the work will go on without your help, but can you afford to let it? Are you not glad to have a hand in this great and glorious work that can change a heathen into an ambassador for Jesus Christ?

The children will enjoy "One Little Candle"—the true story of a little Korean girl. "O-Yo-Shi-San," a little girl in Japan, and "Van Lien Sung," the true story of a boy in China.

MRS. R. J. SIFFORD.

SOME HISTORIC ROOFS

Wisdom of Early Builders Evident in Relics of Colonial Days.

The stately colonial houses of old Virginia, Independence Hall, Philadelphia, the houses of New England, a hundred or more years old— all of them are roofed with tin, and as they stand now with steadfast walls and solid timbers in this day, they are testimony to the value of the roofing chosen by their wise builders.

Today, builders who work to the best interest of their customers also use tin roofing, but it is now vastly improved house covering.

This new roofing is known as Cortright Metal Shingles, and their value as roofing lies in their ingenious form as much as in the superiority of the basic material. There is not a drop of solder used on a Cortright roof. There is not an exposed nail on a Cortright roof. The highest wind could not produce a noise from a Cortright roof. A hurricane back of a rain or snowstorm can not drive a particle of moisture under or into a Cortright roof—neither could a spark live on it —or heat or cold pull it apart—or lightning harm a house under it—and it will out wear any other kind of roofing.

It is weather, wear and trouble-proof, all because it is made of perfect roofing material in a perfect way. It is superior to plain tin, because the Cortright Metal Shingles are cut in comparatively small pieces and so stamped that they interlock, requiring nails only on the edge—fewer nails than any kind of roofing. The free edge is held by the fastened edge of the preceding shingle, which allows stretch in heat and shrinkage in cold without tearing at the nail holes, and all are painted on both sides before shipment.

The laying of Cortright Metal Shingles is such a simple matter that no competent mechanic can go amiss in the work.

Any of our readers perparing to build should write for particulars to the Cortright Metal Roofing Company, 54 N. Twenty-third St., Philadelphia, Pa.

What do we live for, if it is not to make life less difficult to each other? —George Eliot.

$400,000,000. Waste

One of the problems of the age is the prevention of the immense waste of natural resources that is going on in America. The United States Government is trying to conserve the wild game, the forests, water power, the land and other natural resources.

But each individual farmer loses 10 per cent, of his output of "animal products," such as eggs, cheese, milk, meat, etc., from the ravages of insect pests. The total sum of money lost in this way every year by the American Farmer amounts to about $200,000,000—equal to about one-fifth of the total capitalization of all the National banks in the United States.

These losses, caused by insects, could be largely prevented, if every farmer would regularly use BLACK-DRAUGHT DISINFECTANT & DIP, to disinfect all his animal and poultry houses and the animals and birds themselves. Not only that, but an additional saving could be made in the prevention of germ diseases, which probably cost the farmer another $200,000,000 per annum, by this same disinfection, properly carried out in accordance with the instructions that go with the medicine.

HEART MELODY

Heart melody is a kind of music which every one can make if he will. It does not depend on some special gift, or upon the external art of training possessed at most by few, and which we may have or be without, but it does depend upon the state of the sympathies, of the imagination, of the whole inner contents and order of this spiritual world of ours, made to bring forth melody, and provided in the Spirit of God and the Word of Christ, with the remedy, in case it needs healing. Because it is spiritual, it is something which nothing external can affect. It is not a matter of our surroundings. It cannot be drowned by the noises of the market place, as it has not been by the cries of the wild beasts at Ephesus, nor by the roaring of the flames at Rome. Prison walls cannot smother it, nor the clanking of chains break it up; for at midnight Paul and Silas sang in their stocks and the prisoners heard them. —C. O. Day.

What are the interests of time and sense to those of the soul and eternity?

Be trustful and receive the Kingdom of God as a little child receives a gift; not only its doctrines, but its invitations and promises.

Many a trusting child is cast down because the little love service which may be required seems tooo small to be counted for aught in the great harvest field, forgetting that the Lord asks of His children only so much as He gives them ability to perform.—Augustus C. Thompson.

He is below himself that is not above an injury.—Quarles.

-LADIES-

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If other treatment has failed to benefit you, come to us and BE CURED and at the same time learn how to avoid illness in the future.

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The Biggs Sanitarium, Asheville, N. C.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

WEEK OF PRAYER

We have already emphasized this so much that we can add nothing ourselves but give you something from various Conference officers. Mrs. Marr, Mrs. Ross and Miss Jenkins each lay it upon your hearts in a very earnest way. Will you not read these messages carefully, and then ask the Father to help you measure up to your full privilege and responsibilities in this matter. Let these messages, so full of thought and earnestness mean to each of us all that they mean to the writers:

Week of Prayer

Dear sisters of the Home Mission Society: Now, that the week of prayer our annual season for devoting a week to the special study of our Home Mission work in general, and one certain phase in particular, let us enter upon it with a faith and fixedness of purpose which must and will bring results. This year our special study is our schools in the mountains, for the bright boys and girls of those sections, and our offering is to be used to enlarge and better equip our school at London, Ky., the "Sue Bennett Memorial." We should learn more of what this school has done for the surrounding country, and what its hopes and plans are for the future. Then with an intelligent purpose let us contribute liberally to this noble institution. Our object for the week of prayer should be four-fold. First, we should pray God's richest blessings upon all the work we have in hand, upon every writer who is helping to bring about the kingdom of our Lord Christ. For more of the Spirit's power in our own lives, that we may be used of the Master wherever we are needed. Second, to contribute liberally of our means to the special phase of the work before us. Third, make an earnest effort to get the women of our church who are not members of the W. H. M. Society, to attend these meetings , come into the society and take part in this great work. Fourth, we should not fail to increase our subscription list to "Our Homes," the live up-to-date organ of our society. For it is impossible to run the work intelligently without it. If for any reason it is not convenient to observe the time appointed by the Board—October 4th to 10th, do not fail to set the earliest week posible. Have definite plans if you would have definite results. Now, dear sisters, let our voices be united as the voice of our consecrated woman, going up to the throne of God our Father for guidance and strength to do his will.

MRS. T. F. MARR.

My dear Home Mission sisters: One more word about our week of prayer. I sincerely hope your presidents are planning large things for that week, October 4th to 10th. Now if it is impossible to hold your prayer services during that week, if local conditions are such that you cannot, select some other week during October or November and carry out the program I sent you as nearly as possible. It is a true saying, although trite, that "in union there is strength." Our prayers (if we are sincere), will as a sweet incense before our Father, and a great blessing will come to our work and especially the Sue Bennett Memorial to which our free will offerings go this year. This school which has and is doing such a fine work for the mountain boys and girls of Kentucky, needs repairs, additions and better equipment along many lines, and we are praying that the collections from this week of prayer will amount to $20,000.00. When we think of our adult membership being something over 65,000, (not counting the young people), we ought to raise this amount without any trouble. But sister, you who read this, if you carelessly let this opportunity pass and lay nothing on God's altar for this purpose, do you think you will stand acquitted before our Father's Throne? Let each of us enter into this week of prayer with a sincere desire to get a blessing, with a strong purpose in our hearts to do something by prayer and offering, for this cause and our Father will bless us as well as the object for which we are praying. Our offerings in many instances may not be large, but our Master who sat over against the treasury in the long ago, and commended the poor widow for her offering, will also be over against our treasury and beware what we do. Will we be commended? Ah, sister, will we be? May our Father enable us to do something to forward His Kingdom, and help "His little ones."

Yours in love and service,

MRS. F. E. H. ROSS, Cor. Sec.

Greensboro, N. C., Sept. 24, 1909.

Week of Prayer

Our attention has been called to the fact that the offerings during the week of prayer are for the benefit of the Sue Bennett Memorial School of London, Kentucky, and the need of $20,000 for the erection of a girl's dormitory, repairs on the main building and the installation of a heating plant, should appeal to the heart of every Home Mission member of the Western North Carolina Conference. Because God has been gracious to us, and given us abundance, and laid at our feet advantages that our mountain brothers and sisters know nothing of, we should not sit down in ildeness, with perfect satisfaction at our good fortune. There are hundreds of bright mountain boys and girls who would eagerly avail themselves of better edcational privileges but for the unrelenting grind of poverty. We must meet this condition, for these are the people who need and deserve our help. This school is doing a good work, and every year it is turning out into the world, very bright young men and women who are doing a good service for the Master. Is it not the privilege of each one of us to give all we can toward the education of these, our unfortunate brothers and sisters? Our Master has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Individually we may not be able to give large amounts, but our combined efforts should be able to accomplish much.

EFFIE M. JENKINS, Treas.

Woman's Home Mission Society, Western North Carolina Conference.

Rutherford College, N. C.,
September 30, 1909.

Dear Mrs. Nicholson:

Will you please allow us a little space in the Advocate this week? We want to let our friends hear about the good things we enjoyed during the Home Mission Conference held here. It is true we read an account of it last week by our editor, and we appreciate the very complimentary things she said about our town and community, but we feel sure the individuals who did so much to make the meeting a success have not received their allotted praise. Hence we can not refrain from adding a few words to what has already been said. We were all delighted to know we were to have Mrs. Nicholson with us, we expected something good from her, and were not disappointed. Her very able discussion on Home Missions has been a great impetus to our work here. The work that this organization has done, and is still doing, was made known in the very striking manner. Indeed her talk was not in vain. The good done will be lasting. We are sure the members here will go to work with increased zeal and earnestness. In the afternoon the talk by Miss Dora Hoover, was a timely message. We congratulate Miss Morris on the excellent program she got up and her good fortune in securing the help of Mrs. Nicholson and Miss Hoover, to whom we extend an invitation to again visit our town.

Very sincerely,
LILLIAN MOORE,
WILLIE CHERRY,
Committee.

(The editor appreciates these kind words of her friends but the uplift which came to her from contact with these eager and earnest young people, far outweighs anything she did. She will be glad to go again to Rutherford College and will ever watch with interest the career of these young women and men in that College community.)

BREVARD INSTITUTE NOTES

The enrollemnt Wednesday morning was 127, or only four less than the total enrollment for all last year. The assembly room has several more seats than ever before and all are occupied and three pupils are still without desks. One of the classrooms will be fitted up to accommodate the overflow. All the beds in the dormitory are in use and one teacher has temporarily given up her room. New beds have been shipped and will soon relieve the situation.

While there are some inconveniences involved in having so many in the dormitory, the spirit shown by the girls is beautiful. Several have offered to find place for a single bed in their rooms, and no word of complaint has been heard.

The primary department is one of the most attractive places about the school, as it should be. Miss Mitchell has a kindergarten class that is making remarkable progress already. It is composed of children who have never been in school, and they do not do hard work. They can be dismissed at noon and they have good times while in school, but it is surprising to see how rapidly they are learning. She has pupils in other grades also, and is taking hold of her work very successfully.

No Cough

Your doctor's approval of Ayer's Cherry Pectoral will certainly set all doubt at rest. Do as he says. He knows. J. C. Ayer Co., Lowell, Mass.

Have not coughed once all day? Yet you may cough tomorrow! Better be prepared for it when it comes. Ask your doctor about keeping Ayer's Cherry Pectoral in the house. Then when the hard cold or cough first appears you have a doctor's medicine right at hand.

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Christian Advocate,
Greensboro, N. C.

"IN THE FIRELIGHT."

The fire upon the hearth is low,
And there is stillness everywhere,
While, liked winged spirits, here and there
The firelight shadows fluttering go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly, from a further room,
Comes "Now I lay me down to sleep."

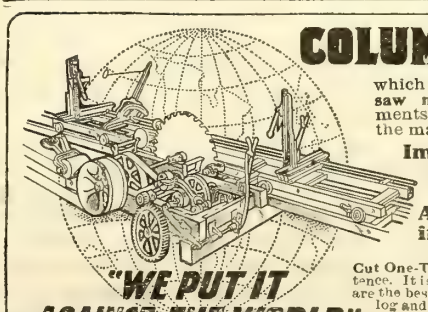
And somehow with that little prayer
And that sweet treble in my ears,
My thoughts go back to distant years,
And linger with a loved one there.
And as I hear my child's Amen,
My mother's faith comes back to me;
Crouched at her side I seem to be,
And mother holds my hands again.

—Eugene Field

When God beckons you forward He is always responsible for the transport.—F. B. Meyer.

A merry heart doeth good like a medicine.—The Bible.

There is only one real failure in life possible; and that is, not to be true to the best one knows.—Canon Farrar.



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The Sunday School Lesson.

FOURTH QUARTER—LESSON I—OCTOBER 3, 1909.

Paul a Prisoner: The Arrest. Acts 21. 17—22. 29

GOLDEN TEXT—Suffer hardship with me, as a good soldier of Christ Jesus. 2 Tim. 2. 3.

The Attempt to Allay Hostility

The leaders of the Jerusalem church were unaffectedly glad to see Paul. But they had a nervous apprehension of the results of his visit. It was the Pentecostal season and the city was full of Jews who had come up for the feast. Paul's enemies had circulated many a malicious report about him. It was said that he not only insisted that Gentiles must not be bound by Jewish rites, but that he taught the Jews themselves to discard the customs of their fathers. He was regarded by many as a reckless innovator. Now the truth was that while Paul did insist that Gentiles must not be bound by the Jewish ceremonial law, he never thought of attempting to lead Jews to turn from its observance. He recognized that the Jewish Christian was still a Jew as well as a Christian, and while he was eager to have this Jew understand that Christ alone was his Savior, and that ceremonial had no vital connection with salvation, he was quite willing that the Jew should live on loyally observing the customs of his fathers. He himself was a Jew, and not only understood the Jewish past, but reverenced what it had handed down.

Feeling that if the attitude of Paul were understood it would placate hostility, the leaders of the Christian church in Jerusalem suggested that Paul pay the expenses of some poor Jews who had taken a vow, and himself enter into ceremonial. This would show in a practical way that he was a loyal Jew. Paul readily consented. He had no fear of concession when concession did not mean compromise, and although he did not believe that Jewish rites could be the means of salvation, he did believe that they could be a means of grace.

There is a real place for what may be called Christian concession. A man cannot concede his conscience, but he may often concede his preferences, and he must learn to concede his prejudices if he would be of the most service in the kingdom of God.

The False Report

It was a very strange turn of events which led the very thing which was done to allay hostility to become the means of arousing it. Paul was seen in the temple by the Jews from the Province of Asia. They had seen Trophimus, a Gentile from Ephesus, with Paul in Jerusalem, and they rashly concluded that Paul had brought him into that part of the temple from which Gentiles were excluded.

They had not seen Trophimus in the temple, for the very good reason that he was not there. But if Paul were the kind of man they declared him to be, they were sure he would have brought Trophimus into the temple, and so they declared he had done it. Soon the city was ringing with the news that the temple had been desecrated. The accusation was accepted by the excited crowd as well-authenticated evidence. They were ready to kill Paul for something of which he was entirely innocent.

Essentially what occurred that day in Jerusalem keeps happening all over the world. Men continually make up their minds before they have heard the evidence. Untold harm is done to innocent persons because in their excitement people forget to ask for the facts. When we plead for the judicial mind, we do not mean the mind which is constantly held back by technicalities, but the mind which refuses to come to conclusions about a matter until it has ascertained what has really occurred, and has calmly and fairly considered the whole situation.

The Arrest Which Saved Paul's Life

The Roman soldiers in the garrison near the temple kept a close watch upon the Jews during these excitable feast times. The confusion in the temple roused the military tribune. When he appeared on the scene with his soldiers, Paul had been dragged from the temple and was being beaten by the infuriated mob. The soldiers arrived in time to save his life by arresting him. As they were taking him to the fortress the angry crowd pressed upon them like beasts of prey. Paul heard them shouting, "Away with him!" the very words which echoed in the ears of Christ as he was led to the cross. In all the confusion and peril Paul has had no opportunity to defend himself. He has kept his self-control and mental alertness, however, and as the soldiers approach the stairs leading to the fortress, he sees a possible opportunity for a hearing. He addresses the military tribune in Greek. The soldier turns, astonished that his prisoner is a man of culture. He had supposed him to be a zealot leader of a wild "Boxer" organization, put down by the Procurator Felix. On Paul's explanation of his citizenship, the officer allowed him to address the mob.

Under these circumstances Paul's address is a splendid example of his courage, his mental strength and his power of speech. He was a great Christian strategist, seeing an opportunity with unfailing insight and using it with splendid skill.

The Speech on the Stairs

To get permission of the Roman officer to speak to the people was one thing. To get them to listen was anoter. To be sure they finally interrupted him and wiucti.. .. .. .. rupted him and would hear no more. But Paul had given forth a great utterance before they broke in.

A gesture of Paul's hand, a few words in the Hebrew of the people, and a tense silence pervaded the multitude while they listened to Paul's tactful, noble defense.

He too was a Jew, trained under Gamaliel, a very zealot for the law. He had opposed the teachers of the New Way. He had persecuted them even to death. He had gone on with remorseless antagonism until on a journey of persecution a revelation which he could not doubt had shown to him that he was wrong, and that the way he despised was the way of God. This revelation had changed his life. He became a teacher of the things he had opposed. However, even now he desired to teach his own people. He desired to be an apostle to the Jews. But in the temple itself, where as a loyal Jew he was worshipping, it had been revealed to him that he was to go forth to win the Gentiles.

At the hated word, the multitude was silent no longer. They burst out in fierce denunciation. They tore off their garments and threw dust in the air in ungovernable fury. It was so strange an out burst that the military tribune would have scourged Paul seeking confession of some dreadful crime, but Paul's protest of Roman citizenship saved him from this cruel experience. The angry multitude dispersed. Did their fierce speech as they departed quite erase the memory of the words of Paul?—New York Christian Advocate.

THE NEW BOY'S MOTTO

After Halstead Murray and Roger Barnes left school they each applied for a place in the First National Bank of Hughestown, the small city where they lived. Roger got the place and came around to tell Halstead about it.

"Sorry for you, old fellow," he said cheerfully; "but there was only one place, you see, and I had the pull. You know Mr. Stevens is one of the directors, and my uncle worked for him for years. Uucle Sam said a good word for me, and there I am."

Mr. Murray was blacking his shoes when Halstead told him of Roger's visit. He finished the side of the shoe he was rubbing, and then as he dipped his brush in the blacking box again he asked with a quizzical smile: "What did you say to that?"

"Why," Hal laughed a little, "I said I was glad for him. That was all. There seemed nothing else to say."

"That's right," said the father as he fell to rubbing the second shoe. "We'll have to try to catch hold of some other rope, boy."

But no other opening appeared, and Halstead was feeling rather blue, when he received a card asking him to call at the bank one day. He went promptly, and came back with the great news that Roger had left and he was engaged in Roger's place.

A week afterwards he found his cousin Clara at the table when he came back home a little late to dinner.

"How's banking?" she began.

"I can tell you about ice banks," returned Hal, cutting his meat soberly. "I'm an ice chopper, ma'am; been at it all morning.

Clara looked puzzled. "Why, your mother said you'd gone into the First National. What do you mean?"

"I'm hardly in," he replied. "I'm rather an outside clearing house. It's stormed nearly all the time for a week, and my part of the banking business is to keep the bank steps and the sidewalks cleared."

Clara Smiled. "I see," she said; "beginning at the lowest round and all that sort of thing. Too low down for Roger, wasn't it?"

"Roger says," replied Hal, "that he told Mr. Peters that he could shovel snow anywhere. He came here to learn banking."

"How about you?" Clara persisted.

Hal hesitated. Then he opened his watch at the back and passed it across the table. Engraved on the inner cover were the words, "Obey Orders." "Father and mother had that put on when they gave me the watch, two years ago," he said.—Exchange.

THE SONGS YOU SING

"Whatever the weather may be," says he,
"Whatever the weather may be,
It's the song ye sing, an' the smiles ye wear,
That's a-making the sun shine everywhere;
An' the world of gloom is a world of glee,
With the bird in the bush, an' the bud in the tree,
An' the fruit on the stem o' the bough," says he.
"Whatever the weather may be," says he,
"Whatever the weather may be."

—James Whitcomb Riley.

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Northbound	Daily Pass NO. 10	Ex. Sun. Pass. NO. 60	Mixed — NO. 62
Chester.....Lv.	7 55 a m	1 15 p m	-----
Yorkville.....	8 42	2 40	-----
Gastonia	9 30	4 30	-----
Gastonia	-----	-----	-----
Lincolnton...	10 26	6 46	-----
Newton	11 05	7 40	-----
Hickory.....	11 55	8 35	-----
Lenoir	1 10	10 05	3 15 p m
Mortimer	2 42	-----	5 35
Edgemont....Ar.	2 55	-----	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont....Lv.	12 05 p m	-----	7 15 a m
Mortimer	12 13	-----	7 25
Lenoir	1 28	7 00 a m	9 40
Hickory.....	2 52	8 40	-----
Newtor	3 20	9 30	-----
Lincolnton...	3 57	10 18	-----
Gastonia	4 50	11 40	-----
Gastonia	-----	-----	-----
Yorkville	5 39	1 45	-----
Chester.....Ar.	6 25	3 20 p m	-----

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SEPTEMBER

We are drinking the wine of ages
From cups that are brimming over
With the sweet of the honey unbought with money,
With the sweet from the heart of the clover.

The flowers afringe on the wayside
Are the raiment of purple and gold;
To the rough-hewn ledge of the old stone hedge
The clinging brier vines hold.

We are breathing life's fine elixir
In the waft of the perfumed breeze,
The sudden showers, the sunlit hours,
The rustle of leaves on the trees.

The fathomless blue of the heaven,
The beauty and bloom of the day
Are making us young—they are waking the tongue
Of the years that have passed away.

'Tis the radiant, rare September,
With the clusters ripe on the vine,
With the scents that mingle in spicy tingle
On the hill top's glimmering line.

And the summer's step behind us,
And autumn's a thought before;
And each fleet, sweet day that we meet on the way
Is an angel at the door.

—Anonymous.

GATHERING, PACKING AND SHIPPING APPLES

Apples for winter keeping should be gathered as soon as fully matured. If left to begin the ripening or mellowing process on the trees they cannot be expected to keep well. Apples should be gathered by hand, and never shaken from the trees. The mountain apples of the South, so far as I have observed, are generally ruined by careless gathering and transportation, as well as by an utter indifference to sorting of qualities and varieties. Shaken off the trees and gathered up and piled into a wagon body they are hauled over the mountain roads to a shipping point, where I have seen them packed in a sort of barrel-shaped crate made of laths which cannot be tightly packed, and thus when they reach the towns in the central and eastern parts of the state they are bruised and leaking their juice, and of course, sell poorly.

Then little and big, smooth and knotty, red and yellow apples are dumped into common receptacle, and the shippers wonder why mountain apples sell for so little alongside the well packed barrels from the North. They would not wonder if they saw the apples side by side.

When apples will part easily from the limb is the time to gather them before they begin to fall. Every apple should be gathered by hand and not bruised, and hence ladders are necessary for all trees. When orchard planters learn that the only stem needed by a tree is a few inches above the ground, or enough to carry head, and then pay attention to the shaping of the head, there will be less trouble in spraying and gathering the crop. A gathering basket should hold about half a bushel, and should be padded on the inside to prevent bruising, and should be provided with a stout wire hook like the letter S to hang it on a limb while gathering.

Then take them to a convenient shed with a table for grading the apples and never mix all sorts in the same barrel, but let the same quality and the same variety run through the whole barrel. In packing a barrel mark the name of the apple on the bottom of the barrel, which is to be the top when opened. Face the apples on the bottom stem down so as to present a handsome appearance when opened, but make the facing the same as the contents all the way through, and do not try to deceive by putting cullings in the middle of the barrel. Then put the apples in gently and give an occasional shake to settle them, and fill to a slight rise above the top. Then put on the head and force it into place, drive down the hoops and nail in the head lining.

The apples will then be pressed tightly so that they cannot move in transporting, or loose packing is ruinous. There should be just enough rise to make the apples pack tight and not be bruised. If they are carried too high on top it will bruise them to force the head down, but it must be forced some to prevent their being loose in the barrel.

Pack in barrels as soon as gathered even if not to be shipped at once. They will keep best in the barrels. Then if you have no proper cold storage at hand you can have a building with deadened walls partly under ground, and with ventilators at the bottom of the sides and one in the top. Keep these all open at night and close up in the early morning to keep in the cool air. No matter if it is freezing outside let in the night air and exclude day air.

MY IDEAS ON SAVING CORN FORAGE

While I am thoroughly convinced that the best way in most sections to save corn and cover stover is to cut it off at the ground and cure it in the shocks, I am also certain that in some climates it is very uncertain in many seasons. I have known cut down stover and corn seriously damaged on the college farm at Raleigh in a bad season, and the farmer in Beaufort Co., N. C., who wrote that he had had his crop damaged three years out of five is not a native Tar Heel, but an intelligent Scotchman, who is perfectly used to the most advanced methods of farming. Hence, it will not do to say that it is folly to say that corn cannot always be safely cured in this way in the South. Doubtless there is less loss of corn in cutting the crop at the ground, but so far as the quality of the feed saved is concerned, it is far better stripped and topped and cured as thousands cure it in the South. There is not the slightest doubt of the superior quality of the blades and tops saved in this way, while there is certainly a loss in the corn. But in sections where in three years out of five, the cut down corn will be seriously damaged, the question may be, Is it not better to stand the loss of grain and get better forage?

Now, I am not arguing against the value of the cutting down as a general practice, for I believe in it. But intelligent men in these humid coast regions find that the practice there is uncertain, and I am not going to tell them they do not know what is good for them. I believe that well cured stover shredded is excellent feed and pays for all the labor of geting it. But I cannot say that these men are entirely wrong, and I do not believe they are.

There is no sort of comparison between this curing of fodder and the curing of legume hay, for this is or should be done largely after it has been rem ved, from the field to the barn under cover. Then, as in the Isle of Wight County, in Virginia, where the hog is a leading industry, and high priced bacon and hams are produced on all the farms, they have peas among the corn and they want them eaten by the hogs, and hence cannot leave the corn in the shocks to cure in the field, but strip the stalks and gather the corn before turning the hogs in to clean up the peas and then to glean the peanut fields. Hence, the longer I live the more lenient I am with practices that have arisen out of local conditions. The Isle of Wight farmers make big crops of corn and big crops of peanuts, and are prosperous, making money on land worth $100 an acre notwithstanding they do not cut and shock their corn. And I am not going to tell them that it is all nonsense, and that they should cut their corn off at the ground.

The practice of stripping blades grew up out of the lack of other forage, and where one grows an abundance of hay it does not matter so much that the corn stover is not of such good quality as the stripped blades, and I would like to see every farmer where the conditions favor the practice, cut his corn off at the ground and get the land into small grain as speedily as practicable. But we cannot make hard and fast rules that will fit every man's conditions, and we cannot say that our way is in all cases the best and only way of doing anything on the farm.—Prof. Massey, in Progressive Farmer.

LITTLE THINGS

A vehicle was being rapidly driven down the street of the beautiful village when a little woman dressed in grey ran quickly down from a rose garden to speak to the occupant of the carriage. She was smiling—hers was the smile that glorified a very plain face—and her hands were full of roses gathered from the garden. "I heard you were to leave this morning," she said to the girl in the carriage, "and I wanted you to have some flowers to take with you."

It was a small gift—a little thing to do, so may have thought the little woman in gray, but a heart that was too tired for its years was rested somewhere by the beautiful flowers, and a face that struggled to conceal its pain, pressed itself against the cool velvet faces of the roses and found a strange comfort.

How much the little things count! While we dream of the big deeds there may be those about us who struggle with unseen burdens that will have done their work before our dreams come true. A little thing can put courage into one almost ready to give up. A little forgetfulness in time of sore need may be the "last straw"—thoughtfulness that might have comforted and saved come too late. Lives may be lifted or crushed by very little things.—Selected.

The "pahson" had just finished a "mighty powerful fine sermunt." Catching a fresh breath, he concluded:

"An' now, bredren, we will repaih to de Ribbah Jo'dan whar de baptisin' am ter be puformed. I see some whi' folks heah what might take sception to dat name, but in a few wo'ds I kin prove to dem dat dis am de Ribbah Jo'dan.

"De Jo'dan flows inter de Dead Sea, an' de Dead Sea empties inter de Atlantic, an' de Atlantic fills the Pacific, de Pacific fills de Gulf ob Mexico, de Gulf ob Mexico fills de Tombigbee—'cause I'se seen it!—an' de Tombigbee fills des yere stream. So you see bredren, dat dis am de weritable Ribbah Jo'dan!"—The Circle.

WHERE THE CORKS COME FROM

When you next open a bottle, think of the peaceful town of San Felin de Guixols on the northeast coast of Spain, for the chances are that is where the cork that you draw was made. The output of the fifty or sixty factories in this one town aggregates from seventy to one hundred million corks a year. A cork cutter can make, by the aid of machinery, from four to five thousand corks a day, and receives approximately forty cents for the work.

Corks are made from the bark of the cork oak, growing practically only in limited districts of Spain and Portugal. About forty-five pounds of cork are taken regularly in sheets from each well grown tree, which apparently does not suffer much from the stripping, as trees are said to yield crops for one hundred and fifty years and often live from three to four hundred years.

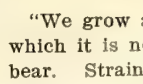
As there comes a warm sunbeam into every cottage window, so comes a love-beam of God's care and pity for every separate need.—Nathaniel Hawthorne.

"We grow able to do and bear that which it is needful we should do and bear. Straining up a steep hill, a man's heart will grow stout just in proportion to its steepness."

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Our Dead.

.."I am the resurrection and the Life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

RESOLUTIONS OF MARSHVILLE SUNDAY SCHOOL

On August 24, 1909, death, with his relentless grasp, entered into our midst and took from the home of Mr. M. A. Moore our beloved Miss Lela. Well may we say of Miss Lela that "to know her was to love her," for hers was a life spent for the Master. As a daughter in the house, as a sister and as a friend she was affectionate, kind and thoughtful. As teacher of the Young Ladies Bible Class she was earnest and faithful. But now, she has gone from us to await the beautiful light of the resurrection morning. Therefore, be it,

Resolved, by the Marshville Methodist Sunday school.

1. That we cherish in loving remembrance the life of our dear sister. While we miss her we are comforted with the thought that our loss is her eternal gain.

2. That the Sunday school extend to the bereaved family and loved ones our deepest sympathy and pray that they may bow submissively to "Him who doeth all things well."

3. That we send a copy of these resolutions to the family, one to our Home and one to the North Carolina Christian Advocate for publication and record one in the Sunday school record.

MR. J. E. JEROME,
MRS. ED. MARSH,
MISS C. B. VAUGHAN,
Committee.

Black.—Mrs. Bertie N. Black, nee Sugg, was born in Randolph county, North Carolina, and died at her home near Franklinsville, North Carolina., August 26, 1909, of consumption. Sister Black was converted during the ministry of Rev. T. S. Ellington, at Mount Olivet Church, and joined the church at that place. She remained a faithful member until death released her from her suffering. Although suffering much, she passed away in the full triumph of a precious faith, assuring her husband, sister and loved ones in the last sweet hours, that all was well, and fell on sleep, a radiant smile playing over her wan, pale face. In her last suffering she bore it all with Christian fortitude. She talked much of Heaven wishing to depart and be at rest. She called all to her bedside, bid them farewell, and asked them to meet her in Heaven. She was married while on her death-bed as was thought by her friends, thus showing that great devotion to her husband, under their short stay together so happy. She regained her health to some extent but death finally claimed her and she went to be with father, mother, brothers and sisters who preceded her to the spirit world. We laid her to rest in Mount Olivet cemetery amid a host of friends and loved ones, to await the resurrection.

R. L. FRUIT.

McGuire.—Dr. James McGuire was born April 29, 1829, died August 21, 1909, having lived just a little more than eighty years. His English education was received at the well known Clegg Academy at Mocksville. Later he was graduated in medicine from the University of New York. He was married to Miss Jane Eccles, and of this union there were several children. Mrs. McGuire died several years ago and only one of the children survives the father, Mr. James McGuire, of Mocksville. Dr. McGuire was widely known, having practiced medicine in the county for years, and wherever known was highly esteemed. He was recognized as one of Davie county's foremost citizens. In the practice of his profession, he followed the highest ethical standards, he was kind to the sick and charitable to the poor. He was of a very quiet disposition, never self-assertive. During the last few weeks of his life, he he faced the inevitable with calmness and courage, and, we believe, with a clear faith as to his future destiny. On one occasion about three weeks before his death, he gave a very definite expression of faith in God as to his personal salvation. The sympathy of the entire community goes out to the son in this hour of sad bereavement.

JOHN F. KIRK.

COME

I have heard that in the desert when the caravans are in want of water, they are accustomed to send on a camel, with its rider, some distance in advance; then after a little space another. As soon as the first finds water, almost before he stoops down to drink, he shouts aloud, "Come!" The next hearing the voice, repeats the word, "Come!" The nearest again takes up the cry, "Come!" until the whole wilderness echoes with the word, "Come!"—Spurgeon.

Jehovah, the great Maker and Ruler of the universe, has said: "Him that cometh unto Me, I will in no wise cast out."

Endorsed by the "Constitution."

Every Southerner knows the high standing of the Atlanta Constitution, the leading paper in the South. And the late editor of it. Henry W. Grady, was one of the South's noblest sons. Mr. Grady was renowned for his frankness in stating facts and he was just as severe in condemning that which was wrong as he was in praising what was right. As a resident of Atlanta he naturally heard of the work being done in that city by Dr. Woolley for the cure of persons addicted to the use of whiskey and opium. Mr. Grady investigated and when he had satisfied himself that Dr Woolley's cure was a genuine one, he came out in an article in the Constitution and said so. He described the treatment as harmless, cited the fact that it caused no shock to the nervous system, no loss of appetite, no severe purging nor any tendency to collapse and reported that no case was on record where any patient had suffered after effects. He detailed the circumstances in two cases treated, in both of which the patients were using from 40 to 60 grains of morphine and from 20 to 25 grains of cocaine every day and he declared that in 30 days both cases were discharged—completely cured. Any one who cares to read the whole article can secure a copy of it by addressing Dr. Woolley's Victor Sanitarium, 200 Lowndes Building, Atlanta, Ga.

Quarterly Meetings

ASHEVILLE DISTRICT
D. ATKINS, P. E., WEAVERVILLE, N. C
Fourth Round

Riverside, September 25-26
Haywood Street, September 26
Burnsville, Shoal Creek, October 2-3
Bald Creek, Peterson's, October 9 10
Fairview, Sharon, October 16-17
Bethel, October 24
North Asheville, October 24
Hot Springs, Paint Rock, October 30-31
Central, November 7
Marshall, November 13-14

CHARLOTTE DISTRICT.
H. K. BOYER, P. E., CHARLOTTE, N. C.
Fourth Round

Polkton, Gilboa, September 24
North Monroe and Icemorlee, Center, Sep. 25-26
Monroe, September 26-27
Calvary, October 3
Belmont Park, October 3
Ansonville, Concord, October 9-10
Derita, Trinity, October 16-17
Tryon Street, October 17
Waxhaw, Waxhaw, October 22
Weddington, Hebron, October 23-24
Matthews, Indian Trail, October 24-25
Morven, Bethel, October 29
Lilesville, Lilesville, October 30-31
Wadesboro, October 31
Pineville, November 6-7
Mount Zion, November 10
Trinity, November 14
Brevard Street, November 14

FRANKLIN DISTRICT.
R. M. TAYLOR, P. E., FRANKLIN, N. C.
Fourth Round

Murphy Circuit, Peach Tree, September 25-26
Murphy Station, October 2-3
Robbinsville, Robbinsville, October 9-10
Hiwassee, Ranger, October 16-17
Hayesville, October 23-24
Webster Circuit, Cullohee, October 30-31
Whittier Circuit, November 6-7

GREENSBORO DISTRICT.
W. R. WARE, P. E., GREENSBORO, N. C.
Fourth Round

Randolph Circuit, Fair View, Sept. 25-26
High Point, South Main Street, night, Sept. 26-27
Coleridge Circuit, Rehoboth, October 2-3
Ramseur & Franklinville, Franklinville, Oct. 3-4
Uwharrie Circuit, Oak Grove, October 9-10
Denton Circuit, Canaan, October 16-17
Asheboro Station, night, October 17-18
Wentworth Circuit, Bethlehem, October 23 24
Reidsville Station, night, October 31
Ruffin Circuit, Lowes, October 30-31
Asheboro Circuit, Old Union, November 6-7
Randleman and Naomi, November 7-8
Greensboro, Centenary, November 14-15

MORGANTON DISTRICT.
R. M. HOYLE, P. E.
Fourth Round

Green River, Lebanon, September 22-23
Rutherfordton, Gilkey, September 25-26
Thermal City, Centennial, October 2-3
Spruce Pine, Linville Falls, October 9-10
Elk Park, Elk Park, October 12
Bakersville, Bakersville, October 14
Marion, night, October 15-17
Old Fort, Bethlehem, 16-17
Connelly Springs, Mt. Harmony, October 22-23
Rutherford College, October 23-24
Hartland, October 30-31
Table Rock, November 6-7
Morganton Station, night, November 12-14
Morganton Circuit, November 13-14

MOUNT AIRY DISTRICT.
W. M, BAGBY. P. E., MONTEZUMA, N. C
Fourth Round

Danbury, Bulah, September 25-26
Rockford, Siloam, October 2-3
East Bend, East Bend, October 9-10
Yodkinville, Center, October 13-14
Laural Springs, Laural Springs, October 16-17
Sparta, Potatoe Creek, October 20-21
Jefferson, Jefferson, October 23-24
Helton, October 27-28
Creston, October 30-31

SALISBURY DISTRICT.
J. C. ROWE, P. E., SALISBURY, N. C.
Fourth Round

China Grove Circuit, Chiaa Grove, September
Kannapolis, Kannapolis, September 25-26
Mt. Pleasant, Cold Springs, October 2-3
West Concord, Harmony, 4 p. m. October 3
Epworth, October 3-4
Cottonville Circuit, Zion, October 9-10
Jackson Hill Circuit, Lanes, October 15
New London, New London, October 16-17
Salem, October 23
Norwood, Randalls, October 24-25
Bethel, October 29
Concord Circuit Rocky Ridge, October 30-31
Central, October 31
Forest Hill, October 31
Big Lick, Love's. November 6-7
Linwood Circuit, Linwood, November 12-13
Lexington, November 14-15

SHELBY DISTRICT.
C. F. SHERRILL, P. E., SHELBY, N. C.
Fourth Round in Part

South Fork Circuit, Camp Meeting at Wesley Chapel, Sept. 24-2
Bessemer City, October 2-3
Franklin Avenue October 2-3
Belwood, Kadesh, October 9-10
Lowell October 16-17
McAdenville, October 16-17
Lowesville, Salem, October 23-24
Stanly, October 24-25
Polkville, Clover Hill, October 30-31

STATESVILLE DISTRICT.
JNO. N. HUGGINS, P. E., STATESVILLE
Fourth Round

Iredell, Olin, September 25-26
Stoney Point, October 2-3
Alexander, Rocky Springs, October 9-10
Maiden, October 16-17
Newton, October 17-18
Caldwell, Grace, October 23-24
Granite Falls, October 24-25
Catawba, Center, October 30-31
Rock Springs, Rehoboth, October 31, November
Hickory Circuit, Fair Grove, November 6-7
Hickory Station, November 7 8
Lenoir Ct, Olivett, November 13-14
Lenoir Station, November 14-15

WAYNESVILLE DISTRICT
REV. W. H. WILLIS, P. E., WAYNESVILL
Fourth Round

Bethel, Harmony Grove, September 25-26
West Asheville, October 2 3
Haywood, Crabtree, October 9-10
Johnathan, Shady Grove, October 10-11
Sulphur Springs, Snow Hill, October 16-17
Spring Creek, Baldings, October 23-24
Brevard Circuit, Connestoe, October 30 3
Brevard Station, November 6-7
North Haywood, Fines Creek, November 13-14

WINSTON DISTRICT
Rev T. F. Marr, P. E., Winston-Salem, N. C
Fourth Round

Farmington, Smith Grove, September 25-26
Advance, Advance, September 26-27
North Thomasville, Zion, October 2-3
Thomasville, October 3-4
Summerfield, Pisgah, October 9-10
Stokesdale, October 10-11
Davie, Liberty, October 16-17
Mocksville, October 17-18
Cooleemee, October 17
Lewisville, Doubs, October 23-24
Burkhead, October 24-25
Davidson, Midway, October 30-31
Kernersville, Shady Grove, November 6-7
Walkertown, November 13-14

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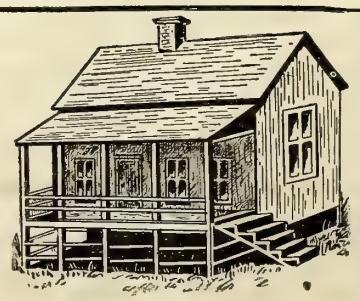
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Perhaps you feel that the best day of life are gone, and it is too late t begin things which were in your pow er once; still, my repentant brothe there is encouragement from you Master yet. Wake up to the opportun ities that yet remain. Ten years o life—five years—one year—say yo have only that, will you sleep tha away because you have already slep too long? Eternity is crying out t you louder and louder as you nea its brink. Rise, be going; learn wha you can do, and do it with the energ of a man.—Frederick Robertson.

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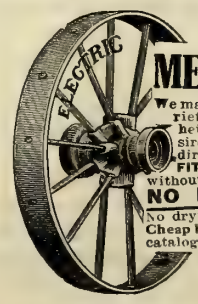


Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

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though a scientific medicinal combination, is prepared from such remedies which the common people as well as the Doctors KNOW TO BE GOOD, which they can place confidence in, which they know they can safely use, and most of all, is composed of things which make it A GOOD REMEDY. It is right all through, from the first to the twelfth ingredient, a remedy that knows its work in the body and does it in a way that satisfies the body-owner. It is a pure remedy, that all the family, young and old, can use. It contains no poisonous drugs, it contains no harmful drugs, it contains nothing that we are ashamed to tell all the world, it contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on drugging the body. It does not kill pain with opium or morphine. It does not excite the body with alcohol, but it tones the body with the remedies which nature intended to tone the body, or that power would not have been given to them.

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UNDER THE GREENWOD TREE

By Rev. Ben T. Jones.)

Know ye, oh, dweller in city streets, with the clang of cars and the roar of traffic all about you, that there are scenes more interesting and inspirational than paved street, iron gratings, smoke, confusion and noise. This morning the wander-lust took hold upon me and I hied me away to the woods and nature, where I might "hold communion with her visible forms." Skirting the edge of the town, I dropped down a little valley carpeted with covering of living green, more soft and beautiful than any weaver on earth could make.

It lead me a few minutes' brisk walk to a little stream fringed with timber that gradually thickened to a veritable forest. The trees were not yet in leaf, but there was much to interest me. The morning sun was gilding everything with golden beauty, I think I never heard such an anthem of bird melody as broke on my hearing. Nearly every treetop held at least one feathered songster. I selected one plain brown thrush, dropped to the ground and prone on the grass, heard him pour out his morning hymn of glory. I was only a scant fifty feet away, but little cared he for my presence or interest; he knew that should I prove troublesome, he had wings, and God's great ocean of free air was all about him, his native element. I might have listened for hours had not a new element of interest come to call me away. A Kentucky cardinal flaunted his crimson coat across my field of vision, and Kentuckian as I am, I was up and away in an effort to cultivate his friendship. Not being possessed with wings, I lost him; but in the midst of my disappointment, a chipmonk darted across my path and paused thirty feet away. There he remained as still as a marble statue. I dropped to the earth and a duel of the eyes began. One minute, five minutes, ten minutes passed, he as rigid as if carved from stone and I of much commoner clay. Then, tense and rigid he sprang upon the roots of a tree and gave me his unvarnished and unqualified opinion of any great hulking creature of a man who had no better sense of the eternal fitness of things than to invade the privacy of a home to which he had not been invited. Such chipmonkian profanity I would not have believed possible. I felt keenly the merited rebuke, and promised him that if he would only cease swearing I would never do it again, and left him to his reflections.

Somehow it seemed to me that for this morning at least there was great similarity between that little stream on whose banks I walked and myself, we were both wandering carelessly we knew not where, following the line of least resistance, winding in and out through the sunshine and the shadows of the woodland; and as I walked along its banks, suddenly something of the blind instinct of my cave dwelling ancestors came to me, a feeling that I was alone, that unseen enemies lurked somewhere in the shadows and I found myself clinging to a rude staff as if I expected my enemies to spring upon me at any moment from out the woodland shadows. And then I wondered if my ancestors in the fear of their ever-present enemies, forgot to love the trees and the birds, and the flowers.

Flowers were everywhere. Tiny, graceful little wild-flowers, Johnny-jump-ups, both yellow and violet; shy little buttercups; a forward sweet William now an then; the dog-toothed violet, sturdy little defender of the faith that is in him, who declares almost before the frost is out of the ground, that the spring is coming; dainty ferns hidden away in the shady corners, as retiring, modest and shy as a maiden, and almost as fair; all these and many others were there about my path through the woods.

I gathered some of them, and for safe keeping until I reached home, tucked them away in my pocket Bible, for both are of God. One tells of His love and the other is His smile of care for His children's pleasure.

Suddenly out from the woods on my left, rang a false note, the hoot of the great horned owl, grotesque and dismal when heard at any time, but especially so at this hour of the day. Villainous bird, thief of the night, exponent of a creed of blood and tears, lifting up your pessimistic philophosy and trying to still the riotous bird-song into silence. Nay! Nay! Thou evil philosopher, the thrush and the cardinal are right and you are wrong; God is in the world and it is good to live and labor, and love and serve. Why should we not sing cheerfully the songs of life?

But here is the railroad, that arbitrary line which men have builded, which bids me cease dreaming and drifting and get back to duty and service once more. As I walked back along its glittering rails I am still under the spell and witchery of the hour and the air, and the birds, and life, and God. Thus, a few moments later I meet a patriarch whose white hair and beard proclaim the fact that he at least has seen many, very many springs like this one. Had it been in city street, oh, dweller in the region of loud noise and confusion, we would have passed without a word or sign, but out here under the open sky we forgot formality and though we had never looked upon each others' features before and may never do so again, we talked with the utmost sympathy and good-fellowship, like friends of a life time. But the outing is over and my muse refuses to sing any more. Tired and happy, I am back among the haunts of men ready to take up the round of duty once more, ready even to sit down to my unpoetical dinner of bread, potatoes and meat, and strange to say, I enter into this exercise with as much interest and heartiness as my cave-dweller ancestor did some thousands of years ago.

Hearken, ye dweller in the city! With the smell of the woods upon it, I bring not only a vision, but summer-time offering of friendship to you, these flowers that reflect the smile of your Father and mine.

WELCOME HOME

This earth is not my home;
A pilgrim here,
I journey on from year to year,
Still longing for the time to come,
The welcome day,
When my dear Lord to me shall say:
"Come home, my child, come home."

This earth is not my home;
With staff in hand,
An alien in an alien land,
'Mid scenes of joy and grief I roam,
Nor heed what cheer,
If only I his voice may hear;
"Come home, my child, come home."

This earth is not my home;
For me there waits,
With jasper walls and pearly gates,
In realms of light, beyond the tomb,
A city fair;
E'en now he bids me enter there;
"Come home, my child, come home."

—Northwestern Christian Advocate.

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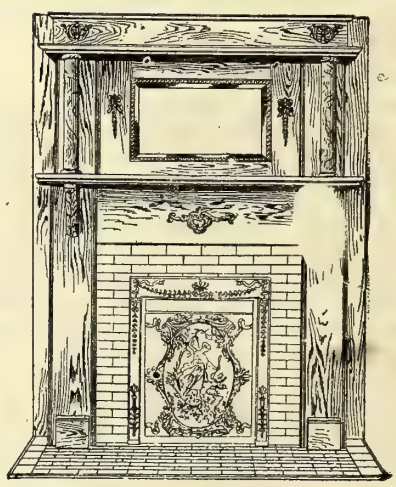
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A man who does not know how to learn from his mistakes turns the best school master out of his life.—Henry Ward Beecher.

Let us be of good cheer, however, remembering that the misfortunes hardest to bear are those which never come.—Oliver Wendell Holmes.

READING ROOM
TRINITY COLLEGE

EPWORTH LEAGUE SPECIAL

North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SO

$1.50 PER ANNUM—In Advance.

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Reading Room
Trinity College
Durham N C

With this issue of the Advocate we greet not only the great throng of Epworthians but the thousands of readers of the Advocate, as well. May His unfailing mercies attend and His spirit lead, ere long, all to adopt our motto: "All for Christ."

R. E. ATKINSON.

OUR VOWS

Rev. A. T. Bell.

The name "Epworth League" is comparatively new in Methodism, but the thing itself, the idea for which the name stands, is not a new conception. The League idea was at the foundation of Methodism: the Holy Club, the Bands, etc., were only elaborations of the idea that the members of the church could render valuable help to each other in trying to work out their salvation, and in developing their Christian character. Methodists, as well as other Christians, have made much of this kind of mutual helpfulness, and have often banded themselves together for spiritual culture, voluntarily assuming solemn vows to build each other up in Christian character.

According to the teachings of the Bible, (e. g. Duet. XXIII. 21-23,) one has a large discretion in making vows, but having made a vow, it must be rigidly and faithfully kept: it is sacred in character and binding in force. The vow was made to God and its violation is sinful. It was made in league with our brother, and to omit fulfillment injures our brother and is unfair to him.

Every member of the Methodist church has vowed to God, and to the members of that church, some very definite things, and we promised those things in earnest hope that in them God might bless us. If we fail in performance can we expect God's blessing? Have we any right or reason to expect it, except through the long suffering mercy of our Lord?

We all vowed to be "subject to discipline, attend ordinances, support institutions," and we said, with more or less solemnity, "I will endeavor so to do by the help of God." And we, the ministers of the church, also took upon us vows, and made solemn promises. And when we annually receive our marching orders, we are sent out to do our best to fulfill our promises, and to administer the definite policy devised by the General Conference, and laid down in the Book of Discipline. And if I, as a member of the church, or as a preacher in charge of a society, fail to carry out that policy, I deprive my church of the benefit of our plans, and perhaps entail hardship on those who come after.

Here are some suggestive figures taken from the minutes of our last Annual Conference, which it might do well to think over. There are in our conference 221 pastoral charges. In 161 of these we find no Woman's Home Mission Society. In 163 of them no children's day service was held last year. In 154 charges there was no League work of any kind.

Or to put it in another way: We have some 859 societies. In about 75 societies of the 859 there is some League work, while in some 784 there is none at all. 58 of the 859 observed Children's Day, but 801 did not. These figures are approximately correct and can be verified by any one.

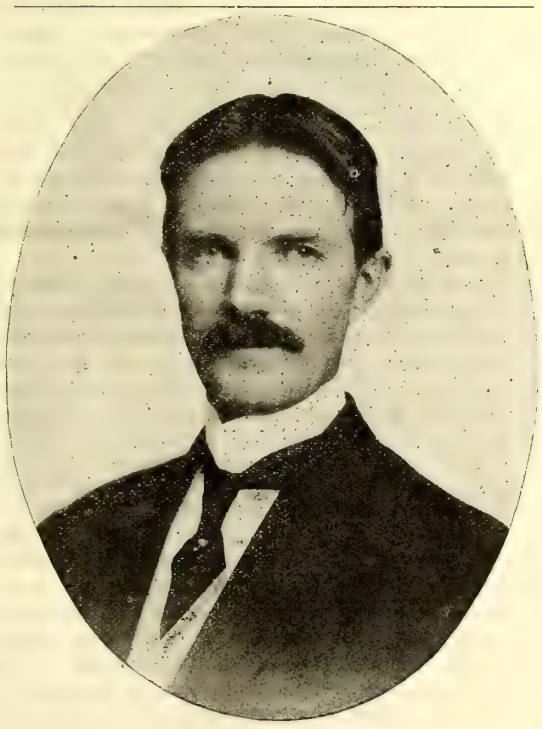
Yet these are all matters specified in the Discipline, and each ordered in plain terms by the General Conference. And of course, none is more emphatically prescribed, nor in more absolute terms, than is the Epworth League. (See Par:249, "Let Epworth Leagues be organized in all our congregations.")

Of course the League is not an automatic machine by any means, but then which of our church organizations is automatic? The League will have to be operated, as well as all others, in order to prove its value.

And in that respect the General Conference made no mistake, whatever some may think, for the League has proved its worth, and has passed beyond the experimental stage. It would be manifestly unfair to estimate the worth of a new machine, in a workshop where it had been left lying in a corner to rust untried, or after a partial trial, had been discarded.

And unfortunately the figures quoted above do not seem to indicate any exhaustive effort to try the machine, or to learn the value of the Epworth League, nor of any of the other machinery indicated. But where the League has been given a prominent place, and a thorough test in our ecclesiastic workshop, it has demonstrated its value, and has vindicated the wisdom of the General Conference in launching it on its beneficient course. For in many of the Conferences of our Connection, the League has accomplished great things, and has been of untold value in the Foreign Field, and has put many preachers into our pulpits. Thousands, perhaps, of the progressive and aggressive officials, who are now handling the financial and other problems of the church, are its product, besides a host of young people in more private spheres, whose spiritual life has been quickened, and whose activities have been stirred by the work of the Epworth League.

Leaksville, N. C.



REV. R. E. ATKINSON,
Who Conducts Our Epworth League Department.

THE EPWORTH LEAGUE AND THE CHRISTIAN LIFE

By Rev. J. Frank Armstrong,

God has two great words for the human soul. the first is addressed to a man in his sin, the second is addressed to a man regenerated by the power of God in Jesus Christ. The first answers the question of the awakened sinner, "To whom shall I go?" the second answers the question of every genuinely converted man, "What will God have me to do?" The first word is come, the second is go. We come to Him for soul-cleansing and spiritual power and immediately we receive our commission to go into all the world—our chief business, yea, our only business then is to live a life of service among men. This being true we should gladly lay under contribution everything that would fit us for the only work we have to do in this world. Does the Epworth League offer a contribution worth while? I answer emphatically, yes. In what way does it help toward the living of a Christian life?

First, by acquainting our young people with the Bible. To most of the young converts of our church this is a sealed book. The League has brought to thousands a greater familiarity of the Bible and an [illegible]esire to understand its message to men. In [illegible]agues today the young men and women [illegible]g consecutively the whole Bible.

Second, it helps by enabling the young people to overcome timidity. How many noble and conscientious ones would do some public service if they only felt they could—it is an obstacle, mountain high in the path of many. Anything that takes away embarrassment and unloosens the tongues of our boys and girls should receive much attention from those of us who are older. If we will give the League but half a chance it will snatch the bushel from off the flickering lamp that has been unobserved to give light to an entire community.

Third, it helps toward the Christian service by encouraging testimony. Methodism has always stood for a definite, personal experience of grace in the heart and a witnessing to that experience by the lips and by the life. In the Devotional Department of the League is the very finest opportunity to witness by the lips, and in the Department of Charity and Help is a great place for witnessing by the life.

Lastly, the Epworth League aids the young Christian immeasurably by quickening his missionary conscience. The saving of a world is a stupendous task for earth and heaven. It will require the best as well as the united efforts of the human and the Divine. This the young Leaguer sees clearly as he or she reads the wonderful story of the ongoings of the cross and because they see they are offering to the church their money and themselves with an enthusiasm that thrills the hearts of multiplied thousands from whose heads the dew of youth has gone. In the next great revival that is to shake the earth the twenty-two millions of young people enrolled in their various societies will surely occupy a conspicuous, yes, a strategic position. By every means let us give the League not only our unqualified endorsement but some of our best thought, prayer and effort. It will pay beyond the dream of the most sanguine.

CRISTIANITY AND YOUTH

By Rev. C. S. Kirkpatrick,

Boys, any of you who happen to have older brothers, you would better be glad you were born in America rather than in Japan or China. In these countries the younger brothers must be virtually a slave to the older brother. How would you like to be compelled to black your older brother's shoes, kindle the fires, and obey his commands in general? And why is this? Because in Japan and China the older anything is the more it is worth. Till within recent years a Chinese father could sell his boy, just as your father can sell his horse. And, too, a boy was worth, even at their estimate, so much more than a horse, that it was a great temptation at times to make the sale.

You boys and girls must never forget that 1909 years ago there was born in a manger in Bethlehem a baby, in whose birth the angels of heaven took the keenest interest. That he grew in wisdom and stature, and was obedient unto his parents, that he was the son of the most high God, and yet he began his career much as other children. When he reached manhood he became a great teacher. Men witnessed that never man spake as He. On the cross he redeemed the race of sinful mankind. Today his teaching is being accepted wherever taught. Put aside the teachings of any other teacher, past or present, men must admit that his doctrine is the purest and best.

Now, this Jesus, of whom I am speaking had to correct many false notions—one of them the notion that childhood does not deserve much consideration. One day some mothers came to him with their babes. (You know a true mother thinks there is nothing in the world quite so interesting or important as a baby, and especially if the said baby happens to be her own.) Now imagine how cut

(Continued on page four.)

North Carolina Christian Advocate

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The present term of the United States Federal Court, which convened in this city on Monday of this week, is said to be remarkable for the absence of that class of cases which formerly crowded the docket. Prohibition is prohibiting and the few cases for violation of the internal revenue laws indicates that the law is having an uplifting effect. It should also be said that vigorous prosecutions and the firm stand of Judge Boyd in imposing penalties that mean something have helped to discourage the persistent violations of the law.

* * * *

A remarkably fine paper on the subject of Child Labor, by Mr. W. B. Streeter, appeared in last Sunday's edition of the Greensboro Daily News. Mr. Streeter in the Superintendent of the North Carolina Children's Home Society and is known to be a man of unbounded sympathy and love for helpless little ones. Yet he dares to give an exhaustive discussion of the other side of this question, and shows very clearly the fallacy of theories advocated by most of our modern reformers on this question which would shut the child out of mill and factory absolutely in the days when habits of industry should be formed. It is indeed refreshing to find one man who is willing to stem the tide and endeavor to show by dignified and dispassionate reasoning how a great reform movement may be made to defeat the very end it is seeking to attain. We hope to give his paper in full to our readers next week.

* * * *

The Advocate is mightily interested in the good roads movement. There is religion in such a movement apart from the mere matter of removing a fruitful cause of irritation and profanity. Attendance at church services and Sunday school on Sunday and attendance on the public schools during the week would be greatly augmented by good roads free from mud at all seasons. Nothing would help the cause of general education more, and nothing would contribute more to the making of a happy, prosperous and contented people in the country. For decades the thought of the country has been directed toward rail road building and the development of the towns; hereafter thought must be in the direction of the building of great public highways and the development of the country, and the prosperous country home will yet be the bulwark of our nation's strength.

* * * *

Referring to the subject of good roads the Manufacturer's record says:

There is no movement before the south of greater importance to its people than that of good roads. This is preeminently true as to the value of good roads to the agricultural interests. Town and city inhabitants can get along even though under disadvantages with bad roads, but the farmer is tremendously handicapped by bad roads, and to the farmers of the south more than to any other one class will good roads prove valuable. * * * * * Great efforts are constantly being made to induce the people of the north to visit the south in order that they may learn of its natural advantages, but posibly still greater good would be accomplished if it were possible to take a great many thousands of southern people who are not personally familiar with the marvelous advance of the north and west into these sections and give them the opportunity to study at first hand what countries less favored than theirs have been able, by energy and ability, to accomplish. Here and there southern men who know the situation are leading in southern development, but their hands would be mightily strengthened and their work be made very much more effective if thousands of southern people who have never seen any other section could be induced to go north and study for themselves the vastness of the industrial development of that region without natural resources. They would go home with quickened sense of what they could accomplish working in a region as richly endowed as the south, and great would be the profit therefrom.

* * * *

What is the remedy for the overgrown program in the Sunday service? In some of our churches the program up to the time for the sermon has become so elaborate that the text is not announced much before twelve. If the preacher allows himself to enter into his subject the service will seem unduly prolonged. As a rule the people who enjoy the elaborate musical numbers and say, "It was just splendid," go away complaining of the length of the sermon. The fact is that such people would be pleased if the sermon could be eliminated entirely.

THE EPWORTH LEAGUE

We take pleasure in giving a large portion of this issue of the Advocate to the discussion of topics connected with the work of the League. As brother Bell states the League has passed the experimental stage. Nevertheless it is true only in spots. Many of our churches where League work is most needed and where the League would prove the greatest blessing, are without it because of a prejudice or indifference on the part of those whom God has placed in a position of leadership.

A new organization always encounters opposition. The Sunday school fought for almost a century against the most stubborn and inveterate opposition, and, strange to say, this opposition was in the church where we should have expected the most earnest and cordial support. Jesus came to his own and his own received Him not. So every good thing in the history of His church has been disowned and opposed by those for whose benefit it has come. Men first crucify then canonize the saints.

It is doubtless true that the League, composed of raw material in many places, is not doing work up to the ideal. But here is just where we make the mistake. We forget that the League is a training class for the young in the congregation—that the ones who are awkward and slow of speech are the ones who are to be harnessed and trained. If these young people could at once do ideal work and act the part of the trained worker there would be little need of the organization.

Again the League is needed not only to train the young in Christian work and for leadership, but to organize the young life of the church in the effort to make the church felt in the community as a great benevolent force. The shame of the church in many places is the fact that all the the benevolent work of the community is projected by what are known and regarded as secular organizations. When a lodge is the only source of charity and help in case of sickness and poverty there is something wrong with the church. The Epworth League is doing much and is calculated to do immensely more to blot out this shame of the church.

We trust that this issue of the Advocate will help to stir up more interest in this very important work of our great church.

EPWORTH LEAGUE NOTES

A card from our genial and sunny friend, Rev. F. L. Townsend brings the following cheering words: "Our League elected a new set of offic... last night. We start off the new term with promising outlook. We hope to do some fine work this winter. I sent names to Dr. DuBose. I will give you name of secretary, Miss Annie Nixon.

* * * *

We sincerely hope that every League, or pastor will do as brother Townsend has done. Send the names of the officers to the Central office in Nashville, Tennessee, and send us the name of the secretary or reporter. It only takes a little time. It is very important. May we not have a few words from you.

* * * *

A part of the report of the conference Epworth League Board, made in Asheville, last November: "As it is important to keep the work of the Epworth League before the conference, be it therefore

Resolved, That Wednesday evening of our next Annual Conference be set apart as the time for holding an Epworth League anniversary, and that this Board is hereby directed to provide a suitable programme for that occasion."

* * * *

We hope to make the Epworth League anniversary at the coming Annual Conference at Hickory, a great occasion and success. An eminent and able speaker will deliver the address. This anniversary will doubtless be an inspiration to every one present. We hope every member of our great conference, both lay and clerical, will be present, and that the Methodists especially of Hickory, and surrounding country, be in attendance. There will, upon this occasion, be new resolutions formed by all, and when back to each field of duty the entire church will feel the force of this special hour. There will be animation in the many, many Leagues—new life will be imparted and Leagues will spring up where the work is unknown, and dead Leagues will take on new life. But for this occasion to be a success without previous planning, painstaking, much thought and some money will be impossible. The Epworth League Board will doubtless plan well and wisely. The speaker for the evening will, of course, furnish the thought. It is for the many Epworthians of our conference to furnish the small amount of money that will be necessary. But that is the easiest part of all. It will only require five cents (5c) from each Leaguer in our great conference to liberally supply this monetary need. Will every League join us in sending this little mite? Let's send our 5c to Rev. A. T. Bell, Leaksville, N. C., Who is chairman of the conference League Board. Each League president might suggest that each Leaguer pay their 5c to the secretary who can send the amount for the entire League to brother Bell.

* * * *

Have you paid to the Central office in Nashville, Tennessee, the 10c assessment? Every League that has failed to pay this assessment is behind the procession—is not up-to-date. Let's, as Epworth Leaguers, wake up, get up, and pay up.

Every Epworth League should possess a number of Epworth League Handbooks, and when the newly elected officers are installed present each with a copy. In this way every officer will be informed and can perform his duty intelligently and not blindly.

* * * *

The Epworth League that is not active enough to send a report occasionally for publication is in need of enthusiasm, if not of something else.

NOTES AND PERSONALS

—Rev. H. C. Sprinkle, of Albemarle Station, and Rev. J. T. Stover, of the circuit, exchanged pulpits last Sunday.

—Rev H. C. Smith, the pastor, assisted by Miss Olson, is holding a very successful meeting at Ozark, Gastonia.

—The Elkin Methodists have let the contract for a handsome parsonage, a frame building with brick veneer, to be completed this year.

—Rev M. A. Smith spent last week at Trinity assisting the pastor, Rev. B. F. Fincher, in a meeting. We hope to have a good report giving the results.

—Mr. J. R. Paddison, of Mount Airy, honored us with a call last Saturday. He and Mrs. Paddison were enroute to Ozark, Alabama, where they will spend the winter.

—Rev. B. Margeson writes encourageingly of the church conditions in Madison. His people there have rallied to him and put $4,000.00 into a handsome new church this year.

—We learn that Dr. John C. Kilgo, of Trinity College, and Rev. W. O. Goode, of North Charlotte will both help Rev. J. H. West in his meeting in Wadesboro, beginning October 10.

—Rev. Dr. W. W. Bays, of Charlotte, filled the pulpit at St. John's, Rock Hill, S. C., last Sunday morning. The pastor, Rev. H. R. Mills, has been quite sick with tonsilitis for two weeks.

—Rev. R. A. Taylor, of the Pleasant Garden Circuit, reports several conversions in his service last Sunday at Rehobeth and Zion. It seems that the fires are kindled all around the circuit.

—Rev. W. M. Bagby, of the Mount Airy, District is active in the work of providing houses for the superannuates and the Mount Airy congregation will come to his assistance in building one of these houses in that growing city.

—Rev. A. W. Plyer, of our Conference, has been placed in charge of Centenary church, Newbern, until Rev. Dr. Beaman, the pastor, who is broken down in health, shall be able to return to his work.

—Rev. L. P. Bogle has just closed a good meeting at Caroleen in which he was assisted by Rev. T. J. Rogers, of Rutherfordton. Last Sunday he began a meeting at Henrietta, in which he is assisted by Rev. D. H. Comann.

—A note from Rev. C. P. Moore, of the Pacific Conference, brings greetings to the brethren in the Western North Carolina Conference, and states that the North Carolina contingent on the Pacific coast are healthy and happy.

—Mrs. L. W. Crawford, the accomplished editor of our Woman's Foreign Missionary Department, and who has been visiting friends in Raleigh and Clayton, called at our office last week on her return to her home in Winston.

—Rev. L. T. Mann, of Reidsville, spent several days last week at the Children's Home, Winston, the guest of Superintendent H. A. Hayes. Webster's Weekly says he gave his Reidsville flock two very fine sermons last Sunday.

—Rev. R. H. Broom, pastor at Littleton, N. C., has been appointed presiding elder of the Warrenton District to fill the vacancy caused by the death of Rev. W. S. Rone. Brother Broom is a native of Union county and a son of Mr. G. D. Broom of Monroe.

—On Wednesday evening, September 29, in Reidsville, at the residence of the Mr. and Mrs. John W. Degrotte, parents of the bride, Miss Carrie Lillie Degrotte was married to Mr. James Sullivan Taylor of Caswell. Rev L. T. Mann performed the ceremony.

—Rev. R. A. Taylor has been assisting in the meeting at the German Reformed church in this city for some days and good interest was manifester from the start and a good number have professed faith. Large crowds attended and the church was greatly strengthened.

—Rev. N. R. Richardson, who went to Mocksville last week to assist Rev. J. F. Kirk in a meeting was called home to conduct the funeral of Miss Annie Long, but went back to Mocksville Saturday morning to continue in the meeting there. He reports a fine interest and prospects for gracious results.

—Invitations have been received to the marriage of Miss Lucy Mayfield Cole to Mr. Thomas Jefferson Gattis, on Tuesday evening, October the nineteenth, Goldsboro, N. C. Miss Cole is the youngest daughter of the late Rev. Hiram P. Cole, and Mr. Gattis is the son of the late Rev. T. J. Gattis. May heaven's blessing rest upon these young people.

—The Moody Bible Institute, of Chicago, announces that its annual Mid-winter Convention of Christian workers will be held earlier than usual this year, to coincide with the return of Messrs. Chapman and Alexander and their party of evangelists and teachers from Australia who are to take part in the convention. The dates now contemplated are December 2 to 5.

—Holt's Chapel Sunday school (two miles from Greensboro) will observe Old People's day, October 10. Rev. Dr. A. D. Betts will preach at the morning hour and a song service will be held in the afternoon. Old Peoples day was inaugurated at this place five years ago and has been observed each year since. All the old people of the community are urgently requested to attend.

—Bishop Atkins is holding the Oregon conference at Portland. A $75,000 church, where the conference is held, was dedicated by the bishop. The members of the East Columbia conference, over which Bishop Atkins also presided some days ago, adopted a resolution memorializing the general conference to change the name of the church so as to eliminate all sectional limitations, calling it simply the Episcopal Methodist Church.

—Mrs. Whitworth, wife of Mr. A. F. Whitworth, died at their home some six miles north of the city on last Monday morning. Mrs. Whitworth was a devoted member of the Methodist church and was a woman of deep and abiding consecration. She had suffered long, but was greatly sustained amid it all. The body was laid to rest on Tuesday afternoon at Center church, services being conducted by Rev. H. M. Blair. May the Lord comfort the bereaved husband.

—The Methodist congregation has been worshipping in their new church for the past two weeks. The building is not yet complete, but by putting in the pews from the old church and closing up the windows they were enabled to hold their special services in the new church. The meetings have been unusually well attended and considerable interest has been manifest all through the meetings, not only on the part of the congregation but there have been souls born anew into the Kingdom.

—Rev E. G. Kilgore calls attention to some errors in his article last week. The types had it, "I sold one hundred and ten copies of 'Trials and Triumphs of a Young Preacher' in my native county and only missed a few communities." It should have been "only visited a few communities." Again the types had it, "My visit to my native state gave me such a boast." It should have been, "Such a boost." We sympathize with brother Kilgore and share his mortification. Cold type is relentless and few efforts to make correction ever catch up with the errors.

Methodism in Mooresville, in organized form, is about thirty-two years old. The movement to build a church here was started June 7, 1877, when Mr. Jacob Lemley became the first subscriber to a church building fund. There were at that time abought eighteen charter members to enter the organization, but they became the "handful of corn in the mountains" that filled the valleys of southern Iredell with a strong spiritual life and activity. There are now over six hundred members in the congregation here and the beautiful church edifice near completion, stands as a monument to their devotion to the Master's cause.—Mooresville Enterprise.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

THE CHILDREN

"When the lessons all are ended,
And school for the day dismissed,
And the little ones gather around me
To bid me good-night and be kissed;
Oh! the little white arms that encircle
My neck in a tender embrace!
Oh! he smiles that are halos of Heaven
Shedding sunshine of joy on my face!"

INVESTMENTS

Everyday we hear people talking about investments. They are anxious to place their surplus money in gilt-edged securities bearing the largest rate of interest. Real estate, stocks, and bonds, seem to offer to them the most inviting investments. We are not extremists. The Bible teaches us to "be diligent in business."

But we must not forget that it is extremely dangerous for a man to become absorbed in money-making; to have no other thought or purpose than to get and have.

It is well, also, to consider the fact that a wise business man does not put all his money into one venture; he divides his investments. And the wisest man knows that there are better investments than are found in material enterprises.

Why should not a Christian man put money into the Lord's work? Into child-saving for instance? The principle is secure; the dividends are sure. Each passing year brings increasing results. The dividends appear in the form of happy hearts and the development of unfortunate children into useful citizens and worthy members of the church. Money invested in a Christian Orphanage carries with it the fullest assurance that many rich young lives will be saved to noble manhood and womanhood, lives that otherwise would grow up in poverty, vice and sin, and be irretrievably lost. My brother, put some of your money into our Children's Home. You will be a happier, better Christian. Your soul will be richer in time and eternity. Soul-wealth is the truest wealth.

A REQUEST

This paragraph is not a plea for contributions, but a request for patience on the part of those who have filed applications for children to be admitted to the Home. There are two reasons why it is necessary for us to go slowly.

1st. We have already applications to admit twice as many children as we can accommodate. And still the applications are coming in. (It is probable that no one dreamed of the tremendous need for this institution.) We must take time to consider all these applications carefully and compare them so as to know what cases are most urgent.

2nd. We are taking only a few children each week in order that we may have time to train them in those habits of conduct and industry necessary for them and the institution. We must go slowly, and we ask our friends to be patient if applications are not acted upon as promptly as they may wish.

VACATIONS

Some inquiries have been made about the vacations that will be allowed to children, and also with regard to regulations of visits between children and their home folks.

It is difficult to state these regulations fully and definitely. In the main each case will be considered upon its merits. Where there are relatives that the children can visit and be happy and safe we shall be glad for visits to be made at proper times. Children who are old enough to attend school will have to make such visits during the summer vacation. Younger children could go at any time if the conditions justified the visit.

Relatives who wish to visit children in the Home should make request of the superintendent. Each case will be considered on its own merits.

We have no inclination to sever ties between children and worthy relatives. On the contrary we shall strive to keep these ties unbroken. But in general we are sure that much visiting will not be helpful to the children..

IN MEMORIAM

A contribution: "In memory of Mary Catharine Jones, $5.00."

A heart that is "aching and very nigh to breaking thought of this offering, believing that it would please the darling little one now gone home to live with God.

FINANCIAL REPORT

The report of Rev. J. P. Rodgers, the financial agent, is omitted this week, because we are making a new arrangement about the time of the week to send in our matter to the Advocate. Next week the report will appear, and after that will be made regular each week.

OUR NEEDS

Friends are sending in many things that help wonderfully. Most of our beds are what are known as three-quarter beds. For these we need sheets 60x90 inches. Pillow cases 20x32 inches. We need counterpanes and rugs.

SUNDAY SCHOOL

Next Sunday we are going to organize our Home Sunday School. We need song books. Some Sunday school might send us a supply of books that have been discarded for new ones.

A PRAYER.

Give us responsive hearts, O God our strength, calling us where and to what work Thou wilt. Make us swift to welcome new adventures in Thy world of fresh experience and continual growth. Have pity on our hindering weakness and rid of the burden of our sin. Where Thou hast hedged us in, we thank Thee that Thy heavens of prayer are open for our desire to be with Thee in all Thy work for man. By Thy favor we would run gladly on the way, seeking new opportunities, led as Thou choosest, assured of Thy sustaining and the fellowship of our Lord Jesus Christ. Give us this joy of venturing forth and the continual delight of using Thine own gifts for Thee. So enable us to help our brothers in earth's need and to reflect a little of Thy light into the shadowed places.

ATTENTION TRUSTEES

Remember the fall meeting of the Board of Trustees of Rutherford College, at the College on October 27th, Wednesday. All are urged to be present.

JNO. W. JONES, Chairman.

NOTICE—Mr C. A. Ledbetter, 1102 Dairy Street, this city, has in his possession mail for Rev. Harry Wilson, the "blind" preacher, and wishes to forward same. Any one knowing the whereabouts of Rev. Mr. Wilson will confer a favor by giving information to Mr. Ledbetter at the above address.

CHRISTIANITY AND YOUTH

(Continued from first page.)

down these felt when his disciple with an air of self-importance frowned upon their approaches. But again imagine how their fond hearts must have leaped within them when Jesus corrected his well-meaning followers and then said: "Suffer the little children to come unto me—for of such is the kingdom of heaven." He had been a child himself; he received little children and blessed them; and, wherever his teachings have gone, men have been forced to raise their estimate of the value of a little child.

I say, Jesus put the estimate, and his words must stand. Some of you boys will soon be in college. There you will learn to read the Greek language and the records of that wonderful people. But with a remarkably well developed language, and with poetry and art developed to a very high state, these people did not understand the worth of childhood. They placed in a lonely glen many a weak baby and left it there to die. Why was this? They said the State is not for the service of the man, but the man is for the service of the State. A baby that was strong would grow up to be a strong servant of the State; while a weak baby, if allowed to live, would become a burden upon the State.

In Christian lands we just naturally think of the school and the children in connection with each other. But these same Greeks established their famous schools for men and not for children. It was only when the perfect Teacher had come that the child was "placed in the midst."

The Old Testament furnishes examples of this same under-estimate put upon childhood. Job thought it particularly humiliating that young men whose fathers were younger than he, should stand up and try to teach him the ways of God with men.

Do you remember Samuel annointing David to be King of Israel? Samuel, you know, was one of the first circuit riders. Whether he rode or walked I do not know; but in First Samuel 7:16 we read: "And he went from year to year in circuit to Bethel, and Gilgal and Mizpah." Now, on one occasion God sent this circuit preacher to anoint a King of the sons of Jesse. When all the big, fine looking sons had been rejected, Samuel said: "Are here all thy children?" Notice Jesse's reply: "There remaineth yet the youngest, and, behold, he is keeping the sheep." Because he was a boy he had not been considered at all. But because he was a boy within whom there was the making of a great man, God chose him. And though his brothers sneered at him as the keeper of a "few sheep," he did what they did not dare do, in the overthrow of Goliath. So God's choice was vindicated.

How many hard situations have been saved by the boys and girls! When the multitudes were hungry, the master turned to a little lad for the loaves and fishes. When a giant black-guard was defying the armies of the living God, relief came through the strong faith and the strong arm of a shepherd boy.

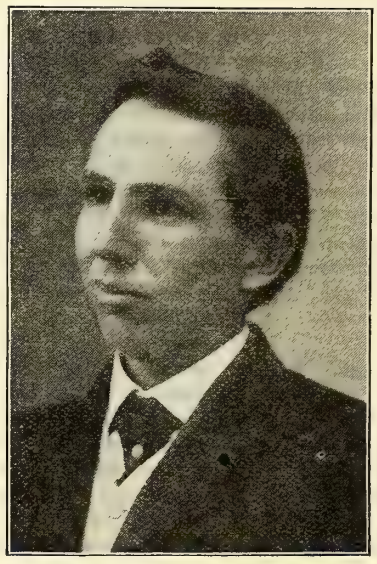
Queen Esther had hardly passed the age of girlhood when she risked her own life for the life of her people. Listen as God tells the boy Samuel some of his deepest secrets. And then say whether youth deserves consideration or not. Many of you have read of the boy at the dyke. Much of Holland, you know, is lower than the sea, the water being kept out by high embankments. Sometimes the water breaks over these walls of soft dirt, and the country is in danger of being flooded. Late one evening, a boy returning home found the water slowly trickling through one of these walls. If not checked at once he knew that before morning the embankment would be washed away and the country under water. He closed the place with his hand, and through the long hours of night he stood between his people and danger. But does this story not contain a lesson for America as well as Holland? If the floods of vice and immorality, which threaten to overflow our land are checked and the nation saved, it must be by our boys and young men. Every boy needs to be a boy at the dyke.

Many of you no doubt have read that wonderful movement known as the Christians' Crusade. The Christians of Europe said that it was their duty to drive unbelievers out of all Jerusalem, and take possession of that sacred place themselves. So great armies of men were gathered including Kings, and Princes and others of the highest station in life. But their attempts failed. Then the children said the past failures were because the men were not as pure as they should be. They then organized a crusade. And one of their beliefs was that at the approach of innocent childhood the walls of opposition would fall down. This crusade failed, sad to say, as the others had. But was there not a great truth in this central thought of their movement? The all-conquering faith is the child-like faith. Some people think that a child must become a man before he can be a Christian.

Christ reversed the process. A man must become a little child before he can become a Christian.

At last the Christian teaching has begun to leave the minds of its adherents, and we are in a fair way to realize something of the vast importance Christ attached to the period of childhood. A hundred movements today emphasize this importance. The public school system with its school houses, its teachers, and its teacher-training schools. Reform and Industrial schools for delinquents, orphanages and children's homes. I am so glad we have the Stonewall Jackson Training School presided over by a good Methodist layman, and the Children's Home at Winston, presided over by another. We are placing the child in the midst. Then the Children's Courts, presided over by such men as Judge Lindsay indicate the trend of things.

Early Methodist history speaks of our churches as "preaching houses." And such they were. But the name is no longer appropriate. Preaching is only one of the purposes for which the church is built—the Sunday school and League work must be provided for. Many of our churches today are big enough as "preaching houses," but they are being enlarged with anywhere from one to twenty



REV. J. F. ARMSTRONG,
Pastor Bessemer City Station.

Sunday school rooms. Then there are the boys' clubs, guilds, encampments, and brigades. There is Children's day, Decision day. There are the children's and young people's missionary societies. There are the Christian Endeavor and the boys' part in the Y. M. C. A.

And best of all these is the League, standing for worship, instruction and service. It owes its existence to the prominence given by Christ to the child. And he who is able to discern the signs of the times must see that here is the vast field for service. But it is more. It is a mighty resource to be enlisted in the interests of Christ's Kingdom.

An inscription of the monument placed over the remains of Bishop McTyiere reads: "A leader among men, a lover of little children." Is this not what we should expect? This at least is true: He who is a lover and leader of little children today, is surely the leader of the men twenty-five years hence.

LEAGUERS AS SOUL-WINNERS

By Miss Clara D. Brown,

Every Epworth Leaguer, who is a true child of God, should strive to be a soul-winner. Our aim and purpose should be winning souls for Christ, and, as Leaguers, our opportunites for bringing lost ones into the fold are great. If we are "all for Christ," trying to be like Him, and to do whatever He would have us do, we must do personal service for Him.

In James 5:20 we find these words: "Let him know that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Think of saving a soul from death! If we could realize more fully the value of a human soul, and if our hearts were overflowing with love for our Lord, and for those who are dying in sin about us, we would ever be eager and anxious to tell the sweet story of Jesus and His love.

We, as Leaguers, have a great work to do for the Master in the salvation of the lost, and may we realize fully the weight of responsibility that is resting upon each one of us as individual soul winners. The great, loving heart of God is constantly longing and yearning for lost souls and if we are His children, we must have in our heart an earnest longing to see those who are in sin brought into His fold. No many of us can do very great things, but we can all, by our daily lives and conversation, be witnesses for our Lord.

In Daniel 12:3 we should receive a great incentive to labor for the salvation of the lost: "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and forever." Oh, if we could ever keep before us this text we would surely strive to do all in our power to turn many to righteousness! But our supreme motive in trying to win souls from sin should be to bring glory and honor to our Heavenly Father, who so loved us that he gave His only begotten Son to die for us.

If our lives are so thoroughly consecrated to Christ's service that we can sincerely and honestly say to Him, in the language of the song, "I'll go where you want me to go, dear Lord, over mountain, or plain, or sea; I'll say what you want me to say, I'll be what you want me to be," he will be able to use us as instruments in his hands for saving the lost. W cannot all go to the far-away mission fields, as soul-winners, but we can all be missionaries at home, and every day of our lives when an opportunity presents itself, we should speak a word for Jesus. Oh, how many opportunities for winning a soul to Christ are lost because of our lack of courage to speak out boldly and bravely for Him, and in His name!

We sometimes think, when we have an opportunity to speak to another about his or her salvation "Perhaps it would be best to wait until another time, and I may then be braver." How do we know that another opportunity will ever come to us for speaking to that one about the eternal destiny of his soul? We are apt to fear that we may make a mistake.

Dr. Charles Gallaudet Trumbull, editor of the Sunday School Times, recently gave, in an article on personal work, the following incident, as told him by the teacher to whom it occurred:

"After a meeting at which the writer had been urging the duty of being willing to risk mistakes rather than make the greatest mistake of saying nothing for Christ, a woman present told of her experience. She had longed to lead to Christ a girl in her Sunday school class. One day she called upon the girl, determined to have a loving talk about the matter. But her courage failed; she talked about every subject but the greatest one, and when she left the purpose of her call had not been mentioned. She started home in discouragement; wheeled around; went back to the house and in a blundering, faltering way, she told her young friennd how she wished she would give herself to the Savior. Then the teacher left the house for the second time, but not before the girl had plainly shown that she was very angry at her call er for what she had dared to do. At the next communion service of the church that young girl stood up, and, confessing Christ as her Savior, was received into full membership in the church. The teacher went to her with a full heart, told her how glad she was, and asked her what it was that had led her to take the step. "Why it was what you said to me that day you called," was the reply. And one Sunday school teacher was rejoiced that she had dared to make a mistake."

When we feel impressed by the Holy Spirit to speak to others about their salvation, we should never fail to use the opportunity and privilege of trying to win a soul from sin, depending upon the guidance of the Holy Spirit. We cannot, in our own strength, hope to accomplish anything for God, but if we would always trust Him for help and strength, and he has said: "My grace is sufficient for thee," we should not let so many opportunities pass by unheeded. Christ said: "He that is not for me is against me," and if we do not put to others, by our words and actions, that we are

the Lords side, they may think that we are against Him.

We shall pass this way but once, and may we not let carelessness, unconcern, or indifference keep us from doing the work that God would have us do.

Another writer on personal work has given the two following incidents:

"When a young woman, in a western city, expressed a deep desire that her brother should become a Christian, one who was present asked: "Why don't you try to make me a Christian?" "I thought it was hopeless, she answered shamefully—I have heard you make fun of churches and ministers, and I thought you had hardened your heart against religion." Then he answered truly, "You cannot believe that your God can do anything and everything." "No, she confessed penitently, I have sinned—but I beg you now to come to Him. Let us pray over it." They dropped upon their knees together, and she poured out a broken prayer for her friend's conversion. It was heard, and he is now one of the staunchest members of a great western church.

Dr. Louis Albert Banks tells how the Rev. Hugh Price Hughes met an Oxford don on the street and said: "Excuse me, but I am irresistibly led to ask you: "What do you think of Jesus Christ? Do you know Him as your Savior?" The man replied with evident emotion: "I have been waiting for twenty years for some one to ask me that question." And perhaps there is some one near us who is waiting to be asked such a question.

Dr. F. S. Parker says, in his booklet on personal work, that, in order to do such service, we must know God in four ways: conversion, the baptism of the Holy Spirit, faith and prayer.

May we, as Christian Leaguers, so study to know God's word, and seek to be filled with the Holy Spirit, that God may be able to use us in doing the work he would have us do. And, as he has helped so many others when the way seemed hard, He is ever ready and anxious to help us if we will only ask Him to teach what to say and how to act. Let us only pray earnestly for the salvation of the lost, but may we endeavor to answer our prayers by trying to win them from sin.

Would you know the secret of power in winning souls? It is related that on one occasion a minister passing along the country, came upon a poor workman upon his knees breaking stones for use in making road. "My friend," said the minister, "I wish I could break men's hearts as you break those rocks." "Ah, sir," replied the laborer, "you could if you spent as much time upon your knees as I do." The secret of power in soul-winning is found in communion with God. The secret of the work of the apostles is explained in "that they took knowledge of them that they had been with Jesus."

TRAINING CHURCH YOUNG PEOPLE FOR LAY SERVICE

(Ernest Bourner Allen, Pastor Washington Street Congregational Church, Toledo, Ohio.

Three elements enter into this paper: a consideration of training as a process toward a given end; of the church young people as a field in which and a force with which to work; and of lay service, through the church, a term covering numerous activities.

1. The Principle.

Ideal training secures the fullest development of all capacities for the highest ends. It is the liberation and self-harnessing of power to solve the problems of life and society through various personal and institutional agencies. It proceeds on the proved principle that an army is more efficient than a mob, more easily controlled and responsive to higher laws.

The emphasis upon the training is today timely. Hit or miss methods persist in spite of our vast educational religion. Thousands are prepared to challenge the value of orderliness and short cuts to intellectual and spiritual heights are in vogue. The emphasis on individuality has sometimes led to a sorry freedom in thought and action. Elective morality and elective religion, when they mean the withdrawal or elimination of primary principles, have not produced altogether reassuring types of character. Who can doubt there is need today that our youth have systematic training in the principles and methods of Christian living?

II. The People.

We are dealing with church young people in this discussion. They are of various ages. The majority of them are at some time and for a prolonged period in the Sunday school. A proportion of this same group are at some time, probably for a shorter period, in the Christian Endeavor Society or kindred organizations. Many are not very closely affiliated with any organization of the church and constitute what may be called the fringe of its life, a vast border, larger in proportion to the size of the circle of actual membership.

These young people are a stupendous and relatively undeveloped asset of the church and of society. They demand painstaking care and direction. How to get the most out of everything is the problem of life. Scientific experts declare that we are great spendthrifts of vital forces, of natural resources. Therefore we rejoice when some scientist taught the farmer how to draw nitrogen from the air and transmit it in the form of nitrates through plant life into wasted soil. It made our harvests 300 per cent. greater and added a continent to the food-producing area of the world!

The Christian church has been prodigal of its enormous resources. Today we are compelled to conserve our original stock, our initial capital, the growth of cities, the development of commerce, the entrance of new social order, the swift pace of progress—all these have been taxed to our capacity to keep the balance of life level with our ideals and our opportunity. Home, school and church must fully recognize and often reassert the values in childhood and youth.

There are 5,000,000 young people in the various young people's and kindred organizations of the churches today. They constitute 28 per cent. of the membership. Thousands must be enrolled every year to keep the ranks full. We cannot often repeat that these young people are the strategic



REV. C. S. KIRKPATRICK,
Pastor Andrews Station.

opportunity of this generation. There are about three generations on the stage at a time. One is in training and holds the future. Another is in service and makes the present. One is moving out and represents the past. Each generation in service must seek to evangelize and educate its own generation. Failure to do it endangers the present and disastrously mortgages the future.

Whatever we seek to accomplish in social betterment, civic reform, religious conquest, can be put like a germ into the expanding life of youth. They ought to be the prime objective in our program. Taken when habit is formed and the heroic instinct objectified, the time when inspiration for leadership is summoned, young people are the King's highway to the best civilization and to ideal righteousness.

III. The Program.

We shall reap as we sow. Without a program we dissipate our energies. The look into our future civilization, developed along the broad lines of present social and individualistic tendencies, is bright with promise. To prepare for the dawning day we have much to do. A distinguished college president said recently, "The incompetence of the church is more to be feared than the infidelity of the world." The church and the home are largely responsible whether in the next forty years we move forward or mark time.

What is our program for our young people—not educational only, unless by that we mean the completest living? We have used our youth as a mine and tried to get something out of them. We must use them as a key, fitted to unlock all doors of progress. The fact is that much of the ignorance and indifference among young people today is simply a reflection of the church and the pastor with whom they are associated. From them our youth have caught the mumps, the measles and the whooping cough of neglect.

Take these facts for example. It is only a few years ago that the editor of a leading young people's paper sent out questions to over 1,800 representative pastors inquiring about young people's work. "What plan," he asked them, "have you for directing and encouraging your society?" Out of nearly 1,700 replying, 243 had some plan and 1,420 had no plan. If this appalling and indicting proportion holds in all our young people's societies, then one-seventh have some sort of pastoral leadership while six-sevenths have none. What can we expect in lay service from the next generation if four and a quarter millions of our church youth today are blindly beating their way in the dark to a social, educational, Christian program? Such facts justify the primary preliminary emphasis of this paper upon the principle of training and the importance of the large group for whom a program must be outlined.

Of course it is true that our young people must in a measure be permitted to work out their own destiny. A censored-chaperoned group of young people is apt to bear the marks of a mollycoddled life. But too often they are left to "work out their own salvation with fear and trembling" on the part of pastor and congregation. The pastor must know when to be abased and when exalted, when to direct and when to disappear.

* * * *

What is a lay service? Few take the trouble to analyze the phrase and define its content. They are quite as naive as that minister who is said to have gone into a Cleveland book store and asked for a volume on "Lay Effort." The clerk sold him a volume on "Poultry Raising"! Young people may be expected to know less about lay service than the ministry. If the ministry knows or cares nothing, heaven hear the woe-cry of our day!

Observation will convince one that in general the definition of lay service has been too narrow. The door way to many activities in church life has only recently been opened. The dominant social note of the times is in part responsible. We are in the midst of a great awakening to the truth that "we are members one of another" and that "no man liveth to himself". The bogy of conventionalism has made the measure Christian service by the fidelity with which men gave themselves to the dilettante and perhaps deadening duty of hearingn us ministers preach once a week! The only ideal before our boys was to act as an usher or serve as a trustee. A census from one hundred and fifty churches, large and small, in cities and towns, shows scarcely one man in twenty attached to any organization or office in the church which had anything to do with any missionary activity. Yet missions are a mighty force, a vast social enterprise, as Dr. Dennis has shown, a civilizing factor, a man's job. "The boy is father to the man." The boy who is father to the man of the little service was never trained in lay effort. It is useless to urge men to work and give them neither channel nor choice of activity. In Connecticut fifteen per cent of the men of the state are in Protestant churches. Half of them at least share little in the work. The business which allows half its capital to lie idle will die. Surely new openings for the investment of life are not wanting today. It is the task of every leader, wherever he stands, in school or church in city or in country, in club or in home, to share the big, broad work for the world's uplift.

It is clear that in youth is the time to promote a program for varied activities which should measure and make certain manhood's service for God and humanity. The young people in our churches constitute a force sufficient to change the characteristics of our times if they are adequately trained and organized. What shall we give them to do?

* * * *

The church is an agent of religion. The sphere of religion is as broad as life. The business of the church is therefore comprehensive and far-reaching. All humanitarian, philanthropic, social, educational or human betterment projects are in the sphere of its work. In these it must engage indirectly and may engage directly. It will be quite as helpful to get the work done, to create the atmosphere favorable for it, to teach its underlying laws, as to maintain all the agencies which lay service requires. In other words the church may be institutional or inspirational. It may carry on a school

(Continued on page six

TRAINING CHURCH YOUNG PEOPLE FOR LAY SERVICE

(Continued from page five)

and gymnasium or it may create a Young Men's Christian Association in the community by its spirit. It may train the youth to know and share in lay service outside or inside the church.

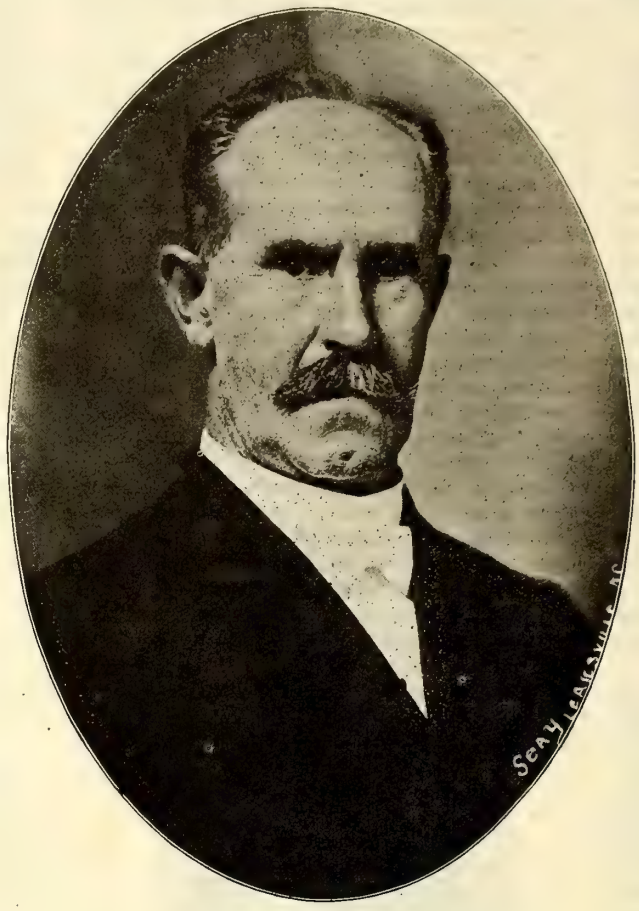
Lay service, therefore, includes many things. In the mind of the pastor there must be a comprehensive co-operation of all the agencies and activities of the church and a sense of their relative values. The agencies will include all of the organizations. The activities we will later enumerate. Co-ordination is essential in order to recognize the capacity of various ages and to secure a plan which has unity and progression.

In the Sunday school there will be teaching of social responsibility. In the teachers' meeting the pastor and others will call attention to the varied tasks in which Christian life may manifest itself. These will also come up in the teachers' training class maintained in our larger schools. Civic spirit will be developed, to be shown in ideals of the city beautiful, the city eliminating the slum and the saloon, the city well-governed, the city caring for its children.

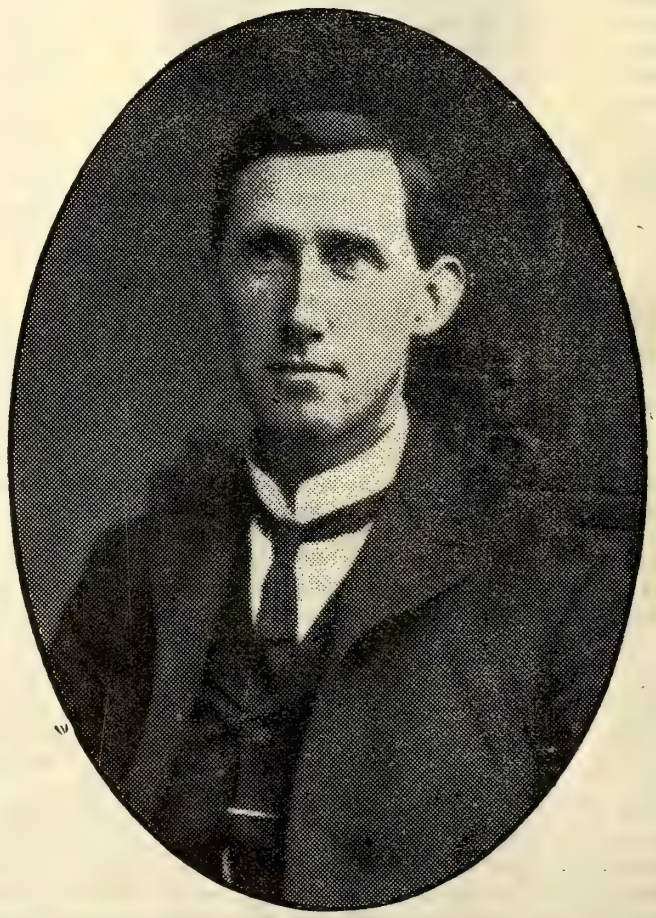
The principles of life taught in the Sunday school will make law-abiding citizens, employers with generous ideals, employes who help solve the perplexing problems of the labor world, and leaders for all causes whose purpose is uplift. Sunday school classes will attack the problem of poverty and render aid under competent supervision. Many such classes and other groups will be studying the books of the city, on immigration, on the saloon, poverty, crime and charity. These mission-study groups will also study national and world problems, realizing that Christ's Kingdom proposes a new, vast, world civilization. The skill of the future scientist, the coming business man, and of the average toiler, will be enlisted in these stupendous tasks and they will engage in the broad ministry of Him who "went about doing good." The particular Sunday school is yet to be found, where its resources for the lay service have been fully improved and harnessed, but the day of a new era has dawned and the outlook makes one's heart bound with hope.

What is done in the Sunday school can be supplemented and extended in the Young People's Society. It is useless to quibble over the question whether our methods here have trained an artificial and narrow type of life. The critic can find illustrations for all his charges, yet not so much constructive work. We need a lay service that is groun'ed in religion and a service which is not so grounded is apt to be temporary and superficial. It will lack motive and insight and the true standard of the values. The religious life involves a twofold expression, in word and deed, and both have their limitations. Our business here is to affirm the duty of pastoral leadership in elementary lay service and his direction in revealing the principles underlying it. Young people are peculiarly responsive to a specific task and there is no town or city where it may not be pointed out to them, beside the world projects in which they may be enlisted.

Lay workers may be farther trained in the prayer meeting and in the pulpit. A series of topics or sermons on the field of Christian service today may enlist a Graham Taylor or a Jane Addams, a Riis or a Grenfell, a Livingstone, or a Hamlin, or men and women like the martyr in Shansi. We shall get what we go after, more or less, and if there is a noble, Christian objective in pastor and people, the youth of the parish will feel it and gradually see it and finally serve it. Then we shall have a generation of those who write "Ich Dien" on their shields, after the fashion of a prince of the royal blood, who had learned of Him "who came not to be ministered unto but minister."



REV. A. T. BELL,
President of Conference Epworth League Board



REV. C. M. PICKENS,
Secretary of Conference Epworth League Board.

FROM THE FIELD

Rutherford College.

On wednesday, October 13th, at 7:30 p. m., Rev. J. R. Scroggs, of Shelby, will address the students on "A Larger Outlook." On Wednesday, October 27th, Rev. Dr. J. C. Rowe will deliver an address on "Memory, or the Power of the Mind." The trus'ees will meet here on important business on the latter date.

W. E. POOVEY.

From Waxhaw.

We closed a meeting which lasted two weeks here at Waxhaw. We began on the second Sunday in September and closed the fourth Sunday. We had about seventy-five who professed to have found the Savior. Many say this is the best meeting that has been here for years. Brother E. G. Kilgore did the preaching and it was well done, he is a fine worker. He is gentle in spirit, forceful in speech, and brave in the denunciation of sin. He is fine help. Prof. C. H. Key, of Elerbe, N. C., led in the singing, which was fine leadership. Consecrated in life, he did much to make our meeting success. Our people are greatly in love with these men of God. Our season of protracted meetings now ends. We turn our thoughts and energies toward the end of the conference year, and pull for a finish.

C. M. CAMPBELL.

Salisbury District Missionary Meeting.

Under the efficient presidency of Mrs. W. R. Harris, the Woman's Foreign Missionary Society has just closed a very enthusiastic and profitable conference in the Spencer Methodist church. There were delegates present from every auxiliary, which made the attendance unusually large. The conference from the beginning generated interest and enthusiasm. All honor and praise to these consecrated women in their noble work!

On last Sunday night we closed an eight days meeting. The preaching in the main was done by Rev. Dr. J. C. Rowe, who did it to the delight and edification of our people. Splendid sermons were preached by Drs. S. B. Turrentine, G. T. Rowe and Rev. C. M. Short.

R. D. SHERRILL.

A Cheering Letter.

Many years ago our Joint Board found it difficult to learn the real and relative needs of the claimants. So I wrote to each one, asking:

What is your age and the state of your health? How many are dependent on you for their bread? What is your income? What tax do you pay?

The answers came. One good widow wrote:

"Dear brother: I am glad you have not forgotten my good husband. I answer your questions, my health is good. I do not wear specks. None depend on me for their bread. My bread costs me nothing. I live with my brother. I have some money in bank. I need nothing but your prayers."

The members of the board smiled aloud.

A. D. BETTS

Greensboro, N. C.

Jackson Hill.

We reorganized the Epworth League in December with nine members. We got out an announcement card giving the time of the devotional and literary meetings, also the hours of Sunday school and preaching, these cards were sent as invitations to one and all. Our League has grown to the number of thrity-six. The Leaguers hold the devotional services without the aid of the pastor, and they are helpful and inspiring. They have developed a good choir which is the life of all the services. The Sunday school is better, the whole church is helped. The original addresses and papers at our rally have been a credit to the columns of the Epworth Era. Young people are social; let us make it a means of promoting righteous living. Young people are active. Let us use this energy in the promotion of the Kingdom of God. They have talents. By all means let us not stand idle and see them buried in the morning of life. Long live the League!

E. M. AVETT,

Another Interesting North Asheville Letter.

Dear Epworth Leaguers: At our recent business meeting the president of our Junior band reported and said let the word "progress' ring pretty loud and clear, too. The secretar

reported a very fair attendance for the summer months. Our thermometer averaged a "temperature" of twenty-eight. We are not satisfied with this last report. The thermometer used to go higher. Our financial report was, during the quarter, $31.85. This includes all moneys in our Light Bearer Society also, for we are a wheel within a wheel, and each, helps the other. We have forwarded our $1.00 assessment promptly. We had the pleasure, also, of making a good offering toward the Hospital fund last Sabbath and our treasury is not quite empty, yet. Well, it is this way: we just have to keep at work in our League. Our superintendent says that is one of the ways to keep wide awake. All our devotional meetings were held during the quarter. The leaders present—eight absent—two. Now I want to tell all the Junior Leaguers a little secret. It begins with a question. Do you always do your very best? Well, if you don't, you may get caught sometime just as we were. Not so very long ago brother Atkinson surprised us—just tipped in and sat rather at the back, and most of us didn't know a thing of his being there until our superintednent asked him to come right up to the front and talk to us. My! we opened our eyes. Then as he talked, we were so sorry every one was not present to hear him. We did enjoy his visit so much, and it has helped us a great deal. Next time I will tell you how, for this message is getting too long. Brother Atkinson do come again and tip in right quietly if you like. We shall be glad to see you just any way and any day.

Your little Leaguer and friend,

MARIE BENTLEY,

First Vice-Pres.

From Dilwerth and Big Springs.

I don't think that I have written a word to you this year. But I will say, all things considered, we have had a good year. Our church at Dilworth has been in a state of spiritual enjoyment and growth all the year and we have had a number of conversions and accessions at our regular services. We wish to begin a meeting at Dilworth the 3rd Saturday in October. The Big Springs chrurch is in good condition. The new seats will be put in and paid for and I think all the debt on the new church at that old preaching place will be paid by the first of January next. A beautiful little church has been built there which is a great credit to those people

Dilworth people, with the help of the old mother church (Tryon Street) and some help from the conference, has built a beautiful and a very comfortable parsonage with five rooms and a bath room. It has all the modern conveniences of sewe age, water and is lit up with electricity. We moved into it last Monday, and our Dilworth folks gave us such a pounding as we will not forget or lose sight of for many weeks, and we wish to be more faithful to them for we are not worthy of such a home as they have put us into and of the kind treatment given us. My wife's health has been some better for the last six months and we have gone back to keeping house again, after four years boarding. We went to house keeping forty years ago. I have been preaching twenty-three years and this week's move makes twenty-seven times, and I am going to tell my presiding elder and my much loved friend Bishop Atkins that I sure do not want to move again before Christmas. But if they, through the wisdom of the great Bishop, Jesus our great leader, think best I will cheerfully pack up and go. Oh may all of us have more of the mind and spirit of our Master. This Dilworth field is a great field and should be well cultivated. Brethren, pray for us. I hope to met you this year at conference with a full report.

A. L. COBURN.

"HOW TO CONDUCT A MISSIONARY MEETING"

The missionary work in our League may be said to have a three-fold purpose, that is educational, moral, and spiritual development.

A study of the geographical features of the mission fields either instructs or fixes already acquired knowledge. The location of the country, the climate, the industries, the resources, the manners and customs of the people must be known in order to account for conditions, and sympathize with the people. To aid in this work the Fourth Vice-President and her committee should be constantly on the lookout for articles of missionary value in news papers and magazines. These should be clipped, classified, and filed. From the board of missions you can get a great deal of valuable material free of charge.

The old maxim, "Seeing is believing," is so true that any effort made to impart this knowledge objectively will make it seem more real. We can as truthfully say, "Seeing is remembering." A little play with the actors so dressed as to represent the customs and dress of the people will sink deeper and remain longer in the minds of the audience than any amount of oral description.

From the study of the lives of countless numbers of missionaries may be drawn some of the richest and most abundant material for the formation of ideals. We get so many lessons of self-denial, courage, faith, perseverance, and triumph over trials and discouragements from the lives of such men as Carey, Livingstone, Moffat, James Lambuth, Charles Taylor and others, that no one can know them without having his nobler sentiments quickened. Let the Epworthians get clear ideas of what noble men and women have done to carry the gospel of love and they will thrill with pride to have a share in the heritage of glory. Then we will have to plead for means with which to carry on the work.

The only explanation that Paul gave for his wonderul missionary career is found in Christ's promise, "My grace is sufficient for thee for my strength is made perfect in weakness." In no better way can the need and sufficiency of Christ's grace be realized than by a study of the wonders that men have wrought through this grace. We need to teach that the same grace that sustained Paul is not denied to the humblest who seek it.



REV. AND MRS. E. M. AVETT

In all our meetings we must remember that knowledge is worth nothing unless it passes into feeling and thus becomes kenetic. The real ends of our missionary meetings are : First, a clear knowledge of the conditions and needs of our mission fields. Second, an adequate perception of our missionary opportunities and duties. Third, a strong and efficient motive to the use of opportunity and the discharge of duty.

In order to realize these ends the Fourth Vice-President should be one of the most enthusiastic, dilligent and perseverinng members of the League. The subject should be known in advance, that the leader may have plenty of time to plan and prepare the program. Books should be furnished from which necessary material may be gathered. Clippings should be distributed a day or so before the meeting so that they may be carefully read over. The League should have a definite work planned to which its energy and missionary collections should go.

Work, faith and prayer will accomplish these ends, then the League may more and more share in the great work of taking the world for Christ.

MATTIE AIKEN,

Brevard, N. C.

A LIVE SENIOR LEAGUE

We are all attracted by life in every form. We want live people, live books, live organizations; and of young people especially is this true. So if our League is to be attractive to others, if we are to get from it the joy and power which we seek, it must be a live League—spiritually quickened, alive in the truest sense. Therefore one of the questions which concerns us very much as Epworth Leaguers, is: "What are some of the evidences of a live Senior League?" How is Christ's spirit manifested through those young people who have consecrated themselves to Him and banded together to do his work?

The object of an Epworth League is to promote an earnest, intelligent, practical, and loyal spiritual life in the young people of our church; to aid them in constant growth in grace and in the attainment of purity of heart. It was with this in view that our departments were planned, and each one is absolutely necessary to the attainment of this ideal. We need not only earnest Christians, but intelligent, practical leaders, as well. So a live League is not neglectful of any department, but is entirely active, ready to meet every demand.

If there is any phase of our work which I would emphasize, it is the devotional department. This is the vital point in all work, the secret of power, and the success or failure of the other three departments must depend upon the spiritual life of the Leaguers. This is the life of the League, and just as the body is dead when the spirit has flown so must any Christian organization die when its members neglect to pray. If we are truly devoted to our work others will become interested. We shall have conversions at the weekly prayer service. Have we been successful thus far? If not, let us not be satisfied. Let us come in the spirit of prayer, and God will surely manifest Himself so that those who meet with us must feel his presence. Where there is earnestness and prayfulness, there is always evidence of life and power. There is no dragging at the service, no lack of preparation and interest. It is an hour of meeting with God; and those who go from the service go with new purpose and strength to meet the duties of another week. There is evidence of a live faith in God and love for Him and His people.

But does devotion stop with this? How is our love best manifested?

(Continued on page fourteen)

GROCERIES



In other days when the good people went to the grocery for soda crackers they got just common crackers in common paper bags.

NOW

Uneeda Biscuit

come to you in that wondrous package that enables you to enjoy such soda crackers as those old folks never knew.

NATIONAL BISCUIT COMPANY

The Christian Life.

THE POWER OF PERSONAL INFLUENCE

In a gun factory a great bar of steel, weighing five hundred pounds and eight feet in length, was suspended vertically by a very delicate chain. Near by a common bottle-cork was suspended by a silk thread. The purpose was to show that the cork could set the steel bar in motion. It seemed impossible. The cork was swung gently against the steel bar, and the steel bar remained motionless. But it was done again and again for ten minutes, and, lo, at the end of that time the bar gave evidence of feeling uncomfortable; a sort of nervous chill ran over it. Ten minutes later, and the chill was followed by a vibration. At the end of half an hour the great bar was swinging like the pendulum of a clock.

And yet there are people who dare assert that they exert no influence in the world! As science tells us in the experiment here recited that a small cork exerts an influence upon a five hundred pound bar of steel, so religion tells us, by the mouth of Paul, that "no man liveth to himself, and no man dieth to himself." If a grain be moved a hundredth part of an inch, the center of gravity of the earth is shifted—a little, it may be true, but still it is shifted. A pebble dropped in midocean sends out tiny wavelets which do not cease till they have touched the farthest shores.

In the work of religion more conversions are effected by the example of Christian lives than by the words of evangelists. The greatest revivalists of today concede that the large ingatherings of souls in their meetings are due, not to the oratory of their lips nor the emotional power of their sermons, but to the personal work of Christians. The church is learning the lesson of the early days, taught by Andrew and Philip—the lesson of personal influence working for souls.

Daniel Webster said he could answer the arguments of all theologians he had ever known, but he could not answer the argument of the Christian living of an old aunt of his up in the New Hampshire hills. An atheist who had spent a few days with the saintly Fenelon said: "If I stay here much longer, I shall become a Christian in spite of myself." And yet Fenelon had used no word of controversy or solicitation. It was but the quiet, convincing- argument of a holy life, a consistant walk and conversation. Said Cecil: "I tried to be a skeptic when a young man, but my mother's life was too much for me."

The old African preacher was right when he said: "Breddren, a good example am de tallest kind ob preachin'." And Dr. Chalmers expressed the same truth when he said: "There is an energy of moral suasion in a good man's life surpassing the highest efforts of the orator's genius. The seen beauty of holiness speaks more eloquently of God and duty than tongues of men and of angels."

A prominent lecturer gave the following testimony to the influence of a good life: "If the present lecturer," said he, "has a right to consider himself a real Christian, if he has been of any service to his fellow creatures, and has attained to any usefulness in the church of Christ, he owes it to the sight of a companion, who slept in the same room with him, bending his knees in prayer on retiring to rest. That scene, so unostentatious, and yet so unconcealed roused my slumbering conscious, and sent an arrow to my heart; for though I had restrained prayer and cast off the fear of God, my conversion followed, and soon after, my entrance upon college studies for the work of the ministry. Nearly half a century has rolled away since then, but that little chamber, that humble couch, that praying youth, are still present to my imagination, and will never be forgotton, even amidst the splendor of heaven."

Oh, if every Christian could realize for one day that at no moment does he live to himself, but that in one moment of his life may be wrapped up the future destiny of his next-door neighbor!

A poet has embodied the thought that nothing of good goes to waste, is "lost," in this great universe of ours:

"Nothing is lost! The drop of rain
Which falls in silence to the ground,
Abideth still; its life is found
Transfigured in the golden grain.

"Nothing is lost! The falling tear,
The word of comfort, lightly given
Shall still abide in yonder heaven,
When earth's rich fruitage shall appear."

—Thomas Curtis Clark.

HEARTENING OUR COMRADES

One reads with an involuntary thrill of admiration that story of the Highland bag-piper among the Khyber hills, both legs shot through, yet playing an exhiliarating tune to hearten his comrades. It is a story that would do some of us good to recall to ourselves every morning. Grant the worst that can be said about our circumstances—grant, worst of all, that ours is not, and never can be again, the truly buoyant heart. It is still possible, though it were on our kness, to set our lives to an inspiring tune "to hearten our comrades. Is not that motive, indeed, the only chance of doing it? In those hours that almost every life has known when nothing seems worth while, it takes a great thought like this to rouse us. And it is always effectual. It is something in the midst of one's own personal defeat to know that one has helped another's battle go more bravely. Learn to keep the song going in your life, no matter what has happened. Sometimes, perhaps, it may have a more exultant ring to it because of the personal pain you are forgetting—because the "chord of self" has "passed in music out of sight." Yet it is only another illustratoin of the promise that he that loseth, findeth. Be sure the bag-piper was happier than he would have been to lie back groaning.—Anna Burnham Bryant.

THE PARAMOUNT COMMAND OF CHRIST

The day comes on when a church not constantly and aggresively missionary, and yet purporting to be a church of Christ, shall be regarded as the most extraordinary institution in the world; and the pastor having like spirit, shall be regarded as the most inconsistent man of the race. God speed the coming of the day! Its coming means the end of all trifling and child's play with the paramount command of Jesus Christ to his churches. Its coming means the death and burial of the little, flimsy, abominable pretexts men venture to make, for refusing to obey the Master. Its coming means that the atmosphere which allows the amazing paradox of men spending their energies in fomenting objections to Christ's work, with little or no effort to help it, shall forever be annihilated. We are fast reaching even now to that gracious consummation — God be thanked! The principles of Christ's great Kingdom are rapidly making their glorious adjustments, and no man need have one fear as to their ultimate triumph.—Geo. W. Truitt.

GOD ANSWERS PRAYERS

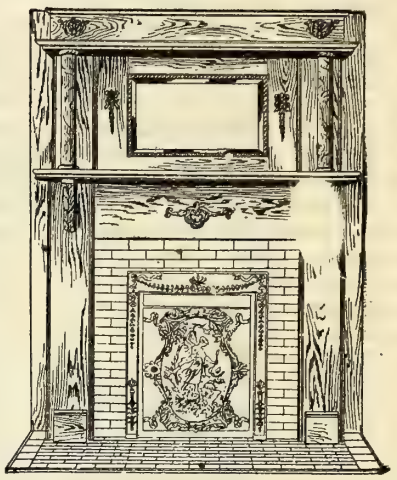
I know not by what methods rare,
But this I know—God answers prayer.
I know not when he sends the word
That tells us fervent prayer is heard.
I know it cometh soon or late;
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayers with Him alone
Whose will is wiser than my own.
—Unknown.

He can do double service who is appreciated. Most of us will work hard to be worthy the good opinion of our friends—to justify their praise. We try to fill the place given us. It helps to know that we shall be given full credit for what we are and for what we do. It is an inspiration to know that some one cares. We try to be what our friends believe us when we know they have a high opinion of us. Money given to relieve hunger is a very trivial thing compared to the charity that satisfies a heart craving, the unworldable yearning of the soul. It helps us when we help our fellow-men. It exercises and develops all that is best in us. We develop in the likeness of all the worthiest ideals of manhood, and acquire the virtues we imitate, until through the service we render others, we grow into character divinely beautiful.—Selected.

The soul, in its highest sense, is a vast capacity for God. It is like a curious chamber added on to being, and somehow involving being — a chamber with elastic and contractile walls, which can be expanded, with God as its guest, illimitably; but which, without God, shrinks and shrivels until every vestige of the Divine is gone and God's image is left without God's Spirit.—Henry Drummond.

Speak not but what may benefit others or yourself; avoid trifling conversation.—Franklin.

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For further information, address,
GEO. W. LONG, Secretary,
Intelligence, N. C.

Greatness does not depend upon a conspicuous place, nor upon brilliant talents, so much as upon the right use of the powers God has given us.—Sel.

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Those that dare lose a day are dangerously prodigal; those that dare misspend it, desperate.—Bishop Hall.

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Our Little Folks.

SCHOOL-TIME AGAIN

By Nancy Byrd Turner.

'The big school building on the street,
'The small one on the road,
'They are listening, listening listening
'To a sound that is abroad:
"Tramp—tramp—tramp," by many a widening track;
It's the army of the truants marching back.

The big school house in busy town,
The one 'neath country skies,
They laugh with happy doors ajar
And open shuttered eyes.
"Troop—troop—troop," and they hold their glad arms wide,
And fold the truant columns safe inside.

Youth's Companion.

A SMALL BOY'S CONSCIENCE

Mr. Robert Speer's little boy came into his father's room one morning with his purse in his hand counting his money. "What are you going to do with all that money?" asked his father.

"I am going to spend it at the fair today," replied the little boy.

"I think if I were you I would put some of that money in my missionary bank before going to the fair," the father said. "You will have a much happier day."

"O, no," he said; "I need all this money to spend at the fair!"

"Very well," said Mr. Speer; "but let us kneel down and say our prayers before we go down to breakfast," So they knelt down.

The little boy was accustomed to say his prayers: "And bless the missionaries and the little children on the other side of the world." The father noticed that this petition was omitted, and he called his son's attention to the fact. The little fellow answered indignantly: "Now look here, father, who is saying this prayer?"

"Well, it is your prayer," the father answered; "but I think you ought not to leave out the missionaries and the little folks on the other side of the world."

"But, father," said the boy I need all this money.'

"I didn't say anything about the money," said the father.

So the little boy thought a moment, and then prayed as usual. When he rose, he quietly remarked: "I guess I had better put some of that money in my missionary bank."

Child, though he was, he knew that he had no right to pray if there was no desire to pray; no right to ask God to bless the missionaries when he wasn't willing to do his part to help bless them too.—Mary Baird, in Biblical Recorder.

AN IDEAL DAY

"If I could only have one whole day to do nothing but play in, how happy I should be!" said Rosie at breakfast time.

"Try it," said her mother. "Play as much as you like. Try it today."

How the children going to school envied Rosie as she swung on the gate. When they were gone, she ran into the garden, picked some gooseberries and carried them into the kitchen.

"No, Rosie; that is work. Take them away."

Rosie got her doll and played with it, but soon tired; her ball, it bounced into the kitchen window. Rosie peeped in after it. Her mother was shelling peas.

"May I help you, mother?"

"No, Rosie; this isn't play."

Rosie strolled away with slow footsteps to the garden. She watched the chickens. She heard her mother setting the table for dinner. After dinner Rosie took her little bag of patchwork and stole away to the barn with it, for she could stand idleness no longer.

"Mother," she said as she gave her a good night kiss, "I understand now what the teacher meant when she said: 'He has hard labor who has nothing to do.'"—Presbyterian.

FULTON'S FIRST FARE

There is one little incident in Robert Fulton's life which Fulton never forgot. It took place shortly before the return trip of his famous boat's voyage by steam up the Hudson River. At that time all the citizens of Albany flocked to the wharf to see the strange craft, but so timorous were they that few cared to board her. One gentleman, however, not only boarded her, but sought out Fulton, whom he found in the cabin, and the following conversation took place:

"This is Mr. Fulton, I presume?"

"Yes, sir."

"Do you return to New York with this boat?"

"We shall try to get back."

"Have you any objection to my returning with you?"

"If you wish to take your chances with us, sir, I have no objection."

"What is the fare?"

After a moment's hesitation Fulton replied: "Six dollars." And when that amount was laid in his hand, he gazed at it for some time; then, turning to the passenger with tears in his eyes, and said: "Excuse me, sir, but this is the first pecuniary reward I have received for all my exertions in adapting steam to navigation. I would gladly commemorate the occasion with a little dinner, but I am too poor now even for that. If we meet again, I trust it will not be the case then."

As history relates, the voyage terminate successfully. Four years later Fulton was sitting in the cabin of the Clermont, then called the North River, when a gentleman entered. Fulton glanced at him and then sprang up and gladly shook his hand. It was his first passenger; and over a pleasant little dinner Fulton entertained his guest with the history of his success, and ended with saying that the first actual recognition of his usefulness to his fellow men was the six dollars paid to him by his first passenger.—The Moravian.

AN ADOPTED MOTHER

Arthur Allen was a very tenderhearted little boy, and there were tears in his eyes when he came into the kitchen one morning carrying in his arms a big brown hen, which had been run over by a hay wagon and killed. "What will become of Brownie's little chickens, mamma?" he asked. "They are out under a currant bush all peeping out for their mother."

Mrs. Allen went into the garden with Arthur to look at the poor little chickens. There were thirteen of the yellow, fluffy little things, and they were only three days old.

"Tey mustn't die," said Arthur. "I'll take care of them myself."

He brought a basket, and put all the little chickens into it. Then he carried them off to an empty oat bin in the barn, where there was plenty of room for them to run about.

The next morning, when Mrs. Allen went out to the barn to tell Arthur to hunt up some eggs, she stopped at the oat bin to look at the motherless chickens.

There in one corner of the bin hung a big feather duster, and gathered under it were all the little chickens.

"I thought the duster would be a mother to them, mamma," asid Arthur. So Mr. Allen let the duster hang in the bin, and the chickens gathered under it until they were old enough to roost on a bar.—Youth's Companion.

WINNING FAITH

The Lord takes pleasure in meeting his believing children. While on earth Jesus did everything he could to encourage men to exercise faith in his power. He healed in their presence; with a few loaves, he fed the multitudes; he stilled the tempest on the sea; he even walked out over the billows, through the storm to save his disciples in a crisis. Yet how often he was disappointed in their really trusting him only in time of distress! "How is it," he would ask, "that ye have no faith?" "According to your faith be it unto you," was the rule by which he wrought for those who came unto him for help or healing.

One little incident in the early experience of Robert Moffat and his wife in Africa illustrates how steady was the faith-flame in Mrs. Moffat's heart. Nearly ten years had passed and there was no visible fruitage yet for their labor. A friend in England about this time, writing to her, asked what they could send in the way of a special gift that she would most prize. The answer was sent back: "Send us a communion service; we shall want it some day."

Over two years passed, and surely it was a little peculiar that the very day before they had held their first communion service in Africa, a delayed box should arrive at their mission, and when opened, lo, and behold, there was the communion set from England, asked for so long before. Ah, God had watched over it, and answered the faith of his trusting servant.

The proper measure for faith is not so much what God is able to do, as what we are able to believe. God's rule yet is: "According to your faith be it unto you." This being true, let us cease blaming the Lord that greater results are not achieved in connection with his work in the earth, and join the apostles in their prayer: "Lord, increase our faith."—Review and Herald.

RICHES AND WINGS

When some one remarked in his hearing that "riches take wings," it was Mr. Dooley who sagely replied: "Riches niver took from anybody that was entitled to wear wings." The oddly construed statement holds a truth that we oftenttimes overlook in our estimate of the dangers of wealth.

Prosperity, we say, often makes a man selfish, proud, narrow; he is disposed to value material possessions above everything else and to grow avaricious in his eagerness to win and hold them. He sacrifices higher things and grows hard of heart and small of soul. But in reality there is nothing in wealth itself to create these traits; it only develops and reveals what the nature holds. The ability to get wealth, to see how and where to turn the resources at hand to financial profit, is as much a God-given talent as is art, oratory, or music. It may be debased and misused, as may be the others but it holds in it intrinsically no more of evil. There are many who fancy themselves full of kindness and generosity only waiting for means and opportunity to do great things, who fail to carry out their plans when the longed for prosperity comes; but that is not because wealth changes them. Whoever is sincerely unselfish and a lover of his kind will be doing day by day what he can now with what he has now; and whoever is cucltivating that habit in his life will not be suddennly transformed into selfishness by the coming of greater wealth.

Riches may "take to themselves wings and fly away," but neither their coming nor going will ruin the man whose life holds other things higher. —Kind Words.

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Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

THOUGHTS OF A MISSIONARY

Whene'er a man of God—
A missionary in the cause of Christ—
Is sent from home and friends to foreign lands,
The gospel to proclaim, with humble sense
Of his own weakness and his dependence upon God,
Yet feeling mightily the sacred trust committed to him,
He goes forth with thoughtful heart,
And full of gratitude that he
Is made the instrument for doing good.

With reluctant step he turns away
From scenes in childhood dear.
Reluctantly he bids farewell to home and friends,
And faces all aglow with love and kindness,
He sees them wipe away the tear of parting;
Feels the strongest tension on his heartstrings,
And sadly turns away and sets his face
Toward a region unknown and remote.

He does not love this land to which
He journeys, save as a part of his earth home,
He full well knows a stranger's voice
Will greet him on the shore,
And scarcely bid him welcome.
No form nor face, that he hath seen and loved,
Will mark his coming; all is strange!
The very face of nature wears
A look of newness, and makes
This human heart yearn bitterly
For something left behind.
He thinks of those afar, whose tender voices
And gentle hands did minister to his need;
And his heart is full of loving recollections.

The stranger's voice jars harshly,
And he turns his face away in order
That his brimming eyes may overflow,
And bring his heart relief.
With softened feelings he turns again,
And there before his view a distant plain,
Or grassy mead, or hill, perhaps, that towers
Far above the country round.

For one moment only, does he pause,
As memory brings to him some spot,
Alike that which he sees,
Some mountain near his distant home,
Or some green meadow-land, in which
He played in childhood's happy hour.
And then he says, "I am not there,
That land is far away."
And again comes a rush of feeling
Such as ne'er is told in words.

Now comes this thought—why is he here?
Why does he leave his native land
And friends, and all that life holds dear?
All, did say? Not all;
For that which life holds dearest
Goes with him where he goes.
'Tis the pearl of greatest price,
Which he has sought and found;
Which has become so dear that he
Counts all else as dross without it;
But with it gladly seeks a stranger's land.

So dear it is to him that he
Would have all others seek and find.
He yearns to tell the story, old yet ever new,
To them that sit in darkness.
He longs to id them come and find
This gem, this pearl of untold cost,
The priceless Lamb for sinners slain,
The Savior of the world.
The world at large, the land
To which he's come, where creatures live
Who never knew their God.
On whom the sun doth daily rise and set,
Yet ne'er behold them pray,
Nor hear them breathe the name of God,
On whom the Dayspring hath ne'er dawned.

For this he leaves his home.
For this he parts from friends most dear.
And though reluctantly, I said, he turned away,
Yet not one voice, nor many,
Could call him back nor make him falter
From his purpose.
No kith nor kin, no lovely scene,
However dear, can hold him back
From where the Spirit bids him go.

O noble heart, and true!
O loyal soul! will not thy God
Reward thee? And should He,
In his wisdom infinite, forbid.
That thou shouldst reach again
Thy native shore, will not an angel band
Attend thee, and at the last,
When done with time and toil,
Bear thee home to wear the crown
So nobly won?
Our loving Savior said,
'No man hath greater love than this,
That he lay down his life,"
To win some soul to Christ.

—MRS. C. E. ANDERSON.

Greensboro, N. C.

MISSION STUDY

Miss Irene Boyles.

My subject is one which has attracted the attention of the thinking people of our churches for the last few years.

Thinking men and women have found that to interest people in missions, we must educate them to mismions. It seems so very strange that in the greatest work in which any man can invest his life and influence must be shown up so thoroughly as to its whys and hows before men and women are willing to go into it. They are not content to answer the great call and trust all to the promise by which it is attained—

"Go ye and preach the gospel to every creature, and lo, I am with you, even to the end of the world."

So in order to educate the many, and let them see what is needed, the few have banded themselves together in small circles, earnestly and sincerely working and praying for the advancement of His kingdom in the world.

The work of the Mission Study is broad in its scope, and far-reaching in its results.

One great need that has been brought to our attention is that of leaders. So many young people are full of earnest, sincere desire to do a great work, and have no qualifications for it. They would gladly take upon themselves the responsibilities of leadership if they only knew how. In the Mission Study class, by many methods, these young people are prepared to go alone. They are shown the needs of the work and are given confidence and training fitting them to go out and lead others.

So many people have a vague idea of the work in foreign or even home field. They are not well acquainted with any one field, and their knowledeg of missions can usually be summed up in the idea that, somewhere, across the seas or in the slums of our own cities there are people in need of Christ and in want for the things necessary for every day life. The Mission Study class takes up, systematically and thoroughly, one field at a time. Its people are studied with reference to former history and their present environment, their manners, customs and habits, and finally, their needs. No member of such a class can go through an eight or ten weeks course without a broader knowledge, and a more sympathetic view-point of the field he has been studying. If it be conditions on the frontier he knows the needs that every day confront the lumber men and miners in their work. If in the city mission work, he has an intimate knowledge of the needs of the child of the street, the mothers of the tenements, and all those into whose lives the blessed light has never come, and he is able to pray intelligently and definitely, to give spontaneously and not because he ought, and, above all things, it enables some definite work for the Master.

If the work is on some foreign field, he knows what is the essential difference between the Moslem and the Christian, and what the difference between the Moslem and the heathen, and he can tell why China's great millions need a personal Savior; why Japan is not a more Christian nation; why Korea so pathetically calls to us today.

With the student volunteer movement, and the Young People's Missionary movement, each publishing many new books on missions every year, there is no reason why our young people should not be better informed today than ever before.

These books are not mere statements of dry statistics but they are gotten up by the very best talent of our missionary field today, and are as attractive as brains and facts, religion and deep consecration can make them.

Then there are the conventions of these great movements, where all are given an opportunity to study, under the best trained and most consecrated leaders of these great workers; where men and women, with their hearts afire with a great purpose of life, some from the very Firing Line itself, teach us and tell of all the great work going on, not only across the seas but in our own Christian America, where 3,000,000 of our people have never heard of Christ.

No one can escape service in this great army because of lack of opportunity, and we can never doubt the lasting good and great inspiration that comes when we hear such testimony as this:

Dr. Park, from Soochow, China, was addressing a meeting one day. Being asked if the words of discouragement in regard to foreign missions were true, and if he were given his choice, would he give up? He replied, if I had a thousand lives, I'd give them all to China.

Surely any study that can lead to purposes like that is worth while.

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3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Beaufort.
7:10 a. m.—No. 8, daily, for Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:50 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:30 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily, for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily, for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmigham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

PRAYER

When prayer delights thee least then learn to say:
"Soul, now is the greatest need that thou shouldst pray.

Crooked and warped I am and I would fain
Straighten myself by Thy right line again.

Oh, come, warm sun, and ripen my late fruit;
Pierce, genial showers, down to my parched roots.

My well is bitter, cast therein the tree
That sweet henceforth its brackish waves may be.

Say, what is prayer, when it is prayer indeed?
The mighty utterance of a mighty need.

The man is praying, who doth press with might
Out of his darkness into God's own light.

White heat the iron in the furnace now;
Withdrawn from thence, 'tis cold and hard anon.

Flowers from their stalks divided presently
Drop, fall, and wither in the gazer's eye.

The greenest leaf divided from its stem
To speedy withering doth itself condemn.

The largest river, from its fountain head
Cut off, leaves soon a parched and dusty bed.

All skirts extended of thy mantle hold sustenance wait
And sun and moon are beggars at His gate.

All thirsts extended of thy mouth hold
When angel-hands from heaven are scattering gold.

R. C. FRENCH.

"And he that reapeth receiveth wages, and gathereth fruit into life eternal; that both he that soweth and he that reapeth may rejoice together." —John 4. 36.

A generous mind never enjoys its possessions so much as when others are made partners of them.—Sir William Jones.

The man deserving the name is one whose thoughts and exertions are for others rather than for himself.—Sir Walter Scott.

"Rich through my brethren's poverty?
Such wealth were hideous, I am blest
Only in what they share with me—
In what I share with all the rest."
—Lucy. Larcom.

SHARED

During the coming week opportunity will be given to share our blessings with others less fortunate, even the needing boys and girls of mountain Kentucky. Will we measure up to our privileges and responsibilities? God grant we may.

STATESVILLE DISTRICT MEETING

This was held in the beautiful Sunday school room of the new Broad Street Methodist church in Statesville. Mrs. England had her work well planned and succeeded in having both an interesting and profitable meeting. We forego the pleasure of telling our readers about it, because the secretary has promised a report of it.

A CORRECTION

Mrs. C. H. Clyde believes in giving credit where credit is due. By a slip of the pen she wrote Burkhead instead of Centenary, when telling of the Young People's Missionary Society. We retain very pleasant recollections of a meeting held by these same young people at Centenary while our Annual Meeting was in session at Winston in 1908 and are prepared to believe they have faith and courage to undertake almost anything.

FROM MORGANTON DISTRICT

Miss Lillie Morris writes that she has received encouraging reports from several auxiliaries in her District since the meeting at Rutherford College. More of the auxiliaries will be represented at the next District Meeting. Te society at Rutherford College is in a growing condition and has a bright outlook. Her work of seed sowing will inevitably bring results and we pray the harvest time is not far off. She writes interestingly of the life at Rutherford College as well and says some very nice kind things about the editor which it would hardly be modest in us to publish.

GREENSBORO DISTRICT CONFERENCE

The first annual District Conference for the Greensboro District was held in Washington Street church, High Point, September 16 and 17. The pastors of the town gave their help and co-operation and helped to make the meeting a success. The first session was taken up with a free discussion of "What Constitutes a Model Home Mission Society?" The various officers of the society were first taken up. "The Model President," was described by Mrs. B. S. Moore. "The Model Secretary," was given by Mrs. W. L. Nicholson. It was good for us to know what these models should be like—it is ours now to follow that knowledge.

The afternoon session was filled with helpful information and suggestions. A most beautiful paper on the subject of "Tithing," that had been prepared by Mrs. G. M. Anderson, of Greensboro was a very great help to the understanding of that important subject. An open discussion on the practical benefits of tithing followed. It was stated that over 12,000 members of the Woman's Home Mission Society were pledged to tithing.

Mrs. Jones a former teacher in Brevard Institute, gave a very interesting account of the religious work being done among the students of that school.

Mrs. Ross then told the conference of the many needs of this school, mentioning especially the fire-escapes and new plumbing. Ten dollars was contributed by members present. She urged that contributions for scholarship be given liberally.

The evening session opened at 7:30. This was the most important session of the conference. In spite of the down-pouring rain a small audience was present. Those who faced the weather felt amply repaid. Mrs. W. L. Nicholson's papers on "Immigration," was one of the finest discussions of that subject we have heard. It was a rare treat to have Miss Ducker, the Deaconess, from Greensboro, with us. North Carolina only has two deaconesses and we feel justly proud of them. Since Miss Ducker has only been in the state a few weeks the women of the district were glad of this opportunity to welcome her and to hear her speak. Mrs. T. F. Marr, our conference president, gave us a fine address on the "Powers of Organized Womanhood in the Church." The presence of our conference president added much to the success of the meeting.

The second day of the conference was taken up with reports from the auxiliaries. There are five Home Mission Societies in this district but only four were represented. Mrs. W. L. Nicholson reports the press work of the society. Miss Ducker told us something about the Nashville Training School. In the afternoon Mrs. Marr spoke on "The Week of Prayer, Its Importance, Its Benefits."

The School of Methods was especially helpful. The questions discussed were, "How to Increase the Membership?" "What Kind of Visits may be Called Home Mission Visits?" "How may the Bulletin best be Used?" and others.

The reports of committees were then heard. Of course, High Point was thankful for her part in taking care of the conference.

The meeting was a success. Mrs. J. H. White, of Greensboro, has been our District Secretary for several years and it was through her faithful, efficient work that the success of the Woman's Home Mission Society in this district is a success.

E. THOMPSON.

(Mrs. White deserves credit for the excellent meeting at High Point and so does our recording secretary, Miss Ellen Thompson, who contributed much by her accurate and full reports. —Editor)

Boonville, N. C., Sept 27, 1909.
My Dear Mrs. Nicholson:

The enclosed filled-out-blank explains itself. We have a fine new auxiliary to report from Boonville in Mt. Airy District. I organized here last Saturday with eighteen interested members and ten honorary members. As you will also see I have another honorable office in Home Mission ranks, one I've never held before, president of an auxiliary. Pray for me that I will make a good one though, and lead on to victory. Hope you have had a profitable and enjoyable trip. Was glad to get your card a few days ago. Am always glad to hear from you my dear true friend. Praying God to richly bless you and your work I am, lovingly,

MRS. J. L. WOLTZ.

Report of Organization at Boonville

An adult Woman's Home Mission Society Auxiliary to the Woman's Home Mission Society has been organized at Boonville, in the state of North Carolina, in Mount Airy District in Western North Carolina Conference on the 25th day of September, 1909, with eighteen members and ten honorary members and the following officers: President, Mrs. J. L. Woltz; First Vice President, Miss Percie Wilmoth; Second Vice President, Mrs. J. L. Hayes; Third Vice President, Miss Effie Angell; Recording Secretary, Miss Mae Braxton; Treasurer, Miss Flora Worman; Corresponding Secretary, Miss Bettie Hendrix; Agent of Our Homes, Mrs. John Mock.

(We do not doubt that you will "lead on to victory." God's children are "more than conquerors." That is a fine beginning at Boonville, Mount Airy District; makes a good showing indeed. Miss Cooper sent me last week an account of another new auxiliary.—Editor.)

Mrs. England loses no opportunity to do work for her Master. On her way to Statesville she stopped at Catawba and as a result reports the Young People's Society with the following officers: President, Miss Beulah Little; First Vice President, Miss Johnsie Lawrance; Second Vice President , Miss Novella Lennard; Third Vice President, Miss Gladys Lawrance; Corresponding Secretary, Miss Nettie Lawrence; Recording Secretary and Treasurer, Miss Fannie Little.

May God speed the work of these young people and may they indeed be a "Light unto the world," round about them.—Editor.



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Mr. B. G. Worth, Wilmington, N. C., writes: "I have been extoling Gray's Ointment for over fifty years. I am now 86 years of age and would not be without your Ointment for anything."

DO IT WELL

If you have something to attend to, go about it cooly and thoughtfully, and do it just as well as you can. Do it as though it were the only thing you ever had to do in your life and as if everything depended upon it. Then your work will be well done, and it will afford you genuine satisfaction. Often much more depends upon the manner in which things seemingly trivial are performed than one would suppose or than it is possible to foresee. Do everything well. Make that the rule of your life, and live up to it, and you will find it most conducive to your own happiness and to the happiness of those with whom you are brought into contact or communication.—Ex.

Thy Father says: "Call upon Me in the day of trouble, and I will deliver thee. When thou passeth through the waters they shall not overflow thee; when thou passeth through the fire, thou shalt not be burned, neither shall the flames be kindled upon thee, saith the Lord thy Redeemer, the Holy One of Israel."

The Sunday School Lesson.

FOURTH QUARTER—LESSON II—OCTOBER 10, 1909.

Paul a Prisoner:. The Plot.. Acts 22. 30—23. 35

GOLDEN TEXT—I will say of Jehova, He is my refuge and my fortress; My God, in whom I trust. Psa. 91. 2.

Paul and the Sanhedrin

The passing years take many a man far from the moorings of his youth and early manhood. Sometimes the change means old standards ignored and old ideals forgotten with the life out in the wide and wasteful sea of selfish seeking. Sometimes the change means enlargement of the view and new adequacy for the life, the bays and inlets forsaken for noble sailing to far distant and worthy ports. A man never realizes how far he has gone until some turn of events brings him face to face with the old thoughts and the old ways which once held him fast. Such an experience must have been Paul's as with his emancipated mind he faced the bigotry and hatred of the Jews in Jerusalem. He could not forget that once he had stood where they were standing now. So when at the command of Claudius Lysias he was put before the Sanhedrin, with whose members he had so much in common, and yet from whom he was so far removed, he was eager to make them feel the nearness and understand the difference. He began by declaring, as any earnest and devout Jew might have declared, that he had always lived in good conscience before God. The high priest commanded that Paul be smitten on the mouth for what he chose to regard as a piece of blasphemous irreverence. Paul retorted with biting sharpness, for which, however, he apologized when he learned that it was the high priest to whom he had spoken. Part of those present were Sadducees and part Pharisees. The one party consisted of secularists. The other, with all its faults, believed in the resurrection and cherished hopes which Paul felt naturally ought to make it open to his message. It was the risen Christ for whom he spoke, and he now appealed to the Pharisees, d claring that for the fulfillment of the very hope in which they believed, he was called in question. His words were probably inspired partly by the hope of awakening interest among the Pharisees, were partly the outgrowth of his own old life of loyalty to the Pharisaic point of view and were partly briliant strategy. At any rate the Sanhedrin was at once divided into contending parties, some eagerly defending Paul, and so wild did strife become that the military tribune ordered that Paul be taken away by the soldiers, fearing that he would be torn to pieces by the fierce disputants.

The Night Vision

That night before the lonely prisoner there appeared the vision of the Lord for whom he had suffered so much. How full of comfort were the words which he heard: "Be of good cheer." It was the Master Himself who was speaking. Such a word made night like day. Then Paul had a great ambition. He had learned to think of the Gospel in large relations. He knew the strategic importance of the world's capital. He wanted to preach there. The voice continued: As thou hast testified concerning Me at Jerusalem, so must thou bear witness also in Rome." Glad thoughts took possession of Paul's mind. Chains did not seem to matter now. Opposition was futile. The Lord was working out his own great plans and the hostility of men could not hinder Him. It was with thoughts of the uplifting of Christ at Rome, and not of the hostility of Jerusalem, that he went to sleep.

If in the midst of personal hardship and suffering a man can keep a deep sense of God's work and its great onward movement, much that is endured will lose its power to wound most deeply. The man preoccupied with the kingdom of God has not time to analyze every personal pang.

The Conspiracy

Paul's enemies took a dreadful vow. They would neither eat nor drink until they had killed Paul. The plan was thought out with evil ingenuity, the Jewish leaders descending far enough to be party to it. Claudius Lysias was to be asked to send Paul again before the Sanhedrin. On the way the apostle was to be killed by the forty men lying in wait. The plot might have succeeded had it not been discovered by Paul's nephew and revealed to Paul and the military tribune.

The forty men banded together to kill Paul remined us of the power of organization. Evil forces have never been slow to avail themselves of its support, and in the battle for reform the great difficulty is always that men are fighting organized and entrenched evil. It is humiliating to have to confess that over and over again when the forces of evil have taken advantage o. all the strength of organization, the forces of righteousness have exhibited a strange lethargy. A man here and there has fired a gun at an advancing army. To become effective, goodness must organize. For every forty who lie in wait there must be a band of courageous men held together by a great compact to fight the evil.

Away From Jerusalem.

Claudius Lysias acted promptly and strategically on the information given to him by the nephew of Paul. That night several hundred soldiers left Jerusalem, taking the road for Caesarea. So guarded, Paul was taken away from Jerusalem, and the clank of the armor of Roman soldiers who were protecting him from the wrath of his fellow countrymen sounded in his ears as through the night he looked for the last time upon the city of his fathers. It was a bitter moment, and but for the greater citizenship which Paul had found in the kingdom of God, surely he would have been almost inconsolable.

Having seen Paul reach Antipatris safely, the foot soldiers returned to Jerusalem, leaving the horsemen to escort him the rest of the way to Caesarea. Here he was delivered to Felix, the procurator of Judea, with a letter from Claudius Lysias, explaining the case. Felix inquired of what province Paul was and having promied to take up the case when Paul's accusers arrived from Jerusalem, consigned him to a place of detention in the Praetorium.

There is something symbolic in Paul's journey away from Jerusalem. Already that had come to be the course of the gospel which he preached. It is sad to think that Jerusalem became merely a point of departure for the gospel rather than a great center of the gospel. The great capitals of Christianity were to be other cities than the one in whose streets were heard the voices of the prophets and the voice of Christ Himself. Away from Jerusalem moved the kingly faith to conquer the world.

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OUR FATHER'S BUSINESS

God is a kind Father. He sets us all in the places where He wishes us to be employed, and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength enough and sense enough for what He wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we can not be pleasing Him if we are not happy ourselves.—John Ruskin.

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THE BIRTHRIGHT

If you fear God and believe that He is with you, God will prosper your plans and labor; but never make that an excuse for saying in your own hearts, like Jacob, "God intends that I should have these good things; therefore I may take them for myself by unfair means." The birthright is yours. But do not make that an excuse for robbing and cheating Esau.—Charles Kingsley.

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GETTING INTEREST

"I can't get interested in missions!" exclaimed a young girl petulantly and, if truth must be told, a bit superciliously as she left one of our thrilling "Board" meetings in company with an older lady, presumably an aunt or other relative.

We were near enough to hear the answer:

"No dearie," came the pitying response; "'tisn't to be expected that you should—yet awhile. It's just like getting interest in a bank: you have to put in a little something first; and the more you put in, the more interest—time or money or praying, it dosen't matter which. But something you have to put in, or you never will have any interest. Try it, dearies—just put in a little something, and you're sure of the interest."—The King's Own.

THE SILENT THREADS

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Dean Farrar.

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The Farm and Garden.

CLEON AND I

Charles Mackay.

Cleon hath a million acres, ne'er a one hath I;
Cleon dwelleth in a palace, in a cottage, I;
Cleon hath a dozen fortunes, not a penny, I;
Yet the poorer of the twain is Cleon, and not I.

Cleon true, possesseth acres, but the landscape I;
Half the charms to me it yieldeth money cannot buy,
Cleon harbors sloth and dullness, freshening vigor I,
He in velvet, I in fustian, richer man am I.

Cleon is a slave to grandeur, free as thought am I;
Cleon fees a score of doctors, need of none have I;
Wealth-surrounded, care-environed, Cleon fears to die;
Death may come, he'll find me ready —happier man am I.

Cleon sees no charms in nature, in a daisy I;
Cleon hears no anthems ringing in the sea and sky;
Nature sings to me forever, earnest listener I;
State for state, with all attendents, would change? Not I.

—Selected.

NATIONAL NUT GROWERS WILL MEET IN ALBANY, GEORGIA, OCTOBER 12TH

The eighth annual convention of the National Nut Growers' Association will be held in Albany, Georgia, October 12, 13, 14.

Last year seventeen states were represented at the annual gathering at Chattanooga; but this year's meeting promises to far exceed any previous one both in interest and attendance.

There is no more enthusiastic body of men anywhere than the members of the National Nut Growers' Association. To a man they believe in the business and possibilities for profits and development that it offers. Whether you are a large or a small grower of nuts, and even if you are only thinking of becoming interested, it will pay you to be on hand.

There are more ocean orchards within seventy-five miles of Albany than within any other equal area in the world.

While the situation of Albany will cause particular interest to center on the pecan, yet attention will be given to all varieties of nuts.

Membership in the Association is only two dollars per year. If further interested, address the Secretary at Poulan, Ga.

J. B. WRIGHT, Pres.
Cairo, Ga.

—Progressive Farmer.

TIMELY GARDEN AND TRUCK NOTES

Now that the dry weather has been checked by rain is the time to use nitrate of soda liberally to hasten the growth of cabbage. There is nothing that will bring a more marked change in the late cabbages and collards than a good dressin now of nitrate of soda. Just scatter it broadcast over the whole patch no matter if some falls on the cabbages. It will not hurt them at rate of 100 to to 200 pounds per acre and it may make all the difference between big heads and little ones.

Sow now some seeds of the Chinese Rose-colored radish in rows, and when the weather gets cold mulch between the rows with coarse manure and you can pull big and brittle radishes all winter.

Give a dressing of nitrate of soda alongside the rows of parsnips and salsify and carrots, if you have been wise enough to sow them. These vegetables will grow nearly all winter left in the ground and will help out the winter table greatly.

Many people imagine that a very rank growth of vines on sweet potatoes means a smaller crop of roots. If the extra growth is caused by an excess of nitrogen over the percentage of phosphoric acid and potash, there may be a small crop with great vines. But where the food ration in the soil is well balanced, the heavier the tops the larger the crop will be. Bulletin No. 70 of the New Mexico Station shows that by careful experiment on stronger land, where the vine grew enormously, the same variety of potato made a much heavier crop than on land where there was a small growth of vine, and they conclude that "the heavier the vine growth the larger yield of potatoes," but I would add "provided there is sufficient supply of mineral matters available."

W. F. MASSEY.

BEAUTY AND CULTURE IN A LOG CABIN

Picture, if you can, a rough log cabin far away in one of our backwoods counties. The only thing pertaining to beauty was a lovely wisteria vine which clamored in picturesque confusion over the doorway. This same little vine which clung so lovingly to the shabby little porch should have given some idea of what was beyond, but I have seen more than one look of surprise from strangers who passing beneath the "purple showers" would catch a fleeting glimpse of the interior of this unpretentious little home. In one corner stood a bookcase which reached from floor to ceiling. Not only a costly sectional case, with handsome, unread volumes, but rough shelves neatly covered, and here could be found most anything from "Alice in Wonderland," or dear old Grimm to Carlyle, Milton, Shakespeare—some old and torn from much use, some in shabby coverings, but still the reading was there, and they showed they had been read. The table was covered with papers and magazines while on the plain, whitewashed walls were such pictures as these: Millet's "Angeline," The Gleaners," Adam's "End of Day," Corot's exquisite landscapes, Raphael's "Madonna," and many others. Some of these "Perry" pictures, but most of them were cut from magazines, but they were before us and talked of daily. It does not take the costly paintings to teach the children the beauties of art. And last, but by no means least, was the piano, a relic of by-gone days of long ago, and over this hung pictures (also cut from magazines) of many great composers. Such was my chlldhood's home.

Why can't the farmer lad in overalls and "sun down" behind the plow handles quote Shakespeare, whistle "Schubert's Seranade" and appreciate it as well as some silly little ditty? Why can't the daughter, as she washes the dishes from the evening meal, look out over the western hills, see and realize the many beauties of the gorgeous sunset such as no artist could paint?

We were taught these things and we were bred in the far backwoods, and days are better now than they were then, and there is no need of so much ignorance and roughness among the farming people. Anyway I know this, no matter what success comes to us or what good our personal family may do, we will attribute it all to the loving influences of our childhood in the little cabin 'neath the purple wisteria.—Mary Lynch in Progressive Farmer.

TWO WISHES

"O dear!" said one girl to another. "Don't you wish you never had to do anything that you didn't like?" The other thought a moment. "I don't know," she said. "I think I'd rather like everything that I have to do." These two wishes showed the differene between two girls. Instead of wishing that you were obliged to do anything but the thing you like, try to like everything that you are obliged to do. That is the spirit that makes happy, successful workers. — The Young Evangelist.

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Chester Lv.	7 55 a m	1 15 p m	-----
Yorkville	8 42	2 40	-----
Gastonia	9 30	4 30	-----
Gastonia	-----	-----	-----
Lincolnton	10 26	6 46	-----
Newton	11 05	7 40	-----
Hickory	11 55	8 35	-----
Lenoir	1 10	10 05	3 15 p m
Mortimer	2 42	-----	5 35
Edgemont Ar.	2 55	-----	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont Lv.	12 05 p m	-----	7 15 a m
Mortimer	12 13	-----	7 25
Lenoir	1 28	7 00 a m	9 40
Hickory	2 52	8 40	-----
Newton	3 20	9 30	-----
Lincolnton	3 57	10 18	-----
Gastonia	4 50	11 40	-----
Gastonia	-----	-----	-----
Yorkville	5 39	1 45	-----
Chester Ar.	6 25	3 20 p m	-----

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FROM THE FIELD

(Continued from page seven)

We show our love for our Father in our desire to work for Him. Love proves itself in serving and giving. Is this not true of our love for each other? It is true of God's love for us, in that He gave His Son. It is true of our love for Him. The charity and help department is the most practical. That member who receives the most from the prayer meeting is most active in caring for the sick, comforting the sorrowing, and providing for the needy. There are so many helpful things to do. "(Helps to the helper, if we but knew) from day to day." And it is such a beautiful service! The world is demanding of us that we not only preach our religion, but practice it; and it has a right to make the demand. Did not Christ say that he would not confess us, claim us as his own, unless we had visited Him in the form of the sinful, the sick, the hungry and naked?

"If one should come to me and kindly say,
'There is much love and peace in Paradise;
No mortal passes through its portal twice,
But I will let you enter in today,"
Then, were I true at heart, I'd turn away,
Knowing that I had paid no entrance price,
Borne no hard cross, and made no sacrifice—
My hours all flown in song and dream and play.

"But all the yearning love that underlay
The voice that spake to me of Paradise
Would flood my being, for my need suffice,
And overflow to others by the way.
So for the weak, the anguished and the stray
I would be strong in help and sacrifice,
That when in service I had paid the price
All these with me might enter in—some day."

The League is instructive. The members wish to know about the literature and laws of their church. They realize that through the litreary and social feature of their work, many may be interested who could not be reached in any other way. The League that is fully alive to its opportunities and responsibilities will not neglect this. In many cities young men and women have been saved from harmful amusements because the League had something better to offer. They have been instructed, and have not been satisfied until they have sought and found that truth which alone can make men free. "The church owes it to our young people to provide for them wholesale, instructive entertainment, and open up to them the channels of beneficient service into which they may pour the tide of their youth and religious enthusiasm. Their lives thus filled with wholesome pleasure and with holy work, shall pour such streams of positive healing influence into the worldliness about them as to drive back evil, and they can then walk the world in safety, much as a man in perfect health walks amid a riotous pestilence and by the fullness of his health and life flings contagion off."

Someone has truly said that the missionary spirit is the thermometer of the church. The same is true of the individual. It is true of the League. If you would feel the warmth of the Christian life in the League, you will find it in the zeal for the missionary cause. It is a very little heart that can not reach out and take in the whole world. If the members are quickened by the spirit of the living God, they will be in love with everything pertaining to missions. They will make the quarterly missionary meeting the most interesting and helpful. They will study about missions, they will pray for missions, they will give to missions.

A live League has a "Lookout Committee" and they give every stranger a hearty welcome and make him feel that he is at home. They bring many into the League and do not drop them after they become members, but show them that they are missed if absent from their meeting and visit them when sick.

Is the League of which you are a member alive to every call for service, to every appeal for help, to every demand for the cause of Christ? If not, if Hope is almost dead, if Faith is faltering; faint not, but pray that from the ashes of the old a new Faith may be born, and phoenix-like, rise until it anchors itself close to the throne of God.

ETHEL ABERNETHY.

Canton, N. C.

Quarterly Meetings

ASHEVILLE DISTRICT
D. ATKINS, P. E., WEAVERVILLE, N. C.

Fourth Round

Bald Creek, Peterson's, October 9 10
Fairview, Sharon, October 16-17
Bethel, October 24
North Asheville, October 24
Hot Springs, Paint Rock, October 30-31
Central, November 7
Marshall, November 13-14

CHARLOTTE DISTRICT.
H. K. BOYER, P. E., CHARLOTTE, N, C.

Fourth Round

Ansonville, Concord, October 9-10
Derita, Trinity, October 16-17
Tryon Street, October 17
Waxhaw, Waxhaw, October 22
Weddington, Hebron, October 23-24
Matthews, Indian Trail, October 24-25
Morven, Bethel, October 29
Lilesville, Lilesville, October 30-31
Wadesboro, October 31
Pineville, November 6-7
Mount Zion, November 10
Trinity, November 14
Brevard Street, November 14

FRANKLIN DISTRICT.
R. M. TAYLOR, P. E., FRANKLIN, N. C.

Fourth Round

Robbinsville, Robbinsville, October 9-10
Hiwassee, Ranger, October 16-17
Hayesville, October 23-24
Webster Circuit, Cullohee, October 30-31
Whittier Circuit, November 6-7

GREENSBORO DISTRICT.
W. R. WARE, P. E., GREENSBORO, N. C.

Fourth Round

Uwharrie Circuit, Oak Grove, October 9-10
Denton Circuit, Canaan, October 16-17
Asheboro Station, night, October 17-18
Wentworth Circuit, Bethlehem, October 23 24
Reidsville Station, night, October 31
Ruffin Circuit, Lowes, October 30-31
Asheboro Circuit, Old Union, November 6-7
Randleman and Naomi, November 7-8
Greensboro, Centenary, November 14-15

MORGANTON DISTRICT.
R. M. HOYLE, P. E.

Fourth Round

Spruce Pine, Linville Falls, October 9-10
Elk Park, Elk Park, October 12
Bakersville, Bakersville, October 14
Marion, night, October 15-17
Old Fort, Bethlehem, 16-17
Connelly Springs, Mt. Harmony, October 22-23
Rutherford College, October 23-24
Hartland, October 30-31
Table Rock, November 6-7
Morganton Station, night, November 12-14
Morganton Circuit, November 13-14

MOUNT AIRY DISTRICT.
W. M, BAGBY, P. E., MONTEZUMA, N. C

Fourth Round

East Bend, East Bend, October 9-10
Yodkinville, Center, October 13-14
Laural Springs, Laural Springs, October 16-17
Sparta, Potatoe Creek, October 20-21
Jefferson, Jefferson, October 23-24
Helton, October 27-28
Creston, October 30-31

SALISBURY DISTRICT.
J. C. ROWE, P. E., SALISBURY, N. C.

Fourth Round

Cottonville Circuit, Zion, October 9-10
Jackson Hill Circuit, Lanes, October 15
New London, New London, October 16-17
Salem, October 23
Norwood, Randalls, October 24-25
Bethel, October 29
Concord Circuit Rocky Ridge, October 30-31
Central, October 31
Forest Hill, October 31
Big Lick, Love's. November 6-7
Linwood Circuit, Linwood, November 12-13
Lexington, November 14-15

SHELBY DISTRICT.
C. F, SHERRILL, P. E., SHELBY, N. C.

Fourth Round in Part

Belwood, Kadesh, October 9-10
Lowell October 16-17
McAdenville, October 16-17
Lowesville, Salem, October 23-24
Stanly, October 24-25
Polkville, Clover Hill, October 30-31

STATESVILLE DISTRICT.
JNO. N. HUGGINS, P. E., STATESVILLE

Fourth Round

Alexander, Rocky Springs, October 9-10
Maiden, October 16-17
Newton, October 17-18
Caldwell, Grace, October 23-24
Granite Falls, October 24-25
Catawba, Center, October 30-31
Rock Springs, Rehoboth, October 31, November
Hickory Circuit, Fair Grove, November 6-7
Hickory Station, November 7 8
Lenoir Ct, Olivett, November 13-14
Lenoir Station, November 14-15

WINSTON DISTRICT
Rev T. F. Marr, P. E., Winston-Salem, N. C,

Fourth Round

Summerfield, Pisgah, October 9-10
Stokesdale, October 10-11
Davie, Liberty, October 16-17
Mocksville, October 17-18
Cooleemee, October 17
Lewisville, Doubs, October 23-24
Burkhead, October 24-25
Davidson, Midway, October 30-31
Kernersville, Shady Grove, November 6-7
Walkertown, November 13-14

WAYNESVILLE DISTRICT
REV. W. H. WILLIS, P. E., WAYNESVILLE

Fourth Round

Haywood, Crabtree, October 9-10
Johnathan, Shady Grove, October 10-11
Sulphur Springs, Snow Hill, October 16-17
Spring Creek, Baldings, October 23-24
Brevard Circuit, Connestoe, October 30 3
Brevard Station, Novomber 6-7
North Haywood, Fines Creek, November 13-14

BEGIN ARIGHT

If you are about to do a piece of work, you should be careful to begin right, otherwise you will have to take it apart and begin over again. If you are going on a journey, you should be careful to get into the right road. The way to begin life aright is first of all to seek God, for "the fear of the Lord is the beginning of wisdom."—Selected.

KEEPING FAMILIES ABOVE WANT

Every thinking man wants to provide so that his wife and little ones, those dependent upon him, will be kept above want when he is no longer here to provide for them. The great question now a days is the best means to this end. The Northwestern Mutual Life Insurance Company has a plan whereby the helpless ones are protected as long as they live and kept from want. Write T. A. Cary, Mutual Building, Richmond, Virginia, for "Document 843," giving full particulars and showing how easy it is for you to protect your family forever.

Here is my work to do to worry over. * * * "My work," I say. But, if I can know that it is not my work, but God's, should I not cast away my restlessness, even while I worked on more faithfully and untiringly than ever?—Phillips Brooks.

TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine.

"Now I am in better health than in three years."

Try Cardui.

The Artistic Stieff Piano

is the culmination of the science and knowledge of piano production.

The wide world has been searched for the net-work of its materials. The finest steel in the world is drawn into the golden-toned strings that make its notes so pure. The ice wastes of Siberia furnish the delicate ivory keys that gleam as white as snow. The tropical jungles of the torrid zone give up their treasures of fine grained rose-wood, ebony and mahogany to make its graceful case.

Each step in the manufacture of the

Artistic Stieff Piano

is a process of untiring patience and care from the setting of the tiniest screw in its seasoned frame work, to the magnificent finishing of its cabinet. Each process is in the hand of a master artist.

The fine materials that are used, the skill with which they are assembled, the art with which the **Artistic Stieff Piano** is adorned, the consistent price at which the Stieff Piano is sold, make it the ideal possession in the tasteful home.

CHAS. M. STIEFF

Southern Wareroom

5 West Trade St.

CHARLOTTE, N. C.

C. H. WILMOTH, Mgr.

HOME MISSION CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH AT

CHARLOTTE, N. C. OCTOBER 19 TO 21, 1909.

Committees.

Board of Missions—W. R. Lambuth, W. W. Pinson, John R. Nelson, Mark L. Carlisle.

Conference Boards of Missions—R. L. Holroyd, South Carolina; R. F. Bumpass, North Carolina; J. E. Gay, W. North Carolina; J. D. Simpson, North Alabama; S. B. Vaught, Holston.

PROGRAMME

October Nineteenth—Tuesday Evening

8:00 1. The Problem of Home Missions .....
.. Rev. John R. Nelson, D. D. Secretary Home Department, Board Missions.

2. Laymen and Home Missions .....D. B. Zollicoffer, M. D. Weldon, N. C.

October Twentieth—Wednesday Morning

9:00 Devotional.

9:15 Survey of the Field (Papers Ten Minutes Each) Representatives Board of Missions—South Carolina, North Carolina, Western North Carolina, North Georgia, South Georgia, Florida, Alabama, North Alabama, Mississippi and Virginia Conferences.

10:30 Open Conference.

11:30 Addresse--How May Mill Owners and the Churches be Mutually Helpful? (Thirty Minutes Each.)

1. Rev. J. F. Shinn .....
.....Norwood, N. C.
2. Rev. E. O. Watson .....
.....Marion, S. C.

Wednesday Afternoon

2:45 Devotional.

3:30 Methods of Work (Papers Fifteen Minutes Each.)

1. Institutional Work, Rev. W. R. Ware, Greensboro, N. C.
2. Educational Work, Rev. J. A. Baldwin, Charlotte, N. C.
3. Evangelistic Work, Rev Mark L. Carlisle, D. D., Spartanburg, S. C.

General Discussion.

Wednesday Evening

8:00 Addresses.

1. Industrial Development in the South and the Cotton Mill as an Economic Problem, Hon. E. D. Smith, Florence, S. C.
2. Attitude and Responsibility of the Church in View of New Conditions, Rev W. R. Lambuth, D. D.

October Twenty-first—Thursday Morning.

9:00 Devotional.

9:15 Papers (Fifteen Minutes Each.)

1. The Superintendent the Key Man, G. T. Marsh, Avondale, Ala.
2. The Ideal Mill Pastor, Fred Carter, Sweetwater, Tenn.
3. The women workers.

Round Table

10:30 Address, H. N. Snyder, LL.D., Spartanburg, S. C.

11:00 Address, Rev. John C. Kilgo, D. D., Durham, N. C.

An Irishman got out of his carrriage at a railway station for refreshments, but the bell rang and the train left before he had finished his repast. "Hould on!' cried Pat as he ran like a madman after the car. "Hould on, ye ould stame injin! Ye've got a passenger on board what's left behind."—Woman's World.

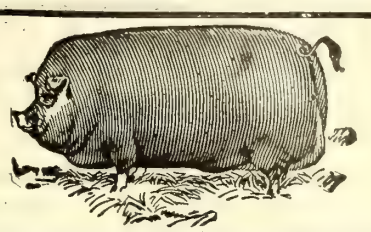
Stop Disease!

in your animals or poultry, by giving *medicine*—not food.

Every animal and fowl that you own, has a *liver*, and when it is sick, the real cause is probably a disordered liver.

To regulate the liver, give a few doses of that old, reliable, well-known liver medicine for animals and fowls—*Black-Draught Stock and Poultry Medicine.*

F. D. Winn, of Randolph, Mo., the popular breeder of prize-pedigreed Poland-China Swine, writes: "I have great faith in Black-Draught Stock Medicine, especially in cases of torpid liver, which I believe to be the cause of more sickness in hogs than all others combined. I have recently used this medicine on three sows that were sick and it straightened them out in a short time."



MEDDLER 2nd. Prize Poland China Boar
At head of Frank D. Winn's herd.

BLACK-DRAUGHT STOCK & POULTRY MEDICINE

Sold by All Reliable Druggists and Dealers. P 1

Service Pleases Alabama Farmers

The following letter from Mr. R. T. Pressley, a well known farmer residing near Cullman, Ala., to the Manager of the Bell Telephone Company at Cullman, Ala., recently appeared in the Cullman, Ala., Democrat:

"Hanceville, Ala., May 27th, 1909.
"Mr. J. B. Cassels, Cullman, Ala.
"Dear Sir:

"In reply to your enquiry allow me to say that I am well pleased with my telephone and would not be without it at any cost.

"My neighbors agree with me that we have never had a greater convenience than the rural "phone." In all matters of business, in social life, and in every emergency we find it invaluable and indispensible to us and our families. In my work as pastor of churches in different parts of the country, I find my "phone" a first aid.

"We frequently save the time that would be consumed by a man and team making long drives. You see we can have the business transacted before we could get a team in harness, or if it is necessary for some one to go, we can send a boy and talk the matter over at the phone and keep the men at work. In this way alone we save the fifty cents paid as rent many times over in a month. And it brings us more closely in touch with each other socially, we get better acquainted with each other and it removes that feature of country life so much disliked by the ladies and young people and keeps our boys and girls better satisfied to stay on the farm.

"A friend tells me that he is confident that his phone was the means of saving the life of one of his children. The child became suddenly and violently sick. It was six miles to the nearest doctor, so he called the doctor at the phone and told him the symptoms. The doctor told him what to do until he could get there and the child recovered.

"In all cases of sickness or accident or fire or anything that may occur, we find the telephone is a friend in time of need.

"There is not a patron on our line who would be willing to let the phone go and we would be glad to see one in every home. "Respectfully,
"R. T. Pressley."

Farmers throughout the South are putting telephones in their homes and enjoying the benefits and conveniences of this modern agency. The Southern Bell Telephone and Telegraph Company offers an attractive proposition to farmers, and a book giving full information may be obtained by addressing Farmers' Line Department, Southern Bell Telephone and Telegraph Co., 19 South Pryor Street, Atlanta, Ga.

We have but faith: we cannot know;
For knowledge is of things we see;
And yet we trust it comes from Thee,
A beam in darkness; let it grow.
Let knowledge grow from more to more,
But more of reverence in us dwell.
—In Memoriam.

ROUND TILE

Use of Tile greatly increases Crops and value of land.

Prevents souring, admits air and warmth, makes the roots go deeper and the crops bigger. Write for free pamphlet on Tile Drainage. Gives all necessary information.

POMONA TERRA-COTTA CO., POMONA, N. C.



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The Only Millinery School in the South
Teaches all branches of Millinery Successfully. Thoroughly equipped. Competent instructors. Individual instruction. Endorsed by graduates and leading milliners in the South. For fully illustrated catalog and full information, address
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One of the best equipped scchools in the South. THE LARGEST, The strongest faculty. MORE GRADUATES IN POSITIONS than all other schools in the State, BOOKKEEPING, SHORT HAND, TELEGRAPHY and ENGLISH. Write for Handsome Catalogue. Address **KING'S BUSINESS COLLEGE, Raleigh, N. C., or Charlotte, N. C.**
We also teach Bookkeeping, Shorthand, Penmanship, etc., by mail. Send for Home Study Circular.

HERE IS THE BEST LIGHT.

The Perfection Portable Generator (fits under a table); will furnish light for every nook and corner of a large room.

$18.00
Complete



Don't strain your eyes trying to read by a dim light.

Make the home attractive for the young people.

Perfection Generators are **Safe, Durable, Economical, Easily Operated.**

$18.00, no more, puts one of our complete one-room generators, including rubber tubing, lamp shade and holder, burner tip and one month's supply of carbide, in your home

Ask us about it. Also about our large generators for lighting houses, churches and business places.

HERCULES MFG. CO.,
"The Light Makers"
Hercules Bldg. Chattanooga, Tenn.

Mammoth Black PIGS

A pair of this famous breed of Hogs will lay the foundation for a nice income, as the pigs sell readily for cash at big prices. One that I sold dressed 978 lbs.
Address,

John A. Young,
Greensboro, N. C.

JUST FOR FUN

A traveling salesman, stopping at a hotel in a country town on circus day, refused to use the wet and soiled crash towel in the lobby. In response to the drummer's protest the colored porter said deprecatingly: "Boss, seventy-fie men hes wiped dere han's on dat towel dis mornin', an you're de fust ter complain!"—Selected.

God often visits us, but most of the time we are not at home.—Joseph Roux.

PILES PAY IF CURED—
We pay postage and send FREE RED CROSS Pile and Fistula cure.
REA CO., Dept. A17, Minneapolis, Minn.

AGENTS WANTED $2.19 SAMPLE OUTFIT FREE. 50 per cent profit. Credit given. Premiums. Freight paid. Chance to win $500 in gold extra. Le the largest wholesale agency house in the United States start you in a profitable business without one cent of capital. Experience unnecessary. Write for free outfit at once. **McLean, Black & Co., Inc., 100 Beverly St., Boston, Mass.**

Patronize our advertisers.

MOMEY BACK CATARRH CURE

Catarrh is caused by germs.

The way to cure catarrh is to kill the germs; no one will deny that.

Stomach dosing, sprays and douches won't kill catarrh germs: they don't get where the germs are.

But Hyomei, the pleasant antiseptic air from the Eucalyptus forests of Australia, when breathed over the germ infested membrane, will cure catarrh. If it doesn't, you can have your money back.

A complete Hyomei outfit, including hard rubber inhaler at any druggist's for $1.00; or direct, all charges prepaid from Booth's Hyomei Co., Dept. 17, Buffalo, N. Y. Send for sample and booklet, "Booth's Famous People," free to you.

Hyomei cures coughs, cold, sore throat, croup and bronchitis.

Mi-o-na CURES Indigestion or Money back

LARGE BOX 50 CENTS AT DRUGGISTS.

ANTI-SALOON CALL

Mr. Editor: Please allow me space in your paper to say a few things to the subscribers of your paper, who believe in good government. I want to speak in regard to the law that prohibits the manufacture and selling of intoxicating liquor.

As superintendent of the North Carolina Anti-Saloon League, I have been from the mountains to the sea several times this year; indeed since I have been in the work I have visited and spoken in every county in the state except six. I am also in constant correspondence with our leaders, and am prepared to say our prohibition law is working nicely; in fact it is a great success.

Having said this much as regards the successful working of the law, let me give you the other side. There is no doubt of the fact that in many communities the law is greatly violated and that in some of these communities, the officers do not have the proper respect for their oath, nor do the citizens appreciate the duties of citizenship. I do not want to necessarily discourage any in their bright views of the situation in the state, but still, we can gain nothing by disregarding facts or by overlooking the violation of our law. The thing to do is to accept the conditions and strive to improve them.

Allow me to quote from letters on my desk that will verify my position. I read from a letter written by a college president: "Matters in our town are such that detection may not be so easy, since the principal offender is of long standing, wise from many encounters; more-over, he is brother-in law to our mayor." From a letter written by a mayor, August 21st, we quote: "It seems that we have at least two blind-tigers in our little town." From a merchant in eastern Carolina, letter of September 6th: "There is quite a lot of blind-tigering going on here. Our sheriff and mayor pay no attention to it. If we get them, it would be no use to take them before our mayor, for there is a strong belief that he is in the business. Please let me hear from you in regard to this matter." Letter from postmaster and merchant in central North Carolina: "We are sadly lacking in this county; our sheriff being a man that winks at illicit distilling, and the magistrates are drinking men; get drunk." A letter from a deputy sheriff reads: "It is reported to me that there is a blockade distillery in this section; now, how do I proceed in this matter? Please let me hear from you fully." A Southern express agent writes: "Blind-tigers are flourishing and are becoming more bold. I deliver from two hundred to eight hundred pounds of whisky at a time to men, who are running these places, and everybody knows it. No attempt has been made to my knowledge to stop it. I feel sure that there are two stills running within, say two miles of me." A Methodist preacher from eastern Carolina writes: "We need a detective here. One man got five barrels of beer this morning." A well-to-do farmer in the east writes: "Two barrels of whisky came to our town last week; seven are in the depot; saw nine drunken men on the street Monday after five o'clock; was away the balance of the day. The policemen are in full sympathy with the business. No effort is made by them or the mayor to enforce the law. All the magistrates are men of strong drink. Now if you know of any way this can be checked, will be glad if you could furnish information. I cannot believe that the great state of North Carolina will allow this evil to go unchecked."

I give these extracts to inform our people of our present conditions, and to show them the necessity of work. All must understand that the law is inanimate and that therefore, it cannot destroy one moonshine still or send one blind-tiger to the roads. The work of enforcement devolves upon good officers and true citizens, and neither of these can accomplish the work without the aid of the other.

The law is not a failure because of such violations, rather the exception proves the rule. Let us remember that reformations do not come in a day or a year. The reformations that have done most for humanity have taken centuries. Surely then, in this work of over-throwing liquor traffic to save our commerce, our politics and our social life from the dominion of King Alcohol, we can afford to spend years.

We urge all communities to be vigilent, and wherever the law is violated, let there be work and spiritual prayer. And if in any such earnest effort to displace such officers with men, who have the courage of their conviction and respect for their oath.

Assuring you that our state organization is ready to aid in any way it can, I am, Yours Very truly,

R. L. DAVIS,
Supt. N. C. Anti-Saloon League.

Tetterine Cures Piles.

Fort Scott, Kansas.

Again I am calling for the best salve I ever used. Enclosed find $2.50. Send me one-half dozen boxes of Tetterine.

N. J. K.pp.

Tetterine cures Eczema, Tetter, Ring Worm, Boils Rough Scaly Patches on the Face, Old Itching Sores, Itching Piles, Cankered Scalp, Childblains, Corns, and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

Happily, hope is perennial! It goes down before the sharp frosts of winter, but its tender leaves rear themselves bravely again when the first sunny days come; there always seems to be some warmth where its roots are hidden.—Caroline Stanley.

Sister Woman!

READ MY FREE OFFER



My Mission is to make sick women well, and I want to send **you, your daughter, your sister, your mother,** or **any ailing friend** a full fifty-cent box of Balm of Figs **absolutely free.** It is a remedy that **cures woman's ailments,** and I want to tell you **all about it**—just how to use it yourself right **at home** without the aid of a doctor—and the best of it is that it will not in the least interfere with your work or occupation. Balm of Figs is a remedy that has made many sick women well and weak women strong, and I can prove it—**let me prove it to you.** I will gladly do it, for I have never heard of anything that has so **quickly** and **surely** cured woman's ailments. No internal dosing necessary—it is a local treatment, yet it has to its credit some of the most extraordinary cures on record. Therefore, I want to place it in the hands of every woman suffering with **any form of Leucorrhea, Painful Periods, Ulceration, Inflammation, Uterine Displacements, Ovarian or Uterine Tumors or Growths,** or any of the weaknesses so common to women.

This fifty-cent box of Balm of Figs will not cost you one cent

I will send it to you **absolutely free,** to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to **prove** my faith by sending out these **fifty-cent boxes free.** So, my reader, irrespective of your past experience, write to me **at once—today**—and I will send you the treatment **entirely free** by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the **very best test** of anything is a **personal trial** of it, and I know a fifty-cent box of Balm of Figs will **convince you** of its merit. Nothing is **so convincing** as the **actual test** of the article itself. Will **you** give Balm of Figs this test? Write to me today, and remember I will gladly send you a **fifty-cent box of Balm of Figs for the asking.** Address

MRS. HARRIET M. RICHARDS, Box 248D, Joliet, Illinois.

VITA SPRING

(Alkaline Chalybeate)

MINERAL WATER

The Peerless Medicinal Properties of this Water Make it

Nature's Own Remedy

for the cure of **indigestion, liver and kidney trouble, uric acid poisoning, gastritis, constipation, rheumatism** and all specific complaints caused by impure blood. As an illustration, its curative power is so great that old sores bathed several times each day in Vita Spring Mineral Water, disappear in a few days. It is recommended by

The House of Representatives of South Carolina

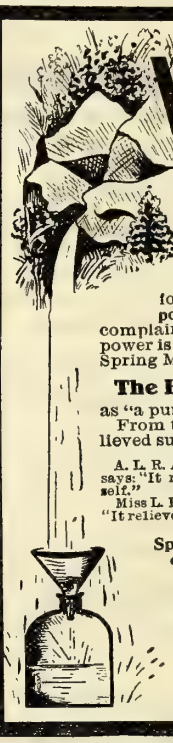
as "a pure mineral water of medicinal properties,"

From the thousands of unsolicited testimonials received from relieved sufferers, we quote the following:

A. L. R. Avant, M. D., Savannah, Ga., says: "It made me feel like my former self."

Miss L. B. Terry, Barton, S. C., Says: "It relieved me of indigestion and gave me a better color than I have had in years."

R. B. Tarrant, P. M., Springfield, S. C., says: "It acted nicely on my kidneys. A fine invigorator."



Special introductory price, 5-gallon demijohns, $1 per 5 gallons.

Send for free illustrated and descriptive booklet.

Local agents wanted.

The Vita Spring

Shelton, S. C.

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Calcium Carbonate	12.505
Magnesium Carbonate	3.399
Calcium Sulphate	.577
Sodium Sulphate	4.565
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Sodium Chloride	5.964
Iron Sesquioxide and Alumina	.023
Silica	2.303
	29.960

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Ministers and Laymen of Southern Methodist Church. **Benefits** at **Death,** or **Old Age,** or **Disability.** Over $80,000 paid to **Widows, Orphans, Disabled.** Insurance at cost. If in good health, write for rates and other information.

CARE METHODIST PUBLISHING HOUSE . . . NASHVILLE, TENN

One morning last spring little Ruth, aged seven, was watching a meadow lark in the adjoining field and listening to his song. In a little while she came running into the house to her mother and said: "Mother, he wasn't a bit afraid. He looked at me, and then turned round and sang another verse."—The Delineator.

Patronize our advitisers.

Instead of trying so hard as some of us do to be happy, as if that were the sole purpose of life, I would, if I were a boy again, try still harder to deserve happiness.—James T. Fields.

Patronize our advitisers.

The Newest Styles of Jewelry

WATCHES, STERLING SILVER AND PLATED WARE.

Clocks that will run, and a large assortment of fine Pocket Books, Cut Glassware and Ornaments. We are the oldest Leading Firm in the city. Everything is guaranteed.

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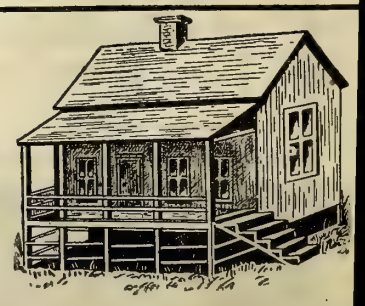
"IS THE BEST."

Write for Catalogue

Piedmont Business College, Lynchburg, Va.

Patronize our advitisers.

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly---read letter below:



Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.

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North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

$1.50 PER ANNUM—In Advance.

ESTABLISHED 1855. GREENSBORO, N. C., OCTOBER 14 1909. VOL. LIV.---NO. 40.

CHILD LABOR

By W. B. Streeter

Volumes have been written on this subject, the "yellow press" has exploited it to its own great profit; all the magazines have had their try at it, vast sums have been expended in investigation, a great national committee is constantly agitating, lobbies are maintained at all sessions of our legislative bodies, many laws have been placed on our statute books—and to what end? That each child may have an opportunity to live a normal childhood and become, at maturity, a healthy, law-abiding and self-supporting citizen.

The question seems to resolve itself into "What is the normal life of a child?" A correct answer to that question will go a long way toward the solution of the whole vexing question of child labor.

The first few years of a child's life are ones of absolute helplessness, so far as ability to acquire the means of subsistence is concerned. Food, clothing and all such matters have to be provided by others, presumably by the labor of the father. If normal, the child is a bundle of activity during its waking hours, and expends its energies in what is commonly called play. This play may range through all grades of activity, from the mere picking something up and letting it fall, to imitating the actions of some other living thing. It must be doing something, and the child's first intelligent acts are usually its attempts to do things that it sees elders doing. Now, so soon as a child is strong enough, it is the general custom of parents, I believe, to have it perform little duties. In this there are two objects, training of the child and assistance to the parents, the latter object probably being the one uppermost in the average parent's mind. This is the beginning of child labor. Here begins the training that teaches him the dignity of and the necessity for labor, which, in after life, assures him the ability to earn a living. At first the child thinks these little duties fun and does them cheerfully; but later on it begins to dawn upon him that there is too much regularity, therefore it becomes tiresome, hence work, and he naturally rebels.

Natural play is spontaneous action, the doing of what suggests itself. It is doing one thing till you are tired of it and then doing something else. It is something you do not have to do. "Run out and play," means to the average child the right to do as he pleases in the open, so means a good time. He may simply sit, or he may rival the most active in strenuousness. But compel him to play ball when he prefers to play marbles, and it is work. Happy the child that can get fun out of all work. Tom Sawyer was set to white wash the fence. He made his playmates believe it sport, and they did the work! So long as my mother did not make it my duty to bring in the firewood, it was play, and I liked to do it; but when I reached that period in my child-labor experience, when I knew that I mut keep the woodbox filled, I did not do it because I liked to—it was work. My mother was a wise woman, however, and knew ways and ways of making sprt out of wor.

So, judging from my own observation and experience, the normal life of early childhood is eat, sleep and play. This period ends, according to common acceptance, with the first seven years. Then is added a fourth factor in the normal life, viz, work. In the normal home the girl that is seven years old is considered able to help mother in many ways in her household duties, and the boy is supposed to be able to assist father. Now, too, is supposed to begin that other part of equipping him for life's battle, schooling. A certain portion of his waking hours is no longer subject to his whim and pleasure. During these hours he is under a discipline which teaches him the meaning of and how to endure sustained and systematic effort later on. It is at this period, too, that he begins to catch the meaning of "earning money." He still plays, but it does not occupy such a great portion of his thought as before. Ambition to do some sort of gainful work is developing. I have sometimes thought that the normal life of the boy from seven to fourteen is to work when he must and play when he feels like it, and all the time be wanting to do something that is a little beyond him. An uncle of mine taught me a wholesome lesson along the latter line when I was six years old by letting me try to plough. After the plough had run out of the ground and I had been dragged several rods by the reins, I reached the conclusion that I needed to be bigger before I could do that work. But the ambition to earn money was very early developed in my case—and I think that is true of every normal child. Of its value, I had no adequate notion; but I knew that it was necessary, if we were to have clothes and groceries; and, the further along I went in my second seven year period of life, the stronger my ambition to earn money. So I would add a fifth factor to the normal life of the child in the second period, viz, earning.

According to common acceptance, a normal child is able to earn his whole support at the age of 14, so I limit my discussion to those under that age.

Now, if a part of the normal life of a child under 14 is to earn money, shall he be permitted to do so; and if permitted, at what age shall he begin, and in what occupation may he engage? These are questions that provoke the discussion. The father with children whose maintenance he must secure by manual labor, naturally looks forward to their assistance when they are old enough to work; and it is conceded as his lawful right that there earnings belong to him till they are of age—there being due them from him maintenance and suitable training.

The question of occupation for the child is settled almost exclusively by that of the home. If farming, then on the farm the children work; if the living comes from a mill, the children will naturally begin to earn there. The rule is that the boy follows his father's trade, the girl the mother's. That is normal. The exception is when the child does not follow in their footsteps. I am the exception in a family of three, and yet I knew no life except that of the farm until I completed my work at the university.

The mass of child labor legislation is aimed to drive children out of mills, mines and other industries where a child is peculiarly adapted to certain parts of the work; and to keep them out till they are at least fourteen years of age. The effect of such legislation is to deprive the household of all financial help from the child for the first fourteen years of his life.

Granting in advance that each head of a family ought to have sufficient earning capacity to furnish support for himself and his dependents, the condition constantly confronts us of families whose head is absolutely unable to do this. Then the children must earn something to supplement, or charity must supply the deficiency. That raises the question as to whether we shall pauperize by doling out charity, or permit independence by allowing the children to work. We must also recognize that we are not dealing with a condition where the wage-earner may choose—he must work at what he is fitted for.

That each child of lawful age should attend school the entire session annually till he acquires at least a working knowledge of the three R's—a common school education—is, to me, a non-debatable question. That he should be lawfully compelled to attend school is likewise to me non-debatable. But in all average school districts there are many months of the year that school is not in session. What is to be the vacation occupation of the child? Shall he be turned loose to play as he was during the first period of his life; or shall he be allowed to work at whatever his strength is equal to? If he may work, at what? It is agreed, I believe, that the parent is entitled to the help of his child and especially does the manual laborer of limited earning capaciy need his help.

Our lawmakers have gone to work and specified certain occupations at which a child may not work at all—those too dangerous; have placed certain age limits and certain time limits on others; and have said nothing about still others. The father, who is a tobacco grower, may keep his child, of any age, out in the field as long as he chooses, hunting the worms, but let the same man go to a cotton mill to work and his child may not assist him at all at that work till after he is 12 to 14,and in some states, 16 years of age. And yet the labor required of a child in the mill is by no means as hard as is that on the farm; his labor day is no longer, and his actual hours of labor are only about one half those on the farm.

But there is danger that the child will be hurt in the mill." If I mistake not, the accident insurance companies rate the mill operative as even a better risk than the farm hand.

"But work in a cotton mill is more unhealthful than it is on the farm." Dr. Stiles, after the most painstaking and exhaustive study of health conditions in our farming and mill communities, unhesitatingly and emphatically stated that he would rather his 10 year old girl would work in the average cotton mill than to be on the average southern farm.

"But the mill community is unhealthful morally." So are others, but experience bears out the assertion that no community has a better moral than has the average southern cotton mill village.

Now, if our premise is correct, the normal life of a child in the home of an unskilled manual laborer will be to begin gainful work as soon as it is strong enough, and this work will be along the line followed by the parent. The average child is as capable of doing certain work at ten years as he is at twelve or fourteen. Some are capable at eight, others are no good at sixteen. Shall such a child be permitted to lead the normal life during vacation periods and work alongside the father, if there is anything in the father's occupation that his childish strength is equal to; or shall he be absolutely deprived that right and be compelled to play till he is twelve, fourteen or sixteen? If the latter, then my understanding of the object of child-labor laws is incorrect.

Some time since there was printed in the Survey, the organ of the New York Charity Organization society, a series of photographs of children under lawful age found working in certain southern mills. The truthfulness of the photographs is not questioned, but the impression conveyed, and apparently intended to be conveyed, by them was not only unfair to the southern mills, but was positively wrong. If there is anything that the average southern manufacturer is especially noted for, it is obediencne to the laws; yet, those photographs and the accompanying comments make him out a flagrant and intentional law-breaker. Again, it is a case of exploiting the exception as the rule. But that comment is rather an aside; the real question being were those children injured by that work, and if so, how? I question seriously whether they had been injured in any way, except through not having been sent to school, and compulsory education would have remedied that defect. I have talked with many a twelve or fourteen year old lad, who had worked in a cotton mill for three or four years, and I could not detect any physical deterioration, any blunting of the love for play, any less mental acumen—they were simply average boys of that age—lacking only book knowledge; but, perhaps, possessed of a fund of information of more practical value, and with a skill to protect themselves from harm that they would not have had.

It is perfectly proper to prevent the exploitation of the child to satisfy greed, and that is one of the objects of child-labor laws; but, in my opinion, we have been attacking that problem at the expense of the mass; dealing again with the exception, rather than the rule. The average father does not wish to enjoy life at the expense of the labor of his children, nor does the average manufacturer

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THE CHRYSANTHEMUM SHOW AND BAZAAR

The ladies of West Market Street Church will hold the annual Chrysanthemum show and Bazaar on November 4 and 5. Any information regarding this show will be given on application to Mrs. E C. Watlington, chairman. The full list of premiums will be published in the Advocate next week.

DEATH OF MRS. THOMAS E. SMILEY

A press dispatch from Asheville dated the 11th, announces the death of Mrs. Thomas E. Smiley, wife of our pastor at Weaverville, which occurred at Weaverville on last Sunday morning shortly before five o'clock. The deceased came to North Carolina seeking health and seemed to improve for a while but finally succumbed. She was a lovable Christian woman and bore her sufferings with great patience.

The sympathy of all our readers will go out for brother Smiley, who is thus bereft of the light and strong support of his young ministerial life. May the Lord comfort him. We hope to be furnished a full memoir for an early issue.

THE HOME MISSION CONFERENCE

This Conference, which is to be held in the city of Charlotte, October 19-21, will be a notable occasion. There will be representatives from Virginia, North and South Carolina, Georgia, Alabama, Mississippi and Tennessee. The meetings will be presided over by Rev. John R. Nelson, D. D., Assistant Secretary of our Board of Missions, who is in charge of the Home Mission Department of the Board. It is expected that Bishops Hoss and Candler will be present and deliver addresses.

The special feature of this conference is to be a discussion of the problems in connection with our work in the cotton mill districts. We sincerely trust that the speakers will not make any problems that do not really exist and that the discussions will help, rather than hinder the work in these communities. If so it will be more than can be said of some such discussions in the past. There is some indication just now that we are to have a rest from the discussion of the Mountain White; but what if it be only to hear the true reformers tell of the down-trodden condition of our cotton mill population. We, of the Western North Carolina Conference, are in the heart of the mill district and without hesitation we give it as our deliberate opinion that the church is giving the gospel to these people by the operation of our regular system, quite as well as to other communities. We are in constant danger of putting ourselves to great pains in order to meet the requirement of somebody's fad, and at the same time losing the sympathy of these communities by a sort of paternal attitude which they do not like.

We trust that the Lord will endow all the speakers at this conference with an abundance of saving common sense. Without this all such conferences are a peril to the cause of Christ.

A LAYMEN'S EVANGELISTIC MOVEMENT

Whatever may be the outcome of the Laymen's Movement it is to be devoutly hoped that it will move steadily along the line of co-operation in evangelistic work. Some time ago, coming in contact with Dr. Zollicoffer, the Secretary of the Laymen's Movement in the North Carolina Conference, we were greatly impressed with the marked evangelistic spirit of his work. It was in a country church, and while Dr. Zollicoffer did not forget to plead for missions he delivered fervent exhortations to those present to accept Christ.

In the present issue of the Advocate, Mr. S. W. H. Smith sounds the keynote on the situation when he says that our members are dying for lack of active Christian work. There is no doubt that what is most needed to accomplish the work of giving the gospel to the whole world is a mighty revival in the home church. We do not believe that any agency can accomplish this so effectually as the organization of our laymen for evangelistic work. Let plans be adopted that will bring our best laymen in every charge face to face with the work of soul-saving and there will soon be the sound of a going in the tops of the mulberry trees. The dividing of the membership into sections with arrangements for services aiming at immediate results in the conversion of souls, placing a layman or laywoman in charge, is the practical solution of all our problems. If this will not bring about the revival that we need, and the revival will not project the whole strength of the church into the movement to give the world the gospel in this generation, then we do not understand the nature of the gospel.

Another item of news in our field notes this week tells of a gracious revival in the church at Clarksbury, led by laymen in the absence of the preacher. This shows what a mighty power the laymen of the church can be when, throwing themselves into the work, they become adjusted to the divine plan. If the preacher will organize the church for an aggressive campaign of soul-saving it will accomplish more for the salvation of the world than the employment of a dozen preachers as special evangelists for the districts. The church is a divine organization, and, as such, has the elements of its own propagation within itself. Wise is the pastor who keeps this in mind and who labors to set these forces to work.

GREED AND THE SABBATH

The best people deprecate what they are compelled to recognize as a growing tendency to disregard the law of the Sabbath. The constant running of trains, with many special attractions to induce extra travel has so familiarized the people with this insidious form of Sabbath desecration that even many church people have no longer any conscience on the subject. The result is that prominent church people lay their plans either to start or finish a journey on Sunday, and, without blushing or apology, relate the fact to their pastor. The fact is this thing has gone on until many pastors themselves have almost no conscience on the subject.

Some recent occurrences have brought this matter to our attention in a way that makes us feel that as a watchman we should cry aloud against it. We have no idea that the best of our people are as keenly alive to the heniousness of this sin as they should be. Only last Sunday we are told that the men in charge of horses for the exhibit in the Central Carolina Fair this week, had them on the race track practicing for the races, with hundreds of people gathered there to enjoy the sport. Of course the crowd gathered there may be said to represent the riff-raff of society, and no doubt did, yet we are quite sure many of them would resent the charge, as they are reported to have gone in automobiles and with other fine equipage. Of course those engaged in such sport on the Sabbath day neither fear God nor regard man and are prepared to defy public sentiment. A Christian public, however, should give them to understand that they can not defy the laws of God and men with impunity. We are amazed that the management should have allowed the gates to have been thrown open to the public, and not only so, but that men were as busy at work preparing for the exhibit as if it had been a week day. If the management had let it be known in advance that the gates would be closed to all except such as were compellel to go in and out to look after stock, etc., there would be perhaps no just ground of criticism; but, as it was, people living along the line leading to the fair grounds say they never have witnessed such desecration of the Holy Day, and the management should be held strictly to account for it all. Why should the Christian people of a community be expected to patronize an institution which openly defies the laws of God and men? Strictly interpreted and enforced the law would close all such places on the Sabbath.

In this connection we wish to commend the example of Sheriff Tanner, of Rutherford county, who, a few days ago, hearing that the new Clinchfield, Carolina and Ohio Railway authorities had put a force of hands to work on the bridge across Broad River on Sunday, hurried to the scene and stopped the work. May the Lord multiply such men in office in North Carolina.

Why do we say this? Not alone for the sake of the men who are leaders in this form of wickedness, but for the sake of the boys who are always excited about the coming attractions of a fair or any exhibition that furnishes entertainment, and will easily break ranks on Sunday if such things are left wide open. They will go there and become familiarized with vice, laying the founndation for a disregard of the Sabbath while their parents are worshipping in the church.

It is with deep regret that we make this criticism, knowing that many of our best people are deeply interested in the success of the fair. But there is no reason why we should tolerate the wickedness of Sodom in oredr to get the benefit of such an exhibit. Let decent Christian people cry out against Sabbath desecration in all its forms or it will not be long till we will have no Sabbath and our churches will be abandoned.

A good lady referring to the scenes of last Sunday remarked that one would be surprised to know of some who were in the crowds going to and from the fair grounds. This meant, of course, that people of good standing and doubtless some prominent church people were caught in the current. Is it not time for us to stop and see how far we have gone in the wrong direction?

How can we account for this fearful tendency to forget God and His day? Is not greed at the bottom of it all? Why will Christian people help these greedy men who have not the fear of God before their eyes to gratify their desire for gain?

THE PROPOSED CHANGE OF OUR NAME

In all probability there will be an effort made in our next General Conference to change the name of our church. It has long been felt in some sections that the suffix, South, in our name is very much in the way of our expansion, that it tends to perpetuate the spirit of sectionalism and that it ought to be eliminated.

It will be recalled by many of our readers that more than twenty years ago there was a similar effort made and that the General Conference referred the proposition to the Annual Conferences. These Conferences, however, failed to concur and the matter was regarded as settled at least for the time being. Recent events and experiences have revived the question and there is evidently a great desire on the part of those at work in our Western Conferences as well as in our Foreign Mission fields, to have a change of name. It is probable therefore, that the proposition will receive much more favorable consideration now than when submitted before.

The greatest difficulty seems to be that of selecting a name that will appeal to all as in no way doing violence to either our history, traditions or worthily cherished sentiments. We take great pleasure in giving our readers here the suggestions of Bishop Atkins, as published in a recent number of the Nashville Advocate. Of course Bishop Atkins' suggestions will have weight, especially in view of the fact that he has had episcopal supervision of our work in the west for a full quadrenium. Bishop Atkins says:

"I wish now to make a suggestion which, if the church should adopt it, would be of vast benefit to our work in all these regions of which I have been speaking, and, indeed, in all other territory both at home and abroad. That proposal is that the General Conference change the name of our church. Many years ago we came near changing it to the Episcopal Methodist Church. The General Conference passed the order, but the Annual Conferences failed to ratify it. This is the only right name. In the original naming of the church an error was made which we have the opportunity of correcting. If the founders could have foreseen the development of the Methodist movement, they would have called the new church the Episcopal Methodist church instead of the Methodist Epis-

copal Church. Episcopalianism was then the great substance, and Methodism a mere phase. Now Methodism is the substance, and the Episcopal element merely marks a phase—that of the form of government. If we should take the name suggested, we should in the act exceed all other members of the Methodist family in a clear designation of the things for which we stand. It is peculiarly appropriate that we, rather than any other branch of Methodism, should take this step. We of the South are the original Methodism of America, and I doubt not that we shall be the final Methodism of the continent if any one shall outlast all others. I could give interesting reasons for this statement if it were necessary, but I forbear. The section of the country which we occupy is to re-Americanize the nation and to be finally the region of supreme wealth and population, and our church needs to be free from all limitations and entanglements, whether internal or external. Proper co-ordination with other denominations to prevent waste of forces and to better deliver the impact of all against the common foe is all we need or can well bear as to external alliances. All this can be more easily done with the assumption of the name proposed, especially as it should stand without limitation to the South or the United States, or even America. I am aware that this proposal will encounter a strong sentimentalism which exists in two forms, the one external and the other internal. The first is based on a desire for Methodist uniformity, resulting in a national Methodist church. Some who entertain this view do so chiefly for political reasons, some chiefly for economic reasons, some for purely sentimental considerations, while others think the spiritual and ecclesiastical ends for which we exist could be better attained in that way. All these have probably undermeasured the deep differenences which underlie, and are better left as they are.

"The other sentiment is that of the Southerner for the name because of what it imports historically. It is a sentiment born of suffering and achievement. It is honorable to the last limit. It is a sentiment without which no man or people can be truly great. I allow no man to exceed me in the possession and enjoyment of it within limits which are not in themselves contradictory and in a measure self-destructive. The name with the suffix was assumed in harmony with the providential and spiritual call of the hour. With it we entered upon the most delicate and complex problems the Christian church has known, and have come out crowned with honor—with unmistakable tokens of the divine favor. We stood for the Constitutions of the church and of the nation till both should be changed. We ministered with equal success to the slaveholder and the slave. We solved the great American problem in its first stages. Then we ministered to ex-slave-holders and ex-slaves. We have in all been divinely guided and blessed. If a change of name implied a denial of our history I should spurn it as I should spurn a proposal to become a traitor to the highest and noblest things I have ever known.

"But as we were willing to accept limitations in name for the better discharge of our apostolic obligations then, so now, in the same spirit of service, we ought to adapt our name to the second new day in which we are called to take part—that is, we should get rid of all limitations.

"May God, who has abundantly blessed us in all the work of the past, direct us still for his glory and for the salvation of those to whom he has sent us!"

GREENSBORO FEMALE COLLEGE ENDOWMENT

A little too late to get in our columns last week, it was announced that Mr. Andrew Carnegie's check for $25,000 had been received by the Treasurer of Greensboro Female College. This news has been received with joy among those who for months have been anxiously working to get the balance of the $100,000 in such shape as to make sure of this gift. We trust also that our people feel that sense of gratitude to Mr. Carnegie which they should. On the other hand it should be clearly understood that the real heroes in the rounding up of this work are about fifty or more itinerant Methodist preachers in each Conference whose names are on notes aggregating some $15,000, in order to close this matter up in the life time of Mr. Carnegie. It had been quite a long while since his pledge was made and many began to fear that the whole thing would fall through. Accordingly at the last session of the two Conferences, notes were given by these preachers to bring up the balance. These preachers had every one given to the limit as they felt before, but in order to make things sure they signed these notes with the understanding that Rev. W. M. Curtis, the financial agent would continue his effort and raise the money to redeem the notes.

Now the question which North Carolina Methodist Laymen must answer is this: Must these preachers, many of them on scant pay, go into their pockets and pay these notes? or will the laymen come to the rescue and see that this burden is lifted from them?

It is a fact that the preachers are the ones who respond first and last to every call and the situation, at least in North Carolina, is becoming tense. We believe the time has come to speak out to hundreds of laymen, many of them men of wealth, who have stood by and refused to lend a helping hand while these self-sacrificing preachers have strained themselves in order to save the day.

These notes are as good as gold and will be paid by those who signed them if necessary; but we have yet to be convinced that the hundreds of wealthy laymen of the two conferences in North Carolina will allow them to do so.

We trust that brother Curtis will press this work now until enough additional is secured to cover these notes.

NOTES AND PERSONALS

—Rev. M. A. Smith, pastor of Centenary church, this city, announces a revival meeting to begin next Sunday.

—On October 6th, at Reidsville, Mr. George E. Sommers was united in marriage to Miss Annie E. Moore, Rev. L. T. Mann officiating.

—Rev. Plato Durham delivered the address before the nurse's graduating class at the commencement exercises at the Charlotte Sanitorium last Tuesday night.

—Rev. R. G. Tuttle and wife, of Brevard, have been on a visit of several days to relatives in the city. We have enjoyed greeting brother Tuttle in the Advocate office.

—Rev. T. J. Honck,of the Dobson circuit, held a meeting at Rockford last week in which he was assisted by Rev. W. M. Bagby, presiding elder of the Mount Airy District.

—A series of meetings began in the First Methodist church, Salisbury, last week, the pastor, Rev. S. B. Turrentine, being assisted by Rev. Dr. J. C. Rowe, presiding elder of the district.

—The Sunday school at Buffalo Heights gives promise of taking on new life. The addition of two new teachers and the securing of a regular organist were especially encouraging features last Sunday.

—We regret to learn that Mr. J. Kemp. Daughton, State Bank Examiner, and son of ex-Lientenant Governor R. A. Daughton, of Sparta, is ill of typhoid fever at Lenoir. We trust he may soon be reported on the road to recovery.

—Invitations have been issued to the marriage of Miss Anna Mendenhall, daughter of Mr. and Mrs. W. E. Coffin, of this city, to Mr. Ira Francis Peebles in West Market Street church, on Tuesday evening October 19th, at 8:30 o'clock.

—Mrs. Carpenter, widow of the late Rev. B. F. Carpenter, of the Western North Carolina Conference, died at her home in Durham on Friday, October 1st. She leaves three small children, who are in the care of her mother, who also survives.

—The State Fair, which will be held at Raleigh, October 18th to 23rd, promises to be one of unusual interest. This annual gathering at the State Capital with the varied exhibits should prove a great stimulus to agricultural and all other interests of the state.

—It is announced by the daily press that the date of meeting of the North Carolina Conference has been changed by Bishop Wilson to November 24th instead of December 1st, as heretofore announced. Bishop Wilson assumes charge in place of Bishop Ward, deceased.

—The Advocate office was brightened on Friday morning of last week with a pleasant call by Rev. T. B. Johnson, of Stony Point. Brother Johnson was returning from a visit to his parents in Randolph county. He reports great progress in his charge, especially in the church at Stony Point.

—Rev. P. C. Battle, who has been living several miles north of the city, for some months has moved into a cottage on the Battle Ground road just beyond the water works. We are glad to report that he seems much improved in health recently, and has been able to preach occasionally during the summer.

—Rev. P. E. Parker, pastor of Davie circuit, writes that he has closed his eighth meeting and in all there have been about two hundred conversions and a good many accessions to the church.

—Miss Katherine Price, eldest daughter of Rev and Mrs. Vance Price, of Mount Airy, was taken to St. Leo's hospital, last week, where she has the surgical attention of Dr. J. A. Williams, and is reported to be doing well. Mrs. Price is in the city to be near her daughter for a few days.

—The city authorities of Albemarle, have employed Prof. J. M. Bandy, civil engineer of Greensboro, to make a survey of the town for water, sewerage and light plants, to make maps and profile of streets, grades, etc. This work is preliminary to the municipal improvement for which bonds were recently voted.

—It is announced that Miss Mamie Belle, daughter of Rev. and Mrs. C. F. Sherrill, of Shelby, will be married on November 24th to Mr. J. D. Lineberger, Jr. Much interest is felt in the approaching nuptials as the two young people are prominently connected. The Advocate extends hearty congratulations in advance.

—A fine revival was closed in Washington Street church, High Point, last week in which the pastor, Rev. J. Ed. Thompson, was assisted by Rev. E. C. Glenn. The papers report about one hundred and fifty conversions and reclamations. Brother Glenn is now in Richmond, Va., conducting a meeting at Fairmont Avenue church.

—The Youth's Companion never put before its readers a better group of serial stories than in the current year's numebr. A new one, in ten chapters, begins in the issu of October 7th. It is entitled "The Wrecking-Master," and is by Ralph D. Paine. There is not a boy, or a man, either, who will not follow the unfolding of this stirring story with the keenest pleasure.

—We were pained to learn, last week, that Mr. R. A. Deal, of the Wilkesboro Chronicle, was critically ill in Asheville. Later reports, we are very glad to know, fail to confirm this report and Mr. Deal is reported to be rapidly recovering from his long illness. He has had a long siege and we sincerely hope he may may soon be entirely restored.

—Special revival services began in Central church, Mount Airy last Sunday, in which the pastor, Rev. D. Vance Price is assisted by Rev. D. V. York, of the Holston Conference. Brother York is a native North Carolinan, a brother of Rev. B. A. York, of our Conference and we sincerely hope his visit may be both pleasant and successful. He is known as one our most successful revivalists.

Mrs. Cecilia Parker, a sister of Dr. C. W. Banner, of this city, died suddenly at St. Leo's Hospital, on las Friday morning. She had been in the hospital for surgical treatment for several days and was thought to be recovering nicely. She leaves three children. Much sympathy is felt for the motherless children and for the aged mother, as well as all the bereaved. The body was buried on Saturday at Mount Airy, the former home of the deceased.

—Rev. Dr. T. F. Marr, presiding elder of this district, preached a very fine sermon in the Methodist church Sunday and on Monday held the fourth and last quarterly conference for the year in the church. This has been the most prosperous year the Methodist congregation has ever had. During the year pastor Parker Holmes has completed the beautiful $15,000 church and has dedicated it and the church does not owe a penny's indebtedness. The church and the entire town is greatly indebted to pastor Holmes for what he has accoplished here.—Thomasville Cor. Davidson Dispatch.

—The Old People's service at Holt's Chapel, on East Greensboro Charge, was well attended last Sunday, and the services were of unusual interest. Rev. Dr. A. D. Betts, preached a very appropriate sermon from Ps. 71:9, 18. The preacher appealed to the old people present to keep themselves useful and not to feel that they are useless and in the way. Incidentally he took occasion to make some very appropriate remarks to the young as to the manner in which they should treat the old people. The Sacrament of the Lord's Supper was administered, and at the close Uncle Betts invited penitents and two came forward, one of them a young lady, professed saving faith.

CHILD LABOR

Continued from page one

desire child-labor because it is cheap and will swell his profits. Here again compulsory education with adequate school facilities is a potent factor in remedying the evil. Neither the father nor the manufacturer can do much toward satisfying his greed by the labor of children during the vacation. As a matter of fact, I have been repeatedly told by cotton manufactures that they would welcome any inventions that would enable them to dispense with children in the mills. They employ them because they are adapted to the work required of them; and, considering the number of hours a day that the average mill child actually works, and comparing it with his hours in other occupations, the pay he receives makes him an expensive employe.

Further, manufacturers desire intelligent operatives—the greater the measure of a workman's education, the better for the manufacturer; so he furthers the cause of education at every opportunity; and, in North Carolina, at least, the first comprehensive step toward compulsory education was taken by the manufacturers, when they secured the law making certain school attendance a qualification for employment in the mills. It is not philanthrophy on their part that causes them to build school houses, maintain schools for periods far beyond the ability of the public school funds; insist on having the most capable teachers, etc., etc.; all at the expense of the mill—it is business, and good business, too. And, in the furtherance of this good business, they are enabling the children of the villages to lead the perfectly normal life, as per our definition, so far as the laws will permit. But the law will not let a child, who is under twelve to take the minimum for illustration, work in the mill at any period, vacation, or otherwise. Therefore, as there is no other employment for him at home, or about the village; denied the exercise of his natural ambition to earn money, he is, perforce, an idler. A busy child does not get himself into mischief, as every one knows. Our reform schools are not filled from the ranks of the children that are kept busy. The advantage of a farm over a village as a nurture place for a child is that on the farm there is always something for him to do; and, when he is busy, he is not getting into mischief. President Cook, of the Stonewall-Jackson Training School, at Concord, N. C., said a few days ago that not a single inmate of that place is a country boy. I venture also, that everybody there got into trouble because of idleness. This raises the question as to whether we are not promoting crime by denying the child the right to work. That right is as inherent to a child as the right to play. We have no need to worry about his playing, or his being denied the opportunity to play. He will play in spite of us. We can and do prevent his working, and to what end?—Greensboro Daily News.

IMMORTALITY

Rev. C. F. Sherrill.

The hope of immortality is the most imperishable hope of the human heart. It is like, and yet unlike the stars whose light the sailors sail by, yet which they never reach. By the light of this star of Hope we make the voyage of life; and at some good time we shall stand in its effulgent presence.

The three greatest thoughts in the Bible are: 1. The infinite love of the Father to us as seen in the sacrificial death on the cross of His Son for our redemption from sin to God and goodness, to holiness and heaven; 2. Our own immortality as seen in the resurrection of the Christ who died for us; 3. The moral meaning and measure of this life as seen in the light of the Eternal Life. We must live forever. The cross is not the measure of the temporal but the Eternal. The infinite love of God in Christ is to bring us to the home above. The light of that Life falls on this. Heaven hovers over earth. The pilgrim knows he is journeying to the Celestial City. Thus immortality gives moral meaning and responsibility to life. Time runs on to Eternity.

The consciousness of the unseen in man is universal. 'God hath set eternity in our hearts.' The untutored indian speaks of the Happy Hunting ground; the cultured Greek of Elysian fields; the Christian of Heaven. The heart turns to an unending life as the rivers run to the ocean, as the flower turns to the sun, as the needle points to the pole. We have heaven in our hearts to go to Heaven with.

Were there no magnetic pole the needle would not point northward; were there no sun the flower would not grow upward; were there no Heaven the soul would not have its longings for immortality. There is light for the eye; sound for the ear; facts for the mind; God for the soul. The wings of the bird prophesy an atmospheric ocean; the fins of the fish a watery ocean; the soul's needs and aspirations, an ocean of Eternal Love. One answers to the other. God has not made the eye and withheld the light; the ear and refused it sound; nor has God left the soul in its grandeur of faith, hope, love and vision, to walk out at the end of time into an abyss of darkness and nothingness.

The sublimest idea that has dawned upon the mind is its own immortality. It gives a majestic sweep to the vision of the soul: time and eternity; the finite and the infinite; the seen and the unseen; the here and the there; man and God. This world is seen in a new light when the soul has a vision of the Upper World. The sun reminds us of the great Light; the ocean of God's fulness; the mountains of His eternity; the flower of the fadeless flowers that bloom on the banks of the River of Life. Duty becomes divine. Life, a pilgrimage to Canaan. Earth, a vestibule to Heaven.

Man is a complex being: organic body, rational mind, and spiritual nature. God has made ample provision for each department of our complex being: food for the body; truth for the mind; Christ for the soul. All the harvest fields of earth; all the facts and verities of science and revelation Faith, Hope, Love in Christ here and their fullness in the heavens above—all these are ours.

Has man an insatiable desire for riches? Heaven's streets are paved with gold. Is the ear pleased with the concord of sweet sounds? There we shall hear the chant of the angels, the songs of the redeemed. Is it universal in man to love the beautiful, the tinted sunsets and Italian skies? In the land of the unsetting sun we shall see the delectable mountains and "the King in his beauty." Is man in his restless striving the world over coming to a better form of government? The White Throne is in heaven; the Father is the King, and teh angels are the officers. Do we love to see a well-lighted city? "There shall be no night there." Do we flee pain and death? "The inhabitants shall never say, 'I am sick.'" Is the human heart made to love exalted and enobling companionship? The pure and good of the ages are there. Are we made to love approbation? "Well done, good and faithful servant," shall greet the soul as it enters the realms of bliss. Man's love of the good draws him on to the Land of Perfection. "We are made by God and we are restless until we rest in Him." Heaven is the soul's home. Hell is its prison-house. Heaven is a place where love, light, pleasure, hope, faith are in their perfection. Hell is a place where hatred, darkness, pain, despair, faithlessness are in their perfection.

Eternal possession is the perfection of God. Eternal progression is the perfection of men. Nothing can be added to God. He eternally possesses all things. This is the divine perfection. Man's perfection is eternal progression. In heaven the holy will be more holy; the pure more pure, the good more good. The redeemed soul in glory will forever approach the holiness, love, goodness, and glory of God. Eternity is none too long; for it is an infinite God the radiant soul becomes more like through its circling cyles.

"FROM DARKNESS TO LIGHT"

Rev. A. D. Betts.

Miss Heim gives us a valuable book of two hundred and eighteen pages. She must have read thousands of pages to get the material which she intelligently sifted to get the facts for her book. I wish everybody, white and black, north and south, would read it.

The whites of the South are the best friends of the negro, this side of Heaven. During slavery days the negro was well fed, clothed and sheltered. He heard the gospel. Nearly all the white churches gave the gospel to the whites and blacks at the same hour. Scores and scores of white preachers gave all their time to preaching to negroes.

Between 1870 and 1905 the sixteen Southern states expended for the negro public schools more than $155,000,000.

But there is a "dead fly in the ointment." The word evolution is in her first line. She says, "The universal law of evolution, that of progress ive developent from the lower to the higher, has made no exception of the human life. The history of all the different peoples composing the human race reveals their origin as very low in the scale of civilization. * * * * The negro race, as others, began in a condition of savagery." What does she mean? I wrote and asked her to explain. She very pleasantly replied: "The original state of the whole human race was that of savagery."

Now what have our readers to say? Was Adam a savage? The Bible says he was created "in the image of God." Many of Adam's children de-voluted —"rolled down,, to savagery and were destroyed by the flood. Noah and his sons were not "savages." They hired many savage neighbors to help them build the ark.

At what point did man become responsible to God—capable of understanding and obeying his Maker? The Bible says God talked with Adam, and Adam and Eve talked with God.

Smith and Lamar, Nashville, Tenn., will mail this book to you for thirty cents a copy. Very cheap.

INDIVIDUAL RESPONSIBILITY

Rev. W. O. Rudisill.

We have on the Boone Circuit some good Sunday schools, where the enrollment is larger than the church membership, and with an average attendance of something like sixty-six and two-thirds per cent. of the number of names on roll. A study of these shcools shows that we have:

1. A good, live superintendent.
2. Faithful teachers.

These two things go a long way toward insuring success, but not all. No man can lead unless the people are willing to be led. Every teacher knows how difficult it is to teach a child without having the support of the home.

3. We find in the communities this additional factor working for the advancement of the Sunday school:

Interest on the part of the private members; the married people not only go and take their children, but are enthusiastic supporters of the leaders. Sometimes I think we lay to much emphasis on the responsibility of the leaders. The non-official members think, or pretend to think, that there is nothing for them to do; no responsibility rests on them. Let me lay stress on this: that every one has something to do and that he is held accountable by the Judge of all the earth for the performance of every duty. "For the Son of man is as a man taking a journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." (Mark 13:34.)

Not only in the Sunday school but in all lines of Christian service is there room, yea, an urgent call for greater activity on the part of all laymen. July 20, 1909, the Semi-Weekly Charlotte Observer said, editorially: "It is almost impossible to conceive that a 15-year-old girl who had spent all her life in this civilized and Christian state could deliberately plan and coolly committ such a horrible crime; but surprise is lessened when it is made known that the girl had not even been taught that there was a God. This is almost as surprising as the crime she committed. It is terrible to contemplate the exisctence in North Carolina of such depravity, and it goes to show that the missionary is as much needed at home as in the far-away heathen lands." Not many weeks ago the Advocate published a religious census of a county showing the large per cent. of non-church members therein. There can be no doubt that both these reveal conditions that every Christian wishes to see changed. But do they call so much for more missionary money and more ordained preachers as they do for more activity on the part of the laity, official and private?

MAGNITUDE OF LITTLE THINGS

Men are fascinated with large things. Big fortunes, big farms, big gold mines, big oil wells, big business houses in big cities, big titles and big offices awaken feelings of awe in the minds of men. But little things, little armies, little navies, little places and little incomes can hardly command the respect of the children of men. Yet the largest things may be really insignificant, while many things which seem very small may be essentially great. To learn the lesson of the magnitude of little things will help to be content with our lot and our work.

Things which are small in outward appearance

sometimes have infinite magnitudes behind them. Take the two mites which the widow cast into the treasury in the presence of our Lord. It was an insignificant sum. It made little difference in the offerings of the day. If it had been withheld it would hardly have been missed. The offerings of the rich men were far more important in the reckonings of the treasury officials. But there is always something behind every transaction. Our Lord sees what is behind and knows its value. Behind this simple offering He saw the sacrifice, the intention, the heart of the giver. She gave not two mites only, but a great heart, a great love, a great prayer, a great sacrifice, a great hope. Let no man despise the little gift.

Little things often grow to great things. We see only the beginnings and no man can estimate the end from the beginning. Take the grain of mustard seed in the parable. Jesus called the attention of His disciples to the insignificance of the seed. Jesus saw its spreading branches and the fowls of the air lodging in them. So is the kingdom of heaven. Men despised the beginnings of that kingdom. It consisted of a handful of men who had nothing to commend them to the admiration of the worldly mind, nothing to impress men. But who despises that movement now? It has extended to the ends of the earth, and is the most potent agency in modern times. Men despised Methodism in its beginnings also. It consisted of a few Oxford students, banded together to encourage one another in the effort to live a holy life in the midst of a crooked and perverse generation. But who despises that movement now? Behold what God hath wrought! A handful of corn in the top of the mountain shakes like Lebanon. Beware, O, ye despisers. One who despises a small beginning may be found despising the work of God and the power of God.

Feeble individuals are often despised. Long ago a religious meeting was held in England for the purpose of awakening a new interest in religion and inducing men to turn to God. The preacher preached and exhorted and the people prayed, but they were disappointed. Only one little boy decided to serve God. When the minister was asked about the result of his meetings, he said, "O, nothing; nobody came forward but little Bobby Morrison." But little Bobby Morrison grew to be a great man, and a pioneer missionary in China. He labored there many years, and laid the foundations for the evangelization of that vast empire; and the fruits of that meeting in which nobody was converted except a little boy will never be fully known until the books are opened on the day of judgment. Jesus also was despised. He was a peasant child of a peasant mother, and when he grew to manhood, and mighty works began to show forth themselves by Him, the people of Nazareth were offended, and said, "Is not this the carpenter?" But who will despise Him now? God hath given him a name which is above every name.

Little things which men despise are often the special care of heaven.

"Take heed," said Jesus, "that ye despise not one of these little ones; for verily I say unto you that their angels do always behold the face of my Father which is in heaven." The little ones are often despised. They are weak. They contribute nothing to the strength or support of the family. They are only little ones. Some men think more of their horses and cattle and farms and gold mines and banks than they do of their children. There are places of shame where the souls of young people are being ruined by hundreds every year, and yet many people think it would be bad policy to close them, for they yield a little revenue and add to the financial strength of the city. But what of the little ones? There are many ways in which men show that they despise the little ones. Many of us who would resent the charge have done things which the Judge of all will decide to be acts of contempt of the little ones. But they have angels for their protection. Heaven does not despise the little ones. If we have done so may God forgive us.

What marvelous beauty and infinite value are concealed in the little things about us. If we could see all there is in a rose, or a lily, or a blade of grass, or a drop of dew, or a grain of sand, we would be lost in wonder A grain of sand from the sidewalk under a microscope will glow with all the colors of the rainbow. They are there all the time, but the microscope reveals them. What must the eye of God see in a grain of sand, or a blade of grass? Robert Burns saw a poem of immortal beauty in a daisy, and another in a mouse, and William Cullen Bryant saw one in the flight of a water-fowl, and Edgar Allen Poe saw one in a raven. O, for the eye of a poet. But if poets can see things hidden from the eyes of ordinary men, what must God see in the commonplace things that are around our path every day?

Life is made up of little things. It does not require a revolution of national convulsion to enable one to develop the graces of patience and charity and love. Little deeds of kindness are doing more to make the earth a paradise than the heroic deeds of great warriors on bloody elds.

Little acts of kindness, little deeds of love,
Make the earth an Eden like to that above.

God is present in the little things as well as in the great, and through the commonplace things of earth He is working out His high designs of eternal wisdom and power. Learn then the lesson of the magnitude of little things.—N. Y. Christian Advocate.

CHEERY CHRISTIANS

During a damp, foggy evening along the New England shore, a summer resident who had been skirting the beach in a rowboat, was struggling at the oars, trying to drive his little craft through the waters, despite the drag upon it of a heavy object towing on behind. It was a dismal evening, and he was tired and weary of his attempted task. But just when his depression was greatest he heard the voice of his little boy hailing him from the beach. Looking through the gloom he could discern the faint glow on the shore, while his boy called encouragingly, "Papa, I'll cheer you with this lantern!" The heart of the father was gladdened, and his work after that seemed light, for so great is the power of loving sympathy that it illumines all shadows and lightens all tasks. "I'll cheer you with this lantern!" We all of us hold in our hands some instrument of blessing, whether it be a lantern or not, by the use of which, if we are alert to note the changing necessities of those about us, we can every now and then cast a gladdening or directing ray over life's dark waters, or extend some other "help in time of need" to a troubled brother. Every Christian should be in the cheering-up business—and there is enough of that business truly to be done in the world! Many a man now toiling wearily at the sweeps, and depressed by the surrounding fogs, waits to hear some friendly voice ring out through the darkness, "I'll cheer you with this light, and walk before you to the harbor's edge!" Keep the lower beach lights of faith and hope and love brightly burning, for there is no telling what spray-drenched mariners may next need their cheer and comfort, and revealing radiance beckoning to the desired haven. —C. A. S. Dwight, in Onward.

CHARACTER POTS

I had sometimes caught a glimpse of the small scullery maid at my boarding house; but one day, slipping to the kitchen for a cup of hot water, I had a queer bit of chat with her. She was scouring granite pots with a vim and vigor that were bound to bring results, and all the while her face was as shining as her finished work.

"Do you like them, Alice?" I asked.

"No, I hate them," she replied emphatically.

"What makes you smile so over them, then?" I asked, curiously.

"Because they're 'Character pots,'" the child replied at once.

"What?" I inquired, thinking I had misunderstood.

"'Character pots,' Miss. You see, I used to only half clean them. I often cried over them, but Miss Mary told me how, if I made them real shiny, they'd help to build my character. And ever since then I've tried hard, Miss; and, O, it's been so much easier since I've knowed they was character pots.'"

I said a word or two of encouragement, and went on my way, knowing that I had been rubbing up against a regular heroine. Every life is brimful of disagreeable duties. Why not turn them every one into "character pots?"—East and West.

The believer is delivered from self-despairing. He knows how to commit his very disappointments and defeats and failures to the keeping of One who redeems and retrieves them all. A soul rooted and grounded in Christ can never fail of its blossoming time—hereafter, if not here. The secret of Christian optimism dwells in the deep mystery of predestinating love.—Exchange.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

THE BABIE

"Nae shoon to hide her tiny taes,
Nae stockin' on her feet;
Her supple ankles white as snaw
Or early blossoms sweet.

"Her simple dress o' sprinkled pink,
Her doubled dimpled chin,
Her puckered lips an' baumy mou'
With nae ane tooth within.

"Hre een sae like her mither's een
Twa gentle liquid things;
Her face is like an angel's face,
We're glad she has nae wings."

THE FAIR

Yes, we went to the fair. And we had a great time. Miss Transou, "Mr. Will," and the Superintendent went with the children. It was a hard day's work, but it was delightful to see the children enjoy themselves. Much of what we saw was new and wonderfully strange to the children. We saw the monkeys and the Indians. We drank pink lemonade and ate sweetened popcorn. We rode on the Ferris wheel and almost broke our necks trying to follow the flight of the man who went up in the balloon.

And at the close of the day we came home, tired and dirty—and hungry and happy.

EMBARRASSED—DISTRESSED

We are now ready to receive more children into the Home. But we have twice as many applications as we have places. And most of these applications are for those who really need our help. It is an embarrassing situation; distressing, too. It is so hard to say no when these little ones knock at our doors. Perhaps our friend was right when he said we are not suited to this work—that our sympathies are too acute.

May God and his good people help us.

WE MUST GO FORWARD

There is a time to "Stand still and see the glory of the Lord." But that time is not now. Rather the time is at hand when we must "go forward." We must build—we must enlarge our capacity. We must meet our obligations to these children who cry to us for food and shelter and instruction and love.

"Whoso shall offend one of these little ones it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

What worse offense than neglect?

Below we reproduce a poem we have given before. It is worthy of a place in the treasure-house of memory:

"OPEN THE DOOR"

"Open the door for the children
Tenderly gather them in,
In from the highways and hedges,
In from the places of sin.
Some are so young and so helpless,
Some are so hungry and cold.
Open the door for the children,
And gather them into the fold."

REPORT OF J. P. RODGERS, AGENT, FOR THE WEEK ENDING OCTOBER 2, 1909.

Paid on Former Subscriptions.

Jesse R. Southard, Winston, $1.50; H. W. Holt, Spencer, $5.00; W. G. Howard, Mocksville, $3.00; J. E. Divebliss, Asheville, $5.00; Miss Ruth Booe Mocksville, $2.00; W. C. Robbins, Randleman, $1.00; A. J. Hagood, Charlotte, $100.00; Baraca Class, Ramseur, $3.00; Mrs. E. J. Mathews, Charlotte, $3.12;—Total, $123.62.

It is proof positive of a man's essential soundness if he improves as he grows old.—James Parton.

It is never too soon to get ready to do a great task.—John R. Mott.

From the Field

Correspondence, Reports, Etc.

Rutherford Notes.

Rev. W. V. Honeycutt, of Lowell, N. C., spent Friday night here with his son who is in school.

Rev. W. L. Sherrill spent Sunday here. He preached a good sermon in the morning on Moses. He filled the regular appointment of Uncle Moore.

A cousinf of Mr. Weaver's, Mr. Carter, formerly of Georgia, made a short visit here Saturday and Sunday.

Two young ladies from Granite Falls entered school today.

IRVING B. McKAY.

Whittier Circuit.

We have just closed a very gracious revival at Whittier, in which there were twenty-five professions of saving faith in Christ. Thirteen have united with our church. Besides those who were converted the church was greatly strengthened. Rev. C. S. Kirkpatrick did most of the preaching to the delight of the congregation. Brother Kirkpatrick is one of our strong pastors. This makes over two hundred professions on the Whittier circuit in two years and one hundred accessions. All our conference claims are pledged and I think we will be able to collect everything in full.

D. J. MILLER.

Hayesville Charge.

We have been engaged in revival work for five weeks. We have held two successful revivals.

Fifty-one conversions up to the present. Don't think I ever saw more interest manifested by the Christian people. The churches where our revivals have been held are greatly strengthened. Some have already joined and others are going to join our church. We expect to carry on our revival work until Conference. We are praying for at least one hundred conversions this year. With the cooperation of the good people of this charge we expect to close the year with good results.

J. J. MATNEY.

Elkin.

A Senior Epworth League has been organized by the young people of the Methodist church with the following officers: Dr. Eugene Click, President; Mr. J. S. Atkinson, First Vice-President; Miss Sadie Franklin, Second Vice-President; Mrs. E. F. McNeer, Third Vice-President; Miss Nora Bell, Secretary; Miss Margaret Hughey, Treasurer; Miss Lillian Gwyn, Pianist. The vice-presidents are at the head of the various departments. The first being the Devotional, the second Charity and Help, the third Literary and Social. The Devotional meetings will be held on the 2nd and 4th Sundays just before the night preaching service. The Literary and Social meetings will be held twice a month at the homes of members.

Clarksbury.

The Statesville Landmark says:

"Mr. F. W. Turner died Wednesday night at 7:15, at his home in Clarksbury church neighborhood, aged 58 years. Mr. Turner had been in feeble health for some time. He is survived by his wife and three children, viz: Mrs. Clay Feimster, of Statesville and Messrs. Boone and Marvin Turner, who live in Clarksbury community.

A correspondent of the same paper writing from Clarksbury says:

"A series of prayer services has been going on at Clarksbury for eight days, one service daily at 7:30 p. m. As a result, a successful revival of religion has spread all over this country. Between 25 and 30 persons have professed faith in Christ, the church is wonderfully strengthened, and all this without a preacher. Christian workers from different churches conducted the services.

That Brevard Scholarship .

Let me call your attention again to the Brevard Scholarship. But few changes have responded with the amount pledged. We shall need it soon and must have it, if you please. I sent a letter to the brethren and now wish to remind you with less expense and trouble through the Advocate. Rev. A. S. Raper and his charge have paid $28.50 which speaks well for him, his charge and his girls. You will remember that by doing some work and paying $26.50 each we have two girls at Brevard from the Greensboro District. Let's keep them there. Just send on the amount pledged from your work please.

J. E. WOOSLY,
For the Committee.

Home Missions.

As to an evangelist in Greensboro District, some are in favor of a special misionary evangelist for this District. My idea is for the presiding elder and preacher in charge to confer with the members of each church and they jointly to select a committee to apopint religious service at some neglected place, either in school house or private family.

Appoint time and place for said meetings, advertise the same and if they meet with favor, keep up the appointments; if not, select a new place. Organize Sunday schools, prayer meetings, etc., and the chairman to report to the preacher in charge, and he to the Quarterly conference. Our members are starving for want of active religious work. The whole church at work under wise leadership, will do more than any one man. Put our laymen and godly women to work, then God will own and bless their work, and give a revival all over this Disctrict, and send our money to support our foreign work, then we will call it a layman's movement, in earnest and look for results.

S. W. H. SMITH.
Guilford College, N. C.

To People Interested in Christian Education.

New London High School was organized 1905 and has been doing steady, substantial work ever since that time.

The buildingns were inadequate, so that it was found necessary to put up a new school building and a dormitory. The school building is not quite finished and we are in need of help to complete it.

Below is the amount already contributed to this worthy cause:

Spencer First church	$ 15.00
Troy	4.45
Waynesville	11.11
Mrs. Morris, Augusta, Ga.	5.00
Asheville Central	4.75
Asheville, Haywood Street ...	6.00
Mr. Eaton, High Point	25.00
Brevard	6.58
W. M. McDowell, Asheville ..	5.00
Canton	9.00

We will gladly receive any amount from anyone. Send to

MRS. A. M. NORTON,
Financial Agt., New London N. C.

Benefactor's Day at Trinity.

Benefactor's Day was observed as a holiday at Trinity this year on October 4. Public exercises were held in the evening in Craven Memorial Hall. The address was delivered by president Kilgo in the absence of Dr. W. J. Young, of Danville, Virginia, who could not be present on account of the death of his mother. A list of donations for the year was received as follows:

List of donations to Trinity College for the year ending October 3, 1909.

To the current expenses of the college	$ 32,984.00
Class of 1909 endowment to Trinity College Library..	1,000.00
New buildings by Mr. B. N. Duke	50,000,00
Total	$ 83,984.00

List of donors to the Trinity College Library to October 3, 1909:

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Report of accessions of the Trinity College Historical Society, 1908-1909.

1. Manuscripts. — Americus Book Co., Letters of Nathaniel Macon; Brown, F. W., Letters of Fennimore Cooper; Bassett, J. S., Copies of Letters of Sidney Lanier, Joel Chandler Harris, Maurice Thompson and other Southern writers; Powe, E. K., Deeds with rare signatures; Yorke, B. A. Autobiography of Dr. Brantley Yorke; LeGrand, Mrs. J. T., Lecture of Dr. Craven.

2. Books and Pamphlets. — Brown, F. W., two vols. Titles; Slade, Miss Annie, forty-two vols. Titles; Whitaker, Mrs. R. H., two vols. Titles; Smith, M. M., two vols. Titles; Mims, Edwin, twenty-five vols. Titles.

3. Contributions to the Publication Fund, from various members $97.00.

Trinty Coilege notes.

At the regular meeting of the Fortnightly Club last Friday night new members were enrolled, and arrangements were made for the work of the Club during the present College year. The president, who had charge of the meeting, spoke on the subject of reading among college men, and stressed the great importance of their acquiring intimate acquaintance with standard literature, and urged the young men not to neglect such work in order to become acquainted with contemporaneous fiction. He also used Professor Gummere's translation of Beowulf to illustrate some points in his talk.

This club is distinctly a literary club, and draws its members from the Junior and Senior classes. Only men who have shown distinct literary ability during their college course are eligible. It has during the past two years made a fine impression, and membership in it is now looked upon as a distinct honor. With an unusually promising membership this year its work should be even better than previously, and the literary journals of the college will no doubt reflect the work now being undertaken by the club.

The October number of the South Atlantic Quarterly is now on the press, and will appear in a few days. This number completes the eighth volume. The table of contents includes the following articles: Constructive Educational Leadership, Dean W. P. Few; A New Southern Poet, Stark Young, of Mississippi, L. W. Payne, Jr.; The Fraternity and Democracy of Industrialism, President John C. Kilgo; The Southern Educational Convention of 1863, John D. Wolcott; Scotland Yard Methods in Literature, Professor J. F. Royster; A Printer of the Fifteenth Century, Catherine Jackson; Living in an Era of Rising Prices, William H. Glasson; Book Reviews.

Dr. W. P. Few, Dean of the College, is in Cambridge, Massachusetts, attending the inauguration of President Lowell of Harvard University. Dr. Few, who is a graduate of Harvard, went as a representative of Trinity to the inaugural execises.

President Kilgo will leave Saturday for Wadesboro to fill an engagement he has to preach a series of sermons at that place. He will return to the college the latter part of next week.

At the regular weekly meeting of the Young Men's Christian Association last evening, Professor A. H. Meritt delivered an address on "The Potential of College Life."

At a meeting of the governing board of the Chronicle, the weekly paper issued by the literary societies, Mr. A. M. Proctor of the Senior calss was elected editor-in-chief, and Messrs. L. I. Jaffe and R. D. Korner of the Junior class were elected associate editors. The department editors are: L. Herbin, Alumni; W. R. Bell, Local; W. G. Gaston, Athletics. Mr. P. J. Johnson of the Senior class is Business Manager, and Mr, G. W. Vick is Assistant.

Mount Airy District Evangelist.

I have been repeatedly asked to answer two questions for the Advocate: First, Why does the Mount Airy District employ an evangelist? and Second, How does the experiment work? With space enough I might answer the first question, but would prefer having our presiding elder, or some one else who is acquainted with the work, answer the second. But with your permission I will make a few statements anyway.

In the past this District has not made as rapid progress as some, and for a number of reasons. The District and circuit are large. The country is rough and more sparsely settled, making it difficult for the pastors to aid each other. A good part of the District is cut off from communication with the rest of the Conference and is burdened with primitive Baptists and their doctrines. And last, but not least, the difficulty of securing men who were both qualified and

willing to go into the mountains and stay till they accomplished this work. In more recent years the demand for men has so far exceeded the supply that practically half this field has been supplied by local preachers who have farmed for a living and given but little attention to their circuits. As a result many pastoral charges, especially beyond the mountains, have run down to the point where they are no longer able to support a man.

What is to be done? We are at a stand-still, and actually losing ground in some places. The field is inviting, and in fact one of the most encouraging, in many respects, within the bounds of our Conference. Over here we find many of the best farms, finest country homes and most clever people to be found anywhere in the state. The average of intelligence ranks with that of any country district I know. Interest in education is growing and on every hand are to be seen signs of progress. But still the question stands, and the second table of the Conference Minutes shows a weak place. The situation has in some places become tense. The motto of our Conference Missionary Board is "Help those who help themselves." But if our policy has helped to strangle these works, shall we not endeavor to remove the gag? With the awakened interest along other lines has also come an awakening on the part of many of the good people who look to our ministry. But without a preacher who can devote his attention to his work, progress is impossible, and until the churches are revived and placed on a firmer basis the money to command such a man is not to be had. It was with the hope of being able to aid in this cause that the present plan was adopted at our last Conference and an extra man placed in the field.

That our people are willing to help themselves is shown by the fact that Conference was only asked for four of the twelve hundred dollars expended in this work this year. And yet one of the leading laymen who had a vote in appropriating that $400.00, looked me in the face as I came home from Asheville and said, "Now if you fellows don't come out of the hole this year we don't want to hear anything more from the mountains next year," as if he thought that conditions which had been developing for practically fifteen years could be completely revolutionized in twelve months. But with the burden placed upon me, I went to work hoping, of course, to be able to satisfy this brother as well as all others of like ideas, and the years' work is now largely behind. Only a beginning could be made. I have not gone into the most inviting fields, but usually into those considered the most needy, and to those points which were apparently most important. I have tried to aid the pastors and presiding elder in every way possible and have done work other than holding meetings. I have, to date, held fourteen meetings, had about three hundred and fifty conversions and reclamations, one hundred and thirty-five accessions and collected $235.00 for local work by the Laymen's Movement. These figures are by no means all that might have been desired, but I feel sure that they tell only a part of the story, and can be more fully appreciated when all the conditions are taken into consideration.

Now, as to the second question, I have but few words to say and shall leave others to judge. It is my experience that it works all right where the pastor is thoroughly in sympathy, and co-operates, as he should, for the good of the cause, but all wrong, where he is not. I have had a little of both these experiences, and quite a bit of the "midlin" to contend with this year. However, with a slight change of plans and with the enterprise fairly launched, I see no reason why we should not expect greater success in the future. Personally, I am inclined to think that if the District can be properly manned, it would be better to apply this money to the support of the pastors and let them do their own work. Otherwise, I think this plan comes nearest solving the problem.

Z. E. BARNHARDT.

Brevard.

In a ten days series of meetings recently held in the Brevard Methodist church, Rev. L. B. Abernethy did the preaching and Mr. A. N. Fisher of Canton, led the singing. the services were inspiring and helpful and good results followed.

Brevard Institute has had the finest opening in its history and the work of the institution is moving on splendidly.

R. G. TUTTLE.

Ozark, Gastonia.

We have just closed a very gracious meeting at Ozark that has lasted for twenty-two days. A work has been done in East Gastonia through the meeting that will abide.

Some of the visible results are: the church greatly revived, sixty or seventy conversions and reclamations, fifteen accessions to our church so far, and the organization of a live Epworth League.

Miss Olson assisted us in the meeting and to appreciate the superiority of her work one has only to go into the towns in which she has worked. She assisted brother Herman at Main Street in the meeting conducted by Dr. Steele and her work there was good, but among mill people she has few equals.

Ozark is going to Hickory "paid out."

H. C. SMITH.

First Church, Salisbury.

A series of meetings was recently held in the Salisbury First Methodist church, in which Dr. S. B. Turrentine was ably assisted by Dr. J. C. Rowe. The Salisbury Evening Post published the following item regarding the meeting last Sunday:

"The meeting at the First Methodist church continues, the service tonight at 7:30 being conducted by Dr. J. C. Rowe.

Yesterday there were two splendid services conducted by the pastor, Rev. Dr. S. B. Turrentine. At the morning hour his text was from Proverbs 22:6 and the subject was "The Training of the Child in the Home." The speaker emphasized the fact of the home's being the foundation of religious and civil government and dwelt upon the relation the child-life has to the present and the coming generations. It was a specially able presentation of the subject and the interest aroused was manifest by the response given a proposition to pray for and work in the interest of the home. A gracious altar service followed the sermon.

Last night Dr. Turrentine presented two pictures—a dark and a bright one—the former caused by efforts to hide and cover up one's sins, the latter the result of a full confession and determination to live right. The text was from Proverbs 28:13 where woe is pronounced against him who would hide his sins but blessings promised him who confesses and forsakes sin. After the sermon many went forward to show new resolves and desire to live better. Large congregations attended the services,

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

WHAT CAN LITTLE CHILDREN DO?

What can little children do
In the Master's vineyard fair?
What can little hands there find
Light enough for them to bear?
What can little eyes there find
Needing much their watchful sight?
What can little hearts bestow
That will make some burden light?
Little feet are light and swift—
On love's errands they can run;
Little fingers soft and deft
Many a task have bravely done.
Little eyes can surely see
Every true and goodly thing;
Little hearts can always feel
Sympathy for suffering,
Surely we can something do
That shall help the cause along;
If it nothing greater be
Than to sing some little song.

—Exchange.

* * * *

We thank our kind, courteous and good editor, Rev. H. M. Blair, for his splendid and timely editorial, "The Epworth League." It was sensible.

* * * *

Life is not all.
I do not know the plan;
I only know that God is good
And that his strength sustains.
I only know that he is just;
So in the starless, songless night
I lift my face and trust,
And God my spirit witness bears—
life is not all.

—Henry C. Warnack.

* * * *

It will be well to create a greater interest and enthusiasm in League work, to concentrate occasionally. For an example, let the League columns be devoted entirely to the Leaguers and their interest in a special district. To do this it would be necessary to have a District League Secretary. To be aggressive in League work and in keeping with the universal Epworthian sprit, we should have an Epworth League cabinet in every district where there are three Epworth League chapters.

* * * *

Every Epworth Leaguer should read "Origin of Infant Baptism," by H. Riggin and "A Bible View of Baptism" by J. M. Boland, A. M., D. D. Our young people know too little about the fundamentals of our church. The youth of our church should be thoroughly familiar with the character and design of the Sacraments of our church. The idea that is going the rounds, and is being heralded by a few in the church, that the lines should fade out and disregard creed is a dangerous delusion—it is affected with dry rot. Our young people should be indoctrinated, and made to know the virtues and mission of the Methodist church. Christianity makes men broad and liberal. The Spirit for which the Methodist church stands elevates and broadens the vision. Let's train the youth of our church wisely. We should not make of them Liberalists and Unitarians, but Methodists filled with the Holy Ghost. Let's encourage our Leaguers and the youth of the church to read the products of the mind of the oldest and saintliest, but warn them against heretics and the visionary.

* * * *

Let's go to the Annual Conference at Hickory, N. C., with our hearts fixed upon one thing, that is, to plan definitely for a Conference League Conference to be held some time durin the spring—let's elect an Epworth League Conference cabinet, who can co-operate with the Conference League Board and between them bring many things to pass during the next conference year.

* * * *

Have you aided the pastor in raising the benevolent collections? Are you helping him? If you haven't, as yet, begin today. Get quiet for an hour, if you have no idea, and ask the Lord to direct you. If you will plan and pray a way will be revealed and your pastor will have sympathy and receive aid.

* * * *

Voluntary offerings are always preferable. We should not resort to other methods of raising money if we are sure it can be raised by contributions. We do not think it right to resort to teas, socials and bazaars to pay the pastor and presiding elder. These should be paid as we pay our phone, light, water and grocery bills. But money can be raised for missions etc., by lectures, socials and teas without impunity. It is not right to resort to these methods solely, but occasionally they can be used very effectively. They aid in getting out of ruts, encourage sociability, for the lack of which many churches ar dying, avoid fossilization and stagnation, and are conducive in getting money for the heathen that would be wasted and spent for luxuries. We should not characterize these methods "immoral and sinful." Use common sense in all things. Having one or two each year will do no harm. Churches that resort to these methods solely to raise money become miserly and backslidden. If your church has given all it can and there are those in your community who are friendly to the church, who have not given voluntarily, will who have not given voluntarily, they will give if you provide and plan properly.

We trust that every League in our conference will definitely plan and assist the pastor in raising the collections. Do not let it be said at conference that your League is a League only in name. If you aid the pastor he will appreciate it, and when he goes to conference he will not report a dead League. Now is your opportunity, act. If any League has no opportunity, come together and by thought and prayer make one. Let this be our motto for the next few days: "Act." Pass it along.

* * * *

My dear Leaguers and friends, if you have not sent your voluntary offerings to Rev. A. T. Bell, Leaksville, N. C., to help defray the expenses of the speaker who delivers the address at the League Anniversary at our conference, November 17th, please do so at once. There are no more loyal young people in the Old North State than those who are connected with the Epworth League. We fully expect each Leaguer to manifest his spirit of loyalty at this time by sending an offering. We should be disappointed if many failed to respond at this time and compel the ministers who are usually short in change to meet this emergency. We use no flattery. We know no one upon whom we can rely more readily than the Leaguers. They have never failed us. We do not expect the "Old Guard" in this conference to do so. We are confident. We trust them.

Do you realize that God's loving Spirit says to you, "Come." Are you conscious that if you refuse to listen to this gentlest call, you are grieving the Holy Spirit of God whose power alone can work in you the holiness without which you can never see the Lord?—Selected.

Patronize our advitisers.

Our Little Folks.

TURNING LEAVES

The leaves are turning everywhere
To red and gold and brown,
And soon through the bright autum air
They will be falling down.
And all the winter, night and day,
In country and in town,
Some other leaves will turn, and they
Soetimes may tumble down.
For winter days are dark and cold,
But study turns their hours to gold.
And leaves must turn and turn and turn
If boys and girls intend to learn!

—Selected.

AN HONEST BOY

Mr. Black was waiting in the depot of a large city for his train.

A bright little boy stepped up to him, and said, "Shine, sir?"

"I want to have my boots blacked," was the reply.

"I shall be glad to shine them, sir," said the boy.

"Have I time? I wish to take the New York Train."

"No time to lose, sir; but I can do it for you before the train leaves."

"Certain of it?"

"Yes, sir. Shall I?"

"Yes."

In a second the bootblack was on his knees shining Mr. Black's shoes.

"Don't let me be left."

"No, sir, I will not," said the boy, working very fast.

"What is your name?"

"Rob Holmes."

"Is your father living?"

"No, sir; there is only mother, and —the train is going sir."

Mr. Black took a silver half dollar from his pocket.

He handed it to Rob, who began to make the change.

Mr. Black stepped on the train, and before Rob could reach him with the money, the train had started.

Two years later Mr. Black went to the same city again. As he walked along the street near the depot, a boy stepped up and spoke to him.

"Were you ever here before, sir?"

"Yes, two years ago."

"Didn't I shine your boots for you at the depot?"

"Some boy did."

"I am the boy, sir. I owe you forty-five cents. Here is your money. I was afraid that I should never see you again."

Mr. Black was so pleased to find Rob such an honest boy that he went with him to see his mother. He to'd her that he should like to help Rob and send him to school. He gave Mrs. Holmes a comfortable home until Rob was through school, and then he was able to earn a good one for her himself.—The Junior Herald.

NOT QUITE TALL ENOUGH

A great part of Holland would be under water but for the vast dikes or embankments which the Dutch have built to keep out the ocean. Frederick the Great was anxious to conquer Holland and make it part of his possessions. So one day he invited the Dutch Ambassador to witness a review of his army; and after one large body of trops had marched by he said to the Dutch Ambasador: "What do you think of those men?"

"Good soldiers," replied the Ambassador, "but not tall enough."

Another large body of troops passed by, and Frederick again asked, "What do you think of those men?" and received the same reply: "Good soldiers, but not tall enough."

Then came Fredericks great bodyguard, composed of giants which the king had brought together from all parts of his kingdom; and with a triumphant air the king asked the Ambassador, "What do you think of those men?" and again the same reply: "Not tall enough."

"What do you mean?" said Frederick.

"I mean," said the Ambassador, "that we can flood Holland eight feet deep."

The king concluded not to attempt the conquest of a country which could be flooded eight feet deep.—Apples of Gold.

HOW HOWARD EARNED HIS MONEY

Miss Ford, Howard's Sunday school teacher, had given each one of the boys in her class a penny and told them during the next week to see how large a sum each of them could increase it.

For next Sunday a contribution was to be taken up for the Fresh Air Fund, a beautiful charity which sends people away into the country who can't afford to go themselves. And Miss Ford wanted her boys to earn their money themselves, not have it given to them.

"For it will mean more to you boys if you work for it," she said.

Howard thought it over carefully, and finally he asked mamma if he might go to the store and buy a cent's worth of popcorn.

"What are you going to do with it, dear?" she asked; then he told her his plan and mamma entered into it as heartily as he did.

Together they popped the cent's worth of corn, and put into a clean, white bag and then Howard took it over to an old gentleman who lived near them who he knew was very fond of popcorn and asked him if he wanted to buy his bagful.

"How much is it?" asked Mr. Murray.

"Is it worth three cents, do you think?" asked Howard, timidly.

"Just about, I should think. Yes, I'll take it, my boy. And it's very good, too,' he added after his first mouthful.

Howard bought three cent's worth of popcorn this time and sold three more bagfuls at three cents apiece, so he had nine cents. Mamma told him that if h'd buy a pound of sugar, which would be six cents, some milk, some chocolate and some vanilla, which she could afford to sell him for three cents, she'd show him how to make some fudge. They had just a pound when it was done; and then Howard printed this sign very carefully:

"Candy Sweet
That can't be beat."

and nailed it up by the fence. Mamma told him that he had better sell two of the squares for a cent, and he arranged it very temptingly on a little table and waited for customers.

They came slowly, but by supper time the fudge was all gone and he had twenty-two cents in his pocket.

The next day was Sunday, and nobody was happier than Howard when he dropped his money into Miss Ford's hand.—The Advance.

WHEN CYRIL DIDN'T TELL

There was an awul silence in the school room when Miss Baker had finished speaking, but no one answered. It was during the study hour after recess that Miss Baker had been called to the 'phone, and upon her return she had said: "Children, but especially boys, I should like your attention for a few minutes. Mrs. Marsden, who you know lives next door, has just told me that one of her windows was broken this noon, and she is sure that some one of you did it, either with a ball or with a stone. I should be very sorry to think one of my boys did it, and yet I hope whoever it was will be man enough to tell me, and pay for it. But please remember what I have so often said, if you have any information to give, first be very sure that it is true, and kind and that it is necessary. That is all I wish to say."

That afternoon Cyril Leslie walked home very soberly, for he was pretty certain that he knew who was the culprit, because at noon time he had been the last one in from the playground, and just as he had come around the corner of the building he saw Dick Benton cast a stone from the doorway at Mrs. Marsdon's cat, and how he remembered hearing the rattle of broken glass at the same time, although he had been in too great a hurry to notice where it came from.

The two boys had never been on friendly terms, and Cyril thought this a good chance to get even with Dick by telling the other fellows, if not Miss Baker, who had broken the window.

But then Miss Baker's words would come into his mind: "Was it true? Was it kind? Was it necessary?" It certainly was neither kind nor necessary, even if it were true, and so he decided to let some one else do the telling.

To his great surprise, next morning after school had opened, Miss Baker said smiling: "I am glad to learn that Mrs. Marsden was mistaken when she thought one of my boys had broken her window, because I felt grieved that none of you had confessed having donne it. But on my way to school this morning, Mrs. Marsden stopped me to say that, soon after she had 'phoned, her gardnerer came in and told her that his ladder had slipped and broken it.

Then she said she hoped, if I had spoken to the boys, I would tell them that she had been too hasty in blaming them."

Cyril felt a guilty blush burning his face, which he tried to hide behind his desk, but no one knew how glad he was that he had not told on Dick, and so saved them both a lot of trouble.—The Sunbeam.

The Little Family Doctor.

Hardly a day passes that parents are not called upon to treat some kind of malady. This is especially the case where there are many children. If you are a father or mother you will find use almost every day for "Gray's Ointment," a family remedy that for over half a century has been the useful and efficient helper for thousands of parents in all parts of America and foreign countries. For boils, carbuncles, old sores, chronic ulcers, bone felons, burns, festering cuts, poison oak and many other ailments it will prove your best friend. Keep it always on your medicine shelf. Get a 25c box at your druggist's, or if you have never used it send your name for a small free trial box, which we will gladly send postpaid to show you its value. Address Dr. W. F. Gray & Co., 815 Gray Building, Nashville, Tenn.

Mr. E. B. Virgin, of New Orleans, La., writes: "I can cheerfully recommend Gray's Ointment for cuts, bruises, boils, carbuncles, etc. Have used it in my family for 25 years."

MODERN ILLUMINATION

These first long evenings remind us of the many long dark winter nights we have before us.

The man who gave us the oil lamp, enabling us to read, study and enjoy social evenings, rendered the world a great service and paved the way for the modern electric and gas lights in our cities and the wonderful acetylene gas for the rural districts.

The Hercules Mfg. Co., is offering at a price within reach of everybody, a Portable Acetylene Gas Outfit, which not only beautifully illuminates a home but serves as an ever ready emergency stove to heat a flat iron or boil a kettle of water at night in case of sickness.

For descriptive circular and complete information address the Hercules Mfg. Co., Hercules Bldg., Chattanooga, Tenn.



THE BEST THINGS

Some one once wrote a great author asking what was the secret of a true life and the author answered in this striking phrase: "Inviting into it the best things." Here we are, placed in a world of infinite things. We are facing an unknown future full of many good and many evil things. A great many of these things will play upon our lives to determine them in ways over which we have no control and of which we are practically unconscious at the time. On the other hand, by far the larger part of our character will be determined by the things we consciously invite into it to be its guests. Our life is in our own hands more than it is either in nature's or environments. The elusive influences that beat against us from the world, strong as they are, are not so potent as the positive influences we can invite into ourselves, from earth and heaven. This being true, it is a good thing now and then to stop and ask ourselves the question: "What shall we invite into our lives in these coming days?"—From "The Christian Work and Evangelist."

Tetterine Conquers Poison Oak

I enclose 50 cents in stamps for a box of Tetterine. I have poison oak on me again, and that is all that ever has cured it. Please hurry it to M. E. Hamlett. Montalba, Tex., May 21, '08.

Tetterine cures Eczema, Tetter, Ring Worm, Itching Piles, Old Itching Sores, Dandruff, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

THE THANKFUL HEART

Pride slays thanksgiving, but a humble mind is the soil from which thanks naturally grow. A proud man is seldom a grateful man, for he never thinks he gets as much as he deserves. When any mercy falls, he says, "Yes, but it ought to be more. It is only manna as large as a coriander seed, whereas it ought to be like a baker's loaf." How base a pool God's mercies fall into when they plash down into such a heart as that! If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the almost invisible particles, by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so will it find in every hour some heavenly blessings; only the iron in God's sand is gold.—Henry Ward Beecher.

Hicks' CAPUDINE Cures Sick Headache

Also Nervous Headache, Travellers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggist.

The Christian Life.

PASS IT ON

The First Church was filled. Miss Henderson slipped into her pew, and looked about on a sea of strange faces. To a score or more she had been formally introduced; but with the exception of a passing salutation the acquaintance had ended there.

The feeling of loneliness was depressing. The work which had brought her to the city was delightful in itself; but, seemingly only human, she craved a word of friendship or appreciation. She had in charge special work on a publication for young people. She was giving to it her best thoughts and time. She felt that she was succeeding; yet so far she knew only the business life; she was cut off from friendships and personal appreciation.

Before her, wiggling and nuneasy in his pew, sat Tom Woodward, a gray-eyed, freckle-faced boy of twelve. Miss Henderson knew the boy only by sight. She had never talked with him. At her right sat Mrs. Hervis in the seedy black of recent widowhood. The youngest of her three children lay asleep with its head on the mother's lap. The two older ones sat bolt upright, conscious that their behavior should suit the time and place.

Miss Henderson's glance wandered from the group. She had heard that Mrs. Hervis was making a brave struggle to provide for herself and children; but Miss Henderson thought no further than this. Her mind was upon her own loneliness and depression.

At the close of the service, as she was about to hurry from the building, she was forced to stop in the vestibule, for the congregation was pouring forth from two doors, and the small space was crowded.

As she stood, waiting, some one touched her elbow. She turned to find the bright eyes and freckled face of Tom Woodward smiling up at her.

"I want to tell you something," he began in his boyish way. His face wkas suflused with blushes. He was visibly embarrassed, but he meant to continue until he said what he wished. "I want to tell you that I think those stories are dandy. I've been reading them—every one. All our gang reads them, and there isn't a fellow that don't think they're dandy. We're going to try some of those things your hero did."

"Thank you," said Miss Henderson; "I am glad that I can write to please a boy. You cannot know how your words have encouraged me."

She spoke from her heart. She realized that the boy was sincere, and she knew that it was no little thing to reach a boy's sympathies.

"I thought mebbe you'd like to know that we think they are dandy."

With that he was gone.

Miss Henderson went out from the building with more buoyant spirits. She smiled in spite of herself. It really seemed very foolish, but the fact remained nevertheless: she had been cheered by the friendly words of an unknown boy.

"I suppose we are all the same," she said to herself. "I suppose a cheery word is what we all need at times. It is not so much what is said as the spirit with which it is said."

Ahead of her was Mrs. Hervis and her children. "A kind word helped me," said Miss Henderson to herself. "This little woman struggling bravely alone perhaps needs a word of cheer more than I. Well, Tom Woodyard, I'll pass your word along."

Joining Mrs. Hervis, she walked with her for several squares. "Your children certainly behave well in church," she said; "they sit up as erect as little major generals."

"Do you think so?" The face of the mother brightened. "I'm always nervous with fear that they will disturb someone. Several times I thought I would keep them at home until they were older; but that meant that I could not come."

"Do not think of such a thinng," was the hearty response. "They are so sweet and lovable that looking upon them does us good." Then she added, as if in after-thought: Your always being in your place has been a help to me. I knew that you had much to struggle against, and you have done it with such spirit that I have been moved to make the same effort in the same spirit."

They parted at the corner. The little mother had a new brightness in her eyes and a smile upon her lips. Her drooping heart had been renewed within her.

Miss Henderson observed the change which had come upon the woman's countenance.

"You have started an evolution, Tom Woodward," she said. "You may have no idea how great a thing it will prove to be. I mean to see that your words are kept passing on."

She stopped at her boarding house door long enough to say a kind word to Myra, the waitress; and she encouraged a young homesick boy to brace up his lagging spirits and not give up.

While she was passing on the word, every one to whom she had spoken was following the same example.

Mrs. Hervis stopped on the street to say to a wayward boy: "Charles, you are too good to go to ruin in this way. Come home with me for dinner, and we'll have a good talk, such as you used to have with your mother." The boy went with her. As she prepared dinner, she spoke to the young girl next door: "Eva, why do you not call on Miss Reamer tomorrow, and see if she will not teach you to sew? You are surely handy with the needle, and with a little teaching you would be well able to provide for yourself and your mother."

That same evening Tom Woodward whistled as he prepared for bed. He had good cause to whistle. Although he did not know it, his kind word had touched a hundred people; and just that many hearts had been made lighter because he had started the game of "pass it on."—Jean K. Baird.

Life to me is a struggle that is infinitely worth while. The harder the battle, the greater the victory. The steeper and higher the mountain, the more delectable the summit. If my life has known its full complement of shadows, perhaps the sunlight has been all the brighter. If I have achieved little, yet it has been done under difficulties, which will encourage all those who struggle in hard places. One of my quatrains is a great favorite with my friend Helen Keller, whose life is such an inspiration. I shall simply need to quote it to have you understand why she likes it:

Even the little waves that idly dance
  Against the cliff will crumble it to sand;
And so with ceaseless toil the slightest hand
May wear away the walls of circumstance.

—Clarence Hawkes.

R. R. TIME CARDS

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Greensboro to Beaufort.
7:10 a. m.—No. 3, daily, for Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:50 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:30 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Sanannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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Schedule Effective Sept. 5th, 1909

Northbound	Daily Pass NO. 10	Ex. Sun. Pass. NO. 60	Mixed — NO. 62
Chester.....Lv.	7 55 a m	1 15 p m	.....
Yorkville.....	8 42	2 40	.....
Gastonia.....	9 30	4 30	.....
Gastonia.....	.....	.....	.....
Lincolnton.....	10 26	6 46	.....
Newton.....	11 05	7 40	.....
Hickory.....	11 55	8 35	.....
Lenoir.....	1 10	10 05	3 15 p m
Mortimer.....	2 42	.....	5 35
Edgemont....Ar.	2 55	.....	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont....Lv.	12 05 p m	.....	7 15 a m
Mortimer.....	12 13	.....	7 25
Lenoir.....	1 28	7 00 a m	9 40
Hickory.....	2 52	8 40	.....
Newtor.....	3 20	9 30	.....
Lincolnton.....	3 57	10 18	.....
Gastonia.....	4 50	11 40	.....
Gastonia.....	.....	.....	.....
Yorkville.....	5 39	1 45	.....
Chester.....A.	6 25	3 20 p m	.....

CONNECTIONS.

CHESTER—Southern Ry., S. A. L. and L. & C.
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MOUNT AIRY DISTRICT MEETING

The District meeting of the Woman's Foreign Missionary Society, of the Mount Airy District will be held in North Wilkesboro, October 23, and 24. Let the president of each auxiliary appoint a delegate to the meeting. Those who expect to attend will please send their names to Mrs. Z. Paris, North Wilkesboro. N. C.

MRS. J. C. ALBRIGHT Dist. Sec.

THE SHELBY DISTRICT MEETING

The Shelby District meeting of the Woman's Foreign Missionary Society convened in Shelby August 28 to 30, Mrs. B. T. Morris, District Secretary, presiding.

The first meeting was held in the Frst Methodist church on Saturday evening, the devotional exercises being conducted by Rev. A. G. Gantt.

Mrs. Dr. Ware, of Shelby, gave the address of welcome which was warm and hearty, and in it was expressed the love and sisterly feeling that exists between those who are striving to carry on the great work of missions. The response, which was spoken with no less sincerity and deep appreciation by Mrs. McKay, of King's mountain, voiced the feeling of the delegates and visitors who had been given so many proofs of a hearty welcome.

The District report was read by Mrs. Morris, after which Mrs Sherrill, president of the Shelby Auxiliary, extended a gracious invitation to all present to attend a reception given by the ladies of Shelby. A pleasant social hour was spent in the Sunday school room, during which delicious refreshments were served.

Sunday morning a large congregation assembled to hear Dr. Scroggs, the pastor, preach. In spite of the oppressive weather this good man held his hearers spell-bound by one of the finest missionary sermons we have ever heard from 1 Chron 22. 14.

Sunday night the Light Bearers of Shelby, assisted by the Mount Holly and Gastonia delegates, gave a delightful entertainment, and quite a nice sum was collected for the benefit of the local Society.

Monday morning the business of the District was taken up. Devotional exercises were conducted by the District Secretary, Mrs. B. T. Morris.

The minutes of the last District meeting were read and then Mrs. Morris gave an outline of the work for the year, with a review of what had been done. The roll of delegates was taken, and it was found that there were eight adult and four Light Bearer Societies represented. The reports were nearly all full of encouragement, showing zeal and enthusiasm, and hopeful indications for the future. Committees on finance and resolutions were appointed after which the meeting adjourned till afternoon. The devotional services were conducted by the presiding elder, Rev C. F. Sherrill, who assured us of his hearty co-operation in the work we are doing, and bade us God speed. The reports of the Light Bearers were very encouraging, and give promise of better work this year. Some of the delegates were detained at the last moment and hence only about half of the bands in the District were represented.

Two excellent and very helpful papers were read by Mrs. McKay, of King's mountain, and Miss Janie Beaty of Moore's Chapel.

Mrs. Wm. Archer, from the Baptists Woman's Missionary Society, extended greetings and made a short talk which was helpful and suggestive.

Reports of Committees were called for after which the benediction was pronounced by Dr. Scroggs.

"HOW A SOCIETY MAY BE SUCCESSFULLY CARRIED ON IN THE COUNTRY"

By Miss Janie Beaty

Many, many times I have heard it said, Missionary societies are very good for town and city churches.

The people live near each other and it is easier for them to carry on a society. But how can a church in the country, whose membership is scattered, carry on a society with any degree of success?

The meetings would not be attended and the society would be a failure.

I fear that too many of our country churches accept this argument and do not even try to organize a society. One way to fail is not to try. For how do we know what we can do until we try? To every country church I would say, organize a Foreign Missionary Society; for I know from experience that they can be successfully carried on in the country.

Our society, at Moore's Chapel, was organized last October, with twelve members. We now have eighteen. While this is no great increase in membership, yet it is very encouraging to us. We have a good attendance at our monthly meetings and all the members seem very much interested in the work. Many of them live from three to five miles apart, so you see success does not depend alone on a a thickly settled community.

But let us notice some of the things essential to the success of a society: such as organization, time and place of meeting and duties of officers and members to the society.

The first thing necessary for consideration is organization. Great care should be taken in electing officers. It is necessary to select consecrated, interested women, who are full of the Spirit of Christ, then you will have leaders who have the missionary spirit and fully alive to the trust imposed in them and with a real feeling of their responsibility for the success of the society.

But we cannot stop here. We must now select the most suitable time and the most convenient place for our monthly meetings.

Our society meets on Saturday afternoon as it is the most leisure time of the week for the busy housewife.

As our church is the most central place, we meet there during the summer months, but having no sexton, we find it more convenient to meet in the homes of the members through the winter. This lends variety.

Since we are social beings in our nature, it is natural that we should enjoy the social feature. A meeting at the home of one of the members followed by light refreshments and a social hour varies the regular routine and lends interest.

Let us now notice some of the duties of the officers and members necessary to the success of the meetings. For success depends on mutual co-operation. In order to arouse interest and create sympahty, the aim of the society should be brought before its members. So many people are not opposed to foreign missions but indifferent because they do not know of the work they have accomplished and are now accomplishing.

In order to build up a society and keep up enthusiasm you must make each member feel that it is worth while to be present at each meeting, if posible. If any are absent, look them up, find out why they were not at the meeting; and tell them you missed them. This will make them feel that they are appreciated and keep them from getting the idea that the officers are the only ones responsible for the success of the meeting.

Let each member contribute her part, no matter how small to the success of the program. Do not confine the devotional exercises to the president or vice president. Let each one take part. If they cannot lead the prayer, ask them to read the Scripture lesson. Appoint some one, at each meeting, to conduct the next. This will enable them to be better prepared to do it. I find that those who enter into the active work of the meetings derive the greatest benefit and are the most enthusiastic.

Enter into the spirit of the work. Make your meetings beneficial as well as interesting. Various members of our society have told me that they always look forward to our monthly meeting for they are such a spiritual uplift to them. In trying to lend a helping hand to the great cause of Foreign Misions we are also benefitted thereby.

Impress the members with the necessity of united prayer for the guidance and direction of the Holy Spirit in carrying forward the great work which God has entrusted to our care.

Do not confine your interest to members alone. See those who are indifferent to the work and invite them to your meetings.

In this way many become interested in the work and join your society.

Organize your enthusiasm and enthuse your organization. Once you get all the members interested and fully alive to their duty, you will have little trouble in raising your pledge and moneys of all kinds by free-will offerings. We did not raise our pledge this way last year but we are using this plan now which is the easiest and best way, and I think is really the way God intended we should give.

In conclusion let me beg every representative of the country church, who has no society, to organize one and I am sure that God's richest blessings will abide with you. Is not our Lord's great command as binding to us as it is to the city church? We may not be able to carry on the work on as grand a scale as the city churches; but let us do our best and leave the rest with God.

Would it not be wise if we cultivated more the art of kindly and gracious speech? A kindly word laden with sympathy we all instinctively feel may, and oftener than we know does, eternally influence a life. It acts like a motor that gives to the life an upward trend, an the unkind word too often gives a downward impulse.—Anon.

Report of W. M. S., W. N. C. Conference, for Quarter Ending Aug. 31, 1909

Names of Districts.	Dues	Pledge	F. Bumpass Memorial	Bible Women	Scholarsh's	Circle of Thirty	Birthday Circle	Conference Ex. Fund	Retired Missionaries	Total
Asheville	$ 37.30	$137.14	$ ...	$	$	$ 7.00	$ 5.50	$ 4.30	$ .20	$ 191.44
Charlotte	51.69	18.50	.25	.....	40.00	26.50	2.00	4.00	...	142.94
Franklin	11.05	.....	...	.....	.....	.....	.....	.....	...	11.05
Greensboro	86.05	92.35	3.35	.....	.....	25.00	16.46	13.50	...	236.71
Morganton	27.35	20.75	....	.....	.....	20.00	.....	3.00	.30	71.40
Mount Airy	22.35	71.61	....	.....	.....	.....	.....	2.15	1.35	97.46
Salisbury	71.30	89.60	....	30.00	.....	.....	3.00	11.25	2.15	207.30
Shelby	54.35	39.35	.35	.....	.....	25.00	1.00	8.60	....	128.65
Statesville	43.63	13.95	....	.....	.....	23.75	1.00	2.25	....	84.58
Waynesville	10.35	3.60	....	.....	.....	....	1.00	.75	....	15.70
Winston	25.95	115.50	.50	.....	.....	25.00	.55	3.75	1.30	172.55
Total Adult	441.37	602.35	4.45	30.00	40.00	152.25	30.51	53.55	5.30	1359.78
Asheville Y. P'ple	9.35	36.40	....	.....	.....	.....	.....	1.35	.40	47.50
Charlotte Y. P'ple	32.35	6.00	....	.....	.....	.....	3.00	4.75	...	46.10
Greensboro Y. P'ple	19.30	85.75	....	.....	.....	.....	13.00	2.40	.20	120.65
Morganton Y. P'ple	6.85	.....	....	.....	.....	.....	.....	.50	...	7.35
Mount Airy Y. P'ple	4.70	.....	....	.....	.....	.....	.....	.....	...	4.70
Salisbury Y. P'ple	12.25	20.80	....	.....	.....	.....	2.00	.75	...	35.80
Shelby Y. P'ple	6.80	3.00	....	.....	.....	.....	....	1.50	...	11.30
Statesville Y. P'ple	7.25	.....	....	.....	.....	.....	....	.....	...	7.25
Waynesville Y. P'ple	10.15	.....	....	.....	.....	.....	....	.....	...	10.15
Total Y. P'ple	109.00	151.95	....	.....	.....	.....	18.00	11.25	.60	290.80

	Mem. Fnd.									
Adult	$	441.37	602.35	4.45	30.00	40.00	152.25	30.51	53.55	5.30	1359.78
Young People		109.00	151.95	....	.....	.....	.....	18.00	11.25	.60	290.80
Light Bearers	5.00	114.55	164.16	....	.....	40.00	.....	.....	1.05	1.00	325.76
Total	5.00	664.92	918.46	4.45	30.00	80.00	152.25	48.51	65.85	6.90	1976.34

RECEIPTS

June 7. Conference Fund in Treasury	$ 125.70
F. Bumpass Fund in Treasury	3.90
Collected for Conference Fund	65.85
Collected for Bumpass Fund	4.45
Collected for Memorial Fund	5.00
Collected for Bible Woman Fund	30.00
Collected for Scholarships	80.00
Collected for Retired Missionaries	6.90
Collected for Other Purposes	1784.14
Check returned by Miss Gibson—applied to Conference Fund	66.00
Total	$ 2171.94

EXPENDITURES

Conference Cor. Sec.	$ 5.00
Conference Treasurer	2.50
Conference Vice-President	2.10
Conference Juvenile Supt.	4.00
Charlotte District Secretary	5.00
Greensboro District Secretary	9.35
Morganton District Secretary	8.50
Shelby District Secretary	7.75
Waynesville District Secretary	12.85
Winston District Secretary	5.00
Miss Terire Buttrick	41.25
Miss Billingsley for Missionary Candidate	25.00
Advocate Pub. Co., Ptg. Minutes	136.65
Treasurer Memorial Fund	5.00
General Treasurer	1842.29
Bible Woman Fund in Treasury	30.00
F. Bumpass Fund in Treasury	8.35
Conference Fund in Treasury	21.35
Total	$ 2171.94

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Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

FORWARD

Let me stand still upon the height of life;
Much has been won, though there is much to win,
I am a little weary of the strife;
Let me stand still awhile nor count it sin,
To cool my hot brow, ease the travel-pain,
And then address me to the road again.

Long was the way, and steep, and hard the climb;
Sore are my limbs and fain I am to rest;
Behind me lay long sandy tracts of time—
Before me rises the steep mountain crest;
Let me stand still, the journey is half done;
And when less weary I will travel on.

There is no standing still! even as I pause
The steep path shifts, and I slip back apace;
Movement was safety; by the journey-laws
No help is given, no safe abiding-place,
No idling in the path-way, hard and slow;
I must go forward, or must backward go.

I will go up, then, though the limbs may tire
And though the path be doubtful and unseen;
Better with this last effort to expire,
Than lose the toil and struggle that have been,
And have the worrying strength, the upward strain,
The distance conquered, in the end made vain.

Ah, blessed law! for rest is tempting sweet,
And we would all lie down, if so we might;
And few would struggle on with bleeding feet,
And few would even gain the higher height,
Except for the stern law which bids us know
We must go forward, or must backward go.

SUSAN COOLIDGE.

Where there is an increase of moral excellence, there is always danger of decrease. Conscience, without fresh stimulants, is prone to grow inert.

—Andrew P. Peabody.

The editor has chosen the poem above and these words of Andrew Peabody to direct your attention to the danger confronting us now. It is so easy after the accomplishment of some undertaking to pause and rest upon our oars. Let us remember that there is no time for that.

"Thou, O Christian, must not take thy rest."

The week of prayer is gone, but other opportunities are at hand.

THE WOMAN'S HOME MISSION MEETING OF STATESVILLE DISTRICT

The District meeting of the Woman's Home Mission Society which met in Brevard Street church, Statesville, September 25 and 26, was a splendid meeting. It was presided over by Mrs. J. F. England, the district secretary.

The meeting was opened by the presiding elder, and Mrs. Gilmer gave abundant welcome, in an address that was "rich, rare and racy." This was graciously responded to by Mrs. M. M. Courtney, of Lenoir.

On Saturday forenoon after the usual opening exercises were conducted by Mrs. Atkinson, the district secretary reported her years' work. Coming into the district a little over a year ago she had organized four new auxiliaries, and with her letters and the distribution of cards and leaflets, she had done all in her power to create more interest in the work. The report all the way through, was very gratifying and encouraging, and the society is inclined to the opinion that she had wrought very well indeed. The women who live in the same town can testify to the fact that our district secretary always seems to be "about her Master's business." The editor has already warned us, so we will be compelled to only notice reports in a very brief way.

The Balls Creek Camp-Meeting Society had the unique distinction of meeting only once a year. Their adhesive power in being able to stick together with only one meeting a year, was something remarkable. Statesville, Lenoir and Hickory reported fine societies, doing good work. Statesville has fourteen subscribers to "Our Homes" out of a membership of eighteen. Several Young People's Societies have also been organized.

Twenty-three years ago, the Home Mission Society was organized to aid in the building of parsonages for needy preachers in the west, but it has added one department after another till now it numbers several. All these received notice, and the work was ably discussed. We were glad to have with us our editor, Mrs. W. L. Nicholson. She spoke on all these questions. The ladies would have it so. They went there to get information, and as one delegate put it, "her talks were so illuminating," that they just could not help it. She has been a close student of all these problems, and knows whereof she speaks. Sunday evening she talked most interestingly on "The United States as a Mission Field."

The next meeting will be held at Lenoir.

MRS. J. L. NELSON, Sec.

(My dear friend, the editor would have been glad for you to write more. We know you had so many things to tell of the work at Lenoir, Statesville, Hickory and that wonderful auxiliary at Balls Creek organized by our beloved Mrs. Siler, three years ago. Now we made only brief mention of our splendid meeting last week lest you might think we had pre-empted the territory. We will add to what you have written the following report, which appeared in the Lenoir paper. This by request. Thanks for your kind personal words.—Editor.)

Missionary Conference

The district meeting of the Woman's H me Mission Society which convened in the Broad Street Mehtodist church, at Statesville, last Tuesday evening, was a very profitable meeting. It was presided over by the district secretary, Mrs. J. F. England. Mrs. J. L. Nelson was made recording secretary.

Mrs. Gilmer, of Statesville, delivered the address of welcome which was responded to by Mrs. M. M. Courtney. The district secretary had prepared an interesting program, in which all the Lenoir ladies took prominent part. Saturday was devoted to the discussion of various subjects of interest to the society. Twenty-three years ago it began with building parsonages for needy preachers in the west, but gradually added one department after another, till now it numbers several.

Mrs. Courtney read a paper on "How we help our pastor," and Mrs. Goforth one on "Schools as character builders." These pepers were fine.

Mrs. Atkinson, who has the work of both foreign and home missions on her heart, was called out time and again to discuss different phases of the work.

Mrs. W. L. Nicholson, whom we all remeber as "Miss Effie Squires," has developed into a fine talker. As editor of the Home mission department of her church organ, she has been a close student of all these problems, and knows whereof she speaks. Sunday evening she talked most interestingly on "The United States as a Mission Field."

The next meeting will be held in Lenoir.

ONE PRESENT.

TRYON STRRET, CHARLOTTE

The ladies of the Home Mission Society of Tryon Street church, decided this year to observe a "day of prayer," instead of "the week of prayer," and Friday the 8th was set apart to be spent in this way. We observed the program as given in "Our Homes" for the week of prayer, only making hours represent days. Our president, Mrs. B. D. Heath, appointed a chairman for each hour, each chairman selecting her own assistants, and putting into the hour whatever she desired.

The first hour was assigned to the writer, and we began promptly at 10 o'clock, first directing our thouguhts to the full significance of the day, and how infinitely more blessed it is "to give than to receive," our hearts were attuned, and for very joy we sang: "Praise God, from Whom All Blessings Flow," followed by prayer, and a beautiful Bible lesson by Mrs. H. J. Carpenter. Taking the topic for the entire day, "Christian Education," Mrs. Mattie S. Stewart, ever on the alert in the interest of a worthy cause, in her closing remarks made a mother's appeal in behalf of our Children's Home at Winston. Every mother who will think into this work a moment must feel the silent apeal of this youngest of our institutions and the little hands reached out to us from there, shall not fall back empty. Following Mrs. Stewart, Miss Ella Dowd electrified us with a talk of about five minutes over "The giving of self, God's need of us and our need of God." Hers is a strong personality, and she invests it in everything she does. Mrs. Stark closed the hour, by an effective reading of an article on Brevard school, from "Our Homes."

Mrs. Heath introduced the second hour in fitting rearks. She has a way of always doing and saying the right thing at the right time, and in the right place, and she did the right thing when she introduced Mrs. W. L. Nicholson, (although, it must, for the very truth's sake, be said that Mrs. Nicholson needed no introduction,) who gave a comprehensive talk on the Sue Bennett school. Mrs. Heath read a paper on mountain work, after which we were adjourned for two hours.

We re-assembled at 2 o'clock, with Mrs. E. A. Cole in charge of the hour. Her topic was "The Foreigner in the United States." Mrs Cole went straight to the heart of this momentous problem, and with the assistance of Mrs. Pickens and Mrs. Stark, and with earnest sentence prayers, and stirring songs, this was a delightful hour, and one to put us all to thinking.

From three o'clock to four, Mrs. L. E. Steere conducted the service, telling in a most interesting way of her knowledge and personal experience of rescue and preventive work in some of our Northern cities, as well as in Charlotte, with thrilling incidents and appeal for heartier co-operation in this work. Though very frail, Mrs. Steere is a dynamo of sunshine and is never so happy as when lending a helping hand to those in distress. Mrs. M. F. Simms, our district secretary, of whom we are all very proud, and very fond, read a beautifully prepared paper on "The Vashti Home." We simply could not get on without Mrs. Simms.

At the last hour our thoughts were drawn in from the strangers and stranger places, while Miss Herndon, late of Chicago University, now of our own Southern Industrial Institute gave us an interesting and detailed account of the workings of this institution, a marvel which Rev. J. A. Baldwin has wrought out of his own faith, prayer and pluck. Miss Herndon is convinced that Mr. Baldwin is called divinely to this especial work and she is all enthusiasm, saying that she has taught in many northern schools and universities, but has never so much enjoyed the work, as in Mr. Baldwin's school.

She told us of some of the needs of this school and we trust she spoke to some sister's heart, who will find her pocket, and do the royal thing by their home enterprise, in which every citizen in Charlotte should take a citizen's pride.

Thus ended the day, the spirit of which canot be traced on paper; the best cannot be told. The collection for the Sue Bennett school amounted to $22.00.

An extra collection for our girl at Brevard amounted to $$11.75—total for the day $33.75.

Now, Mrs. Nicholson, you warned me to be brief and I haven't; what

Continued on page fifteen

WHY BE SICK?

NEARLY EVERY FORM OF DISEASE MAY BE CURED IF PROPER TREATMENT IS EMPLOYED

My new, natural curative method has been successful in scores of severe cases of paralysis, epilepsy, rheumatism, dyspepsia, neurasthenia and other chronic ailments. I have many interesting and convincing letters and testimonials from patients whom I have cured. If YOU are afflicted and have been unable to obtain relief, write me for information about this new and better way.

NO DRUGS. NO SURGERY.

Write me a personal letter about your disease. My opinion of your case will cost you nothing and may bring health and strength to you.

DR. ANDREW C. BIGGS, The Biggs Sanitarium, ASHEVILLE, N. C.

TINKERLESS ROOF.

A New Kind That Requires No Repairs and Little Attention.

While Burbank is out in California creating seedless fruits, and Marconi abroad is making wireless telegraphy, and Virginia is producing smokeless coal, the Cortright Metal Roofing Co., Philadelphia, outstrips all efforts toward the betterment of humanity by producing a tinkerless roof.

This roof is made of Cortright Metal Shingles. Its basic material is tin, long recognized as the best "all round" material. This is not ordinary tin; it is the best the world produces; then it is cut and stamped into shapes that are very handsome, and so arranged that they are joined together by a hook-hinge on one side and nailed on the other so that no power of the elements can loosen, weaken or separate them. Top and bottom they join, too, as well as on the sides—join as close and as proof against water as the scale of a fish and as secure against fire as boiler plate—and all of it is made to guage, so that any part of it fits on the roof anywhere, always producing that delightfullly artistic effect of shaped shingles or carefully sawed stone plates.

But the chief value is the tinkerless feature. It is painted on both sides—no rust to start with—and when you put it on you do nothing to induce rust. There is no solder used, and every nail you drive is immediately covered by the next piece you put on. There's not a raw edge or spot anywhere. You put it on and forget old leaky days. That's all.

If you would like to know about this best roof, write to the Cortright Metal Roofing Co., 54 North 23rd Street, Philadelphia, Pa., for their finely illustrated free books.

AN ALL-POWERFUL HELPER

What a precious word for the weary is this: "Cast your care upon him, for he careth for you." I need hardly inform intelligent readers that this verse literally reads, "For he has you on his heart." He who piloted the patriarch through the deluge, and fed the prophet by the brook, and supplied the widow's cruse, and watched over the imprisoned apostle, and numbers every hair of our heads, he has every one of us on his heart, almighty heart! What fools we are to tire ourselves out and break ourselves down, while such an all-powerful helper is close by our side. Suppose that a weary traveler who is trudging uphill were overtaken by a wagon, whose owner kindly said to him: "My friend, you look tired; throw that knapsack into my wagon; it will rest you, and I will see that it is safe." Imagine the foolish pedestrian eyeing him suspiciously, and blurting out the churlish reply: "I can't trust you, sir; drive along; I'll carry my own luggage." But this is the way that tens of thousands of Christians treat God. —Dr. Cuyler.

FREE DEAFNESS CURE

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City, Mo.

This world, with its wonderful creations, its beauties and mysteries, may lead a child up to the Father's throne, if his heart and mind are open to it. Fill the heart with goodness and there is no hell. And this delightful time will come when "God is all and in all."—Abbie E. Danforth.

Unbelief sees every difficulty in the path, and is so engrossed in the effort to surmount them without getting hurt that it knows not what or where the end of the journey may be. Faith looks to the goal and sees no obstacles.—Selected.

The Sunday School Lesson.

FOURTH QUARTER — LESSON III
OCTOBER 17, 1909

Paul a Prisoner: Before Felix. Acts 24

GOLDEN TEXT—Herein I also exercise myself to have a conscience void of offence toward God and men always. Acts 24. 16.

The Accusation

A few days after Paul was sent to Caesarea, his accusers followed. The high priest himself headed the group of accusers. Their plausible lawyer, Tertullus, began with flattering phrases and then accused Paul of being a disloyal citizen and a man who outraged the sanctities of religion. Those who accompanied Tertullus declared that what he said was true. The outstanding features of the accusation were its skillful wording and the fact that it was made up principally of generalizations, without a shred of specific proof. It was a clear case of intellectual foul play.

Prejudice had become a passion which was relentlessly pursuing Paul and would only be contented with his death. When we read the account of a proceeding like this, we instinctively put ourselves on the side of the accused. We feel that we could never be guilty of injustice like that which was mercilessly following him. But it is wise to ask ourselves if it may not be that we are fair because we are far away, and because these prejudices are not our prejudices. It is well if such a scene leads us to inspect our own lives, looking for growing prejudices which would steal the clarity of our vision, and make us incapable of noble judgment. Dead prejudices always seem absurd. But we will often find it a very grave matter to deal with those which have sprung up in our own lives.

The Defense

Paul's keen mind was at work while his accuser was speaking. And he was not slow to take advantage of the weakness of the case which Tertullus made against him. With a courteous reference to the opportunity Felix had had to become fully acquainted with Jewish ways, he proceeded to deny that he was the kind of person Tertullus had described, and to point out the utter lack of specific evidence against him. The men of the province of Asia, who had accused him of profaning the temple, were conspicuously absent now. As a matter of fact only twelve days ago Paul had gone up to Jerusalem with gifts for his people. He had been quietly observing Jewish customs when all this outcry had been raised against him. His religious position, which had been referred to with scorn, was a belief that the very hope in which the Jews believed had been fulfilled.

To Felix it was very plain that this man of clear and cogent speech and quiet, manly bearing was no lawbreaker and inspirer of sedition. He did not want to displease the Jews by discharging him. He would not condemn him. So he declared that he would decide the matter when Claudius Lysias had come down. Then he sent Paul back to prison again. He gave orders, however, that Paul should be treated with much leniency, and that his friends should be admitted to him. Felix was a judge whose decisions were based, not simply on the merits of the case, but partly on the probable effect of his decision.

The Jewish leaders went back to Jerusalem chagrined that Paul was to remain in the land of the living, but congratulating themselves that at least he was a prisoner.

The Terror of Felix

Drusilla was the daughter of Agrippa I. Felix had persuaded her to forsake her husband Agizus and marry him. When they had come to Caesarea they sent for Paul, curiously desiring to hear him speak. If Felix expected to listen to the words of an old and learned provincial, words which would have no contact with his life, and would afford him an idle amusement, he was greatly disillusioned before Paul had finished speaking. With such moral urgency and compelling speech did Paul reason of righteousness and self-control and judgment to come that Felix listened in terror. He felt himself a culprit. It was his own life which was weighed in the balances and found wanting by the standards Paul set. He did not dare to hear more, but sent Paul away, making some concessions to his conscience by saying that at a convenient season he would send for Paul again. But though he did talk with Paul often, his conscience never had its way, and his interest in the prisoner degenerated into hope that a bribe might be offered for his release. No bribe was forthcomin, however, and when at the end of two years Felix was replaced by Porcius Festus, he was afraid to add to Jewish hostility by releasing Paul.

Felix was a man who did not take his conscience seriously. To him life was not a matter of morals, but a matter of escape from morals. So in the supreme hour, when the meaning of his life stood before him, and he saw the whole terrible tragedy of it, he simply turned away. He would not face it. Felix did not count the cost. The man who refuses to hear the moral voice as a friend must one day hear it as a judge.

The Two Years

So for two years Paul was held a prisoner in Caesarea. His career of flaming evangelism was suddenly stopped. The bit of the Mediterranean which he could see from his prison must have been like a summons out to the cities where his converts dwelt and the other cities which had not yet heard the great message. But these two quiet years, from which we do not seem to have even any literary remains, may well have had their important place in Paul's life. He had been really too busy. His life had been one of too intense activity. Now there was time for that brooding meditation which so deepens life. It has been suggested that the epistles of the Roman imprisonment bear evident marks of the enrichment of his thoughts about the great gospel he had to preach by the quiet hours spent at Casarea. Then this daring Christian explorer moved into new regions of Christian thought, and possessed them for himself and for the church. After the days at Casarea he did not possess a new gospel.. He did possess an enriched gospel.

Many a modern man, caught in the commotion of a constant activity, needs such hours of long and deep meditation on great themes, and of communion with Christ, as came to Paul when in the Palestine city, whose harbor faced the world, he found himself held back from the eager pursuit of evangelism. Without the ministry of meditation Christian manhood remains incomplete.—New York Christian Advocate.

"Give me, O, God," she prayed, "power to make of all my sorrow music for the world."—Elinor McCartney Lane.

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women *must* suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

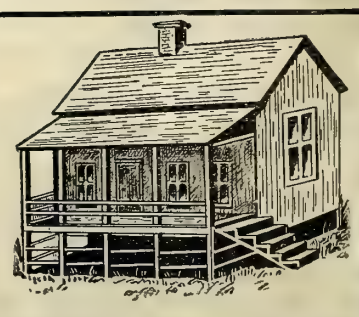
What Cardui has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

ESTABLISHED 1858 CHURCH AND SCHOOL BELLS
Write for SPECIAL DONATION PLAN Cat. No. 57
THE C. S. BELL COMPANY, HILLSBORO, O.

Orders by mail for Job Printing receive prompt attention at this office.

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly---read letter below:



Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever. S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.

The Farm and Garden.

FARM AND GARDEN WORK FOR OCTOBER

It has been shown at one of the experiment stations, whose bulletin I have mislaid and cannot just now lay my hand on, that thorough preparation of land, fining the surface soil as much as possible, resulted in almost doubling the wheat crop compared with land of like quality alongside that was left loose and lumpy. I have often insisted upon this point, and have urged my readers that every time they put the harrow over the field they are adding bushels to the crop. I want to still further emphasize this for October is the time for doing this. From North Carolina southward I would defer sowing wheat till after there has been a light white frost, and in the meantime keep the harrow going on the land.

If wheat is following on a pea stubble or after corn or tobacco, do not re-plow the soil deeply, but let it remain settled from earlier plowing so that the capillarity of the lower soil will be undisturbed, while you make a dust blanket over the top to retain the rising moisture. In a dry fall a field that is left to lie rough-plowed and dry out will have a hard time to germinate the seed, while one that has been kept constantly harrowed will have plenty of moisture, and October in the South is apt to be a very dry month.

The amount of wheat to be sown per acre will depend on the fertility of the soil. On strong clay loam well suited to wheat the plants will tiller or spread more than on thin soil and less seed need be used. As an average amount I would say five pecks, but on thin land would sow six to seven pecks.

Sow Oats as soon as possible

I am satisfied that the best results in the oat crop will be had from sowing in September, at least as far north as North Carolina. South of this October will do very well. Then, too, if you have oats for seed that are thoroughly fanned and cleaned of trash and cheat seed, you can sow the crop better with the hoe wheat drill than in any other way. This will put the seed in deeper and at a uniform depth far better than any broadcast sowing and the little furrows will feed in and protect the crop in winter just as well as the so-called open furrow method and will make heavier crops. But, as with wheat, make the soil fine and well settled, for there is more winter killing from sowing in a loose and badly prepared soil than from any other cause.

Put the Cotton Under Shelter

In most parts of the South crimson clover can still be sown among the cotton, and will give a winter cover, a place to use the manure spreader all wintner and something to turn under in the spring that will give you a heavier corn crop. If you cannot get clover seed to sow, at least sow rye and save the fertility that would be washed out in the winter from the bare soil.

Get the cotton out of the field as fast as possible and get it baled, and then do not rush it to market, but keep it under cover and market as the price suits. There is always a large amount of "weak" cotton grown by croppers, which depresses the market in the fall. Wait till that rush is over, but do not leave your bales outdoors on the ground to get damaged. Get it under shelter, and if there is a warehouse near you where you can store it, do so and take the receipts.

Trade the cottonseed for meal and hulls if you can get a fair exchange, and then determine that you will feed these in addition to the pea hay and shredded stover and make manure for your corn next spring. What a difference we would see on Southern farms if the c ttonseed meal, pea hay and corn stover were all fed on the land that produces them.

It would be easy to grow as much cotton as ever on one-third the area while having beef and pork to sell and farms growing richer instead of poorer, and less of the farmers' money going into the pockets of the fertilizer trust.

Tie the Corn Shocks Well

I have noticed in traveling about that a large part of the damage complained of in corn that is cut off at the ground is due to carelessness in shocking. I have seen field after field where the shocks are tumbling open and exposing the interior to the rain. This is because so many fail to tie the tops of the shocks. Every shock should be bound at the top with tarred twine or binder twine. Have a rope of small size with an eyelet on one end. Pass this around the top of the shock, putting the other end of the rope in the eyelet and draw the tops together while another hand makes the tie. Then remove the rope to use on the next shock. Still, in a humid climate, there will be some damage, of course, on the outside, and I have seen shocks here this fall, where we have a seaside climate, that are quite black with fungus growth but bright inside. But, nevertheless, for the best use of the land it is better to cut the corn where one has wisely made plenty of other forage. The lack of peavine and clover hay is one of the principal reasons for adhering to the stripping of blades, and one having plenty of better forage can afford to save corn and have less valuable fodder by cutting it off at the ground.

Then, as soon as the corn in the shocks is well matured, get it out and haul in the fodder before the land gets too wet to haul over. It is far more comfortable to shuck the corn from the shocks in pleasant weather than to let it stay in the field till one's hands are numbed with the cold in shucking it. Then, having the corn in shocks, one can prepare the land nicely with the disk or cutaway harrow for the fall grain.

Work in the Garden.

My first sowing of spinach is now up well, also my lettuce plants for fall and winter. I shall make another sowing of spinach, for there is no greens so nice all winter. You can still sow Seven-top turnips for spring greens. When the cold weather comes throw some soil to each side of the rows as a protection.

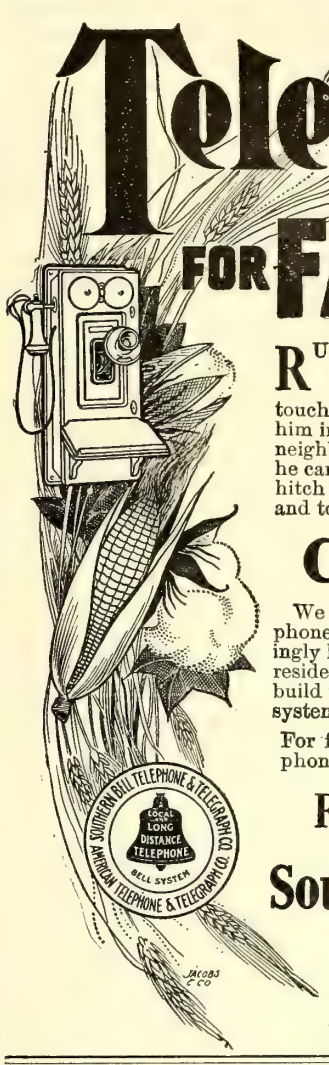
Plant sets of the yellow Potato onion now for green onions and ripe ones. White Queen, too, is a beautiful onion and very early, but it runs to seed in spring and should be used green only. Make furrows and fertilize well and bed on these and set the sets deeply in the ridges so that they will be on the surface when the soil is pulled from them in spring.

Have a few glass sashes and frames for growing lettuce and radishes of the early sorts in spring after the lettuce has been cut. One who has never had a cold frame in the South has a faint idea of what an amount of healthful vegetables can be had from a small space.

How to Keep Sweet Potatoes

As soon as frost nips the vines cut them off from the hills even if you do not dig them at once, for the dead vines left on the hills will affect the roots. Dig, if possible on a bright, sunny day. Let the roots lie along the rows and sun till evening, and do not allow them to be thrown in heaps and bruised. Haul in in baskets or boxes, and never pile in a wagon body, for the keeping of the potatoes depends largely on the way they are handled in digging and storing.

If you have no potato house with heating apparatus you can store in banks under a rough shed. Make a thick layer of pine straw and put about twenty-five bushels in a heap and cover thickly with pine straw. Make a rough board shelter over the heaps, but put no earth on them till the sweating is over and the weather is getting cold. Then cover with six inches of dry soil. Keeping the heaps dry is of great importance, for the dry soil will keep out more cold than wet soil. I have kept them sound till June in this way.—W. F. Massey, in Progressive Farmer.



Telephones FOR FARMERS

RURAL telephone communication with the world is proving a boon to the farmer. It increases his profit-producing possibilities; it keeps him in close touch with prospective weather conditions; it affords him instantaneous communication with a physician or neighbors in case of sudden family illness or accident—he can telephone to a doctor in less time than it takes to hitch up; and he and his family can talk to neighbors and to persons at a distance any minute in the day.

Cost Very Little

We have formulated a plan by which rural telephones may be installed in country homes at a surprisingly low figure. The plan is for half a dozen or more residents of one neighborhood to band together and build the line to the town limits and connect with our system.

For full details of this, consult the nearest Bell telephone manager, or write to us for descriptive booklet.

Farmers' Line Department

Southern Bell Telephone & Telegraph Co.

19 South Pryor St., Atlanta, Ga.

ROUND TILE

Use of Tile greatly increases Crops and value of land.

Prevents souring, admits air and warmth, makes the roots go deeper and the crops bigger. Write for free pamphlet on Tile Drainage. Gives all necessary information.

POMONA TERRA-COTTA CO., POMONA, N. C.

(Published by Request.)

Dr. B. M. Woolley, Atlanta, Ga.

My dear Dr. Woolley: After more than ten years of worse than slavery, I began in June, 1905, to take your cure for the morphine habit. I think I got four month's supply, and I was entirely cured. For over three years I have been a new man, and have had no desire at all for the "dope." When I began the treatment I weighed one hundred and forty pounds, and now I weigh one hundred and seventy-two pounds and feel good all the time. I feel that I owe you many apologies for not writing long ago, but better late than never, I suppose. If you can use this letter to help some other poor sufferer, please do so. With a heart full of gratitude for what God has permitted you to do for me, I remain, Yours truly,

(Signed) T. M. Nichols.

Oxford, Fla., Jan. 12, 1909.

Dr Woolley conducts the well known Victor Sanitarium in Atlanta, Ga. and he will be pleased to hear of any one to whom he can be of service.

Patronize our advitisers.

Mammoth Black

PIGS

A pair of this famous breed of Hogs will lay the foundation for a nice income, as the pigs sell readily for cash at big prices. One that I sold dressed 978 lbs.

Address,

John A. Young,

Greensboro, N. C.

BEGIN NOW

Do something for God and man. Take up some form of Christian work, however lowly. Do not wait to be asked—begin now: offer yourself. Do something, even if it be a cross to you. Do not be daunted by difficulties. It is more than possible, it is highly probable, that God has a great career in store for some of you, but it will not come to you to begin with, neither should you seek it. God will lead you to it through the faithful performance of obscure tasks.—Rev Charles Brown.

To reach the port of heaven we must sail sometimes with the wind and sometimes against it; but we must sail and not drift, nor lie at anchor.—Oliver Wendell Holmes.

Our Dead.

"I am the resurrection and the life." —Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Miller.—Laura Ann Eliza Forester Miller was born July 25, 1837 and died September 9, 1909, age 72 years, 1 month and 14 days. She was married to Wm. Miller in 1859. This union was blessed with a son and daughter. The husband and daughter preceded her to the spirit land. The son, four brothers, two sisters, eight grandchildren, with many relatives and friends are left to mourn their loss. She professed religion and joined the Methodist church at Union in early life, and remained a member of the same till death. She was afflicted for many years before her death, but was finally released, we trust, to go and live with the God in whom she put her trust. May God bless the bereaved ones. She was buried by the writer at her home cemetery near Wilkesboro, N. C.

W. L. DAWSON.

Ausley.—Joseph B. Ausley was born March 16, 1829, and died August 10, 1909. He professed faith in Christ about fifty years ago, and sometime afterward joined the Methodist church at Maroney's church, in Chatham county. Sometime afterward he removed his membership to Corinth church in said county, and about 12 years ago he moved his family to Franklinville, and placed his membership with the Methodists there, where, with the other members of his family he remained in communion with the church and God, until called to his reward. He was faithful and loyal to his church, never missing a service when he could be present. We visited him during his sickness and found him ready at the good old age, like a ripened shock of grain, to be garnered in his mansion above. He leaves a widow, four daughters and one son here behind to join three of his family beyond. May God comfort the bereaved ones.

J. E. WOOSLY.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom has seen fit to remove from our midst Mrs. Bertie Sugg Black.

Whereas, in her death our Sunday school has lost a faithful member, therefore, be it resolved

1. That the members of the Sunday school at Mount Olivet Methodist Episcopal Church, South, extend to the bereaved husband, brothers and sisters and relatives our deepest sympathy and commend them to our loving Father, whose wisdom is unlimited, and who doeth all things for our good.

2. That a copy of these resolutions be sent to the Christian Advocate for publication.

S. R. RICHARDSON,
MRS. LAURA TYSON,
MRS. GEO. TEAGUE,
Committee.

IN MEMORIAM

Tuesday night, just after the shades of evening had come, the white-winged messenger came to the home of Mr. and Mrs. W. F. Cauble, and on pinions of love, bore away their precious darling, Julia Alice. Yesterday we put her body away in the quiet cemetery, and gentle hands covered the grave with flowers. Scarce two years was the length of her brief day here, yet she left her impress, the fragrance of which will remain. Her illness was brief, her suffering intense, then God's finger touched her and she slept.

In His own time He will make the eternal morning dawn, and the hand that keeps her in peaceful slumber shall touch her into waking, and shall clothe her according to the body of his own glory; and as the realities of that unsetting day touch her immortal spirit, Julia Alice will flash back its light, its love and its beauty.

Oct. 1. C. M. SHORT.

Buffaloe. — Cynthia Evelyn Rust Buffaloe was born at Bridgewater, N. C., November 23, 1848, and died at her home in Marion, N. C., September 6, 1909. She was a daughter of the late J. R. Rust, one of the leading men in his community, and a prominent member of the M. E. Church, South. She was married to Mr. A. R. Buffaloe, June 14, 1877, with whom she lived happily until she was translated to the other home. She was the mother of several children, all of whom preceded her to the spirit world except Mrs. A. C. Hewitt, who, with her husband, her aged mother, and a very large number of relatives survive to mourn their loss. She was converted and joined the M. E. Church, South, when about 10 or 11 years old and remained a loyal and faithful member until called from the church below to the church above. She was deeply pious and spiritual even as a child and developed into a strong Christian character as she grew older. She was very much interested in the church; always present at worship when she was able and ready to take an active part in the services when called upon to do so. She was an enthusiastic member of the Woman's Foreign Missionary Society and contributed largely to the success of the local society. She was a good woman and filled well her place in the home, the church and the world, and will be greatly missed. She fell and broke one of her lower limbs and while she was confined to the bed she developed pneumonia from which she never recovered. She suffered very much during her sickness but bore it bravely and expressed herself as being entirely submissive to the will of God. She left a beautiful testimony of her readiness to go and meet her Savior whom she learned to love and serve as a little child, and died in full assurance of victory through Jesus Christ. May the Lord Bless and comfort all the bereaved ones.

H. H. JORDAN.

RESOLUTIONS OF RESPECT

The Death angel has invaded the ranks of the Woman's Foreign Missionary Society, at Marion, claiming for its own one of our beloved members, Mrs. A. R. Buffaloe, therefore be it resolved by the members of said society,

1. That while we do not question the divine wisdom that directed her death, nor believe otherwise than that an Allwise Father doeth all things well still we desire to express our profound sorrow that she should have been removed from our midst.

2. That in her death the society has lost one of its most faithful members, one whose every desire was that the society might continually increase in usefulness and power.

3. That we pray that the memory of her humble Christ-like life may ever linger near us to encourage us when the days seem dark and that the mantle of Christian graces may fall on some one who will carry on the work she has left.

4. That we extend to the bereaved family our deepest sympathy and commend them in our prayers to the Father who is able to comfort them in this hour of bereavement.

5. That a copy of these resolutions be sent to the family, spread upon the minutes of our society and published in the North Carolina Christian Advocate and McDowell Democrat.

MRS. G. D. SHEPARDSON,
MRS. C. E. DECKER,
MRS. JAMES MORRIS,
Committee.

Glenville Circuit.

I have just recently closed one of the old time revivals at Double Springs church. Many saints shouted in the old time Methodist style. There were only two conversions that were reported to us, but the results will only be known in eternity.

We have received into the church this year twenty members, and have increased the number so far to two hundred and thirty-seven, which is an increase over last year of twelve members. To God be the praise.

R. L. ANDREWS.

Rutherford College Notes.

On Saturday, October 2nd, at 8:00 p. m., a most delightful reception was tendered the student body in the V. L. S. Hall by the citizens and faculty. For more than an hour a half dozen young men students entertained the audience by a reproduction of some famous orations and sermons, the originals of which emanated from some scion of the dusky race. While the young ladies gave us some charming music. In the mean time refreshments, consisting of fruit cake, etc., were being prepared and soon every body was invited into the Victorian Hall and it is enough to say ample justice was done the luscious fruit and golden cake prepared for the occasion. This in a sense may seem insignificant, but we believe it will be productive of good in that it shows the mutual feeling existing between citizen and student, showing, to some extent, the appreciation of the manly character and conduct of the student ody by the citizens of the town.

We wish to say in closing, that Rutherford College is nearing a crisis in her history, but that noble, generous hearted body of Christian gentlemen, the trustees of Rutherford College, being strengthened and encouraged by the numerous friends and admirers of this renowned institution, hold the key that will unlock a future so bright and promising as we have never dreamed.

A. L. LEFEVER.

The Greatest Per Centage

of preachers in this conference of the M. E. Church, South use the small envelopes in collecting funds for the church and the pastor's salary.

Write for Samples & Prices

Christian Advocate,
Greensboro, N. C.

Quarterly Meetings

ASHEVILLE DISTRICT
D. ATKINS, P. E., WEAVERVILLE, N. C

Fourth Round

Fairview, Sharon, October 16-17
Bethel, October 24
North Asheville, October 24
Hot Springs, Paint Rock, October 30-31
Central, November 7
Marshall, November 13-14

CHARLOTTE DISTRICT.
H. K. BOYER, P. E., CHARLOTTE, N, C.

Fourth Round

Derita, Trinity, October 16-17
Tryon Street, October 17
Waxhaw, Waxhaw, October 22
Weddington, Hebron, October 23-24
Matthews, Indian Trail, October 24-25
Morven, Bethel, October 29
Lilesville, Lilesville, October 30-31
Wadesboro, October 31
Pineville, November 6-7
Mount Zion, November 10
Trinity, November 14
Brevard Street, November 14

FRANKLIN DISTRICT.
R. M. TAYLOR, P. E., FRANKLIN, N. C.

Fourth Round

Hiwassee, Ranger, October 16-17
Hayesville, October 23-24
Webster Circuit, Cullohee, October 30-31
Whittier Circuit, November 6-7

GREENSBORO DISTRICT.
W. R. WARE, P. E., GREENSBORO, N. C.

Fourth Round

Denton Circuit, Canaan, October 16-17
Asheboro Station, night, October 17-18
Wentworth Circuit, Bethlehem, October 23 24
Reidsville Station, night, October 31
Ruffin Circuit, Lowes, October 30-31
Asheboro Circuit, Old Union, November 6-7
Randleman and Naomi, November 7-8
Greensboro, Centenary, November 14-15

MORGANTON DISTRICT.
R. M. HOYLE, P. E.

Fourth Round

Bakersville, Bakersville, October 14
Marion, night, October 15-17
Old Fort, Bethlehem, 16-17
Connelly Springs, Mt. Harmony, October 22-23
Rutherford College, October 23-24
Hartland, October 30-31
Table Rock, November 6-7
Morganton Station, night, November 12-14
Morganton Circuit, November 13-14

MOUNT AIRY DISTRICT.
W. M. BAGBY. P. E., MONTEZUMA, N. C

Fourth Round

Yodkinville, Center, October 13-14
Laural Springs, Laural Springs, October 16-17
Sparta, Potatoe Creek, October 20-21
Jefferson, Jefferson, October 23-24
Helton, October 27-28
Creston, October 30-31

SALISBURY DISTRICT.
J. C. ROWE, P. E., SALISBURY, N. C.

Fourth Round

Jackson Hill Circuit, Lanes, October 15
New London, New London, October 16-17
Salem, October 28
Norwood, Randalls, October 24-25
Bethel, October 29
Concord Circuit Rocky Ridge, October 30-31
Central, October 31
Forest Hill, October 31
Big Lick, Love's, November 6-7
Linwood Circuit, Linwood, November 12-13
Lexington, November 14-15

SHELBY DISTRICT.
C. F. SHERRILL, P. E., SHELBY, N. C.

Fourth Round in Part

Lowell October 16-17
McAdenville, October 16-17
Lowesville, Salem, October 23-24
Stanly, October 24-25
Polkville, Clover Hill, October 30-31

STATESVILLE DISTRICT.
JNO. N. HUGGINS, P. E., STATESVILLE

Fourth Round

Maiden, October 16-17
Newton, October 17-18
Caldwell, Grace, October 23-24
Granite Falls, October 24-25
Catawba, Center, October 30-31
Rock Springs, Rehoboth, October 31, November
Hickory Circuit, Fair Grove, November 6-7
Hickory Station, November 7 8
Lenoir Ct, Olivett, November 13-14
Lenoir Station, November 14-15

WINSTON DISTRICT
Rev T. F. Marr, P. E., Winston-Salem, N. C.

Fourth Round

Davie, Liberty, October 16-17
Mocksville, October 17-18
Cooleemee, October 17
Lewisville, Doubs, October 23-24
Burkhead, October 24-25
Davidson, Midway, October 30-31
Kernersville, Shady Grove, November 6-7
Walkertown, November 13-14

WAYNESVILLE DISTRICT
REV. W. H. WILLIS, P. E., WAYNESVILLE

Fourth Round

Sulphur Springs, Snow Hill, October 16-17
Spring Creek, Baldings, October 23-24
Brevard Circuit, Connestoe, October 30 3
Brevard Station, November 6-7
North Haywood, Fines Creek, November 13-14

MARTYR GRACE

"I don't wan't to pose as a martyr," said a worried house-mother, "but I confess I do pray for martyr grace every blessed morning! I need it!" A silent sympathetic observer could well credit the confession. It was Monday morning, and anything that four lively youngsters could do to put a house out of order over Sunday had been thoroughly and satisfactorily accomplished. "Dyin' would be easy" grumbled a usually good-tempered "Mammy," when the children of her foster-care had been unusually trying. "It's livin' that's hard!" These are the extravagances of a worried moment; few of us seriously compare ourselves with the "early Christians" in point of trial. And yet there is a sense in which martyr grace is just the right word for the kind of Christian temper we are needing. Its essence in the willing spirit that made them "court the cross and flame." There is nothing to hinder taking up common, every-day toils and trials in just that willing spirit. No good workman thinks of running a machine, the parts of which are rusty or gritty with dust. What rust and dust are to its mechanism, that distaste and revolt of spirit are to all our service. Not only is the work badly done, but we ourselves are disastrously worn in the process. It is the same with suffering. To accept a trial is almost to rob it of its power to hurt us. It is the willing spirit—the martyr grace—that makes all trial easy. Surely no one will deny that.

"More than martry's aureole,
And more than heroe's heart of fire,
We need the humble strength of soul
That daily toils and ills require."
—Selected.

LORD, THY PATIENCE

I was staying with Canon Wilberforce at Southampton. There were some others with us; and in the evening, as the shadows were falling, and before the lamps were lit, we gathered round the fire and began to tell our experiences. Lord Radstock commenced with his, and I followed. I had just learned to give myself only to Christ and to guard against anything that was not in keeping with that, and I was talking about it. But an old clergyman got up and said he was very much surprised that Mr. Meyer had not got further than that. I, in turn, was surprised.

First asking Canon Wilberforce if he would go on, he proceeded: "I used to be a man of very irascible temper. I had something to do with children; and if one thing tried me more than another, it was to have to talk to children who would not listen. One afternoon, in the midst of my infant school, the children were especially trying, and I was on the point of losing my temper with the whole lot of them. I resisted all I could; and then I was led somehow to turn to Christ and say, 'Thy patience,' and, instantly, I was not only delivered from impatience, but a most lightful feeling of patience filled my soul. I could have stood the whole afternoon with ten times the number of children making ten times the amount of noise. That was the beginning of a new life to me. I learned not only to resist sin, but to take from Jesus the opposite grace."

I was very much impressed; and I remember next morning, when I came down stairs, Canon Wilberforce said, "I never had thought of that before—to take our failures as arguments for getting more of Christ's power."—Rev. F. B. Meyer.

MOTHER'S PRAYER ROOM

She was a mother of Southern birth, and the home on the northern border of the Southland was a stone cottage—vine-covered, not one of our modern gray stone cottages of attractive architecture and carefully penciled walls, but a long, low stone house, whitewashed many times during a summer season and its numerous imperfections covered by the kindly clinging jessamine, clematis and passion vines. Parlor and living room and bed-rooms were on the same floor.

In this modest dwelling there grew to Christian manhood and womanhood four sons and one daughter. Upon them the many temptations of the world have set lightly—so lightly as to lead one to ask, What was the secret of the now sainted mother's life with her children? And the children gave this answer: The powerful influence of prayer as sought by this mother in a tiny guest room with but one window opening into an old-fashioned garden. The shutters of this window were kept bowed during the summer amid a dense tangle of the snowdrop and rose-without-a-thorn.

In the quiet of this little room, with its bare walls, this Christian mother kept faithfully the baptismal vow with her children and "prayed with and for them." Here differences between the children were adjusted. Here sacred confidences between mother and child were entered into. In confessions of joy or of sorrow this room was the trysting place.

These sacred walls have given place to a modern house, and the children have silvered hair—yet they look almost with reverence upon the furniture of that room of prayer. The high mahogany bureau with glass knobs and a tall swinging glass, in which were mirrored the tear-stained, penitent faces of childhood, still sounds of prayer. Where is found the perfume of the rose-without-a-thorn—there is the atmosphere of prayer.

In this generation of changes, few, too few, grow to manhood in the home of their birth. I do not mean to discourage the mother of today who is continually making new homes, for the God of prayer will answer. But where it is possible, have one place made sacred by prayer with your children. The young man and the young woman home from college will open their hearts to you in the room where they first lisped their confessions and little confidences, with more freedom than in other surroundings.

"There is a spot where spirits blend,
Where friend holds fellowship with friend"

—not in the usual closet of prayer, but in a "calm and sure retreat," where they first knew their mother and their God.

"There,there on eagle wings we soar,
And time and sense seem all no more,
And heaven comes down our souls to greet,
And glory crowns the mercy seat."
—Selected.

HEROES OF FAITH

No man ever expected too much of God. Many a man cuts himself off from much that God would do for him by expecting too little. We honor God when we refuse to limit our expectations of His works and His goodness. One prayed well "for the incentive of great expectations—that I may not be overcome by discouragements and 'all that can be expected' calculations." The phrase "all that can be expected" has no place on the lips or in the heart of any child of God. It is a deadener to energies and a destroyer of hopes, and is complacently based on man's ability to forecast God's plans and powers. God's omnipotence will go right on working whether we expect it or not; but it will not accomplish nearly as much for the man who thinks he sees the end of it as for the man who knows that it has no end. The incentive of great expectations is all that is needed to keep a man persevering where the man without it would stop. God can do most for the man who believes most of God.—Christian Worker.

WHAT THE FACE TELLS

Sometimes, in passing through a crowd, we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beauty. But whether old or young, when we see that unmistakable soul-light in a face, we know that the heart behind it is pure, the life good, and that the body thus illumined is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful and divine thoughts, precludes the possibility of thinking about, and thus being tempted by things sinful, low or gross. In the well-formed habit of thinking pure thoughts lies in the secret of being pure in heart; and in the daily and nightly meditation on the law of the Lord, is a safe-guard against many of the sins which defile the carnal heart, and debase and blacken the countenance.—Scottish Reformer.

LIVING THE LARGER LIFE

No one should be satisfied with simply existing. Life is sweet when it is lived for something. Many people live for little things. Their desires and aspirations are too easily satisfied. A young girl asked lately, "How can I lead the larger life?" The answer came from a woman whom she admired as representing it, "Look for that person near you whom you can help in any way, and help at once, and do your utmost." The girl tried it. She helped a crippled child. Then she formed a shut-in society to help other cripples. Then she corresponded with other workers in the same field; and so her work and influence go on enlarging every day.

This is the kind of a life that is full of joy and peace. Such a life is glorious and will be crowned with the crown of eternal life.—Selected.

A season for simple living with the kindly sun and the blue sky, days of keen delight in little things, of joyous questing after beauty, days for the making of true friends by being a true friend to others, days when we may enlarge our little lives by excursions to strange places, by friendly association, by the companionship of great thoughts, days that may teach us to live nobly, to work joyously, to play harder, to do our labor better. So should each June bring us indeed a golden summer.—Edwin Oswood Grover.

The inconveniences and the petty annoyances, the pains and the sorrows, do we ever forget them? Indeed, no; we grumble and groan continually. The blue sky and the sunshine, the everyday mercies and the wonderful blessings that we accept as a matter of course, do we remember to rejoice because of them? Only too seldom. On this one day, do let us be sincerely and expressedly thankful.—Anonymous.

Seeds for Fall Planting,

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Christian Advocate,
Greensboro, N. C.

W. H. M. SOCIETY

Continued from page eleven

are you going to do about it?

MRS. HUGH K. BOYER
Corresponding Secretary.
District Parsonage, Charlotte, N. C.

(You and sister Nelson must not "tell tales out of school" any more. We give you herewith liberty to write at any time and at any length. The plan of holding the all day prayer service was tried a year ago at Trinity, Charlotte, at the suggestion of Mrs. Siler. To all who attended it proved such a spiritual treat that this year both Tryon Street and Trinity have adopted it. The day in the ladies' parlor at Tryon Street was eminently profitable and we are praying that the service at Trinity will be likewise blessed. And sisters as we study our work at various places may we be not unmindful of the claim the "Orphanage" has upon us and of how we can help the "Piedmont Industrial Institute," launched by Mr. Baldwin amid discouragements that would have tried a man of less faith. These are both worthy enterprises which as Home Mission women we should help.—editor.)

It is the lives like the stars, which simply pour down to us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deeper calm and courage.—Phillips Brooks.

Social Position Secure

In some respects pianos can be compared with people. In comparing the Stieff the advantage is with the latter. There is not a "Black sheep in the flock." It is worth something to say that you have a Stieff piano. The kind of piano you own is an insight to your social position. D. Chabot, pianist with Dresden Philharmonic Orchestra of Dresden, Germany, when introduced to the Stieff piano said: "I experienced a pleasure I shall never forget." At least do not forego the pleasure of acquaintance before making a "Leap in the Dark." Ask Paderewski, Rosenthal, Caruso, Gadski, Calve, Plancon and other famous artists. In the social world of pianos with such companions, the Stieff is secure at the top. An instrument of rare and exquisite tone in which quality hase been the first consideration. Take an artist's choice and buy Stieff.

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"AS THOU WILT"

When the Son of God came a man, did he make himself subject to disappointment? If not, he escaped one bitter cross that many a good man has borne. Our theology can not explain it, perhaps; but the gospel narrative certainly seems to imply that he was disappointed. His mission to Jerusalem was largely a failure. Had he expected to fail? Had he planned to fail? There was really disappointment in his lament tion over the recreant city,or at least all the bitterness and sorrow of a heart broken by disapopintment and failure.

It is God's will that men should be free. When the priests and scribes laughed at his Son, he did not strike them down with his thunder. When they plotted against the divine man, no voice from heaven warned them. When the Son of God bowed down under the shadow of the olive trees and prayed, "Father, if it be possible, let this cup pass from me," then there was a voice, but a voice that only Jesus could hear. He heard it, and was comforted. In a few moments he will say: "The cup that my Father hath given me, shall I not drink it?" Yet the cup was full of mixture. In it were found defeat and ignominy and shame and death. Oh, if only the Gentiles had sinned alone! But God's own people were the chief sinners. The Son of God could not die till God's church rejected him and passed sentence upon him. If only he could have been spared the bitterness of hearing with his dying ears the jeers of the people he loved! But he passed down his will and his wish with prayer, "Not as I will, but as thou wilt," and he drank the cup to the last drop. Wherefore God has crowned him forever the king of the martyrs; and not the least of all the comforts that his gospel brings is the truth that he demonstrated on the cross, and it is this: The path of disappointment and bitter defeat may lead to the greatest triumph, even to the very throne of God.—Christian Advocate.

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"How many loaves have you?" It is the Lord's first question; and the hands of those who really want His help, search their robes to see what they have hidden there. One brings his joy; another brings his pain; another has nothing to bring except just his sorrow that he has nothing. It is a poor collection—only seven loaves and a few little fishes; but it is enough. His blessing falls upon them, and they come back to the souls which gave them to Him, multiplied into the means of healthy, holy, happy life.—Phillips Brooks.

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A young artist from sheer weariness fell asleep before the picture over which he had grown discouraged. While he slept, his master came softly into the studio, and with a few quick, skilful touches corrected the errors in the work and brought out the beauty which the artist had dreamed of and vainly sought to put upon canvas. Weariness and discouragement put a stop to much good work, but relaxation and rest open the door for a new spirit to enter and finish the work with a master hand—Great thoughts.

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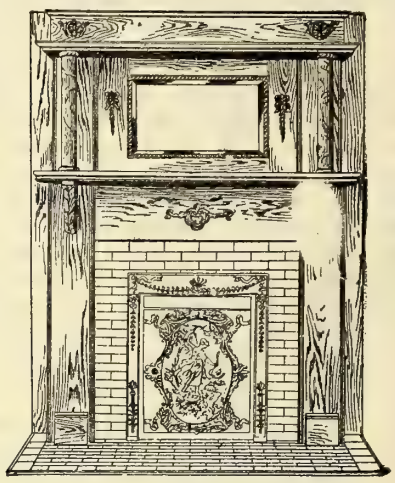
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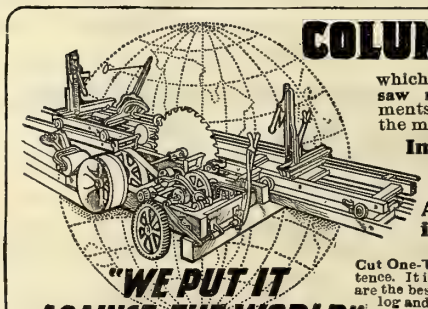
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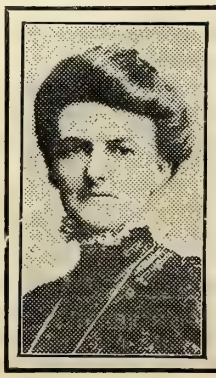
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CHARLOTTE SPECIAL

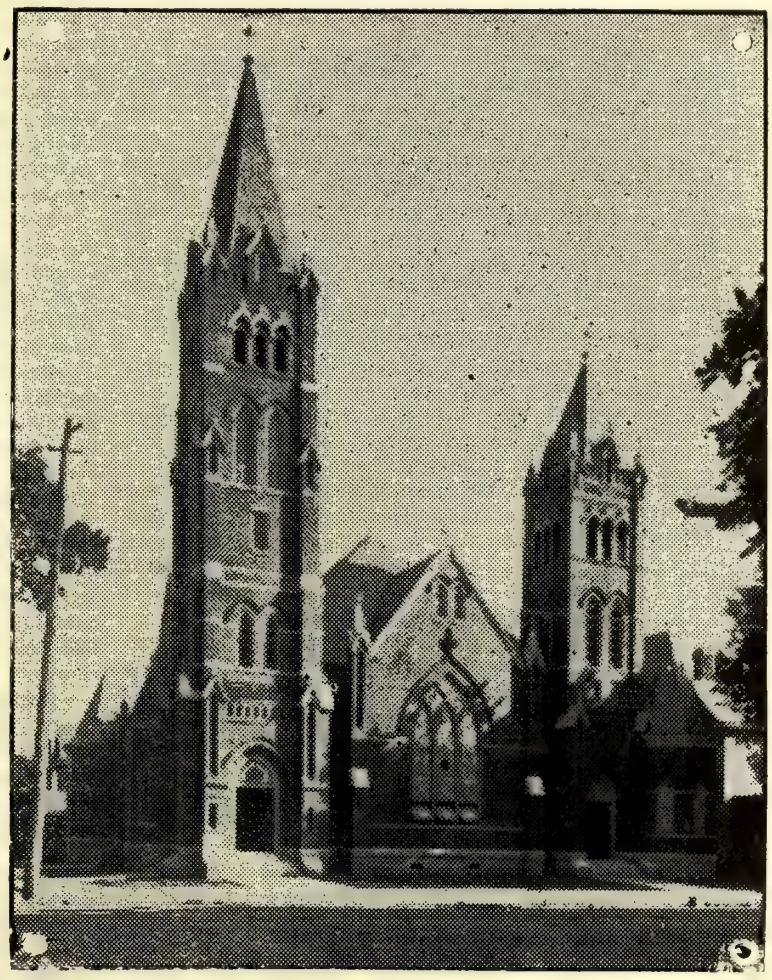
North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

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THE ADVOCATE REPORT

On the first of October we sent to every pastor by mail a report blank with envelope for enclosing same, also a complete list of subscribers for the charge. This was in compliance with a resolution adopted by the last annual Conference requiring us to do this in order that each pastor might intelligently look after collections for the Advocate as well as secure new subscriptions. If any pastor failed to receive the blanks and lists we shall be glad to furnish same on notice.

We beg each pastor to carefully look after this, and, if possible, be ready to make his report on first day of Conference. We propose by this method to do away with the tedious plan followed heretofore of taking the items down at the editor's table. If each one will carefully comply with this it will not only save much work and worry during the Conference session, but it will do away with the opportunity of many vexatious mistakes which always occur in the pressure of work at Conference.

Let it be understood, moreover, that this is not a mere matter of formality. We shall expect each pastor to make his report. If any should misplace their blanks and envelopes the editor will be prepared to furnish others, so that there will be no excuse on that ground.

We must here and now forestall that pastor who is getting ready to report "everything in full' at Conference, simply because he has secured the full amount assessed for the various Conference collections. Since our Conference has taken entire charge of its official paper and become the sole owner of the same, no pastor is entitled to the distinction of having "a clean sheet," who has neglected to make diligent effort to collect the re newals and secure all the new subscribers possible before closing up his report for Conference. The pastor holds the key to the situation in the matter of securing and maintaining the circulation of the church paper. It is not absolutely necessary that he should do the work of soliciting himself, but he must see that it is done, otherwise the circulation cannot be maintained. And we need not remind the intelligent pastor that the paper is the pioneer of every advance movement, that it is his strong right arm of support in all his work.

Let pastors and laymen co-operate from this till the meeting of our Conference at Hickory in securing for the North Carolina Christian Advocate a share in the good report which we feel confident we shall have this year.

OUR PRIZE OFFER

To stimulate the work in behalf of the Advocate we are offering the following prizes:

No 1. To the pastor who shall bring up to Confenence the largest amount of cash for Advocate subscriptions we will give a cash prize of $5.00, and to the next largest a cash prize of $2.50.

No. 2. To the pastor who shall bring up to Conference the largest list of new full year subscribers with the cash we will give a cash prize of $5.00, and to the next largest a cash prize of $2.50.

THE CHARLOTTE CONFERENCE

The junior editor is in attendance on the Home Mission Conference at Charlotte this week and will give our readers an account of it in the next issue.

This conference will doubtless be helpful in the matter or blocking out in a sense the policy to be pursued by the church as a whole in its effort to promptly and efficiently organize the work in the new and rapidly multiplying manufacturing communities. There will in all probability be variant opinions, but the result of it all will doubtless be a clear and more comprehensive conception of the demands of the situation.

There are vast changes taking place in the composition of Southern society. By the rapid development of the manufacturing industries whole sections of the population are being transported from one community to another, throwing many people into entirely new and different social environments. This itself is a peril unless the church moves rapidly and keeps up with this procession with adequate provision for giving them the gospel. Moreover, the massing of these people in these great communities affords the church an educational opportunity such as she could not have while the people were scattered over wide areas of the rural community. This opportunity must be seized quickly or the influences of evil will so permeate the mass of this new social life as to make it very difficult, if not impossible to rescue them.

The Charlotte Observer, referring to the meeting on Tuesday, says: "The speakers and other delegates who come to this meeting from ten Southern conferences are not merely theorists and doctrinaries, but practical men who are intimately acquainted with the manifold phases of the problems which present themselves for solution and they gather in order that out of their sharing of experiences may grow a more organic system of endeavor in which the church at large shall come to feel a deeper and more compelling sympathy. They are concerned primarily not with the poor benighted Hindoo, who is usually given credit for doing the best "he kin do," but with elevating American citizens whom fate has treated unkindly and whose outlook in life is obscured and contracted by the adverse force of early environment."

May the Great Hand of the church preside over this meeting through the Spirit's power and make it the beginning of better things in all this section of the Southland.

NOTES AND PERSONALS

—Rev. C. A. G. Thomas, for some time pastor of the Baptist church in Monroe, has accepted a call to the Baptist church at Lenoir.

—Rev. E. K. McLarty will conduct a series of revival meetings in West Market Street church next week, beginning with the Sunday services.

—We regret to learn that Dr. James H. Carlisle, of Spartanburg, has been indisposed, but are glad that late reports indicate that he is now much improved.

—Quite a number of the prominent workers in our Home Mission Society have been attending the General Board meeting in Savannah, Ga., during the past week.

—Rev. J. N. Huggins, of the Statesville district, says the reports promis to be good throughout his district and that there has been an advance in salaries and collections.

—Rev. Dr. John C. Kilgo spent last week in Wadesboro preaching in a protracted meeting. The papers report that his series of sermons were of unusual interest and power.

—Rev. W. K. Houck, of Morganton, a local preacher, is making himself quite useful in evangelistic work. He is holding a meeting at Lenoir this week in a large gospel tent.

—Bishop Atkins reports that the Montana Conference made a gain in membership of fifteen per cent. during the past year. He reports the preachers as full of enthusiasm and hope.

—There are said to be at least two thousand men at work on the Southbound railroad between Winston-Salem and Wadesboro. It is expected that the road will be completed in a few weeks.

Mr. Phil. J. Johnson, son of the late Capt. P. J. Johnson, of Lenoir, is now the business manager of the Trinity Chronicle. Phil. is taking a high stand in his class at Trinity, we are glad to note.

—Miss Daisy Surratt, of Jackson Hill, was married to Mr. N. L. Lancaster, of Roanoke, Va., October 13th. The ceremony was performed in Jackson Hill church, Rev. E. M. Avett, the pastor, officiating.

—Work is progressing on the West Market Street Sunday school annex. This will cost about $20.000, and will be needed to accommodate the growing Sunday school. The school now numbers over six hundred.

—We call attention to the note of Rev. J. F. England published elsewhere. We trust there may be many responses to his appeal. He sells a good book and those making purchases will be aiding a worthy brother.

—October 16th and 17th our Moravian neighbors at Bethania, Forsyth county, the second place settled in this section by our pioneer forefathers, celebrated the Sesqui-Centennial by a special program of exercises.

—Mrs. C. F. Morrison, of Wilkesboro, was an appreciated visitor to the Advocate office last week. The editor regrets not being in at the time. Mrs. Morrison was visiting her daughter, Miss Dessie at Greensboro Female College.

—The Rev. Mr. Jones will begin a series of services at Fair View church on Sunday evening. The services will continue for a week or more. The Rev. Mr. Courtney will assist him at some of the services.—Mooresville Enterprise.

—The North Carolina Sabbath School Convention will hold its fourth annual meeting in Central church, Asheville, November 9 and 10. The program furnished us by the the Field Secretary, Rev. W. H. McMaster, is crowded out of this issue. We hope to publish same next week.

—The announcement is made this week of the marriage of Mr. Pleasant Huber Hanes, of Winston-Salem, to Miss Evelyn Hazen, of Knoxville, Tenn., in the First Baptist church of the latter city, October 27th, 1909. The couple will be at home in Winston-Salem, N. C., after December 1st.

—Rev. D. S. Richardson, pastor of the McDowell Circuit, reports a meeting recently closed at Pinnacle in which there were thirty-six professions and twenty-eight accessions to the church. Also one at Murphy's Chapel in which there were fourteen conversions and eight accessions to the church.

—During the four years spent at Race Street Church, Statesville, Rev. H. H. Robbins has done a very fine work developing what was the West End Mission into a substantial and growing station. He has built the present brick church and will leave everything in fine shape for his successor.

—The Hickory Democrat says: Everybody is looking forward to the coming of the Methodist Conference which meets here on the 17th of next month. At least 500 ministers and delegates will be here, besides the visitors and friends. Let us give them a hearty welcome and a comfortable and pleasant sojourn in our little, growing and pleasant city.

—Rev. L. A. Falls, of Belmont station, Charlotte, is building a new church considerably larger and more convenient than the old wooden building at Belmont. It is being constructed of brick made of cement and granite and will be covered with tile. A handsome and durable structure it will be and altogether sufficient to meet the demands there for a long time to come.

—Sunday evening Mr. Chas. Lambeth, Mr. J. Lambeth, Mrs. F. S. Lambeth and Mr. and Mrs. Jno. Myers of Thomasville, were Lexington visitors. Mr. Chas Lambeth addressed a men's meeting at the Methodist church, and the audience was much interested in his talk. These Sunday evening laymen's meetings have been quite a feature of late—Thomasville Cor. Lexington Dispatch.

—The first Sunday in October was a great day for Edenton Street Church, Raleigh. The pastor, Rev. W. A. Staubury, received into the church on profession over twenty persons. The result of the meeting which closed on last Friday night. Rev. E. K. McLarty did some exceedingly strong and faithful preaching. As a preacher, he ranks with the best in Southern Methodism.—Raleigh Christian Advocate.

—A contribution was received at the Children's Home, near this city, the past week. It read "In memory of Mary Catherine Jones, $5.00." What a story of sorrow and bereavement these few lines convey. Like a cloud with a silver lining—the loss of a loved one prompting a spirit of benevolence in temporal comforts and blessings. So often in life it is through affliction that we are tried and perfected.—Winston Republican.

—Great sympathy is felt for Dr. H. H. Smathers and wife, of Canton, in the death of their son Carroll, which occurred on Friday morning of last

week at Addie, a station on the Murphy division of the Western North Carolina railroad. The young man was employed as a brakeman, and while engaged in his work, fell from a car and was instantly killed. The body was buried in the family burying ground at Canton on Saturday. May the Lord greatly comfort the bereaved ones.

—Dr. J. H. Weaver, of Hickory, is busy getting everything in shape for the Conference soon to assemble in his church. Everything is being done to promote the comfort of the Conference and the people of Hickory are looking forward to the meeting with pleasant expectations. The new Sunday school room will give the church a greatly increased seating capacity and the class rooms that have been added will give all the Boards and Committees ample quarters in the church.

—A correspondent of the Rutherfordton Sun says: At the residence of her son, Mr. J. C. Elliott, near Polkville, on the night of October 9th, Mrs. Barbara R. Elliott died in the ninetieth year of her age with failure of the heart The deceased was a native of Rutherford county and was formerly Miss Barbara Carson. She was a member of the Methodist Episcopal Church, South, , and was buried with the ritual of that denomination at Elliott's cemetery on October 11th. Rev. W. M. Boring conducted the services.

—Prof. J. A. Bivens and wife, of Monroe, have taken up their residence in Raleigh. Prof. Bivens has a position in the State Educational Department.

—Dr. J. T. Johnson, of Hickory, N. C., recently put to a vote in his Sunday school whether they were willing to support a native pastor in Korea "as long as time lasted." The vote was unanimous even to the smallest tot in the school. We rather approve of this way of passing a responsibility on to the coming generation, and we trust they will not repudiate it.—Go Forward.

—Work on the Broad Street Methodist Church in Statesville goes steadily forward and it is the hope of the congregation to worship in the handsome auditorium before the year shall close. This will be not only the finest church in Statesville, but one of the very handsome churches of the state. The congregation has proved its faith and wideness of hope by building this great temple which is a standing proof of their loyalty and love for the cause of Christ. Rev. Harold Turner, the pastor, will make a fine report at Hickory next month.

—The meeting recently held in Tryon Street Church, Charlotte, by the the pastor, Rev. Dr. G. H. Detwiler, resulted in a general awakening of the membership and a gracious revival among his people. A considerable number professed faith and joined the church. Dr. Detwiler in this meeting had the constant and united support of his people and the result was the blessing of God upon their labors. Large congregations attended each night during the two weeks services and the gracious results can be easily seen and felt in the spiritual quickening of the good people of that charge.

—The Revival meeting in the First Methodist church was brought to a close Tuesday after ten days fruitful and uplifting services. The pastor, Rev. J. R. Scroggs, was assisted in the conduct of this meeting by Rev. J. P. Rodgers, of Winston, who is indeed an earnest, eloquent and consecrated worker and preacher. His sermons were of that persuasive earnestness that touched the hearts of his hearers and resulted in great good. There were quite a number of professions and accessions to the church in addition to the renewed consecration and general uplift to the church members—Shelby Star.

—The board of stewards of Centenary Methodist Episcopal church, in monthly session last night, unanimously voted to invite the Western North Carolina Methodist Episcopal Conference to hold its annual session in 1910 in Winston-Salem. It is generally believed that the invitation, which will be formally extended by either pastor Abernethy or a member of the board of stewards at the annual meeting of the conference, which convenes at Hickory on the 17th of next month, will be accepted. There are two good reasons for this belief. First, it has been eleven years since this body has met in this city; second, every member of the conference, preacher and layman, is no doubt desirous of seeing the Methodist Children's Home, just established here.—Twin City Daily Sentinel.

THE CASE OF THE CUBAN MISSION AND WHAT IT TEACHES

By Bishop Warren A. Candler.

It seems well for me to state a few facts concerning our methods of organization in Cuba that misleading inferences may not be drawn with reference to the presiding eldership, the pastoral time limit, etc., and our Cuban work misunderstood.

(1.) There are no presiding elders in Cuba, properly so called, the mission is organized under the following provision of the Discipline:

"In a mission not attached to an Annual Conference the Bishop in charge shall have authority to appoint one of the missionaries to be Superintendent of the same, and in case the peculiar conditions of the field require it more than one Superintendent. It shall be the duty of the Superintendent in the absence of the Bishop to take general supervision of the mission with all its interests and to report the state of the mission and its needs to the Bishop in charge and to the Secretary of the Board of Missions. He shall exercise the functions of a presiding elder, except as his relation to the work may be modified by instructions of the Bishop in charge and by his relation to the General Board of Missions. In the absence of a Bishop, it shall be the duty of the Superintendent, or one of the superintendents designated by the Bishop in case there is more than one, to preside at the Annual Meeting of the Mission, and to appoint the missionaries and native preachers to their work for the ensuing year subject to the approval of the Bishop in charge. All the missionaries, under the appointment of the Bishop in charge, and regularly accepted by and in the employ of the Board of Missions, shall be members of the annual meeting. The body of ordained preachers, native and foreign, who hold membership in an Annual Conference, shall have for administrative purposes, when assembled in Annual Meeting, the authority to exercise the functions of a District Conference, particularly in reference to the licensing of preachers, the renewal of license, and the passage of character of preachers not members of any Annual Conference."

It will be observed that the superintendents in Cuba are totally unlike presiding elders in the home field in most of their functions.

(2.) Not from choice, but from necessity, superintendents have been appointed to pastoral charges while serving as superintendents. It is not best, but it is the best we can do with the number of men and the amunt of money at our disposal. So in some of the smaller Conferences, such as the Conferences in Mexico and some of our Western Conferences, men have been appointed both presiding elder and preacher in charge; but such double and difficult appointments are always regretted, and would never be made except under the compulsion of necessity. They do not work well even in Districts having but few pastoral charges in them.

(3.) With reference to the "time limit," the Cuban Mission is operated under the long-standing law of our church which has always excepted foreign missionaries from the "four-year rule." But while here this is true, it has not been found best in many cases to exceed the "four-year rule"—in no case of a native preacher, so far as I can now remember.

The great lesson the Cuban Mission can teach the church at home is not how to amend our Discipline, but how much better our mission work could be done if men and means adequate for the needs of the field were provided. Our work in Cuba has done well, but some evils would have been escaped if we had been able to command more men of the right sort. How much greater would have been the success of the Mission if we had been able to secure good church buildings and properly constructed and suitably equipped school buildings!

I have been in charge of the Cuban Misison since 1898, and it has not succeeded by reason of any novelties in government or administration. Its success has come from consecrated men and money, in so far as it has had success. Its failures have come from want of these prime requisites to missionary success.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

FINANCIAL STATEMENT

We have a financial agent in the field soliciting funds for our permanent buildings. These buildings are necessary; for our present quarters are only temporary, being very old wooden buildings patched up, and they are wholly inadequate for our purposes. Our people are responding very liberally in contributions to the bulding fund. At the present rate we shall in the course of the next two or three years be able to erect and equip excellent buildings for our institution. The outlook in this respect is very satisfactory.

THE PROBLEM OF MAINTENANCE

Meantime we are operating our Orphanage in our temporary quarters. We have twenty-five children. One hundred more are knocking at our doors. We have room for seventy-five children. There is pressing demand for us to take these children now. But a vital problem is yet unsolved—the problem of support. The building fund cannot properly be used for this purpose. It takes a considerable amount of money to provide food and fuel, clothing and shelter and education for seventy-five children. The average cost is much larger than it would be for twice that number.

FIFTH SUNDAY COLLECTIONS

So far we have no regular source of support except the Fifth Sunday collections in the Sunday schools. Two successive Annual Conferences have "resolved" that the collections in the Sunday schools on all Fifth Sundays should go to the Children's Home. It has been urged that these collections be made to average five cents for each scholar or pupil.

If the Sunday schools would comply with this most reasonable request we should have a very good beginning for the maintenance fund. The reports of collections taken the Fifth Sunday in August, so far as made, indicate that the average was about one and one-fourth cents per capita. Some schools did most handsomely. Some met their obligations fully. Some did but little—and many did nothing at all.

Now that the orphanage is open and the children are actually being cared for it is hoped that the Sunday schools will be stimulated to make larger contributions in the future.

OUR SCHOOL

Miss Lucie K. Foster, of Louisburg, N. C., has been employed as teacher of our school. Miss Foster is a graduate of Louisburg Female College. She has had several years experience as a teacher of music and of literary branches. She is commended to us as a lady of culture and Christian character. We believe she will prove a valuable acquisition to the Home.

The school will open next Monday, October the 18th. The children are eager for the school work to begin. We hope to be able to make good reports of their progress.

A DELIGHTFUL DAY

Last Sunday the Superintendent had the pleasure of speaking to the Greensboro West Market Street Sunday school in their Rally Day services. That is a great Sunday school—large in numbers and large in spirit. They do things. Just now they have in course of erection a twenty-thousand-dollar addition to the Church, to be used for Sunday school purposes. The Superintendent, Brother S. L. Alderman, is evidently the right man in the right place.

OUR GOOD FRIENDS

Almost every day brings us evidences of loving interest in the Children's Home. Cash received for Maintenance Fund: Rev. J. P. Rodgers, $5.00; Winston Centenary H. M. Society, $2.00; Waxhaw Ladies' Aid Society, $12.50.

SUPPLIES

Elkin Canning company, 18 dozen cans of blackberries, 12 dozen cans of apples. Ladies Aid Society of Franklinville, a box, and such a box! Everybody in the institution turned out to see it unpacked. Quilts, blankets, bed linen, towels and soap, clothing, toys, something to please everybody. But the best thing about this box was the fact that we foud in it contributions from so many different people—children as well as grown people. It makes us glad to know that we have a place in many hearts. Our children read every name attached to the bundles. Their faces glowed —and they exclaimed, "people are so good to us." I would rather bring gladness to the heart of a child than win the applause of many men.

METHODISM IN CHARLOTTE

To give the history of Methodism in Charlotte, N. C., would necessitate the writing of a detailed history of the church in Mecklenburg County, and the history of Tryon Street church alone for fifty years; 1815-1865.

The comprehensive data, all of which is exceedingly interesting, has been collected by pastors and other individuals from time to time and is carefuully preserved by brother D. H. Anderson, to give all of which would require too much space. The purpose of this article is to give a concise resume of the origin, history and present condition of our church in Charlotte. At a later date I may publish in pamphlet form a full history of Methodism in Mecklenburg county.

The first sermon preached in Charlotte by a Methodist minister was preached by one Rev. Wm. Terry, a local preacher from Fayetteville, N. C., during the summer of 1814. At this time Charlotte was but a village, with no church building for any denomination. So this sermon was preached in the Court House. Mr. Terry preached at the instance of one Dr. D. R. Dunlap, a physician and a Methodist, who had a short time previous located in Charlotte to practice his profession. Rev. S. C. Caldwell, a Presbyterian clergyman, and a cousin of Dr. Dunlap, used his influence to have him locate in Charlotte, but soon became a bitter enemy of Dr. Dunlap because he secured Methodist preaching in the place, Methodists being considered as the worst of fanatics.

During the year 1815, Rev. Wm. B. Barrett, after preaching for a few months in a humble widow's home seven miles northeast of Charlotte, near where Trinity Methodist church now stands, was offered by her a lot of land and logs with which to build a "meeting house." The people in the community thought themselves too poor to attempt building a church. But they cheerfully offered their labor. Coming together at the request of the preacher, some chopped down trees, some notched the logs, some reared the walls, others rived the four foot boards with a frow, while still others split out the slabs for the seats. So the building was finished, covered without nails and had windows without glass. While the men worked the women cooked and prayed. The building was named "Buck Hill" Methodist church. Here the first Methodist Society was organized with Dr. D. R. Dunlap (above referred to), appointed class leader, which office he held until a society was formed in Charlotte.

Rev. James Jenkins, writing of this period, says: "Experimental religion as preached by the Methodists began to arrest attention; many jested and made light of it, but it had a gradual influence on the public mind, and soon rendered the habits of drunkenness, swearing, and dancing unpopular," habits which he says were then practiced by elders of the church.

As a result of the continued preaching of the Methodists as they passed through Charlotte, notwithstanding bitter opposition by members of the dominant denomination, a Methodist society was organized during the year 1818; four years after the first Methodist sermon was preached. It was composed of two men and four women, with Dr. Dunlap as class leader.

From the year 1816 to 1834 the Methodists and Presbyterians worshipped in the town church. In 1834 after the Presbyterians secured control of this building the Methodists erected their first building on Seventh Street. This was a modest little edifice but served until 1859, when a church was erected at the corner of Tryon and Sixth Streets. This congregation has since been known as Tryon Street Methodist church. This church through all the years has been a strong healthy conservative mother to Methodism in the city of Charlotte. As such she now counts nine flourishing off-springs within sight of her own steeple, with Epworth, the tenth, having worked effectively for a number of years, but suspended now for a time.

They were organized in the following order: Calvary was organized in 1865; Brevard Street, 1891; Trinity, 1896; Seversville, 18—; Dilworth, 1896; Epworth, 1896; Belmont Park,1897; Chadwick, 18—; North Charlotte, 1907.

These churches represent a membership of about 3,330. Eight church buildings, with one in course of construction, valued in the aggregate at $168,000, with seven parsonages, $33,000. With ever increasing values of property in this city these figures represent a very conservative estimate.

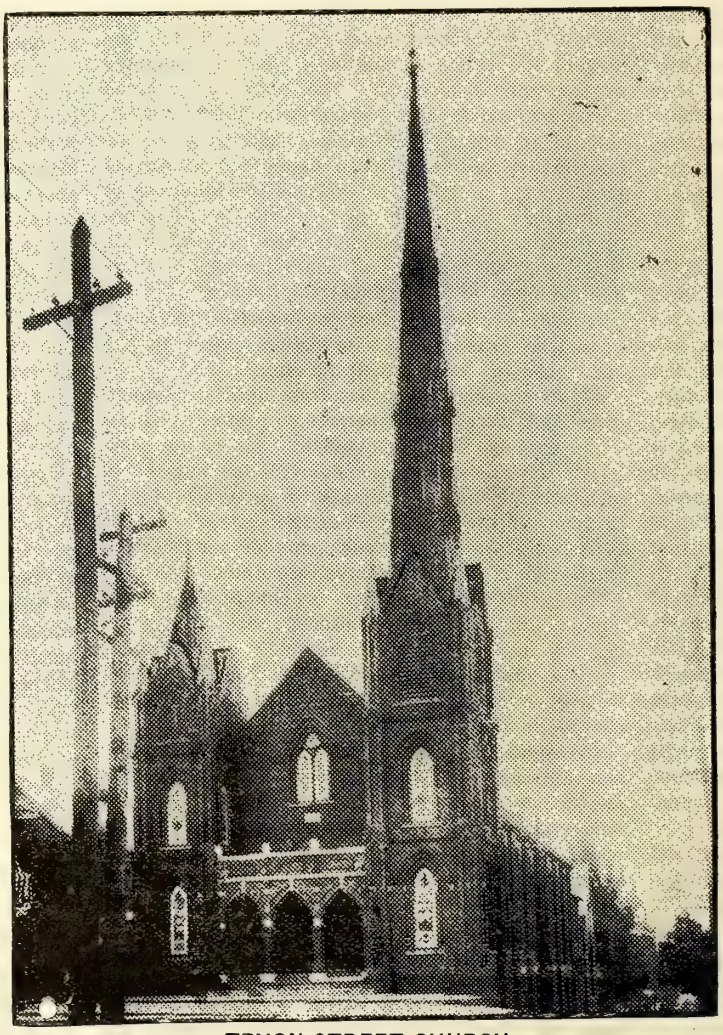
Up from a small and despised beginning our church has grown to a position of great strength, influence and responsibility. Manned with the very best pastors our Methodism is vieing with the aggressive and most advanced spirit of the material and educational development of the city. At the same time these pastors to a man are pressing home to the minds and hearts of the members of the church a gospel which calls for a deeper spiritual life. If the preaching of the pungent and clear cut gospel which is being proclaimed by our preachers in Charlotte and by our preachers throughout the Charlotte District continues, the accusation "That the preachers and the church have lost their power," will not lie at the door of Methodism in this territory.

The membership of these churches is made up of a strong conservative citizenship. The outlook for growth, continuous and substantial, has never been as good perhaps as now.

With the expenditure of five thousand dollars by the Tryon Street congregation to improve and beautify the interior of the church, the raising of $3,500 by the City Board of Church Extension for outlying churches in the city; with Trinity congregation contributing $2,000 to pay off an old debt; Calvary taking on new life and paying off some old debts; Dilworth building a new parsonage within the last few months in which the pastor now lives; Brevard Street having fully discharged the B. & L. debt on the church; Chadwick building a $6,000 church this summer in which the congregation now worships; Belmont Park's new brick church now under rapid course of construction; North Charlotte with a new and comfortable parsonage built within about thirty-two days and turned over to the pastor for occupancy, with a proposition from the mill owners to give to this church in the near future an institutional church building at a cost of from $25,000 to $35,000, is evidence of the life, progress and responsibility of Methodism in this city.

On the purely spiritual side much could be said of the faithful work of each pastor and his congregation; the helpful meetings which have been held this year; the growth of the missionary spirit and interest as to both our home and foreign work. The work assumes greater proportions, and the responsibility becomes greater on each pastor and congregation in the city every year, but courage mounts with occasion and we have a firm faith in the continued success of Methodism in Charlotte because God is with us.

H. K. BOYER.



TRYON STREET CHURCH

TRYON STREET

The membership of Tryon Street at the present writing is nine hundred, which shows a net gain of nearly forty during the present conference year. Our Sunday school has enrolled five hundred and thirty-five members, and with the exception of the summer monthes has an average attendance of about four hundred. This work has shown a steady increase and improvement of methods for some time past, and with present plans promises a steady increase for the future. The Primary Department is, I venture to say, one of the best organized and conducted in the state. We are fortunate in having as superintendent of this department a lady who combines the highest ability with the most perfect consecration, whose name and memory linger in the minds of hundreds who have passed under her influence and have gone out to places of responsibility and influence in the world and in the church. We have several organized classes that are doing good work, and we have just inaugurated a movement for the reorganization of the Home Department. The church sustains a mission Sunday school on North Graham Street, which has been organized this year. Our missionary work is well organized. In addition to the regular assessment for missions, the church supports a missionary in the foreign field, and the Sunday school a native preacher in Korea. The work of the Woman's Foreign Missionary Society and of the Woman's Home Missionary Society is prosperous. As space forbids a detailed account of this work, suffice it to say that it continues to steadily grow from year to year, and the pastor is relieved from all anxiety concerning this department of the church's work because of the fidelity and consecration of those good women who have it in charge. Tryon Street is the mother of Methodism in Charlotte, and as such causes not to care for her children. During this year she has contributed a little over $3,000 for the erection of churches and parsonages in the city, and to forward the work some of her individual laymen are now endorsers on notes to the amount of $3,600. Tryon Street can in no sense be called a fashionable church. Its membership is composed of people largely of ordinary means, who move in the common walks of life. Her doors are ever open to the stranger and the poor and each alike is assured a hearty welcome when they choose to enter her sanctuary. Her membership is also loyal to our Methodist system. Bishops and presiding elders are not annoyed by the demands or complaints of her leading official members. She has always accepted without complaint the pastors who have been sent to minister to her, and she has always given them loyal support when they came. The pastor never hears his predecessor unkindly referred to or criticised. They are all held in sacred and loving remembrance. The present equipment of the church is adequate for all present needs. It is not elegant nor arranged to the best advantage, but this is due to the fact that it has been enlarged and repaired from time to time. In the near future the present plant will no doubt be replaced by a larger and more convenient structure. The present location is one of the best in the city. It should be and no doubt will be retained as the place for the construction of a large institutional church to meet the demands of what will soon be known as the "down town people." To retain the present location and to construct such a building will mean much for the permanent growth and enlargement of Methodism in this city.

TRINITY CHURCH

Trinity church is located on the corner of South Tryon and Second Streets. No better indication of its advantageous position could be given than to state that the new $100,000 Y. M. C. A. building occupies the corner diagonally opposite. We are within a stone's throw of the county court house and the handsome new lawyers' building. We are

three blocks from the Square, the business center of the city. Tryon Street runs away south of us as pretty a residence street as you will find in North Carolina. North of us the most imposing business buildings in the city are in full view. The church is in keeping with its surroundings. It is as impressive and beautiful a structuure as Charlotte contains.

It has been well nigh impossible through all the years, diminishingly so, to maintain a large congregation, because the enterprise was new and difficult, the membership made up mostly of strangers coming into the city, and the members largely scattered at considerable distance from the church. The conditions stated above and others of a graver nature precluded from statement by the limitations of this article, have imposed upon the leaders of Trinity church very perplexing problems; but their loyalty to Methodism and the cause of Christ and their belief that they occupy a strategic position in the development of the same in Charlotte, have never wavered. God has wonderfully rewarded their fidelity and heroism.

Perhaps the organization of Trinity church is at this moment more efficient than ever in its history. The Board of Stewards does its work systematically through its officers and standing committees. They have greatly improved the financial condition of the church in the last twelve months. Recently the floating indebtedness of $2,000 was provided for in subscriptions to be paid in ninety days. The parsonage debt of $5,5000, is being paid through a local building and loan association and will be eliminated in two or three years. During the church's two years' ownership the parsonage has enhanced in value probably $1,000. The church itself is increasing in value much more rapidly. The running expenses of the church are provided for at the beginning of each year by assessment. The envelope system of payment is in vogue. The members of the Board are J. H. Little, Chairman; A. G. Craig, Secretary; W. F. Harding, Treasurer, T. D. Payne, Recording Secretary; M. C. Mayer, Walter Brem, J. A. Jones, H. G. Link, Walter Cuthbertson, W. H. Davidson, C. B. Bryant, F. M. Winchester, H. P. Harding, W. J. Thomas, D. E. Allen, O. D. Wheeler, E. F. Creswell, H. M. Wade, J. F. Phifer, W. Z. Stultz, W. H. Wood, J. L. Wolfe, H. C. Smith, T. B. Powers.

The Sunday school is thoroughly organized. H. M. Wade is superintendent. There are assistant superintendents over the four departments. Classes are officered and manage their own affairs not contravening the policy of the school. Best methods are used from Kindergartners up. An orchestra aids the music. The average attendance this year is fifty per cent. better than last.

The Epworth League is training our young people to exercise their gifts in public service.

A Young People's Missionary Society and a Light Bearer's band are maintained.

The Woman's Foreign Missionary and the Woman's Home Mission Societies increase in membership and good works with the years.

Two young men and one young lady from this church have offered themselves for the foreign field. One of these, now in the third year of his medical course, making a fine record and with splendid connections in the medical fraternity, will go as a physician. Another in the Sophomore class of Trinity and purposing to take the theological course at Vanderbilt, will go as a minister. The young lady, now a student in Elizabeth College will thoroughly equip herself for some special line of work. These are three very bright young people. Trinity church should assume their support in the missionary field when they are ready to go.

Our congregation has been fortunate to hold through the years as organist and choir director that prince of performers, Prof. R. L. Keesler. Four paid singers compose the choir. The music is superb.

Additions to the membership of Trinity church are being made constantly by certificate and on profession of faith. The future is bright with promise of larger and better things.

NORTH CHARLOTTE

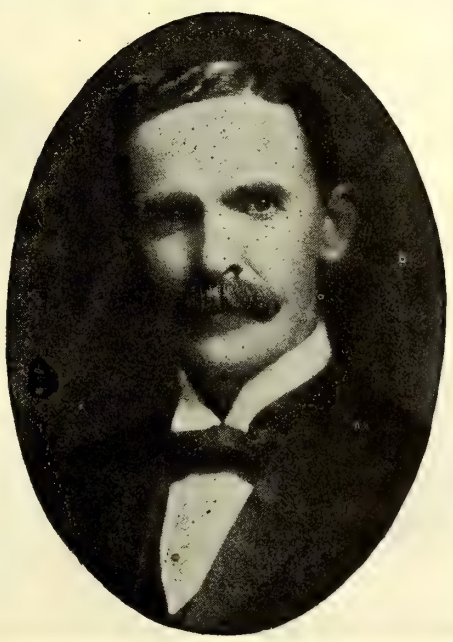
In the onward progress of Charlotte Methodism and among her many churches may be found the North Charlotte congregation of two hundred and seventy-five members (includuing the Epworth transfer) some of whom are as undaunted and unwavering, as loyal and good as can be found anywhere. We are here in the midst of a growing pulsating industrial community.

More than five thousand population to be cared for physically, socially, educationally and religiously. How can this great task be accomplished? Especially when you think or realize something of the magnitude of the task, and the very small means placed in human hands with which to do the work; and further, just think of such a task being required at the hands of Charlotte Methodism's youngest daughter. Verily it will take miracles of work by man, and of grace on God's part to bring to pass these great things. However, we are greatly encouraged. Steady progress has been made along all lines, and in all departments during this year. In addition to the general routine of church organization and work, we have attempted some welfare and benefit work.

The solution of the whole problem here will be found in the building and equipment of an institutional church—to this end we are working, and in the good providence of the great Head of the church, the means will be forthcoming to erect suitable plant and maintain it, in the near future.

Now just a word about our present work and condition. We are doing something in all the departments of a well organized church. Our good women have wrought well this year; our young people are very well organized; Epworth League has been somewhat of a success; Sunday school well managed and taught, both the Philathea and Baraca classes enthusiastic and progressive in their work. We are preaching to ever growing congregations. Our Sunday services have been marked throughout the year with an occasional conversion at our regular services, but especially so, for the past month. Each Sabbath from one to six souls have been happily converted, and we are continually adding new members to the church.

W. O. GOODE.



REV. H. K. BOYER,
Presiding Elder Charlotte District

BELMONT PARK METHODIST CHURCH

This church was organized 1897 under the supervision of Rev. W. W. Bays, D. D., who was at that time pastor of Tryon Street church. It is one of Tryon Street's youngest children, now vigorous, healthy and with great future prospects. The names now on church roll number three hundred and sixty-two.

This church is located two miles from Independence Square, on the Piedmont car line, in that part of the eastern section of the city which is destined to play no small part in the future of "Greater Charlotte."

The following pastors have served in the order named, viz: J. A. Baldwin, T. A. Sikes, J. J. Eades, J. S. Nelson, W. L. Nicholson, G. G. Harley, W. S. Hales and Lee A. Falls, the present pastor.

The first building erected has been torn down and a modern church building is now being built upon the same lot. This new building is adapted to Sunday school work, having class rooms, pastor's study, parlor, League room, auditorium for Sunday school and lecture room, besides a main auditorium. The seating capacity will be seven hundred. Heated with hot air. This building when completed will cost some $10,0000. The building being incomplete we cannot easily obtain a cut for the Advocate. The walls are about completed at this writing, and the roof is being built. We are hoping to use the Sunday school rooms by the time our annual conference convenes in November.

Few churches of equal age can boast of greater progress. It is well located in Belmont Park, a rapidly growing suburb of Charlotte—a church amidst the masses—being near the Louise cotton mills, the Charlotte Casket factory and the Cole Manufacturing Company's foundry, and surrounded by a thrifty section of working people of varied occupations.

Its very efficient Sunday school Superintendent, Mr. L. M. Smith, is an expert mechanic in the Casket factory, the chairman of the Board of Stewards, Mr. T. C. Ritch, a well known contractor, and Mr. J. Ed. Propes the chairman of the building committee is a division superintendent in the Wearn & Company's shops. These are well sustained by a loyal body of officials of different avocations.

As live a Sunday school as can be found; a Woman's Foreign Missionary Society, full of enthusiasm, led by Mrs. L. C. Griffin; an Epworth League of forty members, doing noble work; a well attended prayer meeting and a large and attentive congregation are some of the hopeful aspects of the future life and usefulness of this church.

There has been added this year up to date fifty-five new members. A gracious revival was held by the pastor in the month of April, and the revival spirit still abides.

When the new building is completed, which is hoped to be by January 1, 1910, the equipment will be first class. The future for this church is very encouraging.

CHADWICK CHARGE

The Chadwick Charge was organized in the early part of 1902 by Rev. J. J. Edes. He was pastor of Belmont Park church, and gave Chadwick one or two services in the month. In July or August of that year I took charge, though I was not officially appointed till the following conference. I served it regularly during the years 1903, 1904, 1905 and 1906 in connection with my school work. During the year 1907 Rev. N. S. Ogburn, who was also connected with the school, was pastor. It was during his pastorate that we took some B. & L. shares for a new church. During the year 1908 Rev. W. O. Rudisill was pastor. The arrangements for the new church were continued under him, and everything was gotten in readiness for building. But for the financial condition of the country the church would have been built that year. During the year 1909 Rev J. P. Hipps is the pastor. A beautiful church, costing nearly $7,000, has been erected during the year. The people of the community, the mill company and the churches in the town, all co-operated in this work. The church is in fine condition.

J. A. BALDWIN.

DILLWORTH CHURCH

This is my second year at this church. We think this church well located and in the near future will be a strong church, as there are many Methodists living in this part of the city who can make it what it ought to be. We have about two hundred members. We have received forty-six members this and last year; twenty of them on profession of faith, three from the Baptist and three from the Presbyterian and one from the A. R. Our church has suffered here this year by losing our dear young brother Forbes and wife who went to the Presbyterians, and is now preaching for them. We not only lost them, but six others followed them.

We have a very good Sunday school. About seventy-five families are represented in this school. We have preaching every Sabbath and at night except the first Sabbath night in each month. We then have our monthly Missionary meeting which consists of music, recitations, paying of dues and a general collection, which all goes to raise our general collections. We have our members or as many as will, pay so much each month and in this way raise our collections.

Our mid-week prayer meetings are of much benefit to us as we have an experience meeting in connection with them. We have the young men's prayer meeting every Friday night and they also have a meeting every Sabbath evening somewhere out in the highways and hedges, and these meetings are doing our church good. We have no Epworth League. Our people have built us a very comfortable house by the church. This parsonage is worth $1,000 or $2,000, though it did not cost that

much, and while our people have responded very liberally to the building of the parsonage yet they have not slackened on the calls of the church. We expect all the collections paid and also the P. C. and P. E.'s salary. Though with all this we are not satisfied with the general situation and are praying, working and hoping for a glorius revival within the next three weeks. So that at the close of the year preachers and people may be much stronger spiritually. So while we have had many things during the past year to discourage yet we are hopeful and are willing to work, pray and strive on and do the best we can while the days are going by. Pray for us.

A. L. COBURN.

SEVERSVILLE

Seversville is now a part of Greater Charlotte, situated in the northwestern part of the city, and is composed of a community of thrifty people engaged in various occupations. Merchants, mechanics carpenters, masons, electricians, truck farmers, dairymen, mail carriers, traveling salesmen, barbers, cobblers and politicians.

There are three churches in the community, Methodist, Presbyterian and Episcopal, with a sprinkling of folks belonging to other denominations and lots of folks who do not belong to the church at all.

We have a beautiful little church, situated near the center of the community and easily accessible to all Seversville, or will be as soon as we make some much needed improvements, which will doubtless be made before this appears in print. It is our purpose to spend about fifty dollars in making improvements in front of the churcn. The indebtedness of the church has been paid off recently and it is our purpose to dedicate it the fifth Sunday in this month. This church has discarded the kerosene lamps this year and installed electric lights. We are sorry not to have a picture of the church appear in the Charlotte edition of the Advocate, but perhaps we will have it appear later.

We have a membership now of above sixty or sixty-five, the most of whom seem now to be actively engaged in Christian work, as is evident from the following facts: 1. Our congregations at th regular preaching services will average fifty per cent. more than the membership of the church. 2. We now have an enrollment of nearly one hundred in the Sunday school, with an average attendance of about seventy-five for the past two Sundays. And if the interest keeps up at the present rate, within another month we will have to make more room for the Sunday school. 3. We now have a mid-week prayer meeting which fills the house.

Seversville will pay all of her assessments this year in full.

J. P. H.

FROM CHADWICK, CHARLOTTE

We are giving you some history about Methodism in Charlotte, but the best thing is that we are just keeping on making it. We have just had a most gracious revival at Chadwick. Brother Hipps, the pastor, was assisted by Scott Owen. There were over fifty professions, and some twenty-five to join the two churches. The church has been greatly revived. Brother Owen has conducted quite a number of meetings in Charlotte and surrounding sections, but this is perhaps the best he has held, and is probably the best our community has had. His consecration and earnestness, his sense of humor and clear understanding of his crowd, make him a man of real power. He needs better training, and he is now getting this in school. He has greatly endeared himself to this community by his faithful work.

Brother Hipps will leave us at Conference for the great west. He has been appointed by Bishop Atkins to Walla Walla, Washington, a town of twenty thousand inhabitants and rapidly growing.

He has done a very fine years work here in every department of church work. He has worked indefatigably in getting our pretty new church finished, and will turn it over to his successor in good financial condition. Our Sunday school is in the best condition in its history, And the spiritual condition of the church is good. He and his wife are both greatly beloved in the community and we shall regret very much to lose them, but shall follow them to the west with our prayers and best wishes.

J. A. BALDWIN.

EPWORTH LEAGUE IN CHAR LOTTE

The Epworth League is an eduational institution. As such it deals more liberally with its members than any other institution of our church. It educates the hand the head and the heart. This educational institution of the church has grown in Charlotte this conference year. In fact there has been a sort of revival of League effort among us. It has been done very quietly, therefore many have hardly realized what has been done. There are now five Epworth Leagues in Charlotte. All of these have either been organized or reorganized this year. Early in the spring the old Tryon Street League came into possession of its reorganized life. It now has about thirty-five members. It is under the leadership of Mr. L. L. Caudle as president, and is doing good League work. This League not only has its devotional meetings, but it does considerable work in its charity and help department. It holds its weekly devotional meetings every Monday night. A little later in the year the League work was reopened down at Trinity. The Department of Worship in this League is well worked and does effective service. The devotional meeting is held each Sunday eveninng just before the preaching service. Mr. James Squires is the president. The first Epworth League to be organized this year in Charlotte was at North Charlotte. This League was organized in January and has been growing and doing faithful work since that time. They hold their devotional service immediately before the Sunday night preaching service. Mr. C. M. Beckler is the president, and under his leadership the membership has grown until they have forty on their roll. This League has a great field for work, and when the new institutional department of this church is installed its opportunity will be greatly enlarged. At Belmont an Epworth League was organized about the first of last July. It has grown until now it also numbers forty members. The president, Mr. J. S. Propes, and his co-workers, have a great field for work, and are entering it with intelligent purpose. This chapter holds its devotional meeting immediately before the preaching service Sunday night. But the largest field for Epworth League activities has just been entered by the Brevard Street church in the organization of a Junior League. This chapter has about twenty members and is growing constantly. The superintendent, Mrs. C. M. Pickens, meets with these Juniors every Sunday morning at ten o'clock. These five chapters mentioned constitute the organized life of the Epworth League in Charlotte. The organization of other chapters is spoken of. I might say they are in process of construction and will very soon assume due form.



BREVARD STREET CHURCH

BREVARD STREET

Brevard Street church came into life natural processes about eighteen years ago. A Sunday school was organized about two years before that time and out of this school grew the church. It has had a steady and large growth, until now it holds within its communion between four and five hundred souls. The church building is admirably located at the corner of North Brevard and East Tenth streets, and is a splendid working plant, valued at about ten thousand dollars. Adjoining the church property is a fairly good parsonage. When this splendid parsonage lot is occupied by a new parsonage, which will be done soon, the property as a whole will be great church property.

Almost all the prescribed activities of the church are to be found in the organized life of Brevard Street. Chief among these is the Sunday school. Presiding over this department is Mr. L. E. Anderson, the efficient superintendent. Associated with him is a corps of teachers that is faithful and true to all the interests of the church. The membership of the school this year is the largest it has ever been, having gone beyond the membership of the church. The Woman's Foreign Missionary society is not as large as it should be but has a few faithful women who love its work and that for which it stands. A Ladies' Aid Society is one of the leading and effective agencies in the work of this church. It has a membership of forty or more and gives substantial help to almost all the enterprises projected by the church. The Light Bearer Missionary Society and the Junior Epworth League are the strong and efficient helps for the development of the moral and religious life of the children of the church. A strong Board of Stewards, aided by many good members, keep the finances of the church in good condition. They have this year completed the payment of all outstanding debts.

Considering the age of this church, and the burdens of its own growth, the Missionary spirit still among its members is very fine. It not only pays its assessments but this year it is keeping a native helper in Korea. And I predict that it will not be long before Brevard Street will support its own missionary in the foreign field. It is working to this end. But while the vision of the needs of the foreign field is before it, it is not blind to needs at home. Therefore, it has under its care, a mission Sunday school, further out on Brevard Stret. This school numbers about one hundred scholars, and has an average attendance of about seventy-five It will doubtless grow into a church when the growth of the city demands it.

All these activities show that Brevard Street church has life in it—spiritual life. It has, perhaps, as large a field as any church in the city and by God's help is trying to occupy it.

CALVARY CHURCH

Calvary church, situated on South Church Street, stands as a lasting memorial of the faithful and untiring labors of Brother John L. Butt, who started a Methodist Society in South Charlotte more than forty years ago. Calvary has had a very checkered career, but her service to the community has been a large service. The membership of this old church has never became large, but perhaps there is no more loyal or faithful congregation in the conference.

We shall not here attempt to give the names of the many brethren who have served this charge but men like Brother J. E. Thompson, H. L. Atkins, presiding elder Willis and brother Totten, now of California, have helped in nthe making of Calvary.

There are about two hundred and forty members at present. The Sun-

day school has an enrollment of nearly three hundred.

The attendance upon all the services is good, and the present pastor, Rev. E. E. Williamson, expects to carry up to conference a full report.

CITY BOARD OF CHURCH EXTENSION

The City Board of Church Extension of Charlotte was organized in 1895 according to the rules laid down

in the "Discipline" and it has conformed strictly to these rules ever since. It has been of much service to the church at large in various ways; First, in selecting desirable locations; Second, studying the wants and needs of the community and meeting them as far as practicable. Third, in erecting comfortable and attractive buildings. Fourth, materially aiding in raising funds and properly distributing the same to each charge and correcting too lavish an expenditure of money where it is not necessary. Fifth, seeing that the deeds are properly made and duly recorded.

The work so far this year has been as follows: At North Charlotte, assuming a $1,000 debt thus leaving this church in good shape; helping Chadwick to build a new church which they now occupy; aiding Belmont in the erection of a new house of worship which is well under way; contributing to Dilworth charge sufficient to see the pastor now in the new parsonage, and it has aided Calvary in paying off her debt, which places this church in nice condition.

In all, some four thousand five hundred dollars has been appropriated to the above mentioned churches. Almost the entire amount has been contributed by Tryon Street and Trinity churches.

The Board of Church Extension cultivates a fraternal relationship both with pastors and the laiety of all these churches, aiding, advising and exchanging views as to the best way to help Methodism in this vicinity.

The Board is under obligation to Dr. Detwiler of Tryon Street for valuable aid and wise counsel.

M. C. MAYER, Chariman.

Hicks' CAPUDINE Cures Sick Headache

Also Nervous Headache, Travellers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudin —It's liquid—effects immediately. Sold by druggist.

"Sometimes God permits His best servants to suffer the fiercest temptation, as the most valued metals are worked in the hottest fires."—Wells.

THE LITTLE FAMILY DOCTOR.

Hardly a day passes that parents are not called upon to treat some kind of malady. This is especially the case where there are many children. If you are a father or mother you will find use almost every day for "Gray's Ointment," a family remedy that for over half a century has been the useful and efficient helper for thousands of parents in all parts of America and foreign countries. For boils carbuncles, old sores, chronic ulcers, bone felons, burns, festering cuts, poison oak and many other ailments it will prove your best friend. Keep it always on your medicine shelf. Get a 25c box at your druggist's, or if you have never used it send your name for a small free trial box, which we will gladly send postpaid to show you its value. Address Dr. W. F. Gray & Co., 815 Gray Building, Nashville, Tenn.

Mr. E. B. Virgin, of New Orleans, La., writes: "I can cheerfully recommend Gray's Ointment for cuts, bruises, boiles, carbuncles, etc, Have used it in my family for 25 years."

If you are to get the fire of God's holiness and love and power burning in your heart, you must take more time in his fellowship.—Andrew Murray.

Keeping Families Above Want.

Every thinking man wants to provide so that his wife and little ones, those dependent upon him, will be kept above want when he is no longer here to provide for them. The great question now-a-days is the best means to this end. The Northwestern Mutual Life Insurance Company has a plan whereby the helpless ones are protected as long as they live and kept from want. Write T. A. Cary, Mutual Building, Richmond, Virginia, for "Document 843," giving full particulars and showing how easy it is for you to protect your family forever.

Orders by mail for job printing receive prompt attention at the Advocate office.

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

Rev. M. H. Vestal sends us the following encouraging note: "We have revived the Epworth League at Mount Olivet church. New officers have been elected. Mrs. Sallie Ripple is secretary. There are twenty-eight members in the new organization. There is promise of life and effectiveness."

* * * *

We congratulate our good brother Vestal. He is fortunate to have behind him such a noble band of enthusiastic workers as the above 28.

* * * *

The Conference Epworth League anniversary address will be delivered the first evening of the session of our annual Conference which convenes at Hickory, N. C., November 17th. This address will be delivered by the genial, classical and successful divine, Rev. Theo. Copeland, D. D., St. Louis, Mo. We bespeak for the above occasion an address of high order and winnowed.

* * * *

The installation of a beautiful individual communion set in the West Asheville Methodist Church is very largely due to two of the most enterprising and enthusiastic members of the West Asheville Senior League, Misses Connie and Ada Buttrick.

* * * *

A short business note has reached our desk from the Epworth League editor of the Southern Christian Advocant. It is suggestive of high attainments, and that the writer wields a facile pen. We congratulate the many Epworthians of our sister conference in having such an one as leader and editor.

* * * *

We note that the South Carolina Epworth League Conference has a complete cabinet, and a secretary for every district in the Conference. We infer that there is a complete cabinet in each district as there is a secretary for each. A complete cabinet for the entire conference, and a complete cabinet for each district is the only sure and sensible way to success. Let's begin to think now about a conference cabinet. Then when we arrive at Hickory we can dispense quickly and wisely with an important and vital matter. It will be well for each one to go over carefully, in his mind, and select from the conference those who will be efficient, enthusiastic and zealous in promoting the League interest in our conference for the next year.

* * * *

The Epworth Leagues of the North Carolina Conference support a native pastor in Japan. If our sister conference can support a preacher we can do equally as well. We think we can do more.

What special work are the Leagues of the Western North Carolina Conference doing? What special object have they in view? They are amply able to do much. They have opportunities for accomplishing many and great things for the Master. Ability, opportunity, responsibility. Let's be up and doing.

* * * *

We are delighted to know that Senior Leagues have been organized at Elkin, N. C. and at Ozark, Gastonia, N. C. Let's thank God for these new organizations, take courage and go forward.

* * * *

The Senior League recently organized at the Oak Hill church, Sulphur Springs Ct., is going forth and forward. We expect nothing less from these noble young people. They are made of the stuff of which the great are made.

* * * *

Only three more weeks till Conference. Have you aided your pastor in raising his benevolent collections? No doubt he is overworked and anxious. He wants to go to conference with a full report—"a clean sheet." Save him many steps and sleepless nights by going to his relief. Don't say "I can't,' but "I'll try." Be diligent. The King's business requires haste.

* * * *

NOTICE

Has every Leaguer (who could conveniently) sent his 5 cents to help defray the expenses of the League Anniversary speaker? If you have not please do so as early as possible. Remit to Rev. A. T. Bell, Leaksville, N. C. We shall secure the list of Leagues and the amount each sent to Brother Bell and publish it in the League columns later. A small amount from every League will amply supply the lack, and relieve a very worthy Epworth League Board of a trying situation. Let's attend to this matter at the next meeting.

* * * *

We commend the West Market Street League, Greensboro. Every League that is at a loss and knows not what to do should reread the following letter. Brother McLarty is to be congratulated. No one is more fortunate than he:

West Market Street League.

Dear Brother Atkinson:

The League of West Market Street church, Greensboro, has been doing excellent work in all its departments for some time but recently re-organized under a new charter with almost an entirely new corps of officers and fifty charter members. New names are added each week. The prospects have never been brighter and we are expecting great results from the year's work. The young Leaguers are working with a zeal and enthusiasm that is very inspiring. The regular weekly meetings are well attended and council meetings are held frequently. The Missionary and Literary Departments are doing a splendid work while the Devotional Department includes semi-monthly services at the jail and the Charity and Help Department has a live "Flower Mission Band," distributing flowers at the hospitals and among the sick in the city. The music in the hands of the Sunday school choir is doing its part to make our meetings a success. Our Mission Study Class resumed work the first of October with a large and interested class learning of "Korea in Transition."

The writer has found many helpful suggestions in your columns in the Advocate and we shall be glad indeed if our report proves to be a source of help or inspiration to anyone.

Sincerely, Secretary.

GROCERIES



In other days when the good people went to the grocery for soda crackers they got just common crackers in common paper bags.

NOW

Uneeda Biscuit

come to you in that wondrous package that enables you to enjoy such soda crackers as those old folks never knew.

NATIONAL BISCUIT COMPANY

THIS WILL INTEREST MANY

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Our Little Folks.

THE BIBLE ALPHABET FOR CHILDREN

A soft answer turneth away wrath.
Blessed are the pure in heart for they shall see God.
Come unto Me, all ye that labor and are heavy laden, and I will
Depart from evil and do good. [give you rest.
Every one that asketh receiveth, and he that seeketh findeth.
For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but
God is love. [have everlasting life.
Honor thy father and thy mother.
I was glad when they said unto me, let us go into the house of
Judge not that ye be not judged. [the Lord.
Keep thy tongue from evil and thy lips from speaking guile.
Love thy neighbor as thyself.
My son, if sinners entice thee consent thou not.
Now are we the sons of God.
O taste and see that the Lord is good.
Pray without ceasing.
Quench not the Spirit.
Remember the Sabbath day to keep it holy.
Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven.
The heavens declare the glory of God, an the firmament showeth His handiwork.
Unto Thee lift I up mine eyes, O Thou that dwelleth in the
Visit me with thy salvation. [heavens.
What doth it profit a man if he gain the whole world and lose his own soul?
Xcept a man be born again he cannot see the Kingdom of God.
Ye are the salt of the earth.
Zealous of good works, a peculiar people.

Mrs. Lee McWilliams.

CARVING A NAME

The children had been playing in the woods all the afternoon. They had been a band of gypsies for a while, when they made a fire and roasted some potatoes. Then they conclududed to be indians; they built a wigwam and shot a great quantity of imaginary game with their bows and arrows. After that they became civilized children once more and played hide and seek among the bushes until they were tired enough to sit down and rest.

It never took Joe long to rest; and by and by he wandered away from the others and finding a great smooth tree began to carve his name upon it as high up as he could conveniently reach. It was slow cutting, and before he had finished it the others came to look at his work.

"Oh, cut my name, too!" said Lilly. "Won't you, Joe?"

"I Havent done my own yet."

"Well, you needn't cut it all; only make your first name and then put 'Lily' under it," she coaxed.

"But, you see, I want my whole name, and real deep, too, so it will last for years and years," answered Joe.

"Never mind, Lilly, I'll cut yours," said Fred," good naturedly; and selecting another tree, he drew his knife from his pocket and began to carve the letters, while the little girl watched him.

"There! I have put mine where it will stay, for one while," said Joe, when he had completed his work.

"Fred has put his where it will stay, too," said Aunt Lucy, who had been quietly looking on.

"Fred? I don't see where he has carved his name at all," answered Joe.

"Once upon a time—" began Aunt Lucy, leaning back against a tree.

"A story! a story!" laughed the children, gathering around her.

Once upon a time," she repeated, smilingly, "there was a very ambitious man. He knew that he must some time die, but he did not want to be forgotten, so he determined to put his name where it would always last. Perhaps he began by carving it on a tree, first; but the owner of the forest felled the tree, and his name was gone. Then he built a great monument, and engraved his name on the top of it; but the lightning is drawn to hight points, and his monument was shattered in a single night. Then he said, 'I will find the very highest and most solid mountain in all the world and I will cut my name on its topmost rock and then it will last.' So he traveled over oceans and plains, through towns and villages to find the mountain. He passed tired people by the way who asked him to help them, but he was too anxious about carving his name, and would not stop. At last he found the highest mountain, and after long and tiresome climbing, cut his name on its top. Then an earthquake shook the mountain and tumbled great rocks from its summit to the valley below, and his name was swept away.

"Tired, disappointed and growing old, he said, 'It is of no use! Nothing on earth will last, and I will not try any more. I will be as happy as I can and make others happy, too, and think no more about my name.' So he began to help the poor, to feed the hungry and do deeds of kindness whenever he could, and people began to love him. One day a little girl said to him, 'I shall love you always for helping us so much; I'm sure I shall never forget you, if I live a thousand years.'

"'But you will not live so long,' he answered, with a smile at the child who looked up to him so lovingly.

"'Yes, I shall live a great deal longer," she said. 'Souls do not die, and I'm sure I'll remember in heaven, and I'll remember you.'

"Then the man knew that he had now done what he had been trying to do for so long—put his name where it would not be forgotten—written it on something that could not be destroyed."

The children were silent, and after a minute Aunt Lucy added, thoughtfully: "But anyone who had been living such a life of unselfish service to others—a true, good life—would have ceased to be anxious about his name by that time, because he would have learned how the Lord, who says to all that serve him, 'The righteous shall be held in everlasting remembrance. —Selected.

GENTIANS

When the waning summer joins with the coming autumn to decorate the old earth, we find the color scheme adopted teeming with blues and purples. The rising mists give soft shades of these tints to the green distances and at our feet cluster many blossoms, from palest forget-me-not to richest purple aster. Of all these groups of blue none are so beautiful as the gentians. There are several of them, chiefest of which stands the fringed gentian (Gentiana crinita.) In all kinds of shy corners we may find it, clustering on hillsides, nestling in damp valleys, always lovely with its pretty fringes spreading from the rich blue petals. When night falls it closes, to open again when the rays of sunlight fall through the tree tops.

Next in beauty is its tall cousin, the closed gentian, or bottle gentian (Gentiana Andrewsii.) This grows on damp hillsides, its clusters of dark-blue "bottles" grouped about its stem, the broad, rich green leaves making bluer the blue flowers. It never opens out wide; but if you break the tube down one side and spread it out flat, you will have a piece of pretty blue-and-white-striped plant silk.

Among the bracken on the open plains we find the five-flowered gentian (Gentiana quinqueflora.) This is like a smaller closed gentian, but the color is more of a lavender-blue. The clusters usually run in fives.

There are only three or four others that occur occasionally, but these mentioned are met with in almost every locality.—Exchange.

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Wysacking, N. C., June 2, 1908.
Enclosed you will find $1.00 for which please send me at once Tetterine. It is a dead shot on ringworms. W. S. Dudley.

Tetterine cures Eczema, Tetter, Ring Worm, Itching Piles, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from The Shuptrine Co., Savannah, Ga.

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P. P. P. will purify and vitalize your blood, create a good appetite and give your whole system tone and strength.

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If you are feeling badly in the spring and out of sorts, take

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If your digestive organs need toning up, take

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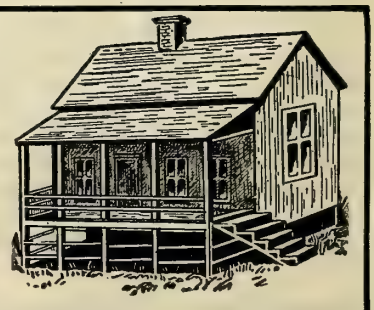
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It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly---read letter below:



Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued-Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever. S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.

The Christian Life.

BLESSINGS FOR THE WEARY

But I think the King of that country comes out from among His tireless host,
And walks in the world of the weary, as if He loved it the most;
For here in the dusty confusion, with eyes that are heavy and dim,
He meets again the laboring men who are looking and longing for Him.

He cancels the curse of Eden, and brings them a blessing instead:
Blessed are they that labor, for Jesus partakes of their bread.
He puts His hand to their burdens, He enters homes at night:
Who does his best shall have as guest the Master of life and light.

This is the gospel of labor—ring it ye bells of the kirk—
The Lord of love came down from above, to live with the men who work.
This is the rose that He planted here in the thorn-cursed soil—
Heaven is blest with perfect rest, but the blessing of earth is toil.

Henry Van Dyke.

THE VALUE OF A DAY

Sitting down quietly at a late hour of the evening to enjoy a "treasured volume," I became so absorbed in the beautiful thoughts of a favorite author I did not realize the time until I was aroused by the sound of the clock on a neighboring church tower striking the midnight hour.

The day was done! How strangely impressive the thought! Many times in the church, or alone in my room or with choice friends, I had "watched out" the old year, and fully appreciated the impressiveness of the occasion; but never before had I been so deeply conscious of the value of a day and the seriousness of its close.

Again and again we are reminded in the Bible of the value of the day. "This is the day which the Lord hath made; we will rejoice and be glad in it." "As thy days, so shall thy strength be." "Give us this day our daily bread." "Why stand ye all the day idle!" "Son, go work today in my vineyard." "If any man will come after me, let him deny himself and take up his cross daily, and follow me." The value of a day is continually emphasized in the Word of God.

John Ruskin hung a beautifully illuminated motto over his bed. This motto contained but one word—"Today." He desired every morning on arising to be reminded of the value of the new day. Carlyle writes these impressive lines:

"So here hath been dawning another fair day;
Think, wilt thou let it slip useless away?
Out of eternity this new day is born;
Into eternity a night will return."

How may we live a profitable and helpful life? Ruskin gives us this wise counsel: "Let every dawn of morning be to you as the beginning of life, and let every setting sun be to you as the close; let every one of these short lives leave its sure record of some kindly things done for others—some goodly strength and knowledge gained for yourselves."—Zion's Herald.

NO TIME TO BE ALONE WITH GOD

"Come ye yourselves apart into a desert place" (Mark 6. 31). In these days of hurry and bustle we find ourselves face to face with a terrible danger, and it is this—no time to be alone with God. The world in these last days is running fast; we live in what is called the "age of progress," and we must keep pace with the times. So the world says.

But this spirit of the world has not confined itself to the world. It is, alas, to be found among the saints of God. And what is the result? The result is no time to be alone with God, and this is immediately followed by no inclination to be alone with God.

* * *

This "desert life," as many call it, is of an importance that can be overvalued. On scanning the precious pages of Scripture we find that God's mighty men were those who had been in "the school of God,' and his school was simply this—in the desert alone with himself. It was there they got their teaching. Far removed from the din of the haunts of men, there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces were not ashamed—nay, they had faces as lions; they were bold and fearless, yea, and victorious for God; for the battle had been won already in the desert with him.—Selected.

FAIR WITH CHRIST

There are two reasons why you should be fair with Christ.

First, because you need Him. In a certain Austrian city they say there is a bridge which spans the river dividing the city, and on this bridge there are twelve statues of Christ. He is represented as a sower, and all the peasants passing over stop to worship Him here; He is pictured as a carpenter, and the artisans passing by bend the knee in adoration; He is a physician, and all the sick draw near if only He might heal them; again He is a sailor, and all the seamen going forth to sea come to receive His blessing. This may not be true, but we know that there is everything in Christ we need, and we have but to claim it.

Second, He needs you to show forth his glory. No one will really appreciate Christ until he sees what He can doin a human life. He must show forth His patience, His gentleness, His forgiveness in your life and mine. I went into Sistine Chapel in Rome, and with great difficulty studied the magnificent frescoing on the ceiling above me. After an hour of this painful work, I noticed a man by my side looking into a mirror which he held in his hand, the position of which he was constantly changing. I stepped near enough to see that the mirror reflected the picture of the ceiling, and so the study of it was comparatively easy. It is absolutely essential in these days that we should reflect the beauty of Christ, and many a man will be blind to all that He is unless he can see Him in our everyday living.—Rev. J. W. Chapman, D. D.

We know not what evils we have been preserved from, for dazzling prospects do not always bring the cheer and comfort we expect, and promise of future good often results in disappointment and sorrow. There are blessings and privileges in every life; let us be thankful for all those which fall to our lot.—Selected.

During the last years I was in Parliament, I came in contact with sixty master minds, and all but five of them were Christians.—Gladstone.

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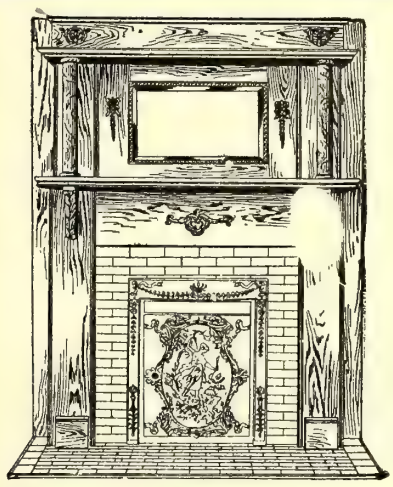
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OPPORTUNITIES

The issues of life concentrate themselves into few special points of opportunity. The success and failure of life depend upon whether these opportunities are grasped when they present themselves or whether they are neglected and permitted to pass. Life's greatest opportunities are not like the great ships which sail from the chief ports of the world, which sail and come again and sail at stated intervals from the same ports. The great chances touch once at the pier of our lives, throw out the planks of opportunity over which our feet may pass, ring their signal bells in our ears, and then sail out of the harbor and away into the eternal sea and never come again. The little chances linger and return, but the great chances come and go and never come again. If with illumined sight we could look back over the lives of the people by whom we are surrounded, how many great and rich opportunities would we see that they have permitted to drift by them unimproved!—J. T. McFarland.

Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

"Quit you like men, be strong;"
There's a burden to bear,
There's a grief to share,
There's a heart that breaks 'neath
a load of care—
But fare ye forth with song.

"Quit you like men, be strong;"
There's a battle to fight,
There's a wrong to right,
There's a God Who blesses the good
with might—
So fare ye forth with a song.
—William Herbert Hudnut.

DATE OF MOUNT AIRY DISTRICT MEETING CHANGED

The District meeting of the Woman's Foreign Missionary Society, of the Mount Airy District will be held in North Wilkesboro, October 30 and 31, instead of October 23 and 24, as stated in the last issue of this paper. This charnge was made at the request of the ladies of North Wilkesboro, and those interested will please note change of date.

MRS. J. E. ALBRIGHT, Dist. Sec.

A WORD FROM THE CONFERENCE CORRESPONDING SECRETARY

In many ways one is reminded that the summer is past, that the days of relaxation are over, that life in every department has grown tense and strong again. Especially is this true in the work of the Woman's Foreign Missionary Society. The corresponding secretary has been much "on the wing" visiting here and there, but has tried to keep in close touch with the work, and the workers. Fortunately her work is of a nature that may be carried on wherever she may have the service of a postoffice. It may be that circumstances may still deprive her of a permanent abiding place, but she will always be accessible by mail. Until further notice her address will be Winston-Salem, N. C.

It has happened that just at the time of the district meetings I have been so far away that I have not been able to attend them as I had proposed to do. It was my privilege, however, to be with Mrs. Blanche Carr, in her meeting at Asheboro. Mrs. Carr is a fine exemplification of what a timid woman who prays "make me usable, and use me," can do. To Asheboro she came from Farmer's, a country church, some twelve miles distant, where in the face of the positive assertion that the church could not have a Foreign Missionary Society, she organized one with sixteen active members and fourteen honorary members. The district meeting was well planned, generally presided over and is already bearing much fruit in advance on all lines. Six new societies have been organized in the district since the annual meeting, and the indefatigable secretary will doubtless have many more to report before the year is out.

Good reports have come to us from the Asheville, Waynesville, the Morganton, the Shelby and the Salisbury meetings. The Mount Airy meeting will be held at Wilkesboro, October 30 and 31. We hope to soon have notice of one to be held on the Charlotte, Winston, Statesville and Franklin districts. To each district a definite appointment of the specific work of the year has been made, and nothing helps so much as a union of all the workers for prayer and disucssion of the best ways and means for reaching the desired goal, and for the renewing of interest and enthusiasm in the advancement of the Kingdom.

It was also a privelege to attend the September monthly meeting of West Market street auxiliary, Greensboro. Going to the missionary meeting is sometimes like going into an ice box but here was an ideal ladies parlor, filled to over owing with women whose earnestness and zeal generated so warm a spiritual atmosphere that it was a delight to speak with them on a subject so near and dear to every heart. This is a society that will never be satisfied with its achievements, but will continue to grow. For five years it has supported its own missionary. This year in addition to the support of Miss Richardson, it is supporting a Bible Woman, has three shares in the Circle of Thirty, and expects one hundred Birthday Dollars. The true missionary spirit is bound to bring forth fruit, and truly, to him who sows bountifully to him God multiplies them more seeds wherewith to sow. Perhaps God cannot trust some of us with very many seeds.

The November monthly meeting was enjoyed with the good women of Centenary Church in Wiston-Salem. Here, too, the missionary spirit is growing. For the first time the society is aiming to have its own missionary, and the outlook is very encouraging. Its members realize, however, that so great an undertaking will be accomplished only at the cost of much prayerful effort and sacrifice on the part of many. But they are adding to their faith—courage.

September, October, November. These are the months set apart by the Woman's Board for the great membership crusade, the object of which is to arouse the interest, enlist the sympathy, and secure the active co-operation of the women, young people, and children of our church in the great cause of missions. This is the great work that should engage our thought just now. We trust that every society is trying to carry out the instructions given in the first membership crusade leaflet, entitled: "Why, What, When, How." This leaflet is designed especially for the workers in the crusade. Others will be issued adapted to instruct and interest those among whom they are to work. It is very important that this literature be used abundantly. Those who are not furnished with all they want can secure it from our superintendent of literatur, Mrs. R. J. Sifford, Gastonia. If she does not have a full supply, write to Mrs. J. B. Cobb, 805 Broadway, Nashville, Tennessee. A list of the publications of our Board may also be obtained from Mrs. Cobb.

It is stated on good authority that there are 900,000 women and children in the Methodist Episcopal church, South, and only 92,092 are members of the Woman's Foreign Missionary Society. Nothing less than the accession of 50,000 of these uninterested ones should satisfy us. Of this number how many will our own conference gain? That depends upon how many workers will enter heartily into this united, systematic canvass of the church, to secure as far as possible every woman and girl in the church as a member of the society. As Mrs. Cobb says: "The fight is on, and surely our women want to stand in the thick of the battle. Let the first thought in the morning and the last at night be a prayer for the success of this membership crusade."

Presidents will please report results to both the conference secretary and to Mrs. J. B. Cobb, for all will be interested in knowing how many members have been secured.

Thanks are due to every one who has contributed in any way to the Advocate columns since the annual meeting. We all like to know what others are doing, and to study any phase of our great missionary work from the viewpoint of another's convictions. Let the good work go on.

Mount Holly Items.

The fourth quarterly conference has been held and we are now within five weeks of the annual conference. We had the largest attendance of official members at our quarterly conference of any during the four years I have been on the work. All the official members of the charge were present except two and one of them was sick and the other could not get off from his work.

The reports showed forty accessions during the year. Two Woman's Foreign Missionary Societies have been organized within the past year with thirty-five members, one Young People's Society with twelve members and one Light Bearers Society with nineteen members. The missionary societies of Mount Holly are preparing to hold a missionary service soon. The one at Moore's Chapel is growing in interest and usefulness.

Have recently closed a fine meeting at Mount Holly. I preached every night for a week and three times on Sunday. The meeting resulted in twenty-one accessions to the church, eighteen on profession of faith and three by certificate. Thirty-seven in all have been received into the Mount Holly Church this year and one hundred and six during the four years of my pastorate.

Mount Holly is making some progress both materially and spiritually. For the first time in her history she is going to have the pastors of all the four churches living within her borders. The Baptist preacher has just moved here. The Presbyterian pastor will move here next month. The Lutheran and Methodist have been here all the while.

There is work for all, and I trust all will work in harmony for the spiritual, moral and intellectual improvement of the community.

We have a fine graded school with six teachers, ten grades and an enrollment of about three hundred pupils. We are now building a ten thousand dollar school building. It is of brick and well located. Our church at Mount Holly has spent about $200 in improvements. The yard has been graded and rock curbing put around it. Electric lights have been installed, weights put to the windows, book racks with books added to the pews, chairs placed in the choir; so our church is now quite neat and comfortable. We had the honor of entertaining the District conference for the first time in the history of the church. It was a great uplift to our people.

All the four Sunday schools of the town united in a Sunday school excursion to Spruce Pine. It was a grand success in every particular. We had nine coaches and eight hundred people. All the children under twelve years of age that were members of either of the four Sunday schools went free. All from twelve to fifteen paid on dollar, and all over fifteen one dollar and a half, and all adults not members of the Sunday schools paid two dollars. With these cheap rates still we cleared nearly four hundred dollars to be divided equally among the four Sunday schools. The best, however, was not the money feature but the social, in bringing all the schools and churches with their officers, parents and children, young and old together in a social way means a great deal to a community morally, spiritually, socially and intellectually. The mills all stopped, the business houses all closed and everybody, old and young, rich and poor, great and small, mill owners, boss men, and laborers, merchants, clerks, all off for a day to the mountains! Grand scenery, new inspiration! May it be repeated from year to year and I shall feel more than glad that I had the honor of first suggesting a Union Sunday School Picnic Excursion for Mount Holly Sunday Schools.

J. B. TABOR.

Patience is the truest sign of courage. Ask old soldiers who have seen real war, and they will tell you that the bravest men, the men who endure the best not in mere fighting, but in standing for hours to be mowed down by cannon shot; who were most cheerful and patient in shipwreck and starvation and defeat—all of these things ten times worse than fighting—ask old soldiers, I say, and and they will tell you that the men who showed best in such miseries were generally the stillest, meekest men in the whole regiment. That is true fortitude; that is Christ's magic—the meekest and the bravest, too.
—Kingsley.

"Fasten your souls so high, that constantly the smile of your heroic cheer may float above all floods of earthly agonies.,,

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Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

THE BOARD MEETING

On this morning the editor wrote something of her own impressions of the Board work, but after seeing the morning paper and then the afternoon decided to send the reports as published. These reports are somewhat fuller than my own, although some things are omitted which we told. The attendance is largest in the history of the Home Mission Society and work is progressing satisfactorily.

"Presided over by Miss Belle H. Bennet of Richmond, Ky., the Woman's Board of Home Missions formally opened its eight-day session at Wesley Monumental church last night. The church was crowded with delegates, visitors and local church workers who are interested in the work of home missions.

All of the delegates and visitors to the board meeting arrived during the day and were taken to the home of Methodist churchmen, where they will be entertained during their stay here. Committees met every train and the problem f taking care of the visitors upon their arrival was handled with ease. Nearly 200 church workers are in the city as a result of the board meeting.

At the service tonight three applicants for the work in the field as deaconesses will be consecrated. The consecration services will be conducted by Bishop E. R. Hendrix, who will also preach the consecration sermon. The conserration services are beautiful and will be interesting to every church member.

At the formal opening exercises the board was welcomed by the Rev. C. C. Elliott, pastor of Wesley Monumental church, who told the visitors everything would be done to make them happy while here. Mr. Elliott assured the visitors that Savannah's hospitality would be found on all sides and said that if anyone went away dissatisfied it would not be because Savannahians did not do their best.

Expect a Great Time.

The board was welcomed in behalf of the South Georgia Conference by Mrs. J. A. Thomas. Mrs. W. H. Pemberton, of Little Rock, responded to the address of welcome, assuring the Savannahians the board had looked forward with great pleasure to coming here. She said Savannah's renown as a hospitable city was widespread and all the delegates had come prepared to enjoy themselves.

After the formal opening Miss Bennett, as president, reviewed for the visitors the work of the board since its inception. Miss Bennett first told of the organization of the board twenty-three years ago as a department of the church extension work. She reviewed the work that had been done since they started.

Taking up the parsonage department first, Miss Bennett showed the board had been instrumental in building about 2,000 parsonages, at an outlay of more than $200,000. She showed that some in the western states had proven the means of fully organizing the churches, which would have failed otherwise. Miss Bennett drew attention to the fact that not only was the work of the church affected by the parsonages, but the character and furnishings of the parsonages were improved.

Supplies Furnished Ministers

The speaker also showed that supplies had been furnished to various ministers at an expense of about $210,000 through the box system. She gave an interesting account of how ministers were able to tide themselves over from year to year by the food and raiment sent out in the boxes. Many interesting accounts of the results obtained by the work of the board were given by Miss Bennett.

The usefulness of the board was broadened by entrance into the educational field, according to the speaker. Schools were instituted in the Appalachian mountain regions of Kentucky, Tennessee and North Carolina. Educational advantages were extended to the Cubans in Key West and East and West Tampa through schools, and all over the southern conferences rescue homes and doors of hope for fallen girls were instituted.

In Calofrnia the Japanese and Koreans were provided schools, where student classes were instituted as well as industrial classes. In the South industrial schools for the negroes formed an important branch of the work. One of the most important schools is the one for indigent girls at Thomasville, Ga. The girls are taken between the ages of 12 and 18, over the age of admittance to orphanages.

Miss Bennett said the city mission work is an important factor of the board's usefulness. In twenty-four cities, mill towns and lumber camps, the board has workers, living with the laboring classes, who are engaged in all forms of settlement advancement. She also spoke of the Gulf coast work, showing that sailors were taken in hand by mission homes in Galveston, New Orleans and Gulfport.

Dr. Rice, of New Orleans, Delivered Inspiring Address.

In the preliminary devotional exercises of the Woman's Board of Home Missions at Wesley Monumental church this morning, Miss Emma Tucker, of Florida, delivered a most inspiring talk on overcoming fear, for which she took as her text, "I will Trust and Not be Afraid." Miss Tucker is a general evangelist of the church. Miss Belle Bennett also delivered during this period a brief and stimulationg address on service.

The roll call showed the presence of the largest number of delegates ever in attendance upon a session of the Board. The adoption of certain calendar rules and regulations were then taken up and carried through.

In her report of the ad interim action of the board, Mrs. R. W. MacDonnell, of Nashville, general secretary, mentioned the different bequests to the board, especially the Morgan, Wornack and Rowzee donations. Action has been taken as regards the Florence McEachern fund. It is now to be devoted to any lines in which trained workers are an especial factor. Another important item was the conditional gift of $5,000 toward the erection of a dormitory at Payne College Annex, Augusta, provided the Woman's Home Mission Society raised the additional sum of $20,000 by July 1, 1910. The sum of $21,600 is in hand for the building for the Ann Browder Home and School at Dallas, Texas.

When it was discovered that the morning program could not be completed, the reading of the reports of the general secretary, general treasurer and associate secretary were postponed until the afternoon session in order to give way for the hour of Bible study on "Amos, or Selfhood and Service," which was the subject of a most keen and stimulating analysis on the qualities and requisites of service by Rev. John A. Rice, of New orleans.

Leaksville, N. C., Oct. 11, 1909.

My dear Mrs. Nicholson:

You will be glad to know that the Week of Prayer was observed by the Auxiliary at Leaksville each afternoon at three oclock. We held our services and as far as possible followed the program as given in Our Homes. The meetings were fairly well attended and very interesting papers were read upon the various phases of our work. The good derived from these meetings together is not yet visible but we trust that great good will result and that each one gained information and inspiration. I am sure that our eyes were opened to the needs of the Sue Bennett School and we only wish that we could help more largely in making this school entirely comfortable. Our collections for the week amount to seven dollars and a half ($7.50.) With best wishes,

MRS. S. M. HARRIS.

(May many similar reports follow from other auxiliaries. Good for Leaksville.—Editor.)



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The Sunday School Lesson.

FOURTH QUARTER—LESSON IV.
OCTOBER 24, 1909.

Paul a Prisoner Before Festus and Agrippa.

GOLDEN TEXT.—"I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." —II Tim. 1.12.

When Felix was summoned to Rome, he left Paul in Prison. We should now read the full account of how the new governor dealt with his case as it is given in Acts 25 and 26. Porcius Festus was a much better man for governor than Antonius Felix. Felix was a ruffian—coarse, cruel and wicked. Festus was a wise ruler and administered his government with a firm and impartial justice; unfortunately for Judea, he died before the close of his second year in office. Still Festus was not a man to take any interest in religion; philosophical training amid heathen surroundings had led him to sit "in the seat of the scorner," and to look upon all religion with disdain and contempt. The most moral among the heathen are often the hardest to reach with the Gospel truth.

Having arrived in Judea, Festus remained but three days in Caesarea, and then went up to Jerusalem. He would learn more of the people over whom he was to rule, and by thus speedily visiting their ancient capital he would earn the greater good-will of the whole nation. Considering this an opportune time to obtain a favor of their new governor, the high priest and chief elders repeated their charges against Paul and earnestly requested that he should be sent to Jerusalem for trial, "laying wait in the way to kill him." (Acts 25:3). Festus did not comply with their petition but summoned them to come to Caesarea when he returned.

Paul's accusers went down to the capital of the province on the same day as the govrnor; this shows both their desire to please their new ruler and their hatred of the apostle. On the day following, they came before Festus sitting on the judgment seat and surrounded by his advisers, or "conciliarii," who sat in public trials with the governor of a province. (Acts 25:12, "council"). Again the Jews, as before Felix, brought various heavy charges against the apostle—and again they failed to establish them by any evidence; still they clamorously asserted that he was worthy of death.

To please the Jews, Festus proposed to Paul that he should go to Jerusalem for trial. This would have been for him to put his head into the lion's mouth. As Festus did not seem ready to do him full justice and release him, Paul saw but one chance open to ever regain his liberty. Claiming his right as a Roman citizen to be tried by Roman judges, he used his privilege of appealing to the emperor —"I appeal unto Caesar."

This appeal at once closed the case in the provincial court and transferred it to Rome—where, if accused as a criminal, Paul would be tried by the Emperor himself, assisted by his council. Civil cases appealed were heard by delegates, the Emperor having appointed one in Rome for each province. Nothing now remained for Festus to do but to write out the charges against the prisoner and send him to Rome at the earliest opportunity.

But now the governor was confronted by a new perplexity. What accusation should he specify against Paul? To forward to Rome the vague and unproved assertions of the Jewish rulers would make Festus himself appear as lacking either in good judgment or in honest justice. After Paul's appeal he had no longer any authority to decide the case, or even to release him. While he was yet undecided what to write, he was paid a formal visit of friendship by King Agrippa, who, under Roman commission, ruled over a province between Damascus and the Sea of Galilee.

This was Agrippa II, the son of Herod Agrippa I (Acts 12:1), and the grandson of Herod, the Great (Matt. 2:16). Though Jerusalem was not in his province, he held the presidency of the temple and appointed the High Priest. He was a brother of Drussilla, the wife of the former governor Felix, and his own wife, Bernice, was also his sister a worse woman even than Drussilla. But King Agrippa was a Jew, the temple president, and fully acquainted with Jewish laws and customs; Festus had as yet but slight knowledge of these things and so he presented Paul's case to his visitor (Acts 25:12-21).

Agrippa expressed a desire to hear Paul for himself, and the next day the apostle was brought forthG
apostle was brought before him and Bernice. Festus and his officers were also present in their gorgeous robes of office, "with great pomp." Festus made a formal speech introducing Paul, and "Agrippa said unto Paul, Thou art permitted to speak thyself." Acts 25:22 to 26:1).

The continued trial of Paul's right to preach gave him extended opportunity to preach; he thus reached many whom he never otherwise could have addressed. We read of six addresses which he made after his arrest, all in reality sermons with Gospel truth and promise. These were from the head of the stairway to the multitude, Acts 22:1-21; on the next day before the council, Acts 23:1-10; before Felix at Caesarea, Acts 24:10-21; to Felix and Drussila, Acts 24-24-26; the first address to Festus, two years later, Acts 25:8-11; and the one from which our present lesson is taken, made before Governor Festus and King Agrippa, Acts 26:1-29.

"I think mself happy, King Agrippa," etc.—(Acts 26:2-18). Paul declared his life from his childhood in brief outline, told of his former persecution of the Christians and of his own miraculous conversion on the road to Damascus, and proclaimed his divine commission to carry the Gospel of Light to the Gentiles for their salvation. This brings us to the verses which we are to study more closely.

"I was not disobedient."—The secret of Paul's faithfulness is here revealed; it was his ready obedience to the will of God. This had been made known to him first at his conversion when he beheld "the heavenly vision."

"Unto them of Damascus and of Jerusalem."—Paul named some of the places where he preached; first, Damascus, where he was converted—next, Jerusalem, where he had persecuted the Christians—then all the country of Jedea ("all the coasts"), to his own race and people—and lastly "to the Gentiles," the nations of the heathen world. Besides where he preached, Paul also stated the great central themes of what he preached. All would "repent," forsake sinful thoughts and wicked ways, they should "turn to God," exercise submission, faith and love towards the Eternal Creator and Heavenly Father; they should "do works for repentance," live in a righteous manner worthy of a genuine conversion.

Having therefore obtained help of God." The apostle did not doubt that his rescue from the mob in the temple was help from God; others saw only the power of the Roman guard. The child of God knows that whatever may be the aid from others around him, still it is the overruling might and wisdom of the Lord which is his deliverance and hope. Paul depended on God for protection and blessing, and he was always ready to give God praise for his own salvation and for his success in the ministry of the Gospel.

"I continue unto this day witnessing."—What might lie before him he knew not—but the help of the past strengthened his faith for the future. He witnessed as well as preached; he testified as to what God had done for him personally as well as proclaiming the truths of the law and the Gospel. This he appears to have done while a prisoner in Caesarea, telling of the Lord's mercy to all who visited him, as his friends had been permitted to do (Acts 24:23).

"That Christ should suffer."—As a Christian preacher, Paul proclaimed the fulfillment of the Old Testament prophesies in the life, death and resurrection of Jesus of Nazareth. He ever made Christ the center of his teaching, and he boldly announced before King Agrippa what he had also preached to the cities of Asia and Europe. He kept back nothing of the Gospel to please any one.

"Paul, thou art beside thyself."—When the heathen, Festus, heard Paul speak of the resuurrection as already begun in Jesus—he cried out in petulent surprise. He gave the only explanation that to him seemed to account for such a learned man speaking such foolish things; it was the raving of insanity caused by overstudy! Skeptics are always ready to set aside all religious truth with their own superficial explanations, as Festus thought all fully explained by considering the apostle to be merely a crazed fanatic.

"I am not mad, most noble Festus." —With courteous denial of unsound mind, Paul turned to King Agrippa as one who knew what had been taught by the prophets and what had taken place in Jedea some thirty years before in his life, work and crucifixion of Jesus, now worshipped by many as the Christ from God,

"Almost thou persuadest me to be a Christian."—All the earlier Christian writers suppose that the king spoke these words with deep and honest conviction of the truth. Nearly all modern commentators think that he spoke with derisive sarcasm—and would translate his words as in the revised version, "With but little persuasion, thou wouldst fain make me a Christian." Probably both views are partially correct. Moved by new feelings and somewhat convinced, yet ashamed of his own interest and wishing to bring the interview to an end, Agrippa spoke in a more kindly way than had the governor. It is likely that with mingled attraction and repulsion, the king uttered these words with the intention of their being ambiguous—a jocular reply which could be taken literally by Paul if he chose to so interpret it, and still a jest in the ears of Festus, Bernice and the officers of the court. A literal translation might be "To a small extent, you persuade ME to become a Christian."

"Both almost and altogether."—Paul accepted the king's statement a if made in good faith, and closed h address with the courteous but i tensely earnest wish of his heart— pray to God, that both to a small e tent, and also in a great degree, n only thou, but also all that hear n this day, may become such as I a except these bonds."

"Nothing worthy of death."—It w the unanimous verdict that Paul w innocent. But the decision came t late to release him, though doubtle it was forwarded to Rome with t charges against him and may ha served to obtain for him there great liberty and privilege.

Though Agrippa never became follower of Jesus, he was ever aft well-disposed toward Christianiy. So ten years later, upon the destructi of Jerusalem, he welcomed the fleei Christians to the protection of province. This may have been one the effects of Paul's faithful addr in Casearea. The good we do tod which seems to be a failure, may years to come bear rich fruit in service of God's Kingdom.—Rev. gene P. Mickel, D. D., in Christ Observer.

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The Farm and Garden.

Some Suggestions as to Wheat Sowing

Wheat sowing time will soon be here, and the farmer who wishes to put in his wheat in good shape will even now be getting ready for it. It goes without saying that he will have his land in good condition, having pulverized the three top inches thoroughly and firmed the under soil as we have often advised. He will also have secured good seed wheat—firm, plump, heavy grains, free from weed seed. If there is any suspicion that this seed may be affected with smut, it will be the part of wisdom for him to treat it with bluestone or formalin according to the directions given in a late issue. He will also have his fertilizer ready and his drill in good working order.

The Time to Sow

The time of seeding should be delayed in wheat growing sections until after the first heavy frost, but after this frost, the sooner the wheat can be sown, as a general rule, the better. In sections where wheat has not been grown to any extent, it may not be necessary to wait for frost as there is much less danger that the Hessian fly will be present in such neighborhoods. The ground should be dry when the wheat is sown and in good condition for working with any sort of implement. It is a great mistake to sow wheat while the land is wet enough to be sticky, and this is especially true on clayey soils. It is a good idea, wherever practicable, to go over the land with a light harrow or draw just before seeding. This levels down and compacts the soil and makes it easy to run the drill.

Have the Drill in Working Order Before Starting.

We are supposing, of course, that every farmer who grows wheat on any considerable area will have a grain drill of an improved type, for only by the use of the drill can he hope to get his wheat put in evenly and in the best condition. Before starting the drill he will, of course, see that all parts of it are in good running order, that the feeding devices for both the grain and the fertilizer work perfectly and that every part of the machine is well oiled. It is the height of extravagance to economize on oil when using any machine, especially when using one drawn by horse-power, for oil is much cheaper than machinery or horseflesh. He will be sure, too, that the drill is set to sow the amounts of both seed and fertilizer he wishes; and while running it he will take a look all over it occasionally to see that everything is going all right. It is especially worth while to look at each of the feeding spouts now and then to see that they are not clogged up. Sometimes a little clod or a lump of fertilizer will stop up a spout and cause it to miss sowing for a considerable distance. This emphasizes the necessity of having the fertilizer dry and fine; a lumpy, sticky lot of fertilizer is capable of giving all sorts of trouble.

With good clean seed, a drill in good working order, and a careful driver, the wheat can be put in almost perfectly even all over the field. "Skips" and "breaks" come only from negligence on the part of the driver or some difficulty with the machine which should have been corrected before the work began. On stubble land or wherever there is much trash on top of the soil the disk drill will be found to do much better work than the hoe drill, but some growers on light sandy soils think that hoes will put the seed in better and that the little furrows and ridges they make enables the wheat to stand winter freezes better than will the more level seeding of the disks.

Some Points for the Beginner to Observe.

The man who sows only a few acres of wheat, however, or who is trying a crop this year for the first time—as many southern farmers are doing—is not likely to have a grain drill at all and must therefore depend upon broadcast sowing. If he does this, it is only the more reason for his working his land into the finest possible shape before seeding.

The man who will not take the pains necessary to get his soil in good shape before sowing wheat had better not sow at all, for he is almost certain to make a poor crop.

More seed is needed when broadcasted than if sown with the drill. Unless one is expert in sowing broadcast it will pay to sow the field both ways, using half the seed while crossing the field one way and half going at right angles to this. In this way a more even stand is likely to result. After the seed is sown the land should be thoroughly harrowed with some light-running harrow that will cover the seed and at the same time leave the ground practically level. Where the fertilizer and wheat must be sown separately, it is best to put the fertilizer on and harrow it in before sowing the wheat.

Probably five or six pecks of wheat when sown with the drill, or six or seven pecks when sown broadcast will give best results under ordinary conditions, though some farmers use only a bushel to the acre. It is safer to err on the side of the heavy seeding than to sow too little and have a poor stand.

The Fertilizer for the Wheat Crop.

The amount and kind of fertilizer to use will depend, of course upon the soil and the preceding crop. Where wheat follows a crop of clover or peas a very small per cent., or no nitrogen at all, will be needed. Where wheat comes after corn it will probably pay to use a fertilizer containing from 2 to 3 per cent. of nitrogen. An abundant supply of phosphoric acid is necessary for a good wheat crop, and on the light sandy soils of the Atlantic coast section a liberal application of potash is also needed. On the red clay lands, which are the best wheat lands in the south, a fertilizer analyzing 2 per cent. nitrogen, 10 or 12 per cent. potash may be regarded as a good mixture under ordinary conditions. In the light sandy coast country the percentage of potash should be doubled, at least; while the amount of nitrogen to be used in any case depends, as we have said, upon the fertility of the land and the crop that has just been taken off. The amount of fertilizer to be used is another matter which can only be decided by the conditions of each individual case, but ordinarily the use of 200 to 300 pounds per acre will be more profitable than that of a smaller quantity.

Five Points to Observe.

These, then, are some of the things to be observed in the sowing of the wheat crop:

1. Have the soil thoroughly prepared, let it be in good working order, and run a harrow or drag over it just before seeding.

2. Make every effort to get the seed evenly distributed and as nearly as possible covered to a uniform depth.

3. Use only heavy, clean seed, and if there is any indication of smut about it, treat it with formalin or bluestone.

4. Fertilize liberally with a fertilizer selected with special reference to the soil upon which the wheat is sown.

5. Sow after the first white frost in wheat growing sections, and in sections where wheat has not been grown, early enough to permit of the wheat plants stooling out and covering the ground before cold weather.—Progressive Farmer.

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From the Field

Correspondence, Reports, Etc.

Caroleen Call.

To thoughtful readers, brother Streeter's article on "Child Labor," and the editorial on the "Home Mission Conference," in Advocate this week, are worth more than many times the price of our excellent church paper. At this great mill of superior ideals, social, educational and religious, we have no problem. If problem builders will come our way they will find the children marching on with song and cheer. S. M. DAVIS.

Hendersonville.

Please permit me to report our recent revival season. Not less than thirty-five have been converted, with about twenty-five accessions to the churches. The Holy Spirit convicted and converted souls in the genuine, glorious way. A spirit of godly fear seems to rest upon the people of the world while a glorious spirit of unity and love abides in the church. Rev. L. B. Abernethy led in the work. This church is greatly enlarging in a very good way.

JNO. W. MOORE.

Henrietta-Caroleen.

The Coman meetings are still in progress at Henrietta. Large congregations attend the services and great good is being accomplished. His preaching tones up the church and edifies the flock. He relies upon the Word and the Spirit.

He is the greatest gospel preacher I have ever heard.

The Henrietta congregation have presented their pastor with a handsome broad-cloth suit of clothes for Conference. No more generous hearted and loyal band can be found than these good people.

Mr. S. B. Tanner is backing the day nursery and night schools for these places which will soon be enterprised.

The laymen will have their meeting at Henrietta on the 30th and 31st.

To the Preachers and Laymen.

Dear Brethren: As you know, I am on the superannuated list. Some how I failed to lay up for the "rainy day," during my active itinerant life. If you will look in the Conference Journals and note the charges served you will hardly blame me for being improvident. I am not able to do manual labor. I am trying to sell "The Twentieth Century New Testament." I am too rheumatic to do the necessary walking. I make this first, and possibly last appeal to you to help me. The favor asked is simple. Here it is: Send me your subscription for one or more copies on a postal card to be delivered at conference, and I will do the rest. The book costs $1.00 at the house, I sell for $1.25. By sending me your subscription, you help yourself to the best book extant and at the same time you help a needy brother. I will appreciate your kindness. Please send card at once. The time is short.

Fraternally,
J. F. ENGLAND, Lenoir, N. C.

Revival at Washington Street, High Point.

For weeks the pastor and congregation at Washington Street church, High Point, had been looking forward to, and praying for the meeting that was appointed to begin the 4th Sunday in September. The weather was almost perfect during the entire meeting which continued for ten days. From the beginning the attendance was fine and the interest very manifest. Rev. E. C. Glenn and his good wife were present during the entire time, brother Glenn doing the preaching, and sister Glenn at the piano. The meeting grew from the very beginning, till it reached large proportions. It was talked on the streets, always in a manner that showed that almost the entire community was affected for good. How many were converted will not be known till the great day. The altar service was emphasized. All who professed conversion did so kneeling at the altar. At some of the services the altar would be filled and emptied two or three times. It was an old time revival, the like of which High Point has not seen for many years. There have been fifty-seven added to Washington treet church, besides those joining other churches. In addition to that the church members have been greatly strengthened and blessed. Brother Glenn preached the pure gospel of repentance, and faith, and the conscious experience of forgiveness.

Rutherford College Notes.

The past Wednesday night Dr. J. R. Scroggs, of Shelby, gave an excellent address before the school on "A Larger Outlook." He spoke of three points: First, get out into a larger space, and this will give a larger vision, and thereby one will and should become a larger being. This was the second address for the Fall Term. Two others are to be given before the annual Conference. One on October 27, by Dr. J. C. Rowe, of Salisbury on "Memory," the other on November 10, by Rev. Harold Turner, of Statesville, in "The Ideal Man."

Beginning Friday night, October 22, andcontinuing throught Saturday and Sunday a series of evangelistic services will be held under the auspices of the local Y. M. C. A. The preaching will be done by Rev. R. M. Hoyle, our presiding elder.

The three literary societies are expecting soon to have their regular open meetings.

Dr. Edwin Hall, the well known lecturer, of New York City, delivered a very fine lecture at the college on Saturday night. He says many humorous things, but underneath it all there are golden threads of serious and sober truths.

Mr. H.R. Jones, a trustee of the school whose family has been here for several years for the benefit of the school has purchased property here and will at once make plans for erecting a home. He comes from Saginaw, Mitchell county, where he has lived for some years.

Rev. J. F. Moser and wife, have been called away on account of the illness and death of Mrs. Moser's mother.

The new Free school building in the lower edge of town towards the station has been completed and school will open there the first of November. This is separate and distinct from Rutherford College.

A new road and sidewalk to Connelly Springs will soon be ready for the traveling public.

The school keeps growing.

Table Rock Circuit.

On last Saturday, October 9th, we closed a gloriou meeting at Oak Hill Rev. W. V. Honeycutt, of the Lowell Circuit, helped from Monday night till Thursday night, and endeared himself to the people in many ways. We had a great revival and thirty-six conversions, which make one hundred and twenty-five on the entire work. Our people at Linville have asked for a second meeting and we will begin this, the fourth Sunday in October, and confidently believe we will do much good. This meeting will be reported when held. I meant to say, when I reported my other meetings, that Mr. Earl Wall, a very excellent and consecrated young man, of the Linville church, and our organist there, had charge of the song service, directing the music and playing the organ in my meetings at Linville, Fairview, Arney's, Mountain Grove and Oak Hill. He deserves especial praise and we are proud that we do not have to send away from home for folks to do things on the Table Rock Circuit. The fact is that our people are so intelligent, pious, true and loyal to the church, the cause of Christ and the pastor, that we do not need any evangelist from afar or any lay preacher, with new ways, before we can have a meeting.

Arney's Chapel will be dedicated on the first Sunday in November.

What's Your Time Worth?

Technically, the Bell Telephone is applicable in ALL cases: "It reaches anyone, anywhere, anytime." Letters and personal calls, trips by rail, trolly or team may sometimes be necessary or desirable substitutes, but as a standing rule we should use the telephone. It saves time, trouble, annoyance and money; often it saves life and property.

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Quarterly Meetings

ASHEVILLE DISTRICT
D. ATKINS, P. E., WEAVERVILLE, N. C
Fourth Round

Fairview, Sharon, October 16-17
Bethel, October 24
North Asheville, October 24
Hot Springs, Paint Rock, October 30-31
Central, November 7
Marshall, November 13-14

CHARLOTTE DISTRICT.
H. K. BOYER, P. E., CHARLOTTE, N, C.
Fourth Round

Derita, Trinity, October 16-17
Tryon Street, October 17
Waxhaw, Waxhaw, October 22
Weddington, Hebron, October 23-24
Matthews, Indian Trail, October 24-25
Morven, Bethel, October 29
Lilesville, Lilesville, October 30-31
Wadesboro, October 31
Pin ville, November 6-7
Mount Zion, November 10
Trinity, November 14
Brevard Street, November 14

FRANKLIN DISTRICT.
R. M. TAYLOR, P. E., FRANKLIN, N. C.
Fourth Round

Hiwassee, Ranger, October 16-17
Hayesville, October 23-24
Webster Circuit, Cullohee, October 30-31
Whittier Circuit, November 6-7

GREENSBORO DISTRICT.
W. R. WARE, P. E., GREENSBORO, N. C.
Fourth Round

Denton Circuit, Canaan, October 16-17
Asheboro Station, night, October 17-18
Wentworth Circuit, Bethlehem, October 23 24
Reidsville st tion, night, ctober 31
Ruffin Circuit, Lowes, October 30-31
Asheboro Circuit, Old Union, November 6-7
Rand eman and Naomi, November 7-8
Greensboro, Centenary, November 14-15

MORGANTON DISTRICT.
R. M. HOYLE, P. E.
Fourth Round

Bakersville, Bakersville, October 14
Marion, night, October 15-17
Old Fort, Bethlehem, 16-17
Connelly Springs, Mt. Harmony, October 22-23
Rutherford College, October 23-24
Hartland, October 30-31
Table Rock, November 6-7
Morganton Station, nigh , Novem 12-14
Morganton Circuit, November

MOUNT AIRY D STRICT.
W. M, BAGBY. P. E., MONTEZUMA, N. C
Fourth Rou

Yodkinville, Center, October 13-14
Laural Springs, Laural Springs, October 16-17
Sparta, Potatoe Creek, Octobe 20-21
Jefferson, Jefferson, October 23-24
Helton, October 27-28
Creston, October 30-31

SALISBURY DISTRICT.
J. C. ROWE, P. E., SALISBURY, N. C.
Fourth Round

Jackson Hill Circuit, Lanes, October 15
New London, New London, October 16-17
Salem, October 23
Norwood, Randalls, October 24-25
Bethel, October 29
Concord Circuit Rocky Ridge, October 30-31
Central, October 31
Forest Hill, October 31
Big Lick, Love's, November 6-7
Linwood Circuit, Linwood, November 12-13
Lexington, November 14-15

SHELBY DISTRICT.
C. F. SHERRILL, P. E., SHELBY, N. C.
Fourth Round in Part

Lowell October 16-17
McAdenville, October 16-17
Lowesville, Salem, October 23-24
Stanly, October 24-25
Polkville, Clover Hill, October 30-31

STATESVILLE DISTRICT.
JNO. N. HUGGINS, P. E., STATESVILLE
Fourth Round

Maiden, October 16-17
Newton, October 17-18
Caldwell, Grace, October 23-24
Granite Falls, October 24-25
Catawba, Center, October 30-31
Rock Springs, Rehoboth, October 31, November
Hickory Circuit, Fair Grove, November 6-7
Hickory station, November 7 8
Lenoir Ct, Olivett, November 13-14
Lenoir Station, November 14-15

WINSTON DISTRICT
Rev T. F. Marr, P. E., Winston-Salem, N. C
Fourth Round

Davie, Liberty, October 16-17
Mocksville, October 17-18
Cooleemee, October 17
Lewisville, Doubs, October 23-24
Burkhead, October 24-25
Davidson, Midway, October 30-31
Kernersville, Shady Grove, November 6-7
Walkertown, November 13-14

WAYNESVILLE DISTRICT
REV. W. H. WILLIS, P. E., WAYNESVILLE
Fourth Round

Sulphur Springs, Snow Hill, October 16-17
Spring Creek, Baldings, October 24-24
Brevard Circuit, Connestoe, October 30 3
Brevard Station, November 6-7
North Haywood, Fines Creek, November 13-14

HER DUTY

"I feel it my duty," writes Mrs Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

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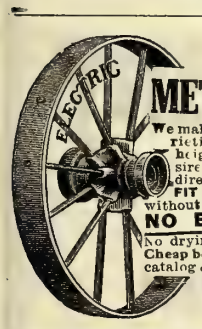


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ALBERT SHERRILL.

Randleman.

Our tent meeting has been more than a great success. We have had about one hundred conversions. Several hundred declaring publicly their intention to live closer to God.

Our sunrise prayer meetings have been precious times of refreshing. In every one we have had conversions. Our children's service was blessed with more than thirty conversions. Our crowds have been large. Several times our large tent has been crowded. Its capacity is over twelve hundred. Our testimony services have been glorious. On last Sunday when we had over one thousand present, I asked all who were then or ever had been Christians, to stand; then all who were converted at the altar, (mourners' bench), to take their seat, and about ninety-eight per cent. took their seat. This shows us that the altar is still up to date. The meeting is still in progress. We had three bright conversions last night, (Monday night), grown young women.

The church has been honored in this meeting—so many meetings have been held in Randleman in which the church and pastors of churches came in for so much abuse that few converts joined churches; and the positive harm in some largely out-weighed the good.

One of the greatest works of an evangelist is to honor and magnify the church life. The absence of this in a protracted meeting hurts in lasting and untold measure.

We have raised considerably over $200 in the meeting.

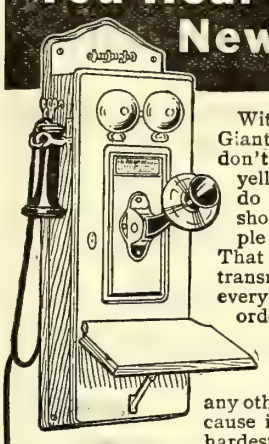
Both of our churches are prospering. Electric lights have benn installed and furniture for the parsonage has been bought. Naomi church has been painted. All in all we have had more than a "good year, Bishop."

G. E. EAVES.

HOW TO AVOID WORRY

Some worries come quickly, others very slowly; but whatever character they may take, some change of act thought, or scene is the thing to be sought for. Holidays generally cure worry, as almost every one has experienced, more of less, though any improvement in health is generally put down entirely to some curative property existing in the air or natural waters that have been taken. One might almost consider holidays to be a specific for worry, and they ought not to be very difficult to obtain nowadays, once the necessity for them could be realized; there are such excellent and cheap ways for getting into other regions at the present time. What is often so annoying to a medical adviser is that some people will not be persuaded to take a holiday; it is often a feature of their worrying disposition that they scout the very thought of a holiday. "You must go away for a change," says the doctor to a dyspeptic worrier. "Change! No thank you," he replies. "I am worried enough with my business as it is; I could not leave it for the world. Things would go worse than ever then.' The worried state will not permit of steady reflection on advice given, in very many instances, and it is generally true that the man who takes the most persuading is the very man who needs the advice given the most. —Exchange

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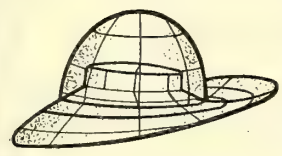
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"WE ALL DO FADE AS A LEAF." ISA. 64, 6.

Rev. F. L. Townsend.

Look where you may, in the field or in the forest, in the valley or upon the mountain top, there is to be seen, at this season of the year, the fading and falling leaf, giving evidence that summer is gone, and that winter approaches. So also, when we look upon the world of humanity around us, and see the withered cheek, the care-worn brow, the crown of gray hair, or when we stand by the open grave awaiting the sepulture of departed friends, we are reminded of the text: "We all do fade as a leaf." It is to be a universal experience; as universal as the leaves of the forest, and as the mortality of the human race. For "it is appointed to men once to die": to men, to all men; rich and poor, high and low, educated and uneducated, wise and unwise.

Truly did the old-time poet sing:

"Princes, this clay must be your bed,
In spite of all your towers,
The tall, the wise, the reverend head,
Must lie as low as ours."

Still another poet has sadly, but beautifully painted these experiences of ours:

"One by one they fall and fade,
Some in the sunshine, some in the shade,
Some in the light of the glowing noon,
Some 'neath the cold and quiet moon,
One whirleth here, one one falleth there,
Till the ground is covered, the bough is bare;
So every field of earth receives,
These fading, falling, dying leaves."

"One by one we fall and fade,
Some in the sunshine, some in the shade,
Some in the brigh unclouded light,
Some in the calm and quiet night;
One mourneth here; one parteth there;
Till the soul is weary, the heart is bare;
So every field of earth receives,
These fading hearts; these dying leaves."

There are three lessons taught by the fading leaf:

1. A lesson as to beauty. There is no more beautiful season in all the year than autumn. Now the forests wear garments of richest hues. If the tender plant, just pushing its way through the clods to kiss the sunlight above, is beautiful, it is more beautiful when it buds, and when the fragrant flowers appear, and still more beautiful when it bends over, laden with rich harvest, or when clad in autumn with garments of purple and gold. If the day is beautiful at its opening with the gray light of the morning, when every grass blade bends with sparkling dew drops; it is splendid when the sun dazzles above at noon hour; it is glorious when the setting sun pours a flood of gold over the entire landscape, while great bars of light like bars of burnished gold radiate the western horizon, dashing its glittering sheen on the tops of the purple mountains and over the amber bosom of the far away, receding thunder clouds. So there is beauty in every stage of human life; in tender infancy, in sweet childhood, in ripened maturity.

There is beauty in religion, whether you see it in its beginning in the soul, in its further development, in its maturity, or in ripe old age as seen in our fathers and mothers. But if religion is beautiful in childhood, it is more resplendent as it rests upon the brow of old age. We love the beautiful in art and nature. Who does not? It is a mark of culture, of refinement. Who would not be beautiful? Yet in old age, we fade, we fade. But in beauty of character the matron may vie with the little maid, the hoary headed patriarch with the babe in the mother's arms.

It takes all the colors of the rainbow to make the beauty seen in the most attractive landscape, so it takes all the virtues of our holy religion to make a perfected Christian character. The Christian life is the radiant life. There is no beauty like beauty of character. Here are seen in perfect harmony: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

2. A lesson as to utility, usefulness. These falling leaves are not the useless creatures some think them to be. They have had a glorious purpose in life, and right well have they served that purpose. They have beautified the landscape, and made it pleasing to the eye of God and charming to the vision of man. They have furnished a cooling shelter for man and beast and joyous bird. But now they tremble for a moment on the stem and fall to enrich the soil for the flowers of the coming summer. It is well to desire to be beautiful, it is better to wish to be useful. The world needs the life that serves, that enriches. Such is the unselfish life. It is spent for others. It yields a fertility that feeds coming generations. It is as we serve, that we walk in the footsteps of One who went about doing good. He "came not to be ministered unto, but to minister and to give his life a ransom for many." The good man's life enriches the world while he lives and when he falls to the ground as the fading leaf, the community is enriched, and his life finds reproduction in future generations who imbibe his spirit. The spirit of such men as Martin Luther and John Wesley and Dwight L. Moody, and such women as Susannah Wesley and Frances Willard, and numberless others, finds expression in the good deeds of thousands and thousands of men and women today, who are helping to bring joy and gladness to the hearts of the suffering sons of Adam's race.

3. A lesson of a completed mission. Nothing is useless, nothing is purposeless. Back of every life is a divine purpose. Back of every thing, however small or inconsiderable there is a divine plan.

"Full many a flower is born to blush unseen,
And waste its fragrance on the desert air."

That is fine poetry, but it ill comports with truth. There never was a useless flower. If not seen by man, the flower was seen by angelic eyes and its fragrance came up before the Father of all.

From the tiniest mote that floats in the bars of sunlight that steal through your lattice, to the most splendid archangel that sweeps athwart the heavens to do Jehovah's bidding, all have a divine purpose and a heaven-given mission. The smallest babe, the laughing school girl the noble young man, the father, the mother, all have a mission in life, and behind their lives there is a divine purpose.

To feel that God needs me, and needs me just where I am—what an inspiration! But the falling leaf suggests a mission met, and a purpose fulfilled.

"To everything there is a season, and a time to every purpose under heaven," So wrote the preacher. It was the Master who said: "First the blade, then the ear; after that the full corn in the ear." To be at any given stage in life just what the Master wishes, that is the ideal. The falling leaf illustrates the completed mission, a purpose accomplished. It was our Lord who said: "I have finished the work thou gavest me to do." It was his ardent follower, the greatest of all apostles, who, just before his execution, said: "I am now ready to be offered, and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith." What pleasant reflections, what holy hopes fill the soul conscious of having accomplished his earthly mission! Serenely he waits to hear these words: "Come, ye blessed of my Father!"

And now as these withered leaves fall from oak and elm and maple, and seek their return to mother earth, "earth to earth, ashes to ashes, dust to dust," what better peroration than this is geven us by our poet in these words?

"So li hen thy summons comes to join
The able caravan that moves
T e realms of shade where each shall
e
nber in the silent halls of death,
Tho o not like the quarry slave at night,
Scourged to his dungeon; but sustained and
soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Lincolnton, N. C.

CALIFORNIA LETTER

Rev. C. P. Moore.

It has been a long time since I took the pleasure of sitting down to write you, and through you and the Advocate, to the brethren of Western North Carolina Conference, all of whom we still love as of yore. We have just returned from Conference at San Jose, and are trying to gather ourselves together for our third years' work in Oakland. A year which we hope to make the most successful of our ministry. We have had two good years here and love our people for their openhearted and uniform kindness to us, and faithful devotion to the church. Our church in Oakland is not strong numerically—about one hundred and seventy-five members—but we have it well organized now, and doing a good work. Our Sunday school and Epworth League are both fine institutions. The Sunday school enrollment for the past year was two hundred and ninety-three scholars, with twenty-one officers and teachers. To this may be added a cradle roll of thirty-three, and a Home Department of sixty-six. We have had for the past year a graded school and it has been very satisfactory. The school outgrew our accommodations and so last spring we were forced to enlarge, adding class rooms and equipment to the cost of $1,200.00. Our school contributed $521.00 last year, and the whole church averaged over $20.00 per member; we hope to do still greater through this year. We need a modern semi-institutional church edifice badly, in order to do the best work and accomplish the largest good in this great city, and we believe that the Lord will open the way and give it to us soon. Our people are, like all western people, more or less cosmopolitan and often on the move, but as some retire, others come, and so the good work goes on. Our own membership—and this is generally true throughout the west—is largely composed of good people who were not originally Southern Methodists, they are good Christian people from all denominations, who have joined our communion for reasons sufficient unto themselves, and they are true to the church in the present tense, but have no sentiment as to its past, except to be proud of its glorious record as an evangelical power.

If any one still asks the question, "have we any business to be in the west?" and I presume there are some who still are so poorly informed of the situation in the great throbbing, pushing, vigorous west, as to ask such a question, I would say, most emphatically, yes. We not only have a right to be here but we have an imperative duty in the matter. What to do? To make denominational home and sleeping place for such Southern Methodists as may chance to come this way? God forbid. Such a consideration is merely incidental and entirely secondary, and if there was no other I would leave for the Western North Carolina Conference at Hickory tomorrow. The great West is yet in its swaddling clothes, both in material and social and moral development. The free and easy and Bohemian influences of pioneer days are yet regnant in the life of the country, and unless the the church of our Lord, Jesus Christ can touch these people with the vitalizing and regenerating power of the Gospel, direful consequences await the coming generations. That she has not done

Continued on page four

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THAT ADVOCATE REPORT

The preachers are reminded not to forget the Advocate report at Conference. The only way to get ready for this report is to look after collections for renewals and new subscribers. Those who are due to renew should help the pastor in this by handing in the $1.50. Don't forget this, and remember that the price is $1.50.

THE CHRYSANTHEMUM SHOW

The Chrysanthemum Show of the West Market Street Church, will be held November 4th and 5th. People in the city can get dinner or supper with the ladies on these dates.

DEATH OF DR. CARLISLE

Dr. James H. Carlisle died at his home in Spartanburg, S. C., on Thursday October 21, in his 85th year, and when he passed away the church militant lost one of its great men and the country one of its foremost citizens and educators.

He was a son of Dr. Wm. Carlisle, who came from Ireland in 1818 and settled in Winnsboro, S. S., where James H. Carlisle was born May 4, 1825. He graduated from S. C. College in 1844 and entered at once upon his life work as a teacher. When Wofford College opened in 1854 he was chosen professor of mathematics. From that time he has served that institution and in 1875 was chosen President, which position he held until 1902 when he resigned and became President Emeritus.

Dr. Carlisle was a great scholar, a great hearted and consecrated saint and a great teacher who drew to him the student body of the College and molded the character of so many of the young men who went to Wofford.

His Sunday school class at Central church, Spartanburg, was always large and his lectures on the lessons were always impressive and convincing. For many years he contributed every week to the Sunday School magazine and thus reached our whole connection. He was a great laymen and withal a great theologian for few among us possessed so wide and accurate a knowledge of the Scriptures and of church history.

South Carolina has furnished to the world no citizen who measured up to this great teacher and his influence lives in the thousands who came under his influence and will grow through the eternities.

We thank God for the life of a man so wise, so good, so useful, and since he has gone we feel that a mighty man, a prince in Israel has fallen—yea rather has been exalted to a place near to the Throne of Him whom he so faithfully served here below.

ORDINANCE FOR PRESERVATION OF THE SABBATH

Last week, Mr. Bain, one of our City Aldermen, did himself credit by introducing an ordinance providing for the closing of places of business on Sunday. The introduction of this ordinance has provoked a good deal of comment since it proposes to stop the sale of everything except meals and medicine. Of course it is dubbed a "blue law," and those who have no higher conception of the Sabbath than that of a mere holiday are horrified that a man in the early morning of the twentieth century should propose thus to interefer with the liberties of the people.

We wish to commend Mr. Bain and to express the hope that his ordinance may be adopted and enforced. There is not a mother's son engaged in any sort of reputable business who would lose a penny, nor is there any reason why any one should be subjected to serious inconvenience. So far as cigars and such luxuries are concerned, they can be provided on Saturday if they must be indulged in, and the soft drinks can be dispensed with altogether without loss to any one except the conscienceless men, who, in defiance of the laws of God and men, wish to dispense them.

There is but one way to deal with this question if we are going to preserve the Sabbath at all. No measures of compromise will avail anything. The men who clamor for concessions demanded by commercial greed expect to take it all, and, if we pursue the policy of compromise it is only a question of a very short time when there will be no distinction of days. Such men will begin with soft drinks and cigars but they will not be content till they have ball games and bull fights.

All this clamor against "Blue Laws," and a Puritanic notion of the Sabbath, is the cry of the lawless rabble who in reality neither fear God nor regard man, and if we are not willing to see the worst extremes of the Continental Sabbath here in America we must do what Mr. Bain proposes. The great dike of moral sentiment which has protected most of our Southern cities in the past will be broken down if we allow these little leaks to keep on in their quiet but sure work if destruction. Here's hoping that every town in North Carolina will shut the lid down tight, and that every Board of Aldermen will sit on the lid to make sure that no lawless hand shall be able to open it. Ten thousand over-worked men and women join in the cry for a Sabbath of rest.

PHYSICIANS AND PROHIBITION

The physicians of Guilford county, at least those belonging to the Medical Society, are up in arms against the Greensboro ordinance which requires police inspection of all prescriptions for intoxicants. We regret not having space at command to give in full the resolutions adopted last week by the society. It is fair to say, however, that their action puts the society in the attitude of open rebellion against the ordinance, and the spirit of the resolutions savors of a sort of defiance of civil authority, which is indeed surprising. As a rule the physicians of our state are a high-toned, intelligent and order-loving class of men, and many of them Christians of the most consistent type, and strong advocates of the suppression of the drink habit. It is for this reason a most surprising thing that the Guilford County Medical Society should go on record as ready to embarrass, if not openly defy, our civil authorities in their effort to put a stop to a most flagrant form of evasion of our prohibition law. We regret to record here the prediction that this whole movement will recoil in its effect upon the men of this noble profession who have projected it, as we believe, in undue haste and bitterness.

The brunt of complaint seems to be the idea that the dignity and high character of the men of the medical profession are compromised by submitting to have their prescriptions for liquor made a matter of open knowledge. They say in effect, that men of such high character and unquestionable intelligence should not be humiliated by being required to let the public know just who it is that they have prescribed liquor for and how often. In making this pronouncement they must have overlooked the fact that the wisest teacher ever known says that "men love darkness rather than light because their deeds are evil"—that no man who intends to do right need fear to have his acts open to the scrutiny of all men. This show of wounded dignity is too thin a gauze to cover up the real motive, and the people who have, by the ballot, determined to suppress the unlawful traffic in strong drink, will not fail to detect in this another wiley movement of the liquor power to enthrone himself in our midst.

We are only sorry for some very elegant and high-toned Christian gentlemen whom we know to be influential members of this Medical Society and who we know have the misfortune to be in the minority among their associates on this question.

Let the Board of Aldermen stand firm against this array of wounded dignity, and if a test should come in the courts with an adverse decision, which we do not for a moment anticipate, let the next legislature so amend the law as to put the physicians where they will be compelled to obey the spirit and letter of the law.

THE PRESIDING ELDER

In a very sensible article on the Presiding Elder as a Missionary, Rev. N. H. Williams, editor of the Florida Christian Advocate, says:

"Special adaptibility to mission work ought to be the conspicuous qualification for the presiding eldership. Adaptability to missionary work carries with it the ideas of good preaching ability, genius for administration, evangelical fervor, and a good physique. No worn out, feeble, or sickly man ought to be placed on a district. Planting and fostering the church in the waste places, not coddling the saints and preaching big sermons in the good places, ought to be the ideal of the presiding elder. * * * * * I believe that nothing would go so far to redeem the office of the presiding elder from the criticism now heaped upon it as the plan of making him a great missionary leader. No one can long be held in high esteem that depends on sacred traditions and borrowed dignity. This office must not only amount to something, but amount to the very best. Let us not be satisfied with anything less than a square and manly facing of the issue. Neither the preachers nor the people are satisfied with the results of our present investment of money and men in this office. Administration is costing us too much. Let us "know our geography and fight our men." We are needing leaders; but we need those only who are leading in doing the most work, of the best quality, in the shortest time and at the least expense. Let our leaders show us how to work by giving us object lessons. Let us have them make some experiments before us of just how the thing is done and then we will be ready to go and get at it in our little corner."

* * * *

The foregoing suggests the notion that the presiding elders are, in some places, planning work for a special missionary evengelist which should be done by the presiding elder himself. If it be said that the districts are too large, then let these be reduced by at least one half, so that the elder can do the work. To be sure the expense would not be increased. If two men are needed in the large districts, why not divide them and thus make it possible for one man to do the work. There is nothing that will more effectually discredit the office of presiding elder than for him to farm out his work into other hands. The truth is that the original conception of a presiding elder's work was one of general leadership and we do not believe that the people ever grudge the support of a real leader in this office. In the selection of men, therefore, to fill this most important office, the first consideration should be force of character and qualities of leadership.

THE CHARLOTTE CONFERENCE

The Home Mission Conference held in Tryon Street Church, Charlotte, last week, deserves more than a passing notice for it was a gathering of representative churchmen who are giving painstaking care to the study of the subjects which they met to consider, and showed that Methodism, which has always been awake to the needs of the times, is not asleep now as we are passing through an industrial revolution which is changing the very nature of our civilization. These symptoms must be met by the church and controlled to the saving of the people and the advancement of the Kingdom of God.

The speeches and papers were generally sane and thoughtful and the spirit of all the deliberations indicated that the workers appreciated their tasks in the spirit of the Master and desired to promote the welfare of all concerned—the mill owner and the wage earner.

Capital and labor have common interests and it is the purpose of the gospel to promote harmony and to unify all the forces to better the condition of every man.

Among the various delegates were Dr. John R. Nelson and Dr. W. R. Lambuth, of Nashville; Dr. J. C. Kilgo, of Durham, Rev. W. H. Atwill, of Danville, Va., Rev. S. E. Nettles, of the Southern Christian Advocate, Dr. D. B. Zollicoffer, of Weldon

and many others besides a goodly number of preachers and laymen of our Conference. Presiding Elder Boyer, of the Charlotte District, opened the meeting on Tuesday evening with a timely address of welcome and then introduced Rev. John R. Nelson, Secretary of Home Missions whose message was a fine one, followed by a vigorous speech from that consecrated layman, Dr. D. B. Zollicoffer, of Weldon. On Wednesday morning the program was taken up and various addresses were delivered. In the afternoon the meeting was opened by a speech from United States Senator Smith, of South Carolina, after which papers on Institutional and Educational work were read by Rev. W. R. Ware and Rev. J. A. Baldwin respectively. At the evening hour splendid addresses were delivered by Dr. John C. Kilgo and Dr. W. R. Lambuth.

Large congregations attended the evening exercises but the day meetings did not draw the people in great numbers.

Mr. J. F. Shinn, Superintendent of the Norwood Cotton Mill, was on the program as a preacher, the printer by mistake having placed the prefix Rev. before his name. All the same Brother Shinn who is a faithful and true layman, talked like a preacher and is an orator of no mean capacity. He captured the meeting. Hereafter when we need a layman to fill out the hour, this brother will be in demand.

Rev. J. E. Gay, of Norwood one of the most zealous members of the Board of Missions was Secretary of the meeting, and we hope he may furnish copies of the resolutions for publication.

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Dr. H. N. Snyder, of Wofford College, was on the program but was unable to attend on account of the death of Dr. James H. Carlisle, of Spartanburg.

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This meeting of course, did not do all the work or find a solution for all the problems but as a sensible layman tersely remarked, "We have at least uncovered the sore." All our difficulties can be solved of we approach them with determination and in the Spirit of Christ.

* * * *

"I'm glad we have reached a time when even presiding elders realize that a layman can talk. If there ever was a time in the history of the church when laymen should preach it is now. If there ever was a time when the laymen of the church should stand up and, with the banner of the church in their hands should wave it in the face of the enemy, that time is now. We talk about bringing the world to Christ in this generation, and even get down on our knees and pray to God to bring this about. But we won't bring it in 100,000 generations until every layman in the church, every man who knows God in the forgiveness of his sins, begins to preach."—Dr. D. B. Zollicoffer.

* * * *

"There is now lying on the bed of illness James H. Carlisle, of Wofford College, one of the great missionaries of humankind. He didn't ask the students to sacrifice everything for scholarship. But, in season and out of season, he plead with them to sacrifice everything for manhood. He urged each man to do his duty and if his ability was mediocre he received just as high favor in the Master's eyes as the most brilliant genius on the college campus."—Senator E. D. Smith.

* * * *

"I do not regard the poor and lowly as deserving a monopoly of the attention of the church in missionary work. The rich, too, need attention. "We want a church that is not afraid to go forth and preach the Gospel at the doors of palaces and not ashamed to put its arms around the poor. The church of this century must be a working church. The spirit of work must find an inspiration in the spirit of religion. Our Lord was a working man. He came out of a working family. It's just as pious to train your children to work as it is to take them to Sunday school. I have no sympathy with the graduation of vocations. Why is it more honorable to clerk than to weave? Why is it more honorable to practice law than to spin cotton? Why is it more honorable to go to the United States Senate than to shovel coal or to clothe the naked of mankind? We must make our labor dignified. Jesus Christ, touched everything and magnified it and nothing could touch Him and magnify Him.—Dr. John C. Kilgo.

* * * *

"The church today must have a school house on one side and a hospital on the other to do the most good. One of the things which marks the last century of the church history is the denominational hostility. We have been continuously fighting each other instead of fighting against sin. The church should ever be ready to adjust itself to the needs of the people. This will be the most successful church in the future and it should be characterized by a spirit of comity. Another thing I wish to say and that is that the people fail to honor the missionaries and teachers who offer their services among the mill operatives. When a missionary goes to the foreign field we bestow great honor and praise upon him for his sacrifice, but we do not fully appreciate the efforts teachers in the cotton mill districts put forth."—Dr. W. R. Lambuth.

* * * *

There are in the North Carolina Conference 105 cotton mills valued at $25,220,140, with 7,000,000 spindles and 7,000 operatives. Most of the mill people in this conference come from the rural districts and some are better off than before they came."—Rev. R. F. Bumpass.

* * * *

"The Western North Carolina Conference, has within its bounds 221 cotton mills, valued at $63,000,000, operating 2,192,000 spindles. There are 37,000 operatives employed and including children there is a mill population of 106,700. The houses are clean, the home life good and the operatives receive fairly good wages. Parents lack interest in sending their children to easily accessible schools."—Rev. J. E. Gay.

* * * *

"Wherever institutional church work has been tried it has been satisfactory, though only a limited field has been reached. The best way to serve God is to help him lift sinning, suffering man to a higher plane. If the message of Jesus had come in a letter, it would have lost its efficacy, and been shorn of its power."—Rev. W. R. Ware.

NOTES AND PERSONALS

—The meeting recently closed at Wadesboro, resulted in twelve additions to the church.

—Rev. F. L. Townsend held revival services in his church at Lincolnton last week.

Mr. and Mrs. W. C. Houston, of Concord, have just returned from an extensive tour to Europe.

—Capt. J. R. Dunn, a prominent member of our church, died last week at his home in Monroe. He was seventy-nine years old.

—On October 14th, 1909, Dr. J. H. Thacker and Miss Ida Burton were united in marriage in Reidsville, N. C., Rev. L. T. Mann, officiating.

—Mr. J. T. Westmoreland, a prominent and useful citizen of Cornelius and an official of our church there, died last week aged fifty years.

—Mr. J. Frank Harrelson, cashier of the Bank of Cherryville was licensed to preach last week and will probably join the Conference next month.

—Bethel Methodist church, at Stouts, was dedicated last Sunday morning at 11 o'clock. Presiding elder H. K. Boyer preached the dedicatory sermon.

—Mr. and Mrs. James W. Albright, of Asheville, after a very pleasant visit to relatives and friends in Greensboro, returned to their home in Asheville last week.

—We regret to learn that Rev. J. E. Abernethy, who has been assisting Rev. W. A. Lambeth in a meeting at Walkertown, returned home sick on Monday and it is feared he may have pneumonia.

—Rev. W. Franke Sandford, of Granite Falls, is closing up a very successful year in the work there. His people have recently built a handsome brick church and hope next year to have a good parsonage.

—Mrs. L. W. Weathersbee, of Mayodan, was in the city Saturday enroute to Chapel Hill where she had been called on account of the extreme illness of her mother. She called at our office and was a welcome visitor.

—Rev. Ira Erwin, of Lenoir, has recently organized large Baraca and Philathea classes. Mr. J. B. Atkinson teaches the Baraca and Prof. J. T. Jones the Philathea class. Brother Erwin hopes to make a fine report at Conference.

—Davenport College is full to overflowing. Dr. Weaver says they have ninety-nine boarding pupils and a total enrollment of one hundred and fifty so far this term. He has a fine faculty and if he had the room could easily secure seventy-five more boarding pupils for this term. Plans are on foot for this enlargement and it is hoped the work will soon be undertaken. The faculty recital last Monday evening was really a brilliant affair. The strong musical corps did splendidly and the elocutionist, Miss Allen, was encored after each recitation.

—Miss Bethania Ashby, daughter of the late Joseph W. Ashby, of Mount Airy, was married on Wednesday evening of this week to Dr. C. Absher, of North Wilkesboro.

—Rev. E. C. Glenn reports good meetings in Richmond, Va., where he has been working recently. He is now engaged in a ten-days meeting in Centenary church, Lynchburg.

—Mrs. L. W. Crawford, editor of our Woman's Foreign Missionary Department, is sojourning for awhile in Washington city with her daughter who is a teacher in the city schools.

—Dr. T. F. Marr took part in the laying of the corner stone of the new brick church at Doub's Chapel on last Saturday. A handsome building is in course of construction there.

—Invitations have been issued to the marriage of Miss Mary Thompson, daughter of Rev. J. Ed. Thompson, of High Point, to Mr. Jas. W. Kerns, the ceremony to take place on November 4.

—Mr. R. S. Proctor, an aged citizen of Denver, Lincoln county, and for many years a member of the Methodist church, died at his home in Denver on Tuesday of last week, aged ninety-three years.

—Mr. Calvin Brooks a member of the Methodist church on the Polkton circuit, and who resided near Olive Branch, in Union county, died on the 18th inst., at the age of eighty-four years. He was a member of Fountain Hill church.

—Rev. E. G. Kilgore assisted the pastor of the Reformed Church,, High Point, in a meeting last week in which there was great interest. Up to Friday morning there had been sixty-five professions, and the meeting still in progress.

—Rev Dr. H. F. Chreitzberg, of Monroe, is engaged in a revival meeting in his church this week, assisted by Rev. Dr. J. W. Wolling, of the South Carolina Conference. Dr. Wolling was for many years engaged in missionary work in Brazil.

—Rev. J. P. Rodgers, field agent of our Children's Home, does not allow his gospel armor to rust while he is engaged in soliciting funds for the home. On the first Sunday in November he will begin a meeting in Kennersville with the pastor, Rev. H. C. Byrem.

—Rev. J. W. Ingle was severely pounded by his people at Proximity last week. He left immediately afterwards, not because he felt offended in the least, but because he had an engagement with Rev. J. P. Hornbuckle to assist in revival services on the Ruffin charge.

—Rev. E. K. McLarty began revival services in West Market Street Church on last Sunday. Two services are held daily and the pastor is doing the preaching. The services are interesting and fairly well attended and many are hoping and praying for a good revival.

—Rev. W. A. Lambeth, of Walkertown, filled the pulpit at Centenary Church, Winston, on last Saturday and very highly complimentary reports of his sermons appeared in the Sentinel on Monday. Brother Lambeth is a brilliant young preacher and charmed his hearers with the truth he spoke.

—Rev. Dr. H. M. DuBose, our Epworth League Secretary graced our sanctuary with a visit on last Saturday. He was enroute from Toronto, Canada, whither he had been to attend a meeting of the Ecumenical Conference Committee to Winston to join his family who have been visiting there for some weeks.

—Mr. E. T. Redfearn, a good citizen of Anson county, and a member of the Methodist church, died at the home of his son-in-law, Mr. J. R. Gaddy, in Wadesboro, on Thursday of last week. The burial was at Union Methodist Church, near the home of the deceased, of which he was a devoted member, Friday afternoon, Rev. W. P. McGhee conducting the exercise.

—We regret to learn of the death of Mrs. M. A. Fowler for many years a resident of Mooresville. She, with her husband and daughter, moved there from Wilmington in 1875 and her husband was brutally murdered and robbed a few years after. Later her daughter, Miss Clara, who was married to Hon. A. Leazur, died, and the widow and mother was left alone. She was a good woman and a very loyal and devout Methodist and has gone to her reward.

—The junior editor spent Sunday in Reidsville and preached at Main Street Church, both morning and evening to good congregations. The pastor, Rev. L. T. Mann, has his work well in hand and his ministry is greatly appreciated by his good people. The new parsonage, nearly finished, will be a handsome home for the preacher. It is large and well arranged and is a credit to the charge. When finished we hope to be furnished with a cut to appear in the Advocate.

CALIFORNIA LETTER.

CONTINUED FROM FIRST PAGE

so in the past as she should and that the field is open and while to the harvest for all evangelistic forces, is fully illustrated by the following figures, which I quote from a recent article from the pen of Dr. C. F. Reid, the agent of the Board of Missions on this coast; and by the way, Dr. Reid lives with us at the church here in Oakland. Speaking of San Francisco, which is an extreme case, yet typical in many respects, he says that there are in that great city approximately 400,000 people and of this only 9,747 are members of the evangelical churches. There are 1,800 saloons in the same city and he estimates that there are two bartenders for every Methodist in this great metropolis of the West, and that there has been a decrease of protestant church members of 20 per cent. in the past decade. Now my dear questioning brother, whoever you may be, whose conscience is so solicitous lest we tread on somebody elses' toes, who have never had any hesitancy about treading on ours, let me ask you, do you think, with such conditions existing, and only varied throughout the entire West by degree, not principle, that the ground is covered and that we are trying to do work that could be done by others? Nay, verily, I repeat we not only are right in being here, but we have a duty to God and humanity to be fulfilled which we cannot shirk with impunity. Our integrity and honor as a great evangelistic church, honored and favored of God in the past, is at stake.

Our Conference was a very successful one. We were glad to have Bishop Atkins with us again. It was like a visit from home-folks for we of North Carolina who are here. Our Conference memorialized the General Conference upon two subjects which are of vast if not vital importance to our work in the West, viz: "To change the name of our church," so as not to give us geographical limitations by implication, nor yet to suggest political or sectional affiliations. We are Methodists and with Mr. Wesley we claim "the world as our parish." Last year a certain connectional officer making the rounds of our Conferences with the Bishop, asked me the question, "Do you find the word 'South,' in any way embarrassing or a hindrance in your work?" I believe I answered in my haste, no. But I have had time to repent at my leisure since then. It does hinder our work because it causes people to get wrong impressions of us as a church making them believe that we are sectional and prejudiced and political in our sentiments and policy. And it also affords an opportunity for misrepresentation upon the part of some "eccelsiastical cannibals," who would compass "heaven and hell to make one proselyte"—and it necessitates explanations that could as well be obviated by a proper name.

The other memorial was for the removal of the time limit. This is not so urgent, but it is fully in accord with the ideas and sympathies of the people of the West. Both of these memorials received almost unanimous support in the Conferences. Again, as before, I find my letter running out beyond the bounds of patient reading, and yet so much that could be said of this great country and our work in her midst. Brothers Fry, Callahan, Needahms, Totten, Neill, Sprinkle, et als., the North Carolina contingent are all well and enjoying the blessings of God in their lives. Greet the brethren for us, at the Conference in Hickory. Dear old Hickory and dear old Hickory church, how we love them. The church that put its seal of approbation and love upon you and me and sent us out to preach the unsearchable riches of Jesus Christ. May His grace enable us to be true and faithful to our trust, even unto the end. With Christian salutations, I am

OUR GEORGIA LETTER

Rev. Geo. G. Smith, D. D.

How long such social meetings as are described in Paul's letter to the Corinthians continued, I do not know. They are not mentioned after the days of Tertullian and the Montanists, and were under the ban of the Priesthood after the Primitive church became Papal. They were not found in the Church of Calvin or Luther, but were found among the Anabaptist sects and a hundred years later among the Quakers in England, and a hundred after that among the Moravians and early Methodists. Their main features were found in the Methodist church of my youth. The Love Feasts and Class Meetings and Watch nights of the Methodists resembled them, and the prayer meetings and testimony meetings of the Puritan and Congregationalists were somewhat like these social meetings, in Corinth. Were they a blessing then? They were, but not an unmixed blessing. They needed direction and control. There was danger of fanaticism and disorder. The church met together. It prayed for Divine direction for the Holy Spirit's manifestation. Then, as we would say in modern terms, the meeting was thrown open and men and women spoke and prayed and sung, and some under high feeling spake with unknown tongues. Sometimes the excitement rose so high that women threw aside their veils and with disheveled hair flowing and with wild excitement prayed and prophesied and perhaps reprehended.

With the single exception that I never saw any one who spake with a tongue, that could be honestly interpreted, I think I have seen everything Paul speaks of as occurring in those meetings.

The blessings of Love Feasts and Experience Meetings have been so manifest that it is folly to discard these social means of grace because there may be occasional disorders. The stiffness, the formality, the coldness of ordinary religious services need to be overcome, and yet nothing requires judicious control more than a social meeting where restraint is thrown off.

Sometimes there is too great flippancy, sometimes there is too great solemnity, sometimes there is too much excitement, sometimes there is a needless dullness. It requires much wisdom to do the proper thing and not to seem to be, and really to be, opposed to the really Divine work. It never was intended that one man called the preacher should do all the talking in the church. Oh, how ones heart has glowed as he has heard the simple unstudied speech of a warm hearted boy or girl who has told of how he or she found the Lord, in an experience meeting. Then the Lord has evidently inspired the speaker and has given to him or her a special benediction.

When I was a boy and when I was a young preacher nothing was so helpful or so delightful to me as an old fashioned love feast. When Quarterly Meeting came and the love feast was expected everyone at my father's home rose early to get ready before the door was closed at the church. At the appointed hour the presiding elder came in generally with the preacher in charge. A hymn was sung, a prayer offered and then the doors were closed. The presiding elder was not too dignified then to tell his experience; then came the preacher in charge, then the older brethren, then the aged sisters, then the younger matrons and fathers, and now and then there was a shout. Sometimes one would be overcome by emotion and the whole company would weep. Then there was a song, and now and then some of the timid ones would venture on a word, but it was not always so. The time came when the love feast became a testimony meeting and when some told how good they were and told how much they deplored the wickedness and worldliness of the other people, some became wild and disorderly and there was noise and confusion, and then there was bitterness rather than love resulting from the feast. It shocks me to hear of some of the excesses seen in some meetings and I cannot bear to tell of the abuses of this precious means of grace. On the other hand, there has been a cold unemotional discussion of some dogma, which has been given as a subject, nothing of a personal nature, all cold, still, formal, conventional. To follow Paul's guidance, to discourage fanaticism, to encourage a proper enthusiasm, requires grace and wisdom. No man can hope for success in winning souls who does not remember we are soical beings, and suppresses everything like emotion.

It was these social meetings that brought about the revival under the Wesleys. The great revival in America in the early part of the last century, the wonderful work the Methodists wrought by their camp-meetings the layman's revival of 1857, the recent great Welsh awakening, all resulted from social meetings. We are as Methodists committing ecclesiastical suicide when we are relying on fine churches, pipe organs, learned preachers and formal sermons for success. Let us bring out our old time weapons of war and we will win our old time victories. The Sunday school in the city had better give way, as I heard Bishop McTyiere say, for the love feast than the love feast for the Sunday school. There is a place for the emotions in religion and we must find a way to give them vent. The social meeting does that.

FROM OLE VIRGINNY

By J. M. Rowland.

"Stop 21!" called out the man with the cap. From the humming electric car that plies between Richmond and Petersburg I stepped upon the sands of Chesterfield. The car spun on. Two cars an hour, with some extras, cover the 21 miles between these two cities every day. This line has greatly benefitted the country and is doing a tremendous business.

It was sun-set in Old Virginia. One of those sun sets that is the fore runner of Indian summer, the most glorious season of the year. It is fine to live in spring "when the young man's fancy lightly turns to thoughts of love, and all the cells of nature are budding with new life," but for a a time to live give me these autumn days when the fruitage of the season is hanging on the limbs and the pumpkins are shining in the field. Let me hear at night the voice of the possum dog and feel in the evening on my face the breath of the gathering harvest. Let the voice of the cotton pickers and the corn shuckers be heard again in the land. Let me feel this gentle breeze unlike any other that floats out from the "chambers of the setting sun," and whispers to you that conference is coming then thanksgiving and after that Christmas!

Oh! give me autumn days in Dixie when we crowd more living into the hours and get more life to the square inch than in any other time on the calendar or any other place on the face of the earth.

He who was country-born and country-bred this evening was country-bound. The din of the city was gone and the music of the hills had come. To be born rich or poor is a small matter, but the calamity of not being born in the country! To have heard the world's great orchestras is fine; the songs of Patti and Nightengale are grand, but to have never heard in childhood's days the song of the mocking bird as you sat "in the shade of the old apple tree," and never to have felt the thrill of the cricket's song, nor the music of the murmuring brook nor the strains of natures harp chords in the pines is a misfortune no man can overcome. To be graduated from the classic walls of Oxford or of Yale is well, but pity on the man who spent not his childhood years in natures class room in the university of the hills.

Two Virginia Misses met the parson and in their carriage bore him to one of the nicest homes that ever crowned a hill. Down a straight avenue through stately pines moved the carriage. There fell upon the preacher's ears music he used to hear down where the Carolinas meet—the grinding of the wheels in the sand. As westward sank the sun, eastward rose the harvest moon. Strips of blue sky and gray cloud formed a flag that waved over the battle fields where years ago fought the Blue and the Gray and where they bled and died. Westward where the sky line touched the hills the master hand of nature never did finer work in blending the garnet and the gold.

The parson was going to a meeting house to preach on "Home." His mind turned back to Carolina's hills, where fifteen years ago in the church of his fathers he turned his face toward the "Homeland." The changes since then! The new made graves, the parting! The mesenger uninvited and not wanted crosses the threshold of every home as the years go by and he always leaves signs of his visit.

In the great northwest that evening the body of Gov. John A. Johnson, one of America's greatest sons, lay in state. Around his bier wept his loved ones while a nation mourned for the son of a drunkard and a washerwoman who had climbed so high in the nation's love. In North Carolina the sand had just covered the face of Dr. W. S. Rone of the Warrenton District and his loved ones had gone home to listen for the voice that was hushed. Among the blue hills of Bedford his class mate, Rev. Jos. W. Shackford, of the Lynchburg District, a few day before was holding his Fourth Quarterly Conference, after preaching a fine sermon. He started to call the roll, and had called the first name, that of the pastor, when his pencil dropped and his head fell forward. God had called his name and he went home. Far out toward the sun-set in a kingdom across the sea that evening lay Bishop Ward, his voice hushed, his heart still. In our land a heart broken wife awaited the coming of his body. In life and strength he kissed her goodby and in the full bloom of manhood yesterday went out of the door to do his Master's work; his eyes sightless, his heart pulseless, his tongue voiceless they will bring him back tomorrow. Such is

life. Such is the hand that deals its changes in our homes. As these thoughts ran through the mind of the preacher there fell on his soul a hymn.

"Oh! think of the friends over there;
Who before us their journey have trod
Of the songs that they breathe on the air,
In their home in the palace of God."

It was a time when you want to be alone with God and your thoughts, but these maidens would talk. They talked sense. They talked of religion, church and state and on and on ran their tongues as they told tales of these historic hills. They had a right to talk. They had never known heart aches or the shadows that fall so heavily. In to the home we went that night for supper. There were no vacant chairs, no hearts that were heavy nor had there ever been. There was a long table full of sons and daughters all bound for the Homeland. None gave their parents heart-aches. None saw anxiety over their parents. The supper was good, as good as Virginia hands could make it, but the sight before us was better. Their partings were yet to be, their tears yet to flow. Brief time would break that circle, as he breaks all circles. If death did't come they would leave the old roof tree. They couldn't be boys and girls much longer. Their laughter would soon cease, their chairs ere long be empty. The old home changes would come. He who is no respecter of persons, but visits homes of the high and the low, the rich and the poor, the good and the bad, would visit this home as he does all others and when he comes he will surely leave his sign. But this home had prepared for that visit as all homes should do.

"One by one our seats were emptied
One by one they went away.
Now the family is parted
Will it be complete some day?"

It was a good meeting we had that night. One of the old time kind. The old ship swung near the home shore, so near that we almost saw the sights and heard the sounds from the home land. It was one of those good places where heaven and earth meet and where Jesus walks among men.

That night when the hum of the cars had ceased the preacher back at his parsonage, closed his eyes in sleep and as he entered the kingdom of dreams a voice sang softly:

"I'll soon be at home over there,
For the end of myjourney I see,
Many dear to my heart over there,
Are watching and waiting for me."

THE MID-WINTER BIBLE AND MISSIONARY INSTITUTE

It is the purpose of the Methodist Training School to make the Mid-Winter Institute an American "Keswick," where the most spiritual minded leaders of Protestantism may be brought as far as practicable to give instruction and inspiration to those who may come from year to year seeking the highest experiences possible for the Christian life.

The Institute is open to both men and women, and aims to be of benefit especially to pastors, to missionary candidates, to young peoples' leaders, and to other church workers engaged in active service either in the home or foreign fields.

The next session of the institute will be held for eight days, from December 30 to January 6, at The Methodist Training School, Nashville, Tenn.

The Institute will provide courses in the English Bible, in city evangelization, in foreign missions, and in church methods. The purpose is to make these courses thoroughly instructive, practical, and inspirational. The strongest spiritual leaders of the church will be secured as far as possible, to conduct the class work, while men of commanding ability will deliver addresses on vital subjects. The Institute will be conducted throughout in the spirit of prayer, in the hope that the students may ascend to a spiritual height which will enable them to get a new vision of life and be empowered for service.

Expenses for the Institute.

The school building will be used to accommodate the delegates to the Institute. The necessary expenses for the delegates will be thirteen dollars for the eight days, which will include the five-dollar fee, board, and furnished room in the school.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

PO' LI'L' FELLER.

Po' li'l' feller, los' in de snow,
En nowhar's ter go—en nowhar's ter go!
En yet, he de one what de Master call
When de day wuz gone en de shadders fall—
Callin' sof' ter de lambs dat roam:
"Come home, li'l chillun—come home!"

Po' li'l' feller, los' in de snow,
En nowhar's ter go—en nowhar's ter go!
But a light is shinin' fer de feet dat roam,
En some one's callin': "Come home—come home!"
En some er dese times—when de Lawd think bes'
Dey'll all come home ter His lovin' brés'!
—Frank L. Stanton.

SCHOOL

School has started. A fragment of verse comes up out of the days long gone.

"Haste thee, school boy, haste away.
Far too long has been thy stay."

That is all I can remember; but what a troop of memories it brings.

"School days, school days,
Dear old Golden Rule days,
Reading, and writing and 'rithmetic,
Taught to the tune of a hickory stick."

Starting our children to school, I am renewing my youth. As they go up the hill in the morning I watch them wistfully, for I fain would go with them. To go barefooted, to have a sore toe to stub and feel good when it quit hurting, to have a new book that would open up a world of beauties and wonders to my eager mind—oh, to be a boy again!

"We are stronger and are better
Under manhood's sterner reign.
Still we feel that something sweet
Followed youth with flying feet,
And it never comes again."

But duty presses. Time is short. What we do we must do quickly.

Yes, the school is in session. The children are eager to learn and are studying well. Miss Foster is an earnest and capable teacher. We are going to have a good school.

LINE UP

We beg all the Sunday schools to line up for the collections next Fifth Sunday in October. Everybody knows that all the Sunday schools devote the collections of every fifth Sunday to our Children's Home. The lowest amount any school is to pay is an average of five cents for each member on the roll. If anything happens to prevent the collection taken on the Fifth Sunday from being five cents for each member of the school, the Superintendent will ask the school to appropriate from the general fund enough to make up the deficit. Of course, every Sunday chool will meet its obligation this time. Line up! We are depending on the Sunday schools for support.

MORE GOOD FRIENDS

Our hearts are full of gladness and gratitude as we see daily the evidences of loving interest in our Home.

We have received gifts as follows: Ladies of Forest Hill Church, Concord, a box of quilts and linens; Woman's Home Missionary Society, Mount Airy, a box of quilts, linens, clothing and dry goods; W. S. Spencer, High Point, 3 dressers, 3 wash stands; Globe-Home Furniture Co., High Point 4 chiffonniers, 2 washstands; Southern Chair Co., High Point, 24 chairs; Standard Chair Co., Thomasville, 60 chairs; Lambeth Furniture Co., Thomasville, 1 kitchen safe; Miss Mary Seay, Cash, $2.00; Johnson Publishing Co., Richmond, Va., Books for school library: "Life of Lee," "Life of Jackson," Claxton's Story Land.'"

We thank you good friends, one and all.

REPORT OF REV. J. P. RODGERS FOR WEEK ENDING OCTOBER 9, 1909.

Paid on Former Subscriptions.

W. P. Young, Spencer, $5.00; D. H. Anderson, Charlotte, $100.00; W. T. Lawrence, Mount Airy, $1.00; Mrs. M. E. Child, Asheville, $10.00; W. T. Wright, Leaksville, $7.00; Wat Martin, Winston-Salem, $10.00; Dr. A. M. Whisnant, Charlotte, (Subscribed only $25.00), $40.00; L. L. Ledwell, Charlotte, $10.00; Miss Annie B. Penn, Randleman, $2.00; Mrs. Joseph Fry, Fairview, $2.00; B. L. Ownbey, Asheville, $3.00; W. C. Kendall, Norwood, $10.00; D. Rich, Winston-Salem, $25.00; R. E. Kibler, Morganton, $5.00; Mrs. J. G. Freeland, Charlotte, $5.00; Wagner & Whitaker, Winston-Salem, $1.00; W. T. Wilkinson, Charlotte, $25.00; J. B. Henderson, Wilkesboro, $5.00; J. E. Caudle, Randleman, $2.00; M. D. Yandle, Charlotte, $5.00; William H. Pickard, Randleman, $10.00; Niel Lee, Asheville, $1.00; total, $284.00.

REPORT OF REV. J. P. RODGERS, AGENT, FOR WEEK ENDING OCTOBER 16, 1909.

Subscribed at Rutherfordton.

Miss Martha Powers, $2.00; L. E. Powers, $12.00; M. B. McDaniel, $12.00; J. C. Cowan, $25.00; J. R. Young, $25.00; Mrs. Joe Walker, $10.00; A. R. Yelton, $5.00; Capt W. T. R, Bell, $5.00; E. A. Martin, $10.00; C. E. Tanner, $10.00; R. E. Morris, $5.00; Ed. Beam, $10.00; Wm. J. McDaniel, $5.00; A. F. Miller, $5.00; J. B. Higgins, $6.00; Jno. C. Mills, $50.00; Jas. P. Morris, $10.00; R. B. Clark, $50.00; K. J. Carpenter, $10.00; Miss M. P. Miller, $5.00; Mrs. J. L. Dobbins, $10.00; Dr. A. C. Hook, $25.00; C. P. Tanner, $5.00; J. D. Hull, $5.00; B. Young, $5.00; total $322.00.

Subscribed at Shelby.

Dr. R. E. Ware, $10.00; Clyde R. Hoey, $100.00; W. P. Shuford, $5.00; Wm. I. Woodward, $25.00; Dr. B. H. Palmer, $50.00; Geo. A. Hoyle, $50.00; D. D. Wilkins, $25.00; J. L. Baber, $25.00; P. L. Hennessee, $25.00; O. E. Ford, $100.00; J. S. Martin, $75.00; J. A. Anthony, $50.00; J. W. Lineberger, $5.00; A. M. Gillam, $5.00; Chas. P. Wilkins, $10.00; Mrs. M. E. Gidney, $5.00; J. N. Dellinger, $5.00; Mrs. Washburn, $5.00; Chas. H. Shull, $5.00; J. T. Gardner, $10.00; Mrs. W. H. Thompson, $10.00; R. E. Carpenter, $5.00; J. A. Harmon, $10.00; Lee & Miller, $20.00; H. T. Hudson, $10.00; Z. T. Thompson, $25.00; H. W. Jetton, $2.00; B. A. Baber, $25.00; Wm. J. Arey, $25.00; W. C. Whisnant, $25.00; Mrs. Mary T. Hudson, $30.00; W. D. Short, $20.00; Babbington Bros., $25.00; Frank L. Hoyle, $10.00; J. F. Roberts $10.00; B. R. Dellinger, $5.00; Other Subscribers, $108.00; total, $1,277.00.

Donation—H. L. Bass, Mount Julia, Tenn. One Bible, $3.75.

Paid on the Above.

Rutherfordton—Miss Martha Powers, $1.00; K. J. Carpenter, $10.00; J. D. Hull, $5.00. Shelby—J. N. Dellinger, $5.00; F. L. Hoyle, $10.00; Unknown, $3.00; H. W. Jetton, $2.00; J. M. Washburn, $5.00; J. W. Lineberger, $5.00; total, $46.00.

Paid on Former Subscriptions.

W. F. Snipes, Winston-Salem, $6.25; J. G. Miller, Asheboro, $5.00; J. F. Shinn, Norwood, $25.00; Dr. J. A. Young, Newton, $5.00; Mrs. M. E. Nichols, Mount Airy, R. F. D. No. 2, $1.00; N. M. Lawrence, Charlotte, $20.00; A. R. Leonhardt, Lowell, $2.50; C. B. Bryant, Charlotte, $25.00; Jno. C. Watson, Charlotte,$6.25; J. L. Smathers, Murphy, $25.00; W. B. Boger, Winston-Salem, $5.00; Miss M. B. Armfield, Brevard, $10.00; J. W. Fitzgerald, Linwood, $50.00; A. M. Davis, Glen Alpin, $5.00; J. F. Gerner, Winston-Salem $5.00; total $196.00.

ABUNDANCE OF LIFE

Like any other of those gifts of life which gratify insatiable cravings of humanity, living in a country village conveys a satisfaction which is incommunicable. A great many authors have written about it, just as a great many authors have written about the satisfaction of being in love, but in the one as in the other case, the essence of the thing escapes. People rejoice in sweethearts ecause all humanity craves love, and they thrive in country villages because they crave human life. Now the living spirit of neither of these things can be caught in a net of words. All the foolish, fond doings of lovers may be set down on paper by whatever eavesdropper cares to take the trouble, but no one can realize from that record anything of the glory in the hearts of the unconscious two. All the queer grammar and insignificant surface eccentricities of village character may be ruthlessly reproduced in every variety of dialect, but no one can guess from that record the abounding flood of richly human life which pours along the village street.—Dorothy Canfield. in Scribner's

From the Field

Correspondence, Reports, Etc.

Whittier Circuit.

Rev. W. H. Cooper, one of the veterans of the Western North Carolina Conference, is in very poor health at his home in Whittier, N. C., and would be very glad if some of the older members of the conference would write him a line. He says all is bright and clear across the river. We are in a revival at Shoal Creek at present.

D. J. MILLER.

Haywood Circuit.

Rev. G. A. Stamper, of Plyler, has returned from a trip to Haywood county, where he assisted Rev. R. C. Kirk in a series of meetings. The meeting was a most interesting one and the attendance increased from start to finish, the last service being the best of all. Quite a number professed faih in Christ and the church seemed greatly revived. Mr. Stamper says that Haywood circuit is blessed with as fine a class of people as he has ever found anywhere, though located far from a town or railroad. They are taking much interest in education. He says that Mr Kirk is held in high esteem by his people and his work is appreciated. A handsome purse was made up for Mr. Stamper, while there, which he properly appreciated. Mr. Kirk is a Stanly boy, and sends his best wishes to his friends at home.—Stanly Enterprise.

The Blackstone School for Girls.

The Blackstone School, for girls, opened its 16th session with the largest boarding patronage in its history —over three hundred boarders are in attendance already, and quite a number have been refused by a careful process of selecting only those who are suitably prepared. The reputation of the school for solid work has extended year by year until at the present session there are students from every Southern state, with a few scattering from Cuba, Japan and some of the Northern states. Great stress is laid upon the training of teachers and a very large proportion of the graduates of the school enter public school work. Positive Christian training is emphasized. While all the leading denominations are represented in the student body and in the faculty, yet the school is openly and avowedly owned by the Methodist Episcopal Church, South, and its greatest success disproves the statement made by some so-called liberal educators that a school cannot be successful if it is known to be under the control of any particular denomination.

Davidson Circuit.

In a letter issued to the Methodist people of the Davidson Circuit lay members make a statement of the growth of the circuit under the four-year pastorate of Rev. H. M. Vestal, noting that 109 persons, nearly all on profession of faith, have joined the church; 85 children have been baptized; the Epworth League has been revived and is now full of life and hope; the attendance at Sunday school has increased 20 per cent.; at Midway a Woman s Foreign Missionary Society has been organized, and at Mount Olivet a Woman's Home Mission Society, and both are doing fine; Mount Olivet has a class in Sunday school with Mr. J. L. Zimmerman as teacher that has begun the support of a native missionary in Korea at a cost of $100 a year—which is a very rare thing for a country Sunday school class to do and which will be hard to duplicate in the state. The pastor's salary has been increased 33 1-3 per cent. in the four years. Davidson circuit is now among the best in the conference, and the people are proud of it. They intend to go to conference this year with every collection made up in full.—Twin City Sentinel.

Dobson Circuit.

We have held two meetings on this circuit recently. One at Rockford, and the other at Siloam. At Rockford we were assisted by Rev . W. M. Bagby, our able and much loved presiding elder. He preached well, and did us much good. The meeting resulted in thirteen conversions, and eight accessions to the church, and the church was greatly revived.

At Siloam, Rev. Z. E. Barnhardt, our district evangelist, was with us and did excellent work. There we had eighteen conversions and fourteen accessions to the church. Such simple, yet powerful preaching, as these able men did for us will be a great blessing to us yet, I feel sure. We have had sixty-three accessions to our church this year on this charge and one meeting yet to hold. We thank the Lord for his mercies.

T. J. HOUCK.

The Anti-Saloon League.

To the Anti-Saloon Leaguers and friends of good government: Just a word as to our finances. The following statement shows the receipts and expenditures of the North Carolina Anti-Saloon League from January 1st, to October 15th, 1909:

DISBURSEMENTS

Office rent, furniture and incidentals	$ 97.62
Sent to C. H. Poe, chairman	10.00
Detectives	274.15
Printing	318.94
Telephone and Telegraph fees and express	16.62
Attorneys fees	46.10
Stamps	152.20
Traveling expenses of Superintendent	326.14
Salaries	1,476.67
Total	$ 2,718.44

RECEIPTS

January	$233.77	
February	194.27	
March	404.31	
April	122.79	
May	316.12	
June	185.85	
July	259.60	
August	87.00	
September	354.07	
To October 15	170.10	—2,327.88
Balance Due (current ac'ts)		$ 390.56
Cash in Bank	$ 24.35	
Cash on hand	7.00	— 31.35
Deficit		$ 359.21

To offset this current indebtedness, we have pledged to the amount of fifteen hundred or two thousand dollars and we hope in the near future to be entirely out of debt, with something to our credit. There is great need for the activity of our organization at this period in the history of our work, and the greatest drawback to us at this time is a failure of the contributions on the part of the many. If you are a friend to this cause and desire to see our present liquor laws enforced and other legislation secured through Congress, that will lessen if not destroy, the shipment of liquor into our state, we would appreciate a contribution of any amount. Surely, there are hundreds of good friends in this state, who during these prosperous times and high prices could contribute $1.00 to this work, which means so much for the Glory of God and the advancement of church and the good of humanity, and I do trust that this appeal will not be laid aside without immediately sending us some contribution, however small.

To give you some idea of our work, I will add that our office has sent out since the first of September over forty thousand pages of literature, and our stamp bill alone for the same time has been $74.36 besides writing hundreds of private letters to officers and citizens all over North Carolina for the good of our cause.

We are now perfecting arrangements, at the instruction of our Executive Committee to publish a monthly paper. We expect that the first issue will come from the press in November. This will be a sixteen page paper, ten by fourteen, in magazine style. The subscription price will be fifty cents; in clubs of ten or more, thirty-five cents, and we are now making up our mailing list for same.

Thanking you for all contributions that you may have sent heretofore and asking a continuance of your support, financially, as well as morally, I am, yours very truly,

R. L. Davis, Superintendent, North Carolina Anti-Saloon League.

Deserving Causes.

It is trite to say that there are no more humane or worthy philanthropies in North Carolina than the Training School at Concord, and the Children's Home at Winston-Salem.

I have ever had it in my heart and soul to bespeak looking after and caring for the childless and homeless and un-cared-for boys and girls everywhere and enywhere.

Years ago, when in the newspaper work, I repeatedly urged the crying necessity for a Reformatory for wayward boys. That today we have such a noble institution, doing so grand a work, at Concord, gives me joy every time I read anything concerning its Christlike work. What it may mean in restoring and saving even our youth to citizenship, and the state, we have no right means to calculate. It is a noble cause, worthy a noble people, such as our people are.

Thus the Children's Home at Winston-Salem is another noble benefaction. full well know that neither of these institutions will suffer need to continued usefulness, because I know our people have a heart of love for any and all such.

For a man or woman who has made money, and has to spare, there can be no better place to put some of it than as in banking unto the Lord, in one of these institutions. Let him or her who reads, know if he or she is one such. I am so glad that this is the age of applied Christianity, so to speak. How great a good is ever done when theory and practice work hand in hand.

Good luck and good speed in every course which looks to the saving and conserving of Chrsitian citizenship. When this is properly conserved, sermons are preached, not of the ordinary kind. Let the by-word be to them, rally and support them.

W. M. SHERRILL.

Dewer, N. C.

Trinity Park School.

Trinity Park School has had one of the best openings it has ever had and the prospects for a year's work of a very high order are very bright. Already the work of the year is well under way and the indications are that it will be a banner year in all respects. The attendance is larger than it has been at this time in some

WOMAN'S BEAUTY

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine,—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

When you are nervous or sick, get Cardui from your druggist, and try it.

N. B. Upon request, we will send you, free of charge, our valuable, illustrated 64 page book "Home Treatment for Women." In it you will find valuable information regarding the treatment of female troubles.

Address: Chattanooga Medicine Co., Chattanooga, Tenn.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.

3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.

2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh

7:10 a. m.—No. 8, daily from Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.

7:50 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:30 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:55 p. m.—No. 131, daily for Mount Airy.

6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.

12:20 a. m.—No. 29, daily, for Columbia, Sanannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleepers to Richmond and Norfolk.

C. H. ACKERT, V. P. & G. M.
S. H. HARDWICK, P. T. M.
H. F. CARY, G. P. A.
Washington, D. C.
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Charlotte, N. C.
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Greensboro, N. C.

years and students continue to enroll.

One of the best plans inaugurated for the general development of the school, good results of which are already very prominent, is the study hall. All boarding students are studying every night except Friday night, when the literary societies meet, in a large hall in Asbury Building, under the direction of a professor. Large tables have been installed and comfortable arm chairs provided for the students in this hall. The hall is well lighted, covered lights being arranged on all the tables and the building is well heated, so that the hall presents a very attractive appearance, and everything possible is done to make conditions conducive to correct habits of study. The experience of the school has been that too much cannot be done to encourage and stimulate thorough and correct habits of study among its students. And at a great expense the school has made arrangements for the study hall. A teacher presides over the hall at night from 7:30 until 10:00 o'clock, and everything possible is done to help the students with the preparation of their work for the following day. It is one of the best plans the school has ever adopted and beneficial results were noticed immediately. The order of work done on recitation is far above that of previous years; the students are very orderly; and general conditions in the community are unusually satisfactory. Everything possible is being done to help the students in their work, and the study hall promises great service in the purpose of the institution.

Next Friday evening the Calhoun and Grady Literary Societies will give a reception complimentary to the new students, and the occasion will be the first social event of the school year. In former years this event has been very successful, and serves a good purpose in the spirit of the students. Arrangements are being made for a pleasant time among the students, and they are looking forward with much pleasure and satisfaction to the event.

The literary societies are doing splendid work. Both of the organizations have most excellent halls on the second floor of Asbury Building and genuine work goes on there every Friday night. A little later a debate will be arranged between the two organizations, and it is possible that a debate with some other preparatory school will be arranged soon.

Our Washington Letter.

The National Capital is now experiencing most ideal fall weather, there having been just enough frost to inspire enthusiasm in humanity and ripen vegetation. The foliage of our numerous parks is now taking on its autumnal colors which could hardly be more beautiful and attractive.

Although congress does not convene or six weeks yet some of the representatives and their secretaries have already arrived and are planning for their winter's work. Government employes have returned from their annual vacations and resume their regular duties in "Uncle Sam's" big work shops and business activities generally are again at a normal condition.

A most attractive floral parade was given by the business men of this city two weeks since which was witnessed by not less than one hundred thousand people, but the most immense crowd that has assembled in Washington's streets for some time to witness parade was that given by the labor unions on Tuesday evening, October 12, 1909, which perchance was the four hundred and seventeenth anniversary of the discovery of America by Christopher Columbus. This demonstration was in honor of Mr. Samuel Gompers, president of the American Federation of Labor, who, together with his family has just returned from an extended trip abroad. There were some twenty thousand in line including labor unions of this city and delegations from all parts of the country, and it required the procession of enthusiastic men nearly one hour to pass the reviewing stand of their leader. At the conclusion of the parade Mr. Gompers made an address in the large convention hall which convinced his hearers of his continued loyalty to the cause of labor, and reiterated his former declarations for fredom and independence of speech and press. It will be remembered that during the last presidential campaign Mr Gompers took an active interest in behalf of the working men in advocacy of suhc principles as ennunciated by the democratic party, and for his public utterances on this subject was arraigned before the Supreme Court of the District, the verdict of which is expected daily. Without fear or favor this great leader of organized labor is no less severe in his criticisms of officials in high positions, or even as to whether the decision of the prolonged trial of last winter will be for conviction or acquittal.

The thirty-fifth annual convention of the Woman's Christian Temperance Union, of the District of Columbia, closed a very interesting meeting held with the Emanual Baptist church in Washington. The noble fight these good women are making against the saloon and its influence for evil has been most effective..

The thirty-first annual meeting of the Woman's Foreign Missionary Society of the Baltimore Conference of the Methodist Episcopal Church South was brought to a close at Epworth Methodist Episcopal Church, of northeast Washington las week. The attendance was large, representatives being present from all parts of the Conference, and the meeting throughout was highly interesting and instructive. After the reports of the committees had been read the venerable Bishop A. W. Wilson, senior bishop of the church, delivered a stirring sermon on "The application of the gospel in missionary problems." Bishop Wilson spoke feelingly of the great work accomplished by such organizations as the Woman's Foreign Missionary Society, and of how much good they could do in the world. The following ladies were elected to serve during the coming year: President, Mrs. J. T. Williams, Charleston, W. Va.; vice-president, Mrs. J. H. Light, Fort Royal, Va.; corresponding secretary, Miss Nina Theson, Baltimore; recording secretary, Miss Julia Naynes, Baltomore; treasurer, Miss Virginia Massie, Fort Royal, Va.

The next meeting of the society will be held at Fort Royal, Va.

The Washington District Woman's Home Missionary Society of our Southern chrurch has just closed an equally interesting meeting at the historic little city of Alexandria, Va. Our local societies were all well represented and much good was accomplished in opening the way for larger and more effectual work for the spread of Christ's kingdom in our own midst. Washington already has half dozen healthy and self-supporting churches of our faith and order but not until the establishment of Mount Pleasant Methodist Episcopal Shurch, South, on October 3rd, 1909, had anything been done along this line in the new, attractive, and most progressive position known as Mount Pleasant. Rev. P. W. Jeffries, a successful church organizer, and is sometimes called the

(Continued on Page Fifteen)

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

The following are some interesting facts which we gleaned from the report of the General Secretary of the Epworth League, Rev. H. M. DuBose, D. D.:

* * * *

"Loyaltv in dealing with the League is the pastor's surest answer to the challenge of faithfulness in instructing and guiding the young."

"The "full assessment" movement which has so stimulated our missionary work and which has made so great a record for our church originated in the Epworth League, and has everywhere been helped on by it."

* * * *

"The direct contributions of the members of the Epworth League to the causes of missions and evangelism are conservatively estimated to run to the neighborhood of seventy-five thousand dollars a year, while in indirect ways the League has contributed the influence and help of its more than a hundred thousand consecrated members."

* * * *

"In the name of the church and in the interest of the Christian manhood and womanhood of the future, I beg my brethren in the pastorate to consider the claims of the Epworth League. For the time, labor, and money expended upon it nothing has ever paid the church so well. It is the church's open door for its children."

* * * *

"It is not too much to claim that the church during the past twenty years—the period of the League's activity—has surpassed in spiritual growth, intelligent movement, and zealous activity any previous twenty years of its history. The representatives of the Epworth League are not alone in attributing to the work and influence of our organized young people a large share of this advance."

* * * *

"During the twenty years the League has been in the church it has given seven hundred consecrated and intelligent young men to the Methodist pulpit; it has sent scores of well-equipped workers to the foreign field, and has filled the offices of the home church and the ranks of our women's societies with faithful and diligent workers. More than a million of boys, girls, and young men and young women have passed through the Epworth League during its twenty years of existence, and these have all been impressed and influenced for righteousness and for faithful living."

* * * *

"I am happy to be able to report continued prosperity in the work of this department. Indeed, all things considered, the present year is to be accounted the most successful in the whole history of the movement. Our membership grows steadily, and is now larger than ever before. The organization is compact, and the work done is seen to be more thorough each year. The power of the League as a spiritual ministry increases. Many conversions have been reported from Chapter services, the members of the League are everywhere active in revival work, and our summer Epworth League assemblies are preserving to us not only the semblance but the spirit of the old-time camp-meetings."

* * * *

The Oak Hill Senior League, (Sulphur Springs Circuit), is growing in numbers as well as enthusiasm, and interest. This League is a live country League. Can we have a League in the country? Why, yes, if like the Oak Hill class, we want one, and give a little time and attention to it.

* * * *

Any pastor or layman, young or old, who desires to be informed in League work if they will write a postal to Rev. R. E. Atkinson, West Asheville, N. C., he will have sent to them literature bearing upon same. Do not hesitate to write him, if you desire to be informed concerning the Epworth League. Write at once.

* * * *

The West Asheville Senior League had installation of officers the 17th inst. The outlook for this splendid League is encouraging. Every officer is competent and religious.

* * * *

We congratulate the pastors of Charlotte in their efficient work this year. The progress made in League work is very encouraging, indeed. With our congratulations we venture one suggestion. Every city or town that has five Epworth Leagues, should have an Epworth League City Union In Epworth League work the force must not be self-centered, but there must be unitv. In order that the League may have a strong centrifugal force in a city it must be well organized in the form of a League City Union. "United we stand, divided we fall," is quite true in regard to the Epworth League. In the City Union Leaguers can plan more definitely, wisely and largely.

We are delighted to know that the many Leaguers in our conference are more active and thorough in their work now than a year ago. Instead of having a decrease in League chapters at our coming Annual Conference we anticipate an increase. Let's not forget to take cognizance of all the charges and pastors where Leaguers have died during the year, and try to ascertain why they died. We shall find that none have died without this grave charge: Some one, (or more), was not true to the young, the church and to God. We do sincerely trust that we shall not have to record in our conference journal the discouraging report that was recorded last year. A decrease of fifteen Leagues.

It is now time for every League to organize the Mission Study Class. We do not know of a more profitable investment for individual Leagues. By all means organize your Mission Study Class.

We are more than ever gratified to know that the Epworthians in our forty-eight conferences are very strongly in favor of prohibition. More, there are but few who favor chewing and smoking.

250 Good Stories.

The Youth's Companion abounds in stirring stories of adventure and heroism. One may describe an escape from accidental peril, another a strange encounter with wild creatures —man or beast.

Many of these stories are true as to facts, and only disguised as to names and places. A score or more of such stories will be published during 1910 in addition to nearly 200 others—250 good stories in all, and no two alike. And this is not counting the serial stories, which it is believed will be considered by old Companion readers as the best The Companion has ever published.

Every new subscriber will find it of special advantage to send at once the $1.75 for the new 1910 Volume. Not only does he get the beautiful "Venetian" Calendar for 1910, lithographed in thirteen colors and gold, but all the issues of The Companion for the remaining weeks of 1909, from the time the subscription is received.

THE YOUTH'S COMPANION
Companion Building, Boston, Mass.

The Christian Life.

OUR FATHER

Eleven times in a single chapter in the Gospel by Matthew it is recorded that Jesus repeated this endearing title. This title helps us to understand God. It is the key to the most stupendous problem in the world. Who by searching can find out God? Who is God? What is God? We need not go to philosophy or science, we need not pry into the secrets of nature, nor read many books to find an answer to these questions. The best answer is found in the father's heart. All that an earthly father is to his children, and infinitely more, God is to us. All the tenderness, all the mercy, all the compassion, all the love ever found in the hearts of all the best fathers in the world, have come from the heart of God. As the father hears his children when they cry God hears us. As a father pities and cares for his children, God pities and cares for us. As a father is accessible to his children at all times so God is always accessible to us. When Mr. Lincoln was burdened with the cares of a great nation in the agonies of a great war, many dignitaries could not find easy access to him; but there was one person that could come at all times. It was the little son of whom he was so fond. So we can come to our Father at all times, and He will receive us.

The teaching of this title makes it easy to believe in the forgiveness of sins. This is one of the hardest things for men to believe, partly because of the holiness and justice of God, and partly because of our own sense of guilt and shame, and partly because of our own unforgiving nature. But when the transgressor is your own son it is easy, it is a pleasure, it is a luxury to forgive. So it is easy to believe in the forgiveness of sins when we are assured that God is our Father.

The thought of the fatherhood of God imparts new beauty to the world we ive in. The kind of God one really believes in will go far to determine his thought of the world. If he believes in God who made the world and then took His hand off, and looks on with indifference while His laws are being carried out, the world may be beautiful, but it will be a cold world to him. There is no God in it, and the God who made it has no pity. But if one believes in a God who made the world and is still in every part of it watching with an eye of pity and the heart of a Father, the whole scene will be changed. Every bush and flower will be divinely beautiful, for our Father made them and is in them showing forth His love and care. One may see heirlooms in some houses—an o'd chair, a cane, a spinning-wheel. The owner says: "It is of no intrinsic value, but I prize it more than rubies because it belonged to my father. He made this cane with his own hand from a stick cut from the battlefield where he laid his life on the altar. In that old cane a part of the life of my venerable father abides." So when we look at the stars and the sun, the mountains and the sea, feeling that the life of God is in them and that this God is our Father, how divinely beautiful they all are.

The thought of the fatherhood of God gives a bright interpretation to all the dark scenes and bitter experiences of life. What a puzzle life would be if God were not our Father. But with this fact before us all the dark things are tinged with light. All things work together for good to them that love God because our Father presides over them all. The little boy on board a ship in the midst of a terrific storm, taught us all a beautiful lesson when he said the reason why he was not afraid was because his father was at the helm. Let the storm rage, our Father is at the helm.

This idea of the fatherhood of God exalts manhood. Some have unworthy notions of themselves. They think they are ciphers in the world, but it is not so. God is your Father. You may not be able to trace your ancestry back to a royal family, but you can trace it back to the King of Glory. Claim your heritage and live as the child of a king. Some hold mean views of their neighbors. If a king or a president of the United Staets should ride down the street they would walk a mile to see him, but if a common laborer should go down the street they wouuld not care to see him. This fact shows what ignorant notions of humanity we have. The apostle says, "Honor all men." They are all the children of our Father.

Since this is true we are all brethren. Thy neighbor is thy brother. He may be your enemy, but he is your brother. He may be a lost sinner, but he is thy brother still. We do not forget the distinction between the righteous and the wicked, a distinction as wide as the diameter of the universe. Yet while the wicked have by their own sin, put themselves in an evil case and are hurrying down to ruin, they are are not despised but pitied and helped. God is their Father, and as a father goes after his wandering son, so God goes after the wicked and is ready to welcome them to all the blessedness of the saints in light.

If the thought of the fatherhood of God and the brotherhood of man could be burned into the minds of all men it would make a mighty change in the world. It would make an end of oppression and cruelty and injustice and war, for we are all brethren, and one is our Father, even God. Creating big navies will not keep the peace of the world. Nothing will do it but a general conviction that God is the Father of us all and that we are all brothers.—Selected.

Hicks' CAPUDINE Cures Sick Headache
Also Nervous Headache, Travellers Headache, and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggist.

The heart cannot be so cleansed in this life that it will need no future cleansing. God does not give the Holy Spirit at one time in such power that we can forever afterward dispense with his presence and His purifying power. We must be renewed day by day in the inner man. The mission of the Spirit is that He may abide with us forever. For we need His daily cleansing.

The Christian life must be in its own degree something like the Master's own life, luminous with His hope, and surrounded by a bracing atmosphere which uplifts all who even touch its outer fringe.—Hugh Black.

Perseverance in prayer is success in prayer in every case where God is approached according to His holy will. This is your privilege and ours without reservation or delay.—Selected.

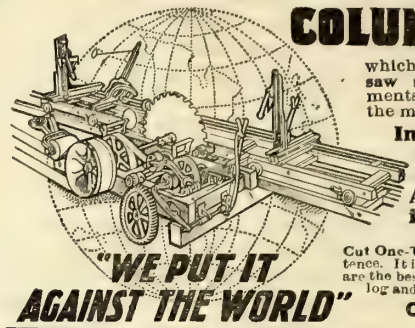
God does not say that when we enter the way that leads into His kingdom, no enemy will be there, but that he will be with us to meet the foe.—W. W. Dawley.

One Doctor

Ask your doctor about Ayer's Cherry Pectoral for throat and lung troubles. Doctors hvae prescribed it for 70 years. J. C. Ayer Co., Lowell, Mass.

Have only one doctor—just one! No sense in running from one doctor to another! Select the best one, then stand by him. No sense in trying this thing, that thing, for your cough. Carefully, deliberately select the best cough medicine, then take it. Stick to it.

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"WE PUT IT AGAINST THE WORLD"

which in plain English means it is the **best saw mill on earth.** It possesses improvements ten years ahead of any other mill on the market—

Improved Feed, Wire Rope Drive, Quick Receding Set-Works, Automatic Triple Acting Steel Dogs, Chain Oiling Bearings.

Using the same horse power we guarantee it to Cut One-Third More Lumber than any other mill in existence. It is designed right. Its workmanship and material are the best. Sold by dealers everywhere. Write for catalog and prices. Manufactured by

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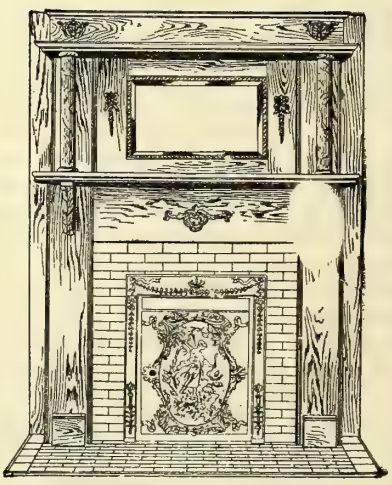
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Hardwood Mantels
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Grates and Tiles
THAT HARMONIZE

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Odell Mantel Co.,
(Owned by Odell Hardware Co.)
GREENSBORO, - - - N. C.

We overlook too much the common daily blessings that religion brings. Not least among these is the faculty of finding joy in little things, recognizing their divine bestowal, finding still higher blessedness in living out our gratitude to God.—Phillips Brooks

The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God, and when they serve to unite us with Him eternally.—Fenelon.



Why Be Sick?

Nearly Every Form of Disease May Be Cured if Proper Treatment is Employed.

MY new natural curative method has been successful in scores of severe cases of paralysis, epilepsy, rheumatism, dyspepsia, neurasthenia and other chronic ailments. I have many interesting and convincing letters and testimonials from patients whom I have cured. If you are afflicted and have been unable to obtain relief, write me for information about this new and better way.

NO DRUGS, NO SURGERY

Write me a personal letter about your disease. My opinion of your case will cost you nothing and may bring health and stength to you.

Dr. Andrew C. Biggs, The Biggs Sanitarium, Ashville, N. C.

Our Little Folks.

"GOOD ENOUGH FOR HOME"

"Yes, it is an awful scrawl, but it's to mother. She won't mind," said Pepita. 'As long as she knows we arrived safe and sound she won't criticise the writing."

And happy, hurried Pepita gayly scratched an illegible address on the envelope and tossed it into the post box without a stamp. Then she exclaimed, and peeped into the slit of the letter box after her lost missive. "And all that time and trouble wasted," she lamented. Whereupon she bought a post card, and this unaffectionate and public means of sending news was dispatched to the loving mother, anxiously waiting for a word from her careless, pretty, selfish daughter.

Pepita is one of a large family. All her life she has seen her brothers and sisters poke fun at each other, ridicule each other's faults and failings, borrow each other's handkerchiefs and neckties and veils and gloves, rummage through each other's desks, and otherwise show what an uncomfortable place to live in a domestic community can be.

Pepita would not dream of opening her friend's desk and helping herself to paper and stamps, but she would open and read her sister's letters if she knew whom they were from and was anxious for news from the writer. Pepita would die rather than appear at her hostess's breakfast table with her hair in curl papers, but at home she goes about with her head thus decorated sometimes for half a day.

Pepita never uses slang or chews gum or dog-ears books or keeps her room looking as if a cyclone had just passed—when she is visiting. She does all these things at home.

Pepita would open her eyes with horror at the idea of being rude or discourteous to anyone—outside of her home. She may not act according to any formulated rules of conduct, and doubtless does not realize the strict line she draws, but her motto seems to be, "Anything will do for the family."

Poor Pepita is one of a very large class. To this class belong the husbands who rush to open doors and fetch chairs for women they know slightly and let their wives go up three flight of stairs to bring them a magazine or a handkerchief.

To this class belongs the woman of gentle manner and refined speech who in the privacy of her nursery boxes her children's ears and scolds them shrilly.

To this class belong the men who allow themselves to be trampled on and imposed upon in business, and who tyrannize over their children and bully their wives.

The charity that begins at home is a good thing, and it is a better thing when it extends beyond the home. But why do these people not cultivate for home enjoyment as well as for the public exhibition, self-control, courtesy, thoughtfulness, tact, and tolerance?—The Lutheran Observer.

THE WISE MICE

Harold and Edith and May were trying to play a game, but they all wanted to play in different ways. Two or three times they had it beautifully started, but each time they fell to quarreling about it, and it looked as if supper time would come without their having had any game at all. At last fat, jolly Nurse Belle, who had been watching them, called them to see a picture she had found in a book. It was a picture of three mice carrying a stick across a bridge.

"Right across the bridge from where those mice lived," said Nurse Belle, "was a beautiful bunch of sticks. At least, the mice thought they were beautiful, for their nest was made of little straws, and they wanted one big stick to put in to give it style. So they put their heads together. If one carried the big stick, he might step too near the edge of the bridge, and fall over. If two carried it, one might pull too hard on one end, and take them both over. But if three carried it, the big one in the middle would hold the little ones on by the stick, and all could lift together.

"Scamper, scamper scamper, went the three mice over the bridge, and creep, creep, creep, they came back again with the stick. Then they had the nicest nest in all Mousetown, and all because they worked together." Sunbeam.

WHEN I AM THANKFUL

"I can't think what you can find to sing about," said a blackbird to a thrush, who was pouring out a joyous carol from the top of an old stump.

"Can't you?" said the thrush. "I can't help singing when I'm thankful."

"That's just it," said the blackbird. "I can sing as well as any one when there's anything to be thankful for; but the ground is as hard as iron, there isn't a berry in the garden, and where I am to get my breakfast from I'm sure I don't know. Perhaps you have had yours?"

"Not yet," said the thrush.

"Well, I would wait for my song till I had found some if I were you," said the blackbird.

"I've never gone without yet, and I've no doubt I shall find some presently; at all events, it is a fancy I have to begin the day with a song."—Selected.

Discomfort of Darkness

When a man attempts to describe some particularly unpleasant situation, he invariably uses the adjectives "dark and gloomy." Not being able to utilize one of his most important senses, his imagination distorts objects and pictures to the mind only the unpleasant side of things.

To overcome the unpleasantness and difficulties attendant upon darkness has long been one of the studious pursuits of man.

Possibly more progress has been made in this direction since the discovery of acetylene as a medium for the diffusion of light than in all the centuries before.

The Hercules Manufacturing Co., of Chattanooga, have perfected and patented a portable acetylene gas generator that will serve to brighten and cheer thousands of suburban and farm homes. It can be easily and rapidly moved from room to room as needed, and requires only about three minutes attention twice a month to keep it in good condition.

Illustrated circular giving complete information can be had by addressing the Hercules Manufacturing Co., 107 Hercules Bldg., Chattanooga, Tenn.

Jesus asks for your heart just as it is with all its sins, and all of its burdens, and the moment you give it over to Him, the sins are cleansed and the burdens borne for you.—Selected.

The greatest enjoyment we get out of earthly blessings, and the largest reward for bestowing them, will be the sharing of them with the needy.—Selected.

St Louis Lady Cured of Eczema

5639 Vernon St., St. Louis, Mo.

I have had Eczema for four years, and have tried everything possible to cure it, without success, until I tried Tetterine. Your medicine has curede me after six months' trial. Miss A. B. King.

Tetterine cures Eczema, Itching Piles, Ring Worm, Dandruff and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists or by mail direct from The Shuptrine Co., Savannah, Ga.

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DR. H. H. GREEN'S SONS,
Box X, Atlanta, Ga.

OUR BIBLE

This book has always been hated. No sooner was it given to the world than it met the hatred of men and they tried to stamp it out. Celsus tried it by the brilliancy of his genius, Porphyry by the depth of his philosophy; but they failed. Lucian directed against it the shafts of his ridicule, Diocletian the power of the Roman Empire; but they failed. Edicts backed by all the power of the Empire were issued that every Bible should be burned. For eighteen centuries every engine of destruction that human science, philosophy, wit, reasoning or brutality could bring to bear against a book, has been brought to bear against that book, but it has a mightier hold on the world today than ever before.

If that were man's book, it would have been annihilated and forgotten hundreds of years ago, but because there is in it "the hiding of God's power" it has fulfilled wonderfully the words of Christ, "Heaven and earth shall pass away, but My Word shall not pass away."—R. A. Torrey.

Remarkable Treatment.

Almost miraculous cures of persons affected with the opium, morphine and whiskey habit are being accomplished daily by Dr. Woolley, of Atlanta, Ga. For over a quarter of a century Dr. Woolley's cure for the drug habit has been in the public eye. Dr. Woolley's treatment is harmless and absolutely removes the need and desire for opiates and stimulants. This feature no doubt appeals with considerable force to those who fear their craving will remain unsatisfied after they put themselves under Dr. Woolley's care. He will send you his book on these diseases free.

As soon as anything presents itself to your mind as a sufferering, and you feel a repugnance to it, resign yourself immediately to God with respect to it; give yourself up to Him in sacrifice, and you will find that, when the cross arrives it will not be so very burdensome, because you had disposed yourself to a willing reception of it.—Madame Guyon.

Winning men to the worship of God is a work well worth while. To turn the thoughts of the careless and indifferent to the claims which God has upon their hearts is a work which angels would rejoice to do. Men should count it not duty, hard and disagreeable, but a privilege, rare and ennobling.—Selected.

For HEADACHE---Hicks' CAPUDINE.

Whether from Colds, Heat, Stomach or Nervus Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c. 25c and 50c at drug stores.

It is noble to be able to ignore criticism, to crucify vanity, and to consider the good of our fellow man. It requires a heart full of grace to do these things. Criticism cuts deep into a sensitive soul, vanity clings tenaciously to the human heart, and selfishness sits snug in the soul, until a mighty Power, higher than ourselves, releases us from their dominion.—Selected.

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Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

SALISBURY DISTRICT MEETING

The District Meeting of the Woman's Foreign Missionary Society of the Salisbury District, which was held in the First Methodist Church, of Spencer, on Wednesday and Thursday, September 29th and 30th, was both pleasant and profitable. The attendance of delegates was most encouraging and from the first they felt that the hearts and homes of the people of this thriving little city were open to them. The initial service on Wednesday evening was a pleasant prelude. After an inspiring anthem by the choir, the devotional services were conducted by Rev. R. D. Sherrill, pastor of the church. He also made a short but most excellent missionary address which was highly instructive and gave us, in his closing remarks, a cordial welcome into his church and town.

On behalf of the local auxiliary, Mrs. C. M. Bobbitt, president, gave a welcome most fittingly beautiful, expressive of love for her sisters who are doing all in their power to send the message of "peace and glad tidings" to the benighted in foreign lands.

The response was given by Mrs. D. B. Coltrane of Concord, and expressed her sincere appreciation of the hearty words of greeting. A brief history of the Woman's Foreign Missionary Society, with a special appeal for members was made by Mrs. W. R. Harris, District Secretary.

On Thursday morning, the business of the District was taken up. Devotional exercises were conducted by Mrs. W. R. Harris, after which the roll of delegates was taken. There were representatives from every adult Society, two Young People's and three Light Bearers. After the reports the "Round Table" was conducted by Mrs. D. B. Coltrane, and proved especially interesting. A most excellent paper on "Our Missionary Publications and How Best to Use Them," written by Mrs. W. D. Pemberton, of Concord, and read by Mrs. H. C. Springle, of Albemarle, closed the morning session.

After a most elegant dinner had been served in the prayer meeting room, we met for the afternoon session. The devotional services were conducted by Mrs. C. M. Bobbitt. Reports of Young People and Light Bearers were read and again a most excellent and helpful paper was listened to. Mrs. James F. Shinn, of Norwood, told us "What is to be Gained From Attending an Annual Meeting," the effect of which, we hope, will tell at the next Annual Meeting in Reidsville.

During the day greetings from the Woman's Christian Temperance Union, which was in session at Salisbury, were read.

The meeting was closed with singing "Blessed be the Tie that Binds," and benediction by the pastor.

On Thursday evening a Young People's Society with seven members, since increased to twenty, was organized composed of a number of the boys and girls of the Spencer Methodist Church.

My Dear Mrs. Crawford: Enclosed I am sending you account of District Meeting for column in the Advocate. I also send an article by Mrs. Shinn, of Norwod. Would be glad if it could be placed in same issue with the account of the meeting. The other paper on Missionary Publications, I will send real soon. Our meeting was so good,, and I was so sorry you could not be with us. Want to have it earlier next year, so we can have you to give us enthusiasm. With best wishes, I am, sincerely,

LAURA B. HARRIS.

WHAT IS TO BE GAINED BY ATTENDING A WOMAN'S MISSIONARY ANNUAL CONFERENCE

Our District Secretary has asked me to write a short paper on the above topic, and I shall ask your indulgence for a few minutes, as I recall some of the good things of our Annual Conference. It seems to me, that one of the most impressive sensations to a new-comer, as I was, is the sudden realization of the work done by our society.

Those of us who stay at home are deprived f this knowledge. We are as the Knights in the old story—only see one side of the shield. You remember that story? how in the days of Knight-errantry, two Knights fought over the color of a shield. One said it was one color and the other declared it to be of another. So as the custom was, they decided the question by the sword, in mortal combat. As they both at length lay dying on the ground, the shields, stirred by some boisterous wind, revolved slowly over. Then they understood too late it had two sides. Thus I think it is with some of our members. Only the side of our work consisting in attending the regular monthly meetings, squaring our society obligations, and as best we may, retaining our enthusiasm, and working with unfailing zeal, and that is not always easy to do. But let such a r ember try the venture of attending an Annual Conference—and Lo! the other side of the shield stands playing in the light. We see, as if changed by some divine alchemy our routine of detail reports, pledges and all the little things of the year, merged into one big thing and that big thing stands for the redemption of the world. It is well to notice how thoroughly the work is taken up. No part of it is overlooked. The Young People are there, and all realize they are pressing close on the Adult Socities, and are doing a glorius work. The "Little Ones" are there too, and when we see how they are being trained in the work, we can only do as the great Missionary Apostle did on one occasion, "Thank God and take courage," because we feel that when our hands drop from the work, there will be scores to take their places. I shall always count it a privilege to have known our Conference Secretary. The gentleness and consecration of her presence, was in itself a blessing. But there were otners—so many, many earnest self-sacrificing, intelligent women, who met you so warmly, you felt at home at once, and so proud to be one of them. Again there were others, who living in small towns removed from the larger circles of missionary activity, had problems to present, tnat some of us recognized as our own, and as we discussed this or that as good or better, we suddenly found the vexing question solved. So the time speeds away. The days are crowded with rich revelations of the great work our Society is doing. We may be fortunate enough to meet some of our own missionaries, fresh from the field, who stir our hearts as they tell us of cases of soul-need and hunger, they have been able to satisfy, because we had sent them with the Bread of life. Maybe some are present who are going from us, for the first time as Heralds of Christ. So it was, at afternoon service before the Conference adjourned, when Miss Tuttle and Miss Buttrick publicly dedicated their lives to the service of Christ as foreign Missionaries. Truly was it called a consecration service. We have read the stories of those maidens of myth, Iphigenia and Andromeda, who to appease the wrath of their angry deities, gave themselves as willing victims on the altars of these Gods, who, having ears, hear not the cry of human anguish, and having mouths speak no words of comfort to stricken souls; their hands are open to receive the tender sacrifice of girlhood, but are powerless to point unto the way "that shineth more and more unto the Perfect Day." On this quiet afternoon, is another scene. We have the same fairness of youth and girlhood, with all its wealth and possibilities, the primrose path spread so alluringly before their feet, and for the sacrifice, not a slain body, but a glorious living Temple dedicated to the service of a glorious living, loving God. There were happy tears on radiant faces, as we knelt before that consecration altar, and we felt that it was good to be there, and have left a glowing seal on our hearts. Our faith was strengthened, our energies were revived. And so, I count some of the chief gains from attending our Annual C nference to be, the knowledge, enthusiasm and zeal we acquire, together with a holy resolution to be used in any way we may may be needed when the Master calls.

MRS. CORRINNE HARRIS SHINN,
Norwood, N. C.

We must live as much as we can for human joy, dwelling on sorrow and pain only so far as the consciousness may help us in striving to remedy them.—George Eliot.

The eyes of the world are upon us. I think it was George Fox who said every Quaker ought to light up the country for ten miles around him. If we were all brightly shining for the Master, those about us would soon be reached, and there would be a shout of praise going to Heaven.—D. L. Moody.

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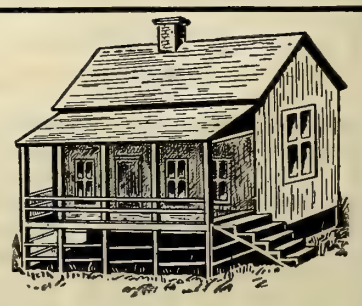
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CHARLESTON, S. C.

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly---read letter below:



Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

THE BOARD MEETING AT SAVANNAH

My Dear Sisters: Savannah, the eautiful, partly encircled by water, rom which 'tis guarded by a sea wall, he entrance by land guarded, perhance, by some tall pine, which tands as a lone sentinel forbidding ny intruder, or by the palms which row so magnificently here; parks everywhere, marked here and there by a reat boulder to a faithful Indian, who as ever Oglethorpe's friend, yet the eauty of great forest oaks overshadwing all and with the gold and azure, he resplendent garb of autumn as inense ascending from the altars of od's first temple.

Wesley Monumental Church, with s soft light. I paused reverently and owed my head as I entered thinking f our great founder whose name the hurch bears. Within to the right of he pulpit is placed a beautiful white ablet bearing names of the Wesley rothers. Again I thought of our debt o John Wesley—leader, preacher, heologian, philanthropist, and to his rother Charles, a noted hymnologist nd saintly man. The architecture of he church, which can scarcely be ermed modern links us more closey to the pioneer days when John Wesey trod the unpaved streets of the illage of Savannah now pressing lose upon the hundred thousand in opulation.

Along with this faint and imperfect limpse I give you of Savannah, may not give you an outline of another icture which will hang in my Hall of Memory? Who sits inside the chanel from day to day? In the center ur peerless President; who can forget her, such a personality—every line f her face bespeaks strength and ourage, but in the light of those beauiful eyes can be seen abiding peace, or Christ is regnant in that life.

The Second Vice-President, Mrs. J. V. Perry, I saw for the first time, but he is no stranger to many of the women and easily wins both love and admiration.

The General Secretary, frail in ody, yet mighty in deed. Who seeng her for the first time could realize what a dynamic force she really is. Familiar with detail of the work, able both to plan and to execute, she is a safe leader indeed.

To the right the Recording Secreary, Mrs. Frank Siler, our own I almost said—would that she were. As looked at her beautiful face and hought of all she has accomplished, realized that her large native gifts had been strengthened by the "companionship of a Great Purpose." Wherever placed she has wrought well whether as teacher in a great college, as editing our central organ, as organizer in the field, or in the sacred precincts of her own home.

Miss Mabel Head, Associate Secretary richly endowed and finely trained whose self-possessed bearing bespeaks the "calm, the settled peace which nothing can destroy," is a fine leader for either young or old.

The faces of Mrs. Kirkland, Mrs. Yorborough and Mrs W. H. Johnson, were missed as was also the First Vice-President, Mrs. L. P. Smith. While missing the presence of these women their wise counsel and judgment were also missed.

It is no extravagant language to say that never in the history of the Woman's Home Mission Society has such a great meeting been held as the one just closed. It was great in the work attempted and great in results. 'Twas an epochal occasion. Of this more later.

Listening to the reports

From the various institutions day after day I felt ready to exclaim: "What hath God Wrought." The Executive Board has all along had great visions of the possibilities in our educational and other institutions. But Conference Secretaries and visitors had a widening vision as they listened to the story of girls and boys regenerated in heart and life through the influence of Godly teachers. There came too the vision of larger responsibilities while listening to the needs of school and mission hall. From Brevard came this message: "We need more room everywhere." In some form came the same plea from the mountains to the Gulf, from the Atlantic to the Pacific. Prof. Mohn plead not only for future enlargement but for increased funds to meet present exigencies.

We listened to a graphic account rendered by one of the teachers of the terrible storm which visited Key West unroofing Ruth Hargrove Seminary and carrying death and devastation in its train. All there felt that it was right for Key West to receive the offering for the Week of Prayer in 1910 even though it shattered the hopes and plans of us in Western North Carolina. But Brevard's needs are not forgotten by the Board and they generously donated $5,000 to erect a new building. Twice that sum will be needed. Can God depend on us to do our part and do it now? The answer I leave with you, dear sisters.

Bible Study

That we were doubly blessed my companion and colleague, Mrs. Ross, will testify. For a half hour each morning Miss Emma Tucker brought truths from His word. No wonder her labors have been blessed, she brings practical lessons from scriptural basis and every word glowing with love for God and man. These preceded the business sessions. At the close before lunch, Dr. J. A. Rice of New Orleans, laid down great central truths of life and power as taught by various books. His sermon Sunday morning on "The Ascended Life," was truly a great sermon and at times reached points of fervid eloquence. Bishop Hendrix came on Friday and consecrated the Deacnoesses at the evening services. Preceding this impressive service he preached, the theme being "The Companionship of a Great Purpose." Over and over again as I listened to catch every word I thought of a remark of Bishop Hoss after hearing one of the world's great preachers at Vanderbilt University. Said he: "It took twenty years to make that sermon and few men had the ability to do it in that time." While art, science, history, literature and indeed almost everything had been laid under tribute by Bishop Hendrix in making this sermon, it was his own companionship with the "Man of Sorrows," and acquaintance with His precepts which made it powerful. Ah! "it took twenty years and more to make that sermon and few men could have done it in that time."

Those of you who are best acquainted with me know how often I declare that the real worth of the Woman's Home Mission Society is.

Soul Winning

Above all else we must be soul winners. There is no institution of the Board but labors to accomplish this, yet some phases of our work are more distinctly evangelistic than others. From Galveston, Gulfport, New Orleans, New Iberia and various City Missions came the glad tidings that souls had been "born again" as a result of the work being done there.

I have not yet even mentioned our growth in the Tithing Department or the plans for extension here; nor the work of the young people, our future hope and glory; the work at Paine Annex as told by Prof. Gilbert and Miss Ellen Young in a sane, sensible, effective way. Nor yet have I spoken of parsonage building, the foundation stone of all our work; suffer me to turn aside long enough to tell that a number of applications for help were thrown out because not properly made out. The beautiful ministry of the Supply Department deserves a page and then one must read chiefly "between the lines." Nor have I mentioned the Press Department, called by that same matchless President "the most potential factor in our whole work." Of all these I hope to speak later as well as tell you of the splendid address made on Sunday evening by Mrs. John M. Glenn, of New York City. Her husband is secretary of the "Russell Sage Foundation."

Mrs. Ross will tell you of constitutional changes demanded by present needs; of changes in by-laws; of forward movements and a great many other things.

Next year the board will meet in Asheville. Plan now, dear sisters, to be present. It is worth a trip there to see Miss Mary Helm, who has made "Our Homes" the foremost periodical in home mission work in the United States.

You will pardon, kind friends, these desultary notes written amid the varied duties of a busy heusewife on Saturday, when I was all ready worn from traveling until midnight Friday. You will indulge me in a brief exhortation dear sisters to measure up to our full responsibilities and our unlimited priviliges in this time when "Enlarged Opportunities" are daily opening before us. Faithfully,

EFFIE SQUIRES NICHOLSON.

CHRYSANTHEMUM SHOW NOTES

This flower show and bazaar is to be held, as previously announced, on Thursday and Friday, November 4th and 5th. We trust many friends of this annual event have flowers and fancy work to enter for premiums. Although the premium list has been published in the papers, those interested can procure a copy from any drug store or by applying to Mrs. E. C. Watlington, 201 N. Edgeworth St., Greensboro.

The ladies of West Market M. E. Church, South, under whose management this fair is held wishe to tell the people of our county that on November 5th, when they come to Greensboro, to attend the Farmer's Convention and Educational Parade, they can be served with a bountiful turkey dinner with celery, cranberry sauce, etc for 25 cents. Oysters and cream and cake may be had at the usual prices.

The ladies will be prepared to serve both dinner and supper on each day of the flower show.

They will appreciate the patronage of the visitors to the city.

Although the exact building has not yet been selected, it will be on or near S. Elm St., easily found and very attractive.

All flowers or fancy articles entered for premiums will be returned to the owners, but bread or cake which is entered for prize must be contributed to the cause for which the fair is held.

BANISH CATARRH

Hyomei Will Cure You or Nothing to Pay

When you make up your mind to get rid of disgusting Catarrh, follow this advice:

Go to your durggist; ask him for HYOMEI Outfit (pronounce it High-o-me). This outfit consists of a bottle of HYOMEI (liquid), a hard rubber pocket inh ler, a medicine dropper, and full instructions for use. Pour a few drops into the inhaler, and breath it in a few minutes each day, according to directions.

HYOMEI cures Catarrh because it reaches every nook, corner, and crevice of the membrane of the nose, throat, and bronchial tubes, and kills the germs of Catarrh. Stomach dosing, sprays, douches and ointments don't kill the germs, because they don't get where the germs are. HYOMEI will cure Catarrh. It is guaranteed, as the publisher of this paper knows, to cure Catarrh, Coughs, Colds, Sore Throat, and Bronchitis, or money back. Refuse substitutes. If your druggist does not sell it, we will send you a complete outfit, charges prepaid, for $1. Sample bottle mailed free upon request. Address, Booth's HYOMEI CO., Dept. 17, Buffalo, N. Y.

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(Mention this paper.)

"There are bodily conditions that produce lowness of spirit. When they strike you, be patient; when they strike your friends, be generous."

Patronize our advertisers.

The Sunday School Lesson.

FOURTH QUARTER—LESSON V—OCTOBER 31, 1909.

Paul a Prisoner. The Voyage. Acts 27. 1-26.

GOLDEN TEXT—Commit thy way unto Jehovah; Trust also in him, and he will bring it to pass. Psa. 37. 5.

Off for Rome

The long and weary imprisonment at Caesarea was over. Paul had become a traveler once more. He was on the way to Rome, but he was not traveling with his old freedom. He was a prisoner, chained to a Roman soldier. To be sure he was a prisoner of distinction and received many courtesies; but it was as an accused man, who had appealed to the emperor, that he journeyed to the great city.

Many a time Paul had dreamed of going to Rome. He longed to see the world's capital. He longed to uplift Christ there; but he would have gone as an unfettered messenger to preach the unsearchable riches of Christ. An accused man in chains was a strange messenger for an Imperial religion.

It often happens that our dreams come true in ways that are strange and seem at first the travesty of our hopes. We plan and work for years to secure the realization of some cherished desire. At last the great day comes. We have reached the goal, but the circumstances are so different from those we had planned, so many things have altered, that it hardly seems the goal can be that which we sought so eagerly and so long. It is God's plan for a man to get to Rome, however, it is a great thing for him to reach the city, even in chains. The changed circumstances, the unexpected conditions which surround the goal we have won, and seem at first to take the very joy from winning it, may be the means of working out God's plan. The disappointments which come with success are often the means of saving the successful man from being coarsened by his victory.

The South Wind Blew Softly.

The journey to Rome at this season of the year involved a difficult and dangerous voyage. When at length Fair Havens, on the s uth of Crete, was reached, Paul recommended that the party spend the winter there. Other advice came from other quarters, and Paul failed to secure a decision according to his judgment. The harbor at Fair Havens was poor and the owne" of the ship wanted to get on to Phoenix, another haven of Crete. A tempting south wind was blowing and the ship weighed anchor and put out to sea. It was a most deceptive wind, whose soft blowing drew the ship from its haven, and soon the sailors found themselves caught in a dreadful tempest.

Human lives are constantly repeating the experience of the south wind which blows softly before the storm The young man who enters upon the ways of evil living finds at first that the south wind blows softly. The beginnings of sin are often ravishing enough, and it seems as though no day of reckoning would ever come. Right gaily the young man puts out from the safe port, with the soft and fragrant south wind bearing him to the dangerous sea. Then comes the biting tempest and he is driven helplessly about the angry deep.

The people who merely judge by the present appearance of things, and never look beyond, are continually the victims of the deceptive south wind. So many evil things make their first appearance in an attractive garb. A man must learn to test what life offers. A legendary monk was bewildered by the vision of an angel of light. Before surrendering his will to the shining visitor he made the sign of the cross. The bright vision vanished, but as it vanished the monk caught sight of a cloven foot.

The Storm

It is bad enough to be caught in some coil of misfortune which comes as a result of our own mistake. But to foresee an evil, to warn men against it, to have them disregard the warning, and then to have to suffer with them, is hard fate indeed. This was exactly the situation of Paul. He had declared that the voyage was unsafe. In spite of his warnings the ship had put forth. Now in the raging tempest which hurled the vessel madly forward, quite beyond the control of the sailors, Paul was forced to share the peril and face the possibility of imminent death.

The price we have to pay for society is the sharing in the suffering brought about by the mistakes and wrongdoings of others. A solitary creature might be dealt with strictly according to his own merits; but social beings are so closely bound together that one man's deed involves results to many other men and women. It is not simply that we must suffer for the wrong of others, however. The opposite side of the matter is that we share in the rewards of a virtue which is not our own. Over and over again good things come to us which flow from the strength, the resourcefulness of others, a strength and a resourcefulness in which we have no part. If it is true that we must be tossed about in storms which we could have avoided but for our social entanglements, it is also true that through the wisdom of others we escape many a tempest which, but for them, would have beaten upon our lives with all its fury.

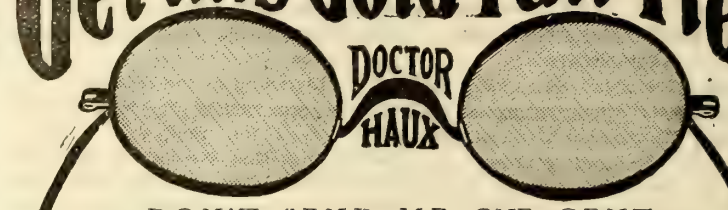
Paul's Word of Hope

The really important thing about a storm is not the storm, but the way people behave in the storm. Some men surrender to panic. Some become brutes in their unmastered fear. In this storm one figure stands out with fine, quiet heroism. It is the figure of Paul. He is completely master of himself. He soon infuses a new feeling into the hearts of the weary, almost despairing people who are with him on the ship. It may be said that Paul had had a vision. This is quite true; but the deeper truth is that Paul was the kind of man who could have a vision. There was a moral quality to the receptiveness which made it feasible for the vision of hope to come to him; and there was a moral quality to Paul's taking the vision seriously and believing in it. With all the contagion of panic about him, Paul depended in simple trust upon his Lord. He was ready to accept whatever his Master sent. And it was to this man in this attitude that the vision came.

The storms of life are times of testing to us all, and the great question never concerns what the storm does to us. It asks what we do with the storm beating upon us. Sometimes a storm destroys a ship, sometimes it kills a man; but a storm can never destroy manhood unless the man surrenders to panic.

"The longer I live the more I am persuaded that the gifts of Providence are more equally distributed than we are apt to think. Among the poor so little is enjoyed so much, and among the rich so much is ejoyed so little."

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Yorkville_____	8 42	2 40	_____
Gastonia _____	9 30	4 30	_____
Gastonia _____	_____	_____	_____
Lincolnton___	10 26	6 46	_____
Newton _____	11 05	7 40	_____
Hickory_____	11 55	8 35	_____
Lenoir _____	1 10	10 05	3 15 p m
Mortimer ____	2 42	_____	5 35
Edgemont___Ar.	2 55	_____	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont___Lv.	12 05 p m	_____	7 15 a m
Mortimer ____	12 13	_____	7 25
Lenoir _ _____	1 28	7 00 a m	9 40
Hickory _____	2 52	8 40	_____
Newtor _____	3 20	9 30	_____
Lincolnton___	3 57	10 18	_____
Gastonia _____	4 50	11 40	_____
Gastonia _____	_____	_____	_____
Yorkville ____	5 39	1 45	_____
Chester_____A .	6 25	3 20 p m	_____

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THE CHANGING YEAR

There comes a pause, a hush upon the land,
A standing still beneath the golden sun.
Hour into hour the drowsy moments run;
And in the end of day, with night at hand,
The bent, slow wagoner ascends the hill,
The full fruition of the year his load,
Walking beside great horses in the road,
The world about in purpled shadows, still.

All this in the rich closing of the year,
The quiet country with its great work done,
Resting, and making pause, while one by one
The slow leaves fall, and the brown limbs appear.
'Tis still, 'tis beautiful; we feel it so,
And yet—we sadden as we homeward go.

—Arthur L. Phelps.

SECOND ANNUAL MEETING OF THE NORTH CAROLINA DRAINAGE ASSOCIATION

New Bern, N. C., November 10 and 11, 1909.

The State Geological and Economic Survey has been interested in the subject f the drainage of swamps and overflowed land for several years and has given special attention to the problems of drainage of certain swamp areas of eastern North Carolina and of overflowed areas in the Piedmont section of the State. During this investigation the State Geologist was impressed with the enormous amount of swamp land in eastern North Carolina and its present unproductiveness, and especially with the fact that much of this swamp area had sufficient elevation so that it was capable of being drained. The culmination of this investigation was the calling of a Drainage Convention, which was held at New Bern, N. C., September 9 and 10, 1908. As many will remember, these two days were spent in discussing the drainage problem from all points of view, and the Convention finally adopted a resolution indorsing a Drainage Bill which it believed would make possible the drainage of thousands of acres of swamp and overflowed lands in North Carolina. The Convention also resolved itself into a permanent organization to be known as the North Carolina Drainage Association.

The final result of the Convention and the formation of the Association was the passage of the North Carolina Drainage Act by the Legislature of 1909. As a result of the passage of this act eight drainage districts have been formed or are in process of formation; the largest of which is the Mattamuskeet Drainage District, which contains approximately 120,000 acres.

The Drainage Division of the United States Department of Agriculture has taken a great deal of interest in the drainage work of North Carolina, and has assisted us very liberally in the making of surveys of the proposed drainage districts and also by assisting us to determine whether or not the proposed drainage proposition was feasible.

These drainage propositions, which undertake the drainage of thousands of acres of swamp land, are large undertakings and can be accomplished only by the combined efforts of those owning the land. The success of the proposition depends upon the wise expenditure of thousands and sometimes hundreds of thousands of dollars and, for that reason, the North Carolina Drainage Law contains provisions so that no drainage under this law can be undertaken until it has been definitely proved by surveys that the proposition is feasible, and that the cost of the drainage is not greater than the benefits that the land will derive from its drainage. As yet, this Drainage Law is not yet thoroughly understood and many of our large farmers have an idea that they could drain their own lands cheaper and perhaps better than by becoming a part of a drainage district, while, on the other hand, the small farmer who owns but a few acres of land, has an idea that he will be unjustly taxed if he enters a drainage district, and have to bear a large proportion of the cost of the drainage. Both of these classes of men have a misconceived idea of the Drainage Law, which very carefully safe-guards the interests of the small farmer as well as the large farmer. It is absolutely impossible for the farmer owning 10,000 to 20,000 acres of land to drain this as satisfactorily by himself as by the formation of a drainage district.

In order to become more familiar with the operations of the North Carolina Drainage Law there will be a thorough discussion of this law at the Second Aannual Convention of the North Carolina Drainage Association which will be held at New Bern, N. C., November 10 and 11, 1909. This discussion will be open to all attending the meeting so that any one who desires can ask questions regarding any portions of the law, and will be given an opportunity to express his opinion regarding any clause in the law. Representatives from the various drainage districts, either formed or in process of formation, will be in attendance, and state what their districts are planning to do and benefits they expect to derive by the drainage. Representatives will also be present from various parts of the Piedmont section of the State and will give information regarding the reclamation of overflowed lands. As yet the program has not been made out, but among the speakers that it is expected will make addresses at the Convention are:

Hon. W. M. Hays, Assistant Secretary of Agriculture; Mr. J. O. Wright, Drainage Division U. S. Department of Agriculture; Mr. Josephus Daniels, Editor News and Observer; Hon. J. Y. Joyner, Superintendent of Public Instruction; Messrs. John Carter and S. S. Mann, Hyde County, who will discuss the Lake Mattamuskeet drainage proposition; Mr. John Wilkinson, of Belhaven, one of the pioneers in drainage work in eastern North Carolina; Hon. John H. Small, Congressman from the First District; Major W. A. Graham, Commissioner of Agriculture in North Carolina; Messrs. Lawrence Brett and E. W. Myers, Drainage Engineer; Hon. F. M. Simmons, United States Senator; Hon. J. Bryan Grimes, Secretary of State; Hon. W. B. Rodman, Charlotte; President David H. Hill, President of the A. and M. College.

There will also be representatives from the Norfolk & Southern and Atlantic Coast Line Railroads; these railroads being very much interested in the development of the swamp lands in eastern North Carolina. Other speakers will be announced later. Delegates will be appointed to the meeting from those counties in the State that contain large areas of swamp and overflowed land.

All are cordially invited to attend the meetings of the Convention.—Press Bulletin No. 31 of the North Carolina Geological and Economic Survey. By Joseph Hyde Pratt, State Geologist and Secretary North Carolina Drainage Association.

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SOME AUTUMN RHYMES

October turned my maple leaves to gold;
The most are gone now; here and there one lingers;
Soon these will slip from out the twig's weak hold,
Like coins between a dying miser's fingers.

—T. B. Aldrich.

At every turn the maples burn,
The quail is whistling free,
The partridge whirs, and the frosted burs
Are dropping for you and me.
Ho! Hillyho! Heigh O! Hillyho!
In the clear October morning.

—E. C. Stedman.

Bending above the spicy woods which blaze,
Arched skies so blue they flash, and hold the sun
Immeasurably far; the waters run
Too slow, so freighted are the river ways
With gold of elms and birches from the maze
Of forests.

—Helen Hunt Jackson.

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Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

"I Sometimes think we are in danger of being too busy to be really useful," said an old lady, thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small wayside kindnesses. We go to see the sick neighbor, but for the common, every-day neighbor, who has not fallen by the way, so far as we can see, we havn't a minute to spare. But everybody who needs a cup of cold water isn't calling the fact out to the world, and there are a great many little pauses by the way which are no waste of time.—Selected.

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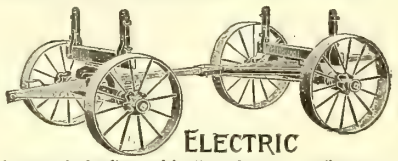
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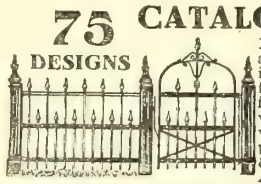
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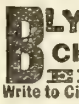
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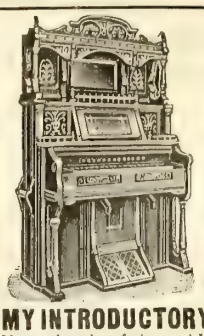
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The above also applies to Tributes of Respect.

Hunter.—Nixie Mildred, the infant daughter of Nicholas and earl Hunter, was born October 24th, 1907. Died Septem' er 22nd, 1909, aged 1 year, 10 months and 28 days.

Her bright little life was loaned only long enough to us to cause the deepest anguish at her going. So tender in age, yet so intelligent in obedience, and loving in disposition, she at once became the idol of all who had the pleaure of knowing the little cherub. She exhibited a large measure of understanding, as her mother would teach her of God and heaven. While hoarse till she could scarcely talk, she said to her mother: "Let us sing 'Stand up for Jeuss.'" Our hearts go out to these young parents, in this their saddest of all hours. Especially was it sad to brother Hunter, who had been away for six months, and because of the deathly croup, could not reach his precious one until death had done its work. The day we buried the little one, a letter from papa came telling about a proposed trip to Kentucky, that was to have been made in a few days; but alas! how uncertain is life. May God bless and bring us all to Himself.

W. I. HUGHES.

A TRIBUTE OF RESPECT

On the 16th of October, 1909, our Heavenly Father, in his infinite wisdam saw fit to take from our midst little Georgia Asbury, a sweet and beautiful little girl full of hope and promise, and a devout Sunday school scholar.

She was sick only a few days and all that could be done by loving hands was done, but death came and and her sweet, pure spirit went to Him who said, "Suffer the little children to come unto me."

While we miss her so much in our Sunday school, may our prayer be:

"O Father! have mercy and grant us thy grace
To see through this frown the smile on thy face;
To feel that this sorrow is sent for the best,
And to learn from this little one a lesson of rest."

MRS. R. G. AUTEN,
MRS. D. C. SCHENCK,
MRS. SAM. RANKIN,
Committee.

Newton—Elizabeth Kathaleen Newton, daughter of Mr. and Mrs J. L. Newton, was born December 10th, 1906, and died October 13th, 1909, aged 2 years 10 months and 3 days.

Little Elizabeth had been at the Twin City Hospital for some time, after an operation following a case of diphtheria. She was an exceedingly bright child. Very often friends, who saw her at the hospital, would say, "She is the dearest child I ever saw." When she was able she would visit the sick bringing sunshine and comfort unto them. One and all loved her. But Jesus loved her for more and on Wednesday morning at one-fifteen o'clock, while doctor and nurse stood by her bed-side, the white-winged messenger came. His name was death. He pushed the physician away and said, "I have come to claim my own dear one."

On the evening before death cam
little Elizabeth spoke of the beaut
ful stars brightening up the path-wa
while the gentle voice of Jesus sai
come. May God bless and comfo
the bereaved ones.

"There's a fresh little mound in Wi
ston cemetery,
"Where at evening I wander and wee
There's a dear vacant spot on m
pillow,
Where little Elizabeth used to slee
There were pretty blue eyes, b
they slumber in silence benea
the dark mold;
And the little pet lamb of our numb
has gone to the heavenly fold

J. S. HIATT.

It is well to have visions of bett
life than that of every day, but it
the life of every day from which e
ments of a better life must come.
Maeterlinck.

Quarterly Meetings

ASHEVILLE DISTRICT
D. ATKINS, P. E., WEAVERVILLE, N. C
Fourth Round
Hot Springs, Paint Rock, October 30-31
Central, November 7
Marshall, November 13-14

CHARLOTTE DISTRICT.
H. K. BOYER, P. E., CHARLOTTE, N, C.
Fourth Round
Morven, Bethel, October 29
Lilesville, Lilesville, October 30-31
Wadesboro, October 31
Pineville, November 6-7
Mount Zion, November 10
Trinity, November 14
Brevard Street, November 14

FRANKLIN DISTRICT.
R. M. TAYLOR, P. E., FRANKLIN, N. C.
Fourth Round
Webster Circuit, Cullohee, October 30-31
Whittier Circuit, November 6-7

GREENSBORO DISTRICT.
W. R. WARE, P. E., GREENSBORO, N. C.
Fourth Round
Reidsville Station, night, October 31
Ruffin Circuit, Lowes, October 30-31
Asheboro Circuit, Old Union, November 6-7
Randleman and Naomi, November 7-8
Greensboro, Centenary, November 14-15

MORGANTON DISTRICT.
R. M. HOYLE, P. E.
Fourth Round
Hartland, October 30-31
Table Rock, November 6-7
Morganton Station, night, Novem 12-14
Morganton Circuit, November

MOUNT AIRY D STRICT.
W. M, BAGBY. P. E., MONTEZUMA, N. C
Fourth Rou
Helton, October 27-28
Creston, October 30-31

SALISBURY DISTRICT.
J. C. ROWE, P. E., SALISBURY, N. C.
Fourth Round
Bethel, October 29
Concord Circuit Rocky Ridge, October 30-31
Central, October 31
Forest Hill, October 31
Big Lick, Love's, November 6-7
Linwood Circuit, Linwood, November 12-13
Lexington, November 14-15

SHELBY DISTRICT.
C. F, SHERRILL, P. E., SHELBY, N. C.
Fourth Round in Part
Polkville, Clover Hill, October 30-31

STATESVILLE DISTRICT.
JNO. N. HUGGINS, P. E., STATESVILLE
Fourth Round
Catawba, Center, October 30-31
Rock Springs, Rehoboth, October 31, November
Hickory Circuit, Fair Grove, November 6-7
Hickory Station, November 7-8
Lenoir Ct, Olivett, November 13-14
Lenoir Station, November 14-15

WINSTON DISTRICT
Rev T. F. Marr, P. E., Winston-Salem, N. C
Fourth Round
Davidson, Midway, October 30-31
Kernersville, Shady Grove, November 6-7
Walkertown, November 13-14

WAYNESVILLE DISTRICT
REV. W. H. WILLIS, P. E., WAYNESVILL
Fourth Round
Brevard Circuit, Connestoe, October 30-3
Brevard Station, Novomber 6-7
North Haywood, Fines Creek, November 13-14

HILLCREST

The Greatest Land Opportunity now open to the man of moderate means. One Hundred Dollars invested now buys a farm that will support yourself and family in comfort and in less than ten years sell at Five Hundred Dollars per half acre lot.

Hill Crest, near the rapidly growing city of Columbia, S. C., is soon to be the greatest center for the growing of early fruits and vegetables and the raising of poultry for the high-priced markets of New York, Boston, Philadelphia and the East. The sandy soil and wonderful climate combine to make Hillcrest surpass all other sections for the raising of peaches, grapes, pears, pecans, onions, asparagus, cabbage, tomatoes, potatoes and other early fruits and vegetables.

500 to 800 Miles Nearer the Northern Markets than Florida

The sandy lands of Hillcrest catch and retain the earliest rays of the spring sun and, therefore, produce vegetables and fruits much earlier than the low lands. These early spring fruits bring fancy prices in Columbia and the cities of the North. Three lines of railways, The Atlantic Coast Line, The Seaboard Air Line and The Southern Railway give rapid transit at lowest freight rates to Northern markets, thus giving Hillcrest an important advantage over other fruit and vegetable growing sections. The soil and climate are perefctly ideal for the raising of poultry, and fancy market prices make this industry a wonderful success.

THE WONDERFUL CLIMATE OF HILLCREST

In selecting a place to live, the first thing to be considered is climate. No spot in America is so favored in this particlar as Hillcrest. The fame of Pinehurst, Camden, Columbia and Augusta as winter resorts have attracted the health-seekers and pleasure seekers of America by the hundreds of thousands and has multiplied ten-fold the value of land in these places. Hillcrest possesses all the attractions of soil and climate that have made her sister resorts famous, and in addition has the advantage of several hundred feet of elevation above any of them, thus giving it the same winter climate, but a much superior summer climate. A hot night in Hillcrest is unknown nor are the days ever uncomfortable. The annual variation in temperature is remarkably small, thus giving the mildest winters and the coolest summers. The porous sandy soil quickly absorbs the most abundant rain, leaving the air pure and dry, and making cultivation posible within a few hours.

Hillcrest---the Great Pleasure and Health Resort

With its splendid climate and high elevation Hillcrest is soon to be the most popular resort of the South Atlantic section. Its absolute freedom from malaria, its pure and bracing air, and its excellent water are already attracting home-seekers in large numbers from Columbia and the surrounding territory. The market value of land will increase by leaps and bounds and the farmer fruit grower, truck grower or poultryman, who buys a farm now for $100 will in a few years be holding his land at Hillcrest for $500 per half acre building lot.

Write for Booklet Giving Full Information

The management of Hillcrest offers the greatest inducements to home-seekers who are interested in the growing of early fruits and vegetables and the raising of poultry for profit. It is impossible to give full particulars in this announcement, so we urge all interested parties to fill out the coupon below and we will promptly send booklet giving full information including our easy payment plan by monthly installments.

COUPON

The D. Sam Cox Company,

Owners of Hillcrest

Columbia, S. C.

Gentlemen:—

You may send me your free booklet describing the advantages of Hillcrest, and outlining your easy payment plan.

Signed.....

Town..... *State*.....

FROM THE FIELD.

(Continued From Page Seven)

Hugh Price Hughes, of England was appointed by the last conference as pastor of city missions, or assistant pastor of Mount Vernon place, began work in this section during the summer and on the first Sunday of this month organized a church with about seventy charter members, a Sunday school of about the same number of scholars and an Epworth League chapter and Home Missionary Society with about thirty members each. The following members were chosen as a board of stewards: G. W. Deitrick, president; J. Edgar Jones, secretary; W. F. Tomlinson, treasurer and Edward E. Munsey, C. F. Kemon, Joseph B. Fague and C. F. Slanker, and plans are effected to soon begin work for a new church building. At present meetings are being held in a comfortable hall over the sub-station postoffice on 14th street and Park Road, northwest. The writers family has recently enjoyed visits from Mrs. Augustus Colvert of Statesville, and also Col Adolphus R. Tomlinson, who has resided in Arkansas since the civil war, but is now locating in Mooresvile and expects to remain in future in the "good old north state."

W. F. TOMLINSON.

THE FOURTH STATE SABBATH CONVENTION OF NORTH CAROLINA

For the Observance and Preservation of the Christian Sabbath Will be Held in Central Methodist Episcopal Chuch, South, Asheville, N. C., November 9 and 10, 1909.

Officers of the North Carolina Sabbath Association:

President, Rev. R. F. Campbell, D. D., Asheville, N. C.

Vice-President

Treasurer, Chas. H. Ireland, Greensboro, N. C.

Field Secretary, Rev. W. H. McMaster, Ph. D., Asheville, N. C.

Recording Secretary, Rev. J. W. Goodman, Greensboro, N. C.

Program of Convention—Tuesday Evening, November 9th, 1909.

Rev. R. F. Campbell, D. D., to preside.

7:30 p. m.—Devotional exercises conducted by Rev. Gilbert T. Rowe, Ph. D., Asheville, N. C.

7:45—Address of welcome by

8:00—Response by Rev. S. B. Turrentine, D. D., Salisbury.

8:00—Appointment of Committees and Announcements.

8:30—Address by Rev. G. W. Grannis, D. D., New York City. General Secretary Lords Day Alliance U. S. Subject: "One Day of Rest for All Who Toil."

Wednesday Morning.

Rev. D. Atkins, presiding elder, to preside.

9:30—Devotional exercises.

9:50—Annual address by Rev. R. F. Campbell, D. D., President North Carolina Sabbath Association, Asheville.

10:30—Address, Topic, "The Ethics of the Daily Press," by Rev. R. B. Grinman, D. D., Hendersonville.

11:00—Annual report of work in the field, by Rev. W. H. McMaster, Field Secretary, Asheville.

11:30—Conference—Topic, the sin of Sabbath desecration and its speedy retribution. Opened by Rev. Geo. F. Robertson, D. D., followed by Rev. W. A. Newell and others. Addresses limited to 12 minutes each.

12:20—Business.

Wednesday Afternoon

Prof. —— ———— to preside.

2:30—Devotional exercises.

2:45—Address. Subject: "Christian Citizenship and the Sabbath," by Rev. S. B. Turrentine, D. D., Salisbury.

3:15—Address. Topic: "Organized Movements to Save the Sabbath in America," by Rev. G. W. Grannis, D. D., New York City.

3:15—Offering to the Sabbath Cause

4:00—Address. Subject: "Sabbath Observance an Element in True Education," by Rev. Gilbert T. Rowe, Ph. D., Asheville.

4:40—Reports of Committees.

Wednesday Evening

Rev. — — ————, Pastor First Baptist church, to preside.

7:30—Devotional Exercises and Song Service.

8:00—Address. Subject: "Evangelism and the Sabbath," by Rev. Geo. F. Robertson, D. D., Charlotte.

Closing exercises.

Special Notice—Congregations, Colleges, Young Men's Christian Associations, Normal Schools and Universities in the state are invited to be represented in this Convention.

For entertainment address care Rev. Gilbert T. Rowe, Ph. D., Asheville, N. C.

For information in reference to the Convention or state work address Rev. W. H. McMaster, Field Secretary, Asheville, N. C.

RESOLUTIONS OF 4TH QUARTERLY CONFERENCE OF MURPHY STATION

Whereas, under our church law the four years term of Rev. R. M. Taylor, presiding elder of Franklin District, will have expired at the coming conference.

Resolved, That by his high Christian character, his bearing as a gentleman, his wise and aggressive administration, his heroic endurance of hardships, his uniformly courteous treatment of preacher and people, Brother Taylor, both as minister and man has greatly endeared himself to the people of Murphy. That we give him up with regret and send our prayers with him wherever under order of the conference he may go.

Resolved, That Rev. W. E. Abernathy, who is just completing his first year as pastor of the church here, has so endeared himself to our people by his able pulpit ministrations, and by his genial social contact with our people, that his return to this charge for another year is universally demanded, and we believe the removal of Brother Abernathy at this time would be a very serious mistake.

C. E. WOOD, Sec.

YOUR ROOF IS WORTH——?

A new view of the Comparative Value of Roof and House

Your house is worth just as much as your roof—or your roof is worth just as much as your house—according to the viewpoint.

However you may build, however you may fit and furnish your house, after all, the preservation of it depends on the roof. You may lose everything from a nearby fire's spark on an inflamable roof, or water may find its way through a leaking roof, and spread ruin in a less exciting way.

All the old forms of roofing are full of dangers. Wood shingles quickly catch fire, and when they are wet they begin to decay, then they curl and split between times. Slates weigh the roof so heavily that they menace the structure, and when it's very hot or very cold they crack and fall off—especially so in the case of a neighboring fire. Tar and felt roofing is merely high-priced fuel. Plain tin lacks beauty of appearance and has other defects too well-known and too numerous to be mentioned here.

But there is a form of roofing that unites all the good qualities of all other kinds of roofing without a single one of the objections that can be raised to each of them. This roofing is made of tin, but made in the form of shingles and slates, giving homogeneity of tin with its fireproof and waterproof qualities, yet fastened on like shingles without solder, with fewer nails and with less effort in fitting. This model roofing is called Cortright Metal Shingles, and like tin is readily fitted on and about any slope roof, having a workability preferable to tin because of its patented construction. If you are interested in the best roofing money can buy, write today to Cortright Metal Roofing Co., 54 North 23rd St., Philadelphia, Pa., for their free books on all kinds of roofing.

TORTURING Backache!—



(From The Chicago Inter Ocean of December 7)

FINDS NEW KIDNEY CURE

Dr. T. Frank Lynott, New York Specialist, Discovers Remarkable Remedy

At last a perfect harmless and positive cure appears to have been found. Dr T. Frank Lynott, formerly of the University City of New York and the famous Bellevue Hospital, New York City, but now a celebrated specialist in Chicago, has a very simple quick-acting formula which has already been approved by the best doctors.

Last night Dr. Lynott read a paper on the treatment of kidney troubles that proved a revelation to those present. Dr. Lynott was highly praised for his deeply interesting paper, but is liable to criticism for allowing his new treatment to be advertised, especially as he was advertising a free treatment on an introductory offer.

Dr. Lynott, however, explained that this free treatment offer was not so much for patients in the big cities as for the people in villages and country districts who had access only to country doctors. Many of these country doctors, Dr. Lynott explained, were not posted on up-to-date methods of cure, and in fact were jealous of the more educated physicians in cities; so to make quick work of introducing the treatment that the best doctors must recognize as the proper remedy for kidney trouble, he had decided to offer it free for the time being to people in the country. Dr. Lynott said that the free treatments would not be continued indefinitely.

That racking pain, those awful twists of the muscles, that sharp digging soreness—digging right through the bones and flesh—all day long—half the night long—pain and misery unbearable—

Then Suddenly---

such a relief, the back becomes straight and eased, the internal pains cease, the bones quit aching, the muscles stop twitching—health, strength, freedom from all torture—as if by magic.

That is what can and will be done for you if **YOU** will only take the time and trouble to read this free offer carefully. It is **YOUR** loss if you don't get the free treatment—it is your own self you must blame if your torturing, twisting, digging pains do not cease.

Now don't think that this is only an ordinary advertisement—it is a high grade scientific offer—a real free offer—especially for the readers of this paper, and I do not want you to neglect this illness of you s one minute. I want you to get this free treatment and the free book, fully explaining your real illness.

For in the first place, you must understand that those internal pains and aches (a backache that comes from an ordinary twist or exposure and lasts only a few hours is not meant by this, but the chronic aches and pains) are due to

Kidney Trouble

Either Kidney Trouble itself, or Bladder Trouble, or Uric Acid leading to Rheumatism.. All these diseases go back to the kidneys, and show themselves by internal pains, pains inside and by a racking of the back.

FREE PROOF TREATMENT!

The Free Treatment

if you answer this advertisement the first time you see it and send your name. An introductory offer for those who really want to get well and who, when cured, will not hesitate to tell their friends. Don't miss this wonderfully liberal offer.



DOCTOR T. FRANK LYNOTT

whose picture appears here, will personally take charge of your case. He will give your case his personal attention, for he wants to take your case as an example for others. He wants to prove by you that his wonderful treatment is positively efficacious.

You may have heard of Dr. Lynott's high standing in the profession and especially of his deep knowledge of urinary diseases (Dr. Lynott received a special diploma for study of urinary diseases from New York University.)

Now we positively know that Dr. Lynott has THE remedy for kidney trouble that will do the work. This remedy—for the sake of humanity—ought to be introduced at once into every community in the United States. The easiest way to introduce it would be to establish one cure quickly, showing relief is instantaneous, how the cure is **certain.** So, a free treatment will be given to one person in each town. Just send your own name and address—that is all—and the free treatment wil be promptly forwarded to you, also the free book explaining about backaches and all other symptoms of kidney trouble. Now remember that you are under no obligations—all you have to do is to send your name and YOU will get the free treatment. Then, after the treatment has helped you so much, you will, of course, be glad to tell all your friends about it—you are under no obligations to do so, but we know you will be glad to do it anyway. You would be grateful to us for the treatment and cure even if we had charged you half of a year's salary—it would be worth that much to you surely—but the treatment is absolutely free, prepaid. This is, of course, strictly an introductory offer—so be the first in your town to write. If you are suffering with any symptoms of kidney trouble or if any member of your family is so afflicted, sign and mail the free trial certificate.

Fill out and mail this certificate now, today.

Any sick person who fails to write at once for this absolutely free proof treatment has no right to complain longer of illness. If you are seeking a cure, answer this liberal offer.

Here is a Table of th Symptoms of Kidney Troubles.

Read Over These Symptoms.

See Which of the Symptoms Are Yours.

It is important to state in your reply to Dr. Lynott what your symptoms are. Just as soon as the doctor receives your reply, either in letter or on the free certificate shown below, he will send you the free treatment. Now do not miss this opportunity. Just imagine how you will feel as soon as you get this treatment. You must feel relief at once. So do not delay, but write a letter today, stating what the symptoms are. Send this certificate at once to Dr. Lynott, Occidental Building, Chicago.

1---Pain in the Back.
2---Too frequent desire to urinate.
3---Burning or obstuction of urine.
4---Pain or Soreness in the bladder.
5---Prostatic Trouble.
6---Gas or Pain in the stomach.
7---General Debility, weakness, dizziness.
8---Constipation or liver trouble.
9---Pain or Soreness under right ribs.
10---Swelling in any part of the body.
11---Palpitation or pain around the heart.
12---Pain in the hip joint.
13---Pain in the neck or head.
14---Pain or soreness in the kidneys.
15--Pain and swelling of the joint.
16--Pain and swelling of the muscles.
17--Pain and soreness in nerves.
18--Acute or chronic rheumatism.

This Certificate

Is Good for the Free Treatment

If you write at once and send your name.

Send No Money

and remember that you are under no obligations whatever in sending your name and address. But when you do send your name and address we are under obligations to send you the free trial treatment as promised, and then, of course, as soon as you see the wonderful quick relief this free treatment gives you, you will be glad to recommend the treatment to your friends, who ought not to object to paying for the treatment when the worth of this wonderful treatment (sent free to you) has already been proved in your case. So, if you are wise, you will not delay, but will write at once for this wonderful free treatment. Write to

Dr. T. FRANK LYNOTT

2856 Occidental Building, Chicago, Illinois.

FREE CERTIFICATE

*What is your name?*_____
State Plainly, Mr, Mrs. or Miss.

*What is Your Address?*_____

*What Symptoms Have you?*_____
Give numbers from table above—that is all.

*What is your age?*_____ *Married?*_____

Just fill out the above—nothing to sign, you see. Just answer the questions and be sure to give your name and address. The **FREE** treatment will then be sent **at once, prepaid.** It will be up to you to say whether you wantto recommend it, and you are under no obligations whatever. Cut out this certificate (or write a letter describing your symptoms) and mail to

Dr. T. FRANK LYNOTT, 2856 Occidental Bldg., Chicago

North Carolina Reading Room Trinity College Durham N C

Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

$1.50 PER ANNUM—In Advance.

ESTABLISHED 1855. GREENSBORO, N. C., NOVEMBER 4, 1909. VOL. LIV.---NO. 43.

"GO YE, THEREFORE"

His lamps are we,
To shine where he shall say,
And lamps are not for sunny rooms,
Not for the light of day,
But for the dark places of the earth,
Where shame and wrong and crime have birth;
Or for the murky twilight gray,
Where wandering sheep have gone astray;
Or where the light of faith grows dim.
And souls are groping after him.
And as sometimes a flame we find
Clear shining forth the night—
So bright we do not see the lamp,
But only see the light,
So we may shine—his light the flame,
That men may glorify his name.

British Weekly.

TO EVERY MAN HIS WORK

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room.
Let me but find it in my heart to say,
When vagrant wishes beckon me astray
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."

—Henry Van Dyke.

MEDITATIONS

The world is indebted to woman for many of the great reforms which have reduced human suffering. Many a poor soldier found comfort even on the battlefield because Florence Nightingale instituted the Red Cross Society, and thousands who have lost reason have received medical treatment and been nursed back to health through the influence of Miss Dix and every community in Christendom owes a great debt to Frances Willard for the valiant battles she waged against the Whiskey evil This leads me to say that until 1879 there was a North Carolina statute which prohibited prisoners in our county jails the privilege of fire so that during the long winter months they had to endure the shivers of cold or lie day and night wrapped in meagre bedding lest they freeze to death and many are the poor and friendless criminals who prematurely died on account of such shameless treatment.

It was the old notion that anything was too good for alleged or convicted criminals and the more severe the bodily torture the better it was for them. It was this condition which stirred the heart of John Howard till he aroused England and brought about the prison reforms which have been adopted in all civilized lands. But not until 1879 was a fire allowed in the felon's cell of a North Carolina jail.

A few weeks ago there died in Salisbury a lady, Miss Sallie McCorkle, who was the oldest daughter of that chivalrous gentleman and brilliant lawyer, the late Col. J. M. McCorkle, of Salisbury. She was a lady whose tender heart went out in sympathy to all who were in distress.

In 1878 her uncle, the late Dr. J. R. McCorkle, represented Iredell in the Legislature, and on a bitter cold December day went to Salisbury on his way to Raleigh to attend the session of the Legislature and spent that night with his brother in Salisbury.

Miss Sallie had that evening been to the jail to carry food to a sick prisoner and upon her return home said, "Uncle John, you can well serve the poor and helpless when you go to Raleigh by having the law repealed which prohibits fires in jails." He was surprised to know that such a law existed but upon examination found it too true that such was the fact. He went to Raleigh and secured its repeal and as a result the unfortunates in our jails have for the last thirty years been kept warm during the winter months—thanks to this good woman—whose sympathy went out to suffering men. Few are aware that such a law existed to so recent a date or that this good lady was instrumental in the enactment of a law for a more humane system of treatment for prisoners.

This history should be preserved and her memory revered by those who are so unfortunate as to be prisoners and all others who have hearts in sympathy with human sufferers. No doubt when she passed into the beyond she heard the commendation, "I was sick and in prison and ye visited me."

She was a cultured gentlewoman and made this world a better one by passing through it.

* * * *

There is so much of trial and disappointment among the children of men. We find it everywhere and among all classes and conditions. One evening some months ago, in company with a friend, I walked into the shop of a young artist and found him busy and hopeful in his work—really exultant because he had succeeded so well, now on his feet and in position to prosper in his business. He had succeeded against heavy odds but by energy and frugality had reached the point where he could take good care of himself and add to his bank account. It was his busy season, too, and the work was crowding him. We met him again the next day—but during the night a fire had destroyed all his possessions and left him poor indeed.

He was cast down and discouraged for the savings of years had been swept away in a night and so many of his hopes had been set back.

Journeying up the street we met another man. He was a minister and had just received a telegram calling him to a distant state to the bedside of his afflicted wife who was in extremis. It was an urgent message and had reached him just too late to make the morning train and forced him then to wait full twenty-four hours for another. He was in sore distress.

Then we met an old gentleman, stooped and leaning on his staff and he carried a strange sadness in his face. He had just buried the wife of his youth. For forty years he had walked by her side and no couple had spent forty happier years, when all at once without warning she was snatched away by an unexpected stroke.

All in one morning we met these three. Their peculiar experiences were known—hence we could understand and give our sympathy. They were passed by many on the street who knew not the load which rested on their hearts and with an indifferent glance or a cold bow they hastened on. If the people only knew, they would have spoken gently to them and given a cordial hand-grasp and thus made the load lighter.

There are care-encumbered and sorely tried men and women in every street and country place as well. With brave hearts and heroic faith they battle often times along against fearful odds—the hurrying world unmindful of their struggles.

We should therefore with sympathy and love encourage all who journey either through the sunshine or the shadows and thus help to make the way smoother and brighter for every traveler whom we meet.

This is a substantial way in which to lay up treasure where moth and rust and thieves are shut out.

* * * *

Many a country boy has a longing for the crowded city street, and the excitement of congested city life, little realizing that so much of it is superficial and contrary to the laws of health and nature.

Man made the city but God made the country, and surely he is a better builder than any man or set of men.

It is a great privilege to be a country boy—to work hot days and cold ones—to break a colt—to follow the plow—to sow the seed in the spring days and to gather the golden harvest in the autumn time—to live in God's out-of-doors—to fish in the streams and to hunt in the wilds—to breathe the pure air—to study the stars and the clouds and enjoy the blessings which come as the fruit of honest toil. This is the kind of life which develops the strong body for a strong mind and a pure heart. The boy on the farm comes early in contact with nature and with practical life and the lessons in discipline and self denial which he learns there make him strong to labor in any field.

When later the country boy enters into competition in any department of endeavor he possesses the elements which if applied assure success. It is from this substantial element that the cities draw their best blood and find the men who are capable for leadership in educational, political and commercial fields. All honor to the country boy. He thinks now that he does not have an even chance but he is getting the training, whether he knows it or not, which will serve him well in the after years.

There has been in the South for forty years a bold stream of population flowing from the country to the town. Until recent years the country schools did not meet the demands, hence many left the farm, but a change has come over the land since the good roads movement, the educational revival, the rural mail delivery system and the telephone are here the farmer is placed in constant touch with the great moving world.

The people of the city are looking more and more to the rural communities and the country boy who is content to remain on the farm and by intelligent manipulation of the soil makes four blades of grass grow where only one had grown will find a larger reward than the great mass who leave the fields for the shop and office.

We want to congratulate the boy on the farm and encourage him to stay there and breathe the free air and grow up to be a freeman indeed.

* * * *

The little fellow was only four years old, and barefooted. His little frock had not been washed for a week; and he was not as tidy as his mother might have wished him to be. He had a toy hammer in his hand and was so proud of it that he pounded everything in sight. He was on the pavement across the street from his home carefully examining the gutter, in fact was trying how far into it he could see when a strange man with a kindly face came near and the child filled with fear, jumped to his feet and started at a trot toward home and in making the journey several times looked back timidly to see if the stranger was in pursuit but when he firmly planted his feet in the doorway of his father's house, with an air of triumph he stared at the stranger, his very expression indicating security, for no harm could reach him under the home roof, where the father was.

He was conscious of the nearness of the father and though of such tender years he had a clear conception of fatherhood as related to himself.

It was in the child the same feeling which comes to the citizen abroad and in danger when he sees to his country's flag and feels secure under its folds.

It was the same feeling which fills the man with a sense of security under the shadow of a great rock in the midst of the tempest and of the consciousness of protection which comes over the saint, storm tossed and tried, when he looks to the eternal Father for help and deliverance. No harm can reach the man or child who looks by faith to Him and creeps under His wings for deliverance.

The little child could not reason all this to a conclusion but he felt it in his heart and was secure because he felt it. S.

Have we ever noted what kind of words the Bible uses to describe God's heart? It speaks not only of the grace that is in it, but of the riches of grace, and exceeding riches of grace; not only of the kindness that is in it; but the loving kindness; not only of the mercies that are in it, but the tenderer mercies.—G. H. Knight.

North Carolina Christian Advocate

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A GREAT MISSIONARY CAMPAIGN

The Laymen's Missionary Movement is by all odds the most ambitious undertaking in the history of the modern church. It has all the zeal of the Crusades with a vastly more intelligent conception of the meaning of our Lord in his purpose to conquer the heathen world and bring all men into subjection to His kingdom. It is nothing short of an effort to bring every member of the church into intelligent and zealous co-operation in the effort to give the whole world the gospel of Christ in the present generation. To this end all Christians are requested to pray daily and who can doubt that signs will follow such a movement as this?

In addition to this a great campaign has been planned beginning in October at Buffalo, N. Y., and continuing till May. One of these meetings will be held in Greensboro, January 12 to 14. The series is so arranged as to practically touch the whole United States. Who can estimate the far-reaching effects of such a campaign?

Our Bishops and Lay-Leaders have issued the following appeal to the whole church:

To the Presiding Elders, Preachers and Laymen of the M. E. Church, South:

The Laymen's Missionary Movement has planned a national campaign of education, designed to cover the entire territory of the United States. Meetings will be held in 70 or more cities, where men of all church affiliations will be asked to meet and discuss the Evangelization of the World in this geneation. The meetings will continue until May, 1910, at which time a great meeting of representative men from all parts of the United States will convene at Chicago, Ill., to adopt an adequate national policy to enable the United States to do her share in world evangelization. Canada has already adopted such a policy at a meeting attended by over 4,000 men from all parts of the Dominion. Forty or more of the Mission Boards of the United States have endorsed this campaign. The program provides for a denominational rally on the last morning of each convention, at which time the men of each communion will assemble separately to agree upon the best way to utilize the interest and enthusiasm aroused in doing the share of work assigned to their denominations, and to plan how to enlist every church and every man in the work.

We believe that your attendance upon these meetings will mean much for the Kingdom of Christ among men, and that the arousing of interest in world-wide missions will result in a quickening of the church at home in every department. We, therefore, urge you to have a part in this effort to arouse our nation to a sense of its duty and opportunity:

First. By praying daily for the leadership of the Holy Spirit in the enterprise;

Second. By observing November 14, 1909, as a day of prayer for the success of the campaign, and by holding Laymen's meetings on that day, wherever possible, in all our churches;

Third. By keeping your people informed as to the progress of the work, using private convesations, the press and the pulpit, to give the largest possible publicity to the campaign.

Fourth. By attending one or more of the meetings, if possible, even at a sacrifice;

Fifth. By co-operating in the adoption of a workable plan for an every-member canvass of every church in your Conference, thus giving to all an opportunity to share in preaching the gospel to every creature in this generation. Your servants in Christ,

A. W. Wilson, W. A. Candler, E. R. Hendrix, H. C. Morrison, J. S. Key, E. E. Hoss, O. P Fitzgerald, James Atkins, J.R. Pepper, F. H. Daniel, D.H. Abernathy, F. B. Thomas, T. J. Watkins, C. B. VanArsdale, C. M. Phillips, J. W. Kemper, C. Tuck, A. E. Bonnell, R. F. Burden, Jno. P. Pettyjohn, C. H. Ireland, W. R. Lambuth, W. B. Stubbs, A. Trieschmann, D. G. Grantham, E. D. Newman, J. S. Carr, A. E. Barnett, A. D. Reynolds, A. G. Norrell, J. W. Vaughan, T. S. DeArman, W. G. M. Thomas, P. W. Furry, J. H. Davis, W. L. Weber, R. J. Casteel, D. B. Zollicoffer, G. C. Hodges, M. D. Fields, G. L. Jones, P. S. Rader.

PAYING THE PREACHER

Just at this time there is much thought among the readers of the Advocate about the pastor's support. Many besides the pastor are anxious lest the Conference year should come to a close with a deficit on the amount promised for his support.

It is painful to contemplate what these unpaid balances mean to the men who have labored faithfully during the year leaving their support entirely in the hands of the board of stewards who are charged with the duty of looking after it.

When the whole question is reviewed from the standpoint of the pastor it seems criminal in the stewards to be negligent or indifferent.

Referring to this subject the editor of the Christian Guardian, says:

"The Rev. Dr. C. F. Aked, the well-known English preacher now laboring on this side the water, asks a somewhat threadbare question, "What is the matter with the churches?" One of the great things the matter with them, Dr. Aked thinks, is that they do not pay their preachers enough. "The nearest, the most important, single reform," he says, "to be attempted by the religious people of this country, is to double the salary of every preacher upon the continent." "The churches," he adds, "get just as good preaching as they are entitled to for the money they pay." Of course, many people will say that Dr. Aked is talking nonsense. They will admit that his statement of the case would fit in regard to any other calling. If we are to have good judges and good public men in all capacities, we have got to pay them, and pay them well, but it is altogether different when we come to the Christian ministry. We admit that it is quite a different proposition, but we do think that there is a posibility of making too much distinction between this one calling and all others in this one matter. We will not admit the unspoken argument that some good people put forth that a poorly-paid minister is likely to be any more spiritually-minded than a well-paid one. There may be a hidden special value in financial stringency, but we are very much inclined to doubt its value in the securing of a more spiritual ministry.

METHODISM IN THE LEAD

There is no harm in a just and reasonable pride in what we have achieved. When duly sensible of increased responsibility there is no reason why we should not be proud of achievement, especially so if we be devoutly thankful to God who has made possible our success.

This thought is suggested by a recent exhibit published in the Manufacturer's Record, showing that in the matter of expenditure for church building and plans for the same for the year up to October 1st, in all the Southern States, the Methodist Church is far in the lead. The total amount for all the denominations is $13,152,600. Of this amount $4,396,000, about one third of the total. is being spent by the Methodist Church. This indicates that Methodism in the South is not only awake but thoroughly alive to her mission, and that she is laying broad foundations for future success.

WALKERTOWN

The junior editor spent Sunday in Walkertown and preached to the good people there at both the Sabbath services.

Rev. W. A. Lambeth, the pastor, had just closed a gracious revival meeting and on Sunday morning received into the church a class of thirty-five on profession of faith and baptized a number of infants besides. It was beautiful to behold this class of bright young people enter upon the responsibility of church membership. There is a fine congregation at Walkertown and the splendid work that has been done in the Sabbath school for the years is bearing fruit in the harvest of young converts that were gathered in during the recent meeting. Rev. J. E. Abernethy, of Winston, assisted in the meeting and made a profound impression upon the whole community by the deeply spiritual messages he brought to the people.

Walkertown has a well organized church with Mr. W. N. Poindexter, who is one of the best Sunday school workers in the Conference as Superintendent of the school.

The good women have just recently organized a Home Mission Society and are fully alive and at work.

It is always a pleasure to visit Walkertown and meet the good friends again. It was my privilege to be guest in the home of Mr. N. D. Sullivan, that princely layman and patriarch, who has for so many years been a staunch supporter of the church and to whose generosity the congregation is indebted in large measure for the handsome brick church at that place.

Brother Lambeth, the pastor is in great favor and will make a fine report at Hickory.

INSTITUTIONAL CHURCH OPENED

The Twin-City Sentinel says: "The first services in the fine new structure of Burkhead Institutional church on North Liberty street were held today, and the pulpit was occupied morning and evening by former pastors. In the morning Rev. Harold Turner of Statesville, preached and in the evening Rev. E. E. Williamson of Charlotte. The building is Elizabethan in architecture and has many modern conveniences, including special library, pastor's study, four Sunday school rooms and an auditorium with a seating capacity of 400."

A cut of the handsome new church may be seen on the 6th page of this issue. We hope soon to have a full write-up of this growing charge of which Rev. W. M. Biles is the pastor.

NOTES AND PERSONALS

—Rev. W. L. Dawson has just closed a good meeting at Moravian Falls.

—Rev. W. T. Carner is conducting a meeting at Green Hill Church near Mount Airy.

—Capt. S. S. Lilly, a leading citizen died at his home in Norwood last week in his seventy-fifth year.

—Mr. C. A. McRorie and Miss Josephine Lampley were married in Monroe on October 24, by Dr. H. F. Chreitzberg.

—Rev. John W. Moore, of Hendersonville, has just organized a large Epworth League among the young people of his congregation.

—Rev. Chas. A. Wood, of Asheboro, was in Greensboro attending a meeting of the Executive Committee of the Board of Missions and called at the Advocate office.

—Rev. H. C. Sprinkle, of Albemarle, is assisting Rev. J. M. Lowder in a meeting at Warsaw this week. His pulpit was filled in Albemarle last Sunday by Rev. J. T. Stover.

—Rev. Dr. Plato T. Durham, of Concord, is conducting protracted services in Central Church this week. Large congregations are attending the meeting and a good interest is being manifested.

—The Sunday schools of Shelby Circuit held simultaneoups Rally Day services on last Sunday. Addresses were delivered by Hon. J. A. Anthony, Rev. J. R. Scroggs and Rev. Loy D. Thompson.

—The corner-stone of a new church at Doub's Chapel, on the Lewisville Circuit, was laid on October 24. The ceremony was in charge of Rev. Dr. Marr, the presiding elder, and Rev. J. T. Ratledge, the pastor.

—Rev. J. T. Ratledge is closing his fourth year on Lewisville Circuit and has just held a great meeting at Little Yadkin. His sermons at this meeting are said to have been very strong presentations of the truth and made a profound impression.

—Rev. D. Vance Price is in a great meeting in his church at Mount Airy which has resulted so far in the reclamation and conversion of fully two hundred people and on last Sunday the pastor received fifty-five into the church. A number of others have joined other churches. Brother Price was assisted part of the time by Rev. D. V. York,

of Holston, who has returned to his home, but we learn that the meeting is still in progress. Brother Price is a strong preacher and very successful in evangelistic work.

—The Advocate office enjoyed a very pleasant visit from Mr. W. B. Smoot, of Salisbury, on last Monday morning. He gives a good account of things in Salisbury and believes firmly in a great future for that city.

—The Fourth Quarterly meeting of Burkhead Institutional Church, at Winston, indicated a year of substantial progress. The buildings erected are a credit to that loyal band. The assessments will all be met in full and eighty-nine members have been added to the roll this year.

—The church at Mount Pleasant in Forsythe county, located near Clemons, celebrated its one hundredth anniversary recently. This is one of the oldest Methodist churches in this section and is really the successor of the church at McKnight's where Bishop Asbury held an Annual Conference.

—We regret to learn that our good old friend, Mr. John H. Hanes, of Fulton, Davie county, had the misfortune to get right painfully wounded by an accidental gun-shot recently. We sincerely hope this good man may soon recover from his wound and that he may live long to be a blessing to his community.

—Rev. Dr. Theo. Copeland, pastor of St. Paul's church, St. Louis, has been secured by our Epworth League Board to deliver the address at the Anniversary meeting of the League Board on Wednesday evening, November 17th. Dr. Copeland has the reputation of being a fine speaker and we very naturally look forward to the occasion with more than ordinary interest.

—The death of Chas. E. Finch, which occurred in Greensboro, on Saturday, October 23, was doubly sad. He was a bright young student of Guilford College and sustained injuries as he fell on the platform of a moving passenger train which resulted in his death that night. He was the son of ex-Sheriff T. J. Finch, of Randolph and the body was taken to Thomasville for burial.

—We regret to learn that Rev. T. A. Boone has been right seriously ill at his daughter's home at Mount Gillead. We hope he may recover sufficient strength to attend theConference at Hickory, where only a few years ago he was a very popular pastor. Whatever may be the result, all who know Brother Boone will not be surprised to hear that he is greatly sustained by the divine presence in his affliction.

—The licensing committee of the Greensboro District composed of the presiding elder, Rev. W. R. Ware and Rev. M. A. Smith, Rev. J. A. Bowles, Rec. E. K. McLarty and Rev. J. E. Thompson, met at West Market Street Church, October 26, and license to preach was granted to Benj. F. Kearns and Rufus K. Brady, both of Randolph county. Rufus K. Brady was then recommended for admission into the Annual Conference.

—Dr. J. R. Paddison, a prominent young physician of Oak Ridge, was married to Miss Zora Sapp at the hospital in this city on October 28, by Rev. E. K. McLarty. The marriage was to have taken place on November 9th, but Dr. Paddison was stricken with appendicitis and the ceremony was performed just before a surgical operation which we are glad to announce was entirely successful, and the doctor's recovery is now assured.

—Mrs. Sarah Farrar Cannon died in Charlotte on October 27, at the home of her son-in-law, Dr. J. W. Young. She was 78 years old and a devout and loyal Methodist. She leaves five children, Messrs. N. P. and E. R. Cannon, and Mrs. Dr. J. W. Young, of Charlotte. Mrs. A. R. Surratt, of Lexington and Mrs. Z. Paris, of North Wilkesboro. The remains were laid to rest at Mount Holly the old home of the deceased. We hope a suitable obituary may be furnished for publication in the Advocate.

—The death of Mrs. H. J. Allison, of El Bethel Church, near King's mountain, which occurred on Sunday, October 24, removes from earth to heaven one of the best women of that section. She had from childhood been a faithful member of El Bethel Church. Mrs. Allison was twice married; first to Captain Columbus Dixon, of Cleveland county, who was killed in the battle around Petersburg in the Civil War. Her second husband was Mr. H. J. Allison, who survives. She was the mother of Mr. J. K. Dixon, of Gastonia.

—One of our Winston exchanges had the following interesting item in a recent issue:

"Rev. S. H. Helsabeck, one of the oldest and best known ministers of the M. E. Church in this section and who has rounded his 87th year, married his 1,700th couple one day the past week. That is a record, wonderful indeed, and which few ministers have ever excelled in point of number. Just think what it implies—1,700 new homes scattered far and near and if all were gathered with their descendants, what a host of people there would be to greet this aged and venerable devine as he nears the sunset of a long and useful life."

—Rev. A. R. Surratt, of Linwood Circuit, writes: "We have wound up all our meetings on this charge. There have been two hundred and twenty-nine conversions. Nearly every one professed at the altar. The meetings were good at all the churches. Up to date I have received into the church, by profession of faith, one hundred and twenty-three. There are several others yet to join and some have joined other churches. We have had a fine year. One thing that makes me thankful, I am serving the people of my native county, and numbers of my kin folks. This is a large work with much in it."

—Rev. E. K. McLarty is in the midst of a gracous revival at West Market Street Church. The meeting is now in the second week and a large number have manifested interest. Last Sunday there were three services. and the visible results were large.

—The corner-stone of the splendid Sunday school building of the West Market Street Church was laid with the usual ritual service of the church on last Monday afternoon. Rev. E. K. McLarty led the service and was assisted by Rev. H. M. Blair and Rev. Dr. L. L. Nash. Short addresses were delivered by Messrs C. H. Ireland and S. L. Alderman. The building is now going rapidly forward and will soon be ready for the rapidly growing school.

CONFERENCE NOTICES

Board of Missions.

The Board of Missions will meet at Hickory in the room designated in the conference directory, Tuesday, November 16th, 3:00 p. m. A full attendance is earnestly requested at this first meeting. The presiding elders are respectfully requested to meet with this Board Tuesday night, November 16th.

C. H. IRELAND, Vice.-Pres.

Class of the Third Year.

The class of the third year will meet in Hickory, November 16th, 11:00 a. m., at place designated in Conference directory.

R. D. SHERRILL, Chairman.

Class of the Fourth Year.

Those members o the class of the fourth year who have not passed their examinations with the Correspondence School will meet the committee on Tuesday, November 16th, at 11:00 a. m., at the place designated in the Conference directory.

E. K. McLARTY, Chairman.

Presiding Elders.

We are requested to say that all the presiding elders will meet for consultation at Hickory on Tuesday, November 16th, in the church at 3:00 o'clock, p. m.

Conference Railroad Rates

Application has been made to the railroads for special reduced round trip rates to Conference and these rates will be granted on the certificate plan. All who purchase tickets should call for the certificate for with it a reduced rate may be secured for the return passage if signed by the Secretary of the Conference.

Conference Entertainment

The Conference Committee on Entertainment at Hickory are doing all possible to provide every convenience for the Conference guests. Homes have been provided for all preachers and delegates. All who are not entitled to free entertainment can secure board in private families or in hotels at special rates by writing at once to Rev. Dr. J. H. Weaver, the pastor at Hickory.

Hickory Advertisers

We have secured a full page of advertisements from a number of the substantial business houses in Hickory and they appear on the last page of this paper. We trust our readers will examine that page with care and those who attend the Conference in Hickory will find them reliable places to trade. Tell them you saw the advertisement in the Advocate.

RUTHERFORD COLLEGE NOTES

The trustees had a very encouraging meeting here the 27th of October. The citizens, anxious to do their part and to show their interest in a new main building, sent a special committee before the trustees to present an amount of $1,400 raised within a few days for a new main brick building. Considering the small number of people and their wealth, this means a great deal. $2,000 or more will be secured.

Representatives from the Platonic and Newtonian societies stated their purpose to erect a new brick society building, containing halls, committee rooms, etc., for the two societies. Among the present members pledges to the amount of $426 were reported. This is strictly a society movement. They expect to build this both with their money and through their own personal efforts. They are starting to raise $5,000. Old students and friends may prepare to hear from these earnest young men.

Dr. J. C. Rowe gave a strong and helpful address the past Wednesday night.

Dr. Chas C. Weaver and Prof. J. B. Craven, of Davenport College, were over for the lecture

Rev. W. O. Goode of Charlotte, made us a short call the past week.

Dr. J. L. McKay, of King's mountain, was in town Wednesday.

Mr. O. C. Fortenberry, of Casar, N. C., has moved here for the school. He entered this morning. Two young ladies came with him, a sister and Miss May Hoyle, a niece of Rev. R. M. Hoyle.

Brother Hoyle gave us some fine sermons during the last Quarterly meeting season.

IN MEMORIAM

Smiley, Leah W., a beloved wife and mother and a tireless worker for Christ, departed this life at Weaverville, N. C., Sunday, October 10, at 4:45 a. m.

She was born at Pendleton, Indiana, February 27, 1868, and was married to Thomas E. Smiley June 12, 1889. To their union were born two children, one that died in infancy and the other, a little girr of nine years, survives to mourn the loss of a mother's love and care. For this child, the mother wished to live, and made a brave but losing battle for life against "the white plague," which claimed her as its victim. With husband and child she came to Western North Carolina more than two years ago, and strong hopes were entertained at one time for her recovery but these hopes were destined to disappointment.

She had a bright religious experience and as a teacher in the Sunday school and worker in the church she was privileged to point many to the Saviour she had found. She was resigned to suffer God's will, although she hoped for the sake of home and loved ones that His will might be to spare her for some years at least to those who needed her so much.

Her body rests in Crown Hill cemetery, Indianapolis, where she requested it might be laid. She there awaits the resurrection of "the just made perfect." Doubtless her spirit now reposes, freed from pain and care in the everlasting Arms.

The love and tender ministrations of her mother and father, husband and child and a host of warm hearted and sympathetic friends at Weaverville, did all that could be done to make her last weeks of suffering as easy as love might make them. But human help and earthly aid failed and the Heavenly Father took to Himself His worn and weary daughter.

The lesson of her life will linger long, and the God whom she knew and loved will soothe and sustain those who sit in sorrow for the loss of her who gave without stint the precious treasures of love, and broke the alabaster box of blessing.

A dying judge the day before his departure to be with Christ said to his pastor: "Do you know enough about law to understand what is meant by joint tennancy?" "No," was the reply; "I know nothing about law. I know a little about grace, and that satisfies me." "Well," he said, "if you and I were joint tennants on a farm, I could not say to you, that is your hill of corn, and this is mine; but we would share and share alike in everything on the place. I have just been lying here and thinking with unspeakable joy that Jesus Christ has nothing apart from me, that everything He has is mine, and we will share alike through all eternity."—Selected.

GEORGIA LETTER

Rev. Geo. G. Smith, D. D.

The one great question every earnest Christian should ask is: "How may I be useful to my fellowmen?" The answer the Apostle Paul gives to it is: "Covet earnestly the best gifts of the Divine Spirit; He it is that equips for service; He awakens, regenerates, strengthens and endows; Without Him we can do nothing; with him we can do all things." All the extraordinary gifts of the Holy Spirit which were found in the church at Corinth can not be looked for now. The times which called for them have passed but the Spirit of God still grants to Christian workers essentially the same enduements that were granted to them. There was great diversity then; there is great diversity now; but the Spirit did no more for the church at Corinth, than He is willing to do for us, and we need Him just as much as they did. He gave wisdom. He that winneth souls is wise, and he needs to be, and only God can give the wisdom the soul winner needs. If men trusted more in God, and less in their own arts, they would have better success in the work of evangelizing. All these artful schemes of winning men which are born of worldly wisdom, come to naught, but where the Spirit's guidance is sought, it is always found. No man should so distrust himself as the man seeking to win souls, and no man should seek more earnestly Divine aid. No learning, no talents, not even personal purity can take the place of the Spirit's gift of wisdom. The Spirit imparts knowledge, the best of knowledge, the knowledge of the human heart, and its need is imparted by God to the earnest seeker. Many a man who has no knowledge of the simplest truths of what the world calls science, knows as no philosopher does the way to God. Self confidence and reliance upon human learning, is the bane of the modern pulpit, but the wisdom and knowledge the Holy Spirit brings it still in the reach of all.

There was a demand for a certain work made in Corinth which is not made now and a way to meet the demand was provided which is not found now. Men no longer work miracles such as Paul and Peter wrought, and such as were doubtless wrought by humbler men, but the Spirit has not left the domain of the extraordinary. He still so endows men with power to move human hearts. That when it is felt the world must pause and reflect. One line upon which he moved, was in healing sickness or relieving men from demoniacal possession.

There is no question in my mind that many an unknown remedy for an apparently incurable disease has been suggested by the Spirit who worketh as He will, to one who was unconsciously following His guidance. What is called Faith cure, or the Immanuel movement, or even the cures wrought by that mis-called system of error Christian Science, by turning men's thoughts away from themselves, are only discoveries of the way God works for our relief. We can not pray too earnestly for the Holy Spirit to give aid in healing bodies, but we may absurdly dictate to Him how He shall do, or not do His work. There is no distrust of God in using remedies God provides which He has learned men to discover.

The Holy Spirit gives faith to the Christian worker, faith in the truth and faith in its power. All days have been days of unbelief. Infidelity is not more rampant today than it was a hundred years ago, nor two thousand years ago. Its assaults, however, are from misdirections. The protection from all these assaults is found in the conscious work of the Divine Spirit on our hearts. The gift of tongues seems to have been a gift especially demanded at Corinth, and especially valued.

At various times in the history of the church there has arisen a class who have honestly supposed this gift has been restored to the church and its presence gave evidence of the Divine Power not found at other times. I have found no historic evidence that since the days of the Apostles such power has been manifest. I could not say it was impossible, I dare not say it would not be a blessing, but I can simply say, I have seen no satfactory proof that it does exist at the present time, or has existed since Apostolic times, but one thing is evident and that is that the Spirit does use human tongues to carry on His work; and I have no doubt He has given to many men an especial power to learn other tongues than their own, that they might bless the church and the world. Such men were Jerome, Luther, Calvin, Wesley, Adam, Clarke, Morrison, Moffatt, Allen and many others. Nothing can be more absurd than much that is claimed by what is called the "Tongue Movement," but the tongue is a blessed instrument of the Holy Ghost. This is especially shown in the unction the Holy Spirit gives to prophets and evangelists. The unction of the preacher is dependent on the Spirit's work on his heart. In Arthur's Tongue of Fire there is an impressive section of the "Ministerial effect of the Holy Spirit's Baptism." That mysterious unction which can be better felt than defined, is dependent upon the Holy Spirit's presence and power.

Better than all learning, and independent of it, is that mighty spiritual influence which came to the Spirit-filled ministry. We do not sufficiently rely on this greatest of all blessings, but forgetting that it is not by might, or by power, but by the Spirit's power we trust in the agents.

When I see so much glorification of fine churches and pipe organs I wonder if men have so soon forgotten that architecture was never so elegant, music never so elaborate, and learning never so prized, as when the church was dead. Let Mexico, let Catholic Europe, teach us some lessons in Methodism in the twentieth century.

The power of Methodism is Spiritual. When we cease to use the Holy Spirit's gifts, all we have will be worthless.

Covet earnestly these best gifyts, chiefly that we may prophesy.

Macon, Ga.

REFLECTIONS OF A SUPERANNUATE

By Rev. S. M. Davis.

Let us hope, while we pray, that the first General Conference coming to our North State will be progressively conservative. If all the legislation suggested by all the writers in our church papers should be enacted the patience of the body and the hospitality of Asheville will break down for the first time.

From my view point, both as pastor and superannuate, Southern Methodism has always appealed to me as the most perfect and inviting system of religious truth in the history of the Christian church.

However, we will send up for Hickory the following members and of course the Conference, sitting in our great State, will not be so discourteous as to write non-concurrence.

1. Change the name of the church to the Episcopal Methodist Church, or simply say Methodist Church, Episcopal. If the New Testament Episcopas means merely office and not order, Episcopal becomes a suffix pointing to our form of polity as the suffix South, points to the section in which we operate. By all means let us write the suffix "South" no more after May, 1910.

2. Enlarge presiding elder districts so that only two, instead of four quarterly conferences shall be held in each pastoral charge by the presiding elder, the pastor holding the other two. This means will save half the men in the presiding eldership to the pastorate and half the money in the office to other purposes; besides the work in the charges can be well done and more dignity will come to the office and more virility to the district conference. Let one layman in each district be selected by the district conference to sit in the Bishop's Cabinet. We will never have the laymen's movement till we move.

3. Provide for a fewer number of Boards, Secretaries and Periodicals than we now have and thus save more men and money, at the same time doing all the work of the church equally as well.

What would the tax-payers of our state say to having separate Boards and Secretaries for every single enterprise of the Commonwealth. So much for concurrence memorials to our approaching General Conference.

While our church is doing generous things for her superannuates the hope remains that something more can be accomplished. Brother Bagby, of the Mount Airy District, is moving in the direction which all our noble presiding elders, we hope will take. It is a move which the Master inspires. The high price of living at the present time is a heavier pressure upon Superanuates than on any other class in this land of high prices.

The work on the Morganton District has been done according to Hoyle and a faithful band of pastors. The Bishop must return Brother Hoyle to the district or not return himself.

How I long with a longing such as Paul knew about, to meet Bishop Atkins and our peerless hosts at Hickory next month.

When Hickory was a small village in 1871 and I a very small preacher I was pastor there when we built the first Methodist Church for the town. Dr. J. T. Johnson and only a few Methodists of that time are now there. Yes, they are all passing to the General Conference in the new Jerusalem.. Of my class of 1868 only one member remains with me, S. P. Elwell, of the South Carolina Conference. I am living in the past of earthly shadows, and in the future of heavenly realities.

NOTES AND COMMENTS FROM HOLSTON

The meeting of the Holston Conference M. E. Church, South, at Johnson City, Tenn.; of the Holston Conference M. E. Church, North, at Morristown, Tenn.; of the Cumberland Presbyterian Synod, U. S. A., North, at Knoxville, Tenn., and of the Laymen's Missionary Conference at Bristol, Tenn., make up a string of church gatherings in East Tennessee for the month of October, 1909, not often noted in a single month.

These were not all, but sufficient to show the interest of our people in religion, education and modern progress.

One day in the Conference at Johnson City, was all that the writer could take, in any of these church councils; that privilege was possible because the seat of the Conference was near his home and the trip could be made during the day. The hearty hand-shake and kind expressions of regard from fellow- workers old and young gave impulse to cheering thoughts and hopes. Old comrades in North Carolina, please accept greetings and an earnest wish for blessings from above.

There are only eleven names on our Conference roll now, who were admitted previous to 1861.

Out of a class of eighteen admitted in 1861, only four remain on the roll.

The Conference at Johnson City was a large body, the traveling preachers being two hundred and sixty and the lay members forty-four from the ten districts; making the management of its business a considerable task. Bishop Hoss, our own Holston bishop, was in the chair, with aptness for this work equal to the best.

He soon had the Holston itinerants down to their duties in the annual session. One member who had seen the skill of several bishops used on the Holston wheels, said the first day's proceedings reminded him of the rush of the artic explorers to the frozen seas about the North Pole.

The old-time workers whose days of active labor were over and tired nature moved slowly, were called examined and approved, so quickly, that any who were dozing or talking with each other, found themselves turned over to the committee on Conference Relations before they were aware of it. It was time, however, that when any of the older members were present and had something to say, they were given a chance to speak. Holston preachers do not forget to honor the men who have toiled long and suffered much.

Question 20. "Are all the preachers blameless in life and official administration?" as applying to the effective elders of the Conference was attended with similar speed in the examination, as in case of those having no pastoral work. With every man in his proper place and all reports ready, in hand, very much conference work can soon be dispatched. It is work, however, that should not be slighted.

It may be proper in this connection to note the fact that Holston is one of twenty conferences in the Methodist Church, South, having over two hudred traveling preachers and a church membership of more than fifty thousand.

The extent of its territory, covering as it does portions of three states, is sufficient to justify division into two Annual Conference organizations, if the line of separation could be rightly fixed and some other matters adjusted.

A move from Bluefield, W. Va., to Chattanooga, or South Pittsburg, Tenn., is not desirable, even if the weary itinerant can raise the shekels to pay railroad fare and freight on household goods.

Such is the lay of the land, that an "East Tennesse Conference," and a South West Virginia Conference," following state lines, would not be very satisfactory. Too much length for the thickness.

"East Holston" and "West Holston," making a North and South line from Cumberland Gap to Paint Rock, North Carolina, would leave parts of three states in one and two in the other.

Western North Carolina, which formerly belonged to Holston territory might be returned to the "West Holston," in case the power that decides such questions, were to make a division of Holston on the line suggested.

Considering the nature of modern Annual Conference duties, with more and more of connectional

features added from time to time, it seems quite certain, that the larger conferences must be divided soon.

Annual Conferences are the original units of American Episcopal Methodism and may have some inherent rights not taken over to the delegated General Conference, but in this matter of changing or fixing boundaries the General Conference may be supreme, even when geographical limits do not suit all parties.

The Holston delegates to the General Conference, to be held at Asheville, N. C., in May 1910, consists of six preachers and six laymen. A similar representation of the church will alone make near three hundred members in the General Conference of 1910.

Four of our clerical delegates and one clerical alternate were members of the last General Conference. Also one lay delegate, Rev. G. R. Stuart, the local preacher evangelist, so well known in the South for his work in behalf of prohibition. All the delegates, lay and clerical, are worthy and fully competent to discharge the duties required for the good of our Zion and the honor of Holston Methodism.

While none of the clerical members are now presiding elders, all but two have seen service in that high station and one editor with two ex-editors, also three college presidents, make a combination quite proper.

Dr. Frank Richardson, the only one of the delegation, who began the itinerant work before the Civil War, is a veteran of varied and hard service for the church.

He has had circuit, station and mission charges, has been presiding elder for more years than any other preacher now in Holston, also an editor of the Conference paper and has been a member of several General Conferences. He and our Dr. Burrow, former editor of "Midland Methodist," and for seventeen years conference Secretary, may be counted on to take sides on all important questions, before the General conference.

They may differ with each other but both of them will be about right.

So far as the writer now knows, the Holston Conference has sent up no memorial to the General Conference asking for a change of the name of the church, so as to get rid of the suffix "South," or the removal of the "time-limit" as to pastors and presiding elders.

However desirable to use the name Episcopal Methodist church in place of "Methodist Episcopal Church, South," the trouble of explaining the real difference of the two names in East Tennessee would exceed the inconvenience of all the Western states and territories with the suffiix, South.

Holston favored the change of name at one time but will not be likely to vote for it now.

As to the limit of time for pastors in our most prosperous stations we have but few high tower charges where preachers need to stay longer than four years and all the small circuits and suburban stations are well satisfied to change that often. Any Holston preacher who cannot do his best in four years ought to be made a presiding elder or take a trip around the world.

If the charges with fat incomes, to the right preacher, would divide some of the fat with the lean surburbans there would be less demand for settled pastorates in Methodism.

We are evangelistic itinerants and should not turn away from our calling.

In making the appointments for Holston in 1909, Bishop Hoss and the council of elders were careful to learn the preachers in the charges given them last year, as far as posible. The changes were unusually few, with such variety in pastoral support as arises from local conditions.

Only one presiding elder was changed and he only by reason of private and personal matters which prevented him from doing district work.

We hope for better things for the coming year in the field of Christian evangelism. In the churches, Sunday schools and Epworth Leagues of this hill country there is an open field for earnest endeavor. The men of much faith, but of small attainments, if properly equipped can here reap a harvest of souls, which shall amply reward toil and sacrifice. We are glad to help in fields afar and needy, but there are needs in the home conference which are now and will be of great importance.

J. R. PAYNE.

Washington College, Tenn., Oct. 28, '09.

Keep before thee the idea of what thou wouldst attain. Thy steadfast thought will be a prayer, not a prophecy, working out its own fulfillment."

THE HABIT OF PRAYER

Prayer is the bulwark of strength in the life of every Christian. No one can be accounted safe or reliable who has not formed the habit of prayer. Such an one is out in the open exposed to enemies without the coat of mail which daily communion with God affords.

Rev. G. Campbell Morgan, in The simple Things of Life, says:

We must cultivate the habit of prayer, if we are to live so as to grow in grace. We must be men and women of fellowship with God, of comradeship with Jesus Christ; familiar enough to speak to him the agony or the joy of the moment; telling him everything as the day glides by.

Habits need to be created in the Christian life, as well as in the worldly life. A good habit has to be cultivated, even as an evil habit. So also with prayer. You must cultivate the habit until presently it becomes second to nature—no, first nature—the principal business of your life, to tell him everything, to speak with him at all times. You will tell him your joys and your sorrows. You will whisper your difficulties, and along the highways, wherever you are, you will commune with him. Cultivate that habit of fellowship, and you will breathe the atmophere of God's great mountain height. The man who would grow in grace—he is already grounded in that soil—must observe the means of grace, receive the sustenance of the Word, live in the atmosphere of prayer; and all the while he must exercise the life he has by co-operation in the enterprises of God.

Let me conclude by reverting to the standards already indicated. Are we more like Christ than we were? Let the question be asked by the soul of the Christian in the silent, secret place, Am I more like my Master than I was? Am I growing; or has there been somewhere an arrest in my development, so that I am less like him than I was? If that be so, it is because of failure somewhere. Let us discover the cause of failure, and at all costs let us remove it—the disease of a year, or perhaps of twenty years ago. Go back to it, through the dead and dreary years in which you have lost your touch with God and Christ; go back through the desolate darkness to the place where you parted company with your Lord, and there, though the journey bruise your feet, and wound your pride, and crucify your ambition, there cut out the things which have spoiled the Christ-life and hindered your growth; and there you will know that his love is so graciously healing that all the scars will presently be obliterated. So masterfully and mightily run the tides of the Christ-life that he will give you back the years the canker-worm has eaten, and restore to you all your unfaithfulness has lost.

THE DIRECTION OF SIN

God's power to help a man is largely determined by the man's attitude toward God. God's power is unlimited; but our power to yield our lives to His power is not unlimited. It is this fact that must be taken into account as we consider the destroying work of sin, as shown in the effects of yielding to sin. The sure result of one deliberate sin is that we are not as desirous of refraining from a second sin as we were of refraining from the first. Dr. Alexander Alison, General Secretary of the National Temperance Society, illustrates this concretely when he says, in urging the wisdom of total abstinence: "He who takes the first glass does not possess the moral power to resist the second glass which he had to resist the first." Even if a man does not count drinking as a sin at all, nevertheless his will-power against it is lessened with each indulgence in it. And that means that, if he does count it a sin, he is less and less able, or inclined, even to ask God to help him refrain from it, the more he yields to it. God's power is always the same; it is omnipotence. But we remove ourselves farther and farther from any touch with that omnipotence as we continue in chosen or tolerated wrong-doing. The man that is lost is lost, not because God's power could not save him, nor because God would not save him, but because he is not willing to let God's power save him. To that death-hardened hopelessness our very sin invites us.—Sunday School Times.

We are tested by our duties. We do not begin to realize how much depends upon our faithfulness in the common days. To fail in our testing is to come unready to great crises. We say God does His own work in the world. Yes, but not without us. Our faithfulness is essential to the carrying out of the Divine purpose.—T. R. Miller.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

LI'L CHILLUN.

We'n de li'l hillun cry
Ez de col' win wailin' by,
Does you clothe 'um, does you feed 'um?
Tell me dat!
Ef yo' chance is slim
W'en you reach de sight er Him
Who show you whar' de li'l chillun at!

Do de li'l chillun say,
Ez you walkin' 'long yo' way:
"De good Lawd sent 'im ter us!" Tell me dat!
Ef dey don't, you'll never rise
Ter dem mansions in de skies
Whar' de mostest er de li'l chillun at!

—Frank L. Stanton.

OUR SUNDAY SCHOOL

Kind friends gave us an organ, song books, and necessary literature, and our Sunday school is now in operation. We pray that God will bless the Sunday school and will help us make it a training school to develop efficient Christian workers.

THE LAUNDRY

We are building a house for washing and ironing. It will be equipped with a laundry stove, hot water tank, sink, and other necessities. Our girls are learning to give considerable help in this work.

THE FARM

We have just bought a pair of good farm horses, a wagon and harness, and necessary tools for farming. We have fifty acres of good land in cultivation. We are now breaking the wheat land. We have sixty cords of wood cut from a strip of old field pine between two of our fields. We must keep the children warm.

WATER

At present we haul our drinking water a considerable distance. Water for other purposes is gotten from a well. Drawing and carrying water for such a large family is tedious work. On wash days especially little arms get awfully tired. But now the pipe is being laid to give us city water. This will be of much benefit, both in health and comfort.

A GOOD DAY

It was a good day for the Superintendent—Sunday at Mocksville. We spoke to the Sunday school at 10 o'clock, and to the general congregation at 11 o'clock. Those people needed no preaching to develop interst in orphanage wrrk. They are fully alive on the subject. But they heard us gladly for the sake of our cause. Brother Kirk and his good wife are delightful entertainers. They make a guest feel thoroughly comfortable.

GIFTS

Mrs. S. C. Barber, Reidsville, Maintenance Fund, $2.00. The little girls of "The Class in the Corner," Mocksville Sunday school, sent a package of pillow slips. Mr. H. W. Fraser, High Point, 1 Typewriter desk

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING OCTOBER 23, 1909.

Paid on Former Subscriptions

Dr. L. E. Davis, Asheville, $2.00; Dr. M. L. Smoot, Salisbury, $10.00; Mrs. Mary Blackburn, Winston-Salem, $5.00; A. C. Lyman, Morganton, $2.50; J. D. Dorsett, Spencer, $1.00; H. C. Coon, Moravian Falls, $1.00; H. W. Holt, Spencer, $5.00; V. R. Hedgecock, Winston-Salem, $1.00; total $27.50.

"The life of faith is a continual revelation of God. As we trust him day by day for guidance and for help, we find an ever increasing supply of peace, love and joy—a foretaste of the blessedness of his eternal presence."

Truth must be ground for every man by himself out of its husk, with such help as he can get indeed, but not without stern labor of his own.—Ruskin.

From the Field

Correspondence, Reports, Etc.

From Spray.

Rev. T. C. Jordan, our pastor at Spray, writes encouragingly of the work in his charge. He says: "We are moving on nicely here. All in all we have had a good year. My people are very kind and respond cheerfully to every call. We expect to meet all obligations and go up to Conference with a good report."

Dilworth, Charlotte.

Rev. A. L. Coburn, the pastor, writes under date of October 25: "We closed a good meeting at Dilworth last night. Ten members were received, eight on profession of faith, one by letter from the Presbyterian church and one on certificate from our own church. We had a number of conversions and the church was very much helped. The pastor was assisted by Brothers Holmes, Forbis and Joe Freeland, all of Charlotte, and Brother John Thomas, of Salisbury, did some valuable work for us. We hape to bring a good report to conference."

From Cooleemee.

Please give space for a few items from Cooleemee. Though we are not making much noise about our work, yet we are live and moving on. We have as loyal and faithful church membership here as can be found anywhere in our conference. As a mill town Cooleemee is one of the best. All the mill bosses and managing officials are affiliated with some Christian church. I want to write more especially about the gracious revival which has visited our church. On the first Sunday in October our meeting began. There were between forty and fifty professions of conversion. Thirty have been received on profession of faith into the church, nineteen by certificate and otherwise, making a total of forty-nine. Others have given their names for membership. I had received previous to the meeting, twenty-three. So in all there have been seventy-two added to the church during the year up to date.

Rev. L. P. Bransford, of Danville, Va,, was with me in the meeting. I found him to be a sweet-spirited Christian man, and a poweful preacher of the gospel. His sermons were heart-searchig, logical and forceful, and delivered with intense impression upon our town and community. Preachers will not find better help anywhere. I am expecting to bring up a clean sheet to Conference. I am in love with my work. If any preacher has designs on this charge the coming year, I send notice now that I am not expecting to move. I close with best wishes for the Advocate.

W. Y. SCALES, P. E.

A Tribute to a Presiding Elder.

Our dear Brother Taylor, our presiding elder, is now rapidly closing up his quadrenium on the Franklin District. He has held his last Quarterly Conference on the Bryson City Circuit.

It is only due to say that Brother Taylor has done faithful work on the district. He is a good preacher and a good presiding officer, a faithful man in every respect. He is very kind and considerate with his preachers; safe in counsel; sensitive to every interest of the church; and ready to aid in every way posible to carry forward his work. I have never known him to miss an appointment.

It was said of the late E. H. Harriman that he looked well to details; in this respect Brother Taylor is like the great railroad magnate; he certainly looks well to details. He personally knows all of the leading people of the district, whether officials or not; and also knows many that are not so prominent. I believe that he could, with safety, nominate most every official board in his district.

We love Brother Taylor and also his good kind gentle wife; and they will be congenial wherever they go and some people will, after Conference, find them very congenial. I trust that they may be well situated for the coming Conference year. Very truly,

J. J. EADS.

East Spencer and North Main.

We closed a ten days' meeting at East Spencer church, on Wednesday night, October 13th. There were seven professions and the church received a much needed reviving. Four accessions to the church and one infant baptized. On Tuesday night, October 5th, we were very greatly surprised when a large number of our parishoners and friends marched into our dining room and left a bountiful donation for the larder. This is the second time this church has pounded us within the last three months. For all of these blessings our hearts are made to rejoice. May our heavenly Father abundantly bless these dear people.

On Sunday, October 24th, we closed a week's meeting at North Main church. Two were reclaimed and two conversions. We had four accessions here and baptized two infants. On last Saturday evening we were taken by surprise when Mr. W. R. Porter's delivery wagon, loaded with provisions, drove up to our back door, while brother Porter, together with several of the good sisters of North Main church drove his automobile up to our front door. These good people of Rowan do not do things by halves, and we have never witnessed more appropriate and liberal donations. Of course we appreciate these "poundings," for their monetary value. But most of all we feel these acts of kindness indicate their interest in spiritual things.

As these dear people have administered to our temporal needs even so may the bountiful Giver of every good and perfect gift minister to them in spiritual and temporal things. Fraternally yours,

G. A. B. HOLDERBY.

Maiden Circuit.

We are closing up the second years work on this charge. Both years have been very pleasant ones in the Master's cause. This year has been marked by an increase in the size of the congregations, and in most of the Sunday schools. The work seems to be growing along the various lines. Good revivals were held. Forty-six additions to the church, thiry-two of which were received on profession of faith. We are raising money for half the support of a native helper in Korea. Morganton Circuit is raising the other $50.00.

We much regret that in certain portions of the work there is dissension on account of the "unknown tongues religion." A religion Pentecostal in name but all will do well to consider whether Pentecostal in power. 1 Cor. 4:18-20. Paul in putting to test says of some who were puffed up. When I come I will know not the word of them that are puffed up but the power. "For the kingdom of God is not in Word but in Power."

Plans are under way for building a new church. The lot is secured with a cash subscription of $160.00. This for the convenience of a new society organized at Buffalo school house. The site is about mid-way between Ball's Creek camp ground and Lincolnton on the Buffalo Shoals road.

A good work is being done in this community among the people. The young men in their active work in cottage prayer meetings deserve special mention.

We are thankful for the degree of success attained on the work, for the kindness of the people, for the sustaining grace of God.

We are expecting our share in full on missionary assessment at Hickory.

T. S. COBLE.



BURKHEAD INSTITUTIONAL CHURCH, WINSTON.
Opening Service Held on Sunday, October 31st.

East Columbia Conference.

The East Columbia Conference met at Spokane, Washington, on the 16th of September, with Bishop Atkins in chair and Rev. J. W. Compton at the Secretary's desk. This was the fourth year for Bishop Atkins in this conference and the twentieth year for Brother Compton as Secretary of the conference. Our conference session was a very pleasant one. Everything moved along nicely, and success marked the year's work.(The M. E. Church, South, is wonderfully adapted to this great Western field and the demands for her work here are rapidly growing.) The North West is expecting great things of our church and we are glad to note that we are filling that expectation to a very great extent, but if we only had money and men to cover this great field the results would be wonderful, but we can only do what we can. We received some good reinforcement from the Old North State this year in the way of men.

At the last turn of the Episcopal wheel, the writer found himself very pleasantly fixed at Richmond, Oregon, a nice church, a nice parsonage, and a fine congregation. A beautiful town and in the center of a lovely valley. Richland is one of the best pastoral charges in the conference. While we have a good membership here at Richland, and a good church buldng, our work is not done. We are the only working church in the valley. More than two thousand people are looking to us for spiritual leadership. The town is more than any one man can work, which leaves the remainder of the valley unworked. We should have at least one more pastor in the valley.

L. R. HUDDLESTON,
Richland, Oregon.

FOR STOMACHE MISERY

Distress Vanishes in Five Minutes When MI-O-NA is Used

MI-O-NA stomach tablets are guaranteed to relieve in five minutes and cure permanently indigestion, and all diseases of the stomach, or money back.

Have you gas on stomach? One MI-O-NA tablet and the misery is ended.

Are you bilious, dizzy or nervous? MI-O-NA Tablets will put you right in a day; give relief in five minutes.

Now, dear reader, don't go on suffering with stomach trouble. Be fair to yourself; throw aside prejudice and try MI-O-NA. Its a great doctor's prescription. No doctor ever wrote a better one.

All leading druggists are selling MI-O-NA Stomach Tablets at 50c a large box. But beware of substitutes. If you can not get MI-O-NA at your druggist's send us 50c in stamps and we will send you a box by return mail.

If you have stomach trouble, no matter how chronic, put your faith in MI-O-NA Stomach Tablets. Test samples free for the asking. Address, Booth's MI-O-NA, Dept. 17, Buffalo, N.Y.

Hyomei guaranteed to cure Catarrh.
Complete Outfit with Inhaler $1.00
AT LEADING DRUGGISTS EVERYWHERE

THE CHILDREN'S HOME

Treasurer's Report.

Fifth Sunday in August

Previously Acknowledged, $793.49; Thermal City, $2.50; Sanders, Wentworth Ct., $2.00; Rural Hall,, Mrs. H. E. Helsabeck, $5.00; Maiden, Maiden Ct., $1.63; New Hope, Lewisville Ct., $2.25; South River, Wood leaf Ct., $1.00; Concord, Forest Hill, $11.68; Salem Station, $1.60; Cullowhee, $1.00; Baldwin Chapel, Spring Creek, $1.90; Cedar Hill, Ansonville Ct., 2.60; Dobson, Rockford Ct., $4.80; Bethel, Rock Spring Ct., $2.25; Mooresville, $2.36; Stoney Point, $4.98; Reidsville, $15.00; Bethlehem, Farmington Ct., $2.79; Norwood, $10.00; Asheville, Haywood St., $5.00; Elkin, $5.46; Salisbury, Chestnut St. E. League, $5.00; Granite Falls, $8.90; Gastonia, Main St., (five times), $22.00; Palm Tree, Belwood Ct., $8.00; New Hope, Jackson Hill Ct., $2.00; Doub's Chapel, $2.33; Salem, $1.14; Prices, $1.00; Morven, $2.01; Memorial, $5.00; Winston, Centenary H. M. Society, $2.00; Waxhaw, Ladies Aid Society, $12.50; Cash, $5.00; Rocky Springs, Taylorsville Ct. $2. 50; Taylorsville, $1.23; Gold Hill, Gold Hill Ct., $4.74; Liberty, Gold Hill Ct., $3.20; Wesley's Chapel, Gold Hill Ct., 80c; Zion, Gold Hill Ct., 85c; Concord, Central, (two times), $16.28; Trinity, Prospect Ct., $1.00; Mrs. Mary Seay, $2.00; Reidsville, Mrs. S. C. Barber

$2.00; Big Sandy, Leicester Ct., $1.00; Marion, $10.00; total, $999.27.

G. F. IVEY, Treas.

Hickory, N. C.

ONE CONCRETE CASE

Of the Value of Telephone Service to Farmers and Rural Residents.

"Mr. John Kimbrough, who lives ten miles from town, got together thirteen two-horse wagons one day last week to haul a carload of guano from the Sparta depot," says The Sparta Ishmaelite. "When he got there with his wagons he was surprised to find that the car of guano had not arrived, and all had to return home empty. How much would a rural telephone connection with the Sparta depot have been worth to him? How much would it be worth to you? Farmers in all sections of the South who have suffered financial loss and great personal inconvenience on account of being unable to communicate promptly with the nearest town, will be interested in knowing that it is now possible for farmers to have telephone connection in their homes on an economical basis. The Southern Bell Telephone and Telegraph Company is encouraging farmers to construct telephone lines to be connected with exchange and tolls stations. The plan of the Company is a simple one, and the cost involved is so small as to make this great convenience within reach of every farmer. A booklet outlining this proposition and giving full details may be procured by writing to the Farmers' Line Department, Southern Bell Telephone and Telegraph Company, 19 South Pryor St., Atlanta, Ga.

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

Have you begun to read? Every League should begin now. You should have the League reading course or some splendid book on missions.

* * * *

At the coming Conference we should decide upon something definite for the next year. Let's plan for something definite.

* * * *

"Yesterday is dead, forget it. Tomorrow does not exist; don't worry. Today is here—use it."—Von Broecklin.

* * * *

Dr. S. A. Steel, of Brownwood, Texas, will deliver on the 15th and 16th inst., at the auditorium in Asheville, N. C., two of his famous lectures, viz: "When Chivalry was in Flower, or The Character of Gen. R. E. Lee," and "Home Life in Dixie During the War." We make special mention of this because Dr. Steel was elected General Epworth League Secretary when our League was first organized. In other words, Dr. Steel was the first General Secretary of the Epworth League of our church. We hope to hear from the Dr. at Conference concerning the Epworth League and its progress and possibilities. We hope no Epworthian who can posibly attend will miss hearing the thrilling and great lectures above named. Those who love their Southland can't afford to miss them.

* * * *

Some good books for Leagues: "Heroes of the South Seas," by Martha Burr Banks. "The Life Story of James Chalmers," by Richard Lovett. The above books can be had from Smith and Lamar, Nashville, Tenn.

* * * *

Don't fail to hear Dr. Copeland's address the 17th inst., in Hickory. Every Leaguer in and near Hickory should be present. This address, doubtless will be very suggestive, practical and sensible.

* * * *

Every Epworthian needs to inform himself concerning the fundamentals of the Christian religion. Have you read the brief study on the Atonement, by Bishop S. M. Merrill? Every Christian should read it. Especially the young Christian. It can be had from Eaton & Mains, New York. Price 25c.

* * * *

We are more than disappointed in one thing concerning the Leagues in our conference. With all our suggestions, appeals and enquiry for news, so many of the Leagues have not reported a line. We have been surprised because we knew many of the reticent and silent Leagues were doing good and faithful work. This silence must be overcome. The sure way is to have a League Cabinet in every district and a conference Cabinet. The Conference Secretary should go from district to district and aid in holding institutes, rally services and district League Conferences. The confenence and district secretaries could with little effort and trouble keep abundance of League news on the League editor's desk, and with a combined effort on the part of the district and conference officers, would not only be inspiring but powerful. It would not be long till every department f the church would feel its strength and influence. Even those who have pessimistic views concerning the League will reverse their opinion.

* * * *

We note from the St. Louis Conference journal that there are 132 pastoral charges and 124 League Chapters—almost a chapter for every charge. Last year we had 221 and only 90 League chapters. We have plenty of room for progress and improvement.

* * * *

The Greenville District League Conference, S. C. Conference, has arranged a splendid program for November 4 to 7. It will be, indeed, a feast of good things, as it covers well each department of the League.

* * * *

The laymen of Davidson Circuit, in making a statement give out the following concerning the Epworth League in the circuit: "The Epworth League has been revived and is now full of life and hope."

* * * *

The laity of our church is beginning to see the importance of fostering the League. The laymen as a rule see things from the right viewpoint.

* * * *

The following significant and timely paragraph is found in the annual report of the Epworth League Board of our Western Conferences: "We urge all our pastors to familiarize themselves with all departments and branches of the Epworth League enterprise, and to study the young life of the church that he may thereby enlist all the young people in an intelligent co-operation with him in the work of the Master's Kingdom."

* * * *

Doubtless a number of pastors in our conference would do well and wisely to follow the above suggestion. We are sure there are some who are not thoroughly informed in this department of the church work.

* * * *

Marks of an Omission Society

1. It often "omits" the regular meeting.
2. It "omits" plans for the year's work.
3. It begins late.
4. It "omits" reports to the Era and Advocate.
5. It "omits" seeking new members.
6. It "omits" new features in its programs.
7. It "omits" the devotional meetings.
8. It "omits" sending to the board for new literature.
9. It "omits" missionary zeal.
10. It "omits" tithing.

—Selected.

* * * *

Have you taken the collection for the Anniversary Speaker at Conference? If you have not, please do so at once as we have only one more week after Sunday's service till Conference. Dear Leaguer, when you read this do not be contented until you bring the matter before your League. As we have stated this is very important. Send your contribution to Rev. A. T. Bell, Leaksville, N. C.

Porter.—Stephen Porter was born October 16, 1841, and died at his home in Andrews, N. C., July 22, 1909. Half his mature years were spent out of Christ, yet during the remaining 24 years of his life he did more for his Master than many another during a long life. One of the great regrets of his life was that he did not surrender to the Savior early in life. He was accustomed to plead with others not to make the same mistake he had made. From the picture which he has given us of his life before conversion nothing but the mighty power of God can account for the wonderful transformation of his life.

He professed faith in Christ at a meeting held in June 1885, by Dr. J. H. Weaver and Rev. J. O. Shelly. He joined the old Valley Town church June 18 1885. He spoke of two influences, especially, which led to his conversion. While yet a stranger to divine grace, he was elected a Sunday school superintendent. This led him to feel the need of Divine help. If he was to teach others he must himself be taught. The other influence was his mother's prayers. It was very touching to hear him relate the account of his visit to Tennessee to tell his old mother what the good Lord had done for him.

From his conversion to his death his life was crowded with good works. He was a very faithful Sunday school worker, being our superintendent for 20 out of 24 years of his Christian life. He had the wisdom to see that it is economy to work with growing young life. He loved little children, and much of his best work was done with and for them.

He was a model steward. Tactful and energetic he prosecuted the work with rare success. He would counsel the other members of the board thus: "Learn how to approach each man. Study each man's disposition." He was the preacher's faithful friend. More than once, after working hard to collect the preacher' salary, and paying his own assessment, he has gone down into his own pocket and made up the deficit rather than see his preacher go to conference unpaid.

His end was peace. One day when his pastor called to see him he assured him that his spiritual matters were all right. Just a few days before he reached the crossing his pastor called to see him, and asked how he was. His reply was one word "happy." "Blessed are the dead that die in the Lord."

C. S. KIRKPATRICK,
R. M. TAYLOR.



We speak of the *good* old days—the charming graces and courtly ways. —But do we forget that they did not know

Uneeda Biscuit

The Soda Cracker that is the delight of this day and generation.

NATIONAL BISCUIT COMPANY

AGENTS:—IF I KNEW YOUR NAME, I would send you our $2,19 sample outfit free this ver. minute. Let me start you in a profitable business. You do not need one cent of capital. Experience unnecessary. 50 per cent profit. Credit given. Premiums. Freight Paid. Chance to win **$500** in gold extra. Every man and woman should write me for free outfit. **JAY BLACK, Pres., 100 Beverly St., Boston, Mass.**

The Christian Life.

THE ONE THING NEEDFUL

"I was very much pleased with that doctor. He has a good, strong face, and talks sensibly."

"Yes, he has been here nearly two years, and he has made a fine impression. Our oldest physician says that he thinks he will be the best surgeon in this section in a few years."

"What church does he attend? Is he interested in religious matters?"

"Why, really, I don't know. He does not come to our church. I don't know what church he attends. Mr. ———, what church does Dr. ——— attend?"

"I don't know. I have never asked him about it."

This conversation took place in a city between a visiting minister and two prominent members of the Methodist church. It revealed the fact that a bright, talented young physician had been living in this city two years, and was known by these two Methodists, and yet they had never talked with him about the matter of the spiritual life, which they declared and really thought to be the most important quetion in life. How many young men there are in business life, who meet Christian people daily, and yet from their actions are obliged to feel "no man careth for my soul.". No word is more effective with a business or professional man than the word spoken to him by other business men about his spiritual life.

And surely God brings us in contact with men in business and social life in a way that we may be influential with them in the greatest matter of life—the one thing needful.—Baltimore and Richmond Christian Advocate.

WORD OF GOD

We need God's Word for daily strength, as we do our daily bread. We are in constant need of it to resist the restless onslaught and ambuscades of this Satan, skilled in his thousand arts. * * * What mad mortals, what fools we are! In the midst of such mighty enemies—the devils—among whom we must ever live and dwell, we yet despise our armor of defense, too lazy to give it thought.

Think of the presumption and satiety of those who will not daily study the Catechism! They evidently esteem themselves wiser than God himself; wiser than all the saints and angels, the patriarchs and prophets; than the apostles and all Christians. Since God himself is not ashamed to teach such things daily, knowing nothing better to teach, and He always teaches this one thing and never adds anything new or different; since all the saints know nothing better nor different to study, and are unable to exhaust even this; we are most wonderful persons, to think, after reading and hearing it once, that we know it all and need no longer to read or study. Most wonderful persons to think we can exhaust it in learning in a day what God can not exhaust in teaching, although he teaches it from the beginning of the world to the end, and all the prophets and saints had something to learn from it, and yet they always remained, and ever had to remain, pupils.—Luther.

CHURCH YOKE

When a weary, selfish heart comes to the Saviour, the Saviour meets his need by saying: "Take my yoke upon you." "But, Lord, he is tired and weary already; another yoke will crush him." No, no; he has just been carrying himself, and himself only, and that is the heaviest of all loads, heavier than any one can bear. But strange it is, that if he adds another burden, his own burden will become light. That is the mystery of grace, that the burdens of selfish man are lightened by adding more. "Take my yoke upon you." And what yoke is that, Lord? "The yoke of other people's needs—the burdens of the blind, and the deaf, and the lame, and the lepers—the burdens of other folks' sorrows; put them on to thy shoulders—take my yoke upon thee—increase thy burdens, and thy burden shall become light, and instead of weariness thou shalt find rest."—J. H. Jowett, M. A.

THIS WILL INTEREST MANY

F. W. Parkhurst, the Boston Publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701-35 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Dependable people are a wonderful comfort to the pastor. Sometimes they may think they are not appreciated, but words can not express the joy that the true pastor finds in them all the time. God bless them, and increase their numbers.—Selected.

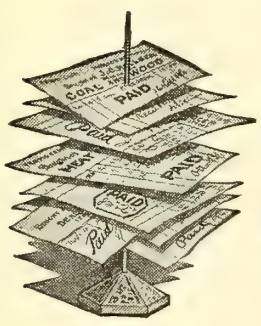
FREE DEAFNESS CURE

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City, Mo.

To repeat an ill report is to pour oil upon a fire. That is excellent advice given by Charles H. Spurgeon: "When you hear an ill report about anybody, halve and quarter it—and then say nothing about the rest."

Household Bills Paid

Every Month for Life

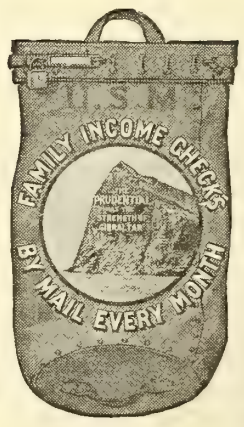


by Monthly Income Checks of



The Prudential

Newest Monthly Income Policy



Dept. 132

Send this coupon for full particulars and cost.

For $..... a Month
With Cash Payment at Death

Name.....

Address.....

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My Age Is.....

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The Prudential Insurance Company of America

Incorporated as a Stock Company by the State of New Jersey

JOHN F. DRYDEN, President

Home Office, Newark N. J.

You Need This Policy Whether You Are Now Insured or Not

Prevents Rust



If you used your tools as often as a carpenter does his—they'd never rust. Just before putting them away, rub a few drops of Household Lubricant over them. Then they'll keep their edge and won't rust.

HOUSEHOLD Lubricant



should be used for everything about the house that needs oiling—for sewing machines, bicycles, clothes wringers, etc. It will not corrode or turn rancid. Sold by dealers everywhere in the handy can that can be closed with its own spout.

STANDARD OIL COMPANY (INCORPORATED)

Think Right about an organ

This is an Estey suggestion—it won't lead you astray

Think right about an Estey Organ and write for information to Estey Organ Co., Brattleboro, Vt.

Storms Can't Put This 'Phone Out of Commission

It works as long as the wires are working. You can't wreck a New Giant. It's the strongest telephone made. It's built to stand hardest usage.

The New Giant has a special heavy generator of imported steel. Rings loud and clear. Think of what that means to the farm.

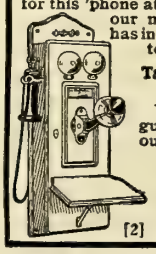
Phone Test at a Kentucky Exchange

Number of Andrae Giants in use . . 110
Repair jobs . . None

Number of all other makes 139
Repair jobs on them 143

NEW LOW PRICE

No other manufacturer can produce such a 'phone at the greatly reduced price of the New Giant—nor at a higher price. We couldn't last year. We charged much more for this 'phone at that time. Now, however, our mammoth factory's output has increased so greatly we're able to make this special low price.



Take a New Giant on 30 Days' Free Trial

We will give you a service guarantee. Write today for our "phone talks" and booklet.

Julius Andrae & Sons Company
133 Sycamore Street
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[2]

DEAF 25 YEARS

Can Now Hear Whispers



I was deaf for 25 years. I can now hear a whisper with my artificial EAR DRUMS in my ears. You cannot see them in my ears. I Can Not Feel Them for they are perfectly comfortable. Write and I will tell you a true story—How I Got Deaf—and How I Made Myself Hear. Address



Medicated Ear Drums Pat. July 15, 1908

C. P. WAY Inventor — GEO. P. WAY 8 Adelaide St., Detroit, Mich.



I have started more breeders on the road to success than any man living. I have the largest and finest herd in the U. S. Every one an early developer, ready for the market at six months old. I want to place one hog in each community to advertise my herd. Write for my plan, "How to Make Money from Hogs." G. S. BENJAMIN, R.F.D. 27 Portland, Mich.

Our Little Folks.

THE AUTUMN TREE

Ho for the Autumn Tree,
With presents past all measure!
Gifts at its root spread lavishly,
On every twig a treasure;
Nuts bare and in the burr,
With a generous breeze astir—
Room for each busy gatherer,
And take them at your pleasure!

Hó for the Autumn Tree!
Help the good wind to rock it:
Basket or bag, whiche'er it be,
The Autumn Tree can stock it.
Here's bounty fit for kings,
For feasts and revelings,
And he may have it free who brings
A good will and a pocket!

—Nancy Byrd Turner.

A BOY WHO KNEW HOW

An American boy, nineteen years of age, once found himself in London, where he was under the necessity of earning his bread. He was not like many young men in these days, who are "willing to do anything" because they know how to do nothing; but he had learned how to do something, and knew just where to go to find something to do; so he went straight to a printing office and inquired if help was needed.

"Where are you from?" inquired the foreman.

"America," was the answer.

"Ah," said the foreman, "from America, seking employment as a printer. Well, do you really understand the art of printing- can you set type?"

The young man stepped to one of the cases and in a brief space set up this passage from the first chapter of John:

"Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."

It was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful, that at once gave him influence and standing with all the office. He worked diligently at his trade, refused to drink beer or any kind of strong drink, saved his money, returned to America, became a printer, publisher, author, postmaster-general, member of Congress, signer of the Declaration of Independence, embassador to royal courts, and finally died in Philadelphia, at the age of eighty-four. There are more than one hundred and fifty counties, towns, and villages in America named after this same printer boy, Benjamin Franklin.—The Dumb Animals.

Ethel was going to take supper with a little friend. "Now, dear," said her mother, "when you are leaving you must bid Marion's mamma good night and tell her you have had a very pleasant time." When the little girl returned, her mother asked if she had done as she told her. "Not ,zactly, mamma," was the reply. "Marion took the biggest piece of the apple and spilled lemonade on my new dress, so I couldn't say what you told me; but I told her mother good night and said I guessed Marion had had a very pleasant time."—Judge.

There is a perenial nobleness, and even sacredness, in work. Were a man ever so benighted or forgetful of his high calling, there is always hope in him who actually and earnestly works. In idleness alone is there perpetual despair.—Carlyle.

To Drive Out Malaria and Build Up the System

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

THE SEASON'S LESSON

The sun does not shine for a few trees and flowers, but for the wide world's joy. The lonely pine of the mountain top waves its sombre boughs, and cries, "Thou art my sun!" And the little meadow violet lifts its cup of blue, and whispers with its perfumed breath, "Thou art my sun!" And the grain in a thousand fields rustles in the wind, and makes answer, "Thou art my sun!" So God sits, effulgent, in heaven, not for a favored few, but for the universe of life; and there is no creature so poor or so low that he may not look up with child-like confidence and say: "My Father, Thou art mine!"—Henry Ward Beecher.

For HEADACHE---Hicks' CAPUDINE.

Whether from Colds, Heat, Stomach or Nervus Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c. 25c and 50c at drug stores.

Desirest thou knowledge? Know the end of thy desire. Is it only to know? Then it is curiosity. Is it because thou may'st be known? Then 'tis vanity. If because thou may'st edify, it is charity. If because thou may'st be edified, it is wisdom.—Quarles.

"O, Mr. Saloonkeeper, your sign's fallen down!" said a little boy to the rumseller. The saloon keeper hurried out, and the boy pointed to a drunken man who had fallen over. When last seen the boy was two rods ahead of the saloon keeper.—Selected.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

ESTABLISHED 1858 **CHURCH AND SCHOOL BELLS** Write for SPECIAL DONATION PLAN Cat. No. 57 THE C. S. BELL COMPANY, HILLSBORO, O.

An Atlanta Physician Is Curing Catarrh by a Simple Home Remedy and will mail a Trial Treatment Free.

Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be eradicated to the very last symptom.

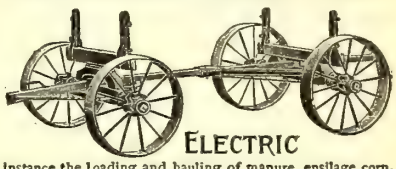
He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh.

Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instrument or apparatus of any kind.

If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

Labor Saving Conveniences.

Success on the farm today is largely proportioned to the saving of time and labor—which means economy of production—and not higher prices for farm products. Probably no single machine or appliance saves in the aggregate so much time and hard labor as the modern low down handy wagon. Take for



instance the loading and hauling of manure, ensilage, corn, grain in the straw, corn fodder, hay, &c., all hard to load, the use and advantages of a low down wagon are almost inestimable. The Electric Low Down Handy Wagon excels for these purposes. Has the famous Electric steel wheels, is light, strong and durable. Write Electric Wheel Co., 6 Chestnut St., Quincy, Ill.

75 DESIGNS CATALOG FREE



Beautify your town and property by installing an **Iron fence.** Unequaled for beauty and wear. Cheaper than wood. Special prices during Oct. & Nov. Easy to sell. Agents wanted.

American Fence & Iron Works Co. Dept. B, Cincinnati, O.

HILLCREST

The Greatest Land Opportunity now open to the man of moderate means. One Hundred Dollars invested now buys a farm that will support yourself and family in comfort and in less than ten years sell at Five Hundred Dollars per half acre lot.

Hill Crest, near the rapidly growing city of Columbia, S. C., is soon to be the greatest center for the growing of early fruits and vegetables and the raising of poultry for the high-priced markets of New York, Boston, Philadelphia and the East. The sandy soil and wonderful climate combine to make Hillcrest surpass all other sections for the raising of peaches, grapes, pears, pecans, onions, asparagus, cabbage, tomatoes, potatoes and other early fruits and vegetables.

500 to 800 Miles Nearer the Northern Markets than Florida

The sandy lands of Hillcrest catch and retain the earliest rays of the spring sun and, therefore, produce vegetables and fruits much earlier than the low lands. These early spring fruits bring fancy prices in Columbia and the cities of the North. Three lines of railways, The Atlantic Coast Line, The Seaboard Air Line and The Southern Railway give rapid transit at lowest freight rates to Northern markets, thus giving Hillcrest an important advantage over other fruit and vegetable growing sections. The soil and climate are perefctly ideal for the raising of poultry, and fancy market prices make this industry a wonderful success.

THE WONDERFUL CLIMATE OF HILLCREST

In selecting a place to live, the first thing to be considered is climate. No spot in America is so favored in this particlar as Hillcrest. The fame of Pinehurst, Camden, Columbia and Augusta as winter resorts have attracted the health-seekers and pleasure seekers of America by the hundreds of thousands and has multiplied ten-fold the value of land in these places. Hillcrest possesses all the attractions of soil and climate that have made her sister resorts famous, and in addition has the advantage of several hundred feet of elevation above any of them, thus giving it the same winter climate, but a much superior summer climate. A hot night in Hillcrest is unknown nor are the days ever uncomfortable. The annual variation in temperature is remarkably small, thus giving the mildest winters and the coolest summers. The porous sandy soil quickly absorbs the most abundant rain, leaving the air pure and dry, and making cultivation posible within a few hours.

Hillcrest---the Great Pleasure and Health Resort

With its splendid climate and high elevation Hillcrest is soon to be the most popular resort of the South Atlantic section. Its absolute freedom from malaria, its pure and bracing air, and its excellent water are already attracting home-seekers in large numbers from Columbia and the surrounding territory. The market value of land will increase by leaps and bounds and the farmer fruit grower, truck grower or poultryman, who buys a farm now for $100 will in a few years be holding his land at Hillcrest for $500 per half acre building lot.

Write for Booklet Giving Full Information

The management of Hillcrest offers the greatest inducements to home-seekers who are interested in the growing of early fruits and vegetables and the raising of poultry for profit. It is impossible to give full particulars in this announcement, so we urge all interested parties to fill out the coupon below and we will promptly send booklet giving full information including our easy payment plan by monthly installments.

COUPON

The D. Sam Cox Company,
Owners of Hillcrest
Columbia, S. C.

Gentlemen:—

You may send me your free booklet describing the advantages of Hillcrest, and outlining your easy payment plan.

*Signed*_____

*Town*_____ *State*_____

Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

MEMBERSHIP CRUSADE LITERATURE

One of Alabama's true missionary pastors has written for the Nashville Christian Advocate a strong, timely plea for our membership crusade that makes fine campaign literature. We copy it below, with the hope that it will first be carefully read and then given as wide a circulation as possible among the women of every church community:

Woman's Foreign Mission Work.—
By Rev. S. E. Wasson.

Perchance it might be more correct to entitle this paper "Woman's Work for Foreign Missions." But the work has been done, and the work is still doing, and before the women of Methodism a mighty void lies yet untouched. Christian history has no more beautiful pictures than those precious sketches of self-sacrificing womanhood stinting, saving, suffering, toiling, struggling, praying to promote the kingdom of Jesus Christ among the women of the world. More beautiful than garlands of flowers, more enduring than shafts of marble, more eloquent than angel's apostrophe, and more inspiring than a seraph's song—woman's patient work for woman!

Woman, ever under the guidance of holy thoughts and noble purposes, has rescued her sex from degradation and slavery, and is pressing on with songs of victory and messages of universal emancipation toward the high end for which God created her.

Christian womanhood loves union and communion. Mutuality and altruistic service are the keynote of modern Christian womanhood. To our women "a need, a need known, and the power to meet that need constitute a call." That is the real motto—yea, more than that: the deepest desire and profoundest duty of our women are both set in this mighty thought. "Heathen women are unwelcome at birth, untaught in childhood, unloved in wifehood, uncherished in widowhood, unprotected in old age, unlamented when dead, and without hope of heaven." With this awful shadow upon millions of her sisters, what real woman can idle and dribble away time, talent, fortune, and life? To clothe the hungry and feed the starving, to nurse the sick and relieve the suffering, to rescue the fallen and restore the lost—this is the plain, practical duty of woman. No other agency ever has been opened to the women of our own beloved Zion affording even comparable opportunity to the tremendous privileges presented in the Woman's Foreign Missionary Society. Clubs, literary circles, charitable organizations, interdenominational meetings, and other avenues may offer employment to the heads and hearts of Southern Methodist women; but the biggest and nearest door to Christian usefulness to our women is the Woman's Misionary Society of their own church.

None are too wise to learn at its studies or too ignorant to feast on the gracious table it spreads; none are too finely robed to be honored in this company or too poorly clad to have a real welcome in its inner circles; none are too busy to devote the mite of time actually exacted or too idle to enjoy the task it imposes. Truly in this place the "rich and poor meet together." Wonderful is the story that figures tell of the work done by these women. It appears from the report of the General Board that last year the 92.000 Southern Methodist women affiliated in this Missionary Society, raised a total contribution to the missionary work of the church amounting to $259,178.28. Think of it! A wonderful benevolence that. But the sad feature is that only 92,000 women are banded to gether in that work. At least 250,000 women ought to be marching under the banner of the Woman's Missionary Society of the Southern Methodist Church. These women are within the range of the ministerial influence, and the appeal should be made and made again till a veritable army of women are phalanxed on the field of conquest, unfurling the banner of Christ on every field of missionary endeavor. It is a matter of pride that our women are so devotedly advancing the Master's kingdom. And last year's record is full of tears and prayers and sacrifices. But the truth is, there are thousands of women whose hands and heads are not busy with gospel work. The pastors of Southern Methodism can in less than a quadrenium place the membership of the Foreign Missionary Society at 250,000 if they will try to do it. That will mean at least $750,000 for missions from that source, and of course increased contributions elsewhere. This is a chance to "take the kingdom of God by violence" and hasten the day when the gospel shall be preached to all men. But really a church-wide campaign of personal effort on the part of those who are already members of the society will yield the greatest and quickest increas to the society. What a dream to witness in one's vision an army of 92,000 women going forth to gather recruits for the Master's service! If there could be gathered into the active life of the church these 92,000 centers of personal work for one year, what might not be the miracles of grace and the wonders of God's power wrought in the midst of our beloved church? Revival power and waves of reform would actually lift the clouds and pour the light of Christian brotherhood over all the world. O Methodist women, God's call is clear and awful! China alone, with its teeming millions of women in God's image as you are, slaves of coarse and degrading ideas, worshippers of false gods, blind to real and high things, heirs of all the infamies of a thousand generations of impure and vile notions—the women of China give annualy $350,000,000 to idol worship.

Women of the Southern Methodist church, the wealth of the world is yours. Chivalric husbands and sons stand at your side to bear your burdens. The music of the world is in your honor. Christ has blessed you. The experience of civilization lays you under tribute to the gospel. You know the truth, and duty is born in the light of it. It is your duty to hasten the day of the world's complete redemption. The Woman's Foreign Missionary Society is busy with the task. You ought to join it.

Huntsville, Ala.

First Aid to Parents.

Every father and mother is frequently called upon to treat the simpler maladies of the household, and no home is complete without a medicine shelf. In thousands of homes both in America and foreign countries the remedy most valued and most frequently used is "Gray's Ointment." For boils, old sores, carbuncles, chronic ulcers, burns, f stering cuts, bruises, poison oak and many other ailments it is the parent's faithful helper and reliance. Get a 25c box at your druggist's or if you have never used it send your name for a small free trial box, which we will gladly send postpaid to demonstrate our claim that Gray's Ointment is indispensable in ev ry home. Addres Dr. W F. Gray & Co., 815 Gray Building, Nashville, Tenn.

Mrs. E. E. Jackson, of Mt. Jackson, Va., writes: Please send me one box of Gray's invaluable Ointment. I have used it in my family for 15 years, and have not found any ointment equal to it."









Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

OPPORTUNITY

I do not know, if, climbing some steep hill,
Through fragrant wooded pass, this glimpse I brought:
Or whether in some mid-day I was caught
To upper air, where visions of God's will
In pictures to our quickened sense fulfill
His word. But this I saw:

A path I sought
Through wall of rock. No human fingers wrought
The golden gates which opened, sudden, still,
And wide. My fear was hushed by my delight;
Surpassing fair the lands; my path lay plain;
Alas! so spell-bound, feasting on the sight,
I paused that I but reached the threshhold bright,
When, swinging swift, the golden gates again
Were rocky walls, by which I wept in vain.

—Helen Hunt Jackson.

"If we all but saw how the gates of opportunity open and close; how the possibilities of today, neglected, become tomorrow the things which can never be done, how unused strength wastes away, and brings up, behind it no other strength; how the grace that lies about all our occasions, ready to flow upon them at the touches of our intelligence—if we but saw things as these what girdings there would be among us."

My Dear Home Mission Sisters:

Our press superintendent, Mrs. Nicholson, has told you some things about the meeting of the Woman's Board of Home Missions so recently held in the beautiful city of Savannah by the sea.

She told you something of the personnel of the body, which was somewhat changed this year as there were a number of new secretaries like your own who were intent on learning.

I wish every member of our constituency could come in touch with our great leaders, and could know personally Miss Bennett, Miss Helm, Miss Head, Miss Howell, Mrs. MacDonell, Mrs. Siler and others.

The President's message was replete with thought, though the principle recommendation was to memorialize General Conference to allow the women of the church equal privileges with the laiety.

Miss Mary Helm was chairman of that committee and submitted the following memorial:

"Pelieving the fullness of God's time has come for the more than a half million of women in the Methodist church of the South to have larger freedom in the ever widening work of the church, that they may help to hasten more surely and speedily the coming of the kingdom of God,

"We respectfully petition that as an act of justice you will at this session of the General Conference take the needed action to secure for the women of the church the full rights of the laity."

The vote was 29 in favor and 6 opposed.

The passing of the memorial in no way binds the members of the conferences through the vote of their delegates.

The memorial will be remanded by the General Conference for approval or disapproval.

No new work was projected except a teacher is to be furnished the Nashville Training School as some of our girls go there to be trained for deaconesses and city missionaries.

The educational work, namely, the Cuban work, mountain work, Pacific Coast work, Industrial work and Gulf Coast work, was thoroughly gone over, the needs and work discussed for the coming year.

As you already know the Week of Prayer collections for 1910 will be used for Ruth Hargrove Seminary at Key West, and while it shattered the hopes for Brevard Institute for next year, we could see the wisdom of this action when we learned existing conditions.

Brevard was not forgotten however, a donation of $5,000 toward a new building. It seems to me that the three Carolina Conferences should complete the necessary amount to finish and equip this building, and thus care for their own sons and daughters.

There will be some slight changes in some of the By-Laws, but unfortunately I lost my copy of minutes and cannot recall just the changes that will be made.

A resolution was read opposing the unification of the Mission Boards, declaring that we do not want to lose our antonomy believing we will do more and better work as we are.

Words are inadequate, I cannot tell my impressions of the greatness of our work. But when we think of more than fifty millions of people in the United States, who are out of Christ, who know not God, we stagger under this weight of responsibility, and humanly speaking, it is impossible.

But when we remember this is "Our Father's" work and our love is linked with His love, and our faith is in His Son who died to redeem mankind, we take courage and press forward.

We are more than 65,000 strong (adult), in our Methodist Episcopal Church, South, and this should mean much to the spread of Christ's Kingdom.

As a Conference Society let us try to add many more to our auxiliary rolls during the next four months, and try to make this year our very best. Let us strive to measure up to the high privileges before us.

The next Board meeting will be held in April 1910 in the city of Nashville, Tennessee, the home of Miss Helm and Our Homes. I hope many of you may attend this meeting.

May our faith be ever abiding in Him, whom we love and whom we serve.

MRS. F. H. E. ROSS, Cor Sec.
Greensboro, N. C., Oct. 28, 1909.

(While Mrs. Ross was a new member she was by no means unknown to the Board. Her faithful services for Brevard School have proven what an invaluable worker she is. It gave your editor great pleasure to witness the esteem in which she is held. She was diligent in learning not only about the work but in presenting the claims of Brevard Institute and securing help for needy parsonages. May we be allowed to say in passing that it behooves each of us, the constituency of this Conference Society to bear our leaders up not only in our prayers but in earnest loving co-operation.—Editor.)

FROM GASTONIA

My Dear Mrs. Nicholson: I guess it is about time you were hearing something from Gastonia again. Our Home Mission Society of Main Street Church observed Week of Prayer, during the past week, and the meetings were very enjoyable indeed. It was my privilege to attend every service but one and I came away each time feeling that "it was good to have been there." We were so glad to have with us one afternoon Mrs. Hagood, of Charlotte, who made a very interesting talk Our programs were good every day and the papers which were read on the different phases of our Home Mission work were so instructive. I don't think there was one of us but learned something in regard to the work we had not known before.

It seemed that our president, Mrs. R. J. Sifford, with her untiring zeal, in the work, had the thought in the preparation of the programs to make not only the members of the society, but all the women in the church feel

Continued on page 14

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The Sunday School Lesson.

FOURTH QUARTER—LEESON VI—NOVEMBER 7, 1909

Paul a Prisoner. The Shipwreck. Acts 27. 27—28.

GOLDEN TEXT—Jehovah redeemeth the soul of his servants; And none of them that take refuge in him shall be condemned. Psa. 34. 22.

The Man of the Hour

Times of crisis give opportunities to powerful men. Often the time of crisis reveals unsuspected power of personality in some quiet man. The confusions and tumults of life again and again are mastered by the strong man. When the hour of need and the man of power meet, much is sure to happen which is worth observing and worth pondering.

Paul and his companions had been tossed about, their ship driven by the tempest for fourteen days. Men accustomed to hard travel and to braving the perils of the sea were completely worn out by the long battle with the storm. When it was discovered that land was near, the sailors made a dastardly plan to take the boat and leave the ship to its fate. They would probably have succeeded but for Paul, whose eyes were everywhere, and who warned the Roman soldiers of their danger. It was Paul, too, who, foreseeing a day of hard physical strain, insisted that everyone should eat, and set an example by offering thanks to God and partaking of food himself. In all the turmoil of the tempest Paul remains full of strength and good cheer, alertly observant and thoughtfully helpful. In this hour of need he stands out clearly as the man of strength.

One is inclined to inquire what it is which makes a man able so to rise in conspicuous strength in a time when men are tested. An important element in the true answer is the fact that a man's whole past speaks through him in the hour of crisis. If he has lived a life of self-discipline and of eager helpfulness, until these things have left their mark deep in his life, the hard hour finds him with all the resources of a noble past to add to all his strength of purpose. Years of hardship endured, of eagerly self-forgetful living, had forged the dominant manhood of Paul which shone so finely on the storm-tossed ship.

The Shipwreck

A daring endeavor was put forth to make harbor safely. It failed. The ship ran aground and the stern began to break as the waves broke against it. Romans to the core, the soldiers suggested that the prisoners be killed in order to make sure that none of them escaped. The centurion, however, filled with the thought of the strange, strong personality of Paul, and desiring to save him, gave all permission to make the attempt to get to the shore. So it came about that every one of the two hundred and seventy-six persons on board reached land in safety; some were able to swim, some clung to planks and other fragments of the ship. There was much loss of property in this wreck, but the people were all saved. That is the vital thing.

In so material a civilization as ours, it is not always easy to keep seeing that people are as large as they are, and it is not easy to keep seeing that things are as large as they are. Sometimes we deserve those stinging words, "Things are in the saddle and ride man-kind." When a ship from Alexandria bears wheat and men to Rome, it is important to care for the men. If the owner of the ship on which Paul sailed had been given the opportunity to choose between saving all the people on board and losing the wheat, and saving the wheat and losing the some of the passengers, he might have been tempted to desire another outcome than that of which the narrative tells. And even today the desire of a merchant, engrossed in the rivalries of trade, does not always correspond to the real value as Christianity sees them.

Simple Kindness

The inhabitants of the island of Melita (Malta), where the ship ran aground, received the refugees from the sea with the greatest kindness. They kindled fire and ministered to those who had so lately been facing death. The author of the book of Acts evidently remembers very clearly those kind human faces and the welcome which they gave.

There are many lofty virtues worthy of our seeking. There are fine graces of character which it is good to see in any life. But measured by their value through the wear and tear of the passing years, there are few virtues which will mean more than the virtue of simple kindness, few graces which are finer than ready, generous sympathy. These "barbarians," as Luke calls them, may have had much to learn. But that they would furnish good soil for sowing the seed of the best things is suggested by their warm-hearted reception of several hundred strangers suddenly cast upon them by the sea.

There are men who possess other virtues which highly commend them, whose lives give us the impression of a definite and painful lack, because, with all their great qualities, generous, simple kindliness is lacking. To be sure, a man cannot achieve a great character by being kind and nothing else. But he has not achieved a complete character if he is everything else without being kind.

Paul's Ministry of Healing.

When the natives saw Paul unharmed by the serpent which fastened upon his arm, they made up their minds that he was a god. As they heard him give his message during the months when he was with them, all such misconceptions were doubtless shattered. They would hear of the world's Saviour and His death for men, and that all Paul's power came to him simply as a messenger of Jesus Christ. Paul seems to have used miraculous power for the healing of the sick very freely during his stay among these people. His great work was the cure of souls, but he found a place for the cure of bodies. The real lesson coming to the church from our Lord's miracles of healing and those of the apostles is not that we should seek a repetition of the miracles of the apostolic age in the physical realm, but that as the early church ministered to the body as well as to the soul, so should we.

The man who is seeking to make factories sanitary, the man who is helping to erect hospitals, the man who is giving himself to those reforms which will make the modern city a healthful place, the deaconess who cares for the sick, and all who share in the modern ministry to the bodies of men belong to a true apostolic succession.—New York Christian Advocate.

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The Farm and Garden.

PLANTING FRUIT TREES

Now is the best time for planting fruit trees of all sorts in the South, with the single exception of figs. Most inexperienced planters want to get trees three or four years old with the idea that they will give fruit sooner, while the reverse is true. I have long since quit planting fruit trees older than one year—peach trees, of course, have always been planted as yearlings—but apples and pears and other fruit trees have commonly been let grow in the nursery till three or four years old.

The consequence is, that the nurseryman, knowing that most people want a tall tree, heads his trees three or four feet from the ground, and when such trees are planted, this height of stem must be accepted with all its disadvantages.

But the tree has been in the nursery but a single season is a mere switch, with live buds from the ground up, and is just in shape for the orchard planter to form the tree as it should be. Such trees can be sold for a lower price, cost less to pack and freight, and live better when transplanted.

But the great advantage in planting yearling trees is that the grower can make low-headed trees, and in these days of spraying, low-headed trees are very important for ease in spraying alone.

But there are other reasons why we should have trees with short stems. The only need for a stem to a tree is to caddy the head, and if we have enough for that purpose, there is no need for growing extra feet of stem. The taller the tree the more liable it is to be blown over, the more the fruit is blown off, and the more it is bruised by a long fall. It is easier, too, to gather fruit from a low tree than it is from a tall one—and another important matter in the south is, that it is easy to protect the stem that is only a foot long from the sun until the top shades it over, for sun-scald is often a serious damage on tall, exposed stems.

Having, then, trees of the proper age, how shall we plant them? Formerly writers on fruits placed great stress on the importance of digging and saving all the roots. Of course, it is important that the trees should be carefully lifted and the roots protected from drying out in the sun and wind, and good unrserymen fully understand this.

But no matter how carefully a tree is lifted from the nursery, nor how carefully it is packed, the root hairs on the extremity of the fine fibers are all destroyed, and as these root hairs are the only part of the the root that takes food from the soil it is of the greatest importance that new ones shall be formed as soon as possible after planting. The new fibers and root hairs are more quickly formed on roots pruned with a sharp knife than from the old dried-up fibers. Hence we find that good pruning of the roots before planting is important. It has been shown that we may now prune off all the roots to a mere stub as long as one's finger and can then plant the tree in a hole made with a crow-bar, and it will live and grow.

I am not ready to advise such radical pruning, but do advise pruning all roots to about six inches in length, making a clean sloping cut on the underside of the root. The preparation of the ground is, of course, rather important. It should be broken and subsoiled sixteen inches deep, and if the rows are checked out with a good two-horse plow, there will be no need for digging holes for the trees at the intersections. For apple trees, make the rows 35 or 40 feet apart each way; the greater distance for the strongest soil. At 40 feet apart you can plant peach trees between the apples, and they will have run their course and can be removed by the time the apples need all the room.

See that the trees are lined in well in both directions, if only for looks. In planting, ram every inch of soil as it is put in as tight as though setting a gate-post, putting the surface soil in the bottom of the furrows. Never put and manure in contact with the roots of a tree. If the soil needs the manure, put it on after planting.

Having the tree planted, cut the top off just above a bud about 18 to 20 inches from the ground—you will then have rows of little stumps. In the spring as the growth starts select three or four buds to form the limbs to carry the head and rub off all buds below. Do not have the limbs start opposite, but arrange around the stem in natural order from within a foot of the ground up. Then, if care is taken in the subsequent pruning to form a round, open head, you will have fine-shaped trees.—Prof. Massey, in Progressive Farmer.

"Three things the preacher said about prayer: First, it is a sense of need; second, it is faith in the ability of the Hearer of prayer to do what is asked; third, it is faith in the willingness of the Hearer of prayer to do what is asked. This very nearly covers the ground."

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Chester.....Lv.	7 55 a m	1 15 p m	-----
Yorkville.....	8 42	2 40	-----
Gastonia	9 30	4 30	-----
Gastonia	-----	-----	-----
Lincolnton ..	10 26	6 46	-----
Newton	11 05	7 40	-----
Hickory.....	11 55	8 35	-----
Lenoir	1 10	10 05	3 15 p m
Mortimer	2 42	-----	5 35
Edgemont....Ar.	2 55	-----	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont....Lv.	12 05 p m	-----	7 15 a m
Mortimer	12 13	-----	7 25
Lenoir	1 28	7 00 a m	9 40
Hickory	2 52	8 40	-----
Newtor	3 20	9 30	-----
Lincolnton...	3 57	10 18	-----
Gastonia	4 50	11 40	-----
Gastonia	-----	-----	-----
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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.

3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.

2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh

7:10 a. m.—No. 8, daily from Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.

7:50 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:30 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:55 p. m.—No. 131, daily for Mount Airy.

6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

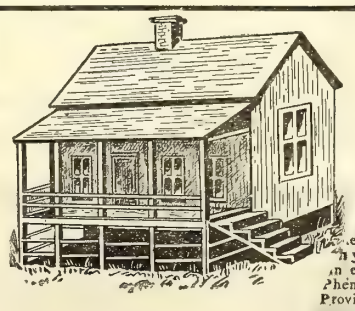
6:35 p. m.—No. 235, daily, for Winston-Salem.

7:20 p. m.—No. 43, daily for Atl... Day coaches and Pullman ...

12:20 a. m.—No. 29, ... Sanannah a... man dra... coach... Cl...

1...

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Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

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The Sunday School Lesson.

FOURTH QUARTER—LEESON VI—NOVEMBER 7, 1909

Paul a Prisoner. The Shipwreck. Acts 27. 27—28.

GOLDEN TEXT—Jehovah redeemeth the soul of his servants; And none of them that take refuge in him shall be condemned. Psa. 34. 22.

The Man of the Hour

Times of crisis give opportunities to powerful men. Often the time of crisis reveals unsuspected power of personality in some quiet man. The confusions and tumults of life again and again are mastered by the strong man. When the hour of need and the man of power meet, much is sure to happen which is worth observing and worth pondering.

Paul and his companions had been tossed about, their ship driven by the tempest for fourteen days. Men accustomed to hard travel and to braving the perils of the sea were completely worn out by the long battle with the storm. When it was discovered that land was near, the sailors made a dastardly plan to take the boat and leave the ship to its fate. They would probably have succeeded but for Paul, whose eyes were everywhere, and who warned the Roman soldiers of their danger. It was Paul, too, who, foreseeing a day of hard physical strain, insisted that everyone should eat, and set an example by offering thanks to God and partaking of food himself. In all the turmoil of the tempest Paul remains full of strength and good cheer, alertly observant and thoughtfully helpful. In this hour of need he stands out clearly as the man of strength.

One is inclined to inquire what it is which makes a man able so to rise in conspicuous strength in a time when men are tested. An important element in the true answer is the fact that a man's whole past speaks through him in the hour of crisis. If he has lived a life of self-discipline and of eager helpfulness, until these things have left their mark deep in his life, the hard hour finds him with all the resources of a noble past to add to all his strength of purpose. Years of hardship endured, of eagerly self-forgetful living, had forged the dominant manhood of Paul which shone so finely on the storm-tossed ship.

The Shipwreck

A daring endeavor was put forth to make harbor safely. It failed. The ship ran aground and the stern began to break as the waves broke against it. Romans to the core, the soldiers suggested that the prisoners be killed in order to make sure that none of them escaped. The centurion, however, filled with the thought of the strange, strong personality of Paul, and desiring to save him, gave all permission to make the attempt to get to the shore. So it came about that every one of the two hundred and seventy-six persons on board reached land in safety; some were able to swim, some clung to planks and other fragments of the ship. There was much loss of property in this wreck, but the people were all saved. That is the vital thing.

In so material a civilization as ours, it is not always easy to keep seeing that people are as large as they are, and it is not easy to keep seeing that things are as large as they are. Sometimes we deserve those stinging words, "Things are in the saddle and ride man-kind." When a ship from Alexandria bears wheat and men to Rome, it is important to care for the men. If the owner of the ship on which Paul sailed had been given the opportunity to choose between saving all the people on board and losing the wheat, and saving the wheat and losing the some of the passengers, he might have been tempted to desire another outcome than that of which the narrative tells. And even today the desire of a merchant, engrossed in the rivalries of trade, does not always correspond to the real value as Christianity sees them.

Simple Kindness

The inhabitants of the island of Melita (Malta), where the ship ran aground, received the refugees from the sea with the greatest kindness. They kindled fire and ministered to those who had so lately been facing death. The author of the book of Acts evidently remembers very clearly those kind human faces and the welcome which they gave.

There are many lofty virtues worthy of our seeking. There are fine graces of character which it is good to see in any life. But measured by their value through the wear and tear of the passing years, there are few virtues which will mean more than the virtue of simple kindness, few graces which are finer than ready, generous sympathy. These "barbarians," as Luke calls them, may have had much to learn. But that they would furnish good soil for sowing the seed of the best things is suggested by their warm-hearted reception of several hundred strangers suddenly cast upon them by the sea.

There are men who possess other virtues which highly commend them, whose lives give us the impression of a definite and painful lack, because, with all their great qualities, generous, simple kindliness is lacking. To be sure, a man cannot achieve a great character by being kind and nothing else. But he has not achieved a complete character if he is everything else without being kind.

Paul's Ministry of Healing.

When the natives saw Paul unharmed by the serpent which fastened upon his arm, they made up their minds that he was a god. As they heard him give his message during the months when he was with them, all such misconceptions were doubtless shattered. They would hear of the world's Saviour and His death for men, and that all Paul's power came to him simply as a messenger of Jesus Christ. Paul seems to have used miraculous power for the healing of the sick very freely during his stay among these people. His great work was the cure of souls, but he found a place for the cure of bodies. The real lesson coming to the church from our Lord's miracles of healing and those of the apostles is not that we should seek a repetition of the miracles of the apostolic age in the physical realm, but that as the early church ministered to the body as well as to the soul, so should we.

The man who is seeking to make factories sanitary, the man who is helping to erect hospitals, the man who is giving himself to those reforms which will make the modern city a healthful place, the deaconess who cares for the sick, and all who share in the modern ministry to the bodies of men belong to a true apostolic succession.—New York Christian Advocate.

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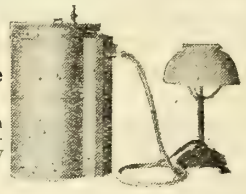
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The Farm and Garden.

PLANTING FRUIT TREES

Now is the best time for planting fruit trees of all sorts in the South, with the single exception of figs. Most inexperienced planters want to get trees three or four years old with the idea that they will give fruit sooner, while the reverse is true. I have long since quit planting fruit trees older than one year—peach trees, of course, have always been planted as yearlings—but apples and pears and other fruit trees have commonly been let grow in the nursery till three or four years old.

The consequence is, that the nurseryman, knowing that most people want a tall tree, heads his trees three or four feet from the ground, and when such trees are planted, this height of stem must be accepted with all its disadvantages.

But the tree has been in the nursery but a single season is a mere switch, with live buds from the ground up, and is just in shape for the orchard planter to form the tree as it should be. Such trees can be sold for a lower price, cost less to pack and freight, and live better when transplanted.

But the great advantage in planting yearling trees is that the grower can make low-headed trees, and in these days of spraying, low-headed trees are very important for ease in spraying alone.

But there are other reasons why we should have trees with short stems. The only need for a stem to a tree is to caddy the head, and if we have enough for that purpose, there is no need for growing extra feet of stem. The taller the tree the more liable it is to be blown over, the more the fruit is blown off, and the more it is bruised by a long fall. It is easier, too, to gather fruit from a low tree than it is from a tall one—and another important matter in the south is, that it is easy to protect the stem that is only a foot long from the sun until the top shades it over, for sun-scald is often a serious damage on tall, exposed stems.

Having, then, trees of the proper age, how shall we plant them? Formerly writers on fruits placed great stress on the importance of digging and saving all the roots. Of course, it is important that the trees should be carefully lifted and the roots protected from drying out in the sun and wind, and good unrserymen fully understand this.

But no matter how carefully a tree is lifted from the nursery, nor how carefully it is packed, the root hairs on the extremity of the fine fibers are all destroyed, and as these root hairs are the only part of the the root that takes food from the soil it is of the greatest importance that new ones shall be formed as soon as possible after planting. The new fibers and root hairs are more quickly formed on roots pruned with a sharp knife than from the old dried-up fibers. Hence we find that good pruning of the roots before planting is important. It has been shown that we may now prune off all the roots to a mere stub as long as one's finger and can then plant the tree in a hole made with a crow-bar, and it will live and grow.

I am not ready to advise such radical pruning, but do advise pruning all roots to about six inches in length, making a clean sloping cut on the underside of the root. The preparation of the ground is, of course, rather important. It should be broken and subsoiled sixteen inches deep, and if the rows are checked out with a good two-horse plow, there will be no need for digging holes for the trees at the intersections. For apple trees, make the rows 35 or 40 feet apart each way; the greater distance for the strongest soil. At 40 feet apart you can plant peach trees between the apples, and they will have run their course and can be removed by the time the apples need all the room.

See that the trees are lined in well in both directions, if only for looks. In planting, ram every inch of soil as it is put in as tight as though setting a gate-post, putting the surface soil in the bottom of the furrows. Never put and manure in contact with the roots of a tree. If the soil needs the manure, put it on after planting.

Having the tree planted, cut the top off just above a bud about 18 to 20 inches from the ground—you will then have rows of little stumps. In the spring as the growth starts select three or four buds to form the limbs to carry the head and rub off all buds below. Do not have the limbs start opposite, but arrange around the stem in natural order from within a foot of the ground up. Then, if care is taken in the subsequent pruning to form a round, open head, you will have fine-shaped trees.—Prof. Massey, in Progressive Farmer.

"Three things the preacher said about prayer: First, it is a sense of need; second, it is faith in the ability of the Hearer of prayer to do what is asked; third, it is faith in the willingness of the Hearer of prayer to do what is asked. This very nearly covers the ground."

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Chester.....Lv.	7 55 a m	1 15 p m	-----
Yorkville.....	8 42	2 40	-----
Gastonia.....	9 30	4 30	-----
Gastonia.....	-----	-----	-----
Lincolnton..	10 26	6 46	-----
Newton.....	11 05	7 40	-----
Hickory.....	11 55	8 35	-----
Lenoir.....	1 10	10 05	3 15 p m
Mortimer....	2 42	-----	5 35
Edgemont....Ar.	2 55	-----	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont....Lv.	12 05 p m	-----	7 15 a m
Mortimer....	12 13	-----	7 25
Lenoir.....	1 28	7 00 a m	9 40
Hickory.....	2 52	8 40	-----
Newton.....	3 20	9 30	-----
Lincolnton...	3 57	10 18	-----
Gastonia....	4 50	11 40	-----
Gastonia.....	-----	-----	-----
Yorkville....	5 39	1 45	-----
Chester.....A.	6 25	3 20 p m	-----

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N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.

3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.

2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.

12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh

7:10 a. m.—No. 8, daily from Danville and Richmond.

8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.

7:50 a. m.—No. 154, daily except Sunday, for Ramseur.

7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.

7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.

9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.

9:30 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.

1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.

12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.

12:55 p. m.—No. 7, daily, local train for Charlotte.

2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.

12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.

3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

2:30 p. m.—No. 151, daily except Sunday, for Madison.

3:30 p. m.—No. 230, daily except Sunday, for Ramseur.

4:55 p. m.—No. 131, daily for Mount Airy.

6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.

6:35 p. m.—No. 235, daily, for Winston-Salem.

7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.

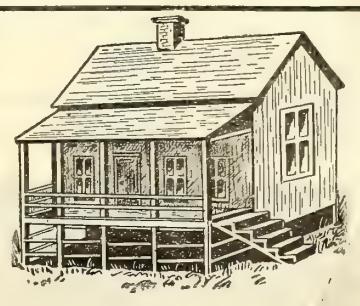
12:20 a. m.—No. 29, daily, for Columbia, Savannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.

10:20 p. m.—No. 233, daily, for Winston-Salem.

9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly---read letter below:



Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

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The medicine is sold by druggists, or sent by mail, to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.

W. H. M. SOCIETY

Continued from page 11

that they had a part in the good work by having different ones on the program each afternoon. As a happy climax to these meetings our pastor, Brother G. D. Herman preached a beautiful sermon on Home Missions last Sunday morning and took a collection for Brevard Institute.

Our collections for the Sue Bennett Memorial school at London, Kentucky, amounted to nine dollars and forty cents. I only wish it could have been more.

We are planning to give a linen shower for Brevard Institute on next Wednesday at the home of Mrs. J. C. Latham.

MRS. J. W. ATKINS.

(May we hear many similar echoes from the Week of Prayer. Hope that linen shower was a great success—Editor.)

FROM BOONVILLE

My Dear Mrs. Nicholson: As our Boonville Auxiliary was so young, a week of prayer, we had had no time to prepare a program, but on Sunday night before, the President had the preacher announce that each member was requested to go alone for awhile each day and pray for the work and workers. We felt like we could not let the week pass without observing it in some way. Our thank offering for "Sue Bennett School" was $3.00. I am sure all the members that observed the week in the way requested were greatly benefitted. As Home Mission workers we all need to wait upon the Lord more. 'Tis only when we sit at His feet empty vessels desiring to be filled, that we have anything to go out and give out to others. May God richly bless you in your work. Pray for us.

MRS. J. L. WOLTZ.

PLEASANT RIDGE AUXILIARY, MOUNT AIRY DISTRICT

This was organized on September 5, 1909, by Miss Viola Cooper, District Secretary, with the following officers: President, Mrs. Lena Dockery; First Vice-President, Miss Navassa Dockery; Second Vice-President, Mrs. Billy Douglas; Third Vice-president, Miss Nancy Smith; Recording and Corresponding Secretary, Miss Carrie Smith; Treasurer, Mrs. Frank Douglas; Agent for "Our Homes," Miss Rachael Wall.

HENRIETTA AUXILIARY, MORGANTON DISTRICT

This was organized on July 4, by Miss Lillie Morris with twenty-two members. The officers are as follows: President, Mrs. W. B. Mahaffey; First Vice-President, Mrs. W. C. Hanes, Second Vice-President, Miss Bettie Fanning; Third Vice-President, Mrs. A. Hicks; Recording Secretary, Miss Laura Baker; Corresponding Secretary, Mrs. S. Justice; Treasurer, Mrs. C. E. Elmore; Agent for "Our Homes," Mrs. A. O. Webb.

Both of the above auxiliaries were organized by the Secretaries of the District who are fine active young women. We welcome into our ranks each new-comer, believing that "we will do them good," and also that they will be strong reinforcements in the work we are trying to do toward redeeming America.

Knows Tetterine Cures Eczema.

Mocksville, N. C.

I have a friend in the country here who has suffered for years with Eczema, and I told him if he used Tetterine he would soon be relieved, for it is the only thing that I ever used that would kill it P. S. EARLY.

Tetterine cures Eczema, Tetter. Ring Worm, Itching Piles and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggist, or by mail from the manufacturer. THE SHUPTRINE CO., Savannah, Ga.



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are usually productive, and therefore profitable. To put your chickens in good condition, and keep them healthy, we recommend Black-Draught Stock & Poultry Medicine. Its regular use will ward off diseases common to poultry, at a very small cost.

Read this letter from Mr. Baker, manager of the Clover Bloom Poultry Yards, and successful breeder of high class, line bred, Barred Plymouth Rocks. He writes: Owensboro, Ky., Feb. 11, 1907.

"For the past ten (10) years, we have been using Black-Draught Stock & Poultry Medicine. We have used it along with the most extensively advertised poultry foods and powders and we have gotten better results from Black-Draught Stock & Poultry Medicine than from any other preparation.

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One morning mamma was dressing a chicken for the next day's dinner. It was cold in the kitchen, and grandma called Arthur to come in and stay with her, as she was afraid he would get cold.

"Oh, no," he said, "Want to stay and see mamma dress,"—and then with a twinkle in his eye—"undress this chicken."—The Youth's Companion.

Hix.—Mary Bell Shaw Hix was born in New Hope township, Randolph county, September 20th, 1874, and died in the hospital at High Point, October 4, 1909. She married Alton R. Hix September 14th, 1898. She was converted and joined the Methodist Episcopal Church, South, at New Hope when a little girl, living in the same community till about four years ago. The great crowds who were present at New Hope when we buried her testified to the esteem and affection she was held by those who had known her all her life.

About one year ago Sister Hix came with her husband to live in Asheboro, putting their certificates of membership into the church here. She left an impress upon us all as a good woman,, one who loved God and was seeking to do good to her fellowmen. She was a regular attendant at church and prayer meeting, and was a faithful teacher in the Sunday school, and was active in the Missionary and Aid societies. But it was not her activity that impressed us most but the evidence of meek and quiet spirit. She was deeply pious and while a timid woman shrunk from no task that would honor God. Were there more like her the coming Kingdom of God would be hastened.

CHAS A. WOOD.

NOT ALL FILLED

A Washington man, while visiting a friend's place in Virginia, became much interested in his experiments in fruit culture. One day the visitor was making the rounds of the place, being in charge of the friend's young daughter of 10, who acted as guide.

"This tree seems to be loaded with apples," observed the Washingtonian, indicating a particularly fine specimen.

"Yes, sir," assented the little girl, "father says this is a good year for apples."

"I am glad to hear that," said the visitor. "Are all your trees as full of apples as this one?"

"No, sir," exclaimed the girl, "only the apple trees."

"Mumma," said little four-year-old Charlotte, of Cadiz, Ky., who had been plying her mother some time, "what becomes of the blaze when you blow the lamp out?"

"I is"—began Tommy, when his teacher interrupted him. "That is wrong: you should say, "I am." "All right," said Tommy. "I am the ninth letter of the alphabet."

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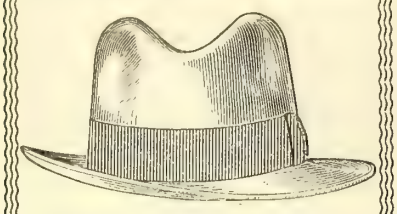
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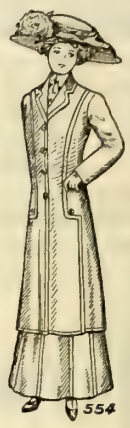
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HICKORY SPECIAL

North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

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HICKORY AND THE CONFERENCE

In the days of stage travel on one of the main highways traversing the State from east to west there stood a small inn, known as Hickory Tavern. The occupant was a veritable denizen of the woods, for this whole section was, in those days, an almost unbroken forest. There are various theories in explanation of the name. One, a sort of legend, worthy at least of being regarded as a convenient theory, is that the old man who kept this tavern used to imbibe somewhat freely, and, on such occasions used the hickory on his hapless spouse.

When the first locomotive whistle echoed through these forests some two or three years before the beginning of the civil war, there was one store with a sign in large letters, "William Hale." Mr. Hale was from New England, and in a store house of perhaps 20x30 feet had a monopoly of all the trade in this mart of the woods. Mr. Hale was a gentleman of the old school, a man of much more than ordinary intelligence, and a member of the Methodist Church.

Soon after the advent of the railroad, others with an eye to the main chance in business opened shops and from that day to this Hickory has been one of the leading ma.ts of trade in all the Piedmont section. The situation was favorable and there were early predictions that some day she would be numbered among the thriving cities of the state.

* * * *

To the editors of the Advocate there is peculiar interest attaching to a meeting of our Annual Conference in the city of Hickory. It was here that the senior began his lifework in the seventies as a printer-pedagogue, taking a short apprenticeship in the printer's art in the old Piedmont Press office, and then turning to the school room for some six years in the Hickory High School, after which, in 1883, he took up the work of an itinerant in the North Carolina Conference. The junior editor spent the year 1898 with this church as pastor. So the Advocate contingent is in position to turn their feet toward the seat of this Annual Conference with much more than ordinary interest.

* * * *

Hickory has always been a thriving, pushing town. The era immediately succeeding the civil war was one of rapid upbuilding, but for years the work of the church lagged, and nearly all denominations were without houses of worship until the early seventies. The Methodists were among the first to erect a house of worship, which was located on Church street, about half way between Park Square and Claremont College. Mr. A. H. Shuford, a very zealous Methodist, living on the same street, was one of the leaders at that time. Other leading spirits were, Dr. J. T. Johnson, H. S. Suttlemyre and Gabriel Marshall. This location was regarded as somewhat inconvenient, so that when the congregation had grown stronger and determined to erect a new and modern church, the present house of worship was begun about 1895, during the pastorate of Rev. F. L. Townsend, and completed several years later during the pastorate of Rev. T. A. Boone.

Prominent among the leaders in this movement were Drs. J. T. Johnson and W. L. Abernethy, A. S. Abernethy, H. D. Abernethy, J. N. Bohannon, J. A. Bowles, T. E. Field, and others whom we do not recall. It is due to the memory of the late J. N. Bohannon to say that the success of the movement for an adequate house of worship is largely due to his zeal and foresight.

During the present year the congregation has spent some $4,000 in the enlargement of the Sunday school annex, and they now have a church modern in all of its appointments, and ample for the accommodation of all the committees of the Conference. This church has been greatly strengthened in recent years and is now one of our leading charges

* * * *

Hickory is today a city of churches and schools. Besides the Methodists the Presbyterian, Baptist Lutheran, German Reformed and Episcopal denominations each have a church in Hickory, and the Methodists have a second church in West Hickory. All these congregations are now housed in elegant churches and give liberal support to their pastors and to the various enterprises of the churh.

Early in the history of the town there was a commendable educational spirit. As a result there are now located here three denominational colleges. Claremont college was founded in 1880 by the German Reformed church, for the higher education of women. Rev. Joseph L. Murphy, D. D., is the president. Lenoir College, located on a beautiful site in the eastern suburbs, is the college of the Tennessee Synod of the Evangelical Lutheran church. This college was named in honor of Col. Walter W. Lenoir, through whose generosity and interest in the cause of education the site was donated. The Lutheran Seminary is the property of the Missouri Synod of the Lutheran church, and is coducted in the interest of said synod. Besides this there is a fine system of city schools, the city having provided one of the best public school buildings in the state.

* * * *

Rev. Dr. J. H. Weaver, the pastor of First Church, is closing his second year. He is here, as everywhere, immensely popular and does his work as a man duly mindful of the great responsibility which such popularity inplies. Through his ministry the congregation has been greatly strengthened and they are not ready to willingly sever the relation.

Rev. Phoenecia Brittian is pastor at West End and is closing his first year both as pastor of this church and as a member of the class on trial in the Conference, successfully.

Dr. J. T. Johnson is one of the veteran Sunday school Superintendents in Southern Methodism. For over thirty years he has been in constant service and his zeal does not abate even though physical strength gives way. To no one will this Conference mean more than to him.

* * * *

The following have served as pastors of our church in Hickory since the year 1866, in the order given: R. R. Dagnall, 1866; R. L. Abernethy, 1867; J. C. Hartsell, 1868-69; R. L. Abernethy, 1870; S. M. Davis, 1871; D. C. Stimson, 1872; J. C. Hartsell, 1873-6; J. S. Erwin, 1877; J. C. Hartsell, 1878; J. D. Carpenter, 1879; C. M. Anderson, 1880-81; P. L. Herman, 1882-83; G. W. Callahan, 1884-85; J. E. Bristowe, 1886-88; T. P. Bonner, 1889; R. G. Barrett, 1890; T. P. Bonner, 1891; C. G. Little, 1892-93; F. L. Townsend, 1894-97; W. L. Sherrill, 1898; T. A. Boone 1899-02; Parker Holmes, 1903-06; W. M. Bagby, 1907; J. H. Weaver, 1908-09.

* * * *

The meeting of this Conference with our church in Hickory will no doubt be the beginning of a new era in the history of Methodism in this growing young city. It will be the first opportunity for the people of this community to feel in the fullest sense the throb of life in this great ecclesiastical body. This reflection should cause each member of the Conference, whether preacher or layman, to feel determined by the help of God to carry with him into whatever home he may enter, the spirit of our great founder. We want our people in Hickory to feel that they have more than value received for all their labor and sacrifice in entertaining the Conference. Then there are many homes of other denominations which will be open to us, and we trust that these homes may share in the blessings of the occasion and that their co-operation in the entertainment of the Conference may result in a closer fellowship and feeling of common interest in the effort to give the gospel to the world in this generation. Every member of the Conference should be devoutly anxious to sustain the good reputation of Methodists for carrying sunshine and good cheer wherever they go.

* * * *

Dr. Weaver and the committee on arrangements are carefully preparing for the comfort of every guest, and we have no doubt that this will be one of the most pleasant meetings our Conference has ever enjoyed. The New Hotel Huffry, elegant and commodious, has just been completed and thrown open to the public. This hotel is equipped with every modern convenience, and will prove a splendid home for visitors. The Marshall Hotel is also well prepared to take care of guests. Those who are not entitled to free entertainment should write to Dr. J. H. Weaver, and have him secure a lodging place, so as to avoid inconvenience on arrival.



FIRST METHODIST CHURCH, HICKORY, N. C.
REV. DR. JAMES H. WEAVER, Pastor.

North Carolina Christian Advocate

Published weekly by the Board of Publication of the Western North Carolina Conference, M. E. Church, South.

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EDUCATIONAL RALLY

The Educational Rally of the school children of Guilford county, held in Greensboro, November 5th, was a notable event. Fully ten thousand school children representing nearly all the schools of the county gathered in Greensboro and formed into ranks on the Greensboro Female College grounds and marched through the city to the auditorium where there was a public address after which dinner was served in picnic fashion. It was indeed an impressive scene, and showed conclusively that the educational spirit in North Carolina is aroused as it never has been.

A DISTINGUISHED VISITOR

The Hon. James Bryce, the English Ambassador to Washington, honored our state with a visit last week, delivering addresses at the National Farmers Congress in Raleigh on Thursday and on Friday speaking to the students at Trinity College in the morning, to the State Normal girls in Greensboro in the afternoon and to the University boys at Chapel Hill in the evening. Mr. Bryce is an elderly man, long schooled in state-craft, a diplomat, a scholar, and an author with a fame reaching round the English speaking world. He spoke words of wisdom to our farmers and to our students and made a deep and lasting impression upon all who heard him.

ANTE-CONFERENCE NOTES

Before another issue of the Advocate shall appear the Methodist hosts will be assembled in Annual Conference in Hickory, and Western North Carolina Methodism will be eagerly watching to keep up with proceedings. It has been a year of progress in our Zion. Great meetings have been held and large numbers added to the church. Old debts have been paid and great enterprises undertaken and the increased contributions show that our people are growing in the grace of liberality.

In the progress made both spiritually and materially, this year we have much to be thankful for. The church is more fully alive and doing more to promote righteousness than in any previous age of its history.

* * * *

Every official board should see to it that all the salaries and Conference claims are paid in full. Cotton is bringing a fancy price and the people can, without sacrifice, pay all and more than is required and the cause needs every cent laid upon every charge.

If it is the wish of officials that the pastor be returned or removed let the presiding elder be fully informed and be just as frank and free with the pastor that he may understand the situation.

There have been instances too frequent where faithful pastors supported by the rank and file of the congregation expected as a matter of course to be returned, when lo! there came a lobbyist who whispered a word into the ear of the Bishop that put that preacher at a discount and he and his family were humiliated by a change when there was no reason for it, save to please the annual or biennial "objector."

If there is good reason for a change Christian brotherhood demands that the matter be freely considered without reservation and in the open. It is not fair to strike a man in the dark even on the Bowery, much less in a gathering of Christian workers.

* * * *

There has been for years a growing spirit of discontent among many perachers because they have been sent to fields where the support was very meagre. Any good man who is spending his life for the betterment of mankind has a right to expect a support which will enable him to live as well as the average man.

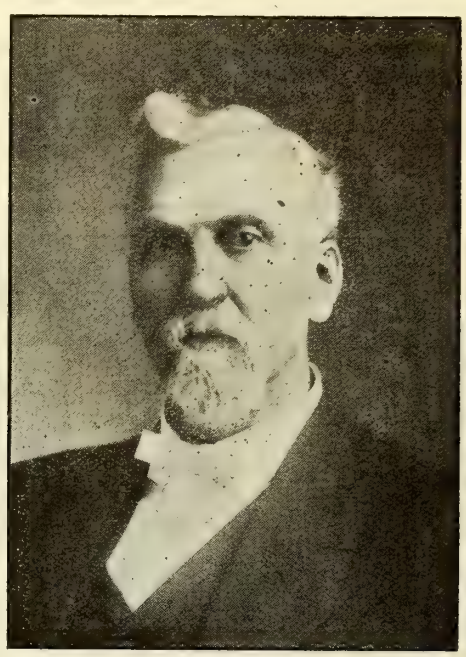
Any capable preacher deserves a salary of at least $800, and with a family he is a financier of no mean capacity who can live and dress decently and keep a horse and buggy and buy books and move on $800 a year. There are in our Conference, however, but 53 pastors who receive that much salary. The remaining 168 pastors receive from $750 down to $50 a year for their service. So that in the main our preachers labor in fields where the sacrifices are great.

The problem that cannot be solved by the Bishop and his advisers is how to satisfy every preacher and pastoral charge. Only a limited number can have the more desirable places, even though there are many equally deserving and capable men laboring in hard fields.

It is important, therefore, that the appointing power should with painstaking care and after full consideration of all the details of each individual case station the preachers. If this is done there will be a more loyal submission to authority than has been shown in some recent years.

If the spirit of insubordination and refusal on the part of preachers to accept appointments continues to increase, Episcopal authority will be weakened and our itinerant system will then fail. For if preachers rebel it will not be long until the laity will catch the same spirit.

If every man has good reason to know that his case has been fully considered in view of the whole situation, the result will be generally accepted in a spirit of loyalty, though under any condition there will surely be some misfits.



REV. J. H. WEAVER, D. D.,
Pastor First Church, Hickory, the Conference Host

When we join the Methodist church we waive the right to select our pastors and when preachers join the Conference they waive the right to select their fields. If we would always keep that in mind and accept our pastor as a God-sent man and let the pastor go to his field recognizing that no field is small in God's sight, the problem would be solved.

* * * *

For many reasons it is very important to accurately prepare the statistical report, for if there be errors or omissions and they are so published it reflects upon both the pastor and his church. We have known a few instances where the omission of an item in the financial report has subjected the pastor to criticism and embarrassment.

If reports are prepared with care before leaving for Conference all this will be avoided for the errors are generally made when the blanks are filled out at the last minute and in great hurry. Place the reports in the box the morning of the first day, and thus aid the joint Board in keeping up with the work.

A DESERVED TRIBUTE

The writer spent three years as pastor in one of the largest cotton mill communities in North Carolina and later two years as pastor of a church having a large cotton mill element. Having had this experience it has always been to him a matter of regret that so many people who have had little opportunity to familiarize themselves with our cotton mill communities are foremost among those who write on the subject. The recent Conference at Charlotte was fortunate in most things that were said, and we think will do good.

Among the utterances at that Conference we wish to commend the paper read by Mr. J. F. Shinn, of Norwood. His reference to the Southern mill girl is especially to be commended and is one of the most beautifully expressed and deserved tributes we have ever seen. Here is what Mr. Shinn Said: "I wish to add a word for the Southern mill girl who for all her ignorance, for all her unsanitary surroundings, for all her lack of home life and home training, her purity is a marvel, and her daily walk such as ought to shame some of her more favored sisters. Some of these girls came from the very best of families from choice. It was not so with all. Some were dragged from mortgaged crops under conditions that were not creditable to the father; some came from floorless cabins where the pinch of hunger and cold were no strangers; some had been left hopelessly behind in the struggle for existence on the gullied hillside farm and had no choice in the matter, some barefooted and half clad came from driving ox plows on the mountains. I challenge you to show me another nationality under the sun where a community made up of such an aggregation as this would not reek with vice; not so with these southern mill girls. Their decency is proverbial and their lot is mending. They are earning more money, eating better food, wearing better clothes and this gravitation has brought them in reach of help. The old cabin is falling in, the old plow is rotting on the mountain-side; let them rot and enrich the gullies. These girls are worthy of better things, already they are entering church choirs, being organized into missionary societies, and not infrequently one steps from the front of a loom into a high school desk, and thanks to such men as Prof. Baldwin and others of his kind, such things will be far more frequent hereafter. Ah! there is good blood in these girls, and if they are given half a chance they are going to win a place in the industrial south that will be a marvel to the economic writers in time to come. I earnestly appeal to all interested in home missions to make the mill girl a special feature of your study and endeavor for she is entitled to much praise, and when the curse of ignorance is lifted, who knows, if she has proper support, but that she will do more of the real work than both church and mill combined.

MAGNIFYING SMALL MATTERS

This is a good time for preachers and official members of the church to do some hard thinking as well as praying.

It is a time for hard-headed common sense to be given right-of-way, so as to avoid the mistake of putting any one to great pains or inconvenience for the sake of gratifying a mere whim or notion.

In the first place it is wise to consider that the law of our church provides for the arbitrary removal of a pastor at the expiration of a term of four years. For this reason there should never be a change of pastors before the expiration of this limit except for a really serious cause. The demoralization incident to such change, the congregational dissensions inevitable, together with the inconvenience and expense of a removal, should all be weighed carefully against the reasons advanced.

Changes are often made upon too slight a pretext. The appointing power should be firm in the purpose to investigate each case fully and see to it that no man is removed to gratify somebody's personal spite or upon any flimsy ground. Here is where the presiding elder comes in for some of his best work. He knows, or should know, the situation in each charge, and should be ready to stand like an immovable bulwark of strength against any movement which is manifestly unfair. Here, also, the Bishop is frequently subjected to unfair methods and needs to exercise the strictest precaution lest an innocent brother be wronged. It would be exceedingly wise if the Bishop would make it a rule to hear no man's complaint about a pastor looking to his removal except in the presence of the presiding elder in charge.

It is so often the case that small matters are magnified and allowed to exert an undue influence on the appointing power that we feel impelled to sound a note of warning lest this should grow into an evil of no small significance among us.

There is a temptation on the part of pastors to become sensitive and magnify small things into undue proportions, thus becoming unsettled and dissatisfied where they should continue their work.

It is no uncommon thing for a pastor to have an exaggerated notion of difficulties apparently in his way and so determine to ask for removal in order that he may escape the difficulties which he should labor to remove. In such a case, the appointing power should be equally careful to save the man from inconveniences which he would heap upon himself and family and from playing the part of coward in running away from problems which he should endeavor to solve. Many preachers need to be saved from themselves as well as from others because of the tendency to magnify small things.

It sometimes happens that one man in a congregation becomes the autocrat or perchance two combine to make or unmake. With such men only a slight pretext is sufficient to inspire a suggestion of change, and without scruple they use their opportunity to afflict a good man, and destroy the peace and prosperity of the congregation. Such men should not only not be humored, but should be unmasqued, and pastors should not be encouraged to seek removal as a means of escape form them.

If all concerned would pray earnestly for the leadership of the Holy Spirit many of the apparent reasons for removal before the expiration of the time limit would disappear and everybody would be happier.

NOTES AND PERSONALS

—In a private note, Rev. W. L. Hutchins, of Concord, says that Forest Hill will make a good report at Conference.

—Hon Kope Elias, of Franklin, was recently stricken with paralysis, but his condition is not serious. We trust he may soon be much improved.

—Rev. C. A. Swift, of Bethel circuit, Waynesville District, was married last week to Mrs. Betti Owen, widow of the late Rev. G. J. Owen of our Conference.

—The Burkhead Institutional Church, in Winston has thirteen class rooms instead of four as reported in our last issue and has a seating capacity of six hundred.

—The Sylva Methodists are very anxious to have Rev. C. H. Neal for another year and the Jackson County Journal says that he always preaches a good sermon.

—There will be a great missionary rally at Henson's Chapel, Watauga circuit, on November 14th, and Rev. W. A. Wilson of Japan, and others will deliver addresses.

—Dr. S. B. Turrentine, of Salisbury, Rev. M. T. Plyler, of Washington, and Rev. Geo. F. Smith, of Wilson, were in the city last week and called at the Advocate office.

—The Elkin Methodists are building a handsome parsonage on the lot next to the new church. It will be a brick veneer and a very attractive and comfortable home.

—The official board of Central church, Concord, has passed resolutions highly complimentary to the pastor, Rev. Plato T. Durham, and requested his return for another year.

—Mr. A. M. Walker, one of the oldest and for many years most prominent citizens of Mooresville, died there last week. He was seventy-five years old and a member of the Methodist church.

—We regret to learn that Judge W. J. Montgomery, of Concord, has had a slight stroke of paralysis. He is seventy-six vears old but a man of wonderful vitality, and his friends hope for his early recovery.

—Dr. J. L. Bost died at his home at Olive Branch, in Union county, on Tuesday of last week. He was seventy-eight years old, and has been a subscriber to the North Carolina Christian Advocate for many years.

—Rev. N. R. Richardson, who has been assisting Rev. A. S. Raper in a meeting at Whitsett, returned home Friday and reports a great meeting. Four converts joined our church there and several joined other churches.

—Dr. S. B. Turrentine, of the First Church, Salisbury, is preaching a series of sermons on "Character and Life Work." The series will continue through several Sundays and large congregations attend upon these services.

—Rev. C. H. Caviness, of McAdenville, spent a day or two visiting relatives and friends in Greensboro last week. He was relieved of his charge some time ago on account of impaired health. We are glad to learn that he is now much improved.

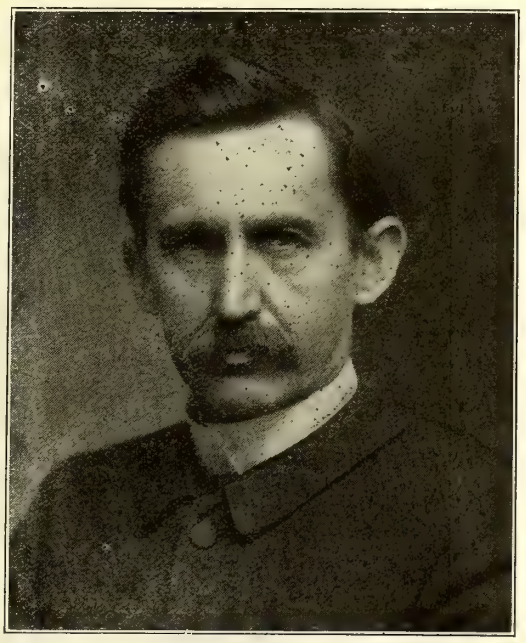
—On Thursday evening of last week at Washington Street church, High Point, Miss Mary Allen Thompson, daughter of Rev. J. Ed. Thompson, pastor of the church, was united in marriage to Mr. James Wood Kerns, of High Point. The ceremony was performed by the bride's father.

—The Rock Springs circuit, in the fourth quarterly conference, unanimously requested the return of Rev. W. F. Elliott, who has had a fine year on the circuit. Brother Elliott reported forty-eight infant baptisms with the intention of making it fifty by conference.

—Rev. G. H. Stamp r, of Salem station will hold a memorial service in his church next Sunday. The service will be a memorial to members who have died during the year. Short talks will be made by several of the members, after which there will be a special sermon by the pastor.

—We have received a copy of the Conference Directory showing the homes of preachers and delegates to our Annual Conference. Provision has been made for the entire body including members of boards and visiting ministers. Hickory will do herself proud in entertaining this great body.

—Rev. Dr. L. L. Nash returned to the city last week from an extended visit. During his stay he assisted Rev. S. F. Nicks, of Pelham, in a meeting at that place in which there were about forty conversions. Dr. Nash says the revival was one of unusual power. We are glad to note that Dr. Nash's health is greatly improved.



BISHOP JAMES ATKINS

—Mrs. Livinia McRea, widow of the late Dr. John A. McRea, and mother of Mr. John A. McRea, a prominent attorney, died at her home in Charlotte on November 4th, after a lingering illness. She was for long years a faithful Methodist. The body was taken to Anson county for burial and the funeral was conducted by her pastor, Dr. G. H. Detwiler.

—Miss Annie Cloyd died at the home of her mother, Mrs. Rosanna Cloyd, in Charlotte, on last Monday. She was a superior young lady and had for many years been an active member of the Methodist church in Lenoir, her old home and in Charlotte where she has lived for several recent years. Her pastor, Rev. Dr. G. H. Detwiler, Conducted the funeral.

—Our church at Oakland tendered in its church parlors a cordial reception to the returned pastor, Rev. C. P. Moore and wife, last Tuesday evening. A large company assembled and with genuine enthusiasm welcomed their pastor and his good wife back for another year. This is not surprising news, for it would be hard to find two more nobler souls than Brother and Sister Moore, and the royal people of Oakland whom they serve know them and appreciate them for their genuine worth.—Pacific Methodist.

—Rev. W. E. Abernethy, pastor of the Methodist church, has but two more Sundays before Conference, which meets at Hickory, on the 17th inst. Right here we wish to say that it would be nothing short of a calamity for him not to be returned to our town, as his influence over the young men is something wonderful, and then he is liked by everybody. In behalf of our entire people we express the hope that he will be returned to us. We regard Mr. Abernethy as one of the ablest divines that it has ever been our pleasure to hear.—Murphy Scout.

—Rev. E. K. McLarty is continuing his revival at West Market Street Church into the third week with good interest. Last Sunday morning thirty-one were received into the church, thirteen on profession of f ith, and eighteen by certificate. Brother McLarty has conducted every service, preaching with great power and earnestness. No man ever had a stronger hold on a community and his return to the charge is universally desired and expected.

—Bishop David H. Moore, of the Methodist Episcopal church, presided over the recent Colored Conference of that denomination, held in High Point. He was entertained at the Elwood Hotel by the official board of our Washington Street church, of which Rev. J. Ed. Thompson is the pastor. In the last number of the Western Christian Advocate Bishop Moore, in an article entitled, "Notes From North Carolina," says: "High Point never had a saloon, and has not enough "blind tigers" to make good hunting. The blacks are sober and honest and industrious. The whites respect them. They think that their blacks are the best-dressed and best-behaved ever. They are disposed to help them to good citizenship. Think of it! Though I was there to hold a colored Conference, I was captured by the Church South, led by its fraternal and able pastor, the Rev. Dr. J. Ed. Thompson, and established with every comfort, at its charges, in the best hotel in the city. I was sorry when my captivity ended. Every official visitor was treated equally well. The prayer for one Methodism is in their hearts. My heart says "Amen," whether it be "Methodist Episcopal" or "Episcopal Methodist."

CONFERENCE NOTICES

CLASS OF THE FIRST YEAR

The class of the first year will meet in the place designated in the directory Tuesday, November 16th, at 11:00 a. m.

CHAS. C. WEAVER.

CLASS FOR ADMISSION ON TRIAL

The class for admission will meet the committee on Tuesday, November 16th, at 11:00 a. m., at the place designated in the Conference directory.

L. E. STACY, Chairman.

EPWORTH LEAGUE BOARD

The Conference League Board will meet at Hickory, Wednesday November 17th, at 3:00 p. m. in the place designated in the Conference directory. It is hoped that every member of the Board will be present, as there are matters to be discussed that are important.

A. T. BELL, Chairman.

IMPORTANT NOTICE

Let all the pastors be ready to hand to Dr. H. F. Chreitzberg, on their arrival at Conference, a full report of all Sunday School Statistics for the minutes. It will greatly aid the Board in getting its report ready for presentation and consideration at an early date of the Conference.

M. A. SMITH, Chairman.

REPORT FOR THE CHILDREN'S HOME

To the Pastors of W. N. C. Conference:

Please write on your report for Conference the words "The Children's Home." Opposite these words please put the amount paid on the Fifth Sunday Collections. If anything has been paid on the Building Fund, I send you at once by card a statement of this, so that the two may be added together. We are anxious to have these reports made.

Fraternally yours,

J. P. RODGERS, Agent.

TO THE CLASS OF THE FOURTH YEAR

All members of the class of the fourth year whether taking the Correspondence Course or not, will meet the committee on Tuesday, November 16th, at 11:00 a. m.

E. K. McLARTY, Chairman.

BREVARD REPORT

Since my last report I have received the following: Matthews, $3.65; Forest Hill, Concord, $5.00; Jackson Hill, $1.00; Statesville District, H. M. S. meeting collection, $2.00; Mrs. J. B. Scarborough, $5.00; Spring Garden, Greensboro, $5.50; Rock Spring Circuit, $4.96; Rev. and Mrs. W. F. Elliott, $5.00; total, $32.11. Respectfully submitted.

MRS. F. H. E. ROSS, Treas.

Greensboro, N. C.

LETTER FROM KOREA

Choon Chun, Korea, October 4, 1909.

My name has been transferred to the Western North Carolina Conference and if I were present with you I am sure I would feel very much at home again. As it is my name is there and I am here nearly ten thousand miles away which seems like holding membership at rather long range. However, this may be we are fellow workers in the Kingdom of our Lord and that is not measured by leagues of water and miles of land, but by the strong cords of His love. Has He not said "The field is the world?" And so we are happy that we have a place in the field.

Our Annual meeting has past a month ago and we are all starting out in the work of the new year with a large hope and expect to see great things from the Lord before the end of this conference year. Our meeting was one of the best in the history of our Mission. We took time to pray and commune with the Lord and with one-another in spiritual things. The Holy Spirit was with us and we gained new strength for the coming conflict. The Lord is leading His army to victory in Korea, but it is not without a fight. Satan does not release his hold on this nation without a struggle. He has lead it captive at his will for so many centuries that now the time has come when he is being forced to loosen his grip; he does not willingly do so. So praise the Lord we have the all conquering One on our side and we shall not suffer defeat in the end.

Not only was our meeting one of the best that we have ever had but the reports from all parts of the field show such progress as we have not seen before. Some of you may know that I was sent to open the new station in Choo Chu a little more than a year ago. This is mostly new territory, much of it never having been visited by either missionary or native Christian. In the bounds of my district there are thousands of people who never saw a white man and who have yet to hear the name of Jesus for the first time. During the past year I was not able to do much traveling in the district which is composed of six large counties, and last year formed one circuit, with J. Robt. Moose both P. E. and P. C., with no other preacher to take part in the work. Not many preachers in our church have less trouble with their presiding elder than the pastor of the Choon Chun Circuit had with his presiding elder last year; and the outlook for perfect harmony between the P. E. and P. C. this year is good. However, at our meeting we licensed brother Ye Duck-Su to preach and he is now a supply on one of the circuits which we made by the division of the six counties of the district.

During the last year much of my time was taken up with house building and other duties in connection with starting the work in these parts. I had the joy of baptizing eighty-six adults and several infants so that our membership made considerable growth during the year. Our congregation has grown from about thirty to about two hundred at this place since we came here last April a year ago. The church building has had to be enlarged twice during this time and if things go on as they are now going it will have to be made larger still before another year goes by.

And now my dear brethren before closing this letter I want to ask you one and all to pray for us and our fellow workers in this field. You may all have a great part in making Christ known to these millions of darkened souls by the power of intercessory prayer. Most cordially your fellow servant,

J. ROBT. MOOSE.

THE MASTER NEEDS "A HELPING HAND"

By H. L. Atkins

In the Corcoran Art Gallery, at Washington, D. C., there is a notable picture called "The Helping Hand." It represents a strong, muscular man rowing a boat over stormy waters. With strong but tired arm he is pulling the heavy oar and driving the boat against the storm. Below his strong hand, and resting against, rather than holding the oar, is the chubby hand of a little child, who stands by the side of the oarsman. Of course this child can be no real help to the strong man at the oars, except the inspiration that may come to him from the child's presence and willingness to help. But the child is delighted with the thought that he helps to make the boat go, and is assisting the strong man. The beauty of the picture is in the co-operation of the strong father and his little child, and the pleasure and help they find in each other.

Is not this the way humanity helps Divinity and is the beauty of the relationship between God and man?

We are at the grave of Lazarus. He has been dead four days. Mary and Martha, the sisters of the dead, and many friends stand round weeping. The Master Himself, the omnipotent God, in human, form, stands by the grave—and weeps in sympathy with the mourners. He can speak the dead to life. The doubting few believe He could have brought help. "Could not this man who opened the eyes of the blind have caused that even this man should not have died. Yea, could He not undo death's work even now? But if He can, He needs no help. If He can call the dead out of the grave, He can command the stone from the door." These thoughts being uppermost, all stand weeping, half hoping that something great and marvelous is about to take place. But many believe that Divinity's opportunity is passed, and none dare offer a helping hand. So the Divine calls on the human, God calls upon man for help. He asks man to roll away the stone, and thus prepare the way for the exercise of Divine power. But that is not all. Man will be blessed by thus co-operating with Divinity. He is greatly honored by being allowed to take a part in bringing a fellow man to life. The stone, however, is not the difficulty in the way. Cold, dead stones are more easily moved, than doubting and proud human objections are overcome. "By this time he stinketh," cried Martha. "My brother's putrifying body must not be exposed to this crowd." This objection shows the spirit of the crowd. With the best of them, those to whom the dead was dearest, and who loved the Master most, doubt and fear were strangely mixed with faith and hope. But as men roll away the stone, the Master answers Martha's objection, and the great crowd looks on and listens, somehow they all partake of the spirit of the miracle. Faith and hope are kindled in many hearts and strengthened in many more. The miracle working Lord stands in the midst of a miracle-working atmosphere. Entering into sympathy with the mourners, and calling the people into co-operation with His work, He had stirred their deepest sympathies, and aroused expectations which they had never known before. Here is where He needed this help. The sympathetic and hopeful attitude of the people made an atmosphere in which it was easy to work miracles. I am not doubting the Divinity of my Lord. Was it not said of His visit to a certain place, that, "He could there do no mighty miracles because of this unbelief." An atmosphere of doubt and suspicion seemed to tie His omnipotent arms. Is it not so still, and so in all things? If God will bless any community with a great revival, does He not first move upon certain hearts by His spirit, or atmosphere? Have you not preached where it seemed that the Spirit had perfect freedom? How easy it was to preach! how readily sinners became penitents, and how quickly and happily were mourners converted! Somebody, usually many, were giving the helping hand. The Holy Spirit was free to work out the salvation of the people. Does not the Master need the helping hand in many places today? there are difficulties to remove, objections to answer, an atmosphere in which God has freedom to create. Send the helping hand, and blessing will come to every community.

But if a certain atmosphere be necessary for the saving, life-giving work of God, how much more necessary is it that men should have to work? Many a sermon is poor, and many a pastoral visit a failure because the atmosphere chills the life of the preacher.

In many homes all the members of the family are weakened, and all work made burdensome by a cold and critical atmosphere. In others high and holy aspirations are cherished and burdens seem light and life is a song. These breathe the spirit of hope, and live in the atmosphere of peace. Recently a good woman whose life is one of burdens, heavy responsibility and ardous work, wrote her husband, whose duties call him away from home, closing her letter in the following words: "The burdens are pretty heavy. I am often too tired and anxious to sleep. Please write me a good letter such as you can write. They always make me feel like I can toil on till death and never murmur."

Yes, a letter, a visit, a few kind words, an atmosphere of sympathy and hope! How these brighten the days, shorten the nights, lighten the burdens, and sweeten the suffering! Brother, lend a helping hand.

"Often our trials act as a thorn hedge to keep us in good pasture; but our prosperity is a gap through which we go astray."



CLAREMONT COLLEGE

TAKE CARE OF THE COUNTRY CHURCHES

Apropos of the approaching Annual Conference of our church, it is not out of place to make some observations as to the assignment of ministers to the different charges, and some unfortunate conditions that have grown out of assignments from time to time.

The tendency has been marked here of late to emphasize the growth of the city churches and churches of growing towns. To some extent this tendency is natural and proper, because it is in keeping with the growth of the towns, and shows a satisfactory health of the churches in the towns of our Conference, and I would not minimize its importance nor check such healthy growth, but this growth does not come out of the "raw material," if you will excuse the term. It has been the observation of the writer that a large per cent. of the addition to the membership comes by letters from the churches not so large or flourishing. The station preacher, and a station almost invariably means a town, is commended by his flock and by his brethren of the Conference if he reports substantial gains over the previous year, and his church is advanced in standing, and his rating is improved, but they do not stop to think just what condition was responsible for the increase. It is human for him to make the most of his opportunity to swell his roll, but from whence comes the cost?

The country churches, almost altogether supplied by circuit preachers, are the nucleus from which the town churches are built, and their conditions with a few exceptions is not in keeping with the healthy status maintained by the town churches, as is evidenced by many differences not worth while to mention here. There is a constant

drain upon them from year to year, which is readily seen by reference to the minutes of the Conference, to keep the more fortunately located churches up to the "flattering showing," whereas the country brethren are put down as not having a firm grip upon their work. Perhaps it is true that they do not have as firm a grip as those of the town , for these town charges are the "plums" for fruitful work on the country charges and thus are removed to the hurt of the country, when by reason of their association of its peculiar needs they could render more effective service. The country districts are the sufferers from any view point that may be taken.

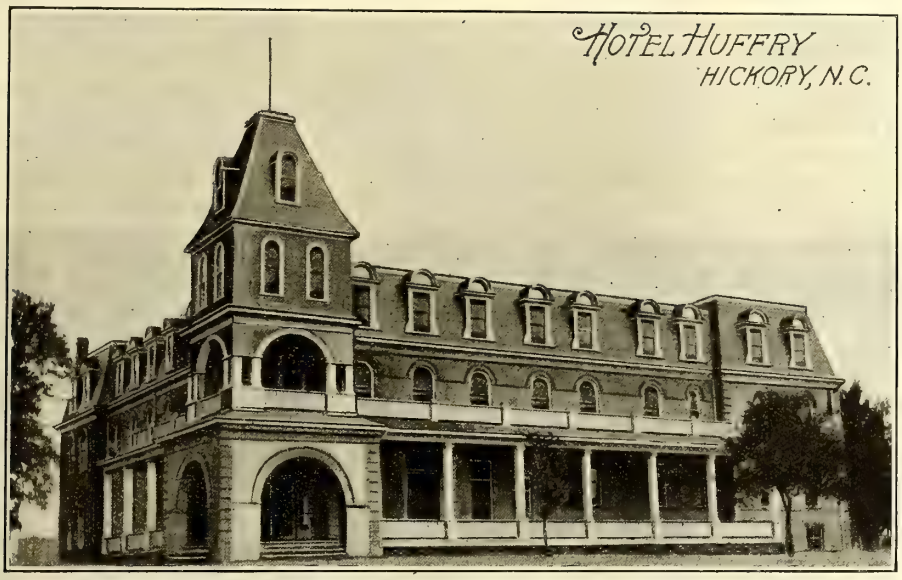
Granting that the movement of the people is largely from the country to town, and that these members must be taken care of, and that it is suicidal for church and member to live apart, there should be some discrimination on the part of the town pastor in herding all those within his reach. Some are questionably near the dividing line, though the benefit of the doubt is not given to the weaker church, due largely to the aggressive pastor of the town church. The support of some of those thus gathered is a little better than nominal, but many of them taken away does mean quite a difference to the hard worked and poorly paid country pastor.

Here, to my mind, is a real reason for the unsatisfied condition of many of the country charges. Thus depleted, the pay is necessarily small, they are deprived of some of the best talent that should go to them, and in town the one ambition of the country pastor is to be sent to a town charge, giving them the benefits of his study and experience, leaving the country to again train and equip another. There is no law of compensation here.

If I were a minister, all things being equal, I would want to serve a town charge too, for domestic reasons, if for no other, because of the terrific struggle every one has to undergo to educate his sons and daughters, a struggle experienced by the country preacher.

This drain upon country churches will continue, but this "fountain of membership," if you please, should receive more favorable attention at the hands of the Conference, and this depletion should be with more discrimination and more nearly normal, and not in keeping with the zeal of ambitious pastors of the town pastorates to swell their numbers; but to show more of brotherly love toward their weaker neighbor.

LAYMAN.



Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

"TNCKING THE BABY IN"

The dark-fringed eyelids slowly close
On eyes serene and deep;
Upon my breast my own sweet child
Has gently dropped to sleep,
I kiss his soft and dimpled cheek,
I kiss his rounded chin,
Then lay him in his little bed,
And tuck my baby in.

How fair and innocent he lies;
Like some small angel strayed,
His face still warmed by God's own smile
That slumbers unafraid;
Or like some new embodied soul,
Still pure from taint of sin—
My thoughts are reverent as I stoop
To tuck my baby in.

What toil must stain these tiny hands
That now lie still and white?
What shadows creep across the face
That shines with morning light?
These wee tiny feet—how far
Shall go their lengthening tread,
When they no longer cuddled close
May rest upon this bed?

O what if I that should train
An angel for the skies;
Or mix the potent draught that feeds
The soul within these eyes?
I reach him up to the sinless Hands
Before his cares begin—
Great Father with Thy folds of love,
O tuck my baby in.

Curtis May.

GROWING

Our children now number twenty-nine. We have just approved applications of eighteen more. We expect all these to come in during the next few days. So the family grows.

RESPONSIBILITIES

Every child is a great may-be—a tremendous responsibility for good or evil. An appalling responsibility rests upon those who are called to mould young life.

EARLY INFLUENCE

I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were past;
The bit of clay was hard at last;
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay,
And gently formed it day by day;
And molded it with power and art,
A young child's soft and yielding heart.

I came again when years were gone,
It was the man I looked upon;
He still that early impress wore,
And I could change him never more.

—Selected.

THANKSGIVING

'It's comin' 'long—Thanksgivin,' with all its love and light,
It's dinners in the daytime, its melodies at night;
The turkey's fat and juicy—the table silver's set,
An' we're feelin' mighty happy that we're all a'livin' yet!

As thanksgiving draws nigh, with its promise of good things to eat, of happy family reunions, and all the joys and comforts of this happy day, we make no apology for reminding our good people of their little brothers and sisters in the Children's Home. No turkey struts in our backyard. No provisions are in sight to make a Thanksgiving dinner for the children of the church. But they will not be forgotten, we are sure of that.

A GOOD TIME

Now is a good time for the good ladies to begin preparations for Thanksgiving boxes for the Home. Anything, everything that childern can eat or wear will be of use to us and will be appreciated.

DINNA FORGET

And let everybody bear in mind that at Thanksgiving all our churches are to make special offerings for the Children's Home. During nearly two years the Sunday schools have been making special offerings on fifth Sundays—four times a year. They have done well. This is the first call made upon the congregations in the conference. We sincerely hope that this collection will be taken in every congregation. We urge the preachers to announce it, to arrange for it to be taken, in their absence if necessary. Let us make a good showing.

REPORT OF J. P. RODGERS, AGENT, FOR WEEK ENDING OCTOBER 30, 1909.

Subscribed: Gastonia—R. P. Rankin, $100.00; George A. Gray, $100.00; M. F. Kirby, Jr., $10.00; Mrs. M. H. Banknight, $3.00; A. J. Kirby, $25.00; W. D. Deam, $5.00; W. C. Davis, $5.00; Dr. Mc. G. Anders, $25.00; F. D. Barkley, $50.00; Edn. N. Hahn, $15.00; J. H. Williams, $10.00; Rev. W. L. C. Killian, $10.00; Jas. W. Atkins, $10.00; Joe. T. Abernethy, $10.00; E. D. Atkins, $15.00; F. P. Rockett, $2.00; T. F. Isenhour, $5.00; L. G. Hooper, $5.00; S. L. Jenkins, $5.00; R. F. Gardner, $5.00; J. G. Roach, $5.00; P. L. Plyler, $5.00; Long Bros., $5.00; E. F. Howe, $1.00; J. A. Plyler, $1.00; E. G. McLurd, $5.00; M. L. Mauney, $2.50; R. B. Babington, $50.00; Jno. L. Beal, $25.00; L. L. Hardin, $10.00; Jno. R. Rankin, $5.00; J. W. Culp, $5.00. Shelby—J. Frank Harris, $25.00; total, $559.50.

Cash—Mrs. M. H. Banknight, $3.00; J. A. Plyler, $1.00; E. F. Lowe, $1.00; E. D. Atkins, $5.00; Long Bros., $5.00; M. L. Mauney, $2.50; W. C. Davis, $5.00; total, $22.50.

Paid on former subscriptions—L. M. Craver, Winston-Salem, $5.00; J. P. Starnes, Asheville,$5.00; J. M. English, Asheville, $10.00; J. T. A. Lawing, Charlotte, $3.13; L. W. Chick, Charlotte, $5.00; W. H. Young, Charlotte, $5.00; J. W. Hawkes, Connelius, $2.50; Mrs. J. M. Van. Landingham, Charlotte, $1.00; Chas. A. Reece, Ramseur, $2.50; Miss Mamie Creasman, Asheville, $1.50; total, 40.63

TWO STREAMS

Last summer I saw two streams emptying into the sea. One was a sluggsh, niggardly rivulet, in a wide, fat, muddy bed; and every day the tide came in and drowned out that poor little stream and filled it with bitter brine. The other was a vigorous, joyful brimming mountain river, fed from unfailing springs among the hills, and all the time it swept the salt water back before it and kept itself pure and sweet; and when the tide came in, it only made the fresh water rise higher and gather new strength by the delay; and ever the living stream poured forth into the ocean its tribute of living water—the symbol of that influence which keeps the ocean of life from turning into a Dead Sea of wickedness.—Selected.

We search the world for truth, we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From flower-fields of the soul;
And weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the book our mothers read.

Whittier.

A great sorrow, like a mariner's quadrant, brings the sun at noon down to the horrizon, and we learn where we are on the pathless sea of life.—H. W. Longfellow.

From the Field

Correspondence, Reports, Etc.

Caroleen Again.

In my article this week a few misprints occured. But the printers are to be commended for having made the voyage through my manuscript and landing where they did. Brother Bogle will have a fine "everything up" report at Hickory. Let us engage now in a conference prayer meeting to continue until we meet for spiritual guidance.

S. M. DAVIS.

Married.

Price-Houck.—At the home of the bride's parents, Granite Falls, N. C., on October 6, 1909, Mr. Jason Price to Miss Carrie Houck, Rev. W. Francke Sandford officiating.

Jones-Glazebrook.—At the residence of Mrs. Morgan, Rhodiss, N. C., on November 2, 1909, Mr. Frank W. Jones to Miss Ada Glazebrook, of Burke count, Rev. W. Francke Sandford officiating.

Birthday Reunion.

On the 5tn inst. a large number of relatives and friends gathered at Brother T. F. Drum's to celebrate his 80th birthday. The weather was ideal and all seemed to be happy and cheerful. "Uncle Tommy," as he is familiarly known enjoyed the occasion very much. He received a number of presents and many congratulations. Afte1 all had partaken of the bountiful dinner on the large table in the yard, several speeches were made, a song was sung and prayer was offered. There was much rejoicing in anticipation of the great reunion in Heaven. May many years be added to the life of this true soldier of the cross.

Winston Methodism.

In no year recently has Methodism made such progress in Winston-Salem. Besides faithful pastors, laymen have been putting time and money into the Lord's business. The arousing and directing of some of these forces is largely due to the good sense of Dr. T. F. Marr, our presiding elder.

Three hundred and twenty-seven have been added to our churches this year. Centenary 127, Burkhead 89, Grace 70, South Side and Salem 51.

Of this number sixty-nine came as a strict result of the Torrey meetings.

The Sunday schools have increased from 1,489 to more than 2,000. Financial obligations will be paid in full.

Burkhead Institutional Church, the first of its kind in the State, has just been completed. It is under the management of W. M. Biles and Miss Florence Blackwell, the deaconess. Already a Sewing school and Day Nursery have been opened to the public and are well attended. Other lines of work, such as night schools, boarding houses and clubs are being planned. The enrollment of the Sunday school has increased from one hundred and seventy-one to more than five hundred.

The unusually well attended prayer meeting at Centenary is a healthful sign. Brother Abernethy's congregations are very large.

Grace has outgrown its present quarters. Rev. W. M. Robbins and people are planning to enlarge the building next year.

Rev. T. R. Wolfe has done fine work at South Side and Salem. His finances are about all now in hand. He and congregation are arranging to enlarge Salem church at once.

W. M. BILES.

Trinity College Notes.

To a large audience of students and others at the mid-week meeting of the Young Men's Christian Association, on Wednesday evening, President Kilgo spoke on the late James H. Carlisle, former president of Wofford College, at Spartanburg, S. C., who so recently died. Dr. Kilgo set forth in a most striking way the character and career of this most truly remarkable man.

Professor E. C. Brooks of the Department of Education is in Charlottesville, Virginia, attending the annual meeting of the Association of Colleges and Preparatory Schools of the Southern States. Professor Brooks is on the program to read a paper on "A Comparison of the Grammar Schools in Different Sections of the Country." He is a member of the Executive Committee, which meets Thursday.

Dr. W. K. Boyd, who is a member of the committee to award the Patterson Cup, went to Raleigh to attend a meeting of the committee. Several other members of the Faculty went to Raleigh today to attend the meeting of the Literary and Historical Society.

At a meeting of the Science Club Monday evening, a most interesting paper was presented by Dr. T. A. Mann, Health Officer of the city of Durham, on "The Need of a Public Awakening in Preventative Medicine." Dr. Mann, who is a former student of Trinity, has applied himself with marked enthusiasm and success to the work of his position. In addition to this, papers were presented by P. J. Johnson on "Doings in the Realm of Science;" L. M. Jones, on "Manufacture of Alcohol from Sawdust;" and M. A. Smith, Jr., on "A Physical Phenomenon." The next meeting of the Club will be in charge of Dr. J. J. Wolfe, of the Department of Biology, who will give the result of some investigations he is making.



LENOIR COLLEGE

Wadesboro and Anson County

Our meeting which began on the second Sunday in October lasted for eight days. Dr. John C. Kilgo preached a series of nine sermons. I have never heard a more convincing gospel presented. They were sermons of unusual merit, and did great good. Rev. W. O. Goode, of Charlotte, assisted us till the close of the meeting. Brother Goode is a strong young preacher and one of our coming men. The meeting closed with eleven additions to our church.

We are closing another good year in many respects. Our people are among the most loyal in the conference, and will send their pastor to Hickory with all claims paid in full.

Anson county Methodism can boast of three of the strongest circuits in the conference. Morven circuit, lying between Wadesboro and the South Carolina line will pay $1,000 to their pastor next year.

Brother McGhee is closing two good years on that charge and is a live wire.

Lilesville circuit, lying between Wadesboro and the great Pee Dee river will pay $900 or $1,000 to their pastor next year. Brother Poe is closing the best year of his life on that field.

The Polkton circuit, lying between Wadesboro and Monroe has the distinction of paying the largest salary of any circuit in the conference. It will pay $1,100, possibly $1,200, this year. Brother Cordell is the pastor and is doing a monumental work.

The Ansonville circuit, lying north of wadesboro, while a good charge, should pay their pastor more. The Southbound railroad, connecting with the Norfolk and Western at Winston-Salem, and the Atlantic Coast Line at Wadesboro, will run through the town of Ansonville. Within another year or two, it is safe to predict that $1,000 will be paid by this charge also. Brother Terrell is the pastor and has done a good year's work.

Our presiding elder, Brother Boyer, is doing a fine work on the district and should not be disturbed for three more years.

J. H. WEST.

North Asheville Charge.

This is the longest silence of which I have ever been guilty. But I have been waiting until I might report from vantage ground. And since that attainment has been realized, I have been almost too busy to write.

On receiving my appointment several of my brethren went so far as to express sympathy for me, telling me that I had a very hard proposition before me, a church building not ten years old, costing ten thousand dollars, in a state of decay, from top of walls to sills. And truly when the stucco was torn off, a condition was revealed that was much worse than we dreamed.

With a small membership and one that had worked so heroically and with so much self-sacrifice in so recently completing the building, I necessarily faced a discouraged, lifeless, heart-crushed people.

It took the third plan to materialize and now in a few weeks we shall have a building reconstructed on plans that will stand for a generation.

I am told that every interest of the church has splendidly revived. The Sunday school roll has reached a higher mark this year than at any time in its history. Our Light Bearers is the largest in the district.

Our congregations are larger than they have been for years. Our prayer meetings, with a few exceptions, in mid-summer, have been finely attended and a larger average has taken the sacrament at the Lord's Supper than any charge we have ever served.

As a token of their appreciation of their pastor and family, we have just been the recipients of one of those severe poundings, the effects of which maketh the heart glad, and the pounded more and more in love with the pounders.

We expect to be able to add a few more items of interest to this at Conference.

G. G. HARLEY.

Lincolnton Circuit.

We have held special revival meetings at five of our churches, with very good results. At four of these meetings the church membership took on new life and the indications for a good, substantial forward movement are very encouraging. We have had about fifty conversions and reclamations; thirty-five accessions to the church, and others will join soon. We have a good substantial class of people on this circuit, and when we get thoroughly organized and yoked together throughout the entire circuit, we expect to move on nicely and have a good growing prosperous charge. While a number of our leading members are moving to town, and from one cotton mill to another, yet the future of this work is hopeful. We have se-

cured a good six room house for a parsonage, in the town of Lincolnton, at a cost of $1,000, and we are still owing about $500. We hope to be able soon to settle up in full, and have the parsonage nicely furnished. We hope to make a good report at Conference. Yet there is a lot of good faithful prayerful work to be done in the next twenty days. Our faithful congregation at High Shoals has settled up in full the debt that was on their nice comfortable church, and we will dedicate the church the second Sunday in November. Our beloved presiding elder, who is sucn a consecrated, wideawake, diligent Christian worker, will preach the dedicatory sermon on Sunday 11, a. m. I want to say for our people here at High Shoals that this is one of the nicest, cleanest up-to-date cotton mill villages to be found anywhere, with three churches and a good graded school and an Episcopal Mission school. The Presbyterians are expecting to erect a church here in the near future, while the Episcopalians, Baptists and Methodists already have good housese for worship. With three Sunday schools two day schools, railroad station, large company store and a nice park, all convenient to the people, and the company, through the wide awake, aggressive thoughtful Superintendent, are trying to make this a real home-like place for all the families.

J. W. STRIDER.

Our Washington Letter.

The Sixteenth Annual Convention of the Sunday School Association of the District of Columbia held a most interesting session at Mount Vernon Southern Methodist Church, embracing October 25 to 27 inclusive. The attendance was large and included officers, teachers, delegates and Sunday school workers of all protestant churches of the city. The program consisted of a full and free discussion of all phases of Sunday school work by the best talent obtainable. No speaker rendered more efficient service than did Dr. H. M. Hamill, Superintendent of teacher training work of our own Southern Methodist church who spoke on some subject at almost every meeting during the entire session.

"The evangelization of the world in this generation," is an encouraging watch-word of the great movement of the men known as the Laymen's Movement, irrespective of denominations.

The schedule of this missionary crusade embracing a period of more than six months and includes the holding of service of sixty-seven meetings which are advertised to be held in every section of the United States. Beginning October 16, notable meetings have been held in Buffalo, N. Y., Bristol, Tenn., Cleveland, Ohio., Richmond, Va., and Worcester, Mass., which will be followed by similar gatherings at Providence and Boston, reaching the National Capital on November 11th. During the four days meeting in this city a delegation of two thousand men are expected to be in attendance, including the most distinguished clergy and lay workers of all Christian churches of this country. President Taft is expected to make an address at the opening session in new Continental Memorial hall of the Daughters of the American Revolution. The 20th century crusade for Christ means much and it is the belief of the most sanguine advocates of this movement that the motto, "we can do it if we will," can be accomplished if only a united effort on the part of all Christian people is made. The effort will no doubt justify the means even if the fullest expectations are not realized. May His divine guidance be in this movement to the accomplishment of great good.

W. F. TOMLINSON

The Hillside, Nov. 1, 1909.

Notes and Comments From Holston.

Rev. W. W. Bays, D. D., of the Western North Carolina Conference, now residing at Charlotte, was a highdly esteemed visitor at Johnson City, during the conference and ministered to the people of his former charge at State Stret Methodist church, Bristol, Tenn. The writer regrets very much that he did not meet Dr. Bays, as association with him from 1867 to the time of his transfer from Holston was exceedingly pleasant.

He and his family are accounted as special friends in this Holston parsonage. The doctor is one of many preachers, brought up in Holston, who have gone out to other fields.

Dr. Daniel H. Atkins of the Western North Carolina Conference was a welcome visitor at the meeting of the Holston conference at Johnson City, Tenn. He mixed with his former colaborers in his usual freedom, as if he had not been away for so many years. He proposed to the Holstonites a co-partnership with the Western North Carolina, and South Carolina Conferences, in a Southern Appalachian Methodist Chatauqua, at Weaverville, near Asheville, N. C. It would be a great scheme to have the mountaineers of Holston and Western North Carolina swap literary and religious opinions with the preachers and school men from over the Blue Ridge.

The Holston Conference appointed a committee consisting of Rev. J. W. Perry, A. B. Hunter and T. C. Shuler, to investigate and report on this matter. Two of these are native North Carolinians and will be favorable to any good work in that section if possible.

Indeed Western North Carolina is still regarded favorably by the Virginia and Tennessee people of old Holston, as a place to go in summer, in search of rest and good living.

The additions to the itinerant ministry in Holston for 1909 were twelve; one coming from the United Brethren church.

At the conference in 1908 there were twenty-four of the undergraduates who failed on their studies during the year. In 1909 the number failing to pass examination on the conference course of study was fourteen.

This seems hard to account for, considering the educational advantages in reach of the young preachers. Even young men from the colleges and students taking a Correspondence course, at Vanderbilt are counted among the delinquents.

Our young Methodist preachers may have a more difficult course of study than those of other days, but they have many helps and advantages that others did not have.

In the Annual Conference appointments of the preachers to the several pastoral charges, the usual distinction of circuit or station is now generally omitted.

Only a few of the mission charges have the suffix "mission" in the printed lists. It is probable that the old time "mission" was not a regular charge of organized churches or societies, but a circuit with several preaching places where the preacher was sent to organize societies and form a circuit.

At present the older and larger conferences have numerous mission charges Some of these are circuits and others are stations. The geographical location of many pastoral charges in Holston is not easy to make out, even by the preachers.

J. R. PAYNE.

Washington College, Tenn.

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

Brother Avett's League at Jackson Hill has the honor of being the first to send a contribution for the League Anniversary fund. ($1.80.) No doubt by this time every League has taken a collection at the League service for the above fund. If for any reason some have overlooked the matter will they not attend to it next Sunday at the devotional service? I feel that none of our Leaguers will be indifferent about this vital intrest.

* * * *

An Epworth League has recently been organized at Leicester, N. C. The following persons were elected officers: J. C. Alexander, President; Bessie Sprinkle, Frst Vice President; Attie Reynolds, Second Vice Presiden; R. T. Summey, Third Vice President; Lela Mears, Fourth Vice President; Katie Stevens, Secretary; Clarence Patton, Treasurer; Nannie Plummons, Era Agent. Mamie Brown, Fannie McGhee, Annie Mears, Lookout Committee.

* * * *

We have just received a very interesting letter from Brother John L. Daniels, of Pomona, N. C., concerning Epworth League work. We are delighted to know that the laymen of our church are beginning to see the benefits of the Epworth League. When the laymen are convinced that the Epworth League is the greatest function of the church, it will matter but little whether the pastor believes it or not—the League will "go."

* * * *

One has said: "The Epworth League is a training school in devotion, in Christian confession, in fellowship, and in leadership."

* * * *

One prominent League pastor has said: "The League must be judged not by how much more it might have done, but by how much less would have been done without it."

* * * *

The West Asheville Senior League has sent a contribution to Rev. A. T. Bell, Leaksville, N. C., for the League Anniversary fund. As, doubtless, many others have done ere this.

We have received a copy of the latest and enlarged catalogue of Epworth League books and miscellaneous supplies. If any Leaguer desires to know about League literature and prices write to Smith and Lamar, Nashville, Tenn., for one of the late League catalogues.

* * * *

Have you paid your 10 cent assessment? The Central office needs it. No League is loyal and first class that does not pay the 10 cent assessment. Let's be "true blue."

* * * *

We were not surprised to read in the „ Notes and Personals," of the last issue of the Advocate that Rev. John W. Moore, of Hendersonville, had organized a large Epworth League among the young people of his congregation. We have been expecting such for some time. Brother Moore has patienaly waited till an Epworth League room was provided. He is a wise, conservative and loyal League pastor. We expect nothing of him, at any time, and in most anything but success.

Mrs. G. G. Harley, the untiring Superintendent of the North Asheville League, reports an advance in attendance and faithful work, the 10 cent assessment paid, and that a contribution will be made to the Anniversary League fund. We know of no League that is doing more faithful and systematic work than the North Asheville League.

* * * *

The Haywood Street League, Asheville, has elected officers. This enterprising and efficient League is not only aiding the pastor in raising the benevolent collections, but are paying the last of a special of $100 for missions. Thank God for such Leagues.

* * * *

Are you sure you have done your best this year, dear Leaguers? Are you content? God knows.

* * * *

Almost Here

The time when Dr. S. A. Steel will deliver those brilliant lectures at the Auditorium in Asheville. He will be there the 15th and 16th of November. Doubtless all Asheville will hear him.

Johnson's Chill and Fever Tonic is a most remarkable medicine. Not only does it cure any type of fever, but drives every trace and taint of Malaria from the blood.

Victims of Malaria put on 10 pounds in 60 days by using three bottles of this splendid medicine.

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Northbound	Daily Pass NO. 10	Ex. Sun. Pass. NO. 60	Mixed — NO. 62
Chester_____Lv.	7 55 a m	1 15 p m	_____
Yorkville_____	8 42	2 40	_____
Gastonia_____	9 30	4 30	_____
Gastonia_____	_____	_____	_____
Lincolnton___	10 26	6 46	_____
Newton_____	11 05	7 40	_____
Hickory_____	11 55	8 35	_____
Lenoir_____	1 10	10 05	3 15 p m
Mortimer_____	2 42	_____	5 35
Edgemont____Ar.	2 55	_____	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont____Lv.	12 05 p m	_____	7 15 a m
Mortimer_____	12 13	_____	7 25
Lenoir_____	1 28	7 00 a m	9 40
Hickory_____	2 52	8 40	_____
Newtor_____	3 20	9 30	_____
Lincolnton___	3 57	10 18	_____
Gastonia_____	4 50	11 40	_____
Gastonia_____	_____	_____	_____
Yorkville_____	5 39	1 45	_____
Chester_____A.	6 25	3 20 p m	_____

CONNECTIONS.

CHESTER—Southern Ry., S. A. L. and L. & C.
YORKVILLE—Southern Railway.
GASTONIA—Southern Railway.
LINCOLNTON—S. A. L.
NEWTON and HICKORY—Southern Railway.
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2 p. m. to 5 p. m.

Shall the Rights and Privileges of the Laiety be Extended to the Women of the Methodist Episcopal Church, South?

Thirty-one years ago the General Conference of the Methodist Episcopal Church, South, authorized the organization of a Woman's Foreign Missionary Society, and gave it Constitutional authority for the management of the money it raised, the missionaries sent out, and the property acquired. The women of the congregations who were then as now paying their pro rata, as church members to the General Board of Missions,, accepted slowly but with a continually increasing interest the great responsibility and labor put upon them. A wise and devoted leadership was chosen, and a great forward movement in Missions began.

Auxiliaries were organized and instructed in every possible pastoral charge. Prayer circles were formed and through the programs which were carefully prepared, and sent out for use at every monthly meeting, God's plan for the redemption of the whole world as set forth in His word, burned into the heart of the womanhood of the church, and the prophecy of the Psalmist, "The Lord giveth the word, the women that publish the tidings are a great host, was fulfilled.

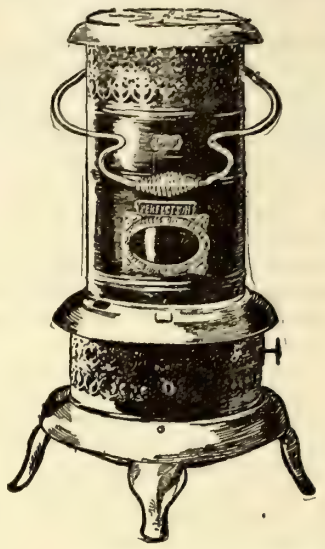
A missionary and Bible training schoo was established, and candidates for foreign and home work were given two years of special training and testing before they were appointed to their fields of labor. In foreign lands schools and hospitals were established, valuable property acquired and all forms of activities open to Christian women conducted with signal ability.

Eight years later, an urgent need in the church at home, made a demand on the women for a second organized effort. More than half of the pastors in Southern Methodism were homeless, and those churches which paid the smallest salaries and most needed the parsonages were without them. The General Conference responded to the demand and instituted "The Women's department of Church Extension." Again, the women of the church, although called upon annualy to meet an assessment for the Church Extension slowly but loyally accepted the additional responsibility and labor. The society grew slowly, however, for the women had caught the vision of a wider field, and having had the development and management of their own work in the Foreign Misionary Society, were not content to become an advisory adjunct, collecting money to be expended by another board.

True life means expansion, and by a natural process the Woman's Department of Church Extension became the Woman's Home Mission Society, with a new and thoroughly liberal constitution.

A systematic study was made of the life of the people in mountain fastnesses, of the mining and lumber camps, of the incoming illiterate emigrants, and of the dark alien race that looked daily into the faces of the Southern women for hope and help. Investigations were made of the facts and conditions concerning the city slums, child criminals, and how they were made; infant mortality, and its chief causes; fallen women, and the world-wide traffic in young girls; civic righteousness; the laws of sanitation as related to housing the poor; dis eases, crime and poverty. The information thus gained was printed in different forms and scattered broadcast. A new body of literature flooded the church. New schools with special aims were estabilshed and maintained; rescue homes, "Doors of Hope," and

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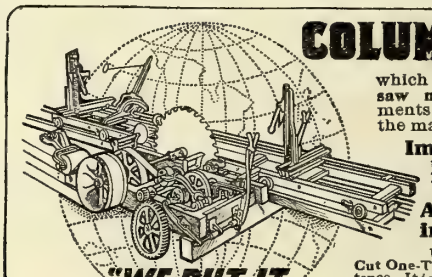
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Using the same horse power we guarantee it to Cut One-Third More Lumber than any other mill in existence. It is designed right. Its workmanship and material are the best. Sold by dealers everywhere. Write for catalog and prices. Manufactured by

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Prescribed by leading physicians everywhere for constipation indigestion, dyspepsia, rheumatism, and all ills of the liver, kidneys and bladder.

Rev. Dr. E. E. Hoss, Editor Christian Advocate, Nashville, writes: "It gives me the greatest pleasure to say that I regard Tate Spring water as the best remedy for all disorders of the stomach, bowels, liver and kidneys of which I have any knowledge."

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Barrel	$5.00
Half-barrel	3.50
Case 1 doz. ½ gallon bottles	5.00
Carboy, 12 gallons	3 75
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If unconvinced write for our booklet showing hundreds of testimonials like the one from Dr. Hoss.

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Prevents souring, admits air and warmth, makes the roots go deeper and the crops bigger. Write for free pamphlet on Tile Drainage. Gives all necessary information.

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What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

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modern missionary institutions with all their varied social, industrial and religious activities were planted in cities and towns. To supply this demand, deaconesses, city missionaries and teachers were given special training and placed in charge of all forms of institutional missionary work.

As knowledge and responsibility increased, so the love and liberality of the women, and for the past two years these two women societies have given for missions annualy more than $400,000.00, a sum more than equal to two thirds of the total amount given by the entire membership of the church.

Sixteen years ago the General Conference of the Methodist Episcopal Church granted to the women full rights of the laiety. At the recent Conference of the Wesleyan Church of England the question of giving the women of the church the right of representation in their Conferences was remanded to the Synods of the church with the full expectation of its being granted.

The women of the Methodist Episcopal Church, South, are ready for this same enlargement of their rights and privileges.

They have demonstrated their ability and readiness for the responsibility of full lay membership in the church. Already in large numbers of communities in local church affairs the pastors are assisted by a few godly women in the official work of the churches, while the legal right is vested solely in the male membership.

This knowledge and its accompanying sense of responsibility has developed the women to the point that they are fitted for legal representation, not only in the Quarterly Conference as stewards and Sunday school superintendents, but in the highest conference and in whatever capacity the laymen have a place and part.

This conviction was expressed at the recent session of the Women's Board meeting, by the following memoral to the General Conference which was adopted by a vote of twenty-nine to six:

"Dear Fathers and Brethren: We, the undersigned, members of the Woman's Board of Home Missions, in annual session at Savannah, Ga., present the following memorial:

" Believing that the fullness of God's time has come for the more than half a million women of the Methodist Episcopal Church, South, to have larger freedom in the ever widening work of the church that they may help to hasten more surely and speedily the coming of the Kingdom of God.

" 'We respectfully petition that as an act of justice you will at this session of the General Conference take the needed action to secure for the women of the church the full rightss of the laiety.

" 'MISS BELLE H. BENNETT, President W. H. M. So.

" 'MRS. R. W. MACDONELL, Gen. Sec.' "

To Drive Out Malaria and Build Up the System

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

A five-year-old boy who could not keep awake through a long sermon, suddenly became wide awake, and noticing that the minister was still preaching, inquired, "Mother, is it this Sunday or next Sunday?"

FREE DEAFNESS CURE

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City, Mo.

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Ayer's Hair Vigor is composed of sulphur, glycerin, quinin, sodium chlorid, capsicum, sage, alcohol, water, perfume. Ask your doctor about this. Follow his advice. Promptly checks falling hair. Completely destroys dandruff. An elegant dressing.

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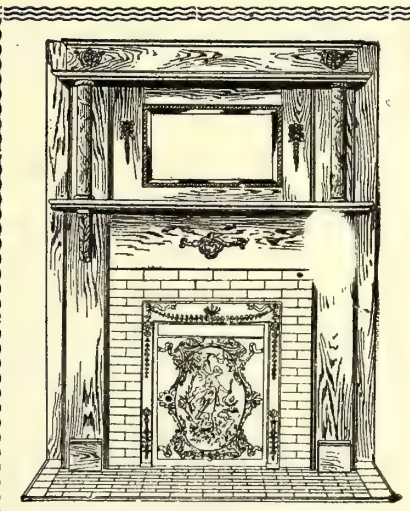
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Formerly Helm's Croupaline
An external remedy for Croup, Colds and Whooping Cough in Children—Colds, Soreness in Chest and Cold in head in Adults. Physicians prescribe it and get the best of results.
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Send us only one dollar as a guarantee of good faith and we will ship this SIX HOLE STEEL RANGE to you on approval. On its arrival at your freight station examine it carefully, and if you are entirely satisfied that it is the best value you ever saw, pay your agent the balance, $22.00. Then try it for 60 days in your home and return it at our expense any time within that period if not entirely satisfactory, and your money and freight charges will be promptly refunded. Is not this the fairest offer you ever heard?

$45 Range For Only $23

This range is extra strong and is as good as any range being sold in your county to-day for $45.00. It has an ample porcelain lined reservoir, large warming closet, two tea brackets, is asbestos lined and will burn either coal or wood. It is beautifully nickeled and an ornament in the kitchen. Size 8-16, oven 16 x20x13¼ inches, top 45x28 ins. Height 29 ins., weight 375 lbs. Larger sizes cost: 8-18, $25; 8-20, $27. Customers in the West will be shipped from our factory in Illinois to save time and freight. Write to the advertising manager of this paper or to the Bank of Richmond, Richmond, Va., one of the largest institutions in the South, and they will tell you that we *always keep our promises.*

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Woman's F. M. Society.

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WEEK OF PRAYER AND THANKSGIVING

This, the most important week in the calendar of the fiscal year, is near at hand. Those who have observed it faithfully in the past are those who testify with deepest conviction that it may be made the means of increased power and success in any society.

But never before has any Week of Prayer and Thanksgiving been fraught with greater significance or larger possibilities than the one that begins November 22, 1909. Never was it of such prime importance that well planned meetings shall be held each day, which all the women of the church shall be urged to attend.

The end in view is not only intensive but pre-eminently expensive—not only to increase the punctuality interest and liberality of members of the society, but by every posible means to draw into its circles those who have not yet identified themselves with it. There must be no wavering of faith, no excuse making, no shifting of responsibility. Every woman, girl and child is confidently expected to win at least one other woman, girl or child by her own individual effort and prayer.

And never before have workers been so well supplied with tools wherewith to facilitate the work. There is the Woman's Missionary Advocate with its strong appeals for a magnificent membership crusade—a crusade waged with no uncertain sound against the ease, indifference and apathy of nine tenths of the women of the churches; with its many suggestions as to best methods of proceedure, and its fine programs for each day of the week. Then there are the crusade leaflets that may be had of Mrs. Sifford for the asking, and, best of all, the new enthusiasm and zeal born at our Mt. Airy meeting that have doubtless grown in intensity since that memorable meeting.

The rank and file of the Western North Carolina Conference Society have never fallen cowardly to the rear when its leaders have called for an advance movement.

Let it stand now in the front rank of sister Conferences, and be satisfied with nothing less than its full quota of the fifty thousand new recruits that must be added to the hosts advancing against the kingdom of darkness under the banners of the Woman's Foreign Missionary Society.

WHY I SHOULD BELONG

Probably many read these columns who are in full sympathy with the Woman's Foreign Misionary Society, but have hitherto withheld active cooperation with it. Now is the acceptable time to give to it your name and active service. Perhaps there are those who would join were there a society in their own church. Do not wait to be organized. Procure the help of your pastor and write for suitable literature, and organize if with only one member. We beg that you ponder carefully, dear sisters, these seven among many strong reasons, why you should have a part in this great work:

First. Chielfy, as women we must do this work for the heathen women or it cannot be done.

Here is a tremendous responsibility, but it is a reasonable service to which we are summoned.

Second. In the sphere of our operations we are working with the highest wisdom according to the soundest principles of philosophy and policy among the women and children at the very foundations of society. What they are, how they are trained, determine the character of any civilization. This is the keystone of the arch.

Third. Because of the providential openings for this work. We hear the voice of the Spirit: "Enter! Occupy!" For this thing and at this time we came into the kingdom.

Fourth. By affiliating with this society we practically acknowledge special obligation to Christ as women, and the peculiar, perfect adaptation of His Spirit and teaching to the wants of our nature. We owe everything to Him. The religion of women, for women, it is scornfully called. So be it, God be praised! We will give it to other women, whom it will suit and satisfy as it does us.

Fifth. Because of the perfect harmony of this society with all working organizations of the church; never supplanting, always supplementing. It is authorized by the General Conference, and almost every Annual Conference has recognized the work.

Sixth. It commends itself to us by its simple terms of membership. It includes in its fellowship the choicest spirits of our church, those of highest culture and deepst piety together clasping hands and uniting in prayers and labors for the world's conversion.

Seventh. You are summoned to this work by its effects on the women of our church. It has given them something to think of worth the thinking, to talk of worth the talking, to do worth the doing. It has intensified experience. It has developed and utilized abilities. It has stimulated energy and zeal. It has brought out the most and best in them.

THE CHILDREN'S HOME

Treasurer's Report Fifth Sunday in October

Hickory, $8.45; West Hickory, $1.65; Hiddenite, $1.50; Concord, Forest Hill, $7.68; Shiloh, Kannapolis Ct., $1.15; Trinity, Derita Ct., $2.38; Gastonia, Ozark, $5.14; Turnersburg, $2.06; Unity Chapel, N. Thomasville, $1.25; Ebenezer, 50c; Pisgah, Maiden Ct., 95c; Cooleemee, $6.04; Woodleaf, $3.25; Liberty, Davie Ct., $3.60; Cleveland, Woodleaf Ct., $1.25; Wentworth, $1.63; Asheboro, $13.68; Greensboro, Walnut St., $3.17; Palmerville, $1.00; Pine Hall, $1.05; Salem, Forest City Ct., $2.23; Seversville, $6.76; Linwood $3.00; Concord, Bessemer City Ct., $5.92; Glen Alpine, $2.50; Bakersville, $1.80; Pleasant Hill, McDowell Ct., 50c; Pleasant Hill, Sulphur Springs Ct., $1.00; Mt. Pleasant, Mt. Pleasant and Biltmore, $5.79; Morganton, $8.57; Alexander, 30c; Biltmore, $2.93; Charlotte, Tryon St., $40.00; Charlotte, Dilworth, $1.75; Valle Crucis, $6.00; Salem, Morganton, Ct., $1.45; Harmony Grove, Bethel Ct., $2.50; Bethel, Asheville, $2.26; Leicester, $3.12; Forest City, $1.67; Hendersonville, $7.00; Oak Hill, Sulphur Springs Ct., $1.33; Flint Hill, $1.54; Midway, Davidson Ct., $2.50; Mt. Olivet, Davidson Ct., $2.30; Pisgah, Lincolnton Ct., 52c; King's Mountain, $3.12; Bethel Station, $4.27; Morvin, Pineville, $1.04; Salem, Ansonville Ct., $1.00; Lilesville, $2.55; Summerfield, $2.50; Bethesda, Walnut Cove Ct., $1.73; Boonville, $1.33; Wilkesboro, $2.00 Concord, Catawba Ct., $2.09; Rehobeth, Rock Spring Ct., $2.73; Bethany Rock Springs Ct., $1.07; Mt. Pleasant Rock Spring Ct., $2.33; Winston, Burkhead, $4.91; Pine Grove, Forsyth Ct., $1.00; Mt. Herman, Caldwell Ct., 40c; Marshall, $1.00; Ruffin, $1.40; ElBethel, $2.10; Lowell, $2.10; Jackson Hill, $1.55; Smith Grove, Farmington Ct., $1.15; Mt. Olivet, Coleredge Ct., $4.10; Clarksbury, $2.06; Bethlehem, Wentworth Ct., $2.05; Liberty, $1.50; Pilot Mountain, $1.01; Hills Chapel, Lowesville Ct., $7.00; Stanley, 80c; Friendship, West Greensboro, $3.00; Bethel, Morvin Ct., $4.30; Bethel, Matthews Ct., $3.07; Gilboah, Polkton Ct., $2.35; Asbury, Sulphur Springs Ct., $2.32; Concord, Central, $10.53; Richfield, Gold Hill Ct., $1.00; Ramseur, $13.65; Concord, Uwharrie Ct., $3.00; Knox Chapel, Troutman Ct., $4.23; Vanderburg, $1.60; Zion, Pleasant Garden Ct., $1.10; Statesville, Broad St., $28.07; Lenoir, $7.23; Rutherfordton, $2.60; Charlotte, Chadwick, $2.15; Mocks, Advance Ct., $3.18; Denver, Rock Springs Ct., $3.00; Kadish, Belwood Ct., $1.32; Greensboro, Centenary, $36.92; Dallas, $3.28. Cherryville, $1.00; Waxhaw, $1.55; Canton, $4.00; Mt. Zion, Haywood Ct., $4.60; North Asheville, $8.42; North Asheville Mission, 71c; Pleasant Grove, Crouse Ct., $1.00; Harpers Chapel, Lenoir Ct., $2.25; Davis Chapel, Danbury Ct., 30c; Mt. Pisgah, Summerfield Ct., $3.60; Stoneville, $1.82; Crews, Forsyth Ct., 70c; Friendship, Newton Ct., 75c; Weaverville, $3.38; Monticello, 55c; Bryson City, $2.89; Loves, $4.90; Gold Hill, $3.00; Salem, $4.35; Stokesbury, $1.34; Good Hope, Davidson Ct., $1.25; Plateau, South Fork Ct., $1.00; Mt. Olivet, $5.80; Western Chapel, Leicester Ct., $1.50; Houcks Chapel, Hickory Ct., $1.25; North Wilkesboro, $5.97; total, $456.29.

For HEADACHE---Hicks' CAPUDINE

Whether from Colds, Heat, Stomach or Nervus Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c at drug stores.

HIS FAITHFULNESS

"What I do thou knowest not now; but thou shalt know hereafter."

The King's ways are not our ways, and, more than this, they are often past all efforts of ours to understand. There are times in the lives of those who walk most near to His side when only the consciousness of His faithfulness upholds their tested hearts. And these are the times when it is hardest to still believe He is working, and that His arm is stretched forth in love and power to direct our wayward hearts into His paths of peace.

In believing—simple, unqualified believing—there is peace, dear heart, however unlovely or unlikely circumstances may seem around you. Remember, His arm reaches still farther around, and when the hard hours of pruning are over the Savior will free the eager spirit—not from His arm but only from that which perplexes and annoys.

The suffering of the night may be all in silence, even seemingly on the part of the Blessed One. Not one word of love or direction may fall on your heavy ear, and perhaps you may have to wait until afterwards to know He was near you at all. But don't despair; the morning will break, and, as the morning sunlight discloses the sparkling drops of dew fallen silently, unseen, unheard through the long night, so, waiting heart, His morning will disclose words of comfort, new strength for duty, abounding rest and peace, fallen just as silently through your long night of testing. "My speech shall distill as the dew."—Alice Marie Reynolds.

Hicks' CAPUDINE Cures Sick Headache

Also Nervous Headache, Travelers's Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists



Dr. J. W. Blosser, whose likeness appears above, is well-known throughout the country because of his remarkable success in the treatment of catarrh, deafness, bronchitis and asthma.

He has discovered a method of treating these diseases which is different from all others, both in method and effect. It is not a spray or atomizer, douche, salve, cream nor inhaler. It "opens up" and cleans out the head, nose, throat and lungs, then stops the nasal discharge and spitting, and permanently heals the diseased membranes.

Any sufferer may have a demonstration of what this remedy will do by sending name and address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., who will send a five days' treatment and an illustrated booklet, absolutely free. Those who have availed themselves of this free offer have been surprised at the pleasing and wonderful effect of the remedy. The full treatment is not expensive.

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Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

FORWARD

Dreamer, waiting for darkness with sorrowful drooping eyes,
Linger not in the valley, bemoaning the day that is done!
Climb the eastern mountains and welcome the rosy skies,—
Never yet was the setting as fair as the rising sun!

Dear is the past, its treasures we hold in our hearts for aye;
Woe to the hand that would scatter one wreath of its garnered flowers;
But larger blessing and honor will come with the waking day!
Hail, then, tomorrow, nor tarry with yesterday's ghostly hours!

Mark how the summer hastens through blossoming fields of June
To the purple lanes of the vintage, and levels of golden corn;
"Splendors of life I lavish," runs Nature's mystical rune,
"For myriads press to follow, and the rarest are yet unborn."

Think how eager the earth is, and every star that shines,
To circle the grander spaces about God's throne that be;
Never the least moon loiters, nor the largest sun declines,
Forward they roll forever those glorious depths to see.

Dreamer, waiting for darkness, with sorrowful, drooping eyes,
Summers and suns go gladly, and wherefore dost thou repine?
Climb the hills of morning and welcome the rosy skies!
The joy of the boundless future—nay, God himself is thine!

—Edna Dean Proctor.

FROM THE FIELD

From many points there come echoes of advance and progress; new auxiliaries organized, larger collections, deeper interest. Some of these letters we hope to publish a little later, others we can only publish extracts from, because requested to withhold the entire letter.

NEW AUXILIARY AT FLETCHER, ASHEVLLE DISTRICT

This band of women was organized by Miss Bessie Allen before going to her new field of labor. It starts off under very favorable conditions, the President, Mrs. J. C. Sales, is a daughter of Dr. G. H. Detwiler, who is one of our strongest friends in Home Mission work. It has been our pleasure to confer with the President concerning the work they hope to undertake and find her well informed and deeply interested. Our cordial greetings to these women. The officers are as follows: President, Mrs. J. C. Sales; First Vice President, Miss Sue Lanning; Second Vice President, Mrs. John Sales; Third Vice President, Mrs. Walter Burge; Recording Secretary, Miss Callie Smith; Corresponding Secretary, Mrs. W. E. Poteat; Treasurer, Miss Madge Pate; Agent of Our Homes, Mrs. Frank Smith, all of Fletcher, N. C.

My dear friends and fellow workers: I have just prepared a letter for the coming week concerning some of the work of the Board about which I had not space to write you earlier. While Mrs. Ross has given you a very clear statement of the results of the week's labor and prayer, yet I had promised to write you about somethings concerning which neither of us could speak in one or two letters. However, this morning when the Nashville Christian Advocate reached me I felt that it was better to leave out my own communication and publish both the message of Miss Bennett and the Memorial which was given last week. I am afraid many of our members do not take the paper above mentioned hence my desire to publish it in our own North Carolina Advocate. Some of you, like myself, have not yet been able to decide just what position you do take in this matter. But could you know the spirit of prayer which pervaded the entire Board while discussing the question, it would at least restrain each one of you from criticism, even if you do not believe in the wisdom of the action taken. And so I would ask that you be much in prayer about this matetr.

Later, if I have opportunity and space without omitting letters from correspondents, I shall be glad to write some further impressions of the Board. Next year I hope many of you may go and see and hear for yourselves. It meets in Nashville—the printers made me say in Asheville—but I forgive them because of their consideration for me in handling copy that must often puzzle them. They made me commit some rather ludicrous blunders in that last letter, but 'tis hardly worth while mentioning them. You, dear sisters, will make no mistake in going to Nashville, knowing ous Miss Helm and others.

Faithfully,
EFFIE S. NICHOLSON.

[See Miss Bennett's article on pages 8 and 9.]

WISHES

I ask not for a thornless path, through life,
Decked with bright flowers,
I know this cannot always be, here in
This world of ours.

I ask not that no storms may ever rise
Above my way,
Nor that the glad sunshine shall always bring
Eternal day.

I ask not fame, nor wealth, nor costly gems,
To deck my brow,
Nor that the proud of earth, to honor me,
Before me bow.

But this I ask of a kind Father's hand,
A gentle heart,
And may His Holy Spirit help me here
To bear my part.

MRS. E. M. ANDERSON,
Greensboro, N. C.

Uncle—You ought to be ashamed of yourself, Freddie. See what a lot of prizes your sister has got, and you haven't even earned a certificate.

"Oh, but I got a certificate once, uncle," said Freddie.

"Indeed! What for?"

"For being vaccinated."

The sickest man is not always in bed. The man who does not love his work as much as a hungry man enjoys his dinner is sick.

Johnson's Chill and Fever Tonic drives out every trace and taint of Malaria from the blood.

Put on 10 pounds by taking three bottles.



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Designs and Stencils Free

We have issued a book on wall decorations, picturing and describing the effects now in vogue. It will show you the charming ideas now in fashion.

The book also offers to furnish you free special water color designs adapted to your particular rooms.

It also offers cut stencils, without any charge, for producing the designs we suggest.

Before you decorate any room be sure to ask for this book It is free.

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The Sanitary Wall Coating

Alabastined walls are now the general vogue, in cottage and mansion alike. There is nothing so charming, so healthful, so cheap. Wall paper and kalsomine are now out of fashion.

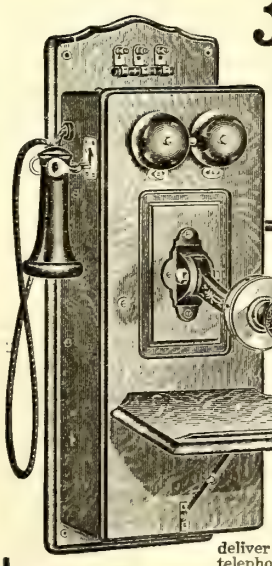
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Little Davey Sloan is forever asking questions. "You'd better keep still, or something will happen to you," his tired mother finally told him one night. Curiosity once killed a cat you know." Davey was so impressed with this that he kept silent for three minutes. Then: "Say, mother, what was it that cat wante to know?"

A little Scotch boy, on being rescued by a bystander from the dock into which he had fallen, expressed heartfelt gratitude, saying, "I'm so glad you got me out. What a lickin, I wad have frae my mither if I had been drooned!"—Yankee Blade.

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The Sunday School Lesson.

LESSON VII. NOVEMBER 14, 1909.

Paul a Prisoner in Rome. Acts 28. 11, 31.

GOLDEN TEXT—I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth. Rom. 1. 16.

From Malta to Rome

It was the month of June, according to S. Russel Forbes, that the loungers on the quay at Puteoli saw a ship whose sign was Castor and Pollux sailing into the bay. Whether the "parasemon" was a painting on either side of the prow or a figurehead we do not know, but the twin brothers were patron deities of the seamen. In those days, and indeed centuries later, ships and merchant-houses and taverns were indicated by signs either carved or painted, because many people could not read. The striped pole for a barber's shop is used even yet, but the sign of the Swan or the Three Hounds for a tavern or a shoe for a shoe-shop are seldom used in this day of reading. The ship had left the harbor at Malta in February, for navigation opened then. The incidents of the journey were common to all travelers. There was a delay at Syracuse for more favorable conditions, they beat up to Rhegium against the wind, and waiting a day there they met a south wind which took them to Puteoli in two days. Puteoli was a great harbor. It was crowded with traders from Eastern lands, bringing their religion with them, and inscriptions found here show a strange medley of foreign gods and cults and societies; among them a Christian community was already established. They rested a week here, and then Paul and his escort set out on the walk of a hundred and seventy miles to Rome. There were inns on the great Roman roads—the Three Taverns is mentioned in the text—but little is known of them except that private hospitality was much preferred, as they were usually in a ruinous and comfortless condition "The profession of innkeeper was dishonorable, and their infamous character is often noted in the Roman law." From the market of Appius Paul had the companionship of fellow Christians. They came forty three miles from Rome to meet him, whom when Paul saw he "thanked God and took courage." Oh, Paul, you are human! The heart hunger is upon you. Angels are good companions for a crisis, but for everyday use the warm, touchable, sympathetic friend is as necessary as oxygen to the blood, even Paul being the witness. As they talk of the persecutions and the triumphs of their faith they cross the viaduct whose massive ruins even now are wonderful. As they proceed the great tombs and monuments which lined the Appian Way are called to the apostle's attention, for he was apt to see only men. Among the Alban hills he got his first glimpse of great Rome enthroned on seven hills, the city of his hopes and dreams, the city of the angel's promise, Nero's city.

The Rome of Nero's Day.

"All roads lead to Rome," is an old saying which was almost literally true at this time. In front of St. Peter's yet stands the large stone from which radiated these great roads to the ends of the known world. Rome was the capital of the earth's greatest empire. It was the political capital of the globe, as Athens was the literary and Jerusalem the religious capital. The soldiers marched out upon these highways to conquest, but each time they returned more enfeebled with Oriental vices and luxury, which soon spread to the populace. It was a city of exaggerated antitheses. Splendor and squalor, the Coloseum and the hut, opulence and slave, epicure and leper, stood upon the same street. Crushed pearls were served to make a feast more costly while children starved in the alleys. There were at this time about 1,600,000 inhabitants, of which the Jews formed a very influential part. The Satirists all mention them. Seneca states that the Jewish usages were so common that it could be said the conquered had given laws to the conquerors. To keep the Sabbath was so common a custom that the Jewish division of time into weeks was generally accepted. The Stoics probably received many of their moral teachings from the Jews, and Virgil expressed a Messianic hope. Their wealth then as now was proverbial, and their influence was felt even in politics. On the border of the modern Ghetto there is a house which Jewish tradition declares is the "hired house" Paul occupied while in Rome. This has been the Jewish quarter since the time of Pompey the Great, even to this day, and very likely tradition is correct. Junius Gallio, brother of Seneca, was kept under guard in a house, as Paul was. It was against the Roman law to imprison a Roman without trial. Cicero said it was a crime to scourge a Roman; "sin to put him in prison uncondemned, and fratricide to put him to death."

Chained to Possibilities

Paul expected a speedy release when he took the house, but the wheels of law ground slowly. Perhaps his opponents, hopeless of attaining his death, clogged the wheels of action. At any rate, two years slipped away before his trial. Later a law was enacted which made a prisoner free if the prosecutor failed to appear in a year. During all the long twenty-four months a guard was constantly at Paul's side. Six times a day this guard was changed, making forty-two men who had to spend four hours a day with him during the week. The ennui of the rough soldiers must have been excessive. But Paul with his marvelous mastery of men doubtless entertains them with tales from his own life as thrilling as any they could relate, and his patience and physical courage and love of manliness bring response, and he wins them as he did the soldiers on shipboard, wins them to himself and to Christianity. Thus the new religion enters even into Caesar's household. In this personal work he was training world-wide missionaries. These men were gathered from the four corners of the earth, and they would be sent to all countries. If Paul had been a free man, he might have reached slaves and merchants and scholars, but he could not thus have touched the very throne itself. Only as a prisoner could he enter the royal circle. Here in prison some of his greatest letters were written, which have come down the ages with influence second only to the words of Jesus. He had time to formulate the new faith, for God took him away from organization to meditation. The twentieth century needs thinkers.

The Burning of Rome and the Death of Paul

The year 64 witnessed one of the greatest conflagrations the world ever had, and the greatest crime ever perpetrated. Many directly charged this upon Nero. An emperor, to amuse himself, set fire to his own city, causing death to hundreds and homelessness and beggary and starvation to thousands. Six days and seven nights the fire raged with a terror-stricken and helpless multitude seeking refuge in tombs and monuments. "Nero sent some men privately, who pretended to be drunk or mad. They set fire to one place, then to several, so that the inhabitants were in an incredible consternation. * * * Nero, dressed as a harper, was at the top of a tower in the palace, from whence he amused himself with the sight of the fire, singing, as it burned, songs which had been made on the destruction of Troy." So wrote a Roman biograper of the Caesars. Perhaps this deed of the emperor led to a fatal ending of Paul's imprisonment. Nero fearing the populace, and to escape suspicion, certainly accused the Christians of the atrocious crime. All the fury of revenge was hurled upon them. They were torn by wild beasts, crucified, dressed in garments renched with pitch and set up as torches to illuminate the royal gardens. Paul being under suspicion and an acknowledged leader, naturally would be the first to fall. There is still a strong dispute between scholars whether he escaped for a time and made another short missionary journey, or was at this time hurried to his death. Suetonius says: "Nero's manner of hearing cases was not to allow any adjournment, but to dispatch them in order as they stood. When he withdrew he consulted his assessors. He did not debate the matter openly with them, but silently and privately reading over their opinions, which they gave separately in writing, he pronounced sentence for the tribunal according to his own view of the case, as if it were the opinion of the majority." No time was permitted between the sentence and the execution. Many have long believed that it was at this time that Paul was led away with others of his flock to a place beyond the city walls, where he went by way of the sword to be with Christ. George Eliot believed only in the immortality of influence. For even a thousand years Paul's influence has grown. He wanted to carry the gospel to Spain, but God saw that his servant had done all that was necessary to send the gospel living and conquering down the ages, and so he let the poor bruised body rest and the homesick, love-hungry soul with one mighty throb of birth-pain was free. "For me to live is Christ, to die is again."—Camden M. Cobern, D. D., Litt. D., in Pittsburg Christian Advocate.

BANISH CATARRH

Hyomei Will Cure You or Nothing to Pay

When you make up your mind to get rid of disgusting Catarrh, follow this advice:

Go to your durggist; ask him for HYOMEI Outfit (pronounce it Hi-o-me). This outfit consists of a bottle of HYOMEI (liquid), a hard rubber pocket inh ler, a medicine dropper, and full instructions for use. Pour a few drops into the inhaler, and breath it in a few minutes each day, according to directions.

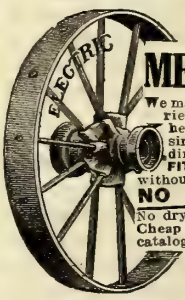
HYOMEI cures Catarrh because it reaches every nook, corner, and crevice of the membrane of the nose, throat, and bronchial tubes, and kills the germs of Catarrh. Stomach dosing, sprays, douches and ointments don't kill the germs, because they don't get where the germs are. HYOMEI will cure Catarrh. It is guaranteed, as the publisher of this paper knows, to cure Catarrh, Coughs, Colds, Sore Throat, and Bronchitis, or money back. Refuse substitutes. If your druggist does not sell it, we will send you a complete outfit, charges prepaid, for $1. Sample bottle mailed free upon request. Address, Booth's HYOMEI CO., Dept. 17, Buffalo, N. Y.

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Chicago; Portland, Ore.; Waterbury, Conn.; Winnipeg, Canada

When her large doll came to grief, Katherine came to her mother and said, "I don't want to cry, but my tears are all unfastened." Sel.

The Farm and Garden.

HOW TO DO TILE DRAINING

The ordinary farmer of average means, when beginning the business of tile draining his farm will perhaps make the mistake of thinking that he will use only a small amount of drains ever, and in consequence will not take the trouble to lay out a regular system to work to. When once we get to see the benefits from thorough tiling of land the only difficulty will be that our farmers will want to put in tile faster than he can get money to buy them with. So it is well to decide in the beginning that the whole farm is to be tiled within a few years and go to work quietly with this most desirable end ever in view. We will want to tile the wettest places first, of course, and stop as soon as possible the terrible waste of energy expended in working water-logged land, with its attendant loss of crops almost every year.

A Big Drainage Proposition

An outlet must be had in the first place, because tile will surely fill up and become of little account within a few years if the end of the drain is subject to overflow, so that water backs up in it. When large areas of flat land are to be drained canals of sufficient size to remove the great surplus volume of water during freshets are imperative. A dredge boat we saw in use in Mississippi the past summer is probably the most economical tool to use in making these large ditches. We saw a 1,400-acre plantation, two-thirds of which had been redeemed from tre swamp by the use of three boats that cost around $5,000. On this land, that five years ago was bought at around $3 per acre, we saw some of the best cotton and corn growing that we have ever seen. The land had been tiled into those large canals, strings of tile being laid about 4 rods apart; and the land could be sold today for $75 per acre. We have seen many places in our own state where, by combining the forces of several farms, drainage of this sort could be done that would make these lands to be "born again"—in truth make profitable farming of these lands a certainty, where today it is only a gamble, with water holding the best land every time. This would mean business farming, of course, and a man at the head who could see a few years into the future.

Begin at the Lower End of the Main Drain

But the ordinary farmer, like the writer and thousands of upland farmers all over the South, need give these large matters no concern, as all we have to do is to go down to that tumbling, rollicking branch, to a point where that bush lined, troublesome ditch comes down from the hollow where our best crops ought to grow, and don't because there is generally too much water present in the subsoil. Start the bottom of the ditch at high water mark at the branch; get it four feet deep, if possible, although two and a half to three feet will do, if we can't do better; cut this ditch as even a grade as possible clean up through to the very top.. Then at a point where other low sags start off from this main hollow, start other ditches, running them as deep as practicable up to seven feet, and give the bottom a grade of not less than two inches in each one hundred feet of length. Dig these ditches as near a perfect grade as is possible with the spade; then take a tiling scoop, go to the upper end of the ditch and cut out a little concave ditch in the bottom of the drain in which to lay the tile, and see, when this ditch is done, that the water is running at a uniform depth all the way from the upper end to the point where it empties into the main drain.

How to Lay the Tile

Then, having distributed 2 1-2 or 3-inch tile along the bank, take a tile hook right against the bank at the upper end of the ditch. (Not a bad plan to fit a rock in the upper end of this first tile to keep fine dirt from being washed in until the main ditch is reached. Now take your spade and shave some of the heaviest of the clay from the side of the ditch and tramp it thoroughly on top of the tile. The balance of the filling of the ditch may be done with the team and plow, using a long double-tree so that a horse may walk on either side of the ditch.

How to Connect the Laterals With the Mains

Proceed after this manner until all side drains, or laterals, as we call them, are in; then start at the upper end of the main drain with, say a 4 inch tile, then when you pass two or three of the laterals use a 5-inch main and perhaps a 6-inch will be needed before the end of the drain is reached. Couple up the laterals with the main drain as you come to them, either by using a Y-shaped joint that tile makers send out when ordered, or by cutting a hole in the main tile large enough to insert the end of the small tile. Be particular about these couplings. If they are not tight, pack small stones around them so that dirt cannot work in to clog the main drain.

When posible have the lateral drains at a slant, not at right angles, for reasons that are obvious to any one who will take thought. If you can get a piece of iron pipe four or five feet in length and inches in diameter, use this at the outlet of the main drain, as it will stand for years. Failing this, make a box of best oak or cypress plank and use it. Over this outlet build a good tough bank of some building material that will not wash out. Rocks or sod, or both, are good. Make this bank higher than the surrounding land so the surface water will flow off at either side rather than down over the end of the drain.

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DR. H. H. GREEN'S SONS,
Box X, Atlanta, Ga.

"Friend," asked a traveler, who had lost his way, "where is Mugg River? I expected to find it somewhere along here, but I don't see any signs of it." "Mug River, sir," said the man in the doorway of the log cabin, pointing to a dry gulley a short distance ahead, "has been postponed this year on account of the weather."

A Portable Generator.

It is contended that the chief cause of the desertion of the farm by so many of the rising generation today is that the glare and glitter of the cities is a magnet that attracts them irresistably.

Make the surburban and the farm home light, bright and cheerful--make it inviting and comfortable--that is now the aim of the stay-at-home agitators.

It cannot be denied that proper lighting facilities evolved by modern skill is doing much toward accomplishing good results for this movement. Once the house, cellar or barn is flooded with a bright, clear light one of the chief causes of complaint and dissatisfaction is eliminated.

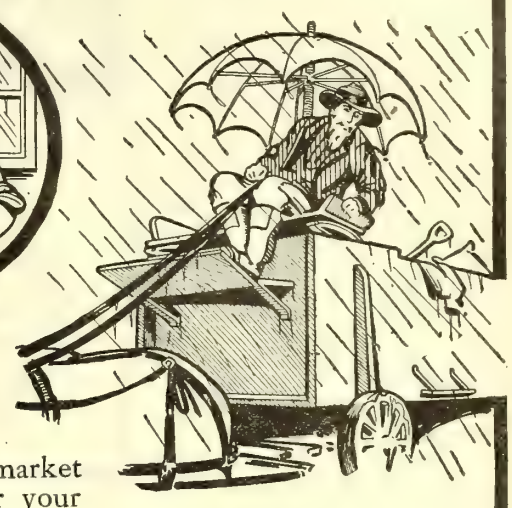
The Hercules Manufacturing Company, of Chattanooga, have perfected and patented a portable acetylene gas generator. This is an ideal light for farms and surburban homes. It is economical, safe, durable and easily operated.

This generator weighs but 28 pounds and the total cost including rubber tubing, lamp, shade and holder, burner tip and 10 lb can of electrolite, is only $18.00. Full information and illustrated pamphlet can be obtained from the Hercules Manufacturing Co., 107 Hercules Bl'dg., Chattanooga, Tenn.

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Our Dead.

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We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Westphalen. — Hannah Stinchcomb was born June 26, 1857, at Elysville, Md. Joined the M. E. church in Maryland when eleven or twelve years old. Married B. B. Westphalen, February, 9, 1872. Joined the M. E. Church, South, at Oak Grove, Mitchell county, N. C., ten years ago. Sister Westphalen, after an illness of about one year passed from this life into the hands of Him who doeth all things well., October 23, 1909. The funeral service was conducted by her pastor and the mortal part of our dear Sister was laid to rest in Lilly Branch cemetery, October 24, 1909, amid a large congregation of sympathizing friends. She went about doing good. She would even take clothes from her own body and give to those who were more destitute than herself. As she lay in her beautiful casket beneath a cross of evergreens, it was said of her, "She is with Jesus."

May the unfailing arm of our kind Heavenly Father ever hold our dear Brother. May he always lean upon that Friend that sticketh closer than a brother.

J. F. SHELTON.

Adams.—"I was sick, and ye visited me." Her neighbors keep saying this about Mrs. Marion N. Adams. Where trouble was there was she also—to alleviate, to sympathize, to encourage. "How we shall miss her," they often say, "because she was such a good neighbor to us." In her community, she lived the Holy Gospel she professed.

Surely she is now arrayed in a pure white robe! From human point of view, she deserves to wear a robe forevermore. For certainly she "came out of great tribulation," and that without bitterness of soul. She used her Christian religion to the full. It enabled her to endure, without murmur, much disappointment and prolonged sadness. Sorrows did not sour, they only sweetened, her soul. Most assuredly the Gospel's keeping power has again been demonstrated in the life of this noble woman.

Her body sleeps in the burying ground of Goodwill Baptist church. There it was laid on the twenty-fourth day of last September,

Walkertown, N. C.

Lyle.—The pure spirit of little James Lyle, son of Mr. and Mrs. Dan Lyle, left its temporary residence October the 3rd, 1909. He was young—hardly two years of age—but not too young to cause an inexpressible longing to fill father and mother's heart today. Young, and yet not too young to love life, for he did love the innocent possessions of the child life. Bright, happy, playful, strong, he won those who knew him. He was remarkably patient during his time of suffering, and when the end drew near he pointed his little finger in the direction of angels and fell asleep.

"And the mother gave, in tears and pain,
The flowers she most did love;
She knew she would find them all again
In the fields of light above.
O not in cruelty and wrath,
The reaper came that day;
'Twas an angel visited the green earth,
And took the flowers away."

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"Sphinx" Paint comes ready-mixed. You don't waste one-third of your painter's time at $2 to $3 per day as when you use lead and oil. You save from $10 to $30 on your labor bill when you use "Sphinx."

Then too "Sphinx" Paint is ten-fold better mixed than any painter could possibly do it, for we use perfect mixing machinery. This is why "Sphinx" covers so evenly and goes farther per gallon than any other paint. We guarantee one gallon to cover 300 square feet,—two coats.



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RESOLUTIONS OF RESPECT

Whereas, our Heavenly Father in His all-wise providence has removed from our midst, our beloved brother in Christ, Rev. J. W. Calder, who was a devout Christian and a member of Ramseur Methodist Episcopal Church, South. Therefore, be it

Resolved: First, That while we deplore the loss of our brother we bow in humble submission to Him who doeth all things well.

Resolved: Second, That we commend his exemplary life and loyalty to his church to those who remain to mourn his departure.

Resolved: Third, That we extend our heart-felt sympathis to the bereaved family and pray that "He who is a father to the fatherless" may comfort them.

Resolved: Fourth, That a copy of these resolutions be spread on our church records and a copy be sent to the Christian Advocate for publication.

H. B. CARTER,
C. B. SMITH,
I. F. CRAVEN,
Committee.

Beaty.—Edna Blanch, daughter of S. W. and H. C. Beaty, was born May 25, 1893, and fell on sleep June 15, 1909, after being confined to her bed for nearly five months with tuberculosis. She was converted and joined the Methodist church at Moores Chapel when but twelve years of age and was ever faithful and true to all her obligations in all the relations of life. She was a regular attendant upon the services of the church, an earnest student in the Sunday school, and a faithful member of the Woman's Foreign Missionary Society which had been organized only a few months befor she was taken ill.

Miss Edna was a remarkable girl. Bright, quiet, unassuming, pleasant in her disposition. All who knew her loved her for her excellent traits of character. Her suffering at times was intense but she was patient and uncomplaining during all her sickness.

Loving hearts and willing hands of father, mother, brothers, sisters, neighbors and friends, did all that could be done to stay the hand of death, but God willed it otherwise and called her home. May we all be ready to meet her and greet her on the other shore, where sickness, sorrow, pain and death will be felt and feared no more.

J. B. TABOR.

Mt. Holly, N. C.

Experience may rob us of our illusions, but it leaves us our heritage of common-sense, if we ever possessed such.—Arthur S. Hardy.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh.
7:10 a. m.—No, 8, daily from Danville and Richmond,
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:45 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Sanannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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"Pardon my ignorance," said the lady passenger to the captain of the big ship, "but how do you manage to find your way across the trackless ocean?" "By means of the compass, madam," answered the captain. "The needle invariably points north." "But," queried the lady passenger, "suppose you wish to go south?"

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FROM THE FIELD

Rockford Circuit.

We have just closed a good meeting at old Siloam, twenty professions, eleven accessions to the church. We have had over one hundred conversions this year and seventy-five accessions to the church. Everything coming up well. The people have stood by us, God has been with us. Blessed be the name of the Lord.

T. J. HOUCK.

Ramseur and Franklinville.

We began our meeting at Franklinville the first Sunday in September, and closed on Tuesday night after the second Sunday. There were about forty professions and reclamations and twenty-six have joined the church by certificate and on profession—thirty during the year. This meeting did great good and has helped us very much. It was here we had such a great meeting last year. In the two years we have added one hundred and one to the church. The singing was led by Prof. E. C. Hamilton, of Greensboro, and preaching by the writer. If you have a dull place just get Prof. Hamilton to sing for you and do your own preaching and something will take place.

We began our meeting here at Ramseur on Monday night after the third Sunday in October, and closed Sunday night of the fifth Sunday. Brother E. B. Craven, of Siler City, was with us the last week and did some excellent preaching for us and endeared himself to our people. We also had Prof. Hamilton to lead the singing. Large crowds attended the meeting both day and night until the last service. There were several professions and six have given their names for membership to be received next Sunday the 14th of November. We have recently spent several hundred dollars on the parsonage adding one room and porches, so that we have a good parsonage. We have concrete walks now, from the door of the parsonage to the door of the church which will make it one of the most convenient churches in this part of the county. In fact we have a good, intelligent people to serve and the man who comes here next year need not be afraid, for there is no more pleasant charge in the county or "state of Randolph." We will close out all O. K. I Could say more, but enough.

J. E. WOOSLY.

Georgia Letter.

The North Georgia Conference Orphanage is at Decatur, ten miles from Atlanta. The following I take from the "Orphan's Message," the organ of this orphanage:

Results of Work Day.

"Ten years ago Work Day was started at the Decatur Home at the suggestion of Mr. W. F. Cruselle. The first year he gathered $800, the ninth year it was $12,000 and about $35,000 was realized by the twenty Homes in the eight Southern States who have joined the Decatur Home keeping this day. It is hoped that every home in the South will join in making this a grat children's festival at all the Homes. Nothing could be sweeter than to see a whole nation giving one day's work to bettering the condition of their needy children."

I desire to commend to the Western North Carolina Conference the Work Day plan. Saturday, September 25th, last, was observed by us down here. Friends of the institution were requested to contribute a day's earnings to the Orphanage. So far $12,000 have been sent in and the amount is expected to reach $14,000 at least, besides a great quantity of provisions, clothing, etc.

Envelopes were distributed by the Superintendent of the Orphanage among the preachers of the Conference bearing the bright face of a child with blanks to be filled out by the contributors.

I am keeping up with your movements to establish an orphanage at Winston. I shall miss my friends at Hickory. I send every one my love. This has been the most fruitful year of all my ministry. More than four hundred people have been received into the church with a corresponding growth along other lines.

We hope to enter this greatest of Southern Methodist church buildings in the early spring. Sixty men have been working on it for more than a year. It is now under roof and the workmen are on the interior.

I am glad to have been of service to some of my brethren of the Western North Carolina Conference this year in our great hospital here.

FRANK SILER.

A dear little girl of three had been taught to say "mother" and not "mamma." She did her best. A little visitor at breakfast called for "marmalade. The home child said, "You mustn't say 'marmalade.' You must say 'muvverlade.'"—Pacific Unitarian.

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D. ATKINS, P. E., WEAVERVILLE, N. C
Fourth Round
Hot Springs, Paint Rock, October 30-31
Marshall, November 13-14

CHARLOTTE DISTRICT.
H. K. BOYER, P. E., CHARLOTTE, N. C.
Fourth Round
Trinity, November 14
Brevard Street, November 14

GREENSBORO DISTRICT.
W. R. WARE, P. E., GREENSBORO, N. C.
Fourth Round
Greensboro, Centenary, November 14-15

MORGANTON DISTRICT.
R. M. HOYLE, P. E.
Fourth Round
Morganton Station, night, Novem[illegible] 12-14

SALISBURY DISTRICT.
J. C. ROWE, P. E., SALISBURY, N. C.
Fourth Round
Linwood Circuit, Linwood, November 12-13
Lexington, November 14-15

STATESVILLE DISTRICT.
JNO. N. HUGGINS, P. E., STATESVILLE
Fourth Round
Lenoir Ct., Olivett, November 13-14
Lenoir Station, November 14-15

WINSTON DISTRICT
Rev T. F. Marr, P. E., Winston-Salem, N. C
Fourth Round
Walkertown, November 13-14

WAYNESVILLE DISTRICT
REV. W. H. WILLIS, P. E., WAYNESVILLE
Fourth Round
North Haywood, Fines Creek, November 13-14

A joke unconsciously perpetrated by the vicar of St. John's, Keswick, ought to rank high in the annals of pulpit humor. Before the ervice started the vicar was handed a lady's watch which had been found in the churchyard. After making the cutomary announcements, says the North Mail, he referred to the finding of the watch, which, he stated, was in the vestry awaiting an owner, and then solemnly said: "Hymn No 110: "Lord, her watch Thy Church is keeping."—Exchange.

Unfortunate Slave to Drugs.

If you happen to know any one, dear reader, whose life is being destroyed by addiction to morphine, cocaine or liquor, you can do him a favor by telling him of Dr. B. M. Woolley, the specialist, in Atlanta, who is so successful in treating and curing such cases. Dr. Woolley has a record of over thirty years' continuous practice in his field and he succeeds in many instances where relatives—and the patient himself—had given up all hope of reformation. Perhaps there is some one in your town or neighborhood who would be overjoyed to know that there is a specialist in the south who can cure. Dr. B. M. Woolley and his son, Dr. Vassar Woolley, conduct the Victor Sanitarium in Atlanta. An able corps of nurses under the resident physician is maintained and all the appointments of the establishment are conducive to tranquility of mind and physical rejuvenation. Communications will reach Dr. Woolley at his offices, 200 to 207 Lowndes Building, Atlanta, Ga.

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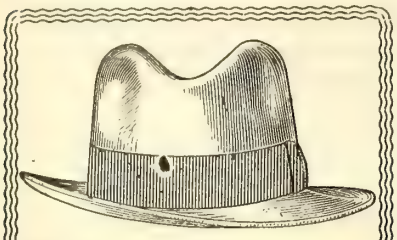
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North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

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THANKFULNESS

For the quiet of the forest
And the grandeur of the hills,
For the glory of the sunsets
And the music of the rills,
For the flowers that bloom so sweetly
Along the woodland ways—
For these, and countless blessings,
Dear Lord, we render praise!

—A. M. S. Rossiter.

THE DELEGATE

Although grandmothers may be at a discount in some homes, they certainly were not at Alice Mason's, and they did not reside upon a shelf, either. The sunniest room in that beautiful new house, the coziest corner by the fire and the most inviting chair belonged by right of love and reverence to Grandmother Parker, and when that dear old white-haired lady spoke her gentle mind, she was sure of affectionate attention. So, when Mrs. Mason came in, flushed and excited, from a gay afternoon at a friend's reception, she paused with a smile at hearing Grandmother Parker's call from the library.

"Come here a minute, my dear, before you go up to change your dress. I have some lovely news for you! Soon after you went out the minister came in, all worried and anxious. He said things about the decline of hospitality in the city, and asked if we would not take delegates. You know the conference convenes tomorrow night, and although the list has been published in the paper, some of the people are making excuses, and he is sadly put to it to find homes for the preachers. He seemed timid about asking, because we are newcomers, but I told him that I was sure it was nothing but inadvertance that had kept you from asking for delegates, and that he might send you two, provided they were two of a kind, as you have only the one guest chamber. Won't it be nice to have delegates, deary?"

"I don't know, grandma," faltered Alice a little aghast. "I've never had the experience."

"To be sure—to be sure. I am always forgetting that you didn't know anything about real home life, spending all your days with parents that by rights should have been Gypsies. But when your mother was a little girl, and we lived in Brooksville, we used to have such exciting times when conventions and conferences would come our way. There is something so fascinating about entertaining any one whom the authorities may send you—quite like opening a prize box. Your dear grandpa and I have entertained as many as a dozen for more than a week at a time. We of the family would sleep upon pallets made of quilts on the floor, giving up our rooms to the visitors. And such preparations on the kitchen! Why, we would bake cakes and pies by the score, grandpa would kill beeves and porkers, and the turkeys woud be gobbling in my coops for weeks ahead of the time! Oh, I am so glad we are to have a little peep at old times again!"

Mrs. Parker sighed so happily that Alice Mason bent down and kissed her, compelling smoothness into a brow that was troubled. Then she slipped away to her husband's study to pour out her misgivings.

"O Ted," she cried, "I never would have taken them in all the world! I don't see how I am ever to manage! Just an afternoon tea makes Jane so cross that I am afraid to give her an order for a week afterward, and if my dearest friend drops in to dinner I feel like making the most abject apologies—and to think of two strangers for a whole week! Grandmother forgot the grocery bill, too, Ted, and it makes me sick and faint to think of it, for we must not let her feel that we don't do her injustice."

"With our pretty new house and our carriage," she added, "they are sure to send us the bishop or some other important person, and I simply must rise to the occasion—but oh, I do hope grandma won't revert to old times this way again!"

The bishop or some other important person!" repeated Ted, vacantly. "Well, I love your grandmother, my dear, and I know that next to somebody else, she is the sweetest of women, but if they are going to quarter dignitaries upon us, I am called out of town—I can't rise to occasions like that!"

"O hush, Ted! You are going to do exactly as I shall—make the very best of it, and grandma is not to be made uncomfortable. I am going to cook up everything nice I can think of. I'll put an extra shine on the silver and cut glass, and this house will be spick and span by tomorrow night—you'll see!"

Soon the house was full of pleasant excitement. Mrs. Parker found things for her feeble hands to do, Alice flitted about busily. Jane was mollified by gifts and flattery, and soon the night came, and the family waited in the library for the bishop. There were American beauty roses bending on their tall stems on the library table, there were violets scenting the entrance hall, and Alice felt a pleasurable glow of self-satisfaction.

"I believe, after all, that I am rather glad grandma took the delegates. I am not very much of a church woman, but I realize that these men are doing a great deal of good—and the bishops and the other leaders are always delightful men. I shall try to fulfill grandma's ideas. I shall drive them in the carriage to the church, and I'll have James wait there to bring them home after the sessions—"

The looked-for ring at the door cut short her hospitable plans, and in another moment she was looking upon the delegates—but not upon a bishop.

They very evidently were from the country. A tall, lank, white-haired patriarch entered, and upon his arm was a chubby-faced young woman hardly as old as Alice herself. The old man's clothes revealed the signs of long service and many careful brushings and spongings. The wife was evidently a bride for her ill-made, ill-fitting frock was of pearly gray with pink trimmings, and her hat was white with a wealth of white flowers wandering over and under it. There was not a perceptible pause between Alice's frightened taking in of the situation and her greeting of her guests. Mrs. Parker rose from her chair to hold out her wrinkled hands with her old-fashioned courtesy, and Ted Mason did his share of welcoming.

"You must be tired," said Alice, hospitably, after a moment, and then she led the way to the guest-chamber, and left them alone.

Her husband intercepted her on her return, and grinned as he shook her affectionately. "Don't you worry, Alice," he whispered. "I am so relieved! A bride and a groom will talk to each other, and my brilliant conversational powers will not be needed."

"That is true," agreed his wife, with flaming cheeks. "They will entertain each other, and I'll not need to go around with them. O Ted, isn't she awful! She looks like a pillow with a string tied about it—and he— Why did they send us such people?"

The old minister, Mr. Harvey, had a certain dignity which kept him from seeming embarrassed in the new splendors of Alice's dining-room, but the poor little bride was evidently ill at ease. Mrs. Parker devoted herself to them, and Alice was not far behind, so before the first meal was concluded the conversation was general, if not very absorbing in its interest.

There followed an hour or two in the library, and then Mrs. Parker said to the minister:

"I am not strong enough for late hours, Mr. Harvey. Will you not have prayers now?"

This was another unexpected turn, for Alice had not entertained a minister before and there ensued a flurried hunting for a Bible. Finally she brought, from from Mrs. Parker's own room, the big family Bible. Alice deposited it with an effort, upon the table at the minister's side, and mentally resolved that the next day she would buy one of more convenient size.

"The servant, sister?" asked Mr. Harvey. "Do you not have her come in for worship?" Then came a brief but energetic argument in the kitchen with Jane, who finally came in, with a sulky frown, to sit down by the library door. Things were taking a strange turn in the butterfly's nest, but Mrs. Parker lay back in her chair, and as Alice gazed at the sweet, placid, old face, it seemed to her that she could see the golden light of past days dawning over it. The country bride sat still regarding her husband's countenance reverently, and as Alice's eyes wandered, she met her husband's glance. His eyes held no laugh in them, although he smiled at her understandingly, and strangest of all, when the reading was finished, Jane's lowering face had cleared, and she slipped quietly out of the room without even a shake of her expressive shoulders.

"My grand-daughter has made some pleasant plans for you, my dear," said Mrs. Parker the next morning to the bride. "We are so glad that our delegates are as they are. We had expected two gentlemen, but I always prefer a lady. One gets so much better acquainted, you know."

Alice bit her lip. She had ordered the carriage, and had intended putting it at the disposal of her guests, but she certainy had no idea of going out with them. There was nothing for her but to acquiesce, however, when Mrs. Parker told Mrs. Harvey that her hostess would take her to the church and remain there through the opening service with her. Alice considered that she would have to reason a little with her grandmother privately.

Alice pointed out the pastor's house as they drove by, and Mr. Harvey looked at it with interest.

"Well! Well!" he said. "The church is learning to take care of her servants these days Such a fine house—and they tell me you pay your pastor two thousand dollars a year! I guess I was born fifty years too soon, Nannie," he said, jocularly, to the little bride. "The younger preachers don't have the struggles we older men had. Why, I have been preaching now for forty years, and my highest salary was five hundred dollars a year—that was when the boys and girls were young, and you know you have eight step children, Nannine. Still, it is all right, and I am not the one to grumble. The rewards always did go to the deserving men, and I know I am not much of a preacher, so I am just grateful to be remembered by my old conference in the way I am."

It sounded strange to Alice Mason—five hundred dollars a year, for a whole family to live on! How could they do it? Her own little perplexities over ways and means seemed silly in comparison.

She led the visitors to the very forefront in the church. Mr. Harvey had said that he did not want to miss a word of the proceedings.

The conference was about to open. Alice had never seen the bishop, but she did not need to have him pointed out. A tall, fine looking man, with keen eyes looking out from under a wide brow—she had already recognized him before he took his chair. Oh, if he could have been her delegate!

Alice had never cared much for the old-fashioned church hymns; they had a sort of dolefulness to her, but the familiar lines had a different sound as he repeated them before the organ pealed out:

"Come ye that love the Lord,
And let your joys be known;
Join in a song with sweet accord,
And thus surround the throne."

The country bride sang clearly, and the quavering voice of the old preacher rose triumphantly. Alice joined in.

For the first time the sense of strangeness between her and Mrs. Harvey seemed to disapper, and as Alice sat through the morning session, she

Continued on page four.

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PRIZE LETTER WANTED

The year has closed, and the preachers are all at conference. The financial reports have been footed up and many of the charges failed to meet the financial obligations in full and in many cases where the assessments have been paid there are many members who have failed to share in the work.

A member of a strong congregation which always meets all its claims in full says that fully two hundred of the members have not paid a cent this year toward the expenses. This is a sad commentary on those members, who, like barnacles on a ship, are drones in the church—parasites enjoying all the privileges and meeting none of the expenses and thus hindering the work and depriving themselves of all the blessings of giving.

There are three classes of members. (1) Those who have paid their assessment in full. (2) Those who have paid in part and (3) Those who have not paid a cent.

This generous layman who is anxious to reach the conscience of the brother who has paid nothing desires sample letters to be submitted to him out of which he will select the one most fitting to be sent to the delinquent, setting forth the enormity of his negligence and the reasonableness of meeting this obligation. The letter to be written so as to reach and not repel the brother.

This layman offers a cash prize of ten dollars to the party, who, by December 1, submits the best prize letter, not exceeding three hundred words.

Address letter to Layman, care of Christian Advocate, Greensboro, and the prize will be forthcoming when they are passed on after December 1st.

A NATIONAL THANKSGIVING

Thursday, November 25th has been set apart by the President of the United States, as a day of Thanksgiving to Almighty God for His blessings upon us as a nation. The Governor of the state has also joined in this proclamation and we trust that on this day the people will resort to their accustomed places of worship and join heartily in praise and thanksgiving to God for his blessings. Let it be a day for the cultivation of that true spirit of Christian patriotism which should characterize the people of a nation whose God is the Lord.

Among our Methodist people in Western North Carolina we trust there will be much thought about the little helpless ones in our Children's Home at Winston-Salem. Superintendent Hayes informs us that a great company of these little ones are waiting to be admitted in addition to the thirty or more already admitted. We trust every pastor will hold a Thanksgiving service this year and emphasize the importance of a liberal contribution for the support of the Home.

RAMSEUR AND FRANKLINVILLE

A recent visit to Ramseur and Franklinville and a day with Rev. J. E. Woosley, the pastor, revealed the fact that he has had a year of great success there, strengthening the church numerically and spiritually through his ministry. His service is appreciated and his people expect him to be returned.

The church at Ramseur is being remodeled and enlarged and six large class rooms are being added to meet the demands of the growing Sabbath school. The parsonage is also being substantially improved adding much to the comfort of the preacher's family.

The Franklinville congregation contemplate moving the church to a more central point and otherwise improving it. The Franklinville Sunday school is in a flourishing condition under the Superintendency of that active and practical church worker, Mr. Hugh Parks, Jr. Including the Home department and Cradle Roll, the school enrollment exceeds the church membership fifty per cent. That school has demonstrated the fact that it is not only a place for the children but also for the grown folks as well inasmuch as there are some fifty married men who attend regularly upon it.

Live Sunday schools are feeders to the church, and the source from which a greater church is to be developed, and that being true there is a great future before the Ramseur and Franklinville charge.

It is needless to say that with such conditions the finances are never a source of worry to the pastor.

THE CONFERENCE REUNION

There is no fellowship so sweet as that of kindred spirits when they meet after long separation, and look again into each other's faces. Old soldiers are never happier than when gathered around the camp fire listening to the old stories of war and repeating the many incidents, almost forgotten, of the days that tried men's souls.

The soldiers of the cross, likewise, look forward with pleasant anticipation to the Annual reunion at Conference when they can recount the conflicts the struggles and triumphs of the closing year.

It is a great time for the workers, many of whom have so abounded in labor that their only recreation for twelve months was a brief visit to the District Conference.

They have seen but little of the preachers except the presiding elder on his quarterly rounds, but at conference all are gathered once again except those who have fallen at their posts, and others, battle-scarred and halt, who are too frail to make the journey, and who may never come again.

* * * *

Some will be there for the first time and the sight of an Annual Conference will be altogether new and wonderful to them. They are up for admission on trial; volunteers into the army, some timid and fearful, others full of hope and promise, but all, we trust, consecrated to the Lord for faithful service even unto the end.

Some had to endure hardness through the year. The salary was small and it required the very wisest care to keep the wolf from the door and still keep out of debt. The faithful queens in parsonage homes had to stint the children in their meals and resort to all the arts of the economist to clothe their little bodies. The faithful preacher had to go on his rounds many times with heavy heart because his people gave him better things to eat than the wife and little ones at home could have.

He had hard struggles through the year, for while striving to do his best he knew that some from whom he had a right to expect sympathy and help, offered no reward but cold and heartless criticism. The revival meetings were limited in visible results and the financial claims are not met in full, and the reports at conference will be correspondingly short.

Some have had great success in the work. What seemed a hard field in the beginning was seized upon as the opportunity to undertake greater things. The dry bones in the valley have been resurrected. The dead church has been made alive. Many who were in sin have found salvation and the quickened life has filled the people with a generous spirit so that liberal giving has increased the salary, enlarged the report for missions and built churches and parsonages and the preacher who started out disappointed and discouraged has found with the help of the Spirit a great victory and through it all discovered in himself the possibilities that will enrich the remaining years of his minstry.

Some who have borne the heat and burden of the day and fought bravely on many a field, tired now and almost exhausted, stand up to make the last report before laying aside the armor so long worn in service. These veterans have wrought well and served fearlessly through many weary years and deserve the tender sympathy and loving care of the church till finally they receive their crowns.

* * * *

Some of the preachers have had sore bereavement since the year began. Death has come into the parsonage and the little child who had been early dedicated to God has been taken to the better land and the home has been so lonely since the little one went away.

In some instances the wife of the preacher has been stricken with disease. Slowly but steadily she grew weaker and at last exhausted, gave up and went home to God. She left her blessing and its fragrance will linger as sweet incense through the years to come. These bitter trials are hard to bear but gracious sympathy from good parishioners and that comfort which only He, the Master, can give have made it easier than if they had to be carried all alone.

* * * *

Since last we met the invader has entered the home of one weary and worn itinerant and taken him to heaven.

No braver, truer, knightlier soldier ever marched against a foe than Jesse S. Nelson, who, through storm and calm, through victory and defeat, was always loyal to the King. From the time he joined the Conference at Charleston in 1851, through all the fifty-seven years of his ministry he never shirked a duty or brought reproach upon the pure white standard under which he fought, for whether on mission field, circuit, station or district he stood a fearless defender of the truth and God blessed his ministry with the great success he had in bringing souls to Jesus. We shall miss this brave veteran. He will meet with us here no more, but we shall expect to hear him answer when the roll is called up yonder. May great peace be granted to his faithful wife, who still abides.

* * * *

At this Conference time in many a parsonage home there sits a faithful care-worn woman who has, through a year of self-denial, and hard work, been the inspiration of the preacher, whose ministry has enriched the life of a whole community. She may not be appreciated for her worth and she may never have thought or cared for that, for her reward comes in the consciousness of duty well performed, but she sits this week at the twilight hour wondering what the Conference will do and where shall her field of service be for another year. It means so much to the preacher's wife, this thing of tearing up, packing and moving, breaking the ties it has taken years to form and then adjust herself to a new and strange community.

She deserves great consideration from her husband's parishioners and from the Conference, too.

It is a great privilege to be at Conference to mingle with the brethren, to join in the songs of praise, to exchange experiences, to hear the great speeches and sermons, to lay foundations for wider missionary and educational effort, for the building of greater churches, for reaching the great mass of the unsaved about us, for the promotion of brotherhood and the cultivation of that sympathy and charity of spirit which genuine Christian communion is sure to develop.

Let us at Hickory strive to make the most of each day and let there be much of prayer that we may be always in the spirit for thus will our deliberations be guided by His unerring counsel.

Let uncharitable criticism be discouraged. Let brotherly love enlarge.

If we thus meet in the fullness of the blessing of the gospel of Christ and continue in the spirit of worship through those days we may be sure that the final results will be accepted in the spirit of loyalty and love.

Let all our people of the various charges pray that during the Conference week the spirit of the Lord may be upon the Bishop and his cabinet and upon all His servants in their labor of love and then if He directs we need not fear whatever may be done.

WHERE WE BREAK DOWN

Our Conference directory shows a class of fifteen applicants for admission on trial into the traveling connection. This large number knocking at our door for admission would be cause for congratulation indeed if we could believe that they are all not only men of gifts, grace and usefulness, but men of thorough training, ready to take hold of and grapple with the problems sure to confront them,

and which will demand great wisdom and resourcefulness, taxing to the utmost the skill of the best trained ministers.

Some of these men will fall out of line before the time comes to take up the journey to the seat of the conference. Others will utterly fail before the committee and, quietly advising with the presiding elder, will decide to withhold the application. Others will barely pass and come into the work handicapped for life, and after years of dreary failure, drop out of the ranks and disappear forever. A few strong spirits will, in spite of defects and disadvantages, come to the front, and prove themselves workmen that need not to be ashamed. When the winnowing process is over the residue will be disappointing compared with the large number who made application for admission.

What we say here is no reflection upon this class. The same thing has been true in the years that are gone, and we all know too well the sad history of many whom we believe God has called to the work of the ministry and who failed to realize that this meant first a call to get ready for this the greatest and most serious work ever undertaken by a man. The fact that we now and then have a conspicuous case of success in spite of conditions is no reason why we should conclude that it matters little whether there be a school of the prophets, or whether our young men have the opportunity for training before undertaking the responsibilities of a pastoral charge.

Every thoughtful person must see and deplore the fact that, of the large number who offer themselves, we secure but a tithe of efficient men, and that there is a large per cent. of those who fail utterly and whose services are lost to the church, for the reason that as yet we have no adequate provision for the training of those whom God is calling to the work. It will not do for us to lay the blame entirely upon the men themselves. "Not many mighty, not many noble, are called." Not only is it true that the poor have the gospel preached unto them, but, as a rule, God calls the poor to preach the gospel. If the rich are called they do not hear, or if they hear they do not heed. They are too well satisfied with their wealth and with themselves to start upon a mission of mercy to their fellow-men. Such a call to a young man hedged about with the limitations of poverty, entitles him to the sympathetic consideration of all his fellow Christians, and the church that fails to take cognizance of him and to encourage him in the matter of preparation for his life work, need not be surprised if after awhile its pulpits are either vacant or filled with weak and inefficient men.

The church should set a high standard of efficiency for its ministers, for the reason that they are to be the leaders of thought and the moulders of public sentiment on all the really vital questions of their day. But the church puts itself in an absurd position when it makes such demands without providing adequate means for the training of those who feel that they are called to preach. And it is not enough to found a college or seminary and point the young men to it. They in their poverty should be advised, encouraged and helped. They should be shown how they can make their own way so far as this may be possible, then this should be supplemented in such a way that when they come out of their work of preparation they may not feel that they are hopelessly handicapped by debt. Every young man knows that on the threshhold of his Conference career he is going to be confronted with the ominous inquiry, "Are you in debt so as to embarrass you?" We submit that many a good young man in his poverty will hesitate in the presence of such a state of things and if he does not turn back from his call, will try to meet the demands of his conscience by entering upon the work ill-prepared.

"This fable teaches" that the church is not doing what it should for the training of those whom God is calling to the ministry, and is making the absurd demand for trained men in many places without any thought of the obligation to help the cause of ministerial education. Every presiding elder, every pastor and every devout layman should be on the lookout for young men having the marks of a divine call and the local church in every instance, should see to it that such a young man has a chance. This is where we are breaking down, and there is no hope of better things till we awake and see that a call to preach means a call to get ready and that this call to get ready is a call to the whole church to help.

EDITORIAL NOTES

When Mrs. Mary C. Coon died suddenly at her home in Statesville, Tuesday morning, November 9, the community lost one of its most useful women and the church one of its most loyal and consecrated members. Mrs. Coone had lived in Statesville for about thirty years, in fact ever since the death of her husband, the late Rev. T. A. Coone, of the North Carolina Conference. Her many friends will be saddened to learn of her passing away but when she went it was well with her for the faithful Christian life she lived was the earnest of her eternal reward. She was a loyal friend of this Advocate and every year sent into the office a list of subscribers that had been secured through her own effort.

The trustees of Centenary College, Shreveport, La., have granted to Dr. W. L. Weber, President of the college, an indefinite leave of absence on full pay and all expenses paid. Dr. Weber has been hard worked and for the sake of his health needed the rest, which we trust may fully restore him to a normal condition. He is a son of Dr. S. A. Weber of the South Carolina Conference and is spending a while with his father in Charleston, South Carolina.

The Monroe Journal says: "Rev. G. C. Brinkman preached his last sermon at Unity for this conference year last Sunday to an appreciative audience. Mr. Brinkham has the power of getting the attention of his audience from start to finish when he enters the pulpit. He is a fine preacher and the people on Prospect circuit, especially around Trinity, would be glad to have him returned another year. He and Mrs. Brinkman are very much loved.

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The man with a fixed salary has the hardest time in this era of high prices—particularly the preacher. People have never learned to pay the preacher as good salaries as they should receive. The following paragraph from the Wadesboro Ansonian shows they are going to do better: "Rev. J. H. West went to Ansonville yesterday to attend the Ansonville circuit steward's meeting. At this meeting it was decided to raise the pastor's salary to $800 a year, it having been up to this time $650." Let other churches do likewise. There is an old story about a good deacon or steward, who praying about his preacher said, "O, Lord if thou wilt keep him humble we will keep him poor." At least there is need of not stressing that prayer. Preachers ought to feel the good of fifteen cent cotton.—News and Observer.

The Midland Methodist says: "Prof. P. P. Claxton, of the University of Tennessee and a prominent member of our Church Street Methodist church of Knoxville, Tenn., has been named as one of the commissioners to handle Mr. Rockefeller's million-dollar gift for the eradication of the hookworm in the South, and has accepted. There is one thing certain He can do more work and do it better than any two men we know."

NOTES AND PERSONALS

Just as we go to press we learn that Miss Mattie Eaton, of Mocksville, died Sunday, after a lingering illness. A full report will appear next week.

—Rev. J. A. Baldwin preached two strong sermons in the King's Mountain Methodist Church on Sunday, November 7.

—Rev. Frank Siler has this year added four hundred additions to the Wesley Memorial church, Atlanta, of which he is pastor.

—Miss Bessie Allen, of Hendersonville, who spent two terms in the Scarritt Training school is Head Resident of the Wesley House in Nashville this year.

—We regret to learn that Mr. W. T. Woodruff, who was recently stricken with paralysis died on last Saturday at the home of Mrs. Phillip Hanes, at Mocksville.

—Invitations to the marriage of Miss Nannie Belle, daughter of Rev. and Mrs. C. F. Sherrill, to Mr. J. D. Lineberger,. Jr., of Shelby, N. C., on Wednesday, November 24, have been issued.

—On last Sunday morning Major Barter of the Salvation Army conducted the service in Tryon Street Church, Charlotte and a special musical service was held at the evening hour.

—Mr. Frank L. Bundy, a prominent citizen and Methodist of Laurinburg, and mayor of that town, died last week. He was a brother of Rev. J. D. Bundy, of the North Carolina Conference.

—During the four years that Rev. A. L. Coburn has been serving the Charlotte churches he has preached 485 sermons, received 200 into the church, held 52 funeral services and married 41 couples. A good record.

—Rev. H. K. Boyer preached the sermon and dedicated Icemorlee church in Monroe, last Sunday. Rev. M. T. Steele, the pastor, has closed up a year of fine service and will make a good report at Hickory.

—Rev. Dr. W. W. Bays has just returned to his home in Charlotte from a five weeks visit to South West Virginia where he preached and lectured at various points. Dr. Bays is one of our most eloquent and useful men.

—The Asheville Gazette says: "The conference that meets in Hickory next week will send to Central Methodist church a new pastor to succeed Rev. Dr. Gilbert T. Rowe, for four years the beloved pastor of the church. Dr. Rowe has served his full time at Central, and to the keen regret of many warm personal friends and church members will be sent to some other place in the conference."

—Rev. Jno. W. Moore leaves for Conference, at Hickory next Tuesday. Mr. Moore has been in Hendersonville for two years and any comment on his work here during that time would be entirely superfluous.—Hustler.

—Mrs. Sam Melton entertained the Ladies Aid Society Thursday evening in honor of Rev. and Mrs. S. E. Richardson. The time was delightfully spent and some fine music enjoyed. On next Sunday Brother Richardson will preach his last sermon before going to conference, and as he has been with us four years, we feel that it will be a last farewell.—Caroleen Cor. Ruth. Sun.

—The Boone Democrat says: "Rev. W. O. Rudisill, pastor of Boone circuit has served his work well; is a splendid preacher, and we voice the sentiment of a large majority of his members when we say that we would be highly gratified if the conference would return this devout man of God and his splendid wife to the charge for another year."

—The Landmark says all the material for finishing the auditorium of the Broad Street Methodist Church at Statesville has arrived. The organ builder is installing the organ and the congregation will soon be worshipping in the new church. The pastor, Rev. Harold Turner, on last Sunday at the close of the Sabbath school baptized a number of children.

—The revival meeting at West Market Street church, this city, closed on Wednesday night of last week. The meeting was one of unusual interest and power. On Sunday morning fourteen were received on profession of faith and seven by certificate, making a total of twenty-seven on profession and twenty-five by certificate as a result of this meeting. Altogether the meeting was one of very gracious influence and has greatly quickened the church.

—Rev. W. R. Ware, presiding elder of the Greensboro District, has been untiring in his efforts to biuld up the work on his district and goes to Conference with a fine report. There has been decided gains on all lines. There have been good revivals in many places, resulting in about one thousand additions to the church. About 18,000 has ben spent on new churches. Three new churches have been dedicated others are in process. There have been three parsonages built and two others repaired. Altogether the report will be very gratifying.

—Rev. Parker Holmes preached his last sermon for this conference year in Thomasville last Sunday. Mr. Holmes has served this charge for three years and it is hoped by a large majority of the people that he will be returned for a fourth year. He is a good man, a good pastor and has served the people well and has built Thomasville one of the prettiest churches for a town of this size in the state. The people, of course, want Pastor Stanford to be sent back for another year, and there is no likelihood of anything else occurring. He is one of the most popular ministers Lexington ever knew and has done a great work since coming here.—Lexington Dispatch.

It is good in your waking hours to pause sometimes and consciously rest in the arms of the infinite Goodness that enfolds your daily life and take accounts of his healing agencies in which your sin-sick and weary heart may find health and renewed strength.—Rev. Granville Pierce.

"God loves not only a cheerful giver, but a cheerful doer also; whatever thy hand findeth to do, do not only with all thy might, but also with all thy heart, and certainly with all thy mind, if thou wilt have thy reward."

Man is at his greatest when he bends and worships; he is never so high as when on his knees.

THE DELEGATE

(Continued from first page)

watched the little woman by her side, looked at the shabby dress, and came to a conclusion.

She had at home a beautiful new black gown, just from the tailor. The cloth of it was smooth and shining, and the fashion of the coat was such that it would conceal the awkward lines of Mrs. Harvey's figure. There was a black hat to match it.

Clad in that the young wife would look really dignified, and Alice determined that she should have it. But to manage it without hurting her feelings!

She set her mind to puzzle it out, and almost forgot what was going on about her before she finally concluded that in order to be able to make the gift she must get on very friendly, almost affectionate terms with Mrs. Harvey.

Mrs. Harvey accepted the gift with perfect simplicity. She looked like a different creature in the new garments. Before noon of the next day Mr. Harvey assured Alice that in all his forty years he had never been treated so handsomely. Mrs. Harvey soon forgot her perplexity over the astonishing number of spoons and forks that surrounded her plate at table, and was able to enter into a very quiet and demure enjoyment of the drollery of Mr. Mason and his young wife. Day after day Alice went with them to conference, and remained through the sessions.

One day she noticed how the old man's face always lighted up when the bishop began to speak. But nothing prepared her for what happened on a day when Mr. Harvey had been asked to conduct a devotional service. He did not do it very well. He showed that he was a little flustered, and his old hands quivered as he held the Bible. Alice felt sorry for him, and for his wife, who looked at her husband so appealingly; but after Mr. Harvey had taken his seat the bishop rose.

Brehtren," he said, "it has been a long time since I have seen this old friend, before this conference. Forty years ago—forty long years ago, he was just beginning his ministry, and was serving a piney woods circuit away off in an out-of-the-way place. I was a young lawyer sent down to Florida upon a certain land case, and by accident, one hot summer day, I stopped at a brush arbor out in the woods, where he was preaching to a congregation that had gathered there in ox-carts, on horse-back and a-foot. I stopped more to rest in the shade than because a had any interest, but he had a message, and he delivered it from a full heart. It was for me—for me! I don't know how many others it came home to, but I went on my way thoughtful and more serious than I had ever been in my life before, only to come back and seek him out at night—like Nicodemus of old. And like Nicodemus of old—I was told my way—the only way—"

The bishop paused a moment and some one out in the congregation began to sing, "Praise God from whom all blessings flow," as that congregation had a way of doing upon all sorts of occasions. The bishop bent down and clasped hands with Mr. Harvey, whose uplifted face was radiant. Alice with downcast eyes, saw the little bride's hands trembling on her lap, and she put her own soft fingers in between, and they sat there listening happily together through the rest of the service.

"Ted, darling," Alice said that afternoon, "we are entertaining something bigger than the bishop —we are taking care of the man who put him in the way of being what he is. Oh, wouldn't it have been awful if we had not been nice to them?"—Susie Bouchelle, in Youth's Companion.

GEORGIA LETTER

Rev. Geo. G. Smith, D. D.

There seems to be a dread on the part of some very excellent people that religion may be made too easy, and that its professors may get too much enjoyment out of it. They make it so purely intellectual, legal and exacting, that those who are anxious to be truly good, find life a continuous martyrdom. Side by side with them, are those, who, abhorring religious strictness, rush as madly after the world as its greatest devotees. In the churches everything is staid and solemn and sepulchral, and when everything like vivacity and good cheer is suppressed there are to be found members who are the most noted for the loosest living, out of the church. In Methodism everything in its first days went to make church services enjoyable, by stirring the higher emotions, which was done while the bitterest foes Methodism had, were declaring against excitement and emotional religion. Some teachers who were so afraid of excitement, laid the greatest stress on the moral side of Christian life, and on the fact that self-crucifixion lay at the base of all true Christian devotion, and they exacted the strictest obedience to law. Between the latitudinarians, who allow every indulgence, not positively criminal, and those rigid legalists, who, by their authority drive men away from religion, it is somewhat difficult to draw the line and to show what are the exalted privileges of the faithful Christian.

The is on the one hand a denunciation of Puritanism, and Pietism, and serupulosity and great care is taken lest there should be an emotional outburst, and on the other a severity of demand, and a dehumanizing of men and women make life a misery. True Christian enjoyment, lies between the two. When Paul came to the pleasure seekers at Corinth, who found no joy except in sensual pleasures, and told them the story of God's love, of Christ's full atonement, of free pardon for past sins, of the Holy Spirit's indwelling, of a joyful resurrection. Then the Judaizers followed, saying: "No; no Christian life cannot ask less than Jewish law; you must be obedient to the exacting law of Moses. What was good for the Jew must be good for you. You cannot give less for the blessings God has sent you by Jesus Christ than a pious Jew gave. There must be an entire separation from the world. Sabbaths must be observed with scrupulous rigidity. Feasts must be kept. You must be circumcised. You must be careful to eat no meat unless you know that it has not been offered in sacrifice to the gods. Since that day the same spirit has cropped out, and Christians have been required to put new wine in old bottles, and to do the objectionable things and give up what appeared to them the most innocent of pleasures because the Judaizing teachers thought that the self-crucifixions would advance the Heavenly life. A lamb was not to skip nor a babe to coo, nor a young man to play in his youth, but all was to be self-sacrifice. They thought the best way to make men good was to make the most rigid exactions. A class of Christians like Tertullian, and the Novations, and after them the Hermits, revolting from the laxity of conduct, which they found about them, adopted the same views as the Judaizer, but went even farther. This ascetic legal spirit has a peculiar fascination for earnest people and is strangely enough found in theory, where lives are the laxest. When Christians and the most worldly, and the gayest, when they are the most eager in pursuit of worldly pleasure, most severely condemn those evidences of high enjoyment, which are purely spiritual. They really do not think such enjoyments exist. They are nominally religious because they fear to be antagonists to religion, but they never get and never expect any genuine happiness from religion. The quiet of conscience which comes from going through certain forms in the highest they hope for, in this world and an escape from future retribution, in the world to come. Against this laxity there has always been a strong opposition on the part of legalists, and also of truly spiritual Christians. The legalists would correct it by stressing more and more the fact that Christian life is one of crucifixion to the world, but the truly Pauline Christian by showing that the enjoyments of the humbler Christian, when truly felt, make the pleasures of time and sense so tame, that all this worldliness is naught.

We stress the intellectual and ethical too exclusively. The Gospel is not only doing; it is trusting. Believers ought to be, and may be the happiest of God's creatures. Legalism is the letter. The life is in the glad tidings. Make a summary of what Paul preached and wrote, and of what the Blessed Lord taught, and it tells us about this: "God loves us all." "Jesus Christ died for us all." "Faith in Him brings the greatest sinner into the family of God." "The Holy Spirit is given to all who trust in Jesus." "He makes men happy and He makes them good." "God's Providence is over us all." "There is to be future life of untold joy for us all." To secure all this we are to give up sin and consecrate ourselves to God, and to believe in Jesus Christ as a Saviour, and a friend—and walk in the Spirit.

None of these sources of comfort and strength are dependent upon health, or wealth, or position or are secured by bodily sufferings, or ascertained. God has no poor children. Many of them are without worldly pelf. Many of them have no worldly position. Many are sick and as far as the world can see wretched, but if they live in the spirit and hold communion with God, and hold by living faith to Jesus christ, all are blessed. Take Paul's summary of a Christian's privileges as given in his second letter to the Corinthians. Religion, comfort, life liberty, assurance, ability to rejoice in affliction, a well grounded hope of a blissful immortality; all coming to all, through the free grace of God. One's heart grows sad when he sees those who are professed followers of Jesus our Lord, getting so little from Him, when he has provided so much. And those who have been called to freedom, from a mistaken idea of obligation, are making themselves slaves not to the Law of Love, but to that of mere outside ceremonial. If we only knew what good things God has prepared for those who love Him, we would not be slaves before the throne, but,

"Our Faith would abba Father cry
And He the kindred own."

We could understand then how Paul could be caught into the third heaven. How the Holy Saints could go to the stake. How Bunyan could rejoice in Bedford jail. How Charles Wesley could sing "How happy are they," and dying Doddridge, "Oh, happy day that fixed my choice," and Asbury could say, "I cry with pain one minute, and shout glory the next."

The joy of a believer depends on his faith. The consistency of Christian life is found in him who walks by faith. Nothing that leaves a man his faith, can rob him of his peace. We may declaim against mythicism, and frames and feelings, but that inward life in which God and man commune together, and those holy frames and feelings which spring from it, is our highest heritage.

"While blessed with a sense of his love,
A palace a toy would appear
And prisons would palaces prove
If Jesus would dwell with me there."

HELP FOR NEEDY SUNDAY SCHOOLS

Rev. J. R. Payne.

In the Christian Advocate, (Nashville), of April 16th, 1909, Rev. J. C. Granberry, of the Virginia Conference, writes an elaborate articlue on the subject of, "Our Sunday School Interests," in which after discussing the importance of the "Chair of Pedagogue in Vanderbilt University," he says:

"Within our old and strong conferences there is really little occasion for helping needy Sunday schools to buy their literature. This I know because a number of years of my pastorate have been spent in the neediest and most out-of-the-way circuits within the bounds of the Virginia Conference."

As Dr. Granberry gives special prominence to the "Endowment" enterprise inaugurated by the last General Conference and claims that the church has not freely responded to the call for this movement, the writer wishes to enter a plea for the Missionary features of the Children's Day Fund, and its usefulness in the older conferences of the church.

Dr. Granberry's statement that the fund, as a help to rural schools, is not required in the Virginia Conference and in other strong conferences, is very remarkable and from the standpoint of the writer inadmissable.

If help to struggling, poorly furnished Sunday schools is not called for in the Virginia Conference it is not the case in some other conferences, with a native population of about the same kind. It is safe to say, with a proper administration of this fund, the entire collection on Children's Day can be used and ought to be used and would then leave many schools still unprovided with much needed literature.

Our trouble or difficulty in distributing the Children's Day Fund to the needy country schools, is the pauper certificate, required with applications by the Conference Boards, before making grants for the supply of their wants. The mountain whites of Virginia, Tennessee and North Carolina do not like to parade their poverty before the outside world, even to get a few dollars worth of Sunday school papers.

The amount allowed to country schools, in some cases, are so shamefully small, that they do not justify the making of a formal application by the schools.

There may be some mistake in observations since the Chair of Pedagogy was provided for, out of this first and only missionary collection for the Sunday

school work in destitute fields, but it looks to a man up-a-tree, as if the needy schools of the church are kept out of view in the reports of conference boards and church editors.

In two of the older conferences the Sunday school Boards fail to state the amount used for needy schools, which in each case the sum sent to the General Board, for Chair of Pedagogy, is stated. In all the periodicals which circulate in the Sunday schools of the church, no special mention has been made, for a year or more, of the missionary feautre of Children's Day.

Every writer seems to be alert, as to the advantages of a Chair or professorship of Religious Pedagogy in Vandelbilt University, but to think very little of the mission work started in 1886, for the Sunday schools, among the country people.

In 1907 the Virginia Conference raised in the Sunday schools $1,713.40 on Children's Day and sent $575.83 to the endowment of the Chair of Pedagogy. This is 33 3-5 per cent. of the collection.

How much the Sunday school Board spent for the poor schools among the farmers is not known to the writer.

The Holston Conference raised $617.73 for Chair of Pedagogy or 23 2-5 per cent. of collection.

The Treasurer's report, in 1907, gives no statement of amount of literature distributed during the year, but the year book of the Sunday school Board which was issued in 1908, gives the appropriations for needy schools in items and shows that twenty-five schools were assisted to the amount of $74.96. Only two schools were given over $5.00 worth of literature. How this matter runs in other conferences cannot be stated without access to Conference Journals. The general minutes of the Annual Conferences make no mention of the Children's Day collection.

That the missionary feature of Children's Day Fund has been side-tracked in the interest of certain educational theories, is further seen when we c nsider the Domestic Mission work of some large conferences.

In 1908 the Virginia Conference reported 785 houses of worship, 792 Sunday schools and the enrollment of 73,764 scholars in 249 charges. In 1907 the nnmber of mission charges receiving aid from the conference Board of Missions was 89 and in 1908, 92. Is it likely that there are no real needy Sunday schools in those charges?

The Western North Carolina Conference reported in 1908, 786 houses of worship, 745 Sunday schools with 64,217 scholars in its 181 charges.

In the Conference 84 pastoral charges were aided by the Domestic Mission Board. Are all the Sunday schools in Western North Carolina self-supporting?

The North Georgia Conference for the same year had 790 churches, 750 Sunday schools with 63,044 scholars in 244 pastoral charges.

In this great conference there are 83 needy missions for which the Conference Board of Misssions raised the handsome sum of$16,851.86.

The Holston Conference joins the territory of these conferences, has 648 houses of worship, 760 Sunday schools and 64, 450 scholars, in 201 charges. Of the 201 charges 73 are under the Conference Board of missions with help for the pastors in 1908 amounting to $8,813.00.

These 73 charges have 240 Sunday schools with 17,699 scholars, supplied by the Sunday School Board, for their needy children with literature worth about $75.00 for one year.

Here are 332 mission charges in four conferences and if these have an average of three schools to each charge, there are 1,000 Sunday schools in four Annual Conferences, needing help from the Children's Day Fund, if any has been collected for that purpose. If there are no needy or mission Sunday schools in the country, how does it come that there are so many fields destitute of pastoral labor and requiring help from missionary funds?

REPORT OF COMMITTEE ON RESOLUTIONS AT CHARLOTTE HOME MISSION CONFERENCE

Whereas, the rapid and unprecedented growth of cotton mills in the South during the past decade has led to the foundation of new centers of life with all its attendant needs, physical, intellectual and religious, and, whereas, the Home Mission Conference held in Charlotte, N. C., October 19 to 21, by representatives of several annual Conferences and the Secretaries of the Board of Missions of the Methodist Church, South, has devoted much time to a survey of the field, its problems, needs, and to the best methods of meeting these needs Your Committee on Resolutions would respectfully make the following recommendations:

1. That more emphasis be given to the training of Christian workers, pastors and deaconesses, who shall make it their life work to minister to those who are gathered in mill centers.

2. That the Woman's Home Mission Society be urged to establish Wesley Homes, including Day Nurseries under the direction of missionaries and deaconesses wherever it is possible to do so.

3. That the several Annual Conference Board of Missions directly interested in this phase of work, make a careful study of the field through sub-committees, taking under consideration, where ever feasible, the establishment of Institutional Churches, and keeping up of that continuity of administration through an uninterested pastorate made possible by the last General Conference.

4. That we express our appreciation of the attitude of the mill owners who, in so many cases, have shown a disposition to meet half way any effort made to build churches, open schools, and to furnish the equipment, looking to the higher interests of their employes. We believe they are prepared to go much further in their co-operation whenever we are prepared to furnish skilled leadership, and to give a guarantee of a continuity of effort.

5. That we commend in highest terms the splendid work of Rev. J. A. Baldwin, of Charlotte, N. C., who by his faith, courage and intelligent devotion to the welfare of his fellowmen, has wrought out through the co-operation of the Y. M. C. A., a model school plant, which should largely type the work in other mill towns.

6. That Dr. John R. Nelson, Secretary of the Home Department, be hereby requested to prepare a summarized statement of facts, observations and conclusions reached during our deliberations, that they be published in such form as shall be convenient and helpful in the further study of this field of enquiry and endeavor. Signed in behalf of the committee,

W. R. LAMBUTH, Chairman.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

To watch the child grow and his life enlarge. To be the sharer of his joys, the confidant of his sorsows. To think, to watch, to love. To listen for the first words of his higher nature. These are the things that make us happy.—Ruskin.

ANOTHER PLEASANT DAY

We greatly enjoyed our visit to Grace church and Sunday school in Winston last Sunday. That is a live Sunday school. We spoke to the School, and to the congregation at eleven o'clock about our work. We are sure of sympathy and co-operation on the part of Brother Robbins and his people, not so much because of our talk as that Brother Robbins is evidently keeping his people in harmony with every good word and work.

FELLOW FEELING MAKES US WONDROUS KIND

The following letter to Brother Rodgers is a beautiful illustration of sympathy. What this girl failed to get she wants others to have:

Walnut, N. C., November 4, 1909.

Rev. J. P. Rodgers, Field Agent, Children's Home,
Winston-Salem, N. C.

Dear Sir:—After you spoke to us at Walnut in the interest of the Children's Home, one of our orphan girls came to me and asked for the privilege of giving one dollar to the cause. She cooked last winter and earned money enough to clothe herself with a little to spare for another year. It is out of this small sum that she makes this offering that other orphans may be cared for as she is cared for here. I send check for $6.00.

Yours very truly,

KATE C. McNEILL.

ACKNOWLEDGEMENTS

Several weeks ago the Union Furniture Company sent us six nice oak dressers. By some oversight this gift was not acknowledged promptly. But the gift was not forgotten. We remember that when we asked for help to furnish the Home, Brother Sherrod responded with special cordiality. And he spoke words of cheer and encouragement which made us feel that in him the Home has a faithful friend.

A box of useful supplies came from Leaksville. No letter told us who sent it. But we have our suspicions.. The name of Mrs. R. H. Ivie, wife of one of our good friends in Leaksville, was found on a scrap of the Advocate in the box. We suspect that Mrs. Ivie and other ladies of the Leaksville Methodist church sent the box. Whoever it may be, we thank the donors.

REPORT OF J. P. RODGERS, AGENT, FOR THE WEEK ENDING NOVEMBER 6, 1909.

Subscribed at Wadesboro.—Dr. R. D. Ross, $10.00; Mrs. Julia V. Ross, $25.00; T. C. Robinson, $5.00; J. O. A. Craig, $10.00; Miss H. Eleanor Horton, $25.00; Jas. Plunkett, $5.00; J. G. Boylin, $10.00; Walter E. Brock, $10.00; F. E. Covington, $5.00; T. C. Coxe, $25.00; B. J. Dunn, $5.00; Rev. J. H. West, $25.00; J. L. Edwards, $3.00; W. N. Jeans, $12.00; J. E. Gray, $2.00; W. A. Musselwhite, $5.00; Mrs. Eugenia Lee, $5.00; Cash, $100.00; J. T. Moore, $1.00; R. L. Bowman, $10.00; Miss Mattie Coppedge, $10.00; U. B. Blalock, $25.00; J. E. Moore, $2.00; Dr. J. M. Boyette, $5.00; Mrs. J. L. Matheson, $1.00; T. O. Marsh, $5.00; Mrs. Clarence Burns, $10.00; W. H. Hawkins, $5.00; Jno. Lowe, $5.00; T. J. Ingram, $5.00; C. W. Kirk, $5.00; W. P. Dunlap, $5.00; Subscriber, $25.00; B. H. Crowder, $1.00; L. D. Robinson, $10.00; J. Paul Teal, $5.00; T. L. Huntley, $5.00; J. W. Odom, $25.00; H. S. Boggan, $25.00; W. T. Rose, $5.00; Jno. W. Gulledge, $18.00; J. R. Spence, Charlotte, $10.00; total, $500.00.

Cash; all at Wadesboro.—J. O. A. Craig, $10.00; T. C. Robinson, $5.00; Dr. R. D. Ross, $10.00; Jno. W. Gulledge, $5.00; W. T. Rose, $5.00; L. D. Robinson, $10.00; B. H. Crowder, $1.00; T. O. Marsh, $5.00; Mrs. J. L. Matheson, $1.00; Dr. J. M. Boyette, $5.00; J. E. Moore, $2.00; R. L. Bowman, $10.00; J. T. Moore $1.00; Cash, $100.00; W. N. Jeans, $12.00; J. L. Edwards, $3.00; Miss H. Eleanor Horton, $10.00; total, $195.00.

Paid on former subscriptions.—H. L. Morgan, Asheville, $1.00; J. P. Morgan, Asheville, $1.00; S. L. Mullen, Huntersville, $5.00; Jas. A. Nading, Winston-Salem, $10.00; B. Stark, Charlotte, $5.00; Mrs. R. R. Ramsey, Walnut, $1.00; W. S. Gough, Elkin, $1.00; Walter Brem, Charlotte, $25.00; J. Robt. Long, Bryson City, $4.00; Mrs D. B. Bennett, Norwood, $4.00; E. F. Creswell, Charlotte, $25.00; Jas. Smart, Marshall, $5.00; A. P. Poe, Winston-Salem, $2.00; Mrs. W. M. Jackson, Asheville, $6.25; Niel Lee, Asheville, $1.00; Mrs. E. S. Roberts, Biltmore, $5.00; Mrs. J. W. Phillips, Newton, $1.00; Miss Kate McNeill, Walnut, (Including $1.00 by orphan girl), $6.00; Wagner & Whitaker, Winston-Salem, $1.00; G. H. Myers, $1.00; Mrs. W. H. McSwain, $1.00; Jno. W. McMinn, Brevard, $25.00; H. A. Naylor, Matthews, $25.00; total, $161.25.

THE PREACHER ON TRIAL

No minister can forget the time when he was "a preacher on trial." Those were days of anxiety and prayer. The very words "on trial" suggested a court and a judge—and accusers, and the trembling preacher was full of fears and doubts and misgivings, and to him there seemed no one to take his part—he must stand the lone defender of his cause. The committees of examination looked to him like so many inquisitors of the martyr age, and Satan was like a roaring lion seking to devour, as he stood in the amphitheatre with the eyes of the world upon him.

The young preacher with tender conscience and holy purpose is with us still. The church needs more like him every year. His enthusiasm becomes a sunbeam of righteousness that startles the church to new activities. God bless him, and add to the church more of his kind! Of course, he will make mistakes; he will not always do the wise thing. He is a new-born man, with the great faith of a child. He ought to be the joy of the Conference. As big brothers let us hasten his footsteps with kind words and gentle counsel. He needs the special care and prayer of the District superintendent. This young man may be a young Simpson, or a Moody; and yet first thoughts may be that he is unavailable to the church, that he does not possess elements which will make him a proper preacher. One should never forget that this young man believes he is called of God to the holy ministry, and God is wiser than men. God has revealed his purpose and plan to this young soul. Let us deal kindly with him lest haply we be found fighting against God; but of course we must deal honestly. Open the door wide for the modest, consecrated and spiritually endowed young preacher as he goes out "on trial" before God and the world. God will guide him and teach him, and use him for the furtherance of His kingdom and the glory of his Son.—Northern Christian Advocte.

From the Field

Correspondence, Reports, Etc.

Weddington Circuit.

Rev. John H. Bradley, pastor of the Weddington circuit, in a letter to the editor, says:

"I have had a good year along most lines. Have built an excellent modern church and will begin enlarging and remodeling another next week. There have been real revivals at each church. Will report one hundred and thirty additions.

Henrietta-Caroleen.

The Missionary Rally services last Sunday were very interesting and instructive and were largely attended.

A Philathea class has been organized at Caroleen with Prof E. B. Abernethy as teacher.

The Comann meetings at Henrietta resulted in a great spiritual awakening in the church. Twenty-five have joined our church. The pastor will report a gain of about fifty in this charge this year.

This charge, as usual, will present a "clean sheet" this year.

We are expecting no change of pastors this year.

CORRESPONDENT.

Concord Circuit.

The fourth or last quarterly conference of Concord circuit for the year was held last Saturday at Rocky Ridge by Rev. Dr. J. C. Rowe, the presiding elder. The reports showed the work of the circuit to be in fine shape. The financial condition is $100 better than it was this time last year, and it is expected that all claims will be paid in full before conference. During the two years of the pastorate of Rev. B. A. York there have been twenty conversions and ninety-one additions to the church membership. During the past quarter sixty-eight new members were added, which is a fine record.

A Note From Japan.

Kobe, Japan, Oct. 14, 1909.

Please note the following change in my address: Former address, Kobe, Japan. Present address, Miyaichi, Suwo, Japan. I have been sent to the country for language study, and will probably be there a couple of years. All my work will now be done in the Japanese. I am very glad to have this new experience, although I hate very much to leave Palmore. Lilian and I are both quite well. She will remain at Brother Hager's in Kobe. I will live alone in a nice Japanese house. My best wishes for God's blessing upon you and the Advocate. Very truly,

S. A. STEWART.

Married.

Green Witt, of Mt. Airy, and Miss Zula Brown, of Granite Quarry, Nov. 8, by Rev. P. W. Tucker.

Mr. Wm. Hale and Miss Minnie Burke, two popular young people of Mt. Airy, were married in Central church on Nov. 10, by Rev. D. Vance Price.

J. W. Webb and Miss Maude Ferree at Caroleen on Nov. 3, by Rev. S. M. Davis.

On Nov. 9, near Wadesboro, Miss Clara Hendley was married to Mr. Edward Jones, of South Carolina, by Rev. J. H. West.

Mr. Max T. Payne and Miss Paisley Ellington were married Nov. 9 at the residence of the bride's parents in Greensboro by Rev. Meltin Clark.

Miss Metta Lindsay Watson, daughter of Hon. C. B. Watson, of Winston, was married last week to Mr. Geo. A. Follin, of Tampa, Florida.

Resolutions of the Fourth Quarterly Conference of the Franklin Circuit

Whereas, the time limit of our church has been filled by our beloved presiding elder, Rev. R. M. Taylor, and that he will be sent elsewhere to carry on his labor of love.

Resolved. That we esteem him worthy, as a preacher, a wise leader, an untiring and faithful worker, a Christian gentleman, a sweet spirited brotherly man to all alike. That while it is with regret that we must give him and his noble family up, we we will ever cherish their memory, and pray God's richest blessings upon them wherever they may be called to labor for the Master. That while we submit to the law of our great church, we humbly thank God for the advancement the District has made during these four years of faithful toil. The high ideal, the social development, the progress of morals, the spiritual enlightenment, the general edification of the church characterize the man and indicate his loyalty to the cause of Him whose servant he is in the truest and best sense.

W. I. HUGHES, P. E.
ROBT. L. SCOTT,
R. V. WILLIAMS,
T. R. GRAY,
L. T. SHAW,
E. P. DOWDLE.

From Epworth, Concord.

Whereas, our beloved, highly esteemed, and popular pastor, Rev. J. W. Long, will be removed from us, on account of the limit, by the approaching session of the Annual Conference, having served a full quadrenium,

Whereas, by his faithful and continued service he has brought the Epworth charge up to a splendid station, having, by his untiring zeal and wise plans, built a parsonage second to nine in the conference, and a beautiful modern church which in beauty, architecture and convenience ranks first among the appointments of this class,

Therefore, be it resolved, that we, the official board in session, do most heartily express to Brother Long and his faithful and efficient wife our sincere appreciation of their untiring zeal and wise plans for the cause of Christ and unfeigned love for those they have served. We wish to assure them that we will ever remember them kindly and that our prayers and continued good wishes will follow them wherever they may go. We further recommend them to the Conference and bespeak for those whom they may serve success.

(Signed) C. H. BARRIER,
Chairman Board of Stewards.

North Wilkesboro

As you have heard nothing from the good people of North Wilkesboro this year, I will write you what they have been doing.

The first thing they did after conference was to give their pastor a respectable pounding, after which we settled down, and have had a good year.

In June we had a good revival conducted by Rev. H. M. North. As a preacher he ranks with any in our church. The church was thoroughly revived, and the good effects are still felt. The church is well organized. We have a Woman's Foreign Missionary Society, Woman's Home Mission Society, Young People's Foreign Mission Society, Light Bearers Society, Senior Epworth League, Local Aid Society, and in the Sunday school we have a Missionary Society and a large Baraca class. The Woman's Home Mission Society, Young People's Foreign Missionary Society and the Baraca class, have been organized within the last month, and the Epworth League and Light Bearers were organized last year.

The Sunday school, now under the leadership of the Hon. F. D. Hackett, is growing rapidly. It pays 5 cents per member every fifth Sunday to our orphanage.

Our board of Stewards is equal to any in the conference. They handle all the finances of the church. They pay a salary of $1,000 this year. There is no small church in the conference that has had a more rapid growth in the last two years, than this. The salary has been increased from $675 to $1,000. There are no more loyal people to be found anywhere, and especially the women. We are preparing to build a church in keeping with the town as soon as business revives.

Z. PARIS.

Table Rock Circuit.

Our second protracted meeting at Linville was a very good meeting. The church was as well revived as at any other church and the Christians worked very faithfully through the entire meeting. There were five conversions and one addition to the church.

The last services for Linville and Obeth were held on the 5th Sunday in October. At these services much faithful work was done on the finances. At each of these churches we organized a Women's Foreign Missionary Society. At Obeth we got fourteen members and at Linville eight members. On Saturday and Sunday November 7th, our last quarterly conference was held at Arney's chapel. There were twenty-three stewards present , and the house was full of interested people. Arney's chapel, as predicted, not only paid out in full, but over paid on salary and over paid on missions $11.05. The other churches all did well and feel sure that they will come out in full yet.

Brother R. M. Hoyle, our good presiding elder, preached with power on Saturday and Sunday, and dedicated the church after the sermon on Sunday at 11 o'clock.

These services were well attended and highly enjoyed and Brother Hoyle's excellent sermons were highly appreciated. He preached to a good sized congregation at Oak Hill Sunday afternoon at 3:30.

To show our appreciation of Brother Hoyle's services, a preamble and resolution was written on neat card-board, signed by the pastor and all the official board, and this was read in the quarterly conference and presented to him in an envelope for its preservation. Brother Hoyle in a neat, well worded talk, expressed his appreciation of this thoughtfulness.

Brother J. A. Lackey, after a short talk, made a motion, which was seconded, requesting the presiding elder to use his entire influence to have Rev. Albert Sherrill, the pastor, returned to this work next year.

ALBERT SHERRILL.

From Rehobeth, Rock Springs Circuit.

The fourth quarterly conference for Rock Springs Circuit was held at Rehobeth, October 31st, and November 1st. Brother Huggins, our presiding elder, preached two able sermons for us. The quarterly conference was held Monday afternoon which was one of the best attended conferences by the officials that the writer has ever attended. Not more than four or five stewards were absent. Every Sunday school superintendent was present. The reports of both pastor and stewards were good.

When $476.51 was reported paid on pastor"s salary during the past quarter, brother Huggins said, "Brethren, this report paralyzes me. I haven't been used to such reports."

Notwithstanding the shortness of crops and the pastor's salary being about $150 more than last year, we expect to pay everything in full.

Brother Elliott, our pastor is in great favor with the people all over the circuit, and is growing more and more popular.

The quarterly conference unanimously asked for his return next year. Every one will be greatly disappointed if he is not returned next year. Brother Elliott has baptized forty-eight infants this year. He expects to make it fifty by conference.

While there hasn't been a great many additions to the church yet from all reports this has been one of the best years of the circuit to my knowledge.

The spiritual condition of the church seems to be good. The cause of missions is growing rapidly, at least at Rehobeth. Our circuit is now supporting a native preacher in Korea.

Several members at Rehobeth pay as much or more to missions as they pay to the pastor.

Brother Elliott preached his last sermon for Rehobeth the first Sunday for this year.

This church has paid for all purposes, $471.77.

Brother Elliott said that this was a very good report for a country church that didn't receive preaching but twice a month. There are other things of interest I would like to write about but my letter is already too long

LLOYD L. SHERRILL.

Terrell, N. C.

Official Announcement of "Sanitary Sunday," November 28, 1909, in North Carolina. Specific Request to Ministers.

There is now being conducted a campaign of education for the study and prevention of tuberculosis in this state. Scientists now believe that the disease can be checked, and not only checked, but obliterated and effaced from the face of the earth, if a well organized attempt is made in the direction of assistance, and with keen sighted educational measures and supervision. But the fact remains that this battle against disease must be perpetuated by the people. Its success depends upon the organization of a fighting force in every community. Tuberculosis is a preventable dis-

FOR STOMACHE MISERY

Distress Vanishes in Five Minutes When MI-O-NA is Used

MI-O-NA stomach tablets are guaranteed to relieve in five minutes and cure permanently indigestion, and all diseases of the stomach, or money back.

Have you gas on stomach? One MI-O-NA tablet and the misery is ended.

Are you bilious, dizzy or nervous? MI-O-NA Tablets will put you right in a day; give relief in five minutes.

Now, dear reader, don't go on suffering with stomach trouble. Be fair to yourself; throw aside prejudice and try MI-O-NA. Its a great doctor's prescription. No doctor ever wrote a better one.

All leading druggists are selling MI-O-NA Stomach Tablets at 50c a large box. But beware of substitutes. If you can not get MI-O-NA at your druggist's send us 50c in stamps and we will send you a box by return mail.

If you have stomach trouble, no matter how chronic, put your faith in MI-O-NA Stomach Tablets. Test samples free for the asking. Address, Booth's MI-O-NA, Dept. 17, Buffalo, N.Y.

Hyomei guaranteed to cure Catarrh

Complete Outfit with Inhaler $1.00

AT LEADING DRUGGISTS EVERYWHERE

ease and must be prevented. Tuberculosis kills more people and costs more money than all other communicable diseases combined. It will take a combined effort on the part of the entire people to prevent it. This campaign against tuberculosis is clearing up the whole local health situation for we can not get control of tuberculosis without making it practically impossible for any of the filth or needless diseases to exist. In getting rid of this disease we will raise the whole standard of living for the average people. The prevention of disease rather than its cure, the removal of the causes and conditions conducive to the disease is the primary object of this effort. We would like for this information to be brought to the attention of the ministers of North Carolina, in view of a request, to make Sunday, November 28th, a "Sanitary Sabbath." On that day we hope that every minister in the state will preach a special health sermon, explain the little Red Cross Christmas stamp and its mission, explain the fight against disease and especially explain the fight against consumption and appeal to the people to save themselves. We desire the services of the ministers for our first "Sanitary Sabbath.'"

C. A. JULIAN, M. D.,
Assistant Secretary for Tuberculosis, State Board of Health, Thomasville, North Carolina.

Trinity College Notes.

In the regular meeting of the Fortnightly Club last Friday night, Dr. Frank C. Brown, of the Department of English, read a paper on Tennyson's "Idyls of the King." In it he offered an interpretation of the poems which give unity to the whole conception and explains many of the seemingly disconnected parts of this great poet's most difficult work. All who heard the paper were impressed with Dr. Brown's wide and intimate familiarity with modern and early English literature. The evening was decidedly one of the most interesting the Club has enjoyed.

This week's Chronicle is given over largely to the interesting address of Ambassador Bryce at Trinity last week. A stenographic report of the address was made by Mr. R. D. Korner, one of the editors of the paper. The report of the address is accompanied by an excellent half-tone cut of Mr. Bryce.

Professor E. C. Brooks has returned from Charlottesville, where he represented Trinity at the meeting of the Association of Colleges and Preparatory Schools of the Southern States. Professor Brooks was again appointed a member of the Executive Committee.

Mrs. Gates, the wife of Dr. A. M. Gates, of the Department of Latin, has arrived at the Park and they have taken rooms at the residence of Mr. E. N. Tillett, on Lamond avenue.

The many friends of Judge W. J. Montgomery, of Concord, regret to hear of his illness. Judge Montgomery has for a number of years been one of the most faithful and efficient members of the Board of Trustees of the College.

President Kilgo will preach in the Craven Memorial Hall Sunday morning at 11 o'clock. It has been the custom for some time for the President to preach in the chapel of the college. He leaves Tuesday to attend the session of the Western North Carolina Conference, which meets at Hickory . He will leave Hickory on Friday for Atlanta, where he has an engagement to deliver an address before the North Georgia Conference, which meets in that city.

The following paper was unanimously adopted by the last quarterly conference of the Chadwick and Seversville charges:

Whereas our pastor, Rev. J. P. Hipps, has decided to go west and has already been appointed by Bishop Atkins to Walla Walla, Washington, we desire to express our hearty appreciation of the fine spirit that he has at all times manifested while with us, of his faithful and earnest preaching, and of his untiring labor in building our pretty church, and in giving dilligent attention to every phase of our church life and activities.

We desire further to express our sincere regret at losing him and his excellent wife from our church and community. Our best wishes will attend them to their new work, and we pray that God may greatly bless their labors in their new home.

We request that a copy of this paper be published in the North Carolina Christian Advocate and in the Pacfic Methodist Advocate, and to be recorded in the minutes of this quarterly conference.

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

A FRIEND TO MAN

There are hermit souls that live withdrawn in the place of their self-content;
There are souls, like stars, that dwell apart in a fellowless firmament;
There are pioneer souls that blaze their way where highways never ran—
But let me live by the side of the road and be a friend to man.

I atch from my house by the side of the road, by the side of the highways of life,
The men that press on with ardor of hope and those who fall faint from the strife;
But I turn not aside for their smiles nor their tears, both parts of an an infinite plan—
Just let me live by the side of the road and be a friend to man.

Just let me live by the side of the road where the race of men pass by;
They are good, they are bad, they are weak, they are strong, wise foolish, and so am I;
Then why should I sit in the scorner's seat and hurl the cynic's ban—
Just let me live by the side of the road and be a friend of man.

—Selected.

* * * *

The time has come when we should give more time to the boys in the church. Let's organize Boy's Leagues.

* * * *

There are three things that all active Leagues have and are learning to do: viz, plan, pay and pray.

* * * *

The Leagues of West Asheville are in a better condition than a year ago. The Senior has almost doubled its membership and has actively engaged in every service during the year. The Juniors are doing good work. They averaged in attendance during the last month forty-eight.

* * * *

The Union Epworth League in the Macon circuit has not been able to meet this year. They have had no room until the last few months. These young people are very anxious for their new church to be completed so they can begin to hold their services again. We are glad indeed, that they have a place to worship now where they will not be interrupted. We know of no more promising country League than the above. They will be a great blessing to their community and a help and encouragement to their pastor.

* * * *

The Conference year is gone. If we have not been faithful and true to ourselves, our fellow man and our God, we have sinned. Some one has failed to receive a smile, a kind word, our sympathy and prayer. We have left them to trudge on with their burdens. May the Lord help us to be true henceforth.

* * * *

There are but few Leaguers in our conference who can not contribute 5 cents to the League Anniversary expenses. There are some who are too poor, others who have very heavily obligated themselves—they have paid all they can for the present, but this class is very small. The very large per cent. of the Senior Leaguers can pay 5 cents to this fund and never miss the amount. If you have not sent your contribution to Brother A. T. Bell, Leaksville, please do so today.

* * * *

There is no department in the League more helpful to church and pastor than the Charity and Help department. This department has a vast field of usefulness. The sick, the stranger, the needy, etc., alike share the interest of this department. There is no more direct way from pastor to people than through this department. Miss Nora Wright, the Second Vice President of the West Asheville Senior League is one of the most capable and active in this department. We doubt if there be many who have surpassed her the last few months in faithfulness and service.

We sincerely trust that ere long the pastors of our conference will do as pastors of various other conferences do: drop a line or a short letter to the League editor occasionally telling of the work and interest of their League.

* * * *

What Leagues Are

1. Lights—Phillipians, 2:15.
2. Witnesses—Isaiah, 43:10.
3. Salt of the earth—Matt. 5:13.
4. Branches—John, 15:5.
5. Patterns—Titus, 2:7.
6. Examples—1 Tim., 4:12.
7. Ambassadors—2 Cor., 8:20.
8. Ministers—Psalm 103:21.
9. Heirs—Gallatians, 3:29.
10. Soldiers—2 Tim., 2:3.
11. Corner Stones—1 Pet., 2:6.
12. Elect—Isaiah, 42:1.

* * * *

In the last issue of the Epworth Era the editor makes a plea under the following caption: "A Little Chat for Many Readers," which every Leaguer should read. He desires that every subscriber to the Era will renew before January 1, 1910. We desire not only to emphasize what is said in the Era, but to say that there can be but little progress and development without the League organ—The Epworth Era. Let's see to it that there be no decrease in our conference for the Era. Let's urge that all renew, and secure as many new subscribers as possible. This is best done through an Epworth Era agent. If you haven't one in your League you should appoint one at once.

Man is at his greatest when he bends and worships; he is never so high as when on his knees.

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LAURA PAYNE'S MYSTERY-BUNDLE

"We'll have a great deal to be thankful for tomorrow, wont we, mother?" remarked ary Rebecca.

"Tomorrow," repeated her mother, "we've something to be thankful for every day, haven't we, dear?"

"Oh! of course; but I was just thinking about the big turkey father brought home, and the cranberry-tarts you made this morning, so I mean we ought to be extra thankful. Then I was wondering if Laura would have anything to make her extra thankful tomorrow."

"There's a fat turkey hanging out of Dayne's window," said her mother with a smile; "can't you see it from there?"

"Yes," said Mary Rebecca, thoughtfully; "but there's Laura's broken leg and that means she'll have to take dinner in bed, and she never eats cranberries—too sour, she says, and Mrs. Dayne always has cranberries on Thanksgiving Day."

Mary Rebecca puckered up her little forehead and looked troubled. "You see," she continued, after a few minutes, "Laura is so fond of oranges and her mother always forgets to buy any—so many children to 'tend to, I s'pose she can't remember every little thing, though she is so lovely."

"And what's my little woman going to do with such a perplexing question?"

"I've some pennies—enough to buy a big orange, and, O, mother," finished Mary Rebecca, coaxingly, "you remember how Laura liked your peach jelly last time she stayed for tea?"

Then Mary Rebecca's mother looked thoughtful, and at last she said, "Well, Mary Rebecca, so long as you're determined to have Laura feel extra thankful, I've thought of a little plan; suppose we make up a time-package?"

"A time-package—what's that?" asked the little girl expectantly.

"Never mind till you come back. Run along, now, after the orange." said her mother.

When Mary Rebecca returned from the store, she found her mother in front of a table littered with writing and sewing materials and various other things. Then the big orange was wrapped in a fancy paper and labeled, "To be opened at ten o'clock, a. m." After Mary Rebecca and her mother had had a little delightful talk together, the result was that more packages of different sizes and shapes stood ready on the table . After that the packages were made one big bundle.

The next morning the mystery bundle, or time package, as Mary Rebecca's mother called it, was left at Mrs. Dayne's door by a neighbor boy.

You may be sure that after Laura read the labels on the varous things—to be opened at such-and-such a time—it was sufficient to keep her in a delightful state of anticipation all day.

At last ten o'clock struck, and two quick little hands soon brought the fine, juicy orange to light.

"Oh! how good!" exclaimed Laura, after she had tasted the sweet fruit. "Let's see, mother, when is the next package to be untied?"

"Not till two this afternoon," replied Mrs. Dayne, happy at seeing her little daughter so pleased.

About noon, when Laura's older sister brought up her luncheon, what should be lying upon the tray but a postal card which the letter-man had left for her. On it was the picture of a plump turkey with gilded feathers, and these verses beneath:

'Of all the birds I ever knew, or of which I ever heard,
The best upon Thanksgiving is our friend, the Turkey-Bird."

"Won't that be fine for my post-card album!" exclaimed Laura; then she fell to wondering again who was at the bottom of all this kindness.

Her two o'clock article proved to be a nice little handkerchief; while a picture book in the four o'clock package whiled away the time most agreeably until six o'clock, when the fourth article was unwrapped. "Jelly! and just in time for dinnenr," she exclaimed, as the tray of smoking turkey and other good things appeared in the doorway.

If the broken leg gave her any twinges after that, they were scarcely notice, so absorbed was Laura in wondering what her next gift would be. At last eight o'clock struck, and nimble fingers made short work of the bundle ribbon bow-knot and the pink tissue paper. Out fell a tiny frame and "Oh! it's Mary Rebecca! see, mother?" exclaimed Laura, "It's Mary Rebecca standing by the lilac bush in their yard."

"Must be the picture her mother took of her last spring," said Mrs. Dayne.

"Dear, dear," murmured Laura, "how good Mary Rebecca is, and how good her mother is! It must be because you're always so kind to them, mother."

Then Mrs. Dayne placed the little photograph in its pretty frame on the mantle-piece right where Laura could see it best; and almost before she knew it, nine o'clock had rolled around—time for the last gift of all.

"It's bigger than the other things and smells like—like Christmas," finished Laura; and she was soon burying her nose in a woodsy-scented little pillow stuffed with balsam-of-fir. It was covered with blue satin and in one corner, in outline stitch, was the motto, "Good-Night."

"Such a lovely Thanksgiving Day!" said Laura; "I'm extra thankful," she finished, drowsily, the odor of pine luring her to Dreamland.—S. Virginia Lewis.

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REST OF HEART

"Take My yoke upon you and learn of Me, for I am meek and lowly in heart and ye shall find rest unto your souls."—Matt. 11.29. That rest is a secret for every heart to know, for every tongue to tell. Only by having it can we know it.—George Macdonald.

FREE DEAFNESS CURE

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City, Mo.

A pious English officer, just before engaging in one of the battles for which Great Britain has been noted, lifted up his eyes and his hands toward Heaven and offered the following brief, soldierly prayer: "O Lord, thou knowest how busy I must be today; if I forget Thee, do not Thou forget me. Amen." Then, arising from his knees, he commanded, "Forward, march."

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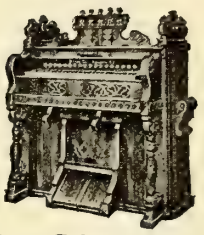
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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem o Raleigh.
7:10 a. m.—No, 8, daily from Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:45 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
4:55 p. m.—No. 131, daily for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Sanannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
9:35 p. m.—No. 12, daily, for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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Northbound	Daily Pass NO. 10	Ex. Sun. Pass. NO. 60	Mixed — NO. 62
Chester_____Lv.	7 55 a m	1 15 p m	_____
Yorkville_____	8 42	2 40	_____
Gastonia_____	9 30	4 30	_____
Gastonia_____	_____	_____	_____
Lincolnton___	10 26	6 46	_____
Newton _____	11 05	7 40	_____
Hickory_____	11 55	8 35	_____
Lenoir _____	1 10	10 05	3 15 p m
Mortimer ____	2 42	_____	5 35
Edgemont____Ar.	2 55	_____	6 00
Southbound	NO. 9	NO. 61	NO. 63
Edgemont____Lv.	12 05 p m	_____	7 15 a m
Mortimer ____	12 13	_____	7 25
Lenoir _____	1 28	7 00 a m	9 40
Hickory _____	2 52	8 40	_____
Newtor _____	3 20	9 30	_____
Lincolnton___	3 57	10 18	_____
Gastonia_____	4 50	11 40	_____
Gastonia_____	_____	_____	_____
Yorkville ____	5 39	1 45	_____
Chester_____A .	6 25	3 20 p m	_____

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AUTUMN

Once more the liberal year laughs out
O'er richer stores than gems or gold;
Once more with harvest song and shout
Is Nature's bloodless triumph told.

O favors every year made new!
O gifts with rain and sunshine sent!
The bounty overruns our due,
The fullness shames our discontent.

We shut our eyes, the flowers bloom on;
We murmur but the corn ears fill;
We choose the shadow, but the sun
That casts it shines behind us still.

God gives us with our rugged soil
The power to make it Eden fair,
And richer fruits to crown our toil
Than summer-wedded islands bear.

Who murmurs at his lot today?
Who scorns his native fruit and bloom?
Or sighs for dainties for away.
Beside the bounteous board of home?
—John Greenleaf Whittier.

O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation.

Let us come before his presence with thanksgiving, and make a joyful noise unto Him with psalms.

For the Lord is a great God, and a great King above all gods.

In His hands are the deep places of the earth: the strength of the hills is His also.

The sea is His, and He made it: and His hands formed the dry land.

O come, let us worship and bow down: let us kneel before the Lord our Maker.

For He is our God: and we are the people of His pasture, and the sheep of His hand.

Give unto the Lord the glory due unto His name: bring an offering, and come into His courts.

O worship the Lord in the beauty of holiness: fear before Him, all the earth.

"IN EVERYTHING GIVE THANKS"

We do not praise God enough, either in the sanctuary or in our own homes. The apostle's injunction is: " In everything give thanks." Some have had a year of trial and bereavements; they need to be cheered up. Others are perplexed by mysterious providences; they need to be reminded that behind the clouds still reigns and shines the Infinite Love. If the year has brought to some full barns and large bank accounts, it is a good time to exhort to large consecration of "tithes for God's storehouse." Why should not every pulpit ring a loud peal of gratitude on one day in every year, and every sanctuary resound with a strong and full chorus of happy voices? Nor should any prosperous family sit down to a feast of fat turkey unless they have made some poor man's house warm and his table to smoke with bounties.—Theodore L. Cuyler, D. D.

Now on the edge of winter we still have flowers. We have blue gentians and asters and sumac and golden-rod, dahlias and chrysanthemums, blooming bravely in defiance of the frost and crowning Thanksgiving with their loveliness. Thank God for flowers. Thank Him, too, for the trees that have been so beautiful since the tender leaves unrolled, and that are so beautiful to the very end when the last leaf flutters noiselessly through the amber-tinted air tires on the bed of rustling leaves below the naked boughs.—Selected.

And so let us give thanks to God on Thanksgiving Day. Nature is beautiful and fellow men are dear, and duty is close beside us. And He is over us and in us. What more do we want, except to be more worthy of the tasks and privileges He has given us?—Phillips Brooks.

"To think of the things we have to be thankful for is good, to speak of them is better but to live our thanks is best of all."

"Thinking and thanking go hand in hand, our language shows the root of the two words to be identically the same."

"As the birds look up in gratitude to God when sipping a drop of water, how much more should we look up, who have received a million times as much!"

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MUSIC IN OUR HEARTS

I heard a thrush singing its spring song in the dusty streets of London, and we may have that music in our hearts even when we are going about our days work and fighting our day's foes. It is possible—hard, I know—but oh, it is possible that we shall have that still communion with our loving Father which will make all things easy and all things bright.—Alexander MacLaren.

THIS WILL INTEREST MANY

F. W. Parkhurst, the Boston Publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Seven vials hold thy wrath, but what can hold
Thy mercy save thine own infinitude
Boundlessly overflowing with all good,
All loving Kindness, all delights untold!
—Christiana Rossetti

The sickest man is not always in bed. The man who does not love his work as much as a hungry man enjoys his dinner is sick.

Johnson's Chill and Fever Tonic drives out every trace and taint of Malaria from the blood.

Put on 10 pounds by taking three bottles.

A private citizen ought to live on terms of equality with his fellow citizen, neither cringing nor subserviant, nor haughty, nor insolent; he ought to be favorable to measures in the State which lead to peace and quietness, for such we consider to be the character of a virtuous and upright citizen. —Cicero.

"The Lord shall hear thee in the day of trouble, the name of the God of Jacob defend thee; send the help from His sanctuary, and strengthen thee out of Zion." "Remember all thy burnt offerings (or prayers), and grant thee according to thy heart's desire."

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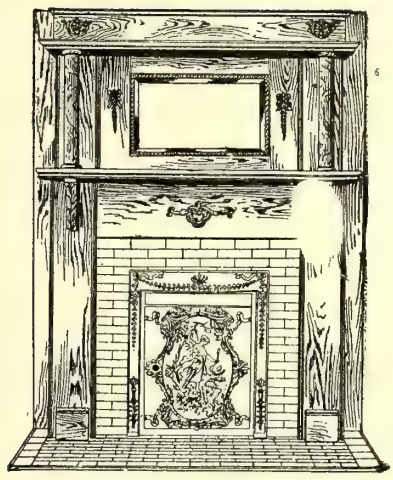
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"Prayer is so wonderful! I love to think
That I, so feeble in myself, can bless
By prayer unnumbered hosts, and be a link
Between All-Power and needing nothingness!
No spot too distant, and no depth too deep
To feel the touch of that Almighty hand,
Pledged to supply all need, to guide, to keep
And strengthen with a might none can withstand."

DEFINITE PRAYING.

Some one has wisely said that in missionary endevaor the prime requisite is definite, prevailing prayer. The organism in boards, in editors, secretaries, mission study is perfect; the world is open, the unevangelized millions waiting to hear are apportioned to the different churches; there is statesman-like dealing with the vast problem; everything is in readiness for the breath of God to put life into the organism. Only in answer to definite asking will he do this. He waits to do it. He loves to do it. It is his nature to give. Missions have prospered most when there was the most praying.

In answer to definite praying God always has come to his people.

Abram's servant prays a definite prayer. While he is yet speaking, a definite answer comes in the person of Rebecca.

Jacob prays. An angry brother is reconciled. Hannah prays definitely. Samuel is given. Samuel prays. Rain in harvest falls. David prays definitely. God specifically directs when and where to get a kingdom. Solomon prays definitely. Wisdom is given. Hezekiah prays. His life is prolonged fifteen years. Hezekiah prays again. The enemies of Jerusalem return. Jehoshaphat prays for one thing. The threefold army is routed; a joyous victory won. Jesus prayed definitely. Great relief comes to the individual; salvation for the race. The thief prays in definite terms. He is saved. The apostles pray definitely. The house is shaken; their enemies disarmed. There is definite, united prayer in the upper room. Three thousand are saved. The assembled church prays. Peter is released. Peter prays a definite prayer. Dorcas lives again.

In a book I count more than 350 definite answers to definite praying, for deliverance from danger, for the necessities of life, for spiritual equipment, for healing, for various necessary things, some very small; for spiritual enlargement, for missions.

Lizzie Hoffman prayed. The definite answer was, "Organize the women for service." The W. M. Society being born by prayer, cannot live, grow, and do its share of service except by definite prevailing prayer.

During the week set apart by our Board for daily, united prayer, we suggest that the leader of each prayer service have prepared a large placard with the definite objects of prayer for that meeting. These are readily found in the peculiar needs of the particular field studied that afternoon. At every service let special prayer be made for the success of the membership camapign, for the attainment of all the aims of our Conference society this year, and for our own missionaries, Miss Blanche Howell, Miss Terrie Buttrick and Miss Delia Tuttle.

LETTERS TO OUR YOUNG PEOPLE

The Secretary of Young People's Work, Mrs. E. A. Cole, has addressed two letters to each of the Young People's Societies in our Conference. Lest some society may have failed to receive these letters we publish them this week. We beg that any one who reads them will feel called to see that they reach all those for whom they are intended.

We also beg that young people themselves respond heartily and promptly to Mrs. Cole's request.

And, if you, dear young reader, do not belong to any society, stop and consider what a great work God is waiting on His people to do, and how He wants and needs the force of your young life to help it forward. If you cannot possibly join a society, you can pray for the work and you can contribute to this school in China and solicit gifts from others. Will you do it?

Charlotte, N. C., Nov. 8, 1909.

My Dear ———:

Are you pushing the membership campaign in your society? Have you gone to work in earnest to double your membership this month? This is the goal set for us, and I hope your society will strive earnestly to reach it.

Go over the church record with your pastor, and get the names of every young woman and young man, who is not a member of your society. Divide these names among your members, and have them to give each one a personal invitation to join your society.

If any one says, "Oh! I have so much to do that I can't attend the meetings,"—then ask them to become honorary members, pay their dues, help on the pledge, and in this way have a share in the glorious work.

Get up enthusiasm, put everybody to work, and keep at it patiently and earnestly to the end of the month. I am expecting great things of you. Let us all work hard, and pray for the success of our efforts.

Be sure to report to me by December the fifth, the number of members gained by your society.

Trusting that you will have great success, I am

Sincerely,
MRS. E. A. COLE,
Supt. Young People's Work.

Please ask your president to read this letter to your society.

Charlotte, N. C., Nov. 8, 1909.

My Dear ———:

As you probably know, the money raised this year by the Young People's Societies, is to be used in building a school in China, as a memoral to one of our oldest missionaries, Dr. Young J. Allen, who died recently.

We are trying to raise the first $2,000.00 in our conference and all of the "pledge money," except that already pledged for a special purpose, is to be used for this school. How much will your society pledge to raise for this work?

Do you think you can raise $——— for your share? Of course, I do not limit you to this amount, and if you think it too much, do the best you can. As this work is new to me, I do not know each society well enough to know what you can do.

But the point is this: Work hard and raise every cent you can for this purpose. Let us make this a record-breaking year in the Young People's Work. Please let me know as soon as possible how much you will pledge to this cause.

Praying that God will bless us in our work together, I am

Sincerely,
MRS. E. A. COLE.
Supt. Young People's Work.

Please ask your president to read this letter to your society.

Call for Penitents.

We ought to call for penitents every time we preach. Some broken-hearted sinner may be ready to confess his sins and believe on Jesus and be saved.

Failing to call him may leave some soul to be lost. A. D. BETTS.

Greensboro, N. C.

RESOLUTIONS.

We, the official members of the Cliffside Circuit, have met and adopted for record, the following as a partial expression of our feelings regarding our beloved pastor, Rev. S. E. Richardson, who by reason of the time limit must soon sever his connection with us as pastor and fellow laborer.

Resolved, first, That we, the officials and members of the Cliffside Circuit, do love and deeply appreciate Bro. Richardson as a Christian minister and a true man, and that by his simple unselfish Christian life and devoted sacrifices to the church, has left us a worthy example to follow.

Resolved, second, That his general disposition and many noted traits of Christian character endeared him to every one with whom he comes in contact, and it is with sincere sorrow and regret that we part with our true friend and brother.

Resolved third, That we pray that great spiritual blessings may attend his ministry in future fields, and that he may have cordial and hearty co-operation from all whom he may serve.

Signed,
W. A. JOLLEY,
J. M. K. RANDALL,
JOHN E. GLOVER,
R. R. JAMES,
Committee.

A Live Wire

In this strenuous life, the world's requirements set the highest premium on TIME and ENERGY savers. That's why millions of people in all walks of life, in city, town and country, use the telephone. A telephone often does in ONE minute what otherwise we could not accomplish in an entire week. Hitching your business to a telephone wire means hitching it to a "LIVE wire" in every sense of the word. Southern farmers who value their time and money should no longer be without it. The Southern Bell Telephone & Telegraph Co., of Atlanta, Ga., has just published a booklet which is free for the asking. Do not fail to write for it. It explains how residents of rural districts can have telephone service, enjoying the advantages of toll connection, at a cost within the reach of everyone.

Life's greatest opportunities are not like the great ships which sail from the chief ports of the world, which sail and come again and sail at stated intervals from the same ports. The great chances touch once at the pier of our lives, throw out the planks of opportunity over which our feet may pass, ring their signalbells in our ears, and then sail out of the harbor and away into the eternal sea and never come again. The little chances linger and return, but the great chances come and go and never come again. * * * If with illumined sight we could look back over the lives and of the people by whom we are surrounded, how many great and rich opportunities woud we see that they have permitted to drift by them unimproved!—J. T. McFarland.

BABY SAVED HER

"I was sick for three years," writes Mrs. Nolie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones.

"One day I noticed my baby playing with one of your Ladies Birthday Almanacs. I picked it up and from it learned of your Wine of Cardui.

"I have taken 4 bottles of Cardui and am well and hearty. Weigh 145 pounds. I believe Cardui saved my life and I hope all women who suffer as I did will try it."

Cardui is a pure, vegetable medicine for women. It has been found to relieve or cure nervousness, headache, backache, pain in the side and other female ailments.

If you are suffering, try Cardui at once. Thousands of letters come to us, from grateful women who have found relief in Cardui. If it has done so much for them, it surely will help you—just one more. Try it.

All reliable druggists sell Cardui, with full directions for use inside wrapper.

N. B. We will be glad to send you one of our Ladies Birthday Almanacs, if you will send postal card, asking for it. Address: Chattanooga Medicine Co., Chattanooga, Tenn.

A

Piano

is an instrument bought once in a lifetime. In buying one do not depend upon looks merely---inquire as to its inmost parts, its tone, volume, its action and general construction---have an expert play it for you, bring out its sweetness and strength of tone, and test it in every way.

We invite you to visit our salesrooms, give our Pianos your most rigid examination and you will be our customer, for the Stieff always wins out.

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(Mention this paper)



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Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

DAWN.

Into the darkness comes the day,
  But not with sudden burst of splendor,
The shadows are slowly driven away
  By touches of light that are faint and tender;
At first just a flush on the eastern sky—
The perfect day cometh by and by.

So, to soul-darkness comes the day;
  The shadows of doubt and uncertainty linger
But slowly and surely they pass away
  Under the touch of faith's gentle finger.
Oh, walk with hope in the light thou hast—
To the perfect day thou shalt come at last.

If any man will do his will, he shall know of the doctrine.—John 7.17.

How can a man learn to know himself?
By reflection never only by action,
In the measure in which thou seekest to do thy duty
Shalt thou know what is in thee.
But what is thy duty? The demand of the hour. —Goethe.

Ask God to show you your duty, and then do that duty well, and from that point you mount to the very peak of vision.—Edward Everett Hale.

My Dear Fellow-workers:

I have wished to see you one and all face to face and talk with you about the meeting in Savannah. I wished for you there and I wish for you here. When I wrote you a few lines last week telling you that I had already sufficient matter to fill our page for several weeks I had no intention of changing the order in which I hoped the various letters and papers to appear. But so very many requests have come clamoring for me to write something more about the Board I have decided to speak very briefly of some things which have not been mentioned heretofore.

In the December number of Our Homes will appear a full account of the proceedings together with a synopsis of the annual reports of the officers which appeared in the July paper. Then very soon the annual report of the Board will be out and those of you who will give it the necessary time and study can familiarize yourselves with the entire work of the Board.

I mention this that you may know why I do not write more now.

The Department of Tithing showed a considerable advance, reporting as you already know 10,193 members pledged to tithe. Mrs. J. W. Perry, second vice-president of the Board, who has charge of this department requested the sum of $200.00 set apart to use in the distribution of additional literature on the subject and to seek the enlistment of pastors in furthering the work. One Sunday early in the year has been set apart at which time every pastor in Southern Methodism will be asked to preach upon the subject. Two memorials come before the Board asking that the name of this department be changed from Tithing to that of Christian stewardship. But for very satisfactory reasons the change was not made.

I can not in the space allotted me enumerate any of the reasons for throwing out applications for parsonages. It was a source of regret to the parsonage committee that some of these could not even be considered because not properly signed, etc. I can only beg that greater care and attention be given to directions in filling these blank applications. A little more care may save endless delay in securing the hoped for grant and will also expedite the work of the officials.

Prof. Gilbert appeared before the body and by invitation spoke of his work among his own race and also his efforts to secure needed funds for enlargement and equipment. Miss Ellen Young, who has supervision of the girls at Paine Annex, was also present and told of the effort being made to make the negro girls honest, law-abiding, self-respecting and self-supporting. She spoke particularly of the training in household labors, saying she asked them to do nothing, washing, scrubbing or anything else, which she herself was unwilling to do. Prof. Gilbert paid a very high tribute to Miss Helms' book, "From Darkness to Light," and we must ever bear in mind that Prof. Gilbert is himself a scholar.

When the Annual Report appears I wish to publish the suggestions made for advancing the Young People's work, hence will say nothing now except that we must look after this if all else is neglected.

The Press Department, which is one of the the younger departments, is yet very strong and vigorous. Several times during our sessions, Dr. J. A. Rice emphasized the educational value of our work, saying: "The greatest educative force in the Southern Methodist church today is the Woman's Home Mission Society." Not alone is it educating the girl in the secluded mountain home, the homeless waif, the alien, but it is educating the women of our entire church to a larger knowledge of conditions and opportunities. Great emphasis was laid upon a study of the books pertaining to Home Missions, of Our Homes, of the leaflets, and of the Bulletin. Mrs. Luke Johnson, of Georgia, the first editor of the Bulletin, has again been called to prepare it monthly. In telling of the wonderful work accomplished through the agency of "The Press," the secular papers were not forgotten. Home Mission items in them have become a mighty agency in many places. My chief regret in Western North Carolina is that in so many places this is still "An Unappreciated Opportunity."

In very thoughtful words and an attractive manner, Mrs. John M. Glenn, of New York City, spoke Sunday evening on "The Ideals of Charity.' She chose three of the greatest philanthropists of all the ages—St. Francis of Assisi, Chalmers and ohn Wesley—as examples of men who organized great movements and said that people must give not only time and means but themselves. She said that real help was rendered only when charity was "the central mood of life."

There are so many more things I wish to tell you. If you ever have an opportunity to hear Dr. Rice or Miss Emma Tucker give a series of Bible lessons, don't miss it. Plan to go to Nashville in April. And now, my dear sisters, my friends, if you and I have failed in our efforts in the past, if we have not led souls to Christ as well as relieved mental and bodily ills, may we not begin now to live more by hopes and not fears to live for glorious success and not merely against failure. May we all "trust and not be afraid."

Faithfully,
EFFIE SQUIRES NICHOLSON.

My Dear Sisters:

We send out hundreds of carefully prepared and beautifully printed minutes in our Societies every year. We know that many copies, attractive as they are on the outside, do not tempt their owners to investigate what might be within. We are not surprised at this with those who have no part in our work and have no interest in it; but how 'sprised some of our preachers and even some of our busy laymen would be if they would investigate some of these pages. I have been interested just lately in knowing just how much our Home Mission Board and our Conference Society have given to needy parsonages in our Conference during the first ten years of our organization. It is only about $2,500. But we realize that the Home Mission workers have done much on their own charges that of course does not come into our reports. For instance many of the members of the Home Mission Society of Epworth church, Concord, have shares in the building and loan that they are carrying for the benefit of their beautiful new parsonage. In that same society a startling fact that should put many of us to shame—among forty members thirty-five are tithers! However, I believe that Bro. Long should have the honor of teaching them "the good way" of giving rather than the Home Mission Society. In the statistics of the last annual Conference we find:

No. of charges	221
No. of parsonages	178
No. of charges without parsonages	43
No. of pastors paying house rent.	43
Sixteen pastors receive less than	$300
Six pastors receive less than	200
Two pastors receive less than	100

These are startling and humiliating facts, to which we cannot close our eyes, but not on a charge where we have a Home Mission Society is there no parsonage. May I not here appeal to the homeless pastors to help us women to organize in your charges, and we will assure you that the sentiment for building parsonages and many other good things will rapidly grow. When I was made the first vice-president of our Conference six months ago and told that one of the duties of the office was to help needy parsonages, I supposed that I should be deluged with appeals constantly, but not one in six months! What is the matter? Does it mean that I must write to each place where they have no parsonage and ask them if we can furnish them a nest egg of $100.00 will they "make an effort?" I might have stated that this $2,500 was contributed in amounts not greater than $100 to churches struggling to help themselves and came as a last resort to many weak places who had done their very best.

MARIAM WINSLOW COLETRANE.

(May this message move not only some of our brethren to a careful reading of the Annual Report of our Conference Society, but may it likewise result in our women studying the Journal of our Western North Carolina Conference. And may it stir both to such activity that neither will be content without a Woman's Home Mission Society in every pastoral charge. Then will the above figures change.—Editor.)

Patronize those who advertise in the Advocate.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-five years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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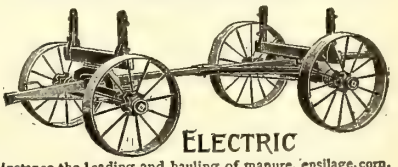
Sixty-three years ago Jacob Estey invented the first "Estey," and from that day to this the one purpose of its builders has been—**improvement.** To-day the Estey Organ leads—in tone quality, in mechanical perfection, in durability. Many builders imitate, none surpass, the Estey.

We sell the Estey in a great variety of styles and sizes. Make a specialty of Church, Chapel and School Organs, and guarantee satisfaction.

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Labor Saving Conveniences.

Success on the farm today is largely proportioned to the saving of time and labor—which means economy of production—and not higher prices for farm products. Probably no single machine or appliance saves in the aggregate so much time and hard labor as the modern low down handy wagon. Take for



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instance the loading and hauling of manure, ensilage, corn, grain in the straw, corn fodder, hay, &c., all hard to load, the use and advantages of a low down wagon are almost inestimable. The Electric Low Down Handy Wagon excels for these purposes. Has the famous Electric steel wheels, is light, strong and durable. Write Electric Wheel Co.,
6 Chestnut St., Quincy, Ill.

Self-love is a flattering glass, which represents us to ourselves much fairer than we are; therefore turn from it, if you desire a true account of yourselves, and look into the pure and faithful mirror of God's law.—Robert Leighton.

The Sunday School Lesson.

FOURTH QUARTER—LESSON VIII —NOVEMBER 21, 1909

Paul's Story of His Life. 2 Cor. 11. 21—12. 10

GOLDEN TEXT—My grace is sufficient for thee: for my power is made perfect in weakness. 2 Cor 12. 9.

Paul's Self-Revelation

Some men find it hard to talk about the deepest things of their own lives. They give of their time for the service of men. They put their ability and other substantial gifts at the service of the enterprises of the kingdom. But when it comes to that self-revealing which consists in revealing to others the deep struggles and joys of the heart, they fall silent. These things are kept in a sanctuary of the inner life whose doors they feel they cannot open.

There are other men whose nature it is to pour forth all the richness of the inner life in frank self-revelation. The rending struggles, the abounding joys force themselves out through the channels of speech. With a certain eagerness they open their hearts that men may look within.

Paul belonged to this second type. It was a relief to fling out the story of turbulent experiences in impetuous words. He was the kind of man who more completely masters an experience if he can talk it out or write it out. As he vindicates his apostleship in the face of those Corinthians who had sought to undermine his authority, he opens the flood gates of his heart, and the tide of his experiences flows out in a vital compelling speech, which sweeps opposition aside. This self-revelation is better than argument. It has the ring of reality and authenticity.

We need to be careful to treat with due respect and sympathy those who find it hard to speak of the things of the inner life. We need also to remember that God's kingdom is constantly advanced by those who are willing to break away from restraints which would hold their lips, and tell of the struggle and the victory of their own lives. The self-revelation of a true Christian is one of the potent forces of the world.

A Life Of Suffering

Paul's story is one of terrible experiences. Beaten again and again, sometimes by Jews, sometimes by Romans, in one shipwreck after another, in all sorts of peril as a traveler, knowing the pangs of hunger and thirst, with enemies in the very circle of professing Christians, and with the weight of a great pastoral burden for all the churches upon his heart—such had been Paul's life as a preacher. It had begun in peril and escape when he was let down from the wall of Damascus in a basket, and peril and suffering had followed him through the years. Paul tells all this with his face set to meet whatever trials the future may bring. And the future does bring mob violence, imprisonment, shipwreck again, and at last a martyr's death. This apostle, pre-eminent in so many ways, has a tragic distinction in his life of varied hardship and cruel suffering.

Through it all he passed with his spirit never broken, with his purpose unshaken. He speaks of it now not with the wail of defeat in his voice, but as a soldier telling of hard campaigns, and he is a soldier who has much fight in him yet. To be a Christian is not to find a way of escape from life's suffering. The Christian often looks up at a clouded sky, and again and again the storms burst upon him. But he does have a new attitude toward suffering, a new strength to meet it and a new triumph over it because he is a Christian.

Turning from his sufferings, Paul gives us a hint of those ecstatic experiences of the love of Christ which had enriched his life and filled it with a great spiritual glow, even when hardships had been pressing heavily upon him. Paul was a great mystic, and with all his practical ability and quick apprehension of every-day values, he knew what it was to be caught up in the wonder of great spiritual experiences.

That there is a mysticism which is over-tropical, heavily luxuriant and very little productive of practical outcome cannot be denied. There is such a thing as spiritual intoxication; but there is also such a thing as spiritual energizing. There is a mysticism which is morally creative and morally stimulating. There is a glow of hidden communion which transfigures the tasks of every day. There is a light never seen on sea or land, which, burning in a man's heart, fits him for life on sea or land. The mysticism of Paul carries with it the sense of the great potencies.

The church of today is busy with many urgent problems. It is eager to repudiate an opulence of feeling which does not crystalize into forms of life. All this is wholesome, providing it be remembered that there is a wealth of feeling which inspires practical activity. Every Christian enterprise needs a noble Christian mysticism at the heart of it.

The Grace of Christ

There was one thing which pressed upon Paul with almost unendurable hardship. He struggled with it. He prayed that it might be removed. Just what this "thorn in the flesh" was it is not possible to say, but we can feel what a torture it was to Paul and how he longed to be free from it. At last it became clear that the Lord was going to answer his prayers for its removal, not by removing it, but by giving Paul grace to endure it. At first it might have seemed a strange answer, but Paul had come to see what a steadying influence the whole experience had had upon his life, and how out of it all he had come to a closer knowledge of the power of Christ. He has come to the place where he is ready to glory in those very things which force him to depend most upon the strength of Christ. Where weakness leads to a fuller appropriation of the grace of Christ it is not weakness, it is strength.

The great words, "My grace is sufficient for thee," keep ringing in one's ears. Paul had wonderfully vindicated their truth. For this was the center of his victorius life. Christ's grace was always sufficient.

When hard things press upon us, when life is full of bewilderment and perplexity and pain, when the way is through the tempest and the strife, there are no greater words for the fortifying of our lives than these words spoken to Paul: "My grace is sufficient for thee."—New York Christian Advocate.

For HEADACHE---Hicks' CAPUDINE

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c. 25c and 50c at drug stores.

He that saveth his time from prayer shall lose it. But he that loseth his time for communion with God shall find it in a life of multiplied blessings. —Wilder.

Johnson's Chill and Fever Tonic is a most remarkable medicine. Not only does it cure any type of fever, but drives every trace and taint of Malaria from the blood.

Victims of Malaria put on 10 pounds in 60 days by using three bottles of this splendid medicine.

Family prayers should be cheerful, but not flippant and commonplace. There should be a distant reverential atmosphere, but never gloom. Gloominess is not even the sixteenth cousin to religion. Why may not reverence smile? It does smile a hundred times, where it holds its breath and looks long-faced once. The religion that makes life such a tremendously, unsmilably, overpoweringly serious thing, very long at a time, verges on the madhouse. God did not construct human nature to stand such strains of superlative tragedy; it snaps the cord, or reacts in numbness.—John F. Cowan, D. D.

Tetterine for Ring Worm and Skin Disease

Varnville, S. C., July 17, 1908.

My wife uses your Tetterine for Ringworm, also uses it in her family for all kind of skin diseases, and she thinks it a good medicine. There is no substitute. L. R. Dowling.

Tetterine cures Eczema, Tetter, Ringworm, Old Itching Sores, Dandruff, Itching Piles, Corns, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At all druggists or by mail direct from

The Shuptrine Co., Savannah, Ga.

"In his biography, Robert Louis Stevenson tells of a day in childhood when he accidentally locked himself in a dark room. He could not turn the key to release himself, and he was in terror by reason of imagined enemies, until his father came to the door and called to him. Then he became quiet. In a little while the music of his father's voice made him forget his surrounding and his terrors. And he actually enjoyed the remaining time of his imprisonment before the coming of the locksmith. So we may bear terrors, difficulties, dangers—every untoward thing—as we remember that God is with us, who speaks reassuringly."

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Said old gentle Gay, "On a Thanksgiving day,
If you want a good time, then give something away."
So he sent a fat turkey to Shoemaker Price,
And the shoemaker said, "What a big bird, so nice!
And since such a good dinner's before me I ought
To give Widow Lee the small chicken I bought."
"This fine chicken, oh! see!" said the good Widow Lee,
I would like to make some one as happy as I—
I'll give washwoman Biddy my big pumpkin pie!"
"Just to look at its yellow face gladdens my eyes.
Now it's my turn, I think, and a sweet ginger-cake
For the motherless Flinigan children I'll bake."
Said the Flinnigan children, Rose, Denny and Hugh—
"It smells sweet of spice, and we'll carry a slice
To poor little lame Jake, who has nothing that's nice."
"Oh, I thank you, and thank you!" said little lame Jake;
"Oh, what a bootiful, bootiful cake,
And oh, such a big slice! I will save all the crumbs,
And give them to each little sparrow that comes."
And the sparrows twittered as if they would say,
Like old gentleman Gay, on a Thanksgiving day,
"If you want a good time, then give something away."

—The Entertainer.

THE SECRET OF A HAPPY THANKSGIVING

Thanksgiving Day is designed to be an occasion of joyfulness. Especially is it to be so in the homes of the farmers and the dwellers in rural districts.

The crops have been gathered; the fall work has been done; the fruits have been stored in safety for the winter. "Indian summer" is here, and the weather is fine.

What a time this is for parents to visit and eat turkey in the homes of their grown-up children; and what a time, too, for children and grandchildren to return to the dear old home and enjoy, as in former days, the thanksgiving feast of roast turkey, mince and pumpkin pie, baked apples, and sweet potatoes! And that this jolly time may be the children's to enjoy, the schools are closed, and parents make special arrangements to that end.

True, the children of the cities have their occasions for rejoicing on this historic holiday; but only the boys who can get together on grandfather's old homestead farm, romp in the haylofts, climb apple trees in the orchard, run foot races in the meadow, play leap-frog in the back yard, and feast at the sumptously laden table which only grandmother knows how to supply, know of a truth something of the real joys of an old fashioned Thanksgiving Day observance.

This is especially true of the boys ranging in age from ten to sixteen years, and who have been reared in the city. Hampered in their rambles and sports by the environments of city exactions; cooped up in the schools day in and day out, then, when the Thanksgiving Day observance turns them loose for "a good time" in the country at grandfather's turned out to pasture. No wonder they are like so many young colts skip, and yell, and wrestle, and almost tear the clothes off their backs. It is the time for nature to cast off some of the "pent-up" enthusiasm which has been accumulating for months and to retain which was an excessive strain on their powers of self-control.

But the family reunions on Thanksgiving Day are occasions of special joy for the grownup children and their parents as well. Does not the writer's heart thrill even now as memory recalls thanksgiving reunions at the dear old mountain homestead How the members of the family, some of whom had been separated for several years, would come together! What a welcome they would receive from dear old father and mother! How brothers and sisters would shake hands and rejoice! What smiles of genuine joy would light up all faces! How the table would groan under the burden of old-fashioned and most delicious viands, sufficiently abundant for the feasting of some fifteen to eighteen children and grandchildren! And how dear old mother, that best of all women, would wipe the perspiration from her brow and fold her hands while one of her sons-in-law, (an itinerant minister,) in compliance with dear old father's request, would ask the blessing! Ah, with a poet, we can truly say:

"Her angel face, I see it yet,
What thronging memories come!
Again that little group is met
Within the halls of home.

But Tanksgiving should be a day for rejoicing on the part of the churches, as well as the homes of the people. Since it has pleased the Lord to favor those who, by a personal faith and a personal surrender of their will and a personal experience, have chosen him to be their God, with the blessings and comforts of life which have been common to all, and in addition to all that, with the consolations of the special grace which accompanies devout loyalty to him, their portion is double, and their thanksgiving and joy are intensified by a richness of experience to which the world is an utter stranger.

To all such God is a personal Friend and all-sufficient Savior, an intimate Companion, a sympathizing Father, an unfailing Helper in time of need, and they have in their own hearts the valuable guarantee of a mansion in his house above prepared for them. Is not this sufficient to enable every honest member of the church to be doubly joyful on Thanksgiving Day?

You can't be joyful on this day
Oh, Christian, think of all life means to you;
The fruits of earth Christ's guidance
All the way!
E'en grief and care leads you safely through!
A home in heaven he has prepared for you!
Say, can you not be joyful on this day?

You can't be joyful on this day,
With heaven's safe-keeping, your dear loved one gone
Where sorrow never comes? Oh, do not say
You can't rejoice! Nay, do not sigh and moan.
Trust God, be glad, and from your heart then say,
I will rejoice on this Thanksgiving Day.

To Prevent Blood-Poisoning.

Every parent is a doctor and must treat the simpler maladies of his household as well as his domestic animals. Simple injuries sometimes lead to blood-poisoning. For festering cuts, bruises, old sores, chronic ulcers, boils, carbuncles, bone-felons, burns, poison oak and many other ailments, parents will find "Gray's Ointment" an ever-helpful and efficient friend. In thousands of homes all over America and in foreign countries Gray's Ointment has been the valued friend and helper of parents for more than half a century. Get a 25c box at your druggist's, or if you have never used it, send your name for a small free trial box, which we will gladly send postpaid to demonstrate its value. Address, Dr. W. F. Gray & Co., 815 Gray Building, Nashville, Tenn.

Dr. Chas. R. Phelps, of Roberts, Mass., writes: "Gray's Ointment is my main dependence in cases of carbuncles, and unhealthy granulations, ulcers and blood-poisoning."

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In answer to the Hundreds of questions which we are receiving from all parts of the country, we have decided to publish the following answers:

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It is a tract of a thousand acres, divided into lots of ten acres, each one of which has a two acre front on an avenue two miles long.

Where is Hillcrest?

It is eight miles east of Columbia, S. C.

What is the Purpose of Hillcrest?

To furnish summer homes for the people of the Carolinas, winter homes for the people of the North, permanent homes for farmers and market gardners, and play grounds for the people of Columbia.

What is the Altitude of Hillcrest?

Six hundred and thirty-five feet above sea level, and five hundred feet higher than Camden, the great winter resort.

To what crops is the soil Adapted?

Practically everything except tropical fruits. No better soil or climate is known for the production of corn, cotton, cane, peas, celery, lettuce, tobacco, peanuts, cabbage, strawberries, asparagus. onions, apples, peaches, pears and grapes.

Can stock be raised to advantage there?

The conditions for stock-raising are ideal, the climate being admirable for stock and poultry, and all forage and seed crops growing to a state of perfection.

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Columbia will readily absorb, at excellent prices, everything that can be produced at Hillcrest, or if the producer prefers to ship his products to the North, the best of shipping facilities are furnished by Columbia.

If a Settler should desire information regarding the crops, soil, fertilizers, etc., could he easily secure it?

A Government Demonstration farm has been located at Hillcrest for this specific purpose, and a Government expert will assist all settlers with their crops.

What is the price of these ten acre lots?

The prices range from One Hundred to Two Hundred Dollars, for the present, but these prices will soon advance.

If one so desired could he pay for a farm on the installment plan?

Yes, payments of ten, fifteen and twenty dollars per month may be made.

Will the property rapidly enhance in value?

Lots bought only a few weeks ago are now held at thirty-five per cent. profit.

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Our Dead.

"I am the resurrection and the life."—Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Kirkman.—Mrs. Huldah Kirkman died October 27, 1909, at the home of her son-in-law, Mr. John McClean. Mrs. Kirkman was born June 24, 1844, and died at the age of 65 years, 4 months, and 3 days.

She joined the church at Rehobeth when a little girl and lived a consistent Christian life. She seemed so kind to those with whom she came in touch, that all who knew her learned to love her; but some time, somewhere we must all part with our dear ones, and so it was with them.

A short time before her death she said that she was prepared to go, and looked forward with pleasure to the coming of her Lord. While she leaves many loved ones here, she passed over the river to meet a greater number who have gone before. May God bless and comfort the bereaved.

R. A. TAYLOR.

Asbury.—Little Georgia, daughter of Mr. and Mrs. S. M. Asbury, was born April 23, 1904, and died Octo. 16, 1909, aged 5 years, 5 months, and 23 days.

She leaves a father and mother, three sisters and one brother to mourn their loss. But their loss is her eternal gain. For our blessed Savior said of such as she, "Suffer them to c me unto me—for of such is the Kingdom of God." Little Georgia was modest and gentle spirited, readily making friends, and winning the love of those with whom she met. She was devoted to her parents and sisters and brother. May they all be faithful and meet her in the Heavenly home, is the prayer of her pastor.

J. P. HIPPS.

Hoyle.—Mrs. Martha Hoyle, the wife of Brother Thomas Hoyle, was born July 10, 1842, and departed this life Sept. 25, 1909, aged 67 years, 2 months and 15 days.

Sister Hoyle was a model woman. She was true in all the relations of life. As a neighbor she was kind and obliging. As a companion, constantly devoted. As a mother loving and affectionate to her children.

She was a member of our church at Clover Hill, always at her place when able to attend church. Sister Hoyle was quiet and modest in her religious life, but a purer and better Christian you rarely ever meet with. She loved her preacher and her church well, but she loved the Lord more. She died away from home. When the last summons came she was ready, she went down into the chilly waters of death rejoicing in the Lord. She rests with the saints. Husband and children will you meet her up there.

W. M. BORING.

Tucker—Mrs. Annie Tucker, wife of Mr. Oscar Tucker, died October 9, 1909, at about the age of 32 years. She was unconscious for some time before her death and could not leave a parting message to her loved ones.

Mrs. Tucker and her husband both were converted at the Rehobeth meeting this year, and she joined the church at Pleasant Garden. When she entered the church the next time, which was just two months later, she was conducted there for her funeral. It is well that she took this last opportunity to accept her Lord—little did she think that it was the last, but she grasped this opportunity to live for God, and soon found herself taken to the realm where life is everlasting.

She leaves four little children, a husband, and many loved ones to mourn her death. Her husband feels his loss keenly, but is comforted with the knowledge that he can look to Jesus and feel that she is safe in His care.

May God guide and direct the little motherless children, and comfort all her dear loved ones.

R. A. TAYLOR.

Wagner.—Elizabeth Lawson Wagner was born near Danbury, N. C., October 2, 1827, and died at Moravian Falls, N. C., November 8, 1909, age 82 years, 1 month and 6 days. On February 2, 1865, she was married to Aaron Wagner, who preceded her in death a little over 21 years. After his death she lived with her daughter the wife of the writer. She was the mother of two daughters, both of whom still survive. She was an affectionate wife and mother, a kind neighbor, and devoted Christian. She aws a consistent member of the Methodist Episcopal Church, South, having professed religion and joined the church under the ministry of her son-in-law several years before her death She was a faithful itinerant, always interested in the welfare of her family as well as the church. While on her death-bed she frequently spoke of the near approaching annual Conference, and wondered where we would be another year.

On Thursday before she died she called her family to her bed and told them that she was going to die and live with Jesus. Again on Sunday morning following she called all around her and gave all her parting blessing. Oft-times during her sickness she would break forth in shouts of praise to God, frequently repeating "All things work together for good to them that love God," and when the final moment came, without a struggle, she peacefully fell asleep in Jeus to await the resurrection. For several years before her death she suffered much, being nearly blind, and having other diseases, but she bore it all patiently. Besides her daughters with their husbands, she leaves nine grandchildren, with many relatives and friends to await the great family reunion in the sweet bye and bye. We lay her to rest in humble submission to the will of Him "who doeth all things well."

W. L. DAWSON.

Armfield.—Mrs. Pauline Armfield, widow of the late M. H. Armfield, of Mt. Airy, died last wek in Mt. Airy.

Gross.—Near Rutherfordton, Nov. 9, Mrs. Mamie Gross, wife of Mr. O. B. Gross. The funeral service was conducted by Rev. J. C. Mock.

Wagner.—Mrs. —— Wagner, after a protracted illness died at the home of her son-in-law, Rev. W. L. Dawson, at Moravian Falls on Nov. 8.

RESOLUTIONS OF RESPECT.

Whereas, Our all wise Father has taken from our midst our much loved sister, Miss Sue McDaniel, therefore be it resolved,

First, That in the death of Sister McDaniel our society has lost an earnest, faithful worker.

Second, That the Methodist church in which she worshipped will miss her in her accustomed place.

Third, That while our hearts are filled with sorrow, we bow in humble submission to Him who doeth all things well.

Fourth, That we extend our heartfelt sympathy to the lonely sisters and remember them in our daily prayers.

Fifth, That a copy of these resolutions be placed upon the minutes of the Ladies' Missionary Society, a copy sent the North Carolina Advocate a copy sent the Lincoln County News and a copy sent the bereaved sister

MRS. F. L. TOWNSEND,
MRS. BETTIE LEE WARD,
MRS. MILTON TIDDY,
Committee.

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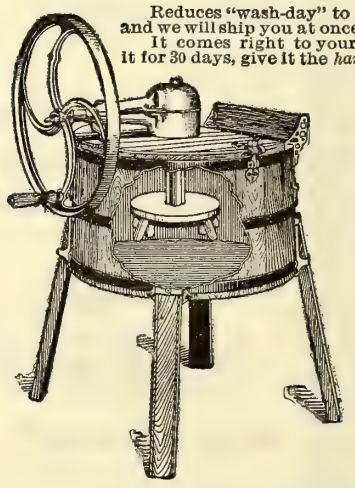
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I will send it to you **absolutely free,** to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to **prove** my faith by sending out these **fifty-cent boxes** free. So, my reader, irrespective of your past experience, write to me **at once—today**—and I will send you the treatment **entirely free** by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the **very best test** of anything is a **personal trial** of it, and I know a fifty-cent box of Balm of Figs will **convince you** of its merit. Nothing is **so convincing** as the **actual test** of the article itself. Will you give Balm of Figs this test? Write to me today, and remember I will gladly send you a **fifty-cent box of Balm of Figs for the asking.** Address

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has to holler, and den some'll say, 'Cary that old man out; he 'sturbs de meetin'.' But I can't hold in. I bust ef I don't holler." What a blessed thing it would be if some of our prayer me tings—that are dying of dignity—were waked up by the joyful "holler" of some soul that, like Uncle Johnson, was bursting with gratitude to the Lord God of love.—Selected.

Patronize our advertisers.

RESOLUTIONS OF RESPECT

Whereas, an all-wise Father has seen fit to remove from our midst our friend and co-worker, Miss Edna Beaty, on June 15th, 1909, therefore, be it

Resolved: First, That we, the members of the Woman's Foreign Missionary Society, deeply feel the loss of one whose beautiful life of humble quiet devotion to every duty impressed all with whom she came in contact.

Resolved: Second, that we extend to the grief-stricken family, our heartfelt sympathy and commend them to the loving care of our kind Heavenly Father.

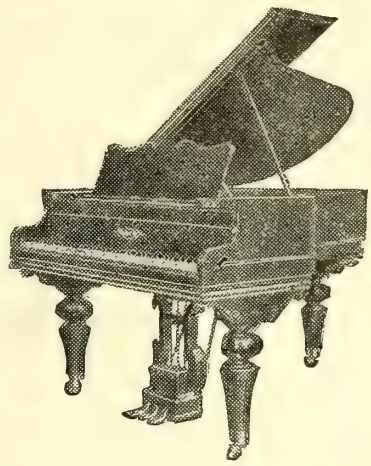
Resolved: Third, That a copy of these resolutions be sent to the family and a copy to the North Carolina Christian Advocate, and a copy recorded in the minutes of our Society.

MRS. F. A. WILKINSON,
MISS SUE BEATY,
MRS. A. M. BEATY,

INCENSE OF PRAISE

One of the best symptoms of a healthy and holy believer is that his soul is sending up incense of praise to God every day. I often regale myself with reading the late Rev. Gustavus Foster's delightful and racy narrative of old "Uncle Johnson," a pious negro who died in Michigan at over one hundred years of age. Uncle Johnson is one of my "classics." He lived in a little cabin whose windows opened toward heaven. One day, when he was at work in his little garden, singing and shouting his pastor looked over the fence and said, "Uncle, you seem very happy today." "Yes, massa, I'se just t'inking," (and the tears rolled down his black face), "dat if the crumbs of joy dat fall from de Massa's table in dis world is so good, what will de big loaf up in glory be? Dar will be enuf and to spare up dar." The old man gave a reason for not going oftener to prayer meeting, "I can't 'have myself." "You cannot behave yourself; why not?" "Well, massa, ob late years de flesh is gettin weak, and when dey begin to sing, and talk about Jesus, I 'gins to fill up and I

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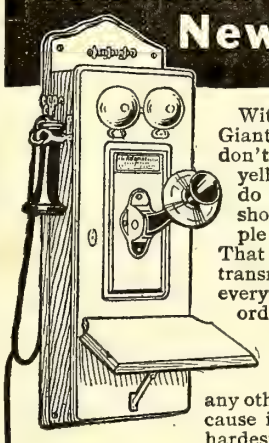
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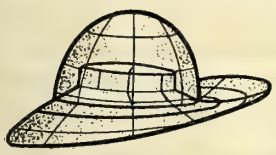
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A Scotchman gave his testimony as follows: "I have been standing on the Rock for forty years. I have often trembled on it, but it has never trembled under me."

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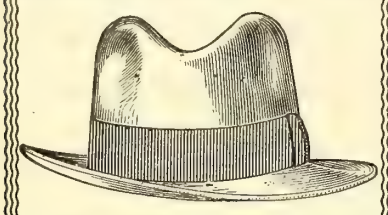
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Reading Room
Trinity College
Durham N C

North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

$1.50 PER ANNUM - In Advance.

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ANNUAL CONFERENCE AT HICKORY

The Western North Carolina Conference met in 20th annual session in Hickory, on Wednesday morning, November 17, and was called to order by Bishop James Atkins, who conducted the opening religious service.

The Secretary of the last Conference called the roll and 157 clerical and 10 lay members answered to their names.

W. L. Sherrill was re-elected Secretary with Harold Turner and J. B. Carpenter as Assistants and J. F. Kirk, W. F. Sandford and W. A. Newell Statistical Secretaries.

The Presiding Elders, acting as a Committee on Nominations, reported the following Standing Committees:

On memorials to the General Conference—S. B. Turrentine, E. K. McLarty, L. E. Stacy, M. D. Stockton, W. F. Harding, F. M. Weaver.

Books and Periodicals: Clerical—W. A. Newell, W. E. Abernethy, H. H. Jordan, R. D. Sherrill, J. H. Weaver, E. E. Williamson, M. A. Smith, Z. Paris, L. E. Stacy, R. E. Atkinson, and W. M. Robbins; lay—T. C. Mills, J. T. Hayes, J. D. Pitts, J. F. Shinn W. D. Turner, C. W. Tillett, W. M. Cundiff, R. L. Durham, Welch Galloway and A. D. Ivie.

Temperance: Clerical—T. L. Lallance, J. J. Eads, A. R. Surratt E. Myers, W. P. McGhee, J. A. Sharpe, T. J. Houck, D. F. Carver, J. W. Campbell, and J. H. Robertson; lay—J. A. Wild, I. B. McCoy, E. P. Dowdle, E. L. Bost P. A. Thompson, E. C. Wright, J. M. Turner, J. C. Smith, R. L. Noland, A. N. Linville and W. H. Phifer.

Spiritual State of the Church: Clerical—G. H. Christenbury, M. F. Moores, D. S. Richardson, James Wilson, R. S. Howie, W. O. Goode, J. E. Wooseley, D. Vance Price, J. R. Scroggs, J. H. Green and B. Margeson; lay—C. P. West, R. L. Johnston, W. G. Harris, W. R. Odell M. L. Lentz, J. W. Gulledge, J. F. Craven, T. J. Carson, W. L. C. Killian, S. D. Hall, R. E. Carmichael and W. F. Harding.

District Conference Records: Clerical—J. W. Moore, L. P. Bogle, J. M. Price, G. E. Eaves, M. B. Clegg and T. R. Wolfe, D. J. Miller, C. M. Short, E. J. Poe, J. W. Kennedy and J. W. Williams.

Church Property: Clerical—D. R. Proffitt, A. J. Burrus, Z. E. Barnhardt, J. H. Barnhardt, T. J. Rodgers, H. H. Robbins and W. V. Huneycutt; lay—T. H. Stiff, T. R. Gray, H. A. Hayes and F. S. Lambeth.

Sabbath Observance: Clerical—G. G. Harley, S. E. Richardson, J. M. Price, A. S. Raper, E. N. Crowder, M. H. Vestal, C. H. Neal, J. T. Stover, L. A. Falls, W. T. Albright, L. B. Abernethy; lay—F.M. Weaver, B.F. Davis, J.B. Ivey, H.G. Chatham, R. L. Madison, W. R. Odell, D. Matt Thompson, J. A. Odell, J. A. Anthony, A. M. Mecum and A. Cannon.

Memoirs: Clerical—W. W. Bays, J. W. Wheeler and L. A. Falls.

Public Worship: Clerical—J. N. Huggins, J. H. Weaver, P. Brittian; lay—G. F. Ivey.

A resolution offered by R. L. Durham that the oral reports of the preachers be discontinued provoked an animated discussion. He took the position that the time spent in hearing these reports, (the matter of which are embodied in the statistics of the Conference), could be used to much betetr advantage if it were given to a more general discussion of the reports of Boards and Committees. This discussion was participated in by J. R. Scroggs, R. L. Durham, J. C. Troy, H. F. Chreitzberg, C. H. Ireland, C. A. Wood and others, and the resolution was finally defeated.

* * * * *

The report of the Trustees of the Children's Home adopted by the Conference, provides that Rev. J. P. Rodgers, who has rendered good service as Field Agent for the Home, be continued in that work for another year and that each pastor collect for the support of the orphanage a sum equal to ten per cent. of pastor's salary which means if a congregation pays the preacher $1,000.00, that they give to the fatherless ones at least $100.00 a year. Of course it is understood that this fund is to feed and clothe the children and not to be considered with the money being raised by Brother Rodgers, which is for permanent buildings.

Prof. H. A. Hayes, the Superintendent, made a very fine speech in behalf of the institution, and a fine impression on the Conference. He had with him at Conference two of the little children, bright, sweet little ones, as samples of the orphanage family.

It was gratifying to his many friends that Rev. J. W. Clegg, who, last year, was granted a location, came back this year and was re-admitted. Last year it was generally regretted that he left the Conference fo- he is one of our very capable men who has made good in every field he has served and having taken up the work afresh will continue to do so.

* * * *

When a man who has served the church until he is no longer effective asks for the superannuated relation he faces a year with no prospect of a support unless he has a reserve fund upon which to draw and it makes it hard, therefore, for the poor man who has no means.

This is the case because the church, in levying an assessment for superannuates, makes provision only for those who bear that relation at the beginning of the Conference year.

The Conference acted wisely this time by ordering the Joint Board of Finance to add five per cent. to the amount assessed for Conference Claimants, this amount when raised, to be reserved as a fund to meet the wants of those just entering upon the Superannuated relation.

At every Conference cases of need arise and it is embarrassing not to be able to relieve them and this 5 per cent. added to the assessment will be to aid all such.

* * * *

It is a sad time in the life of a good man who has spent his days in the ministry to ask to be relieved of active work and to be relegated to the retired list—the honor roll.

This year three men, faithful and true who have long been in the thick of the fight, were granted the superannuated relation; Rev. J. D. Arnold, Dr. W. W. Bays and Rev. D. Vance Price. They have all rendered valiant service to the church and retire from the active work with the love and sympathy of all the brethren.

* * * *

D. C. Ballard and A. E. Harrison were located, and M. T. Smathers and T. J. Folger, worthy young preachers on trial, were discontinued at their own request on account of bad health.

* * * *

The clerical delegates to the General Conference are J. H. Weaver, T. F. Marr, J. C. Rowe, H. K. Boyer, G. H. Detwiler and W. L. Sherrill, with the following alternates: S. B. Turrentine, W. R. Ware and R. M. Hoyle.

The lay delegates are W. D. Turner, J. L. Nelson, F. M. Weaver, W. R. Odell, C. H. Ireland and F. S. Lambeth with the following alternates: C. W. Tillett, J. S. Martin and H. A. Hayes.

* * * *

We shall not attempt to give a detailed report of the Conference proceedings. The routine work, the reports of examining committees, statistics, and admissions can be seen in the condensed minutes in this issue.

CONFERENCE ECHOES

Rev. J. M. Price presented Bishop Atkins with a gavel made from wood out of a post of the old arbor at McWhirter Camp ground in Union county.

Brother Price made a reputation as a speaker in the presentation speech which was a gem of rhetoric and beautifully spoken.

The Conference weather was ideal from the first to the very last day of the session, and Hickory laid itself out to do the best for every guest. Dr. J. H. Weaver, the Conference host, was always on the lookout for the comfort of the people and the committe on entertainment co-operated so heartily with him that every one felt perfectly at home from the start.

The day before Conference Mrs. A. F. Abernethy, one of the oldest and most faithful members of the church in Hickory, fell on sleep and went to her reward. She had expected to help entertain the Conference, but two weeks before the time she was stricken down and died on November 16, and on the afternoon of the first day of Conference the funeral service was conducted in the Methodist church by Dr. J. H. Weaver, the pastor, assisted by Dr. J. L. Murphy, of the Reformed church, attended by a large congregation. She was the mother of a large family of sons and daughters, including Dr. W. L. Abernethy and Mr. A. S. Abernethy, and Miss Nettie Abernethy, of Hickory. Mr. E. A. Abernethy, of Lenoir and Mrs. L. H. Phillips, of Newton. She was one of the charter members of the church and through all its after struggles and triumph she was one of its most faithful supporters and regular attendants.

Another faithful member is Dr. J. T. Johnson, who, for forty years, has been Superintendent of the Sunday school and a Steward. He had been looking forward so anxiously for the Conference to come and expected to entertain a dozen or more preachers and delegates, but on the eve of the session he was compelled, on account of sickness, to go to bed, and was thus deprived of all the pleasures of the Conference. The writer visited him and found him calm and serene with a faith so clear and undoubting that it was a benediction to go into his sick-chamber.

The Conference passed appropriate resolutions expressing sympathy for the family of the late Mrs. A. F. Abernethy and the connections and also for Dr. Johnson, who is sick.

* * * *

Mrs. Lucy H. Robertson, President of Greensboro Female College, and Mrs. F. E. H. Ross, Secretary of the Conference Home Mission Society, attended the Conference and were introduced and made good speeches, setting forth the claims of the College and the Mission Society.

Mrs. W. L. Nicholson, the accomplished editor of the Home Mission Department in our Advocate, was also present.

* * * *

The Conference anniversaries were magnified this year and immense audiences were present at each of them.

On Wednesday evening, Dr. S. A. Steel, former Epworth League Secretary, spoke at the Epworth League anniversary. His subject was the early heroes of Methodism. It was a great speech, rich in rhetoric, historical facts, spiritual fervor and lofty eloquence. It was his first visit to the Conference and the impression he made was so great that they had him to speak again on Thursday afternoon and to preach at 3:00 p. m. on Friday, and at each of these services seating capacity of the church was inadequate.

* * * *

On Thursday evening our Dr. J. C. Kilgo delivered a masterful speech on Christian Education at

the Educational anniversary. He was at his best—his arguments were conclusive and he stirred the crowd by his eloquence and logic. He left on Friday evening for Atlanta to deliver a series of lectures at the North Georgia Conference.

* * * *

The Church Extension anniversary on Friday evening had Dr. W. F. McMurry of the Church Extension board for the principal speaker and he held the crowd from start to finish by his strong and convincing statements concerning the work and the great needs of the church to meet the ever growing demands for extension.

The Missionary anniversary on Saturday night is always one of the special features of the Conference and this year the interest was up to the high mark and the addresses of Rev. Hounsall of Korean Mission and Dr. J. K. Nelson, of the Mission Board, were heard and applauded by the great audience which listened and was stirred by the earnest speeches they heard from these brethren.

* * * *

Sunday of Conference was a great day. The weather was perfect and great crowds from all the country round about and representatives in large numbers from all the adjacent towns as well as from the Conference at large, taxed the seating capacity of all the Hickory churches that day. Bishop Atkins preached at eleven o'clock from Luke 10:20. His subject was: "Salvation is Greater than Success," and he argued his theme in a masterful way, and made a fine impression and a deeply spiritual one on the great congregation.

Dr. R. G. Waterhouse, of Emory and Henry College, preached at night before the class to be ordained elders, on the witness of the Spirit. He is a man of fine presence and voice, his language is choice and his thought clear.

* * * *

The memorial service at 3:00 o'clock Sunday was presided over by Rev. J. W. Wheeler and was deeply affecting as the brethren spoke in reference to the life and service of that old veteran Rev. Jesse S. Nelson, who was the only member of the Conference who had died during the year.

The memoirs of Mrs. Mary E. Coone, Mrs. C. H. Caviness, Mrs. B. F. Carpenter and Mrs. T. E. Smiley, faithful women who were the wives of preachers and who had during this year been called to their eternal reward, were also read.

* * * *

When the name of Chas. F. Sherrill was called he announced that on account of certain rumors which reflected upon his moral character, he desired a committee appointed to investigate the case, whereupon Bishop Atkins appointed J. C. Rowe, L. T. Cordell and Parker Holmes, on said committee.

These brethren, after a careful investigation, reported that a trial was necessary and designated J. E. Woosley to prosecute the case.

The following were then appointed as the committee of trial: S. B. Turrentine, Chairman; B. Margeson, R. M. Courtney, W. M. Curtis, A. W. Jacobs, Z. Paris, W. A. Newell, L. A Falls R. G. Tuttle and E. K. McLarty, and on Monday the secretary announced that the committee had agreed that Brother Sherrill was guilty of imprudence and the penalty imposed was that he be suspended from the ministry for thirty (30) days.

* * * *

The Conference regretted to hear of the transfer of Rev. M. A. Smith to the North Carolina Conference for he has since the organization of our Conference been one of our most useful, consecrated and successful pastors. His Conference record shows that in the twenty-six years of his ministry he spent twenty years in five pastoral charges and that fact is a high tribute which indicates his acceptability as a preacher. Brother Smith was for many years the president of our Conference Board of Education and is now one of the Trustees of Trinity College. He has hosts of friends in the Conference among the preachers and among the laity wherever he is known. We sincerely regret to part with him and his cultured wife, but trust in their new field of labor, they may find friends as true and tried as those they leave behind.

Brother Smith is a preacher of good ability, a conscientious pastor, and withal a genial gentleman whom to know is to love.

* * * *

Besides Brother Smith, who has so long been a prominent figure in our Conference, we regret to lose such useful men as Rev. John C. Wooten, Professor of Biblical Literature in Trinity College, who also transfers to the North Carolina Conference, Rev. V. L. Marsh, who has been assigned to a good charge in the Virginia Conference, and Rev. J. P. Hipps, who has gone to East Columbia Conference and stationed at Walla Walla, Washington. Besides these, three young men of exceptional promise, Rev. W. W. Peele, Rev. F. S. Love and Rev. M. Y. Self, all of whom are on trial have gone to the North Carolina Conference. These brethren are all very efficient men whom we need, but who are needed worse in their newly chosen fields.

CONDENSED MINUTES

1. Who are admitted on trial? R. K. Brady, H. B. Clark, L. W. Collins, W. L. Edward,s J. F. Harrelson, W. I. Hughes, A. P. Ratledge, W. B. Slinn and E. P. Stabler.

2. Who remain on trial? G. C. Brinkman, P. Brittain, J. P. Hornbuckle, J. F. Moser, C. A. Swift, J. E. Womack and E. E. Yates.

3. Who are discontinued? T. J. Folger and M. T. Smathers.

4. Who are admitted into full connection? A. P. Foster, J. C. Harmon, O. J. Jones, A. C. Swafford, G. A. Stamper, J. F. Starnes, T. E. Smiley, R. A. Taylor, L. D. Thompson and J. W. Williams.

5. Who are re-admitted? J. W. Clegg.

6. Who are received by transfer from other Conferences? E. K. Creel, W. F. Sandford, R. O. Lawton, J. C. Richardson, O. P. Routh and L. D. Thompson.

7. Who are the deacons of one year? E. M. Avett, Z. E. Barnhardt, R. L. Fruit, O. I. Hinson, S. S. Higgins, J. G. W. Holloway, W. C. Jones, R. L. Melton, W. E. Poovey and C. E. Steadman.

8-9. What traveling preachers are elected and ordained deacons? J. C. Harmon, A. C. Swafford, G. A. Stamper, J. F. Starnes, R. A. Taylor, Loy D. Thompson.

10-11. What local preachers are elected and ordained deacons? J. O. Ervin and C. L. Padgett.

12-13. What traveling preachers are elected and ordained elders? W. E. Abernethy, W. T. Albroght, A. R. Bell, M. B. Clegg, J. H. Green, J. P. Hipps, C. S. Kirkpatrick, W. A. Lambeth, W. O. Rudisill and D. P. Waters.

14-15. What local preachers are elected and ordained elders? J. A. Fry.

16. Who are located this year? D. C. Ballard and A. E. Harrison.

17. Who are supernumerary? R. S. Abernethy, A. G. Gantt, C. M. Gentry, J. P. Lanning, W. L. Nicholson and A. H. Whisner.

18. Who are superannuated? J. D. Arnold, H. L. Atkins, R. G. Barrett, P. C. Battle, W. W. Bays, T. A. Boone, J. D. Buie. G. W. Callahan, W. H. Cooper. S. M. Davis, T. H. Edwards, J. F. England, M. C. Field, S. S. Gasque, T. F. Glenn, J. J. Gray, S. H. Helsabeck, W. LeGette, A. M. Long, W. B. Lyda, R. W. Pickens, D. V. Price, J. P. Reynolds, T. T. Salyer, J. C. Troy, J. W. Wheeler, J. A. Wiggins and F. H. Wood.

19. What preachers have died during the past year? J. S. Nelson.

20. Are all the preachers blameless in their life and official administration? Their names were called one by one in open Conference and their characters were passed except C. F. Sherrill, who, by a committee of trial, was adjudged guilty of imprudent conduct and was suspended for thirty days.

21. What is the number of local preachers and members in the several circuits, stations, and missions of the Conference? Local preachers 163, members 89,631; total, 89,794.

22. How many infants have been baptized during the year? 1,779.

23. How many adults have been baptized during the year? 2,998.

24. What is the number of Epworth Leagues? 101.

25. What is the number of Epworth League members? 3,433.

26. What is the number of Sunday schools? 784.

27. What is the number of Sunday school officers and teachers? 5,431.

28. What is the number of Sunday school scholars enrolled during the Conference year? 68,304.

29. What was assessed by the last Conference for the superannuated preachers, and the widows and orphans of preachers? $11,500.00.

30. What has benn collected on the foregoing account, and how has it been applied? $9,676.00 distributed to claimants.

31. What has been contributed for Missions? Foreign, $19,386.27; Domestic,$12,782.11.

32. What has been contributed for Chuch Extension? $6,423.23.

33. What has been contributed for the American Bible Society? $671.16.

34. What has been contributed for the support of presiding elders and preachers in charge? Presiding Elders, $17,182.60; Preachers in charge, $151,116.11.

35. What has been contributed for the support of Bishops? $2,680.90.

36. What is the number of societies, and of houses of worship owned by them? Number of Societies, 870; Number of Houses of Worship, 797.

37. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, $1,603,488.75; Indebtedness, $65,388.30.

38. What is the number of pastoral charges, and of parsonages owned by them? Pastoral charges, 223; Number of Parsonages, 187 1-2.

39. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, $403,511.00; Indebtedness, $24,196.09.

40. What is the number of districts, and of district parsonages? Number of Districts, 11; Number of District Parsonages, 10.

41. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, $38,000.00; Indebtedness $1,845.00.

42. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? Number of Churches damaged, 1; Amount of damage, $100.00.

43. What are the insurance statistics? Insurance carried, $480,193.00; Losses Sustained, $14.00; Premiums paid, $2,476.64; Collections on losses, $86.00.

44. What are the educational statistics?

	Pr'pty V'lue.	End'ment.	Pfs.	Pls.
Trinity College	$611,915.28	$441,339.28	44	521
G. F. College	203,026.37	100,000.00	18	225
Davenport College.	40,000.00		14	155
Weaverville College	35,000.00		8	279
Rutherford College	10,000.00		7	249
Brevard Institute .	20,000.00		8	144
Total	$919,941.65	$541,339.28	99	1573

$7,713.46 was raised on the educational assessment.

45. Where shall the next session of the Conference be held? Centenary Church, Winston, N. C.

46. Where are the preachers stationed this year? See appointments, 6th page.

REPORT OF THE BOARD OF PUBLICATION

We beg to report that in accordance with the action of this Conference at the last session held in the city of Asheville, the act of incorporation was passed by the General Assembly of North Carolina, a certified copy of the act being filed with our records, also with the Secretary of State.

At a meeting of the Board held at the Advocate office, in Greensboro, on the 13th day of May, the following officers were elected: D. B. Coltrane, President; J. R. Scroggs, Vice President; N. L. Eure, Secretary.

H. M. Blair was elected agent and treasurer of the Board.

As provided in the act of incorporation, all the property of the Christian Advocate Publishing Co. was transferred to this board, and the deed of conveyance duly registered in the office of the Register of Deeds of Guilford County, all the outstanding certificates of stock having been taken up and deposited with the records of the company in the Advocate office.

Following is the statement of the condition of the plant on November 1st, 1909:

RESOURCES.

Office Building	$ 9,211.46
Machinery and Fixtures	13,847.62
Cash on Hand	329.07
Ledger Accounts	1,571.56
Subscription Accounts	2,500.00
Total	$27,459.71

LIABILITIES

Investment	$11,646.00
Bills Payable:	
Notes	9,585.99
Ledger Accounts	983.61
Surplus	3.933.24
Net Earnings for the Year	1,310.87
Total	$27,459.71

Of the indebtedness $5,000 is on the office building, and $3,879.89 is on the office machinery and equipment. On this a series of notes were given, falling due at intervals during a period of five years. During the past year notes on the machinery and equipment amounting to $2,239.37 were paid, besides the interest on the building note, making a total of $2,539.37 paid on indebtedness last year. A careful inventory was made on November 1st.

Detailed report is on record with this board.

It is with great pleasure that we are enabled to report the business in such satisfactory shape. When we consider the magnitude of the undertaking, as compared with resources in hand when we began a little more than three years ago, we feel that we have no reason for discouragement. With continued fidelity and earnest work on the part of the pastors and leading laymen, we feel confident that our Conference paper can maintain its high standard and can continually enlarge its mission of usefulness, and at the same time our printing establishment will become a source of help to our superannuated preachers, widows and orphans.

Owing to the large losses sustained heretofore in the subscription department, this board earnestly recommends that the preachers co-operate with the manager in reducing this department to a cash-in-advance system, adhering to the regular price of $1.50 per year.

We beg in this connection to call attention to the item in the editor's report, showing that the average amount received in the subscription department during the last year is only 91c per subscriber, whereas the paper is sold ostensibly at $1.50 per year. This shows that our method of credit has been exceedingly unsatisfactory, and that we should insist on the cash system hereafter. When we consider that all expenses have greatly increased during the last three years, also that every dollar of profit from this business accrues to the benefit of our Conference fund, we see no good reason why any of our people should object to the price, especially when we consider the real worth of the paper itself, now conceded to be one of the best in Southern Methodism.

That we may inaugurate a great campaign for the increase of the circulation of the Advocate, we recommend;

1st. That each presiding elder be requested to take charge of the campaign for his district, and on the first round, if possible, see that not less than an average of ten new subscribers be secured in each charge.

2nd. That in order to expedite the work, the presiding elders be requested to get full information from the office in the beginning of the year, and send an apportionment to each pastor following up in his quarterly meetings with an earnest effort to secure the full allotment for each charge.

We also recommend further, that as far as possible preachers and laymen be requested to patronize the job department and to do all possible to turn business in this direction.

The Board has elected Rev. H. M. Blair as editor for the ensuing year and recommends that the Conference concur in the same, and that the Bishop be requested to appoint him to this work. On his request, we aso recommend that the Bishop appoint Rev. W. L. Sherrill as his assistant.

The Board also nominates W. G. Bradshaw to be elected a member to fill the vacancy caused by the expiration of his term.

The Board wishes to commend the excellent business management of the Rev. H. M. Blair during the past eight years, and to assure him of the united and hearty moral support of the Conference in his difficult work.

Respectfully submitted,
D. B. COLTRANE, President.
N. L. EURE, Secretary.

Immediately following the adoption of the above report, the following resolution was presented and unanimously adopted:

Resolved, That this Conference authorize J. E. Gay, Treasurer of the Conference Trustees, to appropriate $3,000 of the Trust Fund to help cancel the indebtedness of the Advocate Publishing Company for machinery and fixtures for the plant.

H. F. CHREITZBERG,
T. F. MARR,
F. S. LAMBETH,
W. R. ODELL

THE MARCHING ORDERS

Once more the preachers of the Western North Carolina Conference are in the act of obeying their marching orders. Before another issue of the paper goes out many of this heroic band will be on their way to new fields of labor. There is nothing in the history of the modern church which has in it more of the heroic and genuinely apostolic spirit than our itinerancy. That over two hundred men should, almost without a murmur, take up their journey to a field of labor selected, not by themselves, is a spectacle that all the world may well admire. It is heroism of the very highest type.

While the system does of necessity involve some hardships and privations, it is nevertheless, not only the best possible method of supplying our churches with an effective ministry, but the highest test of a true and genuinely consecrated ministry. The element of selfish interest is reduced to the minimum, and going thus one can say with authority and confidence, "I Am hath sent me unto you."

What wondrous strength there is in a message coming from a man who not only feels that he has a message but that his commission is from heaven; and no man can be consciously clothed with this strength who does not go forth in the spirit of self-sacrifice. The heroic faith of Abraham was manifest in his willingness to go upon his mission at God's command, notwithstanding his journeying took him into a country that he knew not. "He went out not knowing whither he went," but he was willing to go because it was God's way.

There is no other good way of viewing our itinerancy save as a divinely ordained method of proclaiming the glad tidings of salvation to all the world; and there is no more rational evidence of its divine origin, than the fact that, as no other system, it goes into the highways and hedges.

Some are skeptical at times with regard to the divine authority of such a system. They say that it is subject to human manipulation, and is capable of abuse—that sometimes the Lord may not be in it. Let no man be deceived. God is able to make the wrath of man to praise Him. Therefore, the system being divine, no administration, however, selfish or time-serving, can thwart the divine will. No preacher, therefore, if he is in right relation to God, need fear that any human manipulation will get in the way of the divine purpose.

This is a time for many of the people to whom these men are sent to revise their notions and accept those who come as clothed with a divine commission. While it is true that we have this treasure in earthen vessels—that the men who carry the message of life are subject to infirmities—it is nevertheless a message from God, and the men who carry it are ambassadors for Christ. How it will add to the power of the message as well as the influence of the messenger, if the people will put themselves in the attitude of receiving these men as the messengers of heaven.

Finally, the men themselves must go in the spirit of Him whom they represent. Let no minister compromise his calling by manifesting other than the spirit of Christ, whose ambassador he is, remembering that we are still sent forth as sheep among wolves, and that we are to be as wise as serpents and as harmless as doves.

May the spirit of power rest upon these men as they go forth and come upon the congregations to whom they minister, and may the year 1910 be one of unprecedented success in turning many to righteousness.

THE BISHOP AND HIS WORK

Those who have been careful readers of the North Carolina Christian Advocate will agree that we have not always given unqualified endorsement to episcopal administration. There have been times when we have stated frankly the belief that mistaken policy had caused dissatisfaction and unrest, resulting in injury to the cause of Christ. The session of our Conference just closed, was one in which episcopal administration was eminently satisfactory and free from mistakes. Bishop Atkins, while handling a most delicate situation in some respects, is to be congratulated in every sense on the wisdom and tact manifest through it all.

With regard to the work of stationing the preachers we speak with assurance when we say that for a dozen years the Western North Carolina Conference has not had a more satisfactory list. Altogether we have heard less expression of dissatisfaction than we have heard for many years. The Bishop and his cabinet are to be congratulated, and the success of this cabinet work we have no doubt is to be attributed largely to the fact that the whole thing was hermetically sealed to the very last.

Bishop Atkins has, and we feel assured will continue to have, a large place in the hearts of his own people in Western North Carolina.

THE CONFERENCE BROTHERHOOD

The Conference Brotherhood was re-organized on the last night of the session. Any preacher in the Conference is eligible to membership and every preacher should join for it is a very worthy benevolent organization to provide for the widows and children of our departed preachers.

Of course only the families of preachers are beneficiaries but every layman who will join the Brotherhood as an honorary member will have the privilege of contributing one dollar upon the death of any preacher, while the assessment on the clerical members will be $3.00 upon a death. This enable us to raise $500.00, more or less, for the benefit of the family of a dead preacher at the very time they need it most.

Dr. J. H. Weaver was elected President, Rev. W. L. Sherrill, Vice President and Dr. H. F. Chreitzberg, Secretary and Treasurer of the Brotherhood.

About 125 preachers joined on Monday night and all preachers on trial who did not join are urged to send in their names for membership at once to Dr. H. F. Chreitzberg, Monroe, N. C.

We trust that each presiding elder will constitute himself an agent for the Brotherhood and secure as members all the preachers of his district, and a large number of lay honorary members. The larger the membership the larger the benefits.

This worthy cause deserves the hearty support of every man, lay or clerical, who loves the church, and is in sympathy with the needy families of preachers who have died.

MISS MATTIE M. EATON

A very remarkable life was ended when Miss Mattie M. Eaton fell on sleep at her home in Mocksville on the 14th inst. She was a woman of superior mental gifts, rar discriminating judgment and deep consecration. Cradled and nurtured in a Christian home, she early found the Savior and entered upon life with the serious purpose of giving herself to the foreign mission work, but her father, who was a teacher, failed in health so that she, at the age of sixteen, took his place in the school and very capably taught the classes in higher mathematics, Greek and Latin.

Her memory of facts was wonderful and her accurate knowledge of the Bible was so complete that she was able to repeat the four Gospels and all the Psalms.

She spent her life in Mocksville as a teacher and church worker, abounding in every service which would advance reghteousness and truth.

She was a theologian, thoroughly familiar with christian doctrine and church history and withal a very capable and useful worker in the church. For forty years she has taught a Sunday school class and ever since the Woman's Foreign Missionary Society was organized she has been one of its devoted members.

She suffered much in her last days, but endured patiently as a true disciple and as she approached the end her faith was unshaken and her peace was serene. A great woman she was who spent her life in useful service, perhaps not much noted by the busy world but she wrought mightily for good, left a benediction upon every life she touched and when she departed we feel sure the angels came to escort her to a place close up to the throne of Him whom she served here with all her heart.

S.

NOTES

Prof. John Wesley Gilbert, of Paine Institute, was a colored visitor to Conference. He made a strong plea for Paine Institute and secured about $100.00 for the school.

* * * *

Rev. John W. Moore urged the Conference to go to Hendersonville next year, but as the orphanage is at Winston the invitation to go there was given the preference, but if Hendersonville shall press its claim another year, the Conference may go across the mountain.

* * * *

A large number of the young ladies, students of Davenport College, attended the Conference in a body on Monday and took great interest in the proceedings.

* * * *

On Monday morning of the Conference a telegram from Bandera, Texas, brought the sad news that Rev. H. L. Atkins was in a dying condition. The Bishop then requested Rev. H. M. Blair to lead the Conference in prayer for this sick brother and his family. We are fearful that later news may not be favorable.

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Our financial reports for this year show that the total raised for all purposes reaches $501,000.00, an increase of $103,000.00 over the previous year.

JONATHAN RIGDON'S MONUMENT.

"Jonathan Rigdon died very poor, didn't he, deacon?" I asked.

"Yes, they buried him in a pauper's grave. He spent his whole life and a big fortune building a monument to another man."

"Was the monument ever finished, deacon?"

"Yes, and Jonathan did it."

"How?"

"Well," said the deacon, sadly, "Jonathan commenced it early. He commenced putting money into the monument at seventeen, and finished it at fifty."

"He gave his whole time to it?"

"Yes; he worked night and day. He seemed to be in a great hurry to get it done. He spent all the money he earned upon it—some say fifty thousand dollars. Then he borrowed all he could; and when no one would loan him any more, he would take his wife's dresses and the bedclothes and other valuable things, and sell them to get money to finish it."

"How self-sacrificing!"

"Yes, Jonathan sacrificed everything for this monument," said the deacon, sadly. "He came home one day, and was about to take the blankets that lay over his sleeping baby, and his wife tried to stop him; but he drew back his fist and knocked her down, and then went away with the blankets, and never brought them back, and the poor baby sickened and died from the exposure. At last there was nothing left in the house. The poor, heart-broken wife soon followed the baby to the grave. Yet Jonathan kept working all the more at the monument. I saw him when he was about fifty years old. The monument was nearly done; but he had worked so hard at it that I hardly knew him—he was so worn; his clothes were all in tatters, and his face and nose were terribly swollen; his tongue had somehow become very thick."

"But the good man did finally accomplish his great work?" I said.

"Yes, he finished it. There it is; look at it!" said the deacon, pointing to a beautiful mansion. "See!—it is high and large, with great halls and fireplaces, and such velvet carpets, and oh, what mirrors!"

"Who lives in it, deacon?"

"Why, the man who sold Jonathan Rigdon nearly all the whisky he drank. He lieves there with his family, and—"

"And poor Jonathan?"

"Why, he's in the pauper's graveyard. Alas!" sighed the deacon, "the world is full of such monuments, built by poor drunkards who broke the hearts of devoted wives and starved sweet children to do it."—Selected.

DOUBLE MINISTERS' SALARIES.

In Order Not to Drive Away Strongest and Fittest Men, in Order Not to Deprive the Church of Great Spiritual and Intellectual Leadership Demanded by Present Conditions, Larger Salaries Are Imperatively Necessary.

Editor Biblical Recorder:—I never discuss war in the presence of Hannibal. Usually, therefore, I am willing to let the preachers have everythng their own way in the columns of our church organs, and I am writing now simply because I have a subject of absolutely vital importance to the cause of Christianity and human progress concerning which it would not be proper for the preachers themselves to be the agitators. And the occasion of my writing is simply this:

The October Delineator has just come to my office—and I look over it every month not for the purpose of seeing what new horrors in hat styles are to be inflicted upon an unoffending world, but because the editor has a way of getting articles from the foremost men in America about the biggest and livest questions of the day. Accordingly in the October number he has a symposium on "What is the Matter With the Church?" the contributors being Cardinal Gibbons, Josiah Strong, Len. G. Broughton, Russell H. Conwell, Gipsy Smith, Chas. H. Parkhurst, Charles F. Aked, Emil G. Hirsch, and F. M. North.

The best answers given to the editor's question in all this symposium is the reply of Rev. Charles F. Aked, pastor of Fifth Avenue Baptist Church, New York, whose answer in brief is, "Double the salaries of ministers and so stop driving away the strongest and fittest young men from the pulpit."

And Dr. Aked is right. While the cost of living has been increasing year by year and the salaries of all other workers have been heavily increased, I have heard little of increased salaries for our ministers, and unless salaries are increased it is going to be difficult—exceedingly difficult—for the church to get the splendid spiritual and intellectual leadership needed for the critical period in its history upon which it has now entered.

This is indeed a matter worthy of serious thought, and I am sending this note simply to call attention to Dr. Aked's forceful card which I am sending herewith. Every layman in America ought to read it and think about it.

Sincerely yours,

CLARENCE H. POE.

Raleigh, N. C.

SAVED BY GRACE.

"And I shall see Him face to face.
And tell the story, saved by grace."

The two singers standing in the choir loft of the church, raising their voices in the familar duet, did not know that they had another listener besides the well-dressed and appreciative audience that stirred in their comfortable seats under the profound impression made by the words and music.

But outside the building, just under the second window, a forlorn looking creature, who once had been a woman, leaned against the friendly railing and strained her ears to catch the words that were so eloquently sung. Something in the soft cadences appealed to her besotted senses, and in her drink-befuddled brain there dawned a glimmer of the meaning, "saved by grace."

But drink and devilment had too strong a hold upon her, and she reeled away from the church, down the street, until she reached the lower end, where she immdiately began her search for more liquor. At any cost, she must drink; money was only good as a means to procure the burning liquid her depraved taste craved; purity had long since gone, and as she swayed unsteadily down the sidewalk, her mind was set upon a whole night of carousal, whatever the cost might be.

If the singers had followed her, they would have seen that she left the sound of the gospel message and the wonderful truth of the song to wander down the lowest part of the town, and would have heard her beg, in piteous tones, for just one more drink. But she was too well known to the saloonkeepers, and they were careful lest they bring the displeasure of an enraged public opinion upon them. If the singers had not lost patience and given up the chase they would have seen her eventually enter, by the back door, a building of unsavory reputation, and there they would have had to leave her, for the night saw her no more, and it was not till the sun was well up in the skies and all respectable people were busy at their day's work, that the poor creature was vomited out of the foul den, a wretched victim of drink and debauchery.

But from somewhere in the distant past there floated to her mind the words she had heard the night before, and again she caught the sound of sweet music:

"Saved by grace;
And I shall see Him face to face,
And tell the story, saved by grace."

Slowly, with blinking eyes and faltering steps, the poor besotted creature crawled painfully to her home.

Home! Such a home! Only workers among the drink slaves of the great cities know what a drunkard's home is like, and it is no use to describe it to those who have never seen it.

As Mrs. Jones reached the place she called home, she turned with disgusted look from the poor broken front to the back of the house and flopped down on the back steps.

Oh! for another drink! With gloomy eyes she peered into her empty purse! All the misery of the night's debauch was upon her and the awful appetite within called loudly for just one more drink. No money! No credit! Distrusted by friends, shunned by neighbors, despaired of by her husband, turned out by the rum sellers, she herself despaired of ever becoming again what she once was, one of nature's gentlewomen. The poor creature looked beyond her empty purse into her poor degraded soul, and wondered if, indeed, she could possibly be saved by grace.

Her life story, as Mrs. Jones reviewed it, sitting despondently on the dirty back steps of her dilapidated home, was a pitiful one. Brought up in a good home, with many of the comforts and refinements of life about her, she had cultivated an awful craving for stimulants through the social glass and after-dinner sipping. In course of time love came to her heart, and for a few years she was the happy wife of a good man, who kept the temptation from her and refused to touch intoxicants himself. But, alas! the appetite was there, and when the opportunity came the poor woman began drinking without her husband's knowledge; and now, after all the years of motherhood, until her boys had grown up and settled in homes of their own, she found herself so degraded that even her husband, in desperation, had taken the cup that inebriates. The present moment found her, then, a hopeless wretch, to use her own words, so low that she would do anything for just one more drink.

Footsteps came her way. She will ask the price of the glass, she will get her passion satisfied, then she will not care. But here she was thwarted; it is the preacher who passes by, and with the same graceful motion he uses to the best in the land, raises his hat and walks on. Something in the simple action stirs the better memories of her life, and again she thinks she can hear that sweet music and those hope-producing words, "saved by grace."

"I wonder if it is really possible that I might be saved by grace? I know the way, I have heard it so often, but have I gone too far? fallen too low? I know that that man just passed by told me that it was for such as me that Christ died; but, oh! it cannot be! For me? Miserable drunken me!"

The footsteps again drew near. This time from the opposite direction. The preacher is returning from his brief errand, and as he comes near the house the pity of his Lord wells up in his heart at the sight of the forlorn creature on the broken steps.

This time he does not pass by, but stops.

"Well, Mrs. Jones, how are you today?" he asks, in kindly tones.

With a hoarse laugh she replies:

"How do I look? Like the fool that I am, drinking myself into an awful grave."

"Why don't you quit it, you poor woman? There is One who can help and give you strength to overcome. And I am sure we will do all we can to help you as well. Come now, let Jesus be your Savior; make Him your friend and helper; you can be saved by grace."

Again those words! There is an appeal in them now.

"Come, Mrs. Jones, I'll tell you what to do. Come along with me, and my wife will give you a hot cup of coffee and help you to get clean and well. Then you'll feel like fighting the battle. Come with me, now."

"With you!" The poor creature's eyes open wide in astonishment. "What will the neighbors think?"

"Never mind that, Mrs. Jones; I don't care; just remember what the Lord will think."

This is a new point of view to Mrs. Jones, and she staggers to her feet and starts towards the gap in the fence, where the gate ought to be, that she may go with the preacher.

"No! no! no! I can't do it; leave me alone; I'm not fit to be saved."

"Yes, yes! woman! Come now; I'll not take no; you must come. Let us try what faith in God will do."

And by gentle persuasion, as to a spoiled child, he at last succeeds in bringing the poor woman to his home. There she is given over to the tender care of another woman, one who is full of faith and love, and in a little while she is refreshed with strong, warm coffee, and her body cleansed exteriorly, of the results of her debauch.

Then begins a long season of watching, praying and fighting to slay the demon of appetite that will not let the poor soul rise to the height of love and the victory of faith.

The preacher calls to his aid the kindly mothers of the church, and one and all they pray and work together for the salvation of this poor lost soul. On every hand kindness is shown; around her are thrown the cords of love and protection, and gently she is led to the One who can save to the uttermost.

The weeks pass by. The fight is a fierce one. All the forces of evil seem determined to keep thhir victim, and appetite, greed and selfishness all combine to throw temptation again and again in the way of the desperate soul. Each time she falls there is some good soul near by ready to help her to her feet again. But faith is weak, and flesh is weaker, and at times even the most hopeful almost despair of ultimate victory.

But now for some days not a drop of strong drink had passed her lips. The feeble Christains begin to take courage. The preacher sings the song of victory as he sees the end of the battle.

It is prayer meeting night, and this week the meeting is to be held in the parsonage. The room

is filled to overflowing by earnest men and women who believe in prayer and are determined to pray on until the answer comes in the salvation that is by faith.

A neighbor has called for Mrs. Jones, and there is an air of relief and thankfulness present as the friends see her enter the room. In a little while the meeting is called to order, and cheerful, optimistic hymns resound through the house. The prayers that are offered breathe of faith and victory, and the preacher in his short talks tells again the marvelous story of love as it is found in the gift of Christ to the sin-smitten world.

Now the meeting changes. The people are urged to tell their own story of long and doubt, of faith and victory, and one by one they tell the story so familiar in all churches, and yet always so precious. Gently the leader urges all to take part, and many are secretly praying that Mrs. Jones may be led to make the great deceision of her life.

A voice is raised in song. Ah! those words again! The memory of that night, that seems so long ago, steals in upon the sinner desiring to flee from her sins, and her heart begins to echo the words. A hush falls upon the crowd as they hear their favorite singer; they allow her to sing the song herself, but they cannot resist taking part in the chorus, and so it is a swelling tide of music that rolls out in triumph:

"And I shall see Him face to face.
And tell the story, saved by grace,
And tell the story, saved by grace."

But there is other music there, too, for the angels of heaven rejoice over a sinner returning to her God. Mrs. Jones is using her voice, with a faint resemblance of its old-time sweetness, and she too, is singing,

"And I shall see Him face to face.
And tell the story, saved by grace."

The victory is won, and there is joy in the presence of the angels of God over another sinner that has repented and come home to God.—The Christian Guardian.

GEORGIA LETTER.

Geo. G. Smith.

One of the worthiest men in the Methodist Episcopal Church, South, finding himself unable to remedy certain things he felt were evil, withdrew from it, and finding no other church any better has remained ever since in a crowd by himself. Another not to be a partaker of other men's sins, finding himself out of harmony as he said with the church of his fathers, did the same thing; both of these brethren were good men, both honestly wished to do good, but mistaking the true nature of the church, they have isolated themselves like the old hermits and shut themselves off from all opportunity to do good. The charges they make are doubtless true. There are a vast number of unconverted people in all the churches. There are a great number of true Christians, who are very inconsistent and there are comparatively few who reach the standard Mr. Wesley called "Salvation" in his sermon on what constituted it, and few still who reach what he called perfection. He himself said in the later part of his life, when there were 30,000 Methodists in England, among whom his brother Charles, said he did not know a single one who reached what he called perfection. He did not know any either who reached what Charles required, but he thought he had known 500 in England who had reached what he thought it was and in that 500 he evidently did not include himself, for he said on his dying bed, "I the chief of sinners am, but Jesus died for me."

I have been studying somewhat carefully the Corinthian church. Paul called it a church of saints. He said it fell behind in no gift. He was devoted to it and called himself its father, yet he candidly told the church what he saw was wrong. Paul evidently did not regard each of the Corinthians as presenting the same features. He speaks in general terms and leaves each to make the application. Nor did he mean that even those who were amenable to his censures were always what they were at times. There were certain very gross sins, for which he called for speedy repentance or expulsion. There were those from whom the faithful were to withdraw themselves; with them they were not so much as to eat. So important was this separation that he wrote them a special letter about it. There were guilty ones who had fallen into habits of impurity, and evidently did not regard themselves as blameable; those who compromised with the heathen and sat at meat in heathen temples, and one who was evidently wealthy and influential was living a guilty life with one of the young wives of his own father; others had fallen into sins of the same kind, though not of so heinous a nature, and had not repented. There is no evangelical church I know of which tolerates or admits to the communion such as were found in Corinth in good standing. There in the church were very bitter partisans; one said he was of Paul, one of Apollas, one of Cephas, and one of Christ. They were very unjust in the censures of Paul and very unChristian in their dealings with each other. Some were Rationalistic in their opinions, and said there was no resurrection of the dead. They were really hostile to him who had braved such peril to preach to them. There is not a fault to be found with the faultiest church now, that was not to be found then, but when we look closely there is probably not a fault charged to Corinthian church which is not in the churches in modern times. The church in Philipi had its faults, the churches in Galatia theirs, John found something to censure in each of the seven churches to whom he wrote but one. The churches in the primitive day were none of them perfect, and as they grew in numbers they declined in piety. A most excellent man who never withdrew from the church but who was so aggrieved at the want of purity in it, that he did so practically, said sadly he had lost all hope in ecclesiasticisms. The last days are not worse than the first. The backslidings and declines in all churches have been and will be to the end. What is Lot to do in Sodom? Run away, not till the Lord says so. Shall we leave the church? Not while it needs us. Shall we condone its sins? Not at all, but we shall try to correct its faults that are glaring, and kindly cover over those infirmities which cannot be corrected. Paul had a peculiar relation to Corinth, one which none of us can have to a modern church. He was a father. We are merely brethren among brethren. The withdrawal of the most spiritual into associations which exclude all not of the same party leaves those who need them most without spiritual aid.

The wail over a back-slidden church will not recover the backslidder if we leave the church. Let us be driven out. The time may come when we will have rationalists as in Germany in our pulpits, and when we shall no longer sing our spiritual songs, and when the voice of prayer shall be no more heard in our social meetings. When good men shall be persecuted and good women ostracised, when the evil element shall be the ruling one, and when we must do as the early Methodists did, but till then the man who loves God and the Methodist Church will stand in his place and praying for Divine help, still try to blow the expiring spark into a flame. None of the churches are what every good man wishes they were. All need revival, all need advance movements; none of them have ground to boast; there is much call for prayer, and effort to remedy ills, but surely it is not a time for good men to leave the field. The formation of holiness associations is no more to be condemned than the foundation of Methodist societies was in the last century, but is a sad reflection on a Methodist church when they are called for. Instead of complaining that they exist, let true Methodist people render them needless by making the whole church a holiness society. As a matter of expediency I should prefer those who wish to improve the condition of things to avoid apparent separation from their brethren, and have cottage prayer meetings and experience meetings, rather than to make such a broad distinction between Christians. I remember seeing Bishop Pierce, one of the best men I ever knew, withdraw when a special holiness meeting was begun after he had preached, but for good men to forsake a back-slidden church, looks to me like the good soldier leaving his place in the ranks when the battle is hottest. There never was a time for good men to be at war, but there never was a time when true Methodists should stand closer together.

PAYMENT ACCORDING TO RESULTS.

A good deal has been said and written on that vexed subject of the minister's salary, but probably the whole matter has not even yet been settled to the satisfaction of everyone. Probably, also, the hope that it ever will be is a vain one. To get what may even to any extent be called a new point of view touching a question that has been so much talked about is quite an achievement, but that is what a certain English Congregational preacher has succeeded in doing.

Speaking at a church gathering in Sheffield a few days ago the Rev. W. J. Evans referred to the suggestion that had been made that preachers should be paid according to the results of their ministry. For himself, he said, he took up the challenge quite willingly and heartily. The preacher, he thought, might quite consistently be judged and paid according to the results for the well-being of the communty and of the individuals in it that his activties revealed. It was a fair and reasonable proposition.

Canvassing the work that he himself had done especially in his ministry among men he would like to know how much that wife would give him for the husband that had been reclaimed to sobriety and industry. Surely it was worth a few hundred pounds at least. How much would the father give for the sons that he had led back from impurity to wholesomeness and clean-living? That was surely a matter not of hundreds but of thousands of pounds. And so, going over but a few items of the good results that had, under God, come from his ministry among men, he came to the conclusion that had that work been paid for at anything like its real value to society he would have become a millionaire many times over.

That is not a fanciful or an unreasonable way of putting the case. The preventative and reformative work that the minister and the church are doing, doing every day of the three hundred and sixty-five days in the year, is a work that touches vitally and with great blessings and benefits, the life of every man in the community, and if that work was to be paid for, as the work that is done in other spheres of activity is supposed to be, it would cost a great deal more than it does today. The men who complain that the preacher and the church cost so much—and there are many men of that class still left in the world even in our day—are among the most unreasonable and unfair and narrow-visioned men to be found anywhere. And the man who says and believes that he pays his debts and does not pay the preacher and help to support the church according to the measure of his ability is either self-deceived or wilfully blinded.—Christian Guardian.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

Treasurer's Report—Previously acknowledged, $465.29; North Charlotte, $1.45; Transou, Laurel Springs circuit, $2.00; Bond Grove, Waxhaw circuit, $1.52; Pleasant Grove, Waxhaw circuit, 61c; McAdenville, $1.25; Newton, $10.00; Hickory Grove, Derita circuit, $10.00; Burnsville, $3.00; Zion, Morganton circuit, $1.00; Brevard, $9.55; Statesville, Race St., $5.71; Nebo, McDowell circuit, $1.00; Mt. Zion station, $3.62; Bethlehem, Farmington circuit, $3.00; Concord, R. F. D., $5.00; Norwood, $13.10; Leaksville, $7.50; Asheville, Haywood street, $10.00, Salisbury, Main street, $7.00; South Lenoir, $1.25; Marshville, $4.71; Lebanon, Maiden circuit, $1.55; Carmel, $4.94; Mt. Pleasant, Hartland circuit, $1.08; Macedonia, East Bend circuit, $1.00; Prospect, East Bend circuit, $1.42; Siloam, $2.43; Greensboro, Spring Garden, $10.56; Greensboro, West Market, $19.77; Boone, $2.70; Mt. Holly, $1.18; Horse Shoe, Mills River circuit, $2.50; Trinity, $3.55; Liberty, Gold Hill circuit, 70c.; Fork Sunday School, $11.65; Winston, Centenary, $95.53; South Point, $1.00; Gilboah, Morganton circuit, $1.90; Cedar Valley, Caldwell circuit, $1.05; Oak Grove, Cliffside circuit, $1.00; Fair Grove, Hickory circuit, 60c.; Rocky Mount, Troutman circuit, $1.77; Hudson, Caldwell circuit, $2.00; Thermal City, $1.00; Trinity, Thermal City circuit, 90c.; Mour's Chapel Mt. Holly circuit, $4.15; Ebenezer, Randolph circuit, $1.50; Cedar Hill, Ansonville circuit, $3.35; Salem, Franklin circuit, $2.61; Cullowhee, $1.65; Dillsboro, $1.50; Spencer, $7.15; Guilford College, $1.16; Patby's Chapel, $1.10; Asheville, Riverside, $1.02; Mt. Zion, Lenoir circuit, $2.30; total, $757.83. Last report Mt. Zion station should have been credited with $8.00. G. F. IVY, Treas.

For all of us the road has to be walked every step and the uttermost farthing paid. The gate will open wide to welcome us, but will not come to meet us. Neither is it any use to turn aside; it only makes the road longer and harder.—Geo. Macdonald.

APPOINTMENTS

ASHEVILLE DISTRICT

D. Atkins, Presiding Elder

Asheville—Bethel, D. J. Miller; Central, G. H. Detwiler; Haywood Street, T. L. Lallance; North Asheville, G. G. Harley.

Bald Creek Circuit—W. L. Edwards.

Biltmore and Mount Pleasant—G. H. Christenbery.

Burnsville Station—A. P. Ratledge.

Burnsville Circuit—Rufus K. Brady.

Elk Mountain—Elmer Simpson.

Fairview Circuit—J. A. Fry.

Hendersonville Station — J. W. Moore.

Hendersonville Circuit — C. E. Hypes.

Hot Springs Circuit—C. R. Allison.

Marshall—R. O. Lawton.

Mar's Hill—L. H. Griffitth.

Riverside—To be supplied.

Swannanoa Circuit—D. R. Proffitt.

Tryon and Saluda—W. A. Newell.

Weaverville Station—W. E. Poovey.

Weaverville Circuit—G. L. Keever.

Missionary to Cuba—R. J. Parker.

CHARLOTTE DISTRICT

H. K. Boyer, Presiding Elder

Ansonville—P. L. Terrell.

Charlotte — Belmont Park, L. A. Falls; Brevard Street—Ira Erwin; Calvary—E. E. Williamson; Chadwick, and Seversville—H. H. Robbins; Dilworth and Big Spring—A. L. Coburn; North Charlotte—W. O. Goode; Trinity—E. L. Bain, A. W. Plyler, assistant; Tryon Street—G. T. Rowe. W. L. Nicholson, Supernumerary.

Derita—Seymour Taylor.

Lilesville—C. H. Clyde.

Matthews—E. J. Poe.

Monroe—Central—H. F. Chreitzberg

Morven—To be supplied.

Mt. Zion—J. W. Clegg.

North Monroe—Icemorlee—W. T. Albright.

Pineville—W. S. Hales.

Polkton—L. T. Cordell.

Prospect—G. C. Brinkman.

Unionville—A. J. Burrus.

Wadesboro—J. H. West.

Waxhaw—C. M. Campbell.

Weddington—J. H. Bradley.

Principal Weddington Academy—J. M. Downum.

Principal Piedmont Industrial School—J. A. Baldwin.

Missionary to Japan—S. A. Stewart.

Student Vanderbilt University—N. S. Ogburn.

FRANKLIN DISTRICT

J. E. Gay, Presiding Elder

Andrews Station—L. D. Thompson.

Bryson City and Whittier—A. S. Raper.

Dillsboro and Sylva—C. H. Neal.

Franklin Circuit—W. I. Hughes.

Franklin Station—M. F. Moores.

Glenville Circuit—R. L. Andrews.

Hayesville—J. R. Warren.

Hiawasse Circuit—Gay Bryant.

Judson and Almond—S. L. McIntosh.

Macon Circuit—A. W. Jacobs.

Murphy Station—W. E. Abernethy.

Murphy Circuit—J. H. Hopkins.

Robbinsville—A. P. Foster.

Webster Circuit—J. A. Peeler.

GREENSBORO DISTRICT

W. R. Ware, Presiding Eder.

Asheboro Circuit—James Wilson; Asheboro Station—C. A. Wood; Coleridge—R. L. Fruit; Denton—H. V. Clarke; East Greensboro—S. T. Barber; Greensboro—Carraway Memorial—S. E. Richardson; Centenary—D. M. Litaker; W. L. Grissom, assistant; Spring Garden Street—J. W. Long; Walnut Street—J. W. Ingle; West Market—E. K. McLarty; West Greensboro—W. L. Dawson; High Point, South Main—O. P. Ader; Washington Street—J. E. Thompson; Liberty—C. H. Caviness; Pleasant Garden—R. A. Taylor.

Ramseur and Franklinville — J. E. Woosley.

Randleman and Naomi—G. E. Eaves.

Randolph Circuit—L. E. Stacy.

Reidsville Station—L. T. Mann.

Ruffin Circuit—J. P. Hornbuckle.

Uwharrie—J. A. Sharpe.

Wentworth—A. L. Aycock.

Editor North Carolina Christian Advocate—H. M. Blair; Assistant Editor, W. L. Sherrill.

Secretary and Treasurer Greensboro Female College—W. M. Curtis.

Missionary to Korea—J. R. Moose.

MORGANTON DISTRICT

R. M. Hoyle Presiding Elder.

Bakersville—M. A. Osborn.

Broad River—J. L. McNeer.

Cliffside—A. C. Swafford.

Connelly Springs—E. G. Pusey; R. S. Abernethy, Sup'y.

Elk Park—Wm. M. Johnson.

Green River—W. S. Cherry.

Forest City—J. F. Moser.

Henrietta-Caroleen—L. P. Bogle.

Morganton Station—W. F. Womble.

Morganton Circuit—N. M. Modlin.

Marion Station—H. H. Jordan.

McDowell Circuit—D. S. Richardson.

North Catawa—J. J. Brooks.

Old Fort—W. G. Mallonee.

Rutherfordton—T. J. Rogers; J. B. Carpenter, assistant.

Rutherford College—E. K. Creel.

Spruce Pine—E. E. Jones.

Table Rock—Albert Sherrill.

Thermal City—J. E. Womack.

Hartland—M. H. Tuttle.

MOUNT AIRY DISTRICT

R. M. Taylor, Presiding Elder.

Boone Circuit—T. E. Weaver.

Creston Circuit—B. M. Jackson.

Elkin Station—R. G. Tuttle.

Danbury Circuit—D. A. Binkley.

East Bend Circuit—J. C. Mock.

Helton—R. L. Doggett.

Jefferson Circuit—P. L. Shore.

Jonesville—W. T. Carner.

Laurel Springs Circuit—O. P. Routh.

Mount Airy Circuit—J. D. Gibson.

Mount Airy Station—J. F. Kirk.

North Wilkesboro Station—Z Paris.

Pilot Mountain Circuit—J. C. Richardson.

Rockford Circuit—T. J. Houck.

Rural Hall Circuit—C. A. Swift.

Sparta Circuit—J. C. Keever.

Watauga Circuit—B. F. Fincher.

Wilkes Circuit—J. W. Kennedy.

Wilkesboro Station—B. F. Hargett.

Yadkinvil'e Circuit—B. A. York.

Student Vanderbilt College—W. O. Rudisill.

Agent for Superannuate's Homes—W. M. Bagby.

SALISBURY DISTRICT

J. C. Rowe, Presiding Elder

Albemarle Station—H. C. Sprinkle.

Albemarle Circuit—P. W. Tucker.

Bethel and Big Lick—S. S. Higgins.

China Grove—J. J. Eads.

Concord—Central, P. T. Durham; Epworth—J. A. J. Farrington; Forest Hill—W. L. Hutchins; West Concord: —W. C. Jones.

Concord Circuit—W. P. McGhee.

Cottonville Circuit—T. S. Ellington.

Gold Hill Circuit—A. E. Wiley.

Jackson Hill Circuit—E. M. Avett.

Kanapolis—W. B. Shinn.

Lexington Station—A. L. Stanford.

Linwood Circuit—A. R. Surratt.

Mount Pleasant—N. R. Richardson.

New London Circuit—O. J. Jones.

Norwood Station—T. E. Wagg.

Salem Station—G. A. Stamper.

Salisbury—First Church, S. B. Turrentine; Holmes Memorial—C. M. Short; South Main Street—W. O. Davis.

Salisbury Circuit—J. T. Stover.

Spencer Station—R. D. Sherrill.

East Spencer—North Main, G. A. Holderby, J. P. Lanning Super.

Woodleaf Circuit—M. B. Ridenhour.

SHELBY DISTRICT

J. R. Scroggs, Presiding Elder.

Belwood Circuit—W. V. Honeycutt.

Bessemer City—J. F. Armstrong.

Cherryville—R. L. Melton.

Crouse—M. B. Clegg.

El Bethel—E. G. Kilgore.

Gastonia—Main Street, G. D. Herman; West End and Franklin Avenue, J. C. Harmon; Ozark—H. C. Smith.

King s Mountain—D. F. Carver.

Lincolnton Station—F. L. Townsend.

Lincoln Circuit—J. W. Strider.

Lowell—M. D. Hix.

Lowesville—D. P. Waters.

McAdenville—R. S. Howie.

Mount Holly—J. A. Bowles.

Polkville—W. M. Boring.

Shelby—Central, to be supplied; Lafayette Street—T. E. Smiley.

Shelby Circuit—E. N. Crowder.

South Fork—H. G. Stamey.

Stanly Creek—B. Wilson.

Mayesworth—J. Frank Harrelson.

A. G. Gantt, Sup.

WAYNESVILLE DISTRICT

W. H. Willis, Presiding Eder.

Brevard Station—C. S. Kirkpatrick.

Brevard Circuit—R. C. Kirk.

Bethel—E. B. Stabler.

Canton—L. B. Abernethy.

Clyde—J. H. Green.

Haywood—J. F. Starnes.

Johnathan—T. A. Groce.

Leicester—C. H. Curtis.

Mills River—J. W. Williams.

North Haywood—C. E. Steadman.

Spring Creek—J. B. Parham.

Sulphur Springs—J. W. Campbell.

Waynesville Station—J. H. Barnhardt.

West Asheville—Z. E. Barnhardt.

Missionary to Korea—M. B. Stokes.

STATESVILLE DISTRICT

J. N. Huggins, Presiding Elder.

Alexander Circuit—E. Myers.

Caldwell Circuit—J. G. W. Holloway.

Catawba Circuit—J. M. Price.

East Monbo—To be supplied.

Davidson—R. E. Atkinson.

Granite Falls—W. F. Sandford.

Hickory Circuit—P. H. Brittain.

Hickory Station—J. H. Weaver.

Iredell Circuit—J. P. Davis.

Lenoir Circuit—J. O. Erwin.

Lenoir Station—C. M. Pickens.

Maiden—T. S. Coble.

Mooresville Circuit—M. T. Steele.

Mooresville Station—R. M. Courtney; J. W. Jones, assistant.

Newton—E. W. Fox.

Rock Springs—W. F. Elliott.

Statesville Circuit—J. D. Rankin.

West Statesville Circuit—E. E. Yates.

Statesville—Broad Street, Harold Turner; Race Street—O. I. Hinson.

Stony Point—T. B. Johnson.

Troutman—J. J. Edwards.

Conference Missionary Evangelist—D. H. Comann.

President Davenport Female College—C. C. Weaver.

Professor in Davenport College—J. B. Craven.

WINSTON DISTRICT

T. F. Marr, Presiding Elder.

Advance—L. L. Smith.

Cooleemee—W. Y. Scales.

Davidson Circuit—J. T. Ratledge.

Davie—P. E. Parker.

Farmington—A. G. Loftin.

Forsythe—J. S. Hiatt.

Kernersville—H. C. Byrum.

Leaksville—A. T. Bell.

Lewisville—J. B. Tabor.

Madison and Mayodan—L. W. Collins.

Mocksville—B. Margeson.

CATARRH

Quickly Cured by a Pleasant Germ-Killing Antiseptic

The little Hyomei (pronounced High-o-me) inhaler is made of hard rubber and can easily be carried in pocket or purse.

Into this inhaler you pour a few drops of magical Hyomei.

This is absorbed by the antiseptic gauze within, and now you are ready to breath it in over the germ-infested membrane where it will speedily begin its work of killing catarrh germs. Hyomei is made of Australian eucalyptol combined with other antiseptics and is very pleasant to take.

It is guaranteed to cure catarrh, bronchitis, croup, coughs and colds or money back. It cleans out a stuffed up head in two minutes.

Sold by druggists everywhere. Complete outfit including inhaler, $1.00. Mail orders filled by Booth's Hyomei Co., Dept 17, Buffalo, N. Y. Send for free sample bottle and booklet, "Booth's Famous People."

Mi-o-na CURES Indigestion or Money back

LARGE BOX 50 CENTS AT DRUGGISTS.

North Thomasville—A. R. Bell.

Spray and Draper—T. C. Jordan.

Stokesdale—L. T. Hendren.

Stoneville—J. H. Robertson.

Summerfield—C. P. Goode.

Thomasville—Parker Holmes.

Walkertown—M. H. Vestal.

Walnut Cove—J. H. Brendall.

Winston—Burkhead, W. M. Biles; Centenary; J. E. Abernethy; Grace—W. M. Robbins.

South Side and Salem—T. R. Wolfe.

West End—W. A. Lambeth.

Agent Children's Home—J. P. Rodgers.

Transferred: W. W. Peele, J. C, Wooten, F. S. Love, M. Y. Self, C. R. Ross, M. A. Smith to the North Carolina Conference. J. P. Hipps to East Columbia Conference. V. L. Marsh to Virginia Conference. A. H. Whismen to the Baltimore Conference.

NOTES

The Board of Stewards, of West Market Street Church, Greensboro, on last night raised the salary of the pastor, Rev. E. K. McLarty, to $2,500.

* * * *

A number of memorials to the General Conference were adopted and will appear in our next issue.

* * * *

Rev. D. M. Litaker reported that on Elkin Station the average per capita contribution for all purposes exceeded $55.00; greater than any other charge in the Conference. Rev. Harold Turner, of Broad Street Statesville, reported an average of $29.00 per capita.

* * * *

Rev. E. Myers, of Taylorsville, reported two hundred and eight infant baptisms for the past four years. Rev. J. W. Jones reported one hundred and three for the past two years and Rev. J. M. Price baptized seventy-eight infants this year.

* * * *

Mrs. T. J. Gattis, widow of the late Rev. T. J. Gattis, of the North Carolina Conference, died at her home in Charlotte last week. We hope to furnish our readers a full memoir of this good woman in an early issue.

* * * *

The address of Rev. Frank Siler has been changed from 37 Poplar Circle to 47 Cleburn Avenue, Atlanta, Ga.

* * * *

Rev. D. M. Litaker, who was appointed to Centenary church, this city, will fill his pulpit next Sunday.

Many Advocate readers will learn with deep regret of the death of Mrs. Field, wife of the Rev. Daniel Field, of Leaksville, at their home in Leaksville on the morning of November 16. She was stricken with paralysis only a few days before her death, and from the first no hope was entertained for her recovery. The deceased was a consecrated woman and one who was universally loved. Great sympathy is felt for the bereaved husband, "Uncle Dan," as he is familiarly and affectionately called. May the Lord give to him the comfort of divine grace.

* * * *

Rev. W. W. Bays, D. D., of Charlotte, N. C., one of Holston's favorite sons, many of whom she has loaned to the general church of the second born for high positions, recently delivered two interesting lectures and a superb sermon to appreciative congregations in Wytheville. Dr. Bays was the guest in Wytheville of that stalwart Methodist layman, Mr. Garland S. Bruce, his brother-in-law, and was on his way to Dublin and Charlotte, after attending our Annual Conference at Johnson City. Just forty years ago he was pastor of the Wytheville Methodist church, and many were the greetings and renewals of olden-time memories with his friends and brethren. He said: "Wytheville has greatly improved, and is approaching somewhat the thrift and enterprise of the cotton mill Old North State towns."—Midland Methodist.

* * * *

It goes without saying that the people of West Market Street, Greensboro, are delighted with the return of Rev. E. K. McLarty.

* * * *

Rev. D. M. Litaker, who is appointed to Centenary church, this city, comes from Elkin where he has spent two years and has done most acceptable work. The people of Elkin were not expecting a change and will give up Brother Litaker and wife with reluctance.

* * * *

Rev. J. W. Long, who is appointed to Spring Garden Street Church, comes from Epworth Church, Concord, where he has had four years of unusually successful work. During his term there he has built a new church and parsonage valued at some $12,000. The work has been greatly built up in every way. The splendid work done by the Rev. N. R. Richardson at Spring Garden during the past two years may be expected to go forward under the leadership of Brother Long.

* * * *

The congregation at Proximity is rejoicing on account of the return of Rev. J. W. Ingle. He has done fine work and is in great favor.

* * * *

Rev. S. E. Richardson, who is to take charge of Caraway Memorial has just closed a four-year term at Cliffside, Rutherford county, and has a record of fine success. He will fill the pulpit with great acceptability and we confidently expect to see the work prosper.

* * * *

Rev. J. R. Scroggs, the new presiding elder of the Shelby district, is old in service, having spent fifteen years on districts. He will measure up to all demands and make full proof his ministry.

* * * *

Rev. J. E. Gray, who goes to the Franklin district is a very capable and well furnished man with good executive ability and we feel sure the district will continue to grow under his care.

* * * *

Rev. R. M. Taylor, who has just closed four successful years on the Franklin district has been transferred to the Mount Airy, his home district, as he is a native of Surry, and we expect nothing less than that he will keep up his past good record.

* * * *

The Conference endorsed the plan for the organization of a Summer Assembly Ground for the Methodist folks at Weaverville. A committee consisting of Dr. D. Atkins, Rev. T. L. Lallance, Rev. J. C. Wooten, Prof. O. S. Dean, of Weaverville and Mr. Frank M. Weaver, of Asheville, as the committee to take the matter up with the North Carolina, South Carolina and Holston Conferences and develop an interest in the enterprise.

* * * *

Rev. L. T. Mann was called home from Conference on account of the serious illness of Col. J. R. Webster, of Reidsville, who had a second stroke of paralysis.

LOST—Just as the train was leaving Hickory, on Wednesday morning, one Waterman Ideal Fountain Pen, metal slip, No. 18, between artificial parallel lines. Reward for the finder.
W. L. Hutchins, Concord, N. C.

REPORT OF COMMITTEE ON SABBATH OBSERVANCE

The very existence of your committee indicates your fear that the Sabbath laws as revealed in the Scriptures, have been, or are about to be seriously violated by prevailing habits and customs; and that we as an ecclesiastical body should take cognizance of the situation and adopt our policy of defence.

From the light before us your committee report that there are just grounds for your fears, and recommend for your adoption the following:

First; That we deeply deplore and condemn as inconsistent with Christian civilization, those social and business conditions now prevalent, that render Sabbath observance difficult and so strongly tempt to its violation; among which we would mention, Sunday excursions by rail or livery, either for business or pleasure, Sunday visiting, Sunday newspapers, open drug stores, (except for the sale of medicines), and cigar and cold drink stands, running freight trains and other forms of Sunday toil.

Second; That we again request each of our preachers to study this subject afresh, and preach at least once during this incoming year on this subject to each congregation; and that all Sunday school teachers be requested to make Sabbath observance a prominent feature of their teaching, especially to those of tender years.

Third; That we will heartily co-operate with the Lord's Day Alliance, in its efforts to secure the enactment of wholesome Sunday laws in both State and Nation.

Fourth; That as far as practicable the pastors and Sunday school superintendents hold "Sabbath Observance Day" during the month of June, 1910.

Fifth; That we discourage the use of Sunday trains, especially by our preachers and members, except where absolutely necessary.

G. G. HARLEY, Chair.
J. T. STOVER, Sec.

AMENDMENT ADOPTED

The Conference, by a unanimous vote, adopted the amendment to the 23rd Article of Religion, submitted by the last General Conference for ratification or rejection. As adopted by the Conference it reads as follows:

XXII. Of the duty of Christians to the civil authority. "It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects, or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be."

RICE'S GOOSE GREASE LINIMENT
FOR RHEUMATISM NEURALGIA GRIPPE PNEUMONIA ACHES AND PAINS
Mr. T. B. Waddell, Richmond, Va., writes:
"I suffered with rheumatism in back and hips for four weeks; tried good many so-called rheumatic remedies, but experienced no relief until I used Rice's G. G. Liniment. One bottle cured me at once."
PRICE 25 CENTS
At druggists, or by mail on receipt of price, from
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TRADE MARK
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TELEPHONE 312
GREENSBORO, N. C.

Trinity College Notes.

Dr. W. I. Cranford, of the Department of Philosophy, has returned from Kingston, where he attended a meeting of the Trinity College Alumni in that place. The meeting was held in the parlors of the new Tull Hotel, and was attended by a large number of Trinity alumni. A permanent organization of the alumni of Lenoir county was perfected, with the following officers: President, State Senator Y. E. Ormond; Vice President, Dr. R. A. Whitaker; Secretary and Treasurer, D. E. Perry. An important feature of the meeting was the splendid banquet, at which good cheer and Trinity enthusiasm was in abundance. Among the speakers at the banquet were, Judge O. H. Allen, Dr. W. I. Cranford, Dr. R. A. Whitaker, Senator Ormond, Rev. F. S. Love and Mr. Dan T. Edwards of the Kingston Free Press. Professor Bruce Craven, Superintendent of the Kingston Graded Schools, presided. The meeting was a most successful and enjoyable one.

Among the recent announcements of the Johns-Hopkins Press is a study of "England and the French Revolution, 1789-1797," by Dr. W. T. Laprade, Instructor in History in Trinity. This monograph gives the results of the writer's investigations in Baltimore, Washington and the British Museum. Those who have read this pronounce it a distinct addition to the knowledge of English politics. It is also of interest to note that Dr. Laprade intends to continue his study of England and France into and through the Napoleonic period. The present monograph is to be published under the auspices of the Hopkins Department of History in the University, Series of Studies in History and Political Science.

An interesting meeting of the Historical Society was held last Monday evening. Dr. W. K. Boyd read a list of the interesting donations made to the society since the last meeting, among which were many valuable books, pamphlets and newspapers. The feature of the meeting was a paper read by Dr. W. K. Boyd on "The Antedecedents of the Convention." Dr. Boyd has done much research work on this subject, and his paper was a most interesting and instructive one. A number of new members joined the society, which is doing most valuable work in historical nvestigation, and the collection of historical material.

President Kilgo, Professor J. C. Wooten and E. C. Brooks, and Headmaster H. M. North of the Trinity Park school, attended the Western North Carolina Conference at Hickory.

At the regular meeting of the Young Men's Christian Association held last Wednesday Prof. W. H. Wannamaker, of the Department of German, spoke on the duty of self-realization on the part of each man. The attendance was large, and the address was of special interest.

THANKSGIVING GREETINGS FROM GREENSBORO FEMALE COLLEGE, 1838-1909.

In this season of universal thanksgiving Greensboro Female College desires to give expression to the attitude it feels, together with its many friends in the state, for the completion of the Endowment Fund of one hundred thousand dollars. The entire sum is secured, and already plans are being made for the enlargement of the facilities of the college. A new era has begun for our honored institution.

In September, 1909, an elevated curriculum was inaugurated. This course of study follows the new outlines of the Southern Board of Education and the Commission on Education of the Southern Methodist church. The course is now in successful operation. We thank our patrons for their cooperation with our effort to put the college in line with all that is most valuable and dignified in educational methods in the South.

LUCY H. ROBERTSON, Pres.

"Be a good man," said Sir Walter Scott on his death-bed to his son-in-law. That is the prime essential of life. Others may mistake the motive, may say unkind things, may be scornful or sarcastic, but there is One who knows the heart, who is neither scornful nor unkind, and who will in the end reward His children. Wealth has its place in the world, fame is good if it be honestly obtained, but these are of secondary importance when the time comes for the final balancing of the debit and credit books of the soul. The best of us have faults enough, but when the motive is good the act is generally also good, and the motive is what is recorded for or against us in the Book of Life.—Wm. T. McElroy, Jr.

The Christian Life.

TRUST.

In the quiet of the evening when the day of toil is done,
And the shadows of the night time steal so silent, one by one,
Then my soul doth seek communion as, unbarred, it comes to thee,
For nothing can e'er be hidden from the eye that all doth see.

Then, in deep and true contrition, all is breathed into thine ear,
For thou know'st all aforetime, but the telling stills the fear,
And my Savior stands beside me, for, unworthy that I am,
For me thou hast made atonement, O, blest sacrificial Lamb!

He is ever standing ready, 'twixt me and the most high God,
For the rough and thorny pathway is the path to Calv'ry trod;
And as he alone is worthy, he alone is true and pure,
Trusting only in his merit, sweetly rests my soul, secure.

MRS. R. C. STEVENS.

Asheville, N. C.

THE WARNING-BELL.

Away down in the engine-room of a great steamer, the ponderous driving-wheels turns round and round, the mighty shaft moves resistlessly to and fro, and the huge ship plows her way onward through the waves. But, suddenly, at the sound of a warning-bell, the engineer springs to his lever, the engine is reversed, and the boat comes to a stand. The signal comes from the officer up in the wheel-house and must be obeyed, or disaster can not be prevented.

Conscience within us is like that warning-bell. When some rock or shoal of temptation lies close ahead, it bids us reverse our course. Our safety lies in obedience. Judas allowed selfishness and greed to deafen his ears to this inner voice, and made shipwreck of his life. Peter, on the other hand, though he, too, sinned grievously against his Lord, gave heed to the monitor in his breast, and recovered himself by his honest and heartfelt repentance.

Temptations we must meet, as we voyage over the sea of life. But if we listen to the voice of God in our own hearts, and obey its behests, we shall make our way safely through them all, and reach, at last, the haven of our desires.—East and West.

A RESTING PLACE.

It is a great thing to come to Christ—it is the turning point of life; and it is a great thing to abide in him in the storm and conflcts and terrors of the world.

"Safe to the hidden house of thine abiding,
Carry the weak knees and the heart that faints;
Shield from the scorn and cover from the chiding,
Give the world joy, but patience to the saints."

It is a great thing to come to Christ; it is a great thing to abide in him; but from His point of view the object of our coming and of our abiding is that we should go. He wants us as His messengers, as His fellow-messengers; His purpose is that, abiding in him, we should bear the fruit which is for the healing of the nations; that we should be the communicators of the light which shines upon the people who sit in darkness and in the shadow of death. If I do not go, I am like an untimely birth, or I am like a seed which has rotted in the ground. He bade me come, he encouraged me to abide, in order that I might go.—Normal Christian.

A GREAT SALVATION.

Oh! look at the cross of Calvary, and there see the Son of God suffering as a malefactor, the innocent suffering for the guilty, the just for the unjust, with all the sins of the world laid upon Him, pierced in hand and foot and side and brow—all for you and me that we might be saved and you have some conception of God's estimate of the greatness of our salvation. Oh! let us laugh and shout for joy and be glad. Let us make a joyful noise unto the God of our salvation until the people round about us shall catch the infection and join with us in ascribing all glory and praise to God for his great goodness to the children of men.—P. A. Tinkham.

You should make a special point of asking God every morning to give you, before all else, that true spirit of meekness which he would have his children possess. You must also make a firm resolution to practice yourself in this virtue, especially in your intercourse with those persons to whom you chiefly owe it. You must make it your main object to conquer yourself in this manner; call it to mind a hundred times during the day, commending your efforts to God. It seems to me that no more than this is needed in order to subject your soul entirely to his will, and then you will become more gentle day by day, trusting wholly in his goodness. You will be very happy, my dearest child, if you can do this, for God will dwell in your heart; and where he reigns all is peace. But if you should fail and commit some of your old faults, do not be disheartened, but rise up and go on again as though you had not fallen.—St. Francis De Sales.

FOR THE SAKE OF THE LIVING.

So deep is the cloud, so dark the valley into which you have entered, my desolate, mourning friend, that I shrink from touching the wound with even the gentlest hand. There are sorrows which ought to place the sufferers in sanctuary, sorrows which no one can measure and no one can comfort save that One who wrestled with a world's weight of anguish in the solemn midnight and in Gethsemane's lonely garden.

And yet, I know something of what a heart may endure, when nothing but God's great love keeps t from breaking, and I am sure that there is no passage in the world so obscure that God's light can not illumine it. As our own poet has said,

"Death is but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond his Father's sight."

For the precious one whom God has taken from you, removing the desire of your eyes at a stroke, there has already begun a new and beautiful experience, full of surprises, full of development, full of the joy of immortality. You do not quite realize this yet, but you will by and by, when the angel of patience has wrought his perfect work in your soul, and you have learned how close and near and intimate is the relation we bear to the other and the blessed life, when we have some of our very own awaiting us there. In the meantime, while the ache is still new, the loss still fresh, and the narrow grave on the hillside still blots the sunshine of the whole world, let me ask you to put aside your grief a little for the sake of the living.

It is natural in the earliest sudden agony of bereavement to lead a life of torpor, except in one direction. Nerves, acute to the sense of suffering, are blunted to all other feeling. If there be any emotion it is often one of profound wonder that anybody on God's earth can be happy when we are so sad, and of resentment at the rebound of others from the shock of sorrow. The first laughter in the house, the first gay whistle of a boy running in from school, the first interest shown in business or in politics by the head of the house seems forgetfulness of the one who has gone, and moves the heart still absorbed in grief to a sentiment akin to indignation.

Nevertheless, reaction must come, and it argues no lack of tenderness in memory, but only a natural and wholesome state of things when the song comes back to the lips which have been dumb and the talk around the table ripples on, unsubdued by the vacant chair. It is a happy thing, too, when the dear one is not dropped out of the talk, when reference is made to her as of old, to him as when he was going in and out among us. We treat our dead very coldly when we never mention their names, never allude to their wishes, act as if indeed they had ceased to belong to us and ours.

For the sake of the earthly living, let us always bear in our minds a thought of the heavenly living, our beloved in both worlds, still ours, as much ours when there as while here.

Those heavenly living people do not ask us to darken our houses, excluding the daylight, to keep our shades closely drawn, to abstain from food and to refuse pleasant society. They do not ask us to rain our tears over every pastime and to furrow our cheeks with the plow-share of grief. For their sakes and for the sake of our earthly ones who remain let us try to be brave and cheerful. Let us try.

Do you say: "It is easy to preach, easy to talk, but unspeakably hard to carry out such ideas in practice!" No matter. The difficulty is conceded. It is hard, and the hardness comes when your forces are broken down and you have few reserves. But, for just theses crisis, the dear Lord gives us new supplies of strength.

Alas for him who never sees
The stars shine through His cypress-trees!

The stars are there, and if you look up the Lord will show them to your comforted vision.

I have known, once and again, the swathing gloom of a home to shut down so upon the life of its living inmates that young people have been driven from it into exile, that the tempter has found in them an easy prey. Too late it has been discovered that the living have been sacrificed on the altar of a selfish and unreasoning grief.—Margaret E. Sangster.

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Press me close to thy dear heart,
Help me to be pure;
In thy love e'er let me dwell
Neath thy shelt'ring wings secure.
Every day thy spirit give,

Filling my soul with joy,
Receive my little offering.
E'en this—my life employ.
Each year added to my life,
May equal grace be given;
And for me prepare a place,
Near my mother in Heaven.

—Mrs. E. Mitchell.

SELLING HIMSELF.

From his office window, Dr. Lepley noticed the boy drive his wagonload of corn upon the old-fashioned weigh scales directly opposite. He watched him, idly, as he stepped down upon the platform, and then, while the near-sighted weighmaster was adjusting the scales, the boy put one foot back upon the hub of the scales and seizing the back of the seat, swung himself free of the platform, thus adding his full weight to that of the corn.

"Ho, ho; selling himself, eh?" exclaimed the doctor, adjusting his far-sighted glasses to be sure that his near-sighted glasses were not deceiving him.

"Bless my heart, if it isn't Squire Giles' son Jack!" he exclaimed in astonishment. "The young rogue, to disgrace his good, honest old father by such juggling! But he'll square the deal with me, or I'll know why," he chuckled as he hurried across the back lot to the corn crib, where Jack was already shoveling the big yellow ears into the huge old-fashioned bin.

"Hello, chappie!" he called out in his jolly fashion. "Want me to give you a lift?"

"No, thank you," replied Jack politely.

"He's a willing little fellow at any rate," soliloquized the doctor, watching the boy's efforts at disposing of his heavy load.

"It's a fine lot of corn, certainly," he added, good-naturedly, adjusting his far-sighted spectacles so as to have better view of the heap of golden ears, piling up in the big granary.

With the last shovel of corn, Jack sprang down into the crib to gather up the "nubbins" scattered on the floor, and while he was at work, the doctor stepped forward and, closing the door with a thud, locked it and put the key in his pocket.

"Doctor! Doctor Lepley!" called Jack, thinking the absent-minded man had shut him in by mistake. "Please, sir, you have locked me in the crib," he explained, when the doctor turned in his tracks and faced him.

"Yes, I know," was the reply. "Isn't that right? I bought you, you know."

"Bought me!" cried Jack, not certain whether the grave man peering in through the bars was joking or crazy.

"Yes, to be sure!" returned the doctor, "I bought you, and shall settle with your father in accordance with your weight. How much do you weigh?"

"Ninety-two pounds," answered Jack sheepishly, beginning to see through the doctor's queer actions.

"Ninety-two pounds—a little more than a bushel and a half of corn. At eighty cents a bushel you are worth about one dollar and twenty-five cents," mused the doctor. "A cheap boy, certainly. You have not put a high price on yourself, Jack."

"I didn't—didn't mean to sell myself," insisted Jack.

"You didn't!" exclaimed the doctor. "Then why were you so careful to have yourself weighed with the corn? I thought at the time you were discounting yourself; but a boy who will stoop to such low trickery is not worth much at best."

"I didn't think of it in that light," pleaded Jack, ready to cry. "It's the first time I ever did such a thing, and I am sorry that I acted so meanly."

"Sorry for the wrong-doing, Jack, or sorry that you've been found out? Which is it, my boy?" urged the doctor.

"Both," answered Jack, quickly. "I am sorry I was so mean to try to cheat you, and sorry that you know of my meanness."

"Then if I let you go back on your deal you will give me your word of honor that you will never attempt such crookedness again?" said the doctor. "Will you promise?"

"Yes," answered Jack, eagerly. "And, doctor, I hope you will not tell my father of my—dishonesty," he added, as he stepped humbly out of his prison.

"I should be sorry to be the bearer of such news to your father, Jack," returned the doctor, "But, my dear boy, do not let the fear of exposure overshadow the higher and more important one, of right doing for its own sake. Remember, always, that if you are to retain your own self-respect, you must put the highest valuation upon your honor, never, under any circumstances, cheapen yourself by a sale to bidders."—Young Churchman.

A THISTLE IN JACK'S HEART.

"If I were a farmer," said Jack, "I wouldn't let any old thistles grow in my fields."

"But how about the field you do own?" asked the mother seriously. "I thought I saw a thistle sprouting up in it the other day."

"The field I do own?" asked Jack.

"The other day I heard you say, 'Plague take it!' an expression I never heard you use before. I said, 'Some one has sown a thistle in Jack's heart.'"

Our hearts are fields given us by God. We should sow good seed in them so that nothing but what is good may grow in them. Are we doing this?—Junior World.

Teacher—Charles, tell me what you know of the Mongolian race.

Charles—I wasn't there; I went to the ball game.

Tommy (during temporary lull in the conversation—"I say, Ma, isn't it a pity you haven't got the tootache instead of poor Jane?"

Ma—"Gracious me! Why dear?"

Tommy—"Why 'cos you can take yours out and she can't."

"Where've you been Willie? Your mother has been looking for you everywhere."

"Following the band, pa."

"Following the band, eh? Well, then, in you go now and face the music."

"Obedience is the grandest thing in the world to begin with. I do not think the time will ever come when we shall not have something to do because we are told to do it, without knowing why. . . The one essential of chivalry was obedience."

No matter what his rank or position may be, the lover of books is the richest and happiest of the children of men.—Langford.

He was himself forsaken, that none of His children might ever need to utter His cry of loneliness.—J. H. Vincent.

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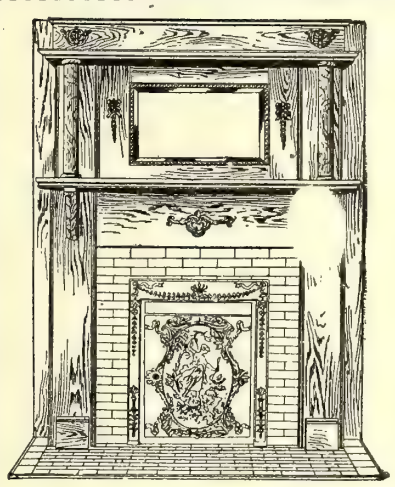
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Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

It has been my custom on Thanksgiving to direct the attention of our Western North Carolina constituency to those unfortunate girls who are being cared for at our Mission Home in Dallas. I hope you will not forget them this year. Pray for them, remember them with some offering and love them as you have never done before.

This year I am directing your thought to the mountain needs. It is a peculiar pleasure to me to give you this week a very thoughtful paper written by Mrs. N. Buckner, a member of the Haywood Street Church, Asheville. She has summarized the situation finely and her paper deserves and should have a careful reading.

NEED OF CHRISTIAN SCHOOLS IN THE MOUNTAINS

By Mrs. N. Buckner, Haywood Street Church, Asheville.

As the Rocky mountains stretch across the western country, from extreme north to south parallel with the Pacific, so the east has the Appalachian Range that parallels the Atlantic. Its southern extremity extends into the Blue Ridge and the Cumberland mountains, forming a unique section, embarcing large parts of Virginia, West Virginia, Kentucky, Tennessee, North Carolina and Georgia. Its picturesque scenery and marvelous beauty entitles it to the name by which it is often designated, "The Switzerland of America." Its hills are rich in minerals and rare stones, which will, at some time in the future, possibly greatly enrich multitudes, whose only worldly possessions at present are barren hills and rugged cliffs.

The whole mountain region is estimated at 500 miles long and 300 miles wide and contains a population of about two million souls. In North Georgia where this section terminates, there is one mountain isolated and separated from its fellows, and for this reason is called "Lost Mountain." As an allegory, it may aptly represent the people of the mountain regions. Separated and isolated from the masses, they are the lost tribe of America, whom Walter A. Page calls "the forgotten man."

But the world which had forgotten its lost brother man, is beginning now to think of the "one out on the hills away, far off from the gates of gold." The search is now on by philanthropists and churchmen, and soon the time will come, "when all through the rocky steep," there will rise the glad shout to the gate of heaven, "rejoice for I have found my sheep."

About one hundred years ago the mountaineer retreated to the hill country, whilst advancing civilization passed him on its onward march. About the time he lost himself in the mountains, railroads began to penetrate forests and cross the plains; steamboats began to ply rivers and lakes; the mountaineer is ignorant of their existence. The telegraph brought all the rest of the world in close contact; the mountaineer was excluded from the universal bond. The nineteenth century exceeds all past ages by leaps and bounds in advancing civilization. For the mountaineer, the world has stood absolutely still. Who are these people and whence came they? Over a century ago in the migration from the older Virginia, Maryland and Carlina colonies many a family from sickness, accident or choice, stopped in the mountain lands rather than continue their wearisome journey through the wilderness to the established forts. This region was a very paradise of game and most attractive to pioneers with strong inclinations for hunting. The land was unclaimed and thousands of acres could be had almost for the asking.

These fathers had fought for the colonies and inspired their sons to love the union. These ancestors were vehemently protestant, able, honorable, honest, and pre-eminently kind, virtuous, and truthful, but strongly proud and independent. It was only after the great increase of population and the decrease of game that agricultural pursuits became necessary, and then for the first time the thinness of the soil and resultant poverty were realized. Generations continued a hundred -).'*vbgkqjvbgkqjffixzfiflffffi a humdrum, shut-in existence.

Immigration owing in from all nationalities has corrupted the purity of our Anglo-Saxon stock, but immigration has never touched the life of the mountaineer. These isolated mountaineers are the best Anglo-Saxon stock, of the blood and tradition of heroes, "The only portion of our population that retains pure and undefiled the Americanism of Colonial times." Roughly speaking, the people may be classified into three grades: First, or higher type, occupy the fertile valleys along the beautiful streams and broad rivers. These are the intelligent, cultivated and educated people who will compare favorably with any section of the world. Abraham Lincoln and Zeb Vance are often classified among mountaineers as indicating the possibility of our mountain boys, but they were not typical mountaineers. They are but specimens of a large class who have risen to eminence from the mountain regions. Second, Radiating from these valleys and plateaus are ranges of mountains, growing more and more rugged and inaccessible, among which may be found other grades of our mountain people.

They are hardy, hospitable, honest and intelligent, but too far from the highways of civilization to have kept the pace with their more fortunate kinsmen in education and the conl veniences of modern life. In native force, however, they are in no way inferior but rather superior to many more highly favored representatives of the same race. Their very isolation has saved them from many of the subtle evils that are poisoning the streams of a higher civilization. It has also developed in them an independence of the outside world that is unique. The third, or lower class, found in tne mountains are shiftless, ignorant and apparently without aspiration. Even their vices are less vigorous than those of the higher grades. They haunt the fringes of the better communities in narrow coves, or far upon the mountain sides. Though in some instances they are not so isolated but are gathered in "settlements," which are homogenously bad. The mountains as well as the cities have their slums.

The typical mountaineer occupies his rude cabin on the mountain side, with no advantages of learning and no opportunity for improvement, without ambition in life, leading an aimless, careless, thriftless existence. In attainments and character on a level with the cracker of the backwoods and factory elements of the towns. His home is a one-room hut, 15x20 feet, with a door and no windows. His family is usually large but accomodates itself to circumstances, living, cooking, eating and sleeping in this room, which serves as kitchen, parlor and bedroom. Extreme poverty is manifested everywhere due to hard conditions, barren soil and inate laziness, the latter overbalancing, no doubt, the other existing conditions. The family wants are few, and their tastes simple. They literally "take no thought of tomorrow," or anything else. Their garments are scarce in number and coarse in fabric, the product of their own looms. They cultivate no land except small patches of corn, some few vegetables and a few fruits, the berry season being quite a harvest for them. If they could produce larger crops they would be confronted by the further difficulty of inaccessible markets. They have no means of transportation except their ox-carts. By reason of these hard conditions, many of them justify themselves in illicit distilling. These mountain moonshiners and the government are always at war. In the great cities one tenth of the people is said to be submerged. In the mountain

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coves nine tenths of the people have not yet emerged. They are nature's undeveloped children, but respond readily to modern civilization.

Sons and Daughters of the Revolution they have lost their family record and know not to boast. They are blind to their glorious inheritance of truth. They have lost their inheritance of character. Themselves white men, they too have become the white man's burden—the element in the south most important to reach. They need to be reached. They can be reached by multiplied schools and added churches, by an influx of disciplined teachers and of educated preachers. The mountaineer lives at home, seldom venturing beyond his native vale, and has but little business with the outside world. One reason for this is the fact that no school exists to train the mind and inspire any desire for knowledge of that which lies beyond the mountain ridge. Christian schools is the one vital need for the mountaineers.

The poverty of the country allows little provision for a public school system. A school levy on the taxable property of the mountain region would not be sufficient to keep the school in operation but a few months in the year. If these people are to be reached by the gospel to any extent, it must be by means of earnest consecrated men giving themselves to it as their life work. If they volunteer to live among the filth and abomination of loathsome heathen cities, why should not some be willing to give a life to these mountaineers, and in the pure atmosphere of the mountain climate so wonderfully blessed as is the mountain region. What the world demands today is more Home Missionary enterprise and effort. Let earnest men and women in the self-sacrificing spirit of Christ go in great numbers to reclaim the slums, and scatter themselves in force throughout the mountain regions.

It were easy to picture homes that would make the heart of Christian womanhood ache with unutterable sorrow and pity, schools that are little more than a name might be described in truthful detail, communities where the homely virtues, that are a part of the Anglo-Saxon's birthright, that have been overgrown by lust and sin are not unknown in the southern mounains —or anywhere else on this broad continent of ours, but, all that is required to show the absolute necessity for help from outside sources, given in the spirit of Christian love and brotherly kindness, can easily be imagined by those whose hearts are turned to the cry of the helpless. The free-handed, open-hearted South, the fortunate North, each must help until the glad day dawns when "the mountain of the Lord's house shall be established in the top of the mountains."

There is a seriousness in the character of the highland people that gives a splendid basis upon which to erect a religious and moral superstructure for which we are hoping and praying. There is no flippant strain in them. There is a vigor in their vices which make strong character and when it is turned in the direction of God and the Church it will mean great achievements for the Kingdom of Heaven. The church needs such characters and why should there not go forth from these mountains an influence which might be felt in every part of our land? "And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk."

Many of these mountain children are most eager to learn. It is not uncommon for a boy to walk from three to seven miles to school and others go barefoot through snow and ice. The following pathetic incident related by a college president, of one of nature's children, fully illustrates their need of schools. A young man entered a college office and touching the president's arm, asked in a peculiar brogue, "Be ye the man that sells larnin?" Before the president could reply, he asked again, "Look ere, Mister, do you uns run this ere thing?" The president replied, "Yes, when the thing is not running me. What can I do for you?" "Heaps," was the reply. Then, after a pause the lad said, "I has hearn that you uns educate poor boys here, and bein as I is poor, thought I'd come and see if it wuz so. Do ye?" The president replied that poor boys attended the college, but that it took money to provide for them. The boy was greatly troubled. Have you anything to pay for your food and lodging? asked the president. "Yes sir," was the reply. "I have a little spotted steer and if you will let me, I'll stay with you until I larn him up." Such persistence generally carries its point and the lad remained. The president's closing comment was: "I have had the pleasure of sitting in the pew while I listened to my boy, now a young man, as he preached the glad tidings of salvation. Does it pay to help such boys and girls?"

If success is ever to crown our efforts in winning these souls and reclaiming these lost among the mountains, it will be along the lines of industrial and Christian schools. No one stands so close to these people as the teacher. No one else can do so much for the improvement of their society. The teacher becomes the key to unlock the outside world and give a vision of its wonderful activity which inspires new life. The state builds the school house and pays the salary of the teacher, and the work of the church school is to put into the school houses men and women trained and fitted for their mission. The teachers of the mountain schools, like other sections of our country, come from the native population. To become fitted for their calling, they need to be put in Christian schools where they will come in touch with minds and hearts fired with intelligent zeal. When the teacher, prepared, returns to his native heath, his changed life and character are an asset of great value. When John Knox undertook the reformation of Scotland, he placed a school house beside every church. This was a recognition of the school as a factor in the elevation of the people. The results proved the wisdom of Knox's course.

In 1897 the women of the Southern Methodist Church founded an academic school at London, Kentucky, which was to be sustained by their contributions. Of the twenty-seven graduates nine have gone through college, and the others are filling positions of honor and trust. Eight graduates who could only attend Normals are teaching in public schools. One is a dentist, one a clergyman, one a lawyer, one a vocalist with European training, two are engineers, one a stenographer, one a bank clerk, one a farmer, and only one of the academic graduates has no paid occupation. This story could be greatly enlarged with the addition of the under-graduates who could not remain in school. And yet the remarkable part is, that all of these students are poor and are forced to meet their own expenses. If such work as this can be continued for two generations, and such fresh, loyal citizens could be added to our nation, that section of America will produce history that will be worth reading. The wonder is, that after these generations of isolation and ignorance, they should be so ready to take advantage of any opportunity that will enable them to take their places in the world.

"If you cannot cross the ocean, and the heathen land explore,
You can find the heathen nearer, you can help them at your door,—
In the slums of the city and in the cabins of the mountains."

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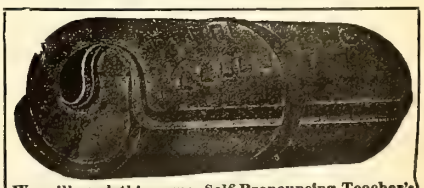
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The Sunday School Lesson.

FOURTH QUARTER—LESSON IX—NOVEMBER 28, 1909.

Paul on Self Denial (World's Temperance Lesson. Rom. 14. 10-21

GOLDEN TEXT—It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. Rom. 14. 21.

Christian Freedom

The great apostle to the Gentiles knew that some things mattered supremely. He also knew that some things did not matter at all. He was eager that Christians should have that large perceptive which would show clearly the essentials in all their meaning and which would reveal the things which were not essential in their true significance. With his firm grasp on the great verities he was set free from many a needless scruple. He did not fight all day and come to the evening weary with victory not worth the winning. He was free from the slavery to ceremonial observance. And he frowned upon all endeavors to lift matters which were of no lasting importance into places of emphasis in the life of the church. He never took unessential things and made watchwords of them.

Writing to Roman Christians, some of whom were troubled by ceremonial matters, he sets forth the principles of Christian freedom with complete candor. "Nothing is unclean of itself," is the frank declaration. He moves with a quiet masterly assurance through the petty problems as to food, touching them at places where real interests are involved, and lifting the whole matter into spiritual significance.

The first important thing for us is the mood of Paul. It pervades all his words like a fine aroma. His fearlessness never degenerates into carelessness of others, and his sympathy for those of inadequate outlook does not keep him from being fearlessly frank. It is a splendid example of telling the truth in love.

With all his belief in Christian freedom Paul would not for a moment have liberty become lawlessness. All the life of the Christian is lived under the scrutiny of God, and one day he must face God as a Judge. The thought of freedom is chastened and tempered by the thought of the account a man must give to God. This sense of moral lordship over men's lives will sober their thoughts even of Christian liberty.

It is a wonderful way of Paul's to bring different truths together so that they steady and interpret each other. The man who is keeping in his mind the thought of his freedom as a Christian, and at the same time the thought of God's close scrutiny of his conduct and all its aims and motives, will find a certain fine stability coming to his life from the influence of these two conceptions.

Almost any one truth will make an extremist of a man, unless the truth which supplements and checks it finds a place among the forces which mold his character. It is in the balance and harmony of many truths that poise is found.

Our own age has exploited freedom in a remarkable fashion. It needs now to learn again the lesson of authority. It needs to feel the awe and the sobriety which come from the thought of the Judge. The Christian church must remind this somewhat too confident and swaggering age that one day it must give an account.

The Man of Scruples

Paul is confronted by a very practical question: What is to be done with the man of scruples? He answers, "By all means let him be received." Let no man despise him because of his scruples. And let him despise no other man who does not have his scruples. Let no man endeavor to dictate to him, and let him endeavor to dictate to no other man. Let those who have scruples, and those who have them not, live unto God before whom they are responsible; and let the church resolutely hold itself from becoming a mere place of debate over unimportant questions.

These suggestions of Paul, which come earlier in the chapter than the verses selected for our lesson, are of great importance for the full understanding of his attitude. He has a well-balanced man's distaste for little arguments. He wants the church to be of generous enough spirit to make room for the man not yet mature, with all the perplexities which belong to what may be called the state of Christian adolescence He also desires such a man to see clearly that his immature reasonings are not to set the standard for the church. A man of this type is frequently ready to settle all the questions of Christian ethics with commendable zeal, but without much insight into the real meaning of the problems.

The Restraints of Brotherhood

There is something more to be said, however, and Paul says it very eagerly. The man of scruples is our brother, and we must never forget that. What he can never claim as a right it will be our gladness to give him, just because he is a brother in perplexity. We will care more for love than for our rights. We will regard more the tender care of those who have not come to maturity in the things of Christ than the enjoyment of that which might prove a temptation to others. Christian freedom will often mean the freedom to do without something for a brother's sake. Indeed, the standard of our rights will at least be quite lost sight of in the presence of the claims of the standard of brotherhood. A thing right in itself becomes wrong if it would hurt my brother.

When this principle of the restraints of brotherhood is applied to the drink question, its application is obvious. There is no point at which the claims of brotherhood make a stronger demand for abstinence than here. For here there is involved more than a questionable scruple like that regarding meats. Here there is an unquestioned moral devastation which sweeps over the world from the wine cup. And when a Christian man sees all this devastation, and considers all the way in which the lives of his brother men are being wrecked by this poisonous power, the claims of brotherhood demand that he put his influence absolutely on the side of abstinenc The Christian is to enjoy great libe ty. But that liberty is to be g'adly limited by the restraints of brotherhood.—New York Christian Advocate.

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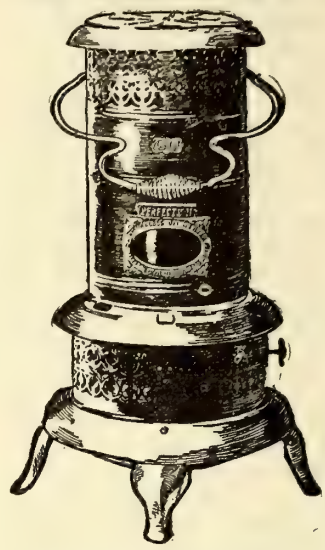
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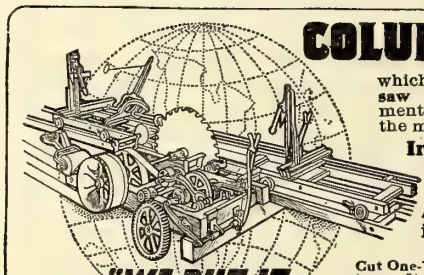
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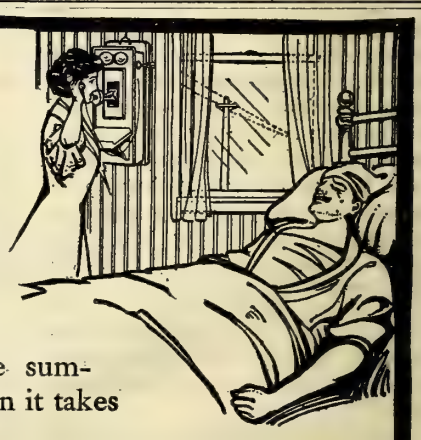
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The Farm and Garden.

A GREAT MEETING OF THE NATIONAL FARMERS' CONGRESS.

The Farmers' National Congress, which was in session in Raleigh, November 4th to 9th, was a notable gathering of notable farmers from all over the United States. Some of the sessions were attended by probably 1,800 people; and the delegates came from all parts of the country. The Ohio delegation numbered about 100 and other North Central and Western States were also well represented. New York, Pennsylvania and Maryland also showed up well.

This bringing together of representative farmers from the different sections would in itself be a great thing if nothing else were accomplished, and the great educational value of such trips as that taken by the Congress to Durham and Greensboro, and the one to the eastern part of the State, are not easily over-estimated. As the farmers of the different States learn more of the methods and possibilities of farming in the various sections, it is going to make for better work everywhere; and t is especially desirable that the better class of farmers in the North and Northwest should learn more of the possibilities of the South. When these are realized, those farmers will be coming South rather than going to Canada.

I.—The Real Source of American Strength.

We can not, of course, try to give the addresses and discussions in full. We shall only try to summarize and put before those of our readers who were so unfortunate as not to attend what seemed to us the more vital points in the messages delivered by the various speakers.

In his speech of welcome Governor Kitchin painted a glowing picture of the future agriculture of the South, and of the great possibilities we have yet left untouched. Speaking of the strength of the country he said that even in war "more powerful for us than marching armies and steaming fleets are the waving grain fields of the West and the fertile cotton farms of the South. The only possible antagonist which would dread not our army and navy, would blanch with fear at the sight of hostile wheat and offended cotton." Sober truth as this is, one feels, as he realizes it, more and more of the wisdom of James J. Hill's suggestion that we build one battleship less each year and devote its cost to the teaching of better methods of farming.

Responding for the Congress to Governor Kitchin's address, President Paul Barringer, of the Virginia Polytechnic Institute, told of the progress of North Carolina in the last twenty years, and referred to her greatest asset, the sturdy, independent, aspiring people who have brought about the wonderful changes in material conditions.

II.—The Race Problem.

The race problem was touched upon by the British Ambassador, Hon. Jas. Bryce, in his scholarly address to the Congress. He said that it should not be expected of a race long under a far less favorable influence in Africa to advance too speedily, that it had taken thousands of years for us to attain the position we have, but that in forty years the blacks have made a wonderful advance, a cheering one. Every man, white or black, who is trained to do good work adds to the prosperity and welfare of the community; and every man who does his work badly or who lives in idleness, is a direct drain upon the community. Industrial education is the one hope of solving the race problem.

Prof. H. E. Stockbridge, of Atlanta, speaking later on the same subject, declared that the poor showing of Southern agriculture, as compared with that of other sections is due to the great number of negro farmers who do inferior work and reduce the average yields to such low figures. He said that the negro was growing more and more inefficient, and that the only hope was in systematic industrial training.

III.—Southern Progress and Possibilities.

Dr. S. A. Knapp, in a splendid talk declared the present paramount problem in the United States to be the increasing of the average man's income so as to enable him to maintain a higher standard of living and thus advance the march of civilization. He spoke of the amazing "unthrift" of Southern farmers in many of the common practices.

"The first part of this greater problem of ours is to secure from every acre tilled, two, three and four-fold the crop now produced at a reduced cost for tillage, and at the same time reduce the number of acres planted to the standard cash crops to an extent that the total yield will not be in excess of the market.

"The second part of the problem is to produce upon the farm all the meats, cereals, fruits and other foods necessary for the people upon the farm and a surplus for the local market; also to produce all grass, hay and grain for the stock the farm should carry. Reduction of expenses by producing home supplies is the safe policy for increasing net profits. Failure to do this has been the bane of the Southern States. They ought to have been the richest States in the Union, but, instead of producing the foods required for the farm, they have preferred to raise sugar, rice, cotton and tobacco, and buy at 300 to 1,500 per cent over the cost of home production the sustenance for men and work stock on the farms.

"As an illustration, Madison county, Mississippi, in one year, terminating July 1, 1909, imported food and feedstuffs to the value of $390,000, and mules to the value of $90,000, making a total of $480,000 in one year. The planters paid $250 for a mule that could have been raised at home for $50, a margin of 500 per cent for the privilege of buying something. This is only a fair sample of average conditions."

The speaker then told of the co-operative demonstration work and what it would do for the farmers, and expressed his conviction that the South was just at the beginning of agricultural progress. Some one had said during the Congress, "Why don't the farmers of the South go to Wisconsin and learn how to do things?" In a few years, if Southern farmers will only live up to their opportunities, Wisconsin farmers will be coming South to learn how to do things.

Along the same general line was the speech by Editor Clarence H. Poe, of The Progressive Farmer, on "The Agricultural Revolution in the South." As manufacturers and commerce have been revolutionized in the last fifty years, so is agriculture going to be revolutionized in the next fifty, and the farmer is going to profit by this revolution fully as much as the industrial and commercial classes have by the developments in manufactures and transportation.—The Progressive Farmer.

(Concluded in our next issue.)



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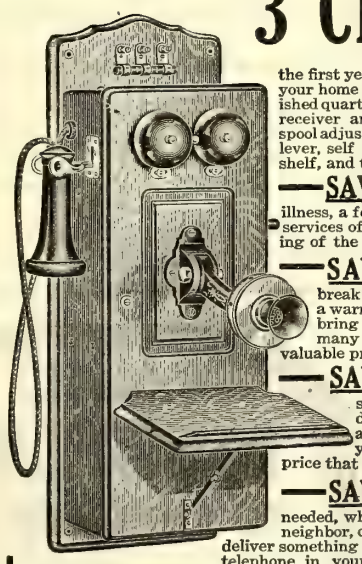
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The above also applies to Tributes of Respect.

Swicegood. — Pearl Viola, infant daughter of Marshall C. and Mary E. Swicegood, died on November 12, 1909, aged 4 years 3 months and 11 days. The funeral services were conducted from the North Main Church, Salisbury, at 2 p. m., Sunday the 14th, by the writer, in the presence of a large number of friends and relatives, and the form laid to rest in Chestnut Hill cemetery. The bereaved have our sincere sympathies.

G. A. B. HOLDERBY.

Eaton.—Miss Mattie M. Eaton was born September 4, 1852, and fell asleep November 14, 1909. When but a girl she began her life work as a teacher At the age of fifteen she was given a class in the Sunday school and has taught a class continuously ever since. At the age of seventeen, she was appointed a teacher in the high school, superintended by her father. Two years later, she took charge of the school as principal and had been in charge for more than thirty-five years. When the graded schools for Mocksville were instituted she was elected to a position in this school and held the position until a few months ago, when the condition of her health forced her to resign this position. Altogether she was connected with the educational work of the community in the capacity of teacher and principal for more than forty years, and was a teacher in the Sunday school for forty-two years.

She gave her heart to the Lord early in life and joined the Methodist church in Mocksville in 1868. Every department of the church enlisted her deepest interest and she gave freely of he time, talent and energy to the promotion of the Master's Kingdom.

She attended regularly the public service of the church, she labored constantly in the Sunday school, the Woman's Foreign Missionary Society, the Woman's Christian Temperance Union, the revival services of the different churches of the community, cottage prayer meetings, and in personal work.

She was a charter member of the Woman's Foreign Missionary Society, organized in 1873, has held some office in the society ever since its organization and has been its president for the greater part of the time. She was a leader in the work of the local chapter of the Woman's Christian Temperance Union, the organization that did so much good in Davie county for the cause of state-wide prohibition in the recent campaign.

She is survived by two brothers and two sisters, O. B. Eaton, of Winston, Mrs. Amelia Turner, of Monbo, J. J. Eaton and Miss Blanche Eaton, of Mocksville, besides a host of more distant relatives.

She suffered intensely during her last illness but was mast wonderfully sustained by God to endure it, not only with patience, but with rejoicing. She gave to God the glory, ascribing to His grac everything that she was and that she was permitted to accomplish in His name. She asked that the funeral service be made a service of praise to Him, "for His goodness, for His wonderful works to the children of men."

J. F. KIRK.

Questions and Answers About HILLCREST The Great Real Estate Opportunity

In answer to the Hundreds of questions which we are receiving from all parts of the country, we have decided to publish the following answers:

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It is a tract of a thousand acres, divided into lots of ten acres, each one of which has a two acre front on an avenue two miles long.

Where is Hillcrest?

It is eight miles east of Columbia, S. C.

What is the Purpose of Hillcrest?

To furnish summer homes for the people of the Carolinas, winter homes for the people of the North, permanent homes for farmers and market gardners, and play grounds for the people of Columbia.

What is the Altitude of Hillcrest?

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To what crops is the soil Adapted?

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Can stock be raised to advantage there?

The conditions for stock-raising are ideal, the climate being admirable for stock and poultry, and all forage and seed crops growing to a state of perfection.

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Columbia will readily absorb, at excellent prices, everything that can be produced at Hillcrest, or if the producer prefers to ship his products to the North, the best of shipping facilities are furnished by Columbia.

If a Settler should desire information regarding the crops, soil, fertilizers, etc., could he easily secure it?

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The prices range from One Hundred to Two Hundred Dollars, for the present, but these prices will soon advance.

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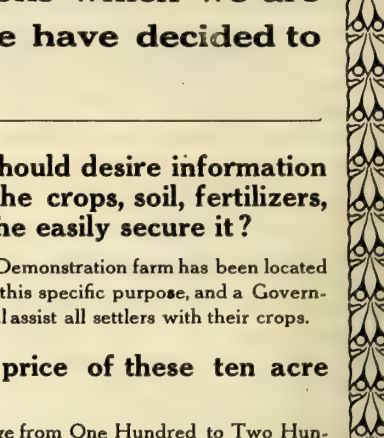
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Winston-Salem, Rocky Mount
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RESOLUTIONS OF APPRECIATION.

Whereas, our pastor, Rev. R. G. Tuttle, has labored patiently, faithfully and officially among us for four years;

And whereas, we recognize in him, character, worth, power and efficiency;

And whereas, in the course of events, his lot is to be cast among another people:

Be it resolved by the members of the Methodist Episcopal Church, South, of Brevard, N. C.

First, That it is with regret and reluctance that we part with him;

Second, That we recommend him as a godly man, qualified to fill any pulpit in the Conference;

Third, That we extend to him and his faithful wife, by a rising vote of this congregation our appreciation of their work and labor among us.

Fourth, That a copy of these resolutions be printed in the Sylvan Valley News of Brevard, N. C. A copy be sent to the Christian Advocate, Greensboro, N. C., for publication, and a copy be sent to the family of Brother Tuttle in their new field of labor.

The above resolutions were adopted unanimously by the congregation at large, in the Methodist Church, on Sunday morning, November 14th, 1909, Brevard, N. C.

THE BOARD OF STEWARDS ,
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MOODY BIBLE INSTITUTE

The Saturday afternoon session of the Mid-Winter Conference of Christian Workers, to be held in Chicago, December 2 to 5, under the auspices of The Moody Bible Institute, will be devoted to lay evangelism, now awakening much interest throughout the country. Mr. Henry P. Crowell, President of the Laymen's Evangelistic Counsel of Chicago, Mr. D. W. Potter, evangelist of the M. E. Church, Mr. E. O. Sellers, formerly Assistant Secretary of the Y. M. C. A. of Washington, D. C., now Assistant Musical Director of The Moody Bible Institute, Mr. Charles S. Holt, President of the Presbyterian Brotherhood of the United States, Hon. Francis W. Parker, President of the National Baptist Brotherhood, Frank Dyer, General Secretary of the Congregational Brotherhood of America, and Mr. Andrew Stevenson, General Secretary of the Laymen's Evangelistic Counsel of Chicago have been invited to speak.

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Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

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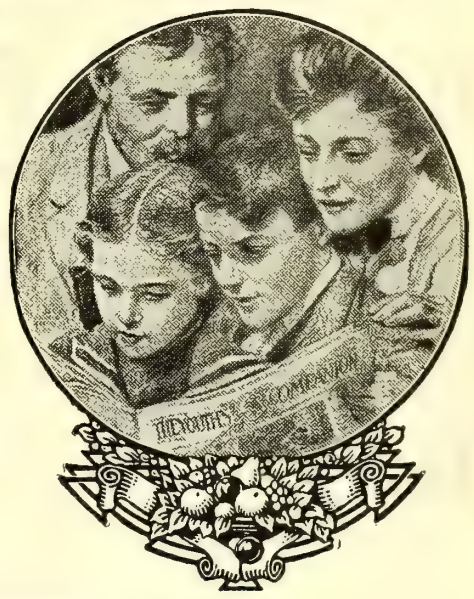
We want 250 men right now. Must have them and will pay good money—$3.00 to $5.00 per day guaranteed according to class of work. You need no money. Everything done on our capital. You deliver our goods and collect. A big opportunity. Write today for free plans, samples, outfit, etc. All free. G. H. GROUNDS, Manager, 1027 W. Adams Street, Dept. 558, Chicago, Ill.

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REV. CHARLES M. SHELDON
Regular Contributor for 1910

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MRS. MARGARET E. SANGSTER
Member Editorial Staff

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YOU do not have to carefully scan the pages of **The Christian Herald** before letting it lie around where the younger generation can read it, yet it is the livest kind of a Family Magazine, bristling with world-wide interest the year round. The policy of **The Christian Herald** finds expression in four brief words: **Bright, Timely, Optimistic,** but above all **CLEAN.** If this appeals to you, **The Christian Herald will unquestionably be your choice of Magazines for 1910.**

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"There is not a Mother, or, for that matter, a Grandmother, in this wide land, from coast to coast, who will not want the **'Dreamland' Calendar** for her own, as soon as she sees it. The artist has chosen an ecstatic moment in home life, when the household darling, weary with play, has been caught in the toils of slumber. Here she lies, every muscle relaxed, the dimpled hands and the dancing feet quiet in repose. It is all one can do to keep from dropping a kiss on the rosy cheek; but we must not do that, for we might waken the baby and call her back from Dreamland.

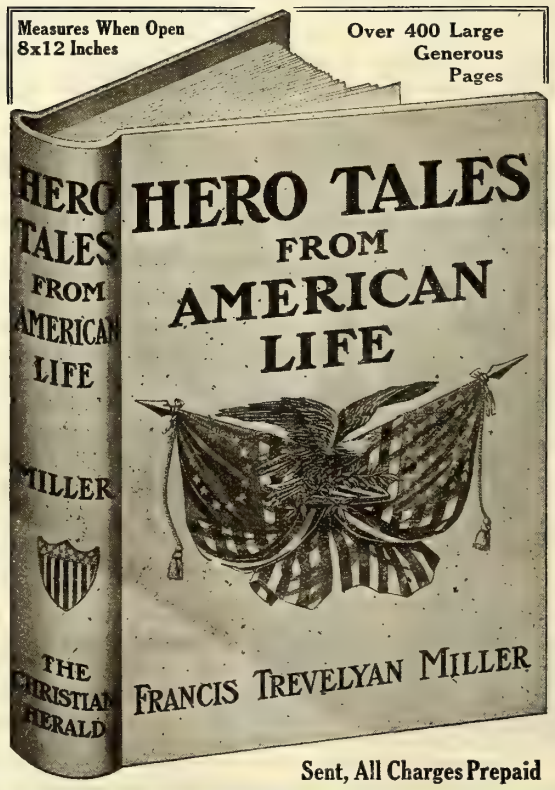
"The **'Dreamland' Calendar** will lend an additional touch of grace to the family's best room. It will win a smile from the tired father who cares as much for the little maid as the mother herself. Here is our darling fast asleep. Sleeping or waking, she is the joy of the house.

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This Richly Illustrated Volume, "HERO TALES," 400 pages, Bound in Turkey Red and Gold; Our Incomparable "DREAMLAND" Calendar and THE CHRISTIAN HERALD to January 1, 1911 (ALL THREE), for TWO DOLLARS. ☛ ACT TO-DAY!

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$1.50 PER ANNUM—In Advance.

ESTABLISHED 1855. GREENSBORO, N. C., DECEMBER 2, 1909. VOL. LIV.---NO. 47.

RECEIVING THE PREACHER

First impressions are lasting. For this reason there is virtue in "putting the best foot foremost." In fact we see no reason why the best foot should not be put foremost and kept there. It should be the study of every one all the time to make a pleasing impression. To be sure, there should be no deception, and all should be done with the sincere and laudable aim of making others feel good.

There is no occasion when all this is more important than when the new pastor and family arrive. In all probability they come as perfect strangers into the community. Like all other people they have their social attachments. They would hardly be worthy of the place they come to fill if they had not. These sacred ties have, in a sense, been broken, and they are now out and alone in the world with a feeling of bereavement and heart-hunger that only those who have experienced it understand. How their hearts take hold of those who meet and greet them or who show them prompt attention!

Let it be understood that we are not pleading for an ostentatious reception. Nothing can be less appropriate than an overdone reception of the new preacher,—one that by its very pretentiousness would be embarrassing. Let the parsonage be made clean and cozy. Let the larder be filled and everything necessary for comfort and convenience be at hand. Let a committee of one or two be delegated to meet and escort the pastor and family to their new home. Let a committee of two or three ladies be at the parsonage to receive them and make them feel at home. Then when the family has had time to get their bearings, let others call and greet them making them feel that they are welcome and appreciated in the community.

One of the dreariest spectacles on earth is the sight of a Methodist preacher having to thrust himself upon a community as a sort of intruder or unwelcome visitor. Such a scene is not common in these latter days. Nevertheless, in many places it would be well if our people would take greater care to receive their pastors so as to make them feel glad to take up their abode among them. Much of the success of the year depends upon the sort of reception given the pastor. A man would have to be more than human to do the best and most effective work in spite of a cold reception.

One of the most important items in the reception is thoughtfulness on the part of the stewards. They should never take it for granted that the pastor has means to get along till, by a slow process, the machinery of the church begins to grind out something for his support. The average preacher finds it hard to defray the expense of removal, and is fortunate indeed if he lands in his new charge without a debt incurred for the expense of removal. What a blessing to find a board of stewards who have anticipated his wants and are ready to make an advance payment on his salary.

The manner of receiving the new preacher is no insignificant matter. It has almost everything to do with setting his pace for success, and the little that it costs will come back a thousand-fold in blessing upon the work.

But how about the old pastor who comes back to his former charge to resume the work of another year? Is there nothing to be said in his behalf? We too often lose interest in the man who has served us faithfully and take it for granted that he feels welcome, whereas he may need, more than a new man, to be assured of our appreciation by our social call and kindly acts. Let those who have their former pastor returned remember that we make the plea for not only putting the best foot forward but for keeping it there. Rally round your leader. Make him feel that he is welcome and that his ministry is appreciated, and you will get infinitely more out of his ministry. It is a time now to refresh our memory with the words of the apostle: "We beseech you, therefore, brethren, to know them that labor among you and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake." The preacher you have may not be the preacher of your choice, but he is your pastor in the providence of God and should be esteemed highly in love for his work's sake.

FOOTBALL BRUTALITY

We started to write for a heading, "Low Ideals in Education," but the thought occurred that so elegant a heading might defeat the purpose of this editorial. Many who ought to read and reflect seriously might not read at all.

Recent occurrences in many places have stirred public feeling to a high pitch, and justly so. The killing if several young men outright in repeated instances and the very serious injury of many others, shows that the game is not only an exceedingly dangerous one, but that the tendency of the game is to cultivate the spirit of brutality in those who engage in it. That this is true is evident from the fact that casualties of a serious nature are much more frequently than formerly, and fatal accidents, so-called, are becoming quite common.

The most serious phase of this whole matter is the fact that, related to our schools as this game is, it is to be reckoned with as a factor of education. It becomes in a very important sense a maker of ideals and our young men are trained to look upon brutality, even to the extent of taking the life of a fellow student, as admissable, if it is done in accordance with the rule of the game. It is remarkable how, among young men of school age, there is a tendency to sanction all sorts of deviltry in the name of education. Hazing has its defendants who say that the ordeal involved is essential to the development of manly spirit and fiber. The freshman must be put through a series of the most harrowing experiences to toughen him and get him ready for the rebuffs of life. Thus it becomes in the minds of many young men a fixed ideal, and they have no sympathy with a system of education that does not make way for the development of the brute.

That football is rapidly becoming the national expression of brutal ideals in education there can be no doubt, and it is time for every educator who stands for the development of the nobler ideals to make himself felt in opposition to this unfortunate tendency. There are those who stand for the game and plead for the elimination of the dangerous and brutal features; but we have no hope of their success for the reason that the element of brutality inheres in the game, and as long as it is fostered by the schools it will continue to develop the beast instead of the man.

We have little hope of any immediate effect as the result of inveighing against this brutality in our system of education, but if all devout Christian parents would begin and continue a war upon it the good effect would be seen after awhile. Our teachers themselves are to blame, many of them being so infatuated with mere sport as to disqualify them for the really serious work of educating our youth. It will be a long time before we win in our crusade against low educational ideals, but it is worthy of our best thought and effort. Let the mother who reads this reflect that the very next victim of this barbarity may be her very own son. Moreover, let parents reflect that the actual physical death of a son, while more shocking, may not be worse than being educated under the influence of base and brutal ideals.

A MAKER OF NORTH CAROLINA METHODISM

At the meeting of the North Carolina Conference Historical Society last week, Rev. M. T. Plyler read a paper on the life and work of Rev. Peter Doub. Referring to this the News and Observer pays the following tribute to the memory of this great man:

"Peter Doub was a name familiar to all North Carolina for more than thirty of the fifty years' ministry that marked his long life. He was the early and militant type of the circuit rider who could preach a thousand sermons in a year some of them four hours in length; hold ten camp meetings in ten weeks and add a thousand new members to the church; ride hundreds of miles on horseback and engage in denominational controversies that made those old time polemics epoch-making days; read omniverously all the literature that he thought elevating as he rode through the forests or rested between revivals; and lay deep and broad the mudsills upon which the twentieth century structure of Methodism has been builded."

This brings to our mind again the fact that the grave of this good man is in the old Methodist cemetery in this city, marked only by humble stones. The Advocate has for years hoped to see a movement launched to erect a suitable monument to his memory. We feel that North Carolina Methodism would do itself credit by such an act.

THE NICARAUGA TROUBLE

No doubt most of our readers are aware that there has been a revolution in progress in Nicarauga for some while. President Zelaya has been making strenuous efforts to suppress the insurgents, and in doing so it seems that he caught two Americans aiding and abetting the insurgents. At least it is claimed that they were. Accordingly they were tried by a court-martial and sentenced to death with others.

This has called forth much expression of indignation, and warships have been hurried to the canal zone in order to back the President in the demands for reparation. It is claimed by some that at least one of the men is an adventurer, who has been operating in South America for years, while little is known of the other.

It is no new thing for two countries to get into trouble over the doings of worthless adventurers, and it is to be hoped that the government will be sure of its ground before taking any serious warlike steps. In such cases an international court of arbitration would serve an excellent purpose.

ECHOES FROM THE LATE CONFERENCE

A session of the Annual Conference is suggestive of many things. The late session of our Conference at Hickory was one of unusual harmony and one of more than ordinary interest. The weather was favorable throughout and the whole community seemed to join in the spirit of the occasion. Perhaps no community ever got more out of a Conference and we are sure that no community ever gave the Conference more royal entertainment.

* * * *

The work of the commitees of examination and their reports to the Conference indicate, we fear, a growing tendency among undergraduates to neglect the course of study. The fact that some are in orders as local preachers we fear has a tendency to make them careless ab ut the course of study. This is a very important matter and there should be a movement inaugurated to remedy it. It is a matter of no little importance that this course of study should be promptly as well as thoroughly mastered.

* * * *

The number of charges supplied by local preachers this year is twenty-five. This is less than the year before and shows a tendency to be more conservative in the matter of dividing charges and forming new ones. We think it wise for the present not to weaken our charges by division, so that we may not be compelled to leave so many to be supplied. It is also good policy to give some of the charges a good opportunity to increase the amount estimated for the support of the ministry.

THE ADVOCATE FOR 1910

The readers of the Advocate are referred to the report of the Board of Publication which appeaed in our last issue. We trust any who may have failed to read the report will look up the paper and give it a careful reading.

For four years we have tried to accommodate a "Club Plan" to certain communities where there was a clamor for the paper, at one dollar per year. Many of the preachers thought that by so doing we could reach a circulation of 10,000. In the effort to test out the one dollar rate thoroughly, we threw the whole list open at that rate for several months during the years 1907 and 1908. Working it to the utmost we failed by more than one thousand of reaching the goal. Meantime we came perilously near getting our balance on the wrong side of the ledger.

In addition to other difficulties we have found the wage scale and all other items of expense constantly advancing on us for three years, so that now there is nothing left for us but to appeal to our people to rally to us and stand by us at the regular price of $1.50 per year. When all the facts in the case are intelligently presented by presiding elders and pastors, we do not believe that our people will forsake us, or feel that it is a hardship to take the paper at the full price. As set forth in the report of the Board, the merits of the paper itself should appeal with sufficient force to all to pay the price willingly, especially when they know that any profit accruing from the publication goes to the aid of our superannuated preachers, and widows and orphans of deceased preachers. The whole Advocate plant, including the bulding, costing nearly $10,000, and a new equipment of modern machinery and fixtures which, cost over $11,000, is now the property of the Conference, and no man connected with it has any personal interest in it. It has been the policy of the manager ever since his connection with the paper to work all individual interests out and place the whole business in the hands of a Board of the Conference. Having accomplished this we feel that every pastor should make a full and intelligent explanation of the situation to every congregation and proceed at once to renew his old list of subscribers and secure every new subscriber possible.

We call attention further to the fact that the Board of Publication insists on the payment of subscriptions in advance. Heretofore we have lost hundreds of dollars annually on delinquent subscribers, and the Board thinks we should proceed at once to remedy this by requiring subscriptions to be paid in advance. Therefore, after a reasonable time to give those who are in arrears an opportunity to pay up, we shall be compelled to cut them off if they do not attend to the matter of renewal.

By the action of the Conference adopting the report of the Board, we are committed to the undertaking of securing at least an average of ten new subscribers to the Advocate for each pastoral charge during the first quarter, besides looking after the renewals. The prsiding elder is to take charge of this work in his district and secure the hearty co-operation of each pastor. We believe if the presiding elders take hold vigorously in each quarterly conference they can find the number in the official boards, to say nothing of the many outside of these boards, who ought to take the paper and who will be present at the quarterly meetings. The presiding elder who states frankly that he has come to camp with them till the ten or more are secured and proceeds then and there to "take subscribers," will not be likely to find himself short at the close of the first round. What he may lack in some charges will be more than made up in others.

Let the campaign open now in these first quarterly meetings on these beautiful days. We are trusting the presiding elders to lead and all pastors to co-operate. There is no other method by which this work can be accomplished.

We expect to labor for the constant improvement of the Advocate and to make it a blessing in all the homes it may visit.

COLONEL JOHN R. WEBSTER

Col. John R. Webster died at his home in Reidsville on last Sunday morning as a result of a second stroke of paralysis, which he suffered some ten days ago.

Col. Webster was 64 years old, was twice in the Legislature and once speaker of the House but he will be remembered as the editor of Webster's Weekly, through which paper he wielded a wide influence.

Col. Webster was an official member of our church in Reidsville and had been a life long Methodist.

It is with sorrow that we chronicle his death. He was a man of decided convictions and superior mental gifts, and withal of kindly heart, who leaves many friends who are saddened on acocunt of his passing away. The funeral service was conducted Tuesday by his pastor, Rev. L. T. Mann, in the presence of a large congregation and the body laid to rest in Reidsville cemetery.

TAKE CARE OF THE SUBURBS

In our rapidly growing young cities there are hundreds of Methodists in hiding in the suburbs. While we are making strenuous efforts to build up and maintain the strong central congregations, these outlying sections are in large measure losing interest in the church and becoming indifferent to religion. This is making one of the most serious problems for the church of the present day.

The strong churches in the larger towns and cities will have to wake up and take care of these communities or they will soon be lost, not only to Methodism but to the cause of religion. It is discouraging to find in these communities especially among the laboring class, a tendency to become suspicious of the church, if not hostile to it altogether. This is due, in no small degree, to the fact that they have not come in contact with the church people. The church people have not gone after them, and they have remained apart from church influence and nursed their prejudices till it is exceedingly difficult to win them back.

This state of things not only calls for local missionary zeal, but furnishes the best opportunity to the strong churches to develop their membership in the important matter of practical Christian work. It is a deplorable fact that we have, right here in our larger towns in Western North Carolina, some strong churches that have never opened their eyes to the white field lying around them. A few attempts to organize and conduct suburban Sunday schools have encountered great difficulty in securing superintendents and teachers. One remarkable instance has come to our knowledge where a suburban school of fifty or more interesting children has been gathered together, and the strong church nearest to it with a membership of one thousand or more seems unable to furnish a superintendent or teachers. Such a church ought to be glad to girdle the whole city with Sunday Schools, and thus give to its membership an opportunity to develop on normal lines of growth and to make the church felt as a power for good.

The crown of glory will surely be taken away from our Methodism if we continue to hive our people in these strong city churches and fail to use them as a power for service in organizing the outlying sections.

If there seems to be no special opening a strong church can make openings and should do it. Such a church is able and should be glad to do all the needed missionary work of the community. Let us awake to a realization of our opportunities and gird the cities in which we have strong churches, with a chain of gospel cnapels. We can do it and we should.

THE NORTH CAROLINA CONFERENCE

No gathering is quite so attractive to this scribe as a Conference of Methodist preachers. Our Conference at Hickory closed Monday, November 22, and the session of the North Carolina Conference began in Raleigh on the Wednesday following. This body contains a choice lot of preachers who represent a fine type of Methodists, and while not so large a body as ours it is fully alive to its responsibility and is doing a fine work.

Bishop Wilson was there for the seventh time—a grand old man, a great preacher and ecclesiastical lawyer. He has been sorely afflicted in the recent years. His good wife fell on sleep two years ago and aside from this great sorrow he has been, during this year, very near to death's door and his friends once almost despaired of his recovery, but God spared his life and though feeble and unable to stand the strain as in former days, he still knows how to expedite the business of a Conference and his sermons are packed full of the gospel of Christ and delivered with the unction of the Spirit.

On Saturday nearly all the minute questions were answered so that on Monday at noon the appointments were announced.

The Bishop preached twice during the Conference, first on Thanksgiving day and then on Sunday morning. We heard him on Sunday. Edenton Street church was packed from vestibule to pulpit and there was hardly standing room in the galleries, and to hear such a sermon as the good Bishop delivered is one of the rare privileges of a lifetime. His text was John 11:26. "Believest thou this?" The great preacher spoke without effort, but with great power, developing the greatest truth of the ages, the power of the Christ over life and death. He absolutely hid himself behind the cross and so uplifted his Lord that all who heard got a vision of the truth clearer, and brighter than we had seen it before. His physical weakness has not in the least impaired his pulpit power for he stands out as one of the very greatest preachers of the age.

The session was very harmonious and we trust the appointments were generally satisfactory, though we left Raleigh before they were read.

Among the western brethren who attended this Conference were the Reverends H. K. Boyer, J. H. West, E. J. Poe, W. M. Curtis, E. K. McLarty, R. G. Tuttle, J. C. Troy, and perhaps others.

The report of the Sunday School Board showed that every pastoral charge in the Conference took a children's day collection which in the aggregate amounting to $1,600.00. This was good and we trust each preacher in our Conference will note the fact and that next year we may make as good a record.

The delegation to the General Conference is composed of the following, elected in the order named: Clerical—Dr. J. C. Kilgo, Dr. T. N. Ivey, W. L. Cuninggim, J. N. Cole, R. C. Beaman; alternates, M. Bradshaw and R. B. John. Lay delegates—J. G. Brown, J. H. Southgate, H. A. Page, J. F. Bruton and Gov. T. J. Jarvis; alternates, Dr. D. B. Zollicoffer and W. B. Cooper.

Dr. Kilgo, who leads the clerical delegation, received 136 of the 150 votes cast and Dr. T. N. Ivey received 99 votes and both were chosen on the first ballott.

The connectional brethren were there in the persons of Dr. W. F. Tillett, Dr. H. M. Hamill and Dr. John R. Nelson.

Dr. Tillett spoke on Friday afternoon on the subject of our Hymnology, giving the history of many of the good hymns.

Dr. Nelson, early in the session, spoke in the interest of the Home Mission work, while Dr. Hamill filled the Sunday evening hour with an address on the mission of the Sunday school. A great audience heard and appreciated his great speech.

Dr. S. A. Steel spoke on Sunday evening at Central church to a packed house on the Epworth League work.

Dr. John C. Kilgo addressed the Educational Anniersary meeting on Friday evening and the capacity of the church was taxed to accommodate the great crowd.

A welcome visitor was Dr. C. W. Byrd, of Nashville, a Harnett county man, well known over North Carolina. He preached once to the delight and edification of a large congregation and then went to his old home in Harnett to visit his aged mother.

Another very interesting feature of the Conference was the Annual Historical meeting held on Tuesday evening before the Conference assembled. Rev. M. T. Plyler read an exhaustive, but highly interesting and valuable paper on the life of the late Rev. Peter Doub, who was a man of extraordinary force and usefulness in the earlier days of Methodism in North Carolina. We hope in an early issue of the Advocate to publish this paper. Our Conference Historical Society should be resurrected and some one appointed to prepare a paper for the next session.

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The memorial service on Sunday evening was in honor of the noble men who have been called to their reward this year. There were Dr. E. A. Yates, Dr. F. D. Swindell, Rev. W. S. Rone and Rev. J. H. M. Giles, all who were effective men who died in the harness.

They all wrought well, too, and occupied positions high in the Conference, and in the esteem of the brethren. A year ago they were all active at the Durham Conference and were sorely missed at Raleigh this time, but they have entered upon eternal reward.

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The Conference goes to Elizabeth City next year that city having been chosen after a friendly contest with Washington.

The appointments can be found on page 6 of this paper.

Bishop Wilson, in the address to the class received into full connection said in part:

"Start right in your closets. You will have plenty of advice, and many suggestions, but your only chance is to get as close to God as you can and never get away from Him. I would not give a fig for ambition in the man who does not want a circuit, but a station in keeping with his ability, such will cause you to lose your place. The real starting point is just where our church puts it; a genuine understanding of your place in the church. The nation now is to give a man a training the apostles would not have given. Your starting point is not their higher critical point, but have you faith in Christ? Christ and the higher critic often cross. You wll never get away from the fact that in spite of all higher critics Christ is all in all to us. Paul's standard was, " God forbid that I should glory, save in the cross of Christ, and I dare you to hold to any other." Other foundation can no man lay. My time is short now, and had I it to go over again it would be the same. Let the people feel as you go into their homes that you bring Christ, the beginning and the end, preach Christ. I thank God I have known something of him, and I throw the burden on others with the hope that Christ, the living Christ, will be your hope and standard. He is the all and worth it all. Go out with the spirit of his baptism upon you and with the idea that Christ is the first of all things."

EDITORIAL NOTES

We are in receipt of the first number of the North Carolina edition of the American Issue. This is the official organ of the Anti-Saloon League of North Carolina. The paper is published monthly and will contend for the enforcement of our prohibition law, as well as cultivate a constantly growing prohibition sentiment. It is edited by the publication committee, and other assistants from the office at Wilson, N. C. All communications intended for the same should be sent to Rev. R. L. Davis, Superintendent, Wilson, N. C.

* * * *

The next session of the Southern Educational Association will be held at Charlotte, on December 28th, 29th and 30th.

The Southern Educational Association has for its special territory the States of Alabama, Arkansas, Florida, Georgia, Kentucky, Lousiana, Maryland, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Tennessee, Virginia, West Virginia and the District of Columbia; and has the following departments: Southern Educational Council, Department of Higher Education, Department of Secondary Education, Department of Normal Education, Department of Superintendence, Department of Manual and Industrial Education, Department of Higher Technical Education, Department of Drawing and Art, Department of Physical Education, Department of Libraries, Department of Child Study, Department of Kindergarten, Department of Music, and the Department of Southern Organizations of Women.

* * * *

A friend informs us that Centenary church, Chattanooga, and the other Southern Methodist churches of the city, on a recent Sunday raised $25,000 for churches to be built in the suburbs. They had shouting in the camp when the committee came to report. They are looking for great revivals in all the churches to follow the era of good feeling brought about by the collections.

* * * *

The recent mine horror at Cherry, Ill., in which hundreds of miners were entombed makes it impossible for us to enjoy the luxury of a bright coal fire without feeling that our luxury is an expensive one. All our comforts come as the price of human toil and sacrifice, and we should not enjoy them without a feeling of tender sympathy for the men, who, at the risk of life, go far dowin in the shaft.

* * * *

The North Carolina Baptist State Convention will meet in Wadesboro, on Tuesday, of next week. This is a great body of Christian workers and always makes a great impression on the community where it is held. They are aggressive in the best sense and are doing much to aid in the building up of a great commonwealth.

* * * *

The physicians of the state are preparing for a great fight against tuberculosis, often referred to as the great white plague. In this they deserve the sympathy and co-operation of the people generally. Last Sunday had been set apart as "Sanitary Sunday," when all pastors were requested to preach a special sermon in the interest of the movement, but at the last moment it was called off and postponed till late in March in order that there might be more time for the distribution of literature. A general agitation of the importance of improved health conditions will go a long way toward eliminating this dread disease.

NOTES AND PERSONALS

—Mr. J. S. Hasty, for many years postmaster at Monroe, died November 19th.

—The postoffice address of Rev. R. M. Hoyle, presiding elder of the Morganton district is Marion, N. C.

—The congregation af Smyrna church, near Monroe, is considering the matter of erecting a new house of worship.

—Revs. H. K. Boyer, W. M. Bagby, D. M. Litaker and R. G. Tuttle, were early Monday morning, callers at the Advocate office.

—We are glad to learn that Capt. J. M. Odell, of Concord, who some time since, had a slight paralytic stroke has fully recovered.

—The official board of Central church, Concord, has increased the salary of the pastor, Rev. Plato T. Durham, from $1,500 to $1,800.

—Rev. L. P. Bogle, of Henrietta-Caroleen station, suffered a tremendous pounding at the hands of his people on Thanksgiving day. It is all over now and all are in good humor.

—Married—At the Methodist church in Granite Falls, Dr. Chas. Russell, and Miss Maude Allred, daughter of Mr. J. M. Allred. Dr. J. H. Weaver performed the ceremony.

—By consent of Bishop Atkins, Rev. James Willson, who was appointed to the Asheboro circuit, will go to Cherryville circuit and Rev. R. L. Melton will remain on the Asheboro circuit.

—Rev. W. M. Bagby has been visiting relatives in the city since the adjournment of our Conference. He is looking forward to his special work of establihsing superannuates' homes with great interest.

—Rev. D. M. Litaker filled his pulpit at Centenary for the first time Sunday morning and evening. The congregation was very much pleased and Brother Litaker enters upon the work with great hope.

—Mrs. J. D. Marsh, and daughter, of Marshville, made the Advocate office a pleasant call on Saturday afternoon. Mr. Marsh was in the city visiting his daughter, Miss Grace, who is a student at the Normal College.

—Rev. C. L. Padgett, of the Southern Commercial schools, preached at Main Street church, Salisbury, on Sunday morning, and made an address in the Junior Order Thanksgiving service at Main Street, Spencer, in the afternoon.

—Rev. R. G. Tuttle and family, are spending a few days with relatives in the city. Brother Tuttle preached at Spring Garden Street on Sunday morning and at West Market Street at night. He will fill his pulpit at Elkin next Sunday.

—We are glad to learn that Judge Montgomery, of Concord, who suffered a stroke of paralysis a short while ago, is very much improved. Judge Montgomery has many friends among Advocate readers, who will be glad to hear of his improvement.

—Rev. J. E. Abernethy, pastor of Centenary church, Winston, was called to Gaston county on Friday of last week to conduct the funeral of his brother-in-law, Rev. M. C. Arrowood, a Presbyterian minister, who died on Thursday at his home in Hillsboro.

—Dr. W. R. Lambuth, the Secretary of our General Board of Missions, has been honored by election as Fellow of the Royal Geographical Society, of London. He has the distinction of being the only Southern man upon whom this honor has been conferred.

—Rev. and Mrs. N. R. Richardson left for their new home at Mount Pleasant yesterday. A large number of their Spring Garden friends called to see them on the evening before their departure and gave Mrs. Richardson a handsome gift as an expression of regard.

—Rev. J. J. Barker, of the North Carolina Conference, has been transferred to the Western North Carolina Conference and appointed to the Morven circuit. Brother Barker has done fine work in his Conference and comes with the highest recommendation for efficiency.

—We regret to learn of the ill health of Mr. J. C. Hubbard, of Wilkesboro. He went to Richmond for treatment last week accompanied by his brother, Dr. C. C. Hubbard, of Farmer. Brother Hubbard is a staunch friend of the Advocate and a loyal Methodist. We sincerely hope he may soon be entirely well again.

—Miss Ethel Abernethy, daughter of Rev. L. B. Abernethy, of Canton, has accepted the position of teacher at the Children's Home, Winston, succeeding Miss Foster, of Louisburg, who recently resigned on account of ill health. Miss Abernethy was a member of the faculty of Brevard Institute, which closed two weeks ago on account of fever in the school.

—The following preachers were welcome visitors at the Advocate office this week: Rev. F. L. Townsend, of Lincolnton; Rev. J. E. Gay, the new presiding elder of the Franklin district; Rev. C. A. Wood, of Asheboro, and Rev. C. M. Short, of Salisbury. Brother Townsend reported that his people almost immediately upon his return home from Conference gave him a generous pounding.

—The Shelby correspondent of the Charlotte Observer, under date of November 26, says: "A wedding of unusual interest and surpassing beauty was solemnized in the First Methodist church of this place Wednesday afternoon at 5 o'clock, the contracting parties being Miss Nannie Belle Sherrill, one of Shelby's most beautiful and attractive young women, and Mr. J. D. Lineberger, Jr., a well known and popular young business man of Shelby.

—Rev. J. F. Kirk, who was transferred from Mocksville to Mount Airy at the recent session of the Methodist Conference at Hickory, will go to his new charge next week. Mr. and Mrs. Kirk have been at Mocksville three years and they are exceedingly popular with the people of that town, without regard to denomination. Mr. Kirk served as pastor of Grace church in East Winston one year before his appointment to Mocksville.—Twin City Sentinel.

—The Bandera, Texas, Enterprise, of November 25, of which Rev. H. L. Atkins is the editor, says: "Rev. H. L. Atkins, editor of the Enterprise, is seriously ill at his home as a result of severe hemorrhages of the lungs, the first from which he suffered last Friday night. The second one, Sunday night, was very severe and his condition was regarded as very critical. Several slight attacks have followed the one Sunday night, and he is still very sick, though somewhat improved.

—Referring to the sermon preached before the W. C. T. U. Convention in First church, Salisbury, the North Carolina White Ribbon says: "The convention sermon on Sabbath morning by Dr. S. B. Turrentine was a splendid effort and scholarly plea for civic righteousness; while the "white ribboners" were given credit for bringing about happier conditions in the state and nation and urged to go forward with the admonition of our motto: "Be strong and of good courage." Logical, direct, broad in spirit and fine in conception of individual and national life the sermon was listened to with profound interest.

LEAVE TOMORROW WITH GOD.

Would it not be better to leave tomorrow with God? That is what is troubling men; tomorrow's temptations, tomorrows' difficulties, tomorrow's burden's, tomorraw's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth; it is my little tame robbin, who preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops onto the window sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by and lifts his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast a sleep, and leaves tomorrow to look after itself. He is the best preacher that I have on earth."—H. W. Webb-Peploe.

GOD ANSWERS PRAYER

Jehovah the loving God, distinctly promises to answer the prayers of His children. He that gave parents a love for their children, will He not listen to the cries of His own sons and daughters? He has wonders in store for them. What they have never heard of, never seen, or dreamed of He will do for them. He will invent blessings, if needful. He will ransack sea and land to feed them; He will send every angel out of Heaven to succor them, if their distress requires it. He will astound them with his grace, and make them see that it was never done before in this fashion. All He asks of them is that they call upon Him. "Call upon Me and I will answer thee, and show thee great and mighty things which thou knowest not."—Spurgeon.

CONFERENCE REPORTS

REPORT OF COMMITTEE ON SUPERANNUATES' HOMES

Your committee on Superannuates' Homes beg leave to make the following recommendations:

We commend the spirit and purpose of this Conference to inaugurate and organize a momement in this Conference to secure houses for superannuate preachers and widows of the members of this Conference. We therefore recommend,

First, That W. M. Bagby be appointed agent of this movement.

Second, That a Board of Trustees be appointed to hold said property for the Western North Carolina Annual Conference of the Methodist Church, South. And any success that the Western North Carolina Annual Conference may have we nominate the following brethren for the Board of Trustees: G. F. Ivey, H. G. Chatham, W. D. Turner, S. L. Trogden, A. E. Cole, J. A. Nichols, W. M. Bagby, J. H. Weaver and S. B. Turrentine.

Third, That these homes, when established, shall be annually assigned to the occupants by the Joint Board of Finance, together with the agent so long as there may be an agency. If the agency should be discontinued then by the Joint Board of Finance alone.

Fourth, That all vacancies occurring in the Board of Trustees shall be filled by the Western North Carolina Conference or any successor this Conference may have.

D. ATKINS,
J. C. ROWE,
H. K. BOYER.

REPORT OF COMMITTEE ON TEMPERANCE

Your committee on Temperance beg leave to submit the following report:

Viewing our state as a field we heartily concur in the views we find expressed by Rev. R. L. Davis, Superintendent of the North Carolina Anti-Saloon League, that the cause of prohibition is suffering because of inactivity on the part of its friends and that this inactivity is due to the fact that many people feel that the work is finished when the law prohibiting the manufacture and sale of liquors has be passed, when, in fact, it is just well begun. At this point we feel that our people need warning. We also believe with him, that there is beyond all question, a small per cent. of citizens who will not regard the law prohibiting the manufacture and sale of liquors, and that there is a much larger per cent. who will aid and abet this lawless set to the extent of buying their stuff, thus encouraging them in their lawlessness, and that we need further legislation in our state to abolish the near-beer joints; and national legislation to destroy the jug trade, which does violence to the principles of state rights and the doctrines of democracy. To meet these conditions your committee recommends.

First, That our pastors and people do all in their power to organize auxiliary Anti-Saloon Leagues throughout the bounds of our Conference, deeming this the best method of prepetuating the strong sentiment that made our first prohibition victories possible, and which will demand the enforcement of the law already secured.

Second, That we urge more stringent legislation restricting the sale of opium, morphine, cocaine, and kindred drugs.

Third, Seeing the evil results among our young people of the tobacco habit, and especially in the form of the cigarette, recommend abstinence from the use of it.

Fourth, We recognize the value of the literature furnished by the Anti-Saloon League and recommend it to our people and especially a 26-page pamphlet entitled the "Liquor Laws of North Carolina," by Heriot Clarkson. A communication from Mr. Jas. L. Ewing, Corresponding Secretary of the Anti-Saloon League of America, announcing the meeting of the thirteenth National Anti-Saloon Convention at Chicago, Ill., Monday, December 6, with a program lasting until Thursday, December 9, 1909, was submitted to us in which our Conference is invited to name two delegates with alternates, to attend this meeting. We nominate the following delegates and alternates: First delegates, C. M. Pickens and C. W. Tillett; Second alternates, W. M. Bagby and A. C. Reynolds.

T. L. LALLANCE, Chair.,
E. MYERS, Sec.

BOOKS AND PERIODICALS

We are pleased to note the continued improvement of the North Carolina Christian Advocate, the official organ of our Conference and we urge that there be earnest co-operation in the effort to put the paper in every home. We regard this as essentiial to the success of our work. It is the sense of your committe that the Conference should co-operate faithfully with the Board of Publication in its efforts to increase the the income of the paper, from subscriptions by insisting on the full price of $1.50 per year for the paper, subscriptions to be paid in advance.

This committee wishes further to express its appreciation of the earnest work done by Brothers Blair and Sherrill and hopes that every member of this Conference will give their earnest co-operation in the performance of this work.

Your committee notes with pleasure the report made by the Nashville Publishing house and we would most earnestly advise that our pastors strongly insist on all Sunday school Superintendents using literature published by our own houses.

We trust our people will do all they can to increase the circulation of the Christian Advocate and the Quarterly Review, both of which publications we are justly proud of, and hope to see both placed in more of our Methodist homes.

W. A. NEWELL, Chair.
J. F. SHINN, Sec.

REPORT OF EPWORTH LEAGUE BOARD

Your League Board is glad to believe that in many parts of our Conference there is increased interest in the Epworth League, and that the work is going forward.

We rejoice to report a growth in the number of League chapters and members. There are now 66 Senior Leagues with 2,184 members, and 35 Junior Leagues with a membership of 1,259. Making a total of 101 League chapters and 3,433 members.

We would urge upon our preachers the advisability and necessity of seeing that Jpunior Leagues are organized in every church in our Conference, where it is possible. It being our earnest belief that there is no other one thing so essential to the prosperity and the permanency of our League work, and nothing that so abundantly repay the amount of time and labor expended upon it.

Several of our districts are as yet unorganized for Epworth League work and therefore we would urge the Leaguers in each district to agitate the question and secure the working of a District League Conference.

Seeing that there is always some expense connected with the holding of our League Anniversary, and that the Board has no power of raising funds, we suggest that the Leaguers of the Conference, sometime before the session of the Annual Conference, take a collection in their Leagues and send the amount raised to Rev. C. M. Pickens, Secretary of the Board, for that purpose.

The Board is most anxious for the organization of a Conference League Conference and therefore has suggested, or nominated, suitable persons as officers of such a League Conference, their primary duty being to arrange for a meeting of Leaguers from our territory, at some suitable place in the month of April, and complete the official cabinet of a Conference League.

They are as follows: President, R. E. Atkinson; First Vice President, G. G. Harley; Second Vice President, J. Frank Armstrong; Third Vice President, C. S. Kirkpatrick; Fourth Vice President, D. J. Miller; Secretary, Olin P. Ader; Treasurer, Miss Bessie Aiken; Junior League Superintendent, Miss John Starr.

We wish to express our appreciation of the work of Rev. R. E. Atkinson in the editing of a League column in our Christian Advocate, and request that he continue the same during the coming year.

The thanks of this Board are hereby heartily tendered to the Rev. S. A. Steel, D. D., for the good he has done for our cause in the splendid addresses he has delivered at the request of the Board, at our Anniversary and mass meetings.

These meetings, during the session of our Conference, have assumed an importance, and have developed a value that can hardly be estimated, therefore, be it

Resolved, That Wednesday evening of our next Annual Conference be set apart as the time for holding an Epworth League Anniversary, and that this Board is hereby directed to provide a suitable program for the occasion.

A. T. BELL, Pres.
C. M. PICKENS, Sec.

REPORT ON THE SPIRITUAL STATE OF THE CHURCH

We have endeavored to give careful attention to the facts reported to the Conference bearing upon the spiritual state of the church within our bounds, or serving as an index to the spiritual condition of our charges.

After the consideration of every sign we reach the conclusion that there are many evidences of God's presence with us, and that our church is in a fair spiritual condition.

Gracious revivals have been held, and many souls have entered the Kingdom of our Lord.

Nevertheless, in some quarters there is a spirit of worldliness and the indulgence of those things that are questionable, if not positively wrong.

We recommend the faithful, persistent preaching of the great fundamentals of our holy religion, and the earnest endeavor on the part of pastors to safeguard the youth against the pitfalls of Satan, and those practices that deaden the moral sensibilities.

We recommend further that the importance of the dedication of children to God be emphasized, knowing that Satan lays the foundation of his kingdom in childhood.

Finally, we recommend that all the means of grace be diligently used, and that earnest prayer be made for the outpouring of the Holy Spirit.

G. H. CHRISTENBERY, Chr.
M. F. MOORE, Sec.

REPORT OF COMMITTEE ON CHURCH PROPERTY

We, your committee on church property, beg to submit the following report:

We are gratified by the number and character of churches and parsonages which have been built during the past year.

We recommend that this enterprise be pushed until we have a church for every congregation and a parsonage for ever pastoral charge. We must house our people if we wish our growth to be permanent.

We recommend that special attention be given to the matter of the location of our churches; far better pay for your lot than accept as a gracious gift one which is not well located. We urge our people to see to it that our churches are built upon the most modern plans, providing for Sunday school and class rooms; that they be constructed of the most durable materials possible, and with an eye to the needs of the future rather than the present.

We discourage the building of union churches, in view of the unpleasant and complicated conditions which often arise therefrom.

Finally, we recommend that all our buildings both churches and parsonages, be insured. Respectfully submitted.

D. R. PROFFITT, Chair.
Z. E. BARNHARDT, Sec.

CONFERENCE NOTES

Speaking of the support of the ministry we sincerely hope the year will witness a great advance of salaries. While there has been a gratifying increase in the pastors' salaries in many places, the average salary in our Conference is still less than $700, and leaving out fifteen charges paying more than $1,200, the average for more than two hundred of our preachers is only about $600. Many of our preachers receive less than $500, quite a number, as the minutes will show, working faithfully on less than $400. This is a matter calling for serious consideration, and we hope this year to see improvement in liberality toward these faithful men everywhere.

* * * *

The appointments this year must have been made with unusual deliberation and care. We have heard less complaint than for many years, and this is the first time for a number of years that a number of charges have not been announced within a few deys after the adjournment of Conference. Of course there are some cases of disappointment. This is always the case, and it could not be otherwise, but considering all the appointments are unusually satisfactory.

They are not common courtesies which He vouchsafes to us, not creatures to comfort us, profits to enrich, but the most precious favor that the Father bestowed. He hath no greater, nor better, and that glory He gives to them. Let us be ashamed to give the lean, the lame, the leavings to the Lord.—Thomas Hooker.

My brother Charles, amid the difficulties of our early ministry, used to say: "If the Lord would give me wings I would fly." I used to answer: "If the Lord bid me fly, I should trust for the wings."—John Wesley.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

CONFERENCE NOTES

We feel deeply grateful for the kind reception extended to us by the brethren at Conference. Methodist preachers are great folks. They are prompt to give the hand of fellowship to one who wants to join with them in the work of making the world better.

Preachers, laymen, and the good women, all alike gave us words of cheer. We treasure every word. These kind expressions are a source of inspiration and strength. They are assurances of abundant sympathy and support for the work of the Children's Home.

MEETING OF THE BOARD

The following officers were elected for the coming Conference year: Dr. G. H. Detwiler, President; Rev. N. R. Richardson, Vice President; Mr. G. F. Ivey, Secretary; Mr. James A. Gray, Treasurer; Rev. J. P. Rodgers, Fnancial agent.

A NEW TREASURER

Since the first organization of the board, Mr. G. F. Ivey has served without compensation as Secretary and Treasurer. He has been a most efficient officer. At the recent meeting of the board he was re-elected Secretary. As the Home must transact its business in Winston-Salem it is much more convenient to have a treasurer who resides in this city. This consideration induced the board to accept with regret the resignation tendered by Mr. Ivey of his office as treasurer.

The new treasurer, Mr. James A. Gray, of Winston, is prominent and highly respected in church and business life. He is president of the Wachovia National Bank, one of the strongest banks in the state. He is chairman of the board of stewof Centenary church in Winston. We believe that the Children's Home is fortunate in having Mr. Gray identified with it in an official relation.

IMPORTANT NOTICE

All contributions for the support of the Home should be sent direct to H. A. Hayes, Superintendent, Winston-Salem, N. C. He will deposit cash receipts with the treasurer, and acknowledge all contributions in the Advocate. Please note that payments on subscriptions to the building fund should be sent to Rev. J. P. Rodgers, Financial Agent, Winston-Salem, N. C. All contributions for support should be sent to H. A. Hayes.

THANKSGIVING ECHOES

We have been overwhelmed with good things. Words fail us. But we must try to tell you about it all. On Wednesday the teachers of the Winston West End Graded school notified us that their pupils had some things for the Home. We went to see. We found the chapel stage heaped with good things to eat. Cereals, coffee, cakes, fruit, flour, sugar, jams, jellies, and preserves—and, to crown it all, three fine turkeys ready dressed. We went for the two horse wagon and filled it full. What a feast we had on Thanksgiving day.

But the story is not half told. Thanksgiving day at Centenary we found another heap of good things to eat and good to wear. We loaded the wagon with these supplies. When we reached home we found a wagon load of supplies from Mount Tabor church. Fresh country butter, chickens, eggs, potatoes, fruit, hickorynuts and walnuts.

Nor is that all. Several boxes have come to us from friends at a distance. We have notice of others that are on the way. Those received are as follows: Box of 13 chickens from Bethany church, near Liberty; box of supplies from W. H. M. Societies, Lenoir Circuit, South Lenoir Auxiliary, Mount Zion Auxiliary; box of supplies, no definite address. In the box was a list of names. The only one with any address was Miss Helen K. Hypes, Burnsville, N. C., age 16 months. So we credit this box to little Miss Helen and her friends and ours. Box of assorted candy, no name given; Box of oranges, no name given; box of assorted notions, H. A. Nading, Winston- Salem, N. C.; 1 sack of flour, Brother Ainsley, Mount Tabor church.

PLEASE

Dear friends, please put inside every box and package sent us the name and address of the sender. We want to acknowledge these gifts and keep record of them.

TIME FOR ACKNOWLEDGEMENTS

All gifts are acknowledged in the Advocate. But it takes some time for these to appear. We have to send matter to the Advocate a week before it is published. If contributions are not acknowledged in reasonable time, please write us notice on a postal card.

DOWN TO WORK

The festal day is over. We are hard at work again. But our hearts are singing all the day long, in happy remembrance of the kindnesses shown us.

REPORT OF J. P. RODGERS, AGENT, FOR THE WEEK ENDING, NOVEMBER 13, 1909.

Subscribed—Rev. C. C. Brothers, Fairview, $1.50; V. A. Peebles, $5.00; J. W. Yorkley, $2.00; J. A. Sink, $2.00; C. S. Lambeth, $1.00; Vernon church, 50c; Miss Bertha Wyre, $2.00; D. P. Wyre, $1.00; from Winston-Salem. C. M. Weval, Walburg, $1.00; Jno. A. Wyre, Kingman, Kan., $1.00; P. A. Lambeth, Winston-Salem, $1.00; Frank Sink, Winston-Salem, $5.00; Mrs. A. H. Yokeley, $5.00; total, $28.00.

Paid on former subscriptions—Miss Pearl Weaver, Canton, $5.00; J. F. Woodward, Morganton, $6.25; C. W. Ramsey, Charlotte, $6.00; Mrs. J. T. Perkins, Morganton, $12.50; Rev. C. C. Brothers, Fairview, $1.50; C. H. Miller, Asheville, $5.00; C. R. Perry, Asheville, $2.50; J. A. Dove, Cornelius, $5.00; Mrs. Jack Coburn, Bryson City, $10.00; Subscriber, Wadesboro, $25.00; J. H. Norwood, Norwood, $4.00; Miss Eugenia Tysor, Asheboro, $2.00; Mrs. C. J. Clarke, $5.00; Dr. W. I. Sumner, Randleman, $9.00; G. A. Warlick, Newton, $50.00; total, $148.75.

Cash—Mrs. A. H. Yokeley, Winston, $5.00; Rev. C. C. Brothers, Fairview, $1.50; J. W. Yokeley, Winston-Salem, $2.00; J. A. Sink, $2.00; C. S. Lambeth, $1.00; Vernon church, 75c; Jno. A. Wyre, Kingman, Kan., $1.00; P. A. Lambeth, Winston-Salem, $1.00; Frank Sink, $5.00; total, $19.00.

For Week Ending November 20, 1909.

Subscribed—A. N. Linville, $30.00; Mrs. H. W. Lindsay, $5.00; Mrs. S. G. Ring, $20.00, Mrs. H. C. Byrum, $25.00; W. A. Lowrey, $5.00; C. W. and J. W. Kerner, $10.00; M. V. and G. V. Fulp, $50.00; Mrs. W. W. Fulp, $25.00; N. O. Beard, $25.00; Miss Alie Lowery, $5.00; Miss Emma Lowery, $5.00; J. Will Lowery, $5.00; Mrs. Minerva Lewis, $10.00; Mrs. Emma N. Jones, $25.00; W. C. Stafford, $20.00; Jas. A. Lowery, $1.00; Mrs. E. H. Gibson, $5.00; J. R. Joyce 25c; J. W. Gentry, $12.00; of Kernersville. Rev. G. C. Brinkman, Monroe, $10.00; Geo. C. Goodman, Concord, $5.00; Dr. Redwine, Monroe, $5.00; Rev. A. R. Surratt, Lexington, $10.00; Rev. W. S. Hales, Pineville, $10.00; E. W. Houser, Pfafftown, $5.00; Rev. G. H. Christenbery, Biltmore, $10.00; O. S. Dean, Weaverville, $10.00; J. L. McCurdy, Salisbury, $1.00; total, $349.25.

Paid on former subscriptions—Mrs. Mamie Robinson, Lowell, $5.00; Geo. R. Murphy, Asheville,, $5.00; H. W. Holt, Spencer, $5.00; A. G. Click, Elkin, $25.00; C. E. Tanner, Rutherfordton, $2.50; C. R. McLauchlin, Matthews, $10.00; Houston Kelly, Cornelius, $5.00; Rev. A. L. Coburn, Charlotte, $10.00; Mrs. D. R. Proffitt, Weaverville, $4.00; Rev. Thos. E, Smiley, Weaverville, $10.00; C. A. Sides, China Grove, $5.00; T. J. Drum, Newton, $2.00; Dr. J. B. Little, Newton, $5.00; Rev. B. F. Hargett, Wilkesboro, $2.50; L. N. Sweet, Cornelius, $1.00; J. S. Sossaman, Cornelius, $2.00; W. A. Bailey, Morganton, $5.00; Mrs. M. J. Lawrence, Mount Airy, $1.00; J. R. Raper, Linwood, $10.00; T. L. Ford, Lowell, $2.50; J. R. Reid, Lowell, $5.00; P. L. Horsley, Lowell, $1.00; Rev. J. A. J. Farington, China Grove, $5.00; total, $128.50.

Cash—Mrs. E. H. Gibson, Kernersville, $5.00; Jas. A. Lowery, Kernersville, $1.00; J. R. Joyce, Kernersville, 25c; Mrs. Minerva Lewis, Kernersville, $10.00; George C. Goodman, Concord, $5.00; Dr. Redwine, Monroe, $5.00; Rev. G. C. Brinkman, Monroe, $10.00; J. L. McCurdy, Salisbury, $1.00; total, $37.25.

TREASURER'S REPORT

Previously acknowledged, $778.83; Polkville, $4.00; Franklinville, $2.25; Macedonia, Jackson Hill Ct., $2.00; Weddington, $3.25; Bethesda, Lowell Ct., $2.35; Sanders, Wentworth Ct., $3.00; Stoney Hill, Albemarle Ct. 73c; Webb's Chapel Rock Springs Ct., 91c; Morven, $4.60; Concord, Ansonville Ct., $1.30; Gilboa, Rutherfordton Ct., $3.00; Acton, Sulphur Springs Ct., $1.00; Piloa Mountain Ct., 77c; Poplar Hill, Polkton Ct., 65c; Connelly's Springs Ct., $1.25; Louisville Ct., $2.75; Mount Airy Ct., 20c; Rocky Springs, Taylorsville Ct., $1.00; Weaverville Ct., $3.23; Belwood Ct., $1.87; Lebanon, Asheboro Ct., $1.35; Lincolnton. $4.21; Sandy Ridge, $2.91; Mountain Grove, Table Rock Ct., $3.50; Snow Hill, Sulphur Springs Ct., 53c; Salisbury, First Church, $17.88; Lebanon, Green River Ct., $1.10; Salem, Weaverville Ct., 75c; Snow Creek, Bakersville Ct., $1.00; Price, $1,25; Liberty, $7.50; Liberty, additional, $3.73; Fair Grove, North Thomasville Ct., 40c; Antioch, $1.60; Mount Herman, $2.00; Mount Tabor, Forsythe, $3.74; Linville, Table Rock Ct., $3.00; Casar, Polkton Ct., $1.20; Kernersville, $13.65; Mathews, $6.98; Weddington, $3.24; Mooresville Ct., $3.54; East Greensboro, $3.50; Cliffside, $2; Reidsville, $16.50; Linwood Ct., $13.75; Mocksville, $13.16; Salem, Louisville Ct., $2.40; total, $954.78.

G. F. IVEY, Treasurer.

Hickory, N. C.

GREENSBORO DISTRICT NOTICE

At 2 o'clock, p. m., January the 12th, I desire to meet in Greensboro at West Market Street church, every pastor in the Greensboro District for consultation and mutual helpfulness in our year's work.

Let us come together at this date instead of meeting with the district stewards. You can't very well attend both meetings; so come the 12th of January and you will get the advantage of the great interdenominational missionary convention, January 12th to 14th, in Greensboro.

This will be a great meeting in the true sense of the word, one in the schedule of the National Campaign Laymen's Missionary Movement. No pastor can afford to miss it. I hope every pastor in the Greensboro district will be here and induce as many of his laymen as possible to be present. It will be interdenominational and for the entire state. Be sure to come.

W. R. WARE.

GOD'S GOODNESS

For blessings innumerable we give thanks. One mercy from the hand of God is of great value. Daily mercies surprise us when we take a little time to think of it. That God should think of us every day, and prepare some suitable gift for us each day throughout the year, and never once fail, is enough to awaken in us wonder and gratitude. But our mercies from his bountiful hand are falling every hour, every minute, every second. Who shall reckon them up unto him in order?

We are not able to recount the mercies which we can recall. But there are far more which we cannot recall. Multitudes of them fall unnoticed into our life. We were not conscious of their advent, and if we had observed them at the time, we would not have recognized some of them as real blessings. They were blessings in disguise. It were easier to count the leaves of the forest or the sands on the seashore than to count the mercies of God for a single year. They are more than can be numbered. For mercies known and mercies unknown let us give God thanks.—Selected.

A COMMON FAULT

Certain people seem to arouse the spirit of arguing in each other. Sometimes they are husband and wife; sometimes they are friends or merely acquaintances. It usually begins when the people are involved in situations where their interests clash. So they argue about those interests. Gradually the state of mind excited by arguing becomes fired. It makes the people argue even when there is no clash of interest. Often they don't realize that they are arguing. They think they are merely stating honest opinions. What they are really doing is expressing resentment. Nearly always it is feeling that controls the mind.—John Barry, in Harper's Bazar.

Cultivate the thankful spirit! It will be to thee a perpetual feast. There is, or ought to be, with us no such thing as small mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings.—J. R. MacDuff.

From the Field

Correspondence, Reports, Etc.

East Spencer.

The Ladies Aid Society, of East Spencer M. E. church, South, met with Mrs. William J. Hatley, on Tuesday, November 25, and celebrated their Thanksgiving day by unanimously voting to send a nice box to our Children's home. This society has only been organized about three months and yet it has raised considerable funds for the church. We believe that every church should have an Aid Society. Again, on Thanksgiving night, the good people of East Spencer pounded us. This is the third time that this church has pounded us since moving to this charge last August. Then on Friday evening, after Thanksgiving, the ladies persuaded Mrs. Holderby up town with them and almost before she realized what was transpiring had her fitted out in a nice $22.50 coat-suit, for which she has not been able to find adequate words in the English language to express her gratitude, also for a nice fur turban from the same ladies. Words fail to express our appreciation of these acts of kindness from the people to their pastor and family.

Our very efficient and worthy Sunday school superintendent, Brother D. R. Shields, who is always on the alert for the good of the church, arranged to have Thanksgiving Union Service at North Main church Thursday night, that being the regular prayer meeting night. Rev. Mr. Myers, of the Baptist church, read the 136th Psalm and after making an appropriate talk turned the meeting over to the pastor and congregations. Several testified to the goodness of the Lord to them during the past year. Truly "His mercy endureth forever."

We are talking the Advocate to our people and hope to secure at least our part of the number of subscriptions allotted to this district. Why pay $3 for a monthly secular Journal and leave off your church paper that comes to you every week brim-ful of helpful reading and news items? One sister said to me: "I used to take the Advocate but I never saw anything in it from our church and I quit taking it." As far as my part is concerned that shall be an excuse of the past. "So mote it be."

G. A. B. HOLDERBY.

A Preacher's Pounding and a Note Of Thanks.

Our Thanksgiving holiday was made, in deed and in truth, a day of Thanksgiving to us, and we wish to offer our sincere thanks and appreciation to all those who participated in the generous pounding given us on the evening of Thanksgiving. After spending a pleasant time attending the presentation of a Bible and flag from the Junior Order to the McIver school on Battle Ground avenue, also the presentation of Dr. McIver's portrait from Mrs. McIver, which occasion was quite enjoyable, we were invited out to dine with our neighbors. Brother Ingolds' family, and there enjoyed a sumptous Thanksgiving dinner. In the evening when we were gathered about our own humble fireside talking of the pleasure and blessings of the day, it was then th a real and substantial blessing came. The door bell rang and then we met not one, or two, or three, but a porch-full of happy eager laughing girls and boys, men and women, old folks and children, each carrying a parcel of all kinds and sizes.

Bundles, boxes, baskets and packages were deposited on the dining table which fairly groaned under its weight of good things. There was everything imaginable from a box of matches to a sack of flour, we would like to mention every article, and the name of every person present, as well as those sending donations who did not come themselves; but would take too much space. Buffalo Heights, and this section of Battle Ground avenue were well represented. Words are inadequate to express our appreciation of these gifts, and more do we appreciate the kindly feeling which prompted each one to remember us at this happy time. We also wish to extend our thanks to lady friends of the city for the lovely coat for Mrs. B.

May Heaven's richest blessings ever rest upon each and all is the earnest prayer of our hearts.

REV. and MRS. P. C. BATTLE.

Married.

At the home of the bride, near Morganton, N. C., M. Millard McGimsey and Miss Mamie Harbison, on November 10, 1909. The ceremony was performed by Rev. Albert Sherrill. The happy couple left on the noon train for Asheville and Spartanburg, S. C., where they spent their honeymoon. These young people are among the best on the Table Rock circuit, and many friends wish them a happy life.

ALBERT SHERRILL.

ASSESSMENTS FOR 1910

Districts	Bishops	Conference Claimants	Foreign Missions	Domestic Missions	Church Extension	Education	Educational Extension	Minute Fund	Total
Asheville	$ 231	$ 924	$ 1261	$ 1078	$ 712	$ 693	$ 165	$ 62	$ 5126
Charlotte	412	1648	2239	1923	1270	1237	295	109	9133
Franklin	138	552	750	644	425	414	98	38	3059
Greensboro	333	1333	1809	1554	1027	999	238	88	7381
Morganton	237	948	1283	1106	731	711	169	63	5248
Mt. Airy	228	912	1239	1064	703	684	163	60	5053
Salisbury	369	1476	2005	1722	1138	1107	265	100	8182
Shelby	285	1140	1548	1330	878	855	208	76	6320
Statesville	313	1254	1702	1463	966	940	225	84	6947
Waynesville	147	588	800	686	453	441	105	39	3259
Winston	307	1225	1664	1430	944	919	219	81	6789
Total	3000	12000	16300	14000	9247	9000	2150	800	66497

MEMORIALS TO THE GENERAL CONFERENCE

At our recent Conference at Hickory, the committee on memorials to the General Conference, reported favorably on the following:

1. That it shall be the duty of the Board of Stewards in each pastoral charge, when fixing the pastor's salary to place the salary of pastor, presiding elder and the Conference collections and the estimated incidental expense for the year in a budget and that the same be apportioned among the members to be paid weekly through the envelope system; that the stewards, as far as possible, make said collections, thus relieving the pastor of that work.

2. That some action be taken to eliminate the dangerous features of football.

3. That the law be so changed that the Conference Boards of Mission and Education may co-operate in the establishment of schools in needy communities when expedient.

4. That each Conference Board of Missions elect one of its own number to membership on the General Board of Missions to serve for a quadrenium.

5. To change the name from Methodist Episcopal Church, South, to Episcopal Methodist Church.

6. To extend the time limit to six years.

7. That the church Conference elect by vote the stewards and Sunday school superintendents to be confirmed by the quarterly conference.

8. Let the name of each baptized child be enrolled on the church register under the head of "Baptized Children," and let each child, removing from the charge, be furnished with a certificate of its relation and let each pastor report to the Annual Conference for insertion in statistics the number of baptized children within his charge.

9. A form of service for installing stewards into office.

10 To provide for one lay delegate to the Annual Conference from each pastoral charge.

11. To provide for the office of Lay Leader or Reader, to conduct religious services in the absence of the pastor.

12. Providing for a closer union between the Home Department of the General Board of Missions and the Conference Boards.

The Conference rejected the proposal to transfer the over-sight of local preachers to the quarterly conference.

RESOLUTIONS OF RESPECT

Whereas, death has removed from among us Miss Martha Freeman, on November 20, 1909; therefore be it

Resolved, That we, the members of the Senior Philathea class of Brevard Methodist Sunday school, have lost one of our most useful and active members, one who was alert to its best interests, and ready with patience and cheerfulness to perform her duties in this relation.

Resolved, Second, That we deeply deplore the loss of one whose beautiful life and humble quiet devotion impressed all with whom she came in contact.

Resolved, Third, That we sincerely and profoundly sympathize with the grief stricken family, and most earnestly invoke, in their behalf, the sustaining grace of Him whose love never fails.

Resolved, Fourth, That a copy of these resolutions be sent to the family of the deceased, a copy to the North Carolina Christian Advocate, a copy to the Sylvan Valley News, a copy to the Western North Carolina Times, and a copy be spread on the permanent records of our class.

MARY UNDERWOOD,
AMMIE WILSON,
CONNIE JOLLEY,
Committee.

IN MEMORIAM

Mrs. Martha A. Field, wife of Rev. D. E. Field, and daughter of Joseph and Lucy C. Lane, passed away at her home in Leaksville on November 15th, 1909, after a brief illness, she having suffered a stroke of paralysis nine days before her death. Mrs. Field was born February 11th, 1841, being at the time of her death in her 69th year.

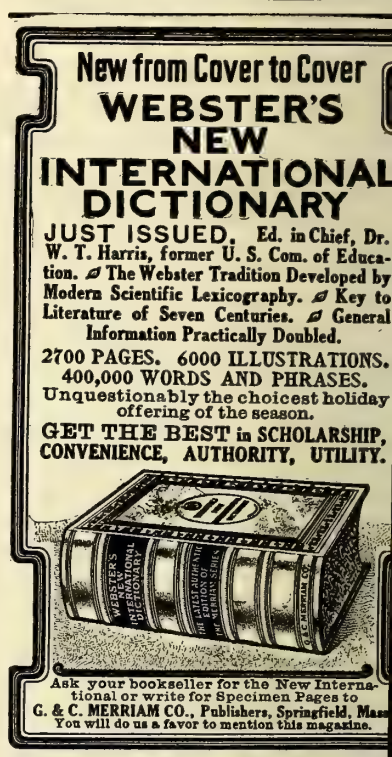
She was married to D. E. Field July 29th, 1873, and her sweet devotion and genial Christian spirit was ever source of strength and inspiration t her devoted husband. The home lif of "Aunt Pat," as she was known was ideal. Her loving, tender car and devotion to her husband was beau tiful in all the word can mean. In th language of her husband, "Her hom life was without a flaw in every re spect."

Her friends were legion, in fact she had an enemy, he or she was u known, and the whole community a one person join in with her bereave husband, and other loved ones, mourn their loss.

At the tender age of thirteen she b came a member of the M. E. churc South, and ever thereafter lived a co sistent Christian life. Her Christian ty was known by the fruits of he daily walk. Her zealous activity church work was a great force fo good in her community. She was th first president of the Woman's For eign Missionary Society, which wa organized in her church in 1894, whic office she held until she heard th blessed voice, "Come up Higher."

Love must be cultivated, and can increased by judicious culture, as wi fruits may double their bearing u der the hand of a gardener; and lo can dwindle and die out of neglec as choice flower seeds planted in po soil dwindle and grow single.





NORTH CAROLINA CONFERENCE APPOINTMENTS

Raleigh District—Presiding Elder, R. B. John.

Edenton Street, H. M. North; J. O. Guthrie, supernumerary; Central, A. D. Wilcox; Jenkins Memorial, J. M. Benson; Epworth, J. M. Caraway; Cary, G. W. Fisher; Clayton, G. B. Starling; Four Oaks, T. H. Sutton; Smithfield, J. M. Culbreth; Selma and Princeton, J. M. Daniel; Kenly, M. A. Smith; Zebulan, P. D. Woodall; Millbrook, J. M. Marlow; Youngsville, F. B. Noblett; Louisburg, R. W. Bailey; Tar River, G. W. Starling; Oxford, L. S. Massey, F. M. Shamburger; Oxford Circuit, A. S. Barnes; Granville, C. W. Robinson; Student at Vanderbilt University, C. B. Culberth; Director in Correspondence Schools, J. L. Cunninggim; Raleigh Christian Advocate, T. N. Ivey, editor; Methodist Orphanage, J. N. Cole, superintendent; Financial Agent Louisburg Female College, A. J. Parker.

Durham District—Presiding Elder, R. C. Beaman.

Trinity, G. T. Adams; Memorial and Lakewood, M. Bradshaw and T. M. Grant; Carr Church, J. A. Daily; Branson, K. F. Duval; Mangum Street, H. E. Spence; West Durham, W. P. Constable; Durham Circuit, J. B. Thompson; Chapel Hill, W. B. Royal; Hillsboro, S. F. Nicks; Mt. Tirzah, N. C. Yearby; Leesburg, J. C. Humble; Roxboro, E. M. Snipes; Milton, W. T. Usry; Yanceyville, C. R. Ross; Pelham and Sandy Grove, L. L. Nash; Burlington, J. A. Hornaday; East Burlington, Graham and Haw River, T. G. Vickers; Alamance, M. M. McFarland; Trinity College, J. C. Kilgo, president; J. C. Wooten, professor; Secretary Y. M. C. A., Chapel Hill, E. E. Barnette.

Fayetteville District—Presiding Elder, J. T. Gibbs.

Fayetteville, Hay Street, L. E. Thompson; Fayetteville Circuit, A. L. Ormond; Campbelton, H. B. Stevens; Hope Mills, J. D. Pegram; Cokesbury, N. M. McDonald; Sampson Circuit, L. H. Guyton; Bladen, D. H. Reed; Buckhorn, T. J. Daily; Dunn, F. A. Bishop; Duke, W. C. Martin; Newton Grove, Frank Culbreth; Pittsboro, V. A. Royall; Haw River, L. M. Chafin; Goldston, J. W. Hoyle; Carthage, H. M. Eure; Eilse, G. T. Simmons; Sanford, W. H. Puckett; Jonesboro, L. H. Joyner; Lillington, E. L. Stack; Siler City, E. B. Craven.

Rockingham District—Presiding Elder, W. H. Moore.

Rockingham, E.H. Davis; Robordel, J. M. Ashby; Richmond, A. J. Groves; Mt. Gilead, J. A. Lee; Pekin, N. L. Seabolt; Troy, O. W. Doub; Montgomery, G. H. Biggs; Aberdeen and Biscoe, W. W. Peele; Hamlet, H. A. Humble; St. John and Gibson. N. E. Coltrane; Laurel Hill, D. A. Watkins; Laurinburg, N. H. D. Wilson; Maxton and Calladonia, A. P. Tyer; Red Springs, S. A. Cotton; Rowland, F. B. McCall; Lumberton and Mission, E. H. Hagle, S. J. McConnell; Elizabeth, D. B. Parker; Robeson, C. W. Smith, R. W. and W. H. Townsend, supernumeraries; East Robson, W. A. Jenkins; Raeford Circuit, J. W. Bradley; Carolina College, E. H. McWhorter, president.

Wilmington District—Presiding Elder, W. L. Cunniggim.

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Washington District—Presiding Elder, A. McCullen.

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Warrenton District—Presiding Elder, J. E. Underwood.

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Elizabeth City, First Church, J. D. Bundy; Elizabeth City, City Road, J. H. Buffalo; Pasquotank, H. M. Jackson; Camden, C. P. Jerome; Moyock, S. J. Kilpatrick; Currituck, J. Y. Old; North Gates, B. P. Robinson; Perquimans, William Towne; Hertford, T. A. Sikes; Edenton, J. W. Potter; Chowman, L. N. Booth; Plymouth, M. Y. Self; Roper, W. E. Hocutt; Pantego and Belhaven, Rufus Bradley; Columbia and Scuppernong, W. J. Watson; Tyrrell, J. A. Morris; Dare, R. A. Bruton; Roanoke Island, A. W. Price; Kitty Hawk, J. M. Whitson; Kennekeet, R. L. Beaseley; Hatteras, J. A. Morris.

Transferred—H. P. Reed to Virginia conference; H. G. Stamey, J. J. Barker, W. F. Sandford, Western North Carolina conference; W. F. Jones and W. Y. Everton Florida conference.

God is a kind father. He sets us all in the places where he wishes us to be emplayed, and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength enough and sense enough for what he wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing him if we are not happy ourselves.—



We borrowed this dance
From the days of the past
And the wonder grows as
we dance it—
How they kept up the pace
And the strength of the race
without

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The Soda Cracker that makes the Nation strong.

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Get Rid of That Sourness, Gas and Indigestion.

When your stomach is out of order or rundown, your food doesn't digest, it ferments in your stomach and forms gas, sourness, heartburn, foul breath, pain at pit of stomach and many other miserable symptoms.

Mi-o-na stomach tablets will give joyful relief in five minutes; if taken regularly for two weeks they will turn your flabby, sour, tiredout stomach into a sweet, energetic, perfect working one.

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Mi-o-na stomach tablets are small and easy to swallow and are guaranteed. Sold by druggists everywhere and will banish indigestion and any or all of the above symptoms or money back.

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Hyomei guaranteed to cure Catarrh.

Complete Outfit with Inhaler $1.00

AT LEADING DRUGGISTS EVERYWHERE

Little Dottie, aged three, while eating a piece of hard molasses candy, bit her tongue. On being asked her trouble she exclaimed, "Why my teeth stepped on the end of my tongue."—

When the great Father, in his everlasting watch, paces his daily and nightly rounds, and through these lower mansions of his house gathers in the offered desires of his childeren, where, think you, does he hear the tones of deepest love, and see on the uplifted face the light of most heartfelt gratitude? Not where his gifts are most profuse, but where they seem most meagre; not where the suppliant's worship glides forth from the cushion of luxury; but where the outcast, flying from persecution, kneels in the evening upon the rock whereon he sleeps; at the fresh grave, where as the earth is opened, heaven in answer opens too; by the pillow of the wasted sufferer, where the sunken eye, denied sleep, converse with a silent star, and the hollow voice enumerates in low prayer the scanty list of comforts, and shortened tale of hopes. Genial, almost to miracle, is the soil of sorrow; wherein the smallest seed of love, timely falling, becometh a tree, in whose foliage the birds of blessed song lodge and sing unceasingly.—Martineau.

The glory of life comes in through its duties done rather than from its prizes won. Dean Farrar once said most truly and helpfully: "A life spent in brushing clothes, washing crockery and sweeping rooms—a life which the proud of the earth would have treated as the dust under their feet, a life spent at the clerk's desk, a life spent in the narrow shop, a life spent in the laborer's hut, may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown." The very angels of Heaven mayhap envy us our present opportunities of serving a great God in little ways.

THE REASON WHY

"When I was at the party,"
Said Betty (aged just four),
"A little girl fell off her chair,
Right down upon the floor;
And all the other little girls
Began to laugh, but me—
I didn't laugh a single bit,"
Said Betty, seriously.

"Why not?" her mother asked her,
Full of delight to find
That Betty—bless her little heart!—
Had been so sweetly kind;
"Why didn't you laugh, darling?
Or don't you like to tell?"
"I didn't laugh," said Betty,
"'Cause it was me that fell."

—Scattered Seeds.

COULDN'T LOOK FATHER IN THE EYES

Disobedience to parents is the first step in the downward path. A circus was in the town, and a little boy stood watching the great tent curiously. A neighbor, coming up, said:

"Hello, Johnny; going to the circus?"

"No, sir," answered Johnny, "father don't like 'em."

"Oh, well, I'll give you the money to," said the man.

"Father don't approve of them."

"Well, go in for once. I'll pay for you."

"No, sir; my father would give me the money if he though it best; besides, I've got twenty-five cents in my box, enough to go."

"I'd go, Johnny for once; it's wonderful the way the horses do," said the man. "Your father needn't know it."

"I can't," said the boy.

"Now, why?" asked the man.

"'Cause," said Johnny, "after I'd been there I couldn't look father in the eyes, but I can now."

The boy who will never do anything that will prevent his looking straight into his father's eyes will never be a rebel.—Selected.

FOR FEVERISHNESS AND ACHING

Whether from Malarious conditions, Colds or overheating, try Hick's CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores

DITTO.

Tommy was much interested in hearing for the first time in his language lesson the other day about a pair of little dots that the teacher said meant "ditto." How his soul—a curious mixture of laziness and thrift—thrilled at learning that, if he were to write "a cat" or "five boys" or "$10" on one line and wanted to repeat the same words or figures on the next line, all he had to do instead of writing the words in full was to put in the ditto marks.

After this Tommy, while on a visit, had occasion to write home. He simplified the task by putting his knowledge to account. He wrote:

—"Dear father:
I hope you are all well.
" " mother is "
" " sister " "
" " Dick " "
" " grandma is "
" I wish you were here.
" " mother was "
" " sister " "
" " Dick " "
" " grandma " "
" " you would send me some money.
Your affectionate son, Tom."

—Children's Answers.

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It Will Save You and Your Family Time and Steps. It is Never too Tired or too Sick to Go for the Doctor. Will Soon Save Its Cost.

Have you a hired man on your farm?

The rural phone costs you less than $1.00 per month. It does more work and saves more time and money than the best paid and most energetic laborer on your place.

There's plenty of proof, if you are looking to save dollars.

Sickness may strike your house in a moment. Ever remember the time in your neighborhood when somebody's life was lost because you couldn't get a doctor quick enough?

It won't do to depend on the hired man, or yourself either.

The sick man or woman or child might die before either one of you had got out of sight of the house.

The hired man might be sick himself, or perhaps you couldn't afford one, or perhaps he'd quit the day before.

Turn the crank on your telephone, speak a few urgent words in the transmitter, and the doctor is with you as quick as he can harness his horse and come tearing over the roads. He can tell you over the telephone what to do until he arrives.

How much is that sort of protection worth to you and the loved ones in your home?

Maybe you break a point to a plow and need a new one. Of course, you might send the hired man, or one of the boys, or go yourself.

But then that would be a day's work lost while one of you went to the nearest town o" blacksmith.

The rural telephone will bring that plow-point, or anything else you need in a jiffy, if your neighbors are also enterprising enough to have a telephone.

Maybe your house or barn catches fire and you need every human being on the place to fight it. You need more help to save your household goods and prevent the fire from spreading.

Remember the telephone!

Maybe you are ready to sell your cotton, but can't afford to make the trip to town until you know what the cotton will bring.

For all you know the price has gone down or up two cents a pound since you saw the report in your paper.

The telephone will save you that trip, and it will also save you in all likelihood anywhere from two to five dollars, perhaps ten dollars a bale.

Two events of this nature, or one, would pay for the telephone for twenty years.

Perhaps you are good to your family and let the boys and girls have a little "social" every now and then.

Still, you can't afford to send the hired man around with invitations and none of you can take his place as messenger.

Remember the telephone! It will do the summoning in half an hour, your boys and girls can go ahead with the day's work and their preparations with an easy mind and pleasant anticipations.

Think about all these things, and then ask yourself whether you'd rather have an indifferent hired man—

Or the hired man of the telephone, who will work for you a year and much more efficiently, for the price poor labor would cost you two weeks.

A postal card will bring you full information. Address, Southern Bell Telephone and Telegraph Company, 19 South Pryor Street, Atlanta, Ga.

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Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

THE PATH TO GOD

The endeavor to get the results of religious living without going through the processes, to secure possession of the fruits of character without enduring the discipline, is renewed in every generation; and the long and unbroken history of defeats does not seem to exhause the credulity of men and women. We are willing to do everything except work out our salvation. We want a royal road to faith; are not willing to take the long quiet path which is open to each of us. We long for a great and final vision of God. We are eager for a complete and permanent settlement of all our doubts. At the beginning of our journey we want the enlargement, liberation, and certainty which can be found only at the end. We forget the significance of the divine commendation: "Well done, good and faithful servant." We change it to read: "Well thought," or "Well felt, good and faithful servant." We want to feel the presence of God. We want to be able to think our way to him in perfect clearness. We are not willing, hour by hour, day by day, year by year, with infinite patience, to so enlarge our selves by work and life that we shall be fitted to stand in his presence and great enough to realize him in our thought. We want strength, but we are not willing to exercise, we simply wish to pray for it. We want peace; but we are not willing to set our lives in order. We want trust and that quiet faith which is the source of joy and happiness; but we are not willing to gain faith in the one way in which it can be gained—by patient continuance in well-doing.—The Outlook.

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We want 250 men right now. Must have them and will pay good money—$3.00 to $5.00 per day guaranteed according to class of work. You need no money. Everything done on our capital. You deliver our goods and collect. A big opportunity. Write today for free plans, samples, outfit, etc. All free. G. H. GROUNDS, Manager, 1027 W. Adams Street, Dept. 558, Chicago, Ill.

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He has discovered a method of treating these diseases which is different from all others, both in method and effect. It is not a spray or atomizer, douche, salve, cream nor inhaler. It "opens up" and cleans out the head, nose, throat and lungs, then stops the nasal discharge and spitting, and permanently heals the diseased membranes.

Any sufferer may have a demonstration of what this remedy will do by sending name and address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., who will send a five days' treatment and an illustrated booklet, absolutely free. Those who have availed themselves of this free offer have been surprised at the pleasing and wonderful effect of the remedy. The full treatment is not expensive.

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The best blood purifier in the world.
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WAIT PATIENTLY FOR HIM

God doth not bid thee wait,
To disappoint at last;
A golden promise, fair and great,
In precept mold is cast.
Soon shall the morning gild
The dark horizon rim,
Thy heart's desire shall be fulfilled,
"Wait patiently for him."

The weary, waiting times
Are but muffled fields
Low precluding celestial chimes,
That hail his chariot wheels,
Trust him to tune thy voice
To blend with seraphim;
His "Wait" shall issue in "Rejoice!"
"Wait patiently for him."

He doth not bid thee wait,
Like driftwood on the wave,
For fickle chance or fixed fate
To ruin or to save.
Thine eyes shall surely see—
No distant hope or dim—
The Lord thy God arise thee,
"Wait patiently for him."

—Frances F. Havergal.

TIMES WHEN GOD SEEMS TO MAINTAIN SILENCE

It is true to say that in every Christian's life there are times when God seems silent to him—when he seems to be so far away that it appears that he will not come back. And sometimes this is the Christian's feeling during a season of soul-suffering, even when desolation is grievous, and the heart is wrapped in dreadful lonelinness. It was such an experience as this that David had when he wrote the twenty-second Psalm, and in which are these words: "My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou answerest not, and in the night season, and am not silent." One must have a similar experience if he would enter into the full meaning of the agony of David's soul, and rightly understand the pathos of that entreating cry. No one but a true Christian knows the awfulness of the hour when the believer thinks that God has forsaken him. One must have had a former experience of conscious fellowship with God, and of happy communion with Him, in order to know the sense of desolation which one has when God seems silent to him. And the sad heart asks why it is that Gad has forsaken him. What has the believer done that should cause God to forsake him, or seem to?

And why should God seem to be far away at the very time when the believer most feels the need of His presence and blessing? Some such thoughts as these may have occupied the mind of the struggling and sad David.

Many a Christian in these days has had a like struggle, and similar questioning. I may have some readers who are even now having such an experience. But remember the fact that God had not actually forsaken David, nor was God so silent to him as he seemed to be. Against all such thoughts is the shining truth that God has said that he will never, no never, forsake the child of his love. He has also assured the trustful believer that in due time he will speak answers to his petitions. He has promised to do exceeding abundantly for all who put their trust in Him. So, let not your heart be long troubled. When He seems to be silent, then is the time to cling all the harder to the promises and the power of God. Pray amid the darkest silence.—Selected.

Want results? Advertise.

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In answer to the Hundreds of questions which we are receiving from all parts of the country, we have decided to publish the following answers:

What is Hillcrest?

It is a tract of a thousand acres, divided into lots of ten acres, each one of which has a two acre front on an avenue two miles long.

Where is Hillcrest?

It is eight miles east of Columbia, S. C.

What is the Purpose of Hillcrest?

To furnish summer homes for the people of the Carolinas, winter homes for the people of the North, permanent homes for farmers and market gardners, and play grounds for the people of Columbia.

What is the Altitude of Hillcrest?

Six hundred and thirty-five feet above sea level, and five hundred feet higher than Camden, the great winter resort.

To what crops is the soil Adapted?

Practically everything except tropical fruits. No better soil or climate is known for the production of corn, cotton, cane, peas, celery, lettuce, tobacco, peanuts, cabbage, strawberries, asparagus. onions, apples, peaches, pears and grapes.

Can stock be raised to advantage there?

The conditions for stock-raising are ideal, the climate being admirable for stock and poultry, and all forage and seed crops growing to a state of perfection.

How about Market for the Products?

Columbia will readily absorb, at excellent prices, everything that can be produced at Hillcrest, or if the producer prefers to ship his products to the North, the best of shipping facilities are furnished by Columbia.

If a Settler should desire information regarding the crops, soil, fertilizers, etc., could he easily secure it?

A Government Demonstration farm has been located at Hillcrest for this specific purpose, and a Government expert will assist all settlers with their crops.

What is the price of these ten acre lots?

The prices range from One Hundred to Two Hundred Dollars, for the present, but these prices will soon advance.

If one so desired could he pay for a farm on the installment plan?

Yes, payments of ten, fifteen and twenty dollars per month may be made.

Will the property rapidly enhance in value?

Lots bought only a few weeks ago are now held at thirty-five per cent. profit.

What is the course to pursue?

Fill out and mail at once the attached coupon.

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MOUNT AIRY DISTRICT MEETING

The Mount Airy district meeting of the Woman's Foreign Missionary Siciety was held in the M. E. church at North Wilkesboro on October 30 and 31, and when it is considered that this was the first meeting for this district, it was a very interesting and profitable one. On Friday evening, the local society of North Wilkesboro gave a delightful reception in the opera house to the visitors and delegates, giving an opportunity to meet the people of that hospitable little city. A pleasant social hour was spent, during which delicious refreshments were served.

The first business meeting convened on Saturday morning. Rev. Z. Paris conducted the devotional exercises. A roll call showed every society in the district represented, and the personnel of the meeting was splendid. The reports showed progress along all lines such as increased membership and collections, to say nothing of a wonderful increase in interest in the cause.

Committees on finance, extension of work, and resolutions were appointed. Miss Nina Hackett read an interesting paper on "The District Secretary, why essential to our work." A general discussion on the benefits of an annual district meeting was led by Mrs. D. M. Litaker, of Elkin in which several of the ladies participated.

The morning session closed with an address by the district secretary. The noon hour devotional exercises were conducted by Mrs. Lucy Robertson, our beloved president of the Woman's Foreign Missionary Society, of W. N. C. Conference.

In the afternoon the reports from the young people and light bearers were exceedingly encouraging, and give promise of splendid work and good results this year. A paper on "Juvenile Work," prepared by Mrs. A. M. Smith, of Elkin, and read by Mrs. Litaker, was one of the most interesting features of the meeting.

The question of "How may a Foreign Missionary Society increase missionary sentiment and activity in the local church," was discussed by Mrs. Robertson and Rev. D. M. Litaker. Mrs. Robertson then explained the "Circle of Thirty," which has proved such an adjunct to the work.

On Saturday evening the addressses of welcome to the delegates and visitors were delivered by Mrs. W. P. Horton. Hers was indeed a cordial welcome, for she expressed the love and sisterly feeling that exists between those who are striving to carry on the great work of sending the gospel to our sisters in darkness. Miss Bingham extended a hearty welcome to the young people. Miss Clara Hale, of Mount Airy, gave the response. She voiced the sentiment of the delegates and expressed her gratitude for so cordial a welcome. After the reports from the committees, Mrs. Litaker read an instructive paper on "Our Pledge; What it Includes." Mrs. Lucy Robertson followed with an address to the young people. In her usual style and earnestness, she made a strong appeal for closer organization, more activity and faithfulness to the cause, declaring that the foundation of all future work was laid by our young people.

On Sunday morning a large congregation assembled to hear Rev. D. M. Litaker, of Elkin, preach a strong, logical and eloquent sermon, on the importance of missionary work, and no one who heard the sermon could doubt the importance of the work or fail to see that God's hand was in the inspiration that prompts it.

On Sunday evening the committee on resolutions reported. Mrs. Robertson then lectured on the amount of money spent for the luxuries of life, showing charts which made a strong comparison with the small amount spent in the missionary cause. This was a practical lecture and was a fitting close to what had been a very interesting meeting.

To us, isolated from the districts where the missionary spirit is stronger, it was indeed a good meeting and from our heart we desire to thank the good people of North Wilkesboro for their splendid hospitality, the delegates and visitors who attended and their help to make the meeting a success, and our beloved president whose hair has silvered in a cause that will bring her a rich reward hereafter, for the presence and guidance was indeed an inspiration to us in our effort to instill into the minds of our people a missionary spirit in the full sense of the word.

MRS. J. E. ALBRIGHT.

THE MISSION OF THE THORN BUSH

By Mrs. Margaret E. Backus

Just a common thorn bush that grew at the back of the desert toward Mount Horeb. Wandering winds brought to it tidings of a wonderful life beyond the mountain and the desert. Stories of heaving seas and laden ships and strange peoples; of strife and stress; of cries for help; and voices of sympathy. And the little bush stirred and throbbed within itself, and longed for a heart of oak or the strength of a cedar, that it might be used in the work of the world.

No answer came to the aspiration of the lonely bush. The solemn stillness of the mountains round about was unbroken, and neither strength nor beauty was given to be its portion. But strong desire sent the roots down deepsr into its native soil, and the gnarled branches put forth fresh leaves and gathered all of light and moisture that was possible for its growth there in the desert in the shadow of the mountain. And suddenly one day a breath, a wind, moved over the thorn bush. It glowed, it flamed, it could no longer be hid.

A shepherd with his flock beheld the glory, and stepped to one side to look and listen. And through the midst of the thorn bush the Spirit wind breathed such a wondrous message that the shepherd left his flock and went forth into that wide world beyond the desert and the mountain, and led a people crying for help out into a sunny land of plenty and of peace.

To the thorn bush was granted a marvelous vision of a nation saved, and the gift of the Light of the World. So it came to know the message breathed through its glowing leaves to the shepherd in that quiet day in the monotony of the desert.

Does the story of the thorn bush bring any message of comfort to those who love the Master and his service, and who desire above all things to be used by him in the upbuilding of his kingdom here on earth? To those who are almost discouraged because of the smallness of this world's goods, the lack of opportunity, the pressure of the common every day duties and the passing of youth with its possibilities?

God most often reveals himself to those who are quietly and faithfully and prayerfully performing "the trivial round, the common task." He gives them sudden flashes of insight into the meaning of life, a vision of some new truth, a consciousness of divine companionship. Let us be consecrated and faithful where God has placed us, and some day he will speak through us, and perhaps a listening soul may go forth to lead many people out of bondage to sin and superstition into the glorius promised Kingdom of God and of his Christ.

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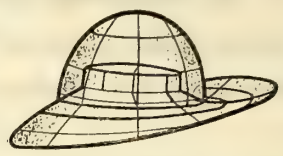
If I can put one touch of a rosy sunset into the life of any man or woman I shall feel that I have worked with God. He is in no haste; and if I do what I may in earnest I need not worry if I do great work. Let God make his sunsets: I will mottle my little cloud. To help the growth of a thought that struggles toward the light, to brush with gentle hand the earth stain from the white of one snowdrop—such be my ambition.—George Macdonald.

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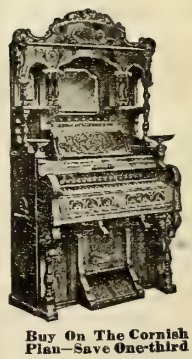
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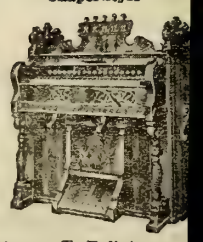
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Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

I have one great principle which I never lose sight of: to insist strongly on the difference between Christian and non-Christian and to sink into nothing the differences between Christian and Christian.—Dr. Thomas Arnold.

In behalf of Home Mission women all over our Conference, we hereby gratefully acknowledge the especial courtesy tendered last week in granting so much additional space. But for this thoughtful provision on the part of the editor of the Advocate, Mrs. Buckner's excellent paper could only have been published in part.

In this connection it seems appropriate to remind our women that it is really a part of our work also to increase the circulation of the Advocate.

HOME MISSION INTEREST AT ANNUAL CONFERENCE

These were neither forgotten nor lightly considered. To begin with, Bishop Atkins is himself a friend to the work the women have undertaken to do, and granted our representatives a corteous hearing at a favorable hour.

Then Mrs. Ross presented the work forcibly, impressing upon preachers and laity their obligation to support it. Speaking of it along with other claims which have received greater attention, she brought to mind the fact that this institution of the church should be on equal basis with others and all, both the laity and ministry have promised to support all the institutions of the church. Her message was given a good hearing and we believe that the brethren more and more recognize the importance of this work.

Dr. John R. Nelson, Home Secretary of the General Board, was present for several days during the sitting of Conference, and spoke of the work among the Indians and in other sections of the Great West. No one who heard him plead the need for churches in New Mexico, could go away without a deeper appreciation of church privileges in the south and east. If the older Conferences fail in responding to this call then indeed may we be counted among those who have ears but hear not.

It has grown quite customary for some women to speak of the sacrifices made to attend the monthly auxiliary meeting. How does that sound when compared with the Indian women who go twenty and twenty-five miles to attend one?

Dr. McMurray's presentation of church extension was a very clear call to duty concerning the unhoused congregations in the west. And his recital of the real suffering and destitution sometimes among the men who are trying to preach to these scattered people, should stir Home Mission women as never before to a sense of obligation in the matter of parsonage building. The need for a continuance of the Supply Department never seemed more manifest than now.

At the laymen's banquet on Saturday evening, in response to the toast, "The Foreigner in America," Dr Nelson bespoke not only a cordial welcome to these whom we are accustomed to call alien, but also a recognition of our fundamental obligation to them as brothers indeed in Christ Jesus.

On Saturday afternoon a special meeting was held for the women. A goodly number of both visitors and townspeople were present. Mrs. Lucy H. Robertson presented the claims of the heathen women, while Mrs. F. H. E. Ross and this scribe talked of the call to service at home. Mrs. J. F. England, who has not only sown seed all over Statesville district, but has likewise organized several very flourishing auxiliaries, presided over this meeting. In fact she lends a hand in missionary work everywhere and at all times. From the inquiries and interest shown at this meeting we hope other organizations will spring into being.

A proper acknowledgement of courtesy shown by members of the Board of Education to your representatives is due. And indeed we are debtors to the entire Conference body. Were it not for an unwarrantable trespassing on space we should like to give our readers many utterances of Drs. Nelson, McMurray, Bishop Atkins and others. Tis sufficient to say that Home Mission work should go forward with accelerated speed from the Hickory Conference.

The two letters you will find in this issue are really an inspiration to your editor. Waynesville never observes the Week of Prayer negligently. They are blessed in the presence of Mrs. Atkins and Mrs. Branner. And as to this message from Mrs. Siler, who is, by the way, a niece of our former president, Mrs. Frank Siler, we think she gives the key to making the "Disinterested Women Interested"—take the meetings to their homes. No doubt the hostess did enjoy the meeting as much as any one. Your example of sending a check to Miss Blackwell for Wesley House is worthy of emulation. Indeed you did yourself proud in every way.

Franklin, N. C., Oct. 30, 1909.

For various reasons we changed the Week of Prayer to the third week of October, and the Foreign and Home Societies observed the week together.

It was such a good week in different ways that I want to write about it. Perhaps it will hold some suggestion for some one else.

In the first place, we secured invitations from homes where we had never meet before and each afternoon we were most royally entertained, the hostess seeming to enjoy the meetings as much as any one. We had beautiful weather and a very good attendance all the week.

The Sue Bennett School was brought before each meeting and one afternoon we had a "silver shower" for the Wesley House at Winston-Salem. I corresponded with Mrs. Woltz and found they were needing ginghams there for aprons and instead of having a gingham shower and paying expenses on the cloth, we decided best just to send Miss Blackwell, deaconess there, a check. So we had a silver shower instead, and collected ten dollars for this institution. We did ourselevs proud this year, in the way of collections. As the Sue Bennett divided with N. C. and gave Brevard four thousand several years ago, we wanted to send them a good collection from our little society, so we got fifteen dollars for the the Sue Bennett making a total of twenty-five during the week, of prayer. That's more than a dollar a member for our society.

One afternoon our subject was tithing, and we got four new tithers. We added several new members during the week to both societies.

We are planning for a large meeting in November when we will make an appeal for Our Homes. We find always that those who take Our Homes, and read it, are our best members.

The week was "sandwiched in" between two good sermons, one on Foreign and one on Home Missons by our pastor, Brother Moores.

But we did not take a public collection as suggested in the program, as it was so near conference, and we didn't want to go outside of our society for the money anyway.

I know my letter is too long, but we wanted you to know what a good time we had, for the Lord was with us and blessed us.

MARGARET REDDING SILER.

Our Home Mission Society at Wayneville has just observed Week of Prayer with very good results. Mrs. James Atkins led the consecration service on Monday, and it was very impressive to all present. The service each day was led by members of the society. Our offering for the Sue Bennett School amounted to twenty dollars. ($20.00.)

Under the wise and efficient leadership of our president, Mrs. J. H. Way, we are ever pushing on toward the accomplishment of greater and better things for the Master.

We are fortunate in having Mrs. M. J. Branner, a member of our society. She is deeply interested in every phase of the work and has been prominently connected with the work of the society since its organization in our conference.

We are looking forward with a great deal of pleasure to the annual meeting to be held in Waynesville next year.

MRS. J. H. BARNHARDT.

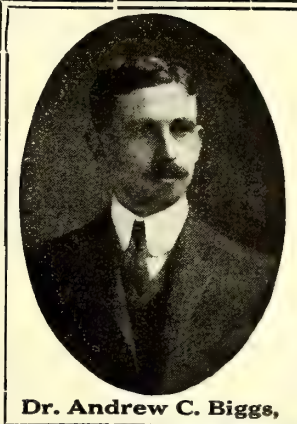
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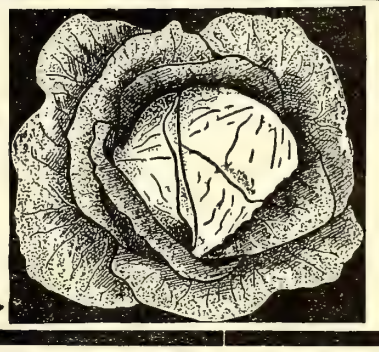
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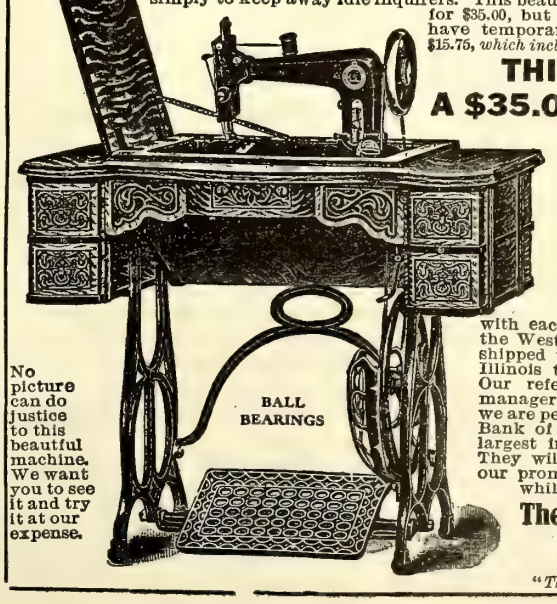
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FOURTH QUARTER—LESSON X—DECEMBER 5, 1909

Paul on the Grace of Giving. 2 Cor. 8. 1-15

GOLDEN TEXT—Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. Acts 20. 35.

On Church and Giving

Paul is writing to the Church at Corinth. He is greatly interested in the "Palestine Relief Fund." He desires the Corinthian Christians to have a share in it. It is a church of unusual qualities to which he is writing. It is notable for its spiritual gifts. Now Paul is eager to put it to the practical test which the fund for the relief of poor saints at Jerusalem offers. He considers the giving of money a Christian grace. He feels that it is one form of Christian activity, and it is from that standpoint that he writes about it.

Paul wants a large collection for the Jerusalem Jews. But he also wants an all-round development in Christian character for the Corinthian Christians. His words about the collection are prompted not simply by his interest in the poor Jerusalem Jews, but also by his pastoral care for the church at Corinth. A church has been robbed of part of its privilege if it has not had the opportunity to give. The sense of the deeper significance of giving puts a fine eagerness and loftiness of tone into the words of Paul.

It is a great day for the church when it comes to realize that giving is a religious act. We receive offerings in our services of worship, but is the giving always made an act of worship? The amount of a gift is of practical importance. The whole spiritual method of the gift is of equal importance. A man may have given eagerly to the work of God, but he has never known the deepest meaning of giving until he has made it real worship. Such giving is in the truest sense a means of grace.

The Example of Other Christians

Paul seeks to stimulate the members of the Corinthian Church by the example of the Christians of Macedonia. He still feels the thrill which the fine liberality of the Macedonians gave him. They are poor Christians, but in spite of their poverty they gave with such an abandon of generosity that Paul felt they must be restrained. Even then they urged him to receive more. The finest thing about their giving was that they caught its real Christian meaning. They gave themselves to Christ, and all the other gifts came as a part of this supreme one. Paul would have the Corinthians contemplate this fine devotion and catch its spirit.

The stimulus of Christian example is still one of the greatest practical powers for the carrying forward of the work of the church. A true Christian idea is a splendid thing, but it is often a strangely weak thing. Then somebody takes it seriously and accepts it. This truth now gleams in human eyes; it thrills through human speech; it moves in human hands; it is a truth alive in a human being. Now it becomes powerful; it has ceased to be abstract; it is concrete and moves with a majestic power from life to life. Paul had a noble ideal of the religious meaning of giving. He was most fortunate in having more than that. He was able to point to particular men and women who had translated that ideal into the terms of their own lives. This concrete example of what Paul meant was worth much. Every church today which stands conspicuously for the actual living of Christian ideals is of incalculable service to the kingdom of God.

The Example of Christ

The example of noble Christian churches is a great thing, but there is something greater. That is the example of Jesus Christ. Paul understands very well that if we would learn the secret of the finest giving, we cannot learn it from each other. We must learn it from Christ. We talk about wealth. He possessed wealth. We make some advancement in the grace of giving. He really gave. All words about human possessions and human gifts become very small in the presence of the divine opulence of what Jesus has given. His gift spells a fullness of self-sacrifice we may never know. We may never surrender such riches as He surrendered when, though rich, for our sakes He became poor. Our giving must ever remain infinitely small when compared with His. But we may catch the very spirit which prompted Him to give up His infinite wealth. We may be sharers in the attitude of loving surrender for the sake of others which His example holds ever before us. The joy and the privilege of sharing in the Master's spirit are the Christian's greatest heritage; and this heritage He may be expressing all the while by His life and by His gifts. Paul has brought the mightiest Christian motive to the service of his appeal for Christian generosity. The fact that he did this, and the fact that he had a right to do it, help us to see the important place this form of activity has in the Christian life.

Christian Giving

There is a giving according to the law. There is a giving according to the gospel. There is a giving to satisfy a legal demand. There is a giving to satisfy a loving heart.

Sometimes we are tempted to try to re-enforce the gospel by reference to the law. What Paul would have thought of such an attempt is evident by his long battle with the Judaizers, who insisted on the necessity of circumcision in the Christian church. You can never peace out the gospel by the law. The gospel in possession of a life needs no such re-enforcement. And if the gospel is not in full possession, the remedy is more gospel and not a going back to law. The great need of Christians in this matter of giving is to see the implications of the gospel.

We will not solve the problem by being Christians in everything else and legalists in our giving. We will solve the problem by being Christians in our giving.

Of course, under the regime of grace, a typical Christian will not give less to religious work than the tithe of the Jew under the reign of law. But the Christian will regard himself, his abilities, his time and his possessions as all belonging to God. He will use all as a steward. He will first give himself to Christ, and in that gift all others will be included. It is the compulsion of Calvary, and not the demand of the Levitical law, which is to furnish the sinews of war for Christian enterprises.

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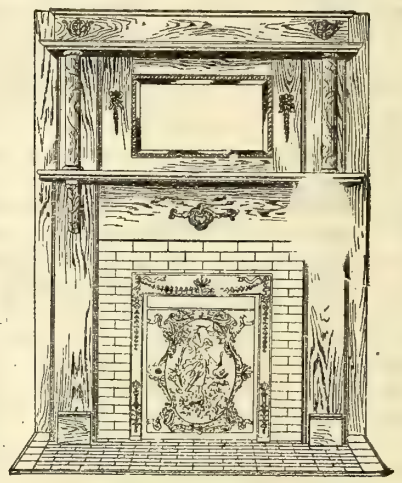
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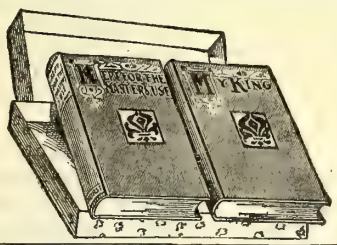
A beautiful India Paper Bible, size 4 3-4 x 7 x 3-4 inch thick, weight 12 ounces. With references and maps only. French Morocco binding with over-lapping edges. Our Special Net Price $1.75 postpaid. Your name in gold 25c extra.

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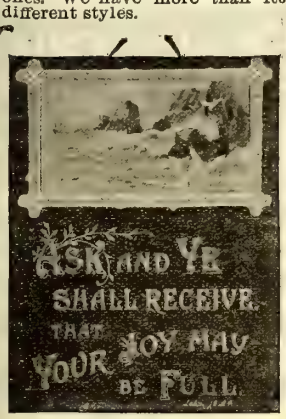
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BOXED BOOKS BEAUTIFULLY BOUND in cloth, stamped in red and gold with a colored frontisepiece, by well known authors. Price 50c postpaid. 12 for $5.00. The following are some of them:

Stepping Heavenward—Prentiss.
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Imitation of Christ—Kempis.
Talks to Children About Jesus.
Kept for the Master's Use—Havergal.



MOTTOES—the most attractive ones to be had on the market. Prices 5c, 10c, 15c, 20c, 25c, 50c and 75c each. Twenty per cent. discount when one dozen is ordered. We guarantee them to please you. If they do not, you can return by mail in good condition and we will refund your money. In ordering state who they are for and we will select appropriate ones. We have more than 100 different styles.



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A Full and Complete Line of the Very Best Teacher's Help and Four Thousand Five Hundred Questions and Answers, a Valuable Help to all Bible Readers and 17 Maps printed in Colors.

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A Beautiful Large Pica type Bible, size 4 1-2 x 6 1-2, bound in Morocco, stamped in gold with place for family record. We have sold thousands and they have always pleased. Catalogue price $5.00, our price $2.50 paid post. Your name in gold 25c extra.

A Large Pica type Testament and Psalms, printed on fine white Bible paper, bound in cloth, stamped in gold. Catalogue price $1.50, our net price 75c postpaid. Your name in gold 25c extra

Large type Red Letter Testament and Psalms, 32 full page colored illustrations, bound in red morocco tal, flexible and very durable. Our net price $1.00 postpaid. Your name in gold 25c extra.

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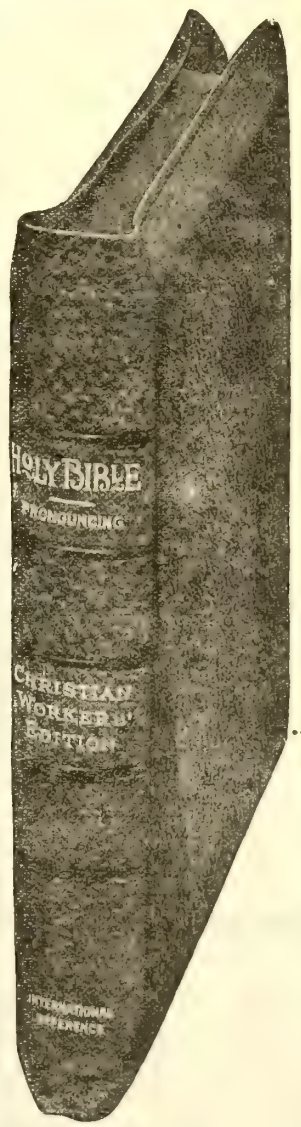
To enable any person to turn rapidly to verses on these subjects. and to read in consecutive order all passages relating to any one of the topics cho en; to give Bible Readings at a moment's notice, or to tell at a glance the subjects of any verse or passage marked.

NEVER BEFORE HAS THE BIBLE BEEN MADE SO ATTRACTIVE.

MARKED FROM GENESIS TO REVELATION, so plainly, that one may sit down with a friend, who is not a Christian, and show him, by the words of the Bible, that God loves him and is ready to save him; and just how he can easily become a true Christian.

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You Want This Bible No Matter How Many Others You May Have. No Other Bible Takes Its Place.

Regular Teacher's Helps. It has large long primer type. Size 5 1-2 x 8 1-2 x 1 1-4 inches thick. French Morocco binding over-lapping edges. Sold everywhere by agents at $5.00—our price $2.50. If sent by mail, postage 25c additional; Index 35c, your name put on in gold 25c.



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India Paper Self-Pronouncing Bible, Long Primer Type, With References, Combination Concordance or "Word Book" and Maps.

French Seal, divinity circuit, round corners, red under gold edges, silk headband and marker, extra grained leather lining to edge, silk sewed. Regular price $8.00—our price while they last, $4.00 postpaid. Name in gold 25c extra. Index 35c extra.

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Ministers, Teachers, Sunday-School Workers, Christian Endeavorers, Epworth Leagues, Baptist Young People, Evangelists, Y. M. C. A. Members, and all Bible Readers and Students will hail with delight this New and practical idea for Illuminating and Beautifying the Word of God.

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Four hundred closely printed double columns of aids and helps, comprising within themselves a Veritable Cyclopedia of Bible Knowledge. Printed on fine Bible paper, bound in French Morocco, overlapping edges. It has the large long primer type. The regular subscription or agent's price is $5.50 Our special wholesale introductory price $2.75. If sent by mail send 25c extra for postage. Name in gold 25c extra; Index, 35c. The same style of Bible as above printed in Minion type. Subscription price $3.75—our price $1.95 postpaid.

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If you do not find listed above just what you want, write us stating the age of the person you want to give the gift to and how much you will pay for same, and we will send you other suggestions. We have gifts for Father, Mother, Pastor, Sunday School Teacher and Sunday School Superintendent.

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THE BLUE JAY TAKES A BATH

Robert does not like to bathe. He "hates it," he says. The other day mamma called him to the window. A blue jay was sitting on the faded brown cornstalk in the garden, looking saucily toward the window. Directly he flew down into a pool of water made by the melting snow and began to dip his bright head into the water. Then he would throw drops ever his breast and neck, in fact, over his whole body.

"Ugh! I should think the water would be cold enough to make him shiver," said Robert.

But the pretty bird went busily on for several minutes, splashing the wat- about and seeming to enjoy his bath immensely. Now and then he would look up at the window, where Robert and his mother sat.

By and by he flew up in a maple tree and made his toilet very carefully, laying each shining feather in place until all was in order.

"Doesn't birdie look pretty now, mamma?" asked Robert.

Then he murmured soberly to himself as the bird flew away: "I think I won't mind bathing after this."

TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine.

"Now I am in better health than in three years."

Try Cardui.



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Every parent who reads this paper has frequently felt the need of a reiable home remedy for old sores, boils, chronic ulcers, bone felons, carbuncles, severe burns, poison oak, cuts, bruises and the many forms of inflammation which are so common in children and older people alike; also in the domestic animals. Such a remedy ought to be kept on the medicine shelf of every home, ready for use at any time. For more than half a century "Gray's Ointment" has filled the need in thousands of homes in America and in many foreign countries. It is without doubt the most perfect prescription ever written by any physician. You can get a 25c box at your druggists. If you have never used Gray's Ointment send for a trial box which we will gladly send free postpaid. Address Dr. W. F. Gray & Co., 815 Gray Bldg., Nashville, Tenn.

Dr. Chas. R. Phelps, of Roberts, Mass., writes: "Gray's Ointment is my main dependence in cases of carbuncles and unhealthy granulations, ulcers and blood poisoning."

Quarterly Meetings

ASHEVILLE DISTRICT

FIRST ROUND

D. Atkins, Presiding Elder, Weaverville, N. C.

Swannanoa—Swannanoa, November 27, 28.
Tryon and Saluda—Tryon, December 4, 5.
Hendersonville Circuit—December 11, 12.
Hendersonville—December 12.
Bald Creek—Paint Gap, December 16, 17.
Burnsville Station—December 18, 19.
Burnsville Circuit at Burnsville—December 18, 19.
Weaverville Circuit—December 23, 24.
Weaverville—December 25, 26.
Fairview—Patty's Chapel, December 30, 31.
Biltmore and Mount Pleasant—Skyland, January 1, 2.
Mar's Hill—Mar's Hill, January 8, 9.
Elk Mountain—January 15, 16.
Haywood Street—January 16.
Central—January 23.
Bethel—January 23.
North Asheville—January 30.
Hot Springs—Hot Springs, February 5, 6.
Marshall—Rec.or's Chapel, February 12, 13.

District Stewards will please meet in Central church, Asheville, Thursday, December 23, 11 a. m.

CHARLOTTE DISTRICT

FIRST ROUND

H. K. Boyer, Presiding Elder, Charlotte, N. C.

Trinity—December 5, 11 a. m.
Dilworth—December 5, 7 p. m.
Chadwick and Seversville—December 12, 11 a. m.
Brevard Street—December 12, 7. p. m.
Tryon Street, December 19, 11 a. m.
Belmont Park—December 19, 7. p. m.
Calvary—December 26, 11 a. m.
North Charlotte—December 26, 11 a. m.
Pineville at Pineville—December 31.
Derita at Hickory Grove—January 2, 3.
Prospect at Bethlehem—January 8, 9.
Lilesville at Lilesville—January 14.
Morven at Morven—January 15, 16.
Wadesboro—January 23.
Ansonville at Ansonville—January 23, 24.
Matthews at Matthews—January 28.
Weddington at Weddington—January 29.
Waxhaw at Waxhaw—January 30, 31.
Unionville at Smyrna—February 5, 6.
Polkton at Marshville—February 11, 12.
Monroe—February 18, 19, 11 a. m.
North Monroe and Icemorlee—February 18, 19, 7 p. m.
Mount Zion—February 24, 25.

FRANKLIN DISTRICT

FIRST ROUND

J. E. Gay, Presiding Elder, Franklin, N.C.

Macon Circuit—Union, December 4, 5.
Franklin Station—December 11, 12.
Glenville Circuit—Cashiers, December 12, 13.
Franklin Circuit—Oak Ridge, December 18, 19.
Dillsboro and Sylva—Dillsboro, December 25, 26.
Webster Circuit—Cullowhee, January 2, 3.
Bryson City and Whittier—Whittier, January 9, 10.
Judson and Almond—Almond, January 16, 17.
Murphy Circuit—Tomotla, January 23, 24.
Andrews Station—January 30, 31.
Hiawassee Circuit—Ranger, January 31, February 1.
Murphy Station—February 6, 7.
Hayesville Circuit—Myer's Chapel, February 7, 8.
Robbinsville Circuit—Robbinsville, February 13, 14.

GREENSBORO DISTRICT

FIRST ROUND

W. R. Ware, Presiding Elder.

Greensboro—West Market Street, 11 a. m., December 5.
Greensboro—Carraway Memorial, night, December 5.
High Point—South Main Street, December 11, 12.
High Point—Washington Street, December 12, 13.
Uwharrie Circuit—Salem, December 18, 19.
Asheboro Station, December 19, 20.
Greensboro—Spring Garden Street December 26.
West Greensboro Circuit—Muir's Chapel, 3 p. m., December 26.
Coleridge Circuit—Rehobeth, January 1, 2.
Liberty Circuit—Liberty, January 2, 3.
Randolph Circuit—Pleasant Hill, January, 8, 9.
Denton Circuit—Pleasant Grove, January 9, 10.
Pleasant Garden Circuit—Rehobeth, Jan-15, 16.
Greensboro—Walnut Street., night, January 16.
Ramseur and Franklinville—Ramseur, January 22 23.
Randleman and Naomi—January 29, 30.
Asheboro Circuit—Central Falls, January 30, 31.
Reidsville Station—February 6, 7.
Wentworth Circuit—Salem, February 5, 6.
Ruffin Circuit—Lowes, February 12, 13.

The Districts Stewards will please meet at Greensboro in West Market Street church, December 9th, 10 a. m. Will be glad for the preachers of the district to meet at same time and place for consultation.

WAYNESVILLE DISTRICT

FIRST ROUND

W. H. Willis, Presiding Elder.

Canton—December 4, 5.
Clyde at Clyde—December 11, 12.
North Haywood—Pine Grove, December 18, 19.
Spring Creek—Baldings, December, 18, 19.
Leicester—Brick Church, December 18, 19.
Waynesville—January 1, 2.
Jonathan—Shady Grove, January 8, 9.
Sulphur Springs—January 15, 16.
West Asheville—January 22, 23.
Bethel at Bethel—January 29, 30.
Haywood—Mount Zion, February 5, 6.
Mills River at Mills River—February 12, 13.
Brevard Circuit at Greenwood—February 19, 20.
Brevard Station—February 19, 20.

Pastors and District Stewards will meet at Tuscola December 14, 15.

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It will help you avoid a mistake.

It will show you the vogue in wall coating. It will tell you what people of taste are employing, and how.

We have a wealth of ideas, and a book of vital facts. They are yours for the asking. Please ask.

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Coone—Whereas, our beloved friend, sister in Christ and co-worker in this Sunday school, Mrs. Mary C. Coone, hath gone out from our midst and entered that Home of the blessed, and whereas, with her passing there come to us a sense of loss and a sense of joy at the plight of her sweet spirit, as it rests in the bosom of the Father, therefore, be it resolved by the Sunday school of Broad Street Methodist church, Statesville, North Carolina:

(1.) That in the death of Mrs. Coone the Sunday school, the church and the community have witnessed the transition of a model Christian; a consecrated disciple of the meek and lowly Nazarene; an eminent exponent of the faith that triumphs;

(2.) That she walked through the years by her Savior's side, and when weary, on the way Home, fell asleep in His arms to awake beyond the shadows in the light of eternal day;

(3.) That her influence was a charm, her example a guide; her spirit was an inspiration, her hope an anchor; her life was a prayer, her death a benediction;

(4.) That these resolutions be spread upon the records of this Sunday school, and furnished to the bereaved fami'y and to the church organ and local press, for publication.

MRS. D. J. KIMBALL,
J. F. ANDERSON,
GEO. B. NICHOLSON.

A small boy went into a South Boston drug store, wrinkled his face, rubbed his head, and rubbed his left foot up and down his right leg in an effort to remember something that had escaped him.

"Say," he began, "will you tell me the name of the place where we Americans have so many soldiers?"

"Fort Sherridan?"

"O, no. It's further away than that."

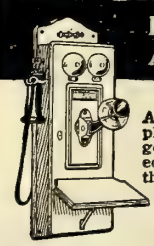
"The Philippines?"

"That ain't just it, but it's somewhere around there."

"Perhaps you mean Manila?"

"Manila! That's right! I knew I would get it after a while. I want a bottle of manila for flavorin'. They're goin' to have ice cream."—Boston Record.

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Rings as Loud As You Wish



Andrae's **New Giant** Telephone has a special heavy generator made of imported steel. You can adjust this 'phone so it will call you from any part of the house.

It rings loud or soft, as you adjust it. You are always in communication with the city.

This 'phone is built storm-proof.

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Repair jobs on them - - - - - 148

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Chester.....Lv.	7 55 a m	1 15 p m	.....
Yorkville.....	8 42	2 40	.....
Gastonia	9 30	4 30	.....
Gastonia	.....	.....	.....
Lincolnton....	10 26	6 46	.....
Newton	11 05	7 40	.....
Hickory.....	11 55	8 35	.....
Lenoir	1 10	10 05	3 15 p m
Mortimer	2 42	.....	5 35
Edgemont....Ar.	2 55	.....	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont....Lv.	12 05 p m	.....	7 15 a m
Mortimer	12 13	.....	7 25
Lenoir	1 28	7 00 a m	9 40
Hickory	2 52	8 40	.....
Newtor	3 20	9 30	.....
Lincolnton....	3 57	10 18	.....
Gastonia	4 50	11 40	.....
Gastonia	.....	.....	.....
Yorkville	5 39	1 45	.....
Chester.....A .	6 25	3 20 p m	.....

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"Till we attain unto the unity of faith, and of the knowledge of the Son of God." Between belief and faith comes grace. You cannot pass from faith unto the knowledge of the Son of God without something which we appropriate—the grace of Christ.

What is grace? Grace is more than a negation, more than a stopping of the enmity of God, more than favor, more than sentiment. Grace is a thing of energy. Look in the Bible—wherever you find grace mentioned Grace is the divine energy of holiness issuing in the ministry of love, in quest of the unlovely, that it might by the communication of itself transform the unlovely into its own loveliness.—Rev. J. H. Jowett.

For HEADACHE---Hicks' CAPUDINE

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c. 25c and 50c at drug stores.

"There are lonely hearts to cherish
While the days are going by;
There are weary souls who perish
While the days are going by:
If a smile we can renew
As our journey we pursue,
O, the good we all can do
While the days are going by."

THIS WILL INTEREST MANY

F. W. Parkhurst, the Boston Publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701-35 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Give us this day our daily bread, we pray,
And give us, likewise, Lord, our daily thought,
That our poor souls may strengthen as they ought.
And starve not on the husks of yesterday.

Johnson's Chill and Fever Tonic is a most remarkable medicine. Not only does it cure any type of fever, but drives every trace and taint of Malaria from the blood.

Victims of Malaria put on 10 pounds in 60 days by using three bottles of this splendid medicine.

THE GENEROSITY OF GOD

Everything that God does is on a generous scale. It is so in nature. He is generous in the creation of flowers and plants and trees; so also in creating birds and beasts and men. His generosity is specially seen in His grace. His promises are many; His mercy infinite; His salvation is incomprehensible.—Exchange.

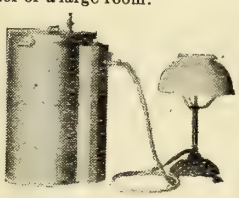
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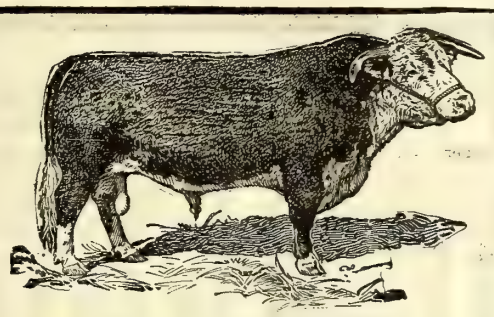
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on your stock depend on your keeping them in good health. Disease is the worst enemy of the stock raiser, for sick stock yield no profits.

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(Mention this paper)

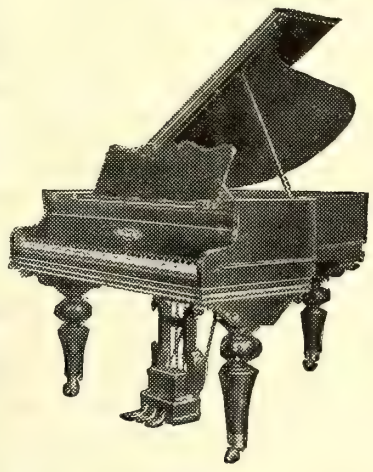
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Bodi-Tone

is a new remedy, but the ingredients which compose it are as old as the science of medicine itself. Its composition is not secret. Every one of the twelve valuable ingredients which go to make up Bodi-Tone are well known to all doctors of all schools; each has a well defined, well known and thoroughly established place in the realm of medicine, each has its own well known work to do in the body and each is prescribed by physicians every day in the year. Among the ingredients which compose Bodi-Tone are Iron, for the Blood, Phosphate, to help tone the Nerves, Lithia for the Kidneys, Gentian for the Stomach, Chinese Rhubarb for the Liver, Cascara, which restores tone to the Bowels and Intestines, and Peruvian Bark for the General System. We claim no credit for these ingredients, each of which has its own well-deserved place in the Materia Medicas of all the civilized world and are recommended by all modern medical writers and teachers—we simply claim credit for the manner in which they are combined, for the proportions used, for the remedy—Bodi-Tone, which they make and which we want to send you immediately, as soon as you write for it, so you can try it and learn how it acts.

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Bodi-Tone

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Bodi-Tone

is especially urged for all chronic sufferers, who have tried honest, reputable physicians at home and elsewhere without getting the relief and permanent benefit desired. If your local doctor is doing you no real good, if you have given him a real and honest chance to do what he can and the medical combinations he has used have failed, then give THIS SCIENTIFIC, MODERN COMBINATION of old-time remedies a chance to show what it can do for you.

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is yours for the asking. You need not send any money—do not send any stamps. The Bodi-Tone Company wants to spend every penny of the trial's cost, wants to send the medicine to you, wants you to give it a trial for a full period of twenty-five days before you pay a penny. Simply fill out the Bodi-Tone Coupon and let Bodi-Tone do its work for you. But do it immediately, as the quicker you begin, the quicker its good results should be evident in your body.

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North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

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MINISTERIAL SUPPORT.

By the time this issue of the Advocate appears most of the preachers will have entered upon the work of the new Conference year. Many of them will be in new fields, not of their own choosing, and among comparative strangers—where they have gone in faith, believing the good people to whom they are to minister in spiritual things would give them substantial material support.

Under congregational government the pastor and his people fix the salary before he accepts a call but under our itinerant plan the preacher goes in faith and accepts what the people choose to pay, generally without a murmur, even if the support is meagre.

This submissive spirit of the preacher is sometimes taken advantage of by parsimonious stewards who are willing for the parsonage household to suffer hardship, thus easing their own consciences with the idea that if poverty tendeth to humility, they "are workers together with God."

We believe however that every steward who has read in a prayerful spirit the 8th chapter of Paul's 2nd letter to the Corinthians has seen the beauty of the grace of liberality and believes that the laborer is worthy of his hire, and that the service of a consecrated minister is the most valuable that can be rendered to any community.

Our civilization rests upon the power of the church and the strength of the church is in its ministry and the ministry is strongest and most capable as it is freed from anxiety concerning food and raiment.

* * * *

As the stewards meet to fix the salary of the pastor let them remember the golden rule and make liberal allowance for his support. If printers, firemen, carpenters and bricklayers are worth three or four dollars a day surely the man of God who is to minister in holy things should have at least equal support. The man who is to minister from the pulpit, pray by your firesides, instruct the children and say the last words over the sainted dead fills a place and is entitled to a support for which no amount of salary can compensate. Be good to the preacher, be gentle in manner, sympathetic in spirit, earnest in prayer and generous in gifts. Let the officials to a man unite to cooperate with him in all his plans to promote the work and to save the people and by this unity of effort the powers of darkness will be conquered and Zion will prosper.

* * * *

The salaries of preachers in our Conference are sadly too low. The rank and file get salaries, so uncertain and meagre that they cannot render the best service because of natural anxiety for the comfort of their wives and children and inability to pay the accounts they are forced to contract in order to keep soul and body together. Last year 120 of the 222 pastors in our Conference received salaries not exceeding $600.00, and the great majority of these did not get over $400.00, which is barely more than a dollar a day; not as much as the average hack driver receives for his service, and less than the janitor of an office building is paid to keep up the fires and sweep the halls.

The preacher who can keep his horse and buggy in order, wear passably decent clothes, feed his wife and little ones and keep out of debt on $400.00 a year, and go to Conference merry-hearted and thankful, is a true hero and a financier of the highest type. The greatest opportunity for the layman in this Conference is to arouse the brethren to a full sense of the obligation to pay the preacher a living salary and we make bold to say that there is not a charge in the Conference that could not increase the salaries from 50 to 100 per cent. if stewards will first assess themselves liberally and then start with determination and system to raise the balance. A stingy and indifferent board of stewards will never lead the people to generous giving, but when they set a liberal example the people will rally to them. But system must be followed. Levy the assessment by the week or month and let the collectors busy themselves to raise it that way and when the year ends the preacher will be paid and the people will pay more and with greater ease.

* * * *

A congregation of two hundred members with limited means paying an average of five cents per member, weekly, will raise $10.00 a week, which is equivalent to $520.00 a year, and there is hardly a boy or girl in our church who could not raise 5c. a week for the preacher and be made better in character by thus systematically and regularly meeting this claim. Of course many could pay more and should. Let the church officials start out with system and then work the system and in a few years the people will be trained in the habit of paying and the problem of church finance will be solved.

* * * *

This plea of poverty is threadbare. People do what they want to do. In this connection we recall a congregation which some years ago on the plea of poverty paid the preacher but $30.00 of the $100 assessed for his support. He went to Conference $70 short, and in less than thirty days that same congregation spent $75 on the Sunday School Christmas tree.

It was not poverty but indifference that caused them to starve the preacher, but with their hearts in the Christmas entertainment it was no trouble to raise the required cash to make it a success.

The writer on his first circuit preached once a month at a little church of 125 members who were indeed poor people and not developed in Christian giving. They were assessed but $30.00 for ministerial support and the stewards made little effort to raise any of it until near the close of the year when they started out to see what could be done. Well, they gathered up wheat, corn, peas, rabbit skins, turnips, potatoes and what not—a whole wagon load—and hauled it to the county town and left $22.00 to the preacher's credit on the merchant's book and that was all they raised. They thought they did their best and it was accepted with thanks, but in the county town was a negro congregation of the same size, representing just about the same amount of property as the country congregation and those negroes had a station and by the weekly payment system raised $400.00 a year for their preacher.

The little mission church could just as easily have been a $400.00 station if the people had wanted it. Yes we can do what we want to do—if there is a will there is a way in raising a liberal salary for the preacher as well as in other things.

Let our stewards prayerfully enter upon the task and continue in it in the fear of God and the results for good will be surprising to preacher and the people too.

"A SIGNIFICANT CHANGE"

Referring to the action of our recent Conference with reference to a change of the name of our church, the editor of Charity and Children says: "Among the interesting things in connection with the recent Methodist Conference we note a resolution introduced by Rev. J. R. Scroggs memorializing the General Conference to change the name of the "Methodist Episcopal Church, South," to "Episcopal Methodist Church, South." The resolution was stoutly opposed by Dr. Weaver, one of the old time Methodist preachers and a man of sturdy common sense and fine ability. The Bishop favors the change. He lives in a palace in the town of Waynesville and is notoriously a spectacular man whose social ambition is well known. The placing of the word "Episcopal" before that of "Methodist" carries its own comment. The Methodists, whose mission, along with that of the Baptists has been to the plain people, are drifting from their ancient moorings. A large and prominent element in the church are in favor of enrichment of the service and against the hard and simple service of the earlier days of the denomination. The sensuous and splendid appeal with great power to these people. For years the tendency has been to swing away from the simplicity of the Wesleys and approach more nearly the Episcopalian forms and ceremonies, the protest against which called the Methodist church into being. We are watching the new tendency with intense interest. We may be wholly wrong, but we believe the power of the church will diminish in proportion to the growth of this sentiment. The Episcopal church is a living illustration of this matter. In the moral realm, where churches are supposed to exert their greatest influence, the Episcopal church cuts a small figure. But in the society columns of the Sunday newspapers it is strong and dominant. We would be sorry to see the Methodist church lose any of its old time power for it has been a mighty factor for righteousness in the life of our State. It has gone into the highways and hedges; it would be a calamity if it should turn away from these lowly places and cater to the avenues."

If we were not aware of our good brother Johnson's weakness for impulsive editorial utterances, we would be inclined to characterize the foregoing as outrageous. In the first place he misrepresents the facts as to the matter proposed. The proposition is not to change the name from that of the Methodist Epscopal Church, South to that of Episcopal Methodist Church, South, but to that of Episcopal Methodist Church. If Brother Johnson had not been disposed on the spur of the moment to take up a reproach in some way against his neighbor denomination, he surely could not have failed to understand that the reason for the proposed change was not to get back under the yoke of an elaborate ritual, but simply to rid ourselves of the suffix, South, which it is thought by many, savors too much of a merely local mission, whereas a church should aspire to the best possible fulfillment of a world-wide mission. It is a well-known fact that for years one of the greatest hindrances to the success of our denomination in the West, as well as in our Foreign Mission fields, has been the objection to this suffix, South, and many who have had to labor in the face of this difficulty are asking why we should continue to hold on to an appendage, which, though it did once serve the purpose of distinguishing us from a separate organization, known as the Methodist Episcopal Church, is now too narrow in its meaning to serve that purpose.

As to the reference to Bishop Atkins there is nothing left for Brother Johnson, as a Christian gentleman, but to apologize. We have no doubt he has already seen the impropriety of his language. In the first place it is news that Bishop Atkins lives in a palace. The writer has been a guest in the Bishop's home, and while he recalls the gracious hospitality and refinement of the home, there was conspicuous absence of anything like ostentation. Bishop Atkins' residence is a good, substantial, and commodius house, but not suggestive of anything palatial. Moreover, that the Bishop is a "spectacular" man with extraordinary social ambitions, is a most remarkable assertion. Those who know Bishop Atkins most intimately will join the Advocate in the declaration that this reflection by the editor of Charity and Children is not only unbrotherly and uncalled-for, but perilously near to being libelous. What can the motive be for printing such utterances?

As to tendencies away from the spirit of the fathers and founders of Methodism in the direction of ritualism, we have only to remind Brother Johnson that Mr. Wesley himself prepared a most elaborate ritual for the church, known as the "Sunday Service," but which the church to this day has not used, and will not use. Moreover, it seems very strange that Brother Johnson should be unable to see that putting the qualifying word Episcopal first tends to carry us away from, rather than toward Episcopalianism. We are, first of all, a Methodist church, and answering the very natural question as to what sort of Methodist church, we

say we are an Episcopal Methodist church. Mr. Wesley had not got sufficiently out of the environment of Episcopalianism to dream of anything more than societies in the church of England, till in America, with some reluctance, he allowed these societies to organize themselves into an Episcopal church with the prefix, Methodist. Now some among us, (including Bishop Atkins), feel that we are far enough away from the dominance of Episcopalian ideas to put the qualifying word where it belongs, and say Episcopal Methodist Church.

No, no, Brother Johnson, we are not losing our interest in, or grasp upon, the poor and lowly, as will witness the fact that right here in Western North Carolina we have grown from 56,000 to 90,000 members in two decades. Nearly all this increase is from the lowly and middle class and there is less sympathy with elaborate ritualism than in the days of Wesley. While we appreciate Brother Johnson's brotherly interest, we beg to suggest that some people who do not know him so well might attribute his editorial above quoted to motives altogether unbrotherly.

THE CONFERENCE BROTHERHOOD.

The reorganization of the Brotherhood at our recent Conference was successfully accomplished and it starts off with about 118 clerical members. Those who were formerly members were re-admitted without paying the initiation fee of fifty cents, but all are expected to send to the treasurer, Dr. H. N. Chreitzberg, Monroe, N. C., the sum of three dollars so that when a death occurs the money will be in hand to pay over to the beneficiary without delay. Strictly speaking this is not an insurance company, but as its name implies a Brotherhood organized for mutual help.

Insurance companies require all applicants to stand rigid physical examinations before they are accepted for insurance, but our Brotherhood gladly receives any preacher regardless of age or feebleness in order that those dependent upon him may be helped in case he dies.

This Benevolent feature should draw every preacher of the Conference into the Brotherhood that all may enjoy the blessing which comes from helping the distressed.

Provision is made also for honorary members—laymen, who without sharing any of the financial benefits agree to pay to the treasurer one dollar upon the death of a clerical member. We believe we have a thousand generous laymen who will agree to pay a dollar to this fund whenever notified of the death of a preacher.

If every member of the Conference should join the Brotherhood and the names of a thousand laymen could be secured the beneficiaries would receive something like $1,700.00. So let every preacher not now a member send in his name with three dollars and then secure some good laymen as honorary members and the Brotherhood will really be a very substantial help to the church.

There will come a time when every preacher must lay down his armor and be gathered to his fathers. The very nature of his work together with the average meagre salary prevents the accumulation of a competence for those dependent upon him, but we can all help the widow he leaves and the fatherless children by each paying our dues to the Brotherhood and then incidentally and secondary to this good work our own loved ones will be thus remembered when we are called hence.

The death rate in our Conference since its organization has averaged about 2 1-2 per year; so that the average dues for clerical members will be about $7.50 a year in partial payments and on the same basis the lay honorary members will pay about $2.50 per year. Basing on the past this will be the average—some years more and others less.

May every preacher join and a thousand honorary members also be added to the roll. Long live the Brotherhood.

THE ADVOCATE CAMPAIGN

According to the action taken at our Annual Conference, it is expected that the campaign for the Advocate will begin at once. The first quarter should give special emphasis to this for the reason that we should endeavor to get all our people to reading our church paper at the beginning of the year. Whatever power the paper may be for good should be wielded at once. Every pastor, therefore, should begin at once to renew the old list and secure every new subscriber possible.

The visit of the paper to the home will be a constant influence for good, and the members of such homes will gradually but surely take more and more intelligent interest in the work of the church. It may seem, for awhile, that no good results from all this worry and labor, but in the course of years there will be abundant reward in the form of more intelligent interest in, and better support of, all the institutions of the church.

No pastor can adopt a better plan than to make it a rule on his first round of visits not to leave a home without arranging for the Advocate to make its weekly visits to that home. Moreover, the presiding elder will find in almost every quarterly meeting ten or more official members who are not subscribers to the Advocate. Let him labor with them on the spot and see that they have no reasonable excuse for neglecting this most important matter. Let the watchword this year be "The North Carolina Christian Advocate in every home."

RENEW YOUR SUBSCRIPTION

Under the rule of the Board of Publication we must urge all subscribers to send in their renewals. They discourage the credit system and we must work up to the cash-in-advance system as rapidly as possible. This system is better for all concerned. All subscribers who are in arrears are urged to send in $1.50 for renewal at the earliest possible moment. Many who are running almost one year behind, should remit $3.00, so as to pay up arrears and advance one year. Let this be attended to at once, please.

SPECIAL NOTICE

This paper is published for the Western North Carolina Conference, under the direction of the Conference Board of Publication. All profits accruing from the publication go to the support of the Superannuated preachers and widows and orphans of superannuated preachers of the Conference. No private individual has any interest in the publication. There is also carried on in connection a large Job Printing establishment, all the profits of which go to the same fund.

The patronage of the Methodist people and their friends is especially solicited. For estimates on job work, or any information desired address

REV. H. M. BLAIR, Agent, Greensboro, N. C.

DEATH OF REV. J. N. HUGGINS.

We are grieved to hear that Rev. J. N. Huggins, Presiding Elder of the Statesville district, died at his home in Statesville on last Sunday night after a brief illness. He was in usual health at Conference and was returned to the Statesville district for the third year and was soon prostrated with pneumonia and the end came on Sunday night. Brother Huggins was a man of refinement and good judgment and a preacher who filled well his place in each field in which he labored. He was gentle, sweet spirited and earnest and was loved by all who knew him. He came to our Conference from Missouri in 1899 and served the following charges—1900, Haywood Street, Asheville; 1901-2-3, Forest Hill, Concord; 1904-5-6-7, Lexington; 1908-9, Presiding Elder of Statesville district, and had just been returned to that work. His taking off will carry sadness to many who knew and loved him.

He leaves a wife and two children to mourn their loss. May great grace and comfort be supplied to them. The body was taken to Missouri for interment, accompanied by the family and Rev. Harold Turner, of Statesville. He preached twice on Sunday, November 28, and took his bed never to rise.

Bishop Atkins has been notified of his death and will appoint his successor. In the meantime his appointments will be filled by Rev. J. W. Jones until a successor is named by the Bishop. A suitable obituary will appear later.

THE PREACHER AND HIS NEW CHARGE.

Advice is cheap and there are few who have not an abundance of this commodity on the market. However, this is a time for the people and their pastors to listen to the wise ones who always have something to say. Last week the Advocate indulged in some animadversions as to how the people should receive the new pastor as well as the old one. Now we shall venture to even up by giving the pastors their portion in due season.

First of all a pastor should go to his charge in a cheerful spirit. If one finds that he cannot go thus it would be better for all that he decline to go at all. Going thus is no admission that one is pleased. A man, however, should be able to exercise such mastery over self as to maintain a cheerful spirit even though the prospects are not pleasing. One who cannot command and maintain the grace of cheerfulness among those to whom he is sent is a rather poor exponent of the gospel he has come to preach. Besides, the preacher should not forget that whatever mistake may have been made or whatever just grievance he may have, the people to whom he goes are in no sense to blame for it. They are innocent of being in any sense a party to a scheme to afflict him.

To go there in a cheerful spirit is to find at once a way into the hearts of the people and to inspire in them the purpose to do all possible to make the ministry of the man a great success. Look forward with hope if you would have the best success. He who allows the line of his vision to fall lower than the horizon will find himself walking uncertainly. So far as the mere matter of financial support is concerned, the financial tables of last year are a very poor criterion by which to judge any charge. There is no place where there is not an almost boundless reserve, and nothing will so effectually solve the vexatious poblem of support as taking hold of the work and continuing in it with a cheerful, hopeful spirit. In this matter one can effectually test the words of the Lord, "He that will save his life shall lose it, and he that will lose his life for my sake the same shall find it."

Our next suggestion is that the pastor should get to his work promptly. "Hope deferred maketh the heart sick." This is true in nothing more than in the matter of disappointing the people by coming up tardy in the beginning. There has been great improvement in this respect in recent years, and it is now a rare thing for a pulpit to be vacant even for one Sunday.

The power to adjust ones self to the situation is a wondrous help to the pastor. Some things are sure to be found not as they ought to be, and there is always opportunity if not strong temptation to criticise. A preacher should never forget that people are sensitive about such matters, and that to find fault is a perilous thing. Let him wait till by his cheerful, patient and Christ-like example among them he has established himself in their affections, then he can tell them what they ought to do. Many a man has failed utterly in a charge for no other reason than that he prefaced his year's work by unstinting criticisms of what he thought wrong in the new charge.

The conclusion of the whole matter is that every pastor in new charge or old one needs to be clothed continually with the grace of patience and abundant common sense.

The last thing that we shall venture to suggest is that the pastor make up his mind to visit from house to house. Say what we will there is nothing like it as an avenue of approach to the hearts of the people. No matter if only a fraction of the family can be found at home, let the pastor go there and if possible pray with the portion of the family he may find. It will tell a thousand fold in the results of his ministry. Not only will the people be helped, but the pastor himself will be infiintely better qualified for his great work. Let many who may chance to read this resolve to put it to the utmost test this year.

THE LAYMEN'S CONVENTION.

The Laymen's Convention which is to be held in the city of Greensboro, January 12-14, will be the fifth of a series of seventy to be held throughout the United States this year, and the second one held in the South. The first one in the South was held in the city of Richmond, Va., in October, in which there were delegates present from three hundred churches. The Richmond convention was a great meeting and it is hoped to make the one in Greensboro even greater. In the Richmond convention nine hundred and thrity-four men registered by mail or in person representing the following denominations: Baptist, 282; Methodist, 23; Presbyterian, 150; Episcopalian, 163; Christian, 37; Lutheran, 20; Friends, 1; denomination not specified, 45.

The banquet was attended by 550 men, although the night was stormy and unfavorable. Great speeches were made by Mr. J. Campbell White and other leaders.

On Thursday morning the convention divided into denominational groups and each denomination voted to increase its gift for the coming twelve months as follows:

Methodist, $15,000.00; Baptist, $25,000.00; Episcopal, $14,000.00; Presbyterian, $12,500.00; Christian, $2,600.00.

Before the close of the convention a missionary policy for Virginia was outlined and adopted which among other advanced steps committed

churches represented to at least a 25 per cent. increase in the offerings for missions.

We trust this Greensboro meeting will be even more enthusiastic and that the result of it will be the placing of all the evnagelical denominations on advanced ground in all missionary effort.

Among the speakers present we expect the following among Methodist leaders: Rev. Dr. W. R. Lambuth; Rev. A. P. Parker, of Soochow University, China; Mr. W. B. Stubbs, General Secretary of the Laymen's Movement, and Mr. John R. Pepper, of Memphis.

EDITORIAL NOTES.

The opening of the new Watts Hospital in Durham on December 2nd was an event of more than local interest. It is a gift from a public-spirited citizen, Mr. Geo. W. Watts, of Durham and sits on a 25-acre site, a mile from the city. The main building is three stories, though the wings are but two stories. The building complete with lands and furnishings cost $217,000, with a $200,000 endowment. At the formal opening Mr. Watts presented the building which was accepted for the trustees by Mr. James H. Southgate. Speeches were also made by Dr. John C. Kilgo and Mayor Griswold, of Durham.

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Rev. Dr. J. M. Wharey, a prominent and useful minister of the Presbyterian church, died of pneumonia at his home at Davidson College last week.

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Along with President Taft, Vice-President Sherman, Senator Elihu Root, President Garfield, of Williams, and a number of other distinguished scholars the degree of Doctor of Laws was conferred on Chancellor James H. Kirkland, of Vanderbilt University, by the Wesleyan University, of Middletown, Conn., on the occasion of the inauguration of Dr. Shanklin to the presidency of that institution last week.

* * * *

The organization of the Methodist Church in America dates from the Christmas Conference held in Baltimore in 1784. The American Methodist Historical Society, representing various branches of Methodism, having discussed the appropriate mannear of commemorating this occasion, has arranged for a public meeting to be held on Thursday evening, December 30, prox., in the First Methodist Episcopal Church of Baltimore—the linial descendant of "The Lovely Lane Meeting House"—at which representatives from different families of Methodism will discuss the spirit, the achievements and the obligations of American Methodism. The Society also calls for the general commemoration of this great historic event by Methodists and invites preachers' meetings, and social organizations of the church to arrange for similar meetings to be held in convenient centers, also that pastors in every branch of Methodism preach a sermon or deliver an address as near Christmas 1909 as may be practicable, preferably the Sunday before, on an appropriate theme. They also urge the "Watch-night" meeting in every Methodist church to open at 10 o'clock p. m. on December 31st. The call is signed by John F. Goucher and F. T. Tagg.

NOTES AND PERSONALS

—The good parishioners of Rev. J. C. Harmon, of Gastonia, gave him a generous pounding las week.

—Rev. R. M. Taylor, the presiding elder of the Mount Airy district, will live in North Wilkesboro.

—Rev. and Mrs. R. F. Bumpass, of the North Carolina Conference, spent several days in Greensboro last week visiting relatives.

—Rev. T. J. Rogers, of Rutherfordton, writes: "We have had six accessions and a fine pounding. We are expecting the best year of the four."

—Rev. H. L. Atkins, who was reported seriously ill in last week's paper, is still confined to his bed, but we are pleased to report him very much improved.

—The Baptist State Convention is in session in Wadesboro this week. Mr. W. C. Dowd, of the Charlotte News, was elected Moderator and Mr. N. B. Broughton, of Raliegh, was elected Secretary for the twenty-seventh time.

—Rev. W. M. Biles, of Burkhead Institutional church, Winston, is planning for a revival meeting to begin in January. He will be assisted by Rev. J. E. Abernethy, of Centenary church. He and Rev. A. L. Stanford, of Lexington, will exchange pulpits next Sunday.

—The congregation in Hickory have increased the salary of the pastor, Rev. Dr. J. H. Weaver, to $1,500.00, which places that congregation among the first charges of the Conference. Dr. Weaver is greatly beloved there, not only by his own congregation, but by the whole community.

—The people of the Wilkesboro charge gave their pastor, Rev. B. F. Hargett, a very enthusiastic reception on his return for another year. They have increased the pastor's salary $100.00, making it now $650.00. The congregation in Wilkesboro is not strong, but is composed of as heroic a band as is to be found anywhere.

—The stewards of Broad Street Church, Statesville, at their first meeting held Tuesday, Nov. 30th, voted unanimously to increase the pastor's salary from $1,500 to $1,800. Rev. Harold Turner, the pastor, is worthy of this kind consideration by his congregation and we congratulate both pastor and people.

—Rev. S. T. Barber, who was appointed to the East Greensboro charge, moved his family into the parsonage last week, and filled the appointment at Mount Pleasant and Holt's Chapel last Sunday. The people of this charge are greatly pleased to have Brother Barber and we have no doubt he will have a pleasant and successful year. He has made a fine record of faithful service, and is one of the best preachers in the Conference.

—Rev. R. G. Tuttle and family, who have been visiting in Greensboro since Conference, will leave Friday for Elkin, and occupy the handsome new parsonage which is just now being made ready. Brother Tuttle preached there last Sunday and is highly pleased with everything connected with his new charge.

—The new West End charge in Winston has been organized with 93 members. Rev. W. A. Lambeth, the pastor, preached to a good congregation Sunday and made a profound impression. The new organization starts out with only promise of growth and the brilliant young pastor has already gained a strong hold on his people.

—We acknowledge the receipt of the following, which will be of interest to many Advocate readers: "Rev. and Mrs. James M. Downum will give in marriage their daughter, Minnie Lewis, to Mr. Arthur Graham Foard, on Tuesday, December the fourteenth, nineteen hundred and nine, at high noon, First Methodist church, Lenoir, North Carolina. You are invited to be present."

—Rev. M. A. Smith, who was transferred to the North Carolina Conference, and was assigned to Kenly circuit, left last week with his family for his new field. We sincerely regret that Brother Smith saw fit to transfer for he was one of our best men and we know he will succeed in his new charge.

—Rev. Z. Paris, who has been returned to North Wilkesboro, has been warmly received and the official board has increased the salary to $1,200.00.

—Mr. F. A. Brown, secretary of the Laymen's Missionary Convention, arrived in the city last week and has gone earnestly to work preparing for the great meeting to be held here in January. This will, in many respects, be the most important religious gatherings ever held n North Carolina, and will be attended by many of the leaders of the missionary work of all the Protestant denominations of the country. We hope to have a full announcement in our next issue.

A STRING OF PEARLS.

Rev. J. N. Fradenburgh, D. D.

"So live with men as if God saw you; so speak to God as if men heard you."—Seneca.

"He who reigns within himself, and rules passions, desires and fears, is more than a king."—Milton.

he has not one too many."—Bulyer.

will be times in his life when he has one too few; but if he has only one enemy, he is lucky indeed if he ras not one too many."—Bulyer.

"Let us be worthier of our friends, who trust us more than we dare to trust ourselves, and give them a better loyalty. Let us be worthier of our spiritual enemies, and give them a better battle."—Rev. John Kelman.

"Sow the seeds of life—humbleness, pure-heartedness, love; and in the long eternity which lies before the soul every minutest grain will come up again with an increase of thirty, sixty, or a hundredfold."—F. W. Robertson.

"Life must be moralized by being brought under the control of moral principles, and morals must be vitalized by being brought into connection with our every-day human life in the world that now is."—Bordon P. Bowne.

"When the sun rises, what do you see? A round disc of fire, something like a guinea? Oh, no no! I see an innumerable company of the heavenly host crying, 'Holy, holy, holy, is the Lord God Almighty.' "—William Blake.

"Reverence is the chief joy and power of life—reverence for what is pure and bright in your youth, for what is true and tried in the age of others, for all that is gracious among the living, great among the dead, and marvelous in the power that can not die."—Ruskin.

"Whatsover things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Paul.

"There are glimpses of heaven granted to us by every act or thought or word which raises us above ourselves—which makes us think less of ourselves and more of others, which has taught us of something higher and truer than we have in our hearts."—Dean Stanley.

"An hour of solitude passed in silence and earnest prayer in conflict with and conquest over a single passion or subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year's study in the schools without them."—Coleridge.

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow men, we engrave on those tablets something which will brighten all eternity."—Daniel Webster.

"A man's house should be on the hilltop of cheerfulness and serenity, so high that no shadows rest upon it, and where the morning comes so early that the day has twice as many golden hours as those of other men. He is to be pitied whose house is in some valley of grief between the hills, with the longest night and the shortest day. Home should be the center of joy, equatorial and tropical."—Beecher.

WHAT IT MEANS

What it means to bring a soul to Christ few realize, or many would be about it. For that soul it means peace, exultant and growing. It means power, assured and increasing. It means honor and prosperity, on the whole, even in this troubled world. It means this for the coming year, and those months multiplied by the long years of life, and that life multiplied by the unimagined stretches of eternity, and glorified by the unguessed joys of Paradise. It means this for one soul, and for all the others whom that one may reach and for the myriads these may reach, through nations and generations. This is only a hint of what it means to bring a soul to Christ.

To do this work is the main business of every Sunday school. I fear that sometimes the most applauded scholarship of these recent days forgets this, and seems, at least, to consider the mummy of dead facts more important than the living spirit that has risen from those cerements. Let us teach our scholars in the proportions that will seem fitting to us a thousand years from now. In the clear light of eternity we shall perceive how the least accretion of divine character enormously outweighs all encyclopedias in the world, and that the details of scholarship are of value only as they build character and confirm it.—Amos R. Wells.

The thing that lasts in the universe is His kindness, which continues from everlasting to everlasting. What a revelation of God! Oh, dear friends, if only our hearts could open to the full acceptance of that thought, sorrow and care and anxiety, and every other form of trouble, would fade away and we should be at rest. The infinite, undying, imperishable love of God is mine. Older than the mountains, deeper than their roots, wider than the heavens and stronger than all my sin, is the love that grasps me and keeps me and will not let me go, and lavishes its tenderness upon me, and beseches me, and pleads with me, and woos me, and rebukes, me, and corrects me when I need, and sent His Son to die for me. "My kindness shall not depart from Thee."—Alexander Maclaren.

Thanksgiving makes our prayers hold and strong and sweet; feeds and enkindles them as with coals of fire.—Luther.

And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee and unto thy house.—Deut. 26:11.

AN APPEAL FOR THE POOR BOYS AND GIRLS.

Dear Mr. Editor:

This is somewhat sudden, and not altogether so, either; I have been thinking about it almost from the day I came to labor in this work. But I am springing it without much advice or approval expressed, out of the burning, pressing, throbbing conviction and desire of my soul. I have come, I have seen, and I long to conquer in the effort to give these boys and girls a chance at an education.

I wish to present to your readers a few facts—simple facts—and to make an appeal. Soon our spring term will open here at Weaverville. There are several young men and young women who want to come here, or go somewhere else, to get schooling; they have no money, or but very little. They are fine boys—boys with brain and character; they are fine girls—girls with native intellect and pure, sweet hearts; and they are hungering and thirsting for an education. Still, they are compelled to content themselves with the little five-months school in the neighborhood, which, after a certain stage, becomes practically of no use to them, as good as it may be so far as it goes. Now, they must remain at home and work on the farm, or idle round, or, at best take twice as long to get some sort of education by themselves as they would take if they could be helped a little to get to a school like Weaverville college. The church and the state need these fine fellows and they need them trained. Splendid material is daily and yearly going to waste up here among these glorious mountains, because no one is getting at it to bring it out and develop it. Some are able to pay their way and are doing it and are making a fine job of it; but we want to get hold of the others—grand boys and girls who need just a little help. The college is not in a position to help many of them, because it is now giving low rates of tuition to its students and free tuition to some. It has no endowment and cannot use the tuition fees with which to help these needy ones. Help must come from some other source, therefore.

The college authorities are alive and active and will, at a reasonably early date, have on foot plans for the increase of our facilities; but we want help right now for those who want to enter in January. We want some of the well-to-do members of our church, or of any other church, or of no church, for that matter, to donate several scholarships worth twenty-five, thirty, forty, fifty or a hundred dollars each, to be given to young men and young women, who are worthy, to help them through schools. If some generous friend does not think that is the way to do it, let him make a donation, however small, to a loan fund, which will be used to assist those who want to borrow and pay back later with interest. What we want is a way to help a number that are knocking at our doors, Now.

The donors are at liberty to know just what goes with the money they give; we will cheerfully give account of it all, and if they desire it, allow them to direct its disposition, provided it helps some worthy boy or girl.

This matter, Mr. Editor, is on my heart, and I hope some men and women with means will get it on their hearts and help in this grand work of fitting the boys and girls for better citizenship in this world and in the world to come.

Let any who will take this matter up address Dr. D. Atkins, presiding elder of the Asheville district, or, if they prefer,

THE PRESIDENT OF THE COLLEGE,
Dec. 2, 1909. Weaverville, N. C.

FROM OLD VIRGINIA.

In Virginia's shipbuilding city, Newport News, on November the ninth, the Virginia Conference assembled for its one hundred and twenty-seventh session. The weather man atoned for many blunders by furnishing us with Indian summer from start to finish. The citizens of the city figuratively speaking threw the doors of their homes and hearts clear off the hinges. The ladies of Trinity church furnished choice dinners of the best harvest of land and sea. We dined in a large store building near the church, and the service was prompt and cheerful. The spirit of the Lord was there and we had a good time.

This city is on Hampton Roads harbor, the finest harbor on our Atlantic seaboard, and is twenty miles from Norfolk and Fort Monroe. The United ship yards and the great ship-building companies have made the city what it is. It is now hammering away on a several million dollar contract of war vessels to enable Uncle Sam to stand on the waves of the high seas and shake his fist in the face of Europe. Newport News has thirty thousand souls.

Bishop Morrison was with us as it had been rumored he would be. And here I'll digress with a story. It was in the Weekly Preachers' meeting of Richmond and Manchester, time blue Monday, with Conference in sight. Twenty-eight Methodist parsons sat in a row. Conversation turned bishopward and the name most mentioned was Morrison. Rumors were rife that an official hatched out in Louisville had long been keenly ground to chop the scalps of preachers and Presiding Elders Somebody, I'll not say who, had a bottle of some kind of syrup ready for the moment and quietly passed it over. Two Elders slated for decapitation bent over to read the following label: "C. W. Dickinson, Druggist, Louisville, Ky., Dr. H. C. Morrison, No. 18940; Ministerial Soothing Syrup, for quieting the nerves of Presiding Elders, high steeple preachers and others. Dose, 10 drops every night before Conference; 20 drops after Conference." This syrup had been prepared some time and when it came in contact with the shaky nerves of the Presiding Elders its pent up force could be held no longer. There was a loud noise akin to that that follows the explosion of a soda water tank and the soothing syrup flew on the robes of the Elders. In the confusion that followed the "druggist" made safe his escape.

The bishop handled the Conference well. His addresses were much appreciated as was his service in the chair. He was patient, firm and full of sunshine and under trying circumstancess, for this is a hard Conference to manage; he seemed to try hard to do his duty. His sermon on Sunday was highly spoken of. The appointments in the main were satisfactory to the Conference. There have been four or five post Conference changes, but I know of no man who refused to go to his appointment. It seems to be generally conceded that the appointments will be for the good of the church.

We now have ten districts instead of eleven, the Richmond and West Richmond districts being merged into one great metropolitan district. It was thought that with Richmond, our capital city, and her sister city, Manchester, in one large district Methodism would make better progress than it would with two districts. There are many reasons for this. Dr. Asbury Christian is Presiding Elder. He is one of our younger and strongest men.

Seven new Presiding Elders came into their kingdoms. They are Dr. T. McN. Simpson, on the Lynchburg district; Rev. M. S. Colonna, on the Charlottesville; Rev. E. T. Dandmund, on the Farmville; Rev. J. K. Jolliff on the Petersburg; Rev. B. M. Beckham on the Danville; Rev. S. J. Brown on the Portsmouth, and Rev. W. G. Boggs on the Rappahannock districts respectively. It is hard to think of the districts being better manned.

The following were elected delegates to the General Conference: B. F. Lipscomb, D. D., pastor of Park Place, Richmond; Jas. Cannon, D. D., editor of the Advocate; R. H. Bennett, D. D., pastor of Court Street, Lynchburg; J. C. Reed, D. D., pastor of Blackstone station; W. J. Young, D. D., pastor of Main Street, Danville; W. Asbury Christian, D. D., of the Richmond district, and E. H. Rawlings, D. D., Missionary Secretary. It was considered quite remarkable that out of the seven delegates to be elected, six were electd on the first ballot and the seventh missed getting in by only one vote. The lay delegates were: Col. J. P. Branch, banker of Richmond; W. W. Vicar, banker of Norfolk; H. E. Barrow, merchant of Farmville; E. L. Story, lawyer of Franklin; T. J. Barham, judge, of Newport News; E. G. Moseley, tobacco dealer, and Frank Talbot, superintendent of gas works, of Danville. This is a strong delegation of excellent men, well distributed over the State, and will make things go, since they represent a mixture of money, dry goods, law, tobacco and gas. It is not considered out of order to have the last named department represented on a delegation, and far too often in all our Conference circles can be seen those who flaunt the colors of King Nicotine. However be it said to the credit of our delegation that only one of the fourteen have I seen convert his lips into an altar where burn the sacrificial fires of the nicotine gods. But for fear some of my good brethren who are trying to do all their smoking in this world will class me with the folks the Hardshell preacher was after when he read "ye strain at a gate (gnat) and swallow a sawmill (ca-mel)." I'll pass on. It costs forty dollars an hour to speak on the floor of the Virginia Conference, not to mention the time of four hundred men who are supposed to listen that hour. This makes $40.00 and 50 working days of eight hours for one man when a man talks an hour. Rating his service at $2.00 per day makes an hour's speech cost $140.00. Considering some of the talk that we had in the light of the price that we paid, we concluded that the Philadelphia gas trust was a tame affair, so we elected on our General Conference delegation a superintendent of a gas company, hoping he and our learned lawyers might institute a reform, and we passed the following resolution:

"Resolved, That the Virginia Conference petition the Legislature at its next session to enact a law prohibiting men from talking themselves and other people to death."

The bishop approved it and it went through with a vim.

The Conference took a strong stand for State-wide prohibition. The Baptist Association of the State follows this week. The time seems ripe now for this harvest and we expect soon to join North Carolina in the dry column. The liquor folks once paid no attention to what the Methodists resolved, but this time it was on the front page of the dailies under big headlines and fenced in by double bars. A liquor man in this city who was driven out of North Carolina by last year's "drougth," was heard to discourage others from making a greater outlay in the liquor business, and when asked his reason said, "Because the Methodists have declared for State-wide prohibition." The devil watches the people called Methodists. May he always fear us thus.

One sad thing was that from this great Conference only two young men applied for admission on trial. Last year we received 13. Five active men died last year, three were discontinued, five were superannuated, one extra charge was made and two men transferred. This makes a loss in active men of 16. To offset this we received two by transfer, two on trial and one was returned to the effective list. This makes a net loss of 11. We now have 21 charges served by local preachers. This was a matter of grave concern and the Conference passed resolutions urging the preachers to preach on the subject and call the church to pray that God will send laborers into the vineyard.

The reports reached the high water mark. The only decrease was in Epworth Leagues. The number dropped from 85 to 80 and members fell off 422. Sunday Schools increased 16, officers and teachers 422 and scholars 4243. We now have 808 churches and 808 Sunday Schools, which is quite remarkable. The amount for superannuates went from $17,000 to $20,000, and the missionary collections climbed from $83,000 to $109,000. We have not heard from South Georgia, but if this does not beat them we expect to do it this year.

The Conference last year, including Presiding Elders and the domestic appropriations, paid an average salary of a little over a thousand dollars, exclusive of parsonages, which doubtless continues it at the top of the list in this respect. The number of churches increased from 789 to 808. We now have only one society that does not own its house of worship. We hope to make it unanimous this year. The value of parsonages is now $487,720, and the value of churches $1,405,668. Good revivals were reported from all sections of the Conference with a large number of conversations.

Your correspondent was returned. Last year was under the blessings of God his and his church's best year. A good revival with 57 additions. Salary overpaid, everything else up with $190.00 surplus on missions; $275.00 raised by the children for the orphange; Rosebud Missionary Society and Epworth League organized; Sunday School increased from 312 to 550; parsonage and church debt paid.

To the writer, Conference was indeed pleasant. Saturday, in company with that choice spirit, Rev. L. P. Bransford, we steamed across the harbor to Port Norfolk, where we were housed in the elegant home of Bro. C. W. Steele. This beautiful home opens its front door on the harbor. The fare, the atmosphere, the treatment of these good consecrated folks is worth a long trip to find, and it's worth a lot to stay with Bransford. He is spiritual, full of life, sunshine and love, and last, but not least, he doesn't snore. You love him from the start. I preached in the Methodist church in the morning and the Baptist church at night, while he preached in the Baptist church in the morning and the Methodist church at night. I had the pleasure of addressing the Sunday School in the forenoon and the Rosebuds in the afternoon. We tried to pay for our treatment, but after treating us so much like kings they paid us for our services. Bransford said he would stay a week if it wasn't

for going home with the gout. Turkey, the fish and oysters those folks have with other things too numerous to mention would finish up a high-land preacher. On Monday we steamed back to Conference feeling like Dr. W. G. Starr, who commenced the last prayer before the appointments standing by the bishop—"O Lord, we thank Thee we are still alive."

GEORGIA LETTER

Rev. Geo. G. Smith, D. D.

The folly of denying that this is a burden-bearing world is evident to every thinking man. He had as well deny that he breathes, as to deny that he suffers. In this tabernacle we groan, being burdened. We often feel the weight of the load and groan under it. That kind of insensibility, which many seem to regard as a sign of submission to God's will, which does not recognize the affliction as powerful, is a Christian grace. When Morris DeRenty, the old Mystic, said, "After his wife's death, when he thought it was God's will, he could have danced with joy," Mr. Wesley thought he showed a high state of grace, but when Jesus wept at the grave of Lazarus, he showed that sympathy for others may call for tears. We must feel, we ought to feel sorrow, in this world. Only those who never love, never know what it is to weep, but in the midst of our tribulation we are to rejoice; to look at the things unseen, and especially to recognize the fact that we are being clothed upon with our house which is from Heaven, and as we lose our hold on earth, we get a firmer hold on Heaven; that in God's good time the transformation will be complete, and mortality shall be swallowed up in life.

There is a belief in two things which is greatly important to our happiness, which we have allowed modern rationalism to rob us of. One that we are menaced by the Devil, and the other that we are nearing every day another world in which he will not harrass us.

The Devil and Sin is the cause of all the real pain found in the living, and only when we escape from him, and reach the land from which he is ever excluded, will we know an unclouded day. Every day of holy living brings us nearer that time. We are becoming weaker every day as far as the outer man is concerned, but the inward man is being renewed day by day, until the old shall be swallowed by the new and we will enter on the full joy of the Lord.

This we may know now, and in knowing it, we may rejoice. Of this new life, which is so steadily and certainly taking the place of the other, we are more and more conscious every day.

When Huxley, one of the best of the mere materialists, who had spent much labor in proving that there was no scientific basis for any hope of immortality, faced the presence of death, annihilation, he expressed his horror, at the thought of forever ceasing to be. When Paul saw his scaffold he haid, "Henceforth there is laid up for me a crown of life." Dr. Eliot urges against the patient endurance of ills in this world, because of the hope of joy in the next, but many a weary Christian sings:

"Life with trials hard may press me,
'Twill but drive me to Thy breast,
Man may trouble and oppress me,
Heaven will give me sweeter rest."

A grand old preacher, one of the best of men, wasted by disease, and broken-hearted because of the sin of another, said as they had borne him to another room to die,: "Fitz, talk to me of Heaven." It is a strange puzzle that the best of earth should be so burdened. That the great hearted, gracious, Paul, who gave his life for others, should have been stoned and scourged—should have suffered from almost every ill, and even from reproach and slander, by those to whom he had ministered, and at last should have died in a prison, but he knew he had a house, not made with hands, eternal in the heavens, went on his way with a glowing heart. I think there is far too little preaching about the other world, about the freedom from pain, from sickness, from sorrows those know who have had the earthly house of this tabernacle dissolved, and who have been clothed upon and mortality has been swallowed up in life, of the land where no tempter comes and no sin is found. Of the land where God reveals himself and where we see Jesus as he is and where we are changed into his image from glory to glory.

We have so much here, that we do not get homesick for Heaven, but sooner or later we rejoice that we are near the gates, and the new house not made with hands is nearly ready for us. No man can know that if his earthly tabernacle is taken down that he has another, save the one who knows God and believes his every word. But the humblest of God's children may have this assurance:

"Then what are all our sufferings here
If thou shalt count me meet
With that enraptured host to appear
And worship at thy feet?
Give joy or giref, give ease or pain,
Take life or friends away,
But let me find them all again
In that eternal day."

Macon, Ga.

WESTERN NORTH CAROLINA CONFERENCE BROTHERHOOD—REORGANIZED NOVEMBER 22, 1909.

L. B. Abernethy, J. D. Arnold, Daniel Atkins; W. M. Bagby, S. T. Barber, P. C. Battle, W. W. Bays, A. R. Bell, A. T. Bell, H. M. Blair, L. P. Bogle, W. M. Boring, H. K. Boyer, J. A. Bowles, J. H. Brendall, H. C. Byrum, C. M. Campbell, J. B. Carpenter,C. H. Caviness, W. S. Cherry, H. F. Chreitzberg, D. H. Comann, L. T. Cordell, E. K. Creel, C. H. Curtis, E. N. Crowder; W. L. Dawson, G. H. Detwiler, R. L. Doggett, P. T. Durham, J. M. Downum, J. J. Eads, G. E. Eaves, J. J. Edwards, J. M. Edwards, T. H. Edwards, T. S. Ellington; Lee A. Falls, B. F. Fincher, A. P. Foster, E. W. Fox; W. O. Goode, C. P. Goode, W. S. Hales, B. F. Hargett, Geo. D. Herman, M. D. Hix, O. I. Hinson, J. G. W. Holloway, W. V. Honeycutt, J. P. Hornbuckle, T. J. Houck, W. I. Hughes, J. N. Huggins, R. M. Hoyle; B. M. Jackson, A. W. Jacobs, Jno. W. Jones, T. C. Jordan; J. W. Kennedy, Geo. L. Keever, J. C. Keever, E. G. Kilgore, Jno. F. Kirk; T. L. Lallance, D. M. Litaker, A. G. Loftin, T. F. Marr, J. C Mock, N. M. Modlin, Jno. W. Moore, M. F. Moores, J. F. Moser, E. Myers, W. P. McGhee; P. E. Parker, C. M. Pickens, E. J. Poe, E. G. Pusey; Joel C. Richardson, N. R. Richardson, S. E. Richardson, W. M. Robbins, J. H. Robertson, T. J. Rogers, Gilbert T. Rowe, W. O. Rudisill, J. T. Ratledge, O. P. Routh; W. Francke Sandford, J. R. Scroggs, J. H. Sellers, R. D. Sherrill, W. L. Sherrill, C. M. Short, M. T. Steele, J. T. Stover, J.W. Strider; J. B. Tabor, Seymour Taylor, J. Ed. Thompson, F. L. Townsend, J. C. Troy, Harold Turner, R. G. Tuttle, M. H. Vestal; T. E. Wagg, W. R. Ware, J. H. West, C. C. Weaver, J. H. Weaver, J. W. Wheeler, A. E. Wiley, W. H. Willis, W. A. Wilson, James Willson, J. S. Womack, Frank H. Wood, J. E. Wooseley. Total 119.

Members of the original Brotherhood will remit first assessment of $3.00. New members will add to this first assessment 50c initiation fee—$3.50.

Received to date $3.00 each from P. C. Battle, J. C. Keever, E. J. Poe, A. W. Jacobs, J. B. Carpenter, C. H. Caviness, Geo. D. Herman, J. J. Eads, F. L. Townsend, J. J. Edwards, L. T. Cordell, A. T. Bell.

$3.50 from W. I. Hughes, T. L. Lallance, C. H. Curtis, J. T. Ratledge.

Total First Assessment	$48 00
Total Initiation Fees	2.00
Grand Total	$50.00

Certificates of Membership will be sent out as soon as possible. It will be well if each member will remit first assessment, and new members both assessment and initiation fee. Let others who are contemplating joining send in their names.

H. F. CHREITZBERG, Sec.-Treas.
December 1, 1909. Monroe, N. C.

Albeit failure is any cause produces a correspondent misery in the soul, yet it is, in a sense, the highway to success, inasmuch as every discovery of what is false leads us to seek earnestly after what is true, and every fresh experience points out some form of error which we shall afterward carefully eschew.—Keats.

Goodness and love that are self-conscious have no influence on the soul, for they have departead from the kingdoms where they have ther dwelling; but, do they only remain blind, they can soften Destiny itself.—Materlinck.

Let a man speak what is true and speak what is pleasing; let him not speak what is true, but unpleasing, nor what is pleasing, but untrue. This law changes not.—Eastern Proverb.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

"The greatest responsibility on earth is our responsibility to the child."

* * * *

My Creed.

"Good is to do to my neighbor's child as I would have my neighbor do to mine.
Never a pit so deep, so dark, so wild, so vile,
Into which, if my dear child should fall,
I would not move the earth and heaven to pluck him from the burning.

"Thus should every child be loved, and sought, and saved.
And doing good is doing that which does all this:
And nothing less is doing good as He would do who said to others 'Do
As you would have to yourself others do.'

"This is my creed, and such shall be all my life;
Nothing less can I accept, nothing more can I conceive:
Thus will I make the world better for having lived,
And better will I be for having lived therein."

* * * *

Please.

Please send all contributions, except those for the Building Fund, to H. A. Hayes, Supt., Winston-Salem, N. C.

Fifth Sunday Collections, Thanksgiving offerings, general contributions, boxes, supplies, checks, money orders—all should be sent to H. A. Hayes, Supt.

Payments on subscriptions to the Building Fund should be sent to Rev. J. P. Rodgers, Winston-Salem, N. C.

* * * *

Please.

With all contributions please send name and address of person to whom receipt is to be sent. Be sure to put name and address inside all boxes and bundles.

Report of contributions received by H. A. Hayes, Supt. for week ending November 27, 1909:

Mrs. Cordelia Gregg, Durham, $1.00; Winston West End Graded School, Winston, $3.00; An Advocate Reader, Salisbury, $1.00; Marshville Methodist Church, Marshville, 6.66; Rev. J. H. Green, Clyde, $2.45; Pfafftown Public School, Pfafftown, $2.81; Southern Industrial Institute, Charlotte, $1.00; Spring Garden Street Methodist Church, Greensboro, $4.22; Bryson City Methodist Church, Bryson City, $3.31; Newton Methodist Church, Newton, $7.70; Mrs. Douthitt, Settle, $5.00; China Grove Methodist Church, China Grove, $4.11; Waynesville Graded School, Waynesville, $7.20; H. C. Sprinkle, Albemarle, $9.11; Cherryville Sunday School, Cherryville, $3.85; Winston Centenary Methodist Church, Winston-Salem, $57.01; T. W. Thornburg, Lenoir, $100.00; W. J. Swanson, Pilot Mountain, $4.50; Trinity Sunday School, Charlotte, $4.00; Leicester Church, Leicester, $5.20; Troutman's Church, Troutman's, $5.00; Advance Church, Advance, $5.00; Livengood, Winston-Salem, R. F. D., 50c.; Leak, Winston-Salem, 25c.; Rev. Harold Turner, Statesville, $5.55; Mrs. Lula Foster, Oregon, $1.00; total, $249.77.

Fifth Sunday collections: East Cherryville Sunday School, Cherryville, $1.00.

* * * *

Our Good Friends.

Supplies have been received as follows:

G. H. C. Shutt, Advance, box of potatoes; Junior League, Advance, box of supplies, linens, clothing, etc.; Woman's Home Mission Society, Patty's Chapel, Cane Creek Circuit, box of preserves, jelly, and towels; some boxes and packages have come without marks to identify them. We are grateful, and should like to know just whom to thank.

* * * *

Report of J. P. Rodgers, Agent, for the Week Ending November 7, 1909.

Paid on former subscriptions: J. Ralph Weaver, Jupiter, $5.00; Mrs. J. A. Keith, Winston-Salem, $2.00; W. W. Hagood, Charlotte, $200.00; Mrs. Phillip Hanes, Mocksville, $25.00; J. E. Divelbiss, Asheville, $2.00; Jas. S. Moir, Walkertown, $5.00. Total, $239.00.

To carry with us the thought of God in every employment and entertainment of the day,—this is to walk with God. In reading, in study, in working with the hands, in walks and drives, to keep fresh the thought and presence of God, is to bring the divine into our lives.—Selected.

From the Field

Correspondence, Reports, Etc.

NOTES AND PERSONALS

—The Bessemer City charge is rejoicing because of the return of Rev. J. F. Armstrong for another year.

—Rev. A. R. Bell, of North Thomasville charge, writes that they are planning for the erection of a new church at Prospect on that charge.

—Mrs. Lena H. Pool, wife of Mr. Louis A. Pool, of Mount Airy, died at their home near Mount Airy, on Friday of last week. Mrs. Pool was a highly esteemed member of the Methodist church.

—The members of the Methodist church in particular and the citizens of Mooresville in general, are delighted that Rev. Mr. Courtney has been returned by the Conference for another year.—Mooreville Enterprise.

—The ladies of Central Methodist church have been busy getting the parsonage in shape for the new minister who is expected to arrive with his family this week. New furniture has been added, making it one of the most comfortable homes in the city.—Mount Airy Leader.

—As there was no regular appointment at the Methodist church in Boone last Sunday the Rev. Mr. Rudisill preached a fine sermon; took a collection for the Methodist Orphanage amounting to $6.00; and received five members into the church—Watauga Democrat.

—Last Sunday Rev. T. J. Rogers began his fourth year's pastorate at Rutherfordton, preaching both morning and night. He received into the church five members, three on profession and two by certificate. A good beginning for the new conference year.—Rutherfordton Sun.

—The ladies of the Home Mission Society of the Centenary M. E. Church, this city, paid the County Home a visit, the past week and carried with them a bountiful supply of good things to eat for the inmates. Dr. T. F. Marr accompanied the ladies and a song and prayer service was held.—Winston Sentinel.

—Referring to the death of Mrs. T. J. Gattis, the Stanly Enterprise says: "Mrs. Gattis, during her residence in Albemarle, won to herself many warm personal friends, who loved her for her beautiful, sympathetic Christian character. These hear of her death with profound sorrow."

—Referring to the departure of Rev. H. H. Robbins for his new field of labor, the Statesville Landmark says: "Mr. Robbins has served Race Street church four years and has done a good work. He was popular with his people and the community and carries with him to Charlotte the best wishes of the community."

—Referring in pleasant terms to the departure of Rev. M. T. Steele for his new charge, the Mooresville circuit. the Monroe Enquirer says: "Mr. Steele has a great many warm friends in this, his native county, and he makes new friends and many of them wherever he goes. He is a fine gentleman and a good preacher.

—Rev. and Mrs. J. F. Kirk, who have resided in Mocksville for three years, were in the city today, en route to Mount Airy, where Mr. Kirk was assigned at the recent session of the Conference. He and his good wife were exceedingly popular in Mocksville, without regard to denomination, a fact that was apparent when the announcement was made of their removal to another field of labor.—Winston Sentinel.

—Rev. E. P. Stabler, an old Wofford boy, was in the city yesterday on his way home from the Western North Carolina Methodist Conference at Hickory, N. C. Mr. Stabler has been assigned to Bethel circuit, seven miles from Waynesville, N. C. He graduated from Wofford last June. He is a young man of splendid ability and worth, and is sure to succeed in the calling he has chosen.—Spartanburg Journal.

—The Monroe Enquirer, referring to Rev. Dr. H. F. Chreitzberg's return to Monroe, says: "Dr. Chreitzberg receives a cordial welcome back to Monroe, and has many friends here both in and out of his congregation who are glad he has been sent back to Monroe by the Conference of which he is a member.

—Two of our most promising young preachers, Rev. T. A. Groce and Rev. E. P. Stabler, have been transferred to the Western North Carolina Conference. We regret very much to lose these brethren from our Conference, but wish them great success in their new fields of labor. Rev. E. P. Stabler is sent to Bethel circuit and Rev. T. A. Groce to Jonothan circuit, both in Waynesville district. Rev. R. O. Lawton has also been assigned to Marshall.—Southen Christian Advocate.

—We wer pained last week to hear of the tragic death of Mr. J. A. Dunlap, of Cedar Hill, Anson county, which occurred at Wadesboro on Wednesday afternoon. Mr. Dunlap drove onto a railroad crossing just as a freight train was approaching and was instantly killed. By some means he failed to notice the approaching train. In the seventies the writer was a school-mate with the deceased and remembers him as a big-hearted young man. He leaves a wife and a large family of children. The bereaved ones have our profoundest sympathies.

—The town will regret to lose Rev. J. T. Stover as a citizen. Mr. Stover represents the highest type of Christian manhood, presents the gospel ably and earnestly, and is peculiarly gifted in prayer. The best wishes of many friends will follow him and his much-beloved wife to their new field of labor. A welcome is extended to Rev. P. W. Tucker, who succeeds him as pastor on the Albemarle circuit, who is no stranger to our people. The departure of Rev. J. P. Davis and his excellent family will likewise cause regrets to many friends. And Central church is fortunate in securing the return of Rev. H. C. Sprinkle.—Stanly Enterprise.

—The local paper at Rocky Mount gives the following report of the work of Rev. D. H. Tuttle for the past year: "Sermons preached 135, addresses 4, prayer meetings 51, pastoral visits 1,151, tracts distributed 2,300, marriages 7, funerals 9, adults baptized 10, infants baptized 12, members added on profession of faith 19, added by letter 56, present membership 446, in Sunday school 317, total membership added in three years 286. Financial report—For support of ministry, pastor and presiding elder $2,057, missions $540, orphanage in money $180, by Sunday school $253.76, other benevolences $756.16, by W. M. Societies and B. Jewels $552.16, for church debt, pipe organ and Baraca class, $3,848.43, incidental expenses $526.60, for all purposes in three years $27,925.83.

—The new Methodist congregation, to be known as West End, was partially organized by Dr. T. F. Marr, at a meeting held at the home of Mrs. John Hanes last week. The new officials are nine stewards from Centenary church: W. H. Marler, W. C. Wright, E. E. Gray, George D. Hodgin, W. E. Franklin, T. B. Crawford, A. S. Hanes, W. H. Turner and M. D. Stockton. A committee was apopinted to select a site for the erection of a handsome house of worship. Work on the new edifice will not likely begin this conference year, but it is proposed to secure the site during the next few months. Rev. W. A. Lambeth, who has been assigned to this work, is one of the strongest young preachers in the state and it goes without saying that the new church movement will go forward and that within the next few years one of the handsomest churches in the sttate will adorn this section of the city. Mr. Lambeth will preach in the chapel of the West Winston school until the new church is built.—Winston Sentinel.

Bethel, Asheville.

We arrived in Asheville Nov. 28th, and found quite a number of the people at the parsonage with a good dinner waiting for us. Then at night some seventy-five came with many good things for the larder. We have a good people to serve and a splendid field in which to work.

D. J. MILLER.

Married.

At the Allen House, this city, on Sunday, December 5th, at 11:30 a. am., Mr. David F. Ingold, of South Greensboro, and Miss Hattie Ryan, of Rehobeth church, Sumner Township, Rev. E. G. Kilgore, officiating

At Unity, Thomasville, N. C., on the 24th of November, Mr. Page R. Scaree, to Miss Lula E. Turner, Rev. A. R. Bell performing the ceremony.

Thomasville.

On last Monday night there gathered a large number of people at the Methodist parsonage and gave to the pastor and his family a great pounding, consisting of bundles and packages and baskets and flour and O'Possums and turkeys.

It was a real thanksgiving occasion and we all had a good time.

We desire especially to thank the good people of Thomasville for their gifts and kindnesses. Praying God's richest blessing upon them all.

PARKER HOLMES.

A Girl for a Home.

We have in Clyde an orphan girl 14 years old who would like to do chores, etc., in some preacher's home for her clothes and schooling. Any preacher who needs her and will send her to school five days each week can secure her. She is modest, sensible and willing to earn her way. She is anxious for an opportunity to attend school. She is a worthy girl. In her books she is in the 5th grade. Any brother living near a school, who should want her, please address us at Clyde, N. C., at once. Truly,

J. H. GREEN.

From Murphy.

This note is an expression of thanks and an item f news.

It is a faint expression of a pastor's thanks to the Murphy folk, regardless of denomination, who received the returning preacher with such a substantial appreciation that his larder will be full for many weeks from that source alone. An unceasing shower of kindly deeds and words has knit our hearts closer to these splendid people.

Best of all, God has honored us with a great revival which is now running into its second week. The whole town is stirred with a mighty impulse which is sweeping staunch and sturdy men and gracious women into the Kingdom of God. Hardly a man or woman in Murphy has not felt its influence. My brother, L. Berge Abernethy, is doing the preaching, and Prof. A. N. Fisher is leading the singing. Let the prayers of Advocate readers be with us for a continuance of heaven's blessings.

W. E. Abernethy.

Unionville Circuit.

This is our fourth year on the Unionville Circuit, or rather a part of the original Unionville Circuit. For ever since I have been here there have been changes in the charge except this. In the transfer of a church to form another charge last year, we lost sixty-eight members, and our total report in membership at the close of the 1908 was 552. This year we reported 548 in all a considerable gain. We lost nothing along the financial line. The salary for the support of the ministry was more than last year, and the pastor's salary was paid, and an over-plus of a little more than ten per cent. of the estimate at the first of the year.

We issued eight certificates of infant baptism. These accompanied each with Dr. Marr's catechism. This catechism should be in the hands of all Methodist parents to aid them in instructing their children. I regard it as one of the very best. And so far as I have been able to find out, it is the only thing of this kind, that is so well calculated to fill the sphere for which it is intended. Our Unionville people gave us, on last Friday night, a real, hard, pelting, pounding. I had gone to Monroe on a business errand, and when I came back about 7:30 p. m., the house was full of folks. They were singing as if in worship. When I walked into the dining-room the table was simply loaded. I have had a few poundings before, but this headed or surpassed any we ever had. I will not enumerate, for it would take space. To tell how I felt I cannot. I tried to express myself in words of gratitude, but found myself inadequate to the pleasure. There are many acts of kindness which our people have shown us, about which we have never written, which were well worthy of mention. Truly all in all, we feel like saying, "The lines are fallen to us in pleasant places; yea, we have a goodly heritage." Of course it goes without saying, we are encouraged, full of gratitude to our people, and to God, and are hoping for a good year.

A. J. BURRUS.

Waynesville District—Pastors and Steward's Meeting—Tuscola

December 13 to 15.

Monday Eevening

Sermon: "The Preacher for Today." Rev. J. H. Barnhardt.

Tuesday Morning

9:30 a. m.—Opening and Organization.

10:00 a. m.—Review of Last Years' Work.

11:00 a. m.—Sermon: "Bringing Men to Christ."—Rev. E. P. Stabler.

Tuesday Afternoon

General topic: Revival.

2:30 p. m.—(a) The Revival Needed.

3:00 p. m.—(b) The Pastor the Key Man.

3:30 p.m.—(c) The Board of Stewards, the Pastor's Assistant.

4:30 p.m.—(d) Difficulties, and How to Meet Them.

Tuesday Evening

9:00 p. m.—Seven Failures and Why?

8:00 p. m.—Men and the Kingdom, (one address).

Wednesday Morning

9:30 a. m.—District Steward's Business Reports and Resolutions.

11:00 a. m.—Closing sermon: "Christianity in Earnest."—C. S. Kirkpatrick.

SERMON BY BISHOP WILSON

Bishop Wilson preached a sermon on Sunday at the Raleigh Conference from John 11:26, "Believest Thou This?" and he said in part:

This thing of death is put forth with such tremendous power that it requires all the resources of God to overcome it. Sin has arraigned in its behalf the whole power of human character in alliance with death. Paul puts it forth as the supreme instance of divine power, exhaustive of God's resources to overcome death. Christ says, see its last result. At the mouth of the grave, "I am the resurrection, and the life," and nothing can stop me, death itself cannot. This must be dealt with in the glory of God. Dear or not, Lazarus lives, and he shall never die. There was a case during Christ's ministry in which some of the circumstances were analogous to this, but not an extreme case. The multitude came to Christ, and one said, "Master, I have brought unto thee my son, which hath a dumb spirit." The Master stopped to ask some questions; as a physician would do he diagnosed the case. Christ waited till the multitude had come then He healed the lad and returned him to his father. The father had said to him: "If thou canst do any thing, have compassion on us, and help us." Jesus answered him: "If thou canst believe, all things are possible to him that believeth." The man cried out: "Lord, I believe; help thou my unbelief." The Lord cast the evil spirit out of the boy; He does help our unbelief. A mightier thing was here in Lazarus' case: death backed by all the horror of sin; sin brought death into the world; death is bulwarked by the whole array of sin, which has made death, and here death, in its last strangle-hold of humanity, was laughed to scorn by Christ: "I am the resurrection and the life," and where I am there is no death. No man shall die who believes in me.

The cry of anguish and pitiful prayer had been heard ever since Christ let out His own cry from the Garden of Gethsemane. God stands at the altars, in the homes at the bedsides at the dying with us among the graves in the hush and solemnity of the silent hour, His voice rings out in bell-like tones. They in the graves will hear the voice and come forth. Christ lingered and suffered in actual flesh and blood and went toiling painfully on the course laid out for Him, and with a confidence that amazes the world declared: "I am the resurrection, and the life." Would the world today have believed it had they been there with Martha and Mary? Mary could not. Faith means something. It is not the abstract thing you propose to regard it. It is a stream of beneficience flowing everywhere because Christ has struck the rock and let the waters out. The world can look back on that act and say He is the great and wonderful God.

* * * *

"Do you believe it?" It depended how the people should hold Him. "You can't get any help from science; there is no philosophy to relieve the situation. Death may be a scientific fact as men take those things, but you may have all the secrets of Nature and then not be able to get at the bottom of the matter. There is no help from sympathy. You can weep a poor consolation. I want to know that death is not a finality. If there is to be a last day, I want to know that death shall not have the final achievement to its credit. If I believed death was a finality I would curse God and die. Where can I get help? You can't tell anything about it, and there isn't anybody on earth who can. One figure stands out and is to stay ages yet to come and His word is all I have got to rest on: "I am the resurrection, and the life."

* * * *

"Get outside of Jerusalem to a place called Calvary, and this man who had spoken so confidently before, hangs on the cross. It is not a sham. It is blood and wat r that flows from His pierced side, it is a human groan that falls from His lips, and that is an anguished cry He utters, 'My God, why hast thou forsaken me?' and outside there are the Scribes and Pharasses and Jews sneering and blaspheming Him and triumphing over Him in His death and the burden of their cry is, 'He saved others; Himself He cannot save.' His best loved on earth were there at the cross. Did He bring back to memory those words He spoke to Martha, while His lips were quivering with anguish and He was going down to death: "I am the resurrection, and the life." Did He repeat it in the midst of those scenes, a tragedy so terrible that the heavens were veiled from sight and the earth threw back the dead she had received? With Christ hanging there in the midst of all that would you say 'I believe it?' He is the resurrection, and the life, and more than that, God forbid that I should glory in anything save the cross. Nobody made Christ die. He said He wanted to know what death meant, he would test it and go down there; he would taste death, the bitterest taste that ever came into a man's mouth, the worst taste you ever had or ever could have. He has had it already. Death had no hold on Him. Absolute holiness is forever incompatible with death, and death had to loose its hold and He never would let death again have hold. Several years atferward John saw Christ and He said that He had the keys of death and hell.

* * * *

"You must have some appreciation of the Gosvel to believe that Christ is the resurrection, and the life. You must stand by the cross and look upon it with all the terror of the tragic conditions, your heart beating with anguish at the groan escaping His lips and say, 'I believe it.' The Son of God shall reach every recess of the earth. Faith must reach far because it must take Him in all the power, purity and majesty of His first Nature. I think sometimes we err in bringing Him down to our own narrow dimensions. Science is to be His and so is philosophy, for every thought of man is to be brought into obedience to Christ, so when you get into the ultimate question at the grave of Lazarus, when the soul had left the body four days and Cnrist replaced it on earth, and He did it then, He can now and will at the last day and He will raise the dead of all the generations. It is on that that I build, for it is practical faith. We have God's work to do, the world to save, and that requires not only all we can command but all the resources that God can command.

* * * *

"The church dare not undertake what its Lord prejected, for Christ wielded in His childhood as a toy greater power than the church possesses. Has He got it? If He can raise GALLEY TWELVE .. .. 7890$.. .. Lazarus He can do anything. It took the whole power of the God-head to raise the dead, the power that worketh in us. I am not afraid of death. I am not afraid of it because He stands by the grave where dead things are rotting away and says He is the resurrection, and the life, and I am not afraid. That is what we need for the consummation of God's powers and the whole of that power without reserve or limitation is held in the person of the Son of God. I want to magnify Christ to you, to put Him in His right place. I want you young preachers to preach the gospel of Christ, not science, not advanced thought, not psychology, sanitation or sociology, but the gospel of Him that raiseth the dead, for that is what we have got to do; to raise the dead, to take Christ, the resurrection and the life, into every home, in the sanctuary, the businuess place, to the hall of legislation, to the grave, and anything that is required to be done can only be done when Christ is put there, because He has not only the right to reign but the power to do these things. We believe He can do much but we are slow to believe that. He can change the condition of a city in a day, of the State in a week. It s because you don't believe that things are not done, and it is because of that that we do such pitiful work. Christ went down into the depths of death purposely that He might gather the forces of death and hell and make them His own, and he then went to heaven and took the forces there and made them His own and he took Hs own throne. It was He that John saw, leading the sacramental hosts and to the final trial He wields the invincible sword and raises the dead. Believest thou this?

"That is the broad view of it, the view I want to take. I don't like narrow things. If your work is narrow, broaden it, if the people are dull and stupid, bring them to Christ, and if you can't find anything to do find something that Christ wants done. In Him are the only forces that can renovate the w rld. You can't do anything without Him. He stands out first and foremost in everything. The process by which He attained the ascendency and supremacy over all things is the same process by which we must triumph."

IN REACH OF ALL

If there exists any objection to electric lights it is that they are not available for use in rural and suburban homes.

However, it is no longer necessary for the suburbanite or farmer to complain on this score, as the utilization of carbide and water generates a gas which makes a lighe as strong and of purer ray than electricity.

Since the discovery of this wonderful acetylene gas, the improvements in the process of generating and controlling it has been little short of marvelous. It is now acknewledged to be the best medium of lighting, particulary for use in remote districts, yet devised by man.

The Hercules Manufacturing Company of Chattanooga, have placed on the market a portable ascetylene gas generator that fills a long felt want. Not only can this lighting equipment be easily moved from place to place, but it is economical, safe and durable.

Full particulars and discriptive printed matter relative to this portable generator will be mailed free upon request by the Hercules Manufacturing Co., 107 Hercules Bldg., Chattanooga, Tenn.

RESOLUTIONS

It having pleased Almighty God to remove from this life Mrs. Mary C. Coone, a beloved member of the Woman's Home Mission Society, of Broad Street Methodist Church, one who, for many years has been identified with us in all our work.

Resolved, That we cherish a profound veneration for her Christian life and character as well as for her untiring labor and consecrated service for the Lord.

That we tender to the bereaved ones our sincerest sympathy in their irreparable loss.

That these resolutions be spread upon the minutes of our society and that a copy be sent to the bereaved family, and a copy each to the Statesville Landmark and the North Carolina Christian Advocate for publication.

MRS. HAROLD TURNER.
MRS. R. T. BRAWLEY,
MRS. J. N. HUGGINS,
MRS. K. C. CALDWELL.

Statesville, N. C.

SALE OF SECOND HAND INSTRUMENTS

The following list of instruments taken in exchange as partial payment on the Artistic Stieff and Shaw piano, are being thoroughly overhauled and each one will be in fine condition, and might suit some purchaser who would like a serviceable instrument at a low price and on easy terms. If so, write at once taking first, second and third choice, and we will give you a full description by return mail or in person:

No. 1. Harrington, rosewood case self player $300
No. 2. Stieff, rosewood case 275
No. 3. Ivers & Pond, mahogany case 250
No. 4. Mathushek, ebonized case 250
No. 5. Emerson, walnut case ... 200
No. 6. Braumuller, oak case 150
No. 7. Kingsbury, mahogany case 175
No. 8. Arion, ebonized case 150
No. 9. Gilbert, ebonized case ... 125
No. 10. Swick, ebonized case 125
No. 11. Windsor, walnut case 125
No. 12. Crown, walnut case 125
No. 13. Steinway square 150
No. 14. Newman Bros. square ... 75
No. 15. Empire, square 75
No. 16. Stieff, square 75
No. 17. Grovesteen square 60
No. 18. Stieff square 60
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Easy weekly or monthly payments if desired.

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Manufacturer of the Artistic Stieff, Stieff Self player and Shaw, the Pianos with the sweet tone.

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If, after breahing Hyomei, the wonder-worker, you are not rid of vile catarrh, you can have your money back.

No stomach dosing—just take the little hard rubber pocket inhaler that comes with each outfit, and pour into it a few drops of Hyomei. Breathe it according to directions. In two minutes it will relieve you of that stuffed-up feeling. Use it a few minutes each day, and in a few weeks you will be entirely free from catarrh.

Breathing Hyomei is a very pleasant way to kill catarrh.

Get an outfit today on the money-back plan. It only costs $1.00; it's worth $1,000 to any catarrh sufferer. For sale by druggists everywhere. Mail orders filled by Booth's Hyomei Co., Dept. 17, Buffalo, N. Y. Send for free sample bottle and booklet, "Booth's Famous People."

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LARGE BOX 50 CENTS AT DRUGGISTS.

Prayer is the peace of our spirit.—Jeremy Taylor.

Prayer is the spirit speaking truth to truth.—Bailey.

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The Christian Life.

AUNT JERUSHA'S MEDITATIONS

"If folks could have their funerals when they are alive and well and struggling along, what a help it would be!" sighed Aunt Jerusha, folding her paisely shawl with great care. "Now there is poor Miss Brown," she added, as she pinned her Sunday bonnet into her green veil. "How encouraged she'd have been if she could have heard what the minister said today I wouldn't wonder one mite, she'd have got well. And Deacon Brown a-wipin' his eyes, and all of them takin' on so! Poor soul, she never dreamed they sot so much by her!

"Miss Brown got discouraged. Yer see, Deacon Brown, he'd got a way blaming everything onto her. I don't suppose the deacon meant it—'t was just his way—but it's awful wearing. When things wore out or broke, he acted just as if Miss Brown did it herself on purpose. And they all caught it like the measles or whooping cough.

"And the minister a-telling how the deacon brought his young wife here when 't wan't nothing but wilderness, and how patiently she bore hardships, and what a good wife she had been! Now, the minister wouldn't have known anything about that if the deacon hadn't a told him. Dear, dear! If he'd only told Miss Brown herself what he thought, I believe we might have saved the funeral. And when the minister said how the children would miss their mother, it seemed as though they couldn't stand it, poor things.

"Well, I guess it's true enough; Miss Brown was always doing for some of them. When they were singing about sweet rest in heaven, I couldn't help thinking that was something Miss Brown would have to get used to, for she'd never had none of it here.

"She'd have been awful pleased with the flowers. They were pretty, and no mistake. Yer see, the deacon wan't never willing for her to have a flower-bed. He said it was enough prettier sight to see good cabbages a-grawing; but Miss Brown always kind of hankered after sweet-smelling things, like sweet peas, and such.

"What did you say, Levi? 'Most time for supper? Well, land sakes, so it is! I must have got to meditating. I've just been a-thinking, Levi, you needn't tell the minister anything about me. If the pancakes and pumpkin pies are good, you just say so as we go along. It ain't best to keep everything laid up for funerals."—Word and Works.

Any duty which lessens the intensity of the parents' or the children's interest in the home is a mistaken duty. This may seem to be an exhortation of the off side, but there is no danger of its working harm if considered with thoughtfulness and with prayer. To teach children early to love their Saviour, to make them feel that it is the business and the joy of life to please Him, to make them love the church, the Sabbath school, and as soon as possible the prayer meeting, to teach them to find joy in helping others, in thinking and planning and working for needy people, here and at the other side of the world and to have all this thought and activity hallowed and glorified by the love of home, this is the ideal toward which all are striving.—The Circle.

SUNSHNIE AND SHADOW

Often in the cold, bleak days of winter, when all the world is chilled, it seems as though the summer time would never come, with its flowers and fruits, its birds and bees and butterflies and soft, balmy breezes. But patience—and it is ours, this wonderful mysterious summer time.

It is the way with life. We very often experience dreadful winter times in our hearts and will not listen to the old say ing that "every cloud has a silver lining." No; we are sure that our sorrow has come to stay. Other people perhaps are not so sensitive as we (we tell ourselves) and do not feel so keenly. It is all very well for them to say brighter days are coming. We know differently.

But they are right, these wise friends of ours. God does not send us sorrow. He is only too eager to lift our burdens from our shoulders if we will but let him. He is all love and goodness to us, whether we believe it or not. Our fault is lack of confidence in him, to whom all things are possible.

In wandering through a dense wood we note the thin shafts of sunlight struggling through the leaves, and perhaps some gigantic oak throws a deep, broad shadow on the ground. We know that the sun still shines as brightly as ever, but in this silent, dark wood, where the sun rarely penetrates, little creatures may live who think (if they think at all) that there is no sunlight in the world—nothing but shadow.

If we could get out of our narrow ruts and take a bird's-eye view of ourselves, so to speak, we would find that we are living much as these woodland creatures live—believing is the shadow and doubting the sunlight. The fault is not the sun's, but ours. Come out into the sunlight of God's love and you will find it strong enough to dispel all shadow.—Selected.

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Also Nervous Headache, Travellers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggist.

THE MACHINE WITHOUT THREAD

"I like to sew when there is no thread in the machine; it runs so easily," said a little girl.

A good many people, I think, are pretty fond of running their machines without thread,

When I hear a boy talking very largely of the grand things he would do if he only could and if things and circumstances were only different, and then neglecting every daily duty and avoiding work and lessons, I think he is running the machine without any thread.

When I see a girl very sweet and pleasant abroad, ready to do anything for a stranger, and cross and disagreeable in her home, she, too, is running her machine without any thread.

Ah, this sewing without thread is very easy indeed, and the life machine will make a great buzzing! But labor, time, and force will in the end be far worse than lost.—The Friend for Boys and Girls.

"Dwight L. Moody never made an audible prayer more than three minutes long, but his whole life was a prayer. Often when riding along the road he would begin to pray aloud unconsciously. Nearness to God was the secret of his great power over men—a position which we may all attain, if we choose."—Selected.

Lord, teach us to pray, as John also taught his disciples.—(Luke xi. I.)

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women *must* suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

What Cardui has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

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Prayer is the voice of faith. —Horne.

Johnson's Chill and Fever Tonic is a most remarkable medicine. Not only does it cure any type of fever, but drives every trace and taint of Malaria from the blood.

Victims of Malaria put on 10 pounds in 60 days by using three bottles of this splendid medicine.

SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh.
7:10 a. m.—No. 8, daily from Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:45 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
3:45 p. m.—No. 132, daily for Sanford.
4:55 p. m.—No. 131, daily for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Sanannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
10:31 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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AND
Caldwell & Northern Railroad Com'y.

Schedule Effective Sept. 5th, 1909

Northbound	Daily Pass NO. 10	Ex. Sun. Pass. NO. 60	Mixed NO. 62
Chester.....Lv.	7 55 a m	1 15 p m	.....
Yorkville.....	8 42	2 40	.....
Gastonia	9 30	4 30	.....
Gastonia	.....	.....	.....
Lincolnton.....	10 26	6 46	.....
Newton	11 05	7 40	.....
Hickory.....	11 55	8 35	.....
Lenoir	1 10	10 05	3 15 p m
Mortimer	2 42	.....	5 35
Edgemont....Ar.	2 55	.....	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont....Lv.	12 05 p m	.....	7 15 a m
Mortimer	12 13	.....	7 25
Lenoir	1 28	7 00 a m	9 40
Hickory	2 52	8 40	.....
Newtor	3 20	9 30	.....
Lincolnton.....	3 57	10 18	.....
Gastonia	4 50	11 40	.....
Gastonia	.....	.....	.....
Yorkville	5 39	1 45	.....
Chester.....A .	6 25	3 20 p m	.....

CONNECTIONS.

CHESTER—Southern Ry., S. A. L. and L. & C.
YORKVILLE—Southern Railway.
GASTONIA—Southern Railway.
LINCOLNTON—S. A. L.
NEWTON and HICKORY—Southern Railway.
LENOIR—Blowing Rock Stage Line and C. & N.

E. F. REID, G. P. Agt., Chester, S. C.

Prayer is only another name for the love of God.—(Fenelon.)

Our Little Folks.

THE SCHOOL DAYS OF LONG AGO

"School days, school days,
Dear old fashioned school days,
Reading and writing and rithmetic
Taught to the tune of a hickory stick."

"Grandpa, tell me a story about long ago when you used to go to school." said little Annie from the rug where she was playing with her pet kitten. So grandpa sat gazing in the fire a few minutes—seeing there visions of the dear old days when he, a little barefoot boy, attended the old country school. He recalled the faces of his school friends, so many of whom had been "gone home" these long years. But little Annie's eager "Please, Grandpa," brought him back to the present; and he told the following which I will repeat so that you little girls and boys can know something of the school days of long ago when your grandfathers and grandmothers were little children like you.

"We went to school right much in the summer time then," said grandpa. "I can remember on some warm summer mornings how my mother would hurry me off as soon as I finished breakfast—and we had breakfast at 'sun-up' in those days. You see I had three miles to walk, and school 'took in' at 8 o'clock. She would give me a bright tin pail with my dinner in it. It wasn't much either but dinner, for we didn't get home until nearly sun-set. And such a dinner as it was! None of your 'crackers, candy and pickle' kind, but chicken, ham, great hunks of pie, thick pieces of bread liberally buttered, great pieces of ginger bread, big red apples and juicy pears. Sometimes she would put in a bottle full of molasses to eat with my bread.

"The first school house I went to was made of unskinned pine poles with no windows. There was a crack left on one side for the light to come in. Under this was a desk made of a slanting plank, with a long bench in front. Here was where we did our writing. We didn't have steel pens then. Ours were made of goose quills. I have often seen the teacher walking about while hearing a class, with a whole bundle of quills stuck behind one ear busily slicing away at one in his hand, dexteriously giving it the needed split by snapping his thunb against it. We used ink made of maplewood bark or oak balls.

"Children didn't have to wait to get seven years old then before they could start to school. I have often known them to start at three years old—sent there I suppose to get them out of the way at home. Poor little babies, how tired they must have gotten, sitting there on the tall backless benches with their poor ittle feet dangling so far from the floor.

"We used Webster's blue-back Spelling book and had to stand out in a straight row to say our lesson. We had to stand with our toes touching a crack in the floor. (Guess this is where the expression, 'Having to toe the mark,' originated.) We stood with one finger in the place in our books with our hands to our sides, until our teacher said, 'Attention!' and then we made a low bow and were ready to begin our lesson.

"The teacher used to send two boys out to the spring with a pail to get water and then they would pass it around and give us all a drink from a longhandled gourd. Sometimes a mischievous boy would cause great confusion by spilling some cold water on some of our heads as he passed.

"Often we would take our blackboard out, hang it by a tree and recite our lessons out of doors to the 'monitor.' The smartest boy in school was chosen monitor and had to help the teacher hear the classes recite.

"There were so many things then different from your school now that I can't begin to tell them all. And I really believe my little 'Curly-head' is sleepy, so run away to bed and 'Grandpa' will tell you more another time."—The Christian Home.

THE LITTLE TREE

In the middle of the wood stood a great pine tree with a baby pine at its foot. The mother pine was so tall that she could look over the heads of all the other trees, but the little one was not larger than the ferns and yellow violets that grew around it.

"Stand up straight, my dear," said the old tree.

"Yes, mamma," said the baby pine, "you always say that."

"Of course," said the mother pine. "How I should feel if you grew up with a crook in your stem! I knew a little tree once that was not careful to stand straight, and so all its life it bent to one side. One night there came a great wind, and the crooked tree went down with a dreadful crash; and it carried with it an owl's nest that was built in its top, and broke all the eggs. Just think of that! Now, if you will do as I say, you will grow up a tall, straight pine; and the jolly little sunbeams will call on you first in the morning and stay with you longest at night."

"I will try my best, mama," said the good little tree, and it drew itself up. Now it happened to be Arbor Day, and the children were hunting for a tree to transplant.

"O, look here!" called Violet. "Here is a dear little pine, and it is just as straight as an arrow."

"So it is," said the other children. "This is just the one for us."

Then they dug up the tiny tree and planted it beside the schoolhouse with due honors.—Exchange.

THE BISON

When grandpa and grandma were children, now and then some traveler would come from "out west," and wonderful tales he would tell as he sat in the midst of the family by the big open fire and watched the sparks fly up the chimney when a fresh log was thrown on. Best of all, the children loved to hear about the great herds of bison that roamed over the prairies thousands strong, and how the Indians on their swift ponies rode into their midst, shooting with their bows and arrows till the plain was dotted all over with killed and wounded beasts. From bison skins the Indians made clothing, blankets, and tepees. The fesh was dried for winter use, and from the horns spoons were carved. From tanned bison hide the red men made canoes, lassoes, and bridles; and from the great beasts' bones they cut tools for farming and weapons of war. With the tough sinews the Indians strung their bows, and from the bison's long hair they wove halters and ropes. So you see the bison supplied to these people just about everything they needed.

By and by a line of iron rails began to creep over the prairie. Later came the great, snorting iron horses, bringing hundreds of white men, who shot the bison by hundreds of thousands. Today there are only a few of these splendid animals left in parks and game preserves.—Margaret W. Leighton, in Boys and Girls.

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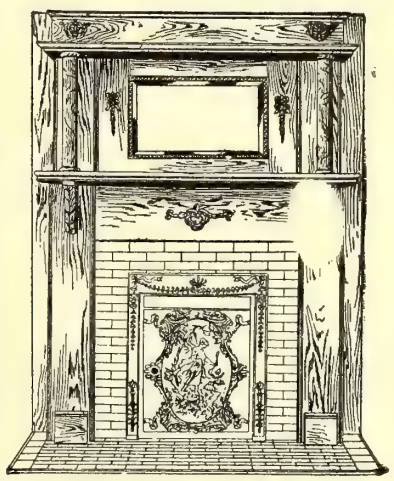
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A DIALOGUE

(Amost interesting and instructive feature of the October meeting of West Market Street Church, Greensboro, was a dialogue carried on between a new and an old member. It is given in full as worthy of being adopted and used by other societies.)

Mrs. I.—Mrs. New Member, I was so very glad to see you at our last meeting. It is one of our greatest pleasures to welcome ladies to our society for we feel that the work will prove a blessing to them and we know they will be a he'p in this woman's work for women. I hope you enjoyed the meeting.

Mrs. New Member—Well, Mrs. I., to be very candid, I did not enjoy the meeting as much as I hoped. Perhaps it was my own stupidity, but so many of the terms used were unintelligible to me, much of the work done by our society was entirely unknown to me, and I could not thoroughly understand the discussions. So the meeting seemed long and tedious to me. I do not like to ask questions during the sessions, so I'm afraid I am going to find the meetings rather uninteresting.

Mrs. I.—Oh, don't say that! Let's talk about it now. You ask all the questions you wish, if I can't answer them, I'll just call on the president to help me out.

Mrs. N. M.—Well, of course, I understand what dues mean, but in the package of envelopes given me I find one marked Conference Expense Fund. What is that?

Mrs. I.—That is a fund of 25 cents per year that each member is expected to pay in order to carry on the work in our own Conference.

Mrs. N. M.—You don't mean that any of our Conference officers are paid to carry on our work?

Mrs. I.—No indeed, it is a real labor of love for each of them, but you know they have some expense connected with their work, such as postage and stationery, and then report blanks and minutes have to be printed, and the actual railroad fare of these officers is paid when they go to their special work. You see all these women are liberal contributors to the general work, and they give their time; so it would be a real imposition to expect them to bear the entire expense of their offices. To meet this emergency our "Board" provides that each member have the privilege of sharing this by the payment of 25 cents per year—called the Conference Expense Fund.

Mrs. N. M.—I am so glad to have this explained to me. Now tell me about the little envelope marked "Local Expense Fund."

Mrs. I.—That is, as its name implies, a fund to be used solely in our own society. For years we have felt the great need of a little money with which to pay for our envelopes, to pay for the cards which our Treasurer mails at least twice a year to members whose dues, etc., are not paid up to date, and also to enable us to send a floral offering as a token of our love and sympathy when one of our members is "called from service to reward."

Until this year these expenses have been met by extra collections. While we Methodists, you know, don't mind taking collections, this didn't prove satisfactory in the society. So it was voted to establish this local fund and we have found it very helpful. We have a separate Treasurer for this Fund, and she attends to all local bills.

Mrs. N. M.—Why does the Treasurer send out cards to members who are not prompt in paying dues, instead of sending some one to collect?

Mrs. I.—Now, I'm glad to tell you about that. This is done for two reasons. First it is an unpleasant task for any lady to go out collecting, and again it is far from satisfactory, for often the lady is out when you call, or it is not convenient for her to pay at that time and she is embarrassed. All these phases of the question were thought of by our Treasurer in her effort to do the best work in the best way. She had a "heart to heart" talk with the members one afternoon, explaining that these cards were not "duns" in any sense of the word, but a statement from her books which would enable the lady to know her exact indebtedness and to plan for its payment at the next meeting, without any embarrassment.

Mrs. N. M.—But why the need of all this if the envelopes are used?

Mrs. I.—Well, I was going to say, at the same time our Treasurer had this "heart to heart" talk with us, she tried to impress upon our ladies the importance of using the envelopes provided in paying their dues to prevent mistakes. You can readily see, Mrs. New Member, how difficult it is to keep the various small sums paid in correctly credited when there are several trying to pay at the same time, and change has to be made for most of them. Just think how much time and confusion (which you saw demonstrated in our last meeting), might be saved if each lady would only make her correct change and put it in her envelope. There could then be a quiet collection of envelopes by one or two of the ladies, instead of the usual disorder.

Mrs. N. M.—What is the "Pledge?"

Mrs. I.—Well, I'm glad to tell you about that. Let me see if I can give you just the definition our society has for the word Pledge: All money given by members beyond these regular assessments, of which we have just spoken, except money paid for Bible Women and Scholarships.

Mrs. N. M.—You certainly do know your lesson well. But tell me now what is done with the pledge money?

Mrs. I.—That is a broad question for different auxiliaries give for different purposes, but our own pledge is first of all $750.00, the salary of our Missionary, Miss Richardson, in Shanghai, China.

Mrs. N. M.—Wait a minute, you don't mean that this society supports a Missionary of its own?

Mrs. I.—Yes indeed, we have done this for five or six years, and thought we could never aspire to anything higher, but when this missionary spirit grows in us, we want to be ever "Attempting Great Things fo God," and "Expecting Great Things From God."

Mrs. N. M.—So you do even more than support a missionary?

Mrs. I.—Yes when our Con. Rec. Secretary, Mrs. John R. Brooks, after a life of service to this cause, "fell on sleep," and our conference decided to put a missionary in the field as a memorial to her by asking that $750 a year be glven 750 of our members, a dollar each on their birthdays, of course West Market Auxiliary wanted to do her part in raising this also.

Mrs. N. M.—Well, how many of these birthday dollars is this society trying to pay and does one have to give a dollar?

Mrs.I.—We hope to have 100 of these dollars, but of course if one feels that she cannot give a dollar, any thank offering she may care to make on her birthday is acceptable. You understand that all payments to pledge are free-will offerings, and members do not assume any obligations beyond the different funds shown by the envelope, which amounts to $1.70 a year.

Mrs. N. M.—But, Mrs. I., do you not think that ladies are often kept from joining the society because of the fact that there is such a large amount of money to be raised and they feel that they will be expected to pay more than they think they can?

Mrs. I.—I am afraid that is all too true, but really it should not be so. If the $1.70 is all the money a woman can afford to give to send the gospel to the heathen, should she not be the more anxious to add the weight of her influence and prayers to that sum?

Mrs. N. M.—Yes, that is very true, but one feels that they are not entirely acceptable unless they give to everything.

Mrs. I.—Please disabuse your mind of that idea, for we gladly welcome any woman, who will meet regular assessment of dues, but we do ask that she attend the meetings as often as possible and trust she will pray every day for the work. If she does this we have no fear of her failing to contribute as she has ability.

Mrs. N. M.—Well, Mrs. I., I surely thank you for your explanations. Does this cover all the work of our auxiliary?

Mrs. I.—Not exactly, for this year we will be able to report three shares in the "Circle of Thirty."

Mrs. N. M.—"Circle of Thirty!" Do tell me about that. I remember now that was another thing Mrs. Crawford mentioned, that was as an "unknown tongue" to me.

Mrs. I.—It simply means that thirty women, by paying $25.00 each, support a missionary—their substitute as it were. Isn't it a beautiful idea?

Mrs. N. M.—It is indeed, I'm interested, tell me more about it.

Mrs. I.—I can only say that from different sections of our Conference thirty women, by paying this amount, made themselves responsible for the support of Miss Blanche Howell, of this Conference, who is now in Bello Horizonto, Brazil. Other women joined this band, so a second circle is begun, and our delegates to the annual meeting in Mount Airy, having the needs of the work so forcibly laid upon their hearts while there, came back with an earnest appeal to our women to help out in this second Circle. We are very thankful that three shares have been taken and are praying for one more.

Mrs. N. M.—What next? I want my lesson thorough.

Mrs. I.—I am afraid you will think this too long and will be bored.

Mrs. N. M.—No indeed, for this time I am taking a part myself.

Mrs. I.—Do you know that you have stated a fact that I wish our president could get every woman to realize and act upon. If they would only take part in our meetings, look out for items of interest during the month, with a view to telling them at the next meeting, or even be willing to read or pray whenever called upon, they would soon cease to find the meetings dull or uninteresting.

Mrs. N. M.—That may be so, I am not going to argue, only to question. What other work is done in this auxiliary?

Mrs. I.—I believe I have told you all except the fact that one of our members supports a Bible Woman in China, and that we pay $10.00 toward the support of another Bible Woman in Korea, who is named for our beloved Mrs. F. M. Bumpass, the first Corresponding Secretary of our Conference Society.

Mrs. N. M.—I know I shall enjoy the meetings more in the future. But you have only told me of work done here, where can I learn of the work at large and know what these missionaries and Bible Women are doing?

Mrs. I.—You can learn all this and many other interesting and inspiring things about our Mission fields by subscribing to and reading "The Woman's Missionary Advocate." No other paper can supply its place to a member of the W. F. M. Society. Our agent, Mrs. Troy, will be so glad to send in your name. The paper is a monthly publication and costs only 50 cents per year. Let me hand you a sample copy and urge you to subscribe at once.

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Prayer is a strong wall and fortress of the church.—Luther.

Prayer is not eloquence, but earnestness.—Hannah More.

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Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

"But first gave they their own selves to the Lord." 2. Cor. 8. 5.

Beautifully illustrative of this great tribute to the Macedonian Christians is Dr. Gamewell's life hymn. He used it in closing his address on "The Providence of God in the Siege of Peking."

Laid on thine altar, O, my Lord divine,
Accept this gift today for Jesus' sake.
I have no jewels to adorn thy shrine,
Nor any world-famed sacrafice to make.
But here I bring within my trembling hand
This will of mine—a thing that seemeth small;
But thou alone, O Lord, canst understand
How when I yield thee this I yield mine all.

Hidden herein thy searching gaze can see
Struggles of passion, visions of delight,
All that I have or am or fain would be—
Deep loves, fond hopes, and longings infinite.
It hath been met with tears and dimmed with sighs;
Clenched in my grasp till beauty hath it none;
Now from thy footstool where it vanquished lies
The prayer ascendeth, "May Thy Will be Done."

Take it, O Father, ere my courage fails,
And merge it so in thine own will that e'en
If in some desperate hour my cries prevail,
And thou give back my gift it may have been,
Is changed, so purified, so fair, have grown.
So one with thee, so filled with peace divine,
I may not know or feel it as my own
But, gaining back my will, may find it thine.

"THE CALL OF THE HOMELAND"

This very suggestive title has been given to a sermon delivered by Rev. J. H. Barnhardt, before the Woman's Home Mission Society at Waynesville. One of the members, writing of it, said this: "It was a glorious climax to one of the most spiritual and well attended "Weeks of Prayer" ever observed by Waynesville auxiliary."

In fact it made such a favorable impression on those to whom it was delivered that its publication was asked, and some friend voluntarily assumed the expense of its publication.

A copy of this has been handed me and after a careful reading, I can say that I have seen no more forcible presentation of needs in the home land. The author has studied conditions thoroughly and has summarized these most ably and concisely. The influence of it will necessarily be felt weherever it is given circulation. Your editor would like every woman in our connection to read it. Write, enclosing stamp for postage, and either Brother Barnhardt or Mrs. Branner will be glad to mail you a copy.

The following announcement, which appeared recently in the Christian Advocate, of Nashville, will be read with pleasure and interest by the workers in North Carolina:

"Miss Bessie Allen, of Hendersonville, N. C., is Head Resident of the Wesley House in Nashville this year. Miss Allen has spent two terms in the Scarritt Bible and Training School preparing herself for increased efficiency in her own home Church, where she was already most useful. Circumstances have permitted her to give her entire time to Christian service, and she is heartily welcomed by the home workers of Nashville."

We are publishing, this week, a number of letters from District Secretaries. We have no space to comment upon these. Each one sounds some note of victory that should make us rejoice. Most of all should we feel grateful over the newly organized auxiliaries. Then of the strengthening and edification which came to established bands like those at West Market, Mount Airy, Central, Concord, from the observance of the Week of Prayer. May the work of Sister Nancy Hood be multiplied an hundredfold.

Andrews, N. C., October 28, 1909.

My Dear Mrs. Nicholson:—

Your card just received. I enclose list of auxiliaries, etc. I hope and believe the work in our district is going forward and that we are not losing out. Two of our smaller societies have disbanded. Others have reorganized. One f these has twenty-two connectional members, which is an extra good number for such a small place. Our society here at Andrews is preparing a good box for the Children's Home. Will try to write you a fuller account of the work later on. Sincerely,

MRS. M. L. KNIGHT.

NOTES FROM WEST MARKET AUXILIARY

The Week of Prayer was duly observed at West Market Street church, and while no unusual methods were used, yet it was the general opinion that it was the best all around Week of Prayer that we have ever had. The collection for Sue Bennett School amounted to $44.81, with more to follow.

I made a visit the other afternoon that has been such an inspiration to me, that I feel constrained to tell our Home Mission folks about it.

Everybody who has any connection with West Market Street church, knows sister Nancy Hood. Her liberality is proverbial, indeed, it knows no ' ounds. She is 71 years young, and having no household cares, she spends almost her entire time sewing for charitable institutions. I can't tell you the number of quilts that she has made for different schools and her parsonage. During the last year she has pieced four quilts, and made, mostly with her fingers, fifty-six (56) garments for Elhanan Institute. Kind friends give her the material, and she makes it into dresses, and shirt waists, and under-clothes, and no bride has ever been prouder of her trouseau that Sister Hood is of her Mattie Perry Trunk, as she calls it. She is going to sew this year for the Children's Home. May the dear old soul be spared many years to teach us a lesson of liberality.

Not long since our Home Mission Society had a Noel Entertainment in the shape of a "Quilting Bee." Sister Hood had pieced four quilts and while she wanted to do the quilting, as she had formerly done, yet some of her friends thought that it was too much for her, so our society undertook it. At one of our recent meetings Mrs. J. C. Turner cordially invited us to her home the next day, to the quilting party. About twenty-five ladies responded to the invitation, and you never saw such quilting, or rather tacking. I am sure we will take the premium, for before the day was done those four quilts were ready for the box. We didn't work all of the time either, for we talked just lots and stopped long enough to partake of nice refreshments that our hostess served. As long as sister Hood lives we will have a quilting in pleasant anticipation.

We regret that the "powers to be," saw fit to exchange our Deaconess, Miss Ducker. In the short time that she has been with us, we have become very much attached to her and she had projected a good work. However, we are loyal Methodists, and pledge our united effort to her successor, Miss Nell Rogers.

HATTIE IVEY WHITE, Cor.-Sec.

The Woman's Home Mission Society of Central Methodist church, Mount Airy, N. C., observed their Week of Prayer at the time appointed by the Board. All meetings were well attended and unusual interest manifested. Each leader had her especial corps of helpers and these vied with each other in their zeal to make every feature of each meeting a success and the series of meetings a power for good in our town. Several new members were added.

The collection for Sue Bennett Memorial School was $10.00.

Concord, N. C., November 9, 1909.

My Dear Mrs. Nicholson:—

I have neglected writing earlier, because I wished to send a full list of auxiliaries. We now have two new auxiliaries in our district. On the 23rd of October Mrs. Coltrane and I went to Mount Olivet and organized with eight members. This is a very encouraging beginning in the country.

On November 7 Mrs. Durham and I went to Kannapolis and met with a few ladies who seemed to feel the need of some kind of an organization to meet the social requirements of a new town with no old settlers or churches. We met at the home of the Y. M. C. A. Secretary. There we received very cordial entertainment and around an open fire were served with chocolates and interesting talk. This is a home where the pleasure of others comes first.

Only five of the twenty whose names were given for membership were present, but we feel that this is a place where much can be done through our society and that those present will take an interest that will mean much to the women of Kannapolis.

This district seems in a state of growth, though sometimes we feel discouraged by the slowness of it.

The Week of Prayer was observed by the Central Auxiliary. Each day brought to us a knowledge of the need of some part of our country and the privilege of giving of our substance to help others where we could not give ourselves. It seems to me that the Christ-like spirit of the work is felt more and more in individual responsibility by the women, and my prayer is that this may be the case over the district.

One evening of our Week of Prayer was a union meeting with the Epworth auxiliary. All seemed to enjoy and be benefitted by it.

All in all we feel that the best came to us while we send an offering of more than $16.00 from Central and $5.00 from Epworth to the Sue Bennett School.

With best wishes for you in the Master's work, I am, Very sincerely,

IDA MAY KING.

THE EPIDEMIC AT BREVARD INSTITUTE

About the tenth of November it was discovered that there were two undoubted cases of typhoid fever in the dormitory and that there were five other suspected cases. As the building was full of pupils and as the cause of the trouble was not known at that time, it was considered that the safety of the sick and the well demanded that the dormitory be closed. This was done on the twelfth, most of the pupils being sent to their homes and those who remained in town being removed to another building. Nurses were secured from Charlotte and were assisted and waited on by teachers and girls, other teachers and pupils went to work with the cooking, sweeping, etc., and every effort was made to conquor the disease. In spite of all that could be done, however, two girls died on Saturday, October 20. Miss Alice Jones, of Chrisney, Ind., and Miss Martha Freeman, of Bat Cave, N. C. They were two of the most pop-

Continued on page fourteen

Thin? Pale?

Consult your doctor freely about medical matters. He knows. Trust him. Do as he says. Follow his advice at all times. J. C. Ayer Co., Lowell, Mass.

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The Sunday School Lesson.

FOURTH QUARTER—LESSON XI—DECEMBER 12, 1909

Paul's Last Words. 2 Tim. 4. 1-18

GOLDEN TEXT—For me to live is Christ, and to die is gain. Phil. 1. 21.

Paul is writing from Rome to Timothy. The two have been fellow-workers for years, and Paul has the affection of a father for the younger man, on whose loyalty he has learned implicity to depend. The letter is really one of farewell. Paul hopes to see Timothy again, but the future is uncertain, and he writes the words he would like to say in their last solemn hour together.

Our lesson begins with the most urgent sort of advice to Timothy in regard to his preaching. Paul wants him to have a perfect passion to get his message heard. There will be all sorts of problems, and there will be all sorts of confusion, but the gospel simply must be uttered in constraining human speech. In the name of all that is most sacred and commanding, Paul urges this intense gospel ministry upon Timothy.

In reading these words one feels at once that they have signficance for the modern pulpit. The note of urgency is the note of power. Passionless pulpits cannot bring the real compulsion of the gospel to bear upon the lives of those who sit in the pews. Of course the passion may be expressed very quiety—the man will be strong enough to use all his sense of the urgency of his mission with wisdom; but passion there must be in the heart of the preacher if great Christian victories are to be won. It will burst many barriers, right royally it will make a way for itself, and before its living power men will bow awed and mastered by the message it bears. It is not enough to take truth to men, the truth must be blazing.

The Good Fight

As his life draws to a close Paul takes an earnest look backward. What a turbulent life it has been. Year after year has told a story of incessant struggle, of desperate conflict. As he thinks it all over, Paul is able to say a great thing. "I have fought the good fight" is his verdict. It has never been fighting for the sake of fighting. It has not been fighting because of an antagonistic nature which roused unnecessary hostility. It has been fighting for the sake of the gospel, and the victories have been victories of Jesus Christ. So indeed it has been good fighting in which Paul has engaged.

Every age has its good fights. Christianity is always making a declaration of war upon some evil, and the true man should earnestly enlist. Some men are inclined to be content with "marching as to war." The men who win the victories are those who actually get to the place of battle and then fight. The man to whom the military meaning of Christianity is only a bit of high-sounding rhetoric is not giving himself fully and adequately to the Christian life.

There are bad fights in every age. We are asked again and again to make unworthy watchwords our own. We are asked to fight for things not worth fighting for and we are asked to fight for things we ought to be fighting against. We are not to rush to battle whatever trumpet sound. And the discrimination to see the significance of the fight is quite important as the courage which goes dauntlessly to the place where the contest rages most fiercely.

Keeping the Faith

It is significant that one of the things which give Paul particular gratification in this last hour is his ability to say, "I have kept the faith." Paul believed that there was a faith to keep. He believed that Christianity involved a point of view. He believed that a certain way of thinking about God, about Jesus Christ and about Redemption was quite necessary if the faith was to be kept strong and vital. He did not believe that aman could be a complete Christian without being a Christian in his thinkng. The thnking was not to be conducted in an apartment by itself where it would have no effect on the life. The thinking was to do what thinking inevitably does. It was to mold and guide the life, and just because Christian thinking had this essential relation to Christian living it was a great thing to be able to say, "I have kept the faith."

A great many men today are inclined to be content if they can say, "I have kept the spirit of Christ," or "I have obeyed the commands of Christ." It is surely important to be able to say these things. It is critically important to be able to say them; but it is also critically important to be able to say, "I have kept the faith."

There is such a thing as keeping a piece of faith without keeping all the faith. A man may be insistent in his faithfulness to the truth of our Lord's deity while ignoring the deepest meaning of redemption. His life will be ennobled by the think he holds, if he gives that truth free course through his life. But the truth he fails to emphasize is also a truth he profoundly needs. And his life will be poorer for every failure of this kind. The whole faith is to be kept by the whole man.

A Doxology

Some lives are like church services, they have a right to close with the doxology. Such a life was Paul's, and in his last words to Timothy we find him looking away from present trials and sorrows to the eternal reward. The thought of his complete deliverance in the heavenly kingdom causes him to burst forth in praise to the Lord. "To whom be glory forever and ever," is really the last word of Paul. Life has brought to him bitter strife and intense hardship, but life closes with a song. Indeed, there was a good deal of singing all the way along. In dark hours Paul could always sing when he thought of his Lord. Midnight in a jail was quite likely to find a song upon his lips. Such a life has a right to close with a triumphant shout.

A man may well ask himself what is to be the last note his life will sound forth. Will it be a song of triumph or a broken wail? The passing days and years are preparing that last note. It is not a matter of just beginning to sing in the last hour. It is a matter of having a song of triumph hidden away in the heart.

It is a great privilege men have of so making life a constant worship, so filling it with prayer and praise and the constant gift of themselves to God that the last hour will be the natural conclusion of a life of worship. They will sing the doxology and be dismissed. And so this life will close with the very note of triumph with which the other will begin.—New York Christian Advocate.

Prayer is taking hold of God's willingness.—Phillips Brooks.

Prayer is the first breath of divine life; it is the pulse of the soul.—(T Scott.)

THE MIX-UP IN BIRTHDAY GIFTS

Hilda Richmond

Rex and Ruby had their birthdays so close together that Grandfather Richards always sent their gifts at the same time. Usually they had a party midway between the birthdays, which were six days apart, and then the gifts were all opened. This year grandfather had written that he would send but one gift, and that it would have to do for both; and they were very anxious to know what it would be.

"Here is the expressman!" cried the children at the party, who all knew of the expected gift. "He's unloading a great big thing at the gate."

Rex and Ruby ran screaming to the gate, with their guests after them, and tried to peer through the crate and wrapping to see what it could possibly be. Old John came with the hatchet and they all stood looking at the queer thing.

"What is it?" asked the boys and girls. "What did your grandfather say it was?"

"He didn't say," said Rex and Ruby. "We don't know what it is."

When Mr. and Mrs. Rule looked the gift over, they could not decide what it was. It was long and flat and nicely varnished; but what it was for nobody at the party knew. It seemed to curl up in front and had guide ropes; but it had no wheels, and it certainly was the oddest thing the children had ever received.

"You must not tell grandfather that you do not know what it is," said their papa and mamma. "Just write and thank him for his nice gift; and we will wait to find out what it is for."

But before two weeks had slipped away, grandfather came to visit them; and almost the first words he said were:

"The north is too cold for my old bones; so I thought I would come down here with you folks, where the flowers bloom all winter. Rex and Ruby, when will you give me a ride in the present I sent you?"

The children hardly knew what to say; but when grandfather insisted on seeing the gift, he laughed long and loudly. "No wonder it isn't scratched a bit. Children, this is a toboggan that I bought for your little cousins up in Canada. It is to slide down hill on over the hard snow and ice. I ordered a little boat for you children to use on your lake, and the dealer got them mixed."

So the exchange was made, and the mournful folks on the Canadian hills rejoiced to see the sled; while the little folks in the South went boat riding the very day the gift came, with papa to teach them to row. And when the cousins exchanged visits, they had the chance to see that a gift that is very queer in one country is all right in another; and they all enjoyed boating and coasting very much. —From Boys and Girls.

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When Miss Havergal was asked to explain why the church does not accomplish more, she attributed it to the fact that Christians are not spending the first hour of the day alone with God. John R. Mott says: "One who keeps the morning watch enters the day well poised under the control of the Spirit, not distracted; and thus he works without friction, strain, uncertainty and waste." The keeping of the morning watch is the secret of largest and most enduring achievement in life and service.—Selected.

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His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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Asheville Gazette-News.

This is going to be one of the most important articles that ever appeared in this or any other paper, and if we happen to hear of any of our readers refusing to read it carefully, we propose to go after him and either he'll read it or one or the other of us will be licked.

It is about corn, of course, and tells of the achievement of Hon. J. F. Batts, of Garner, N. C., R. F. D. No. 1, who tickeled an acre of ground so that it produced 226.2-3 bushels of maize. It was an acre of poor ground, at that, and sowed in wheat last year the best it could give up was eight bushels. For that reason Mr. Batts had to plant a lot of money on it, as well as corn, to produce such results; and taking a long average price of corn, we figure that he lost a few dollars on the crop, or may be just about broke even. But he will doubtless be enabled to sell as much of it as he chooses for a fancy price; if we were going to try to raise a prize acre of corn, we'd certainly try to get some of Mr. Batt's for seed (he ought to be paying for this, but he's not). But a more important consideration is that he now has an acre of very fine land, that will yield him rich returns for years to come—an acre that a year ago was practically worthless, as the saying is. We are glad that Mr. Batts picked out an acre of poor ground; his object lesson is therefore much more valuable. What we want to know is what to do with poor land; anybody can raise good crops on rich soil. And before we forget it, we wish to remark that corn is quoted today at 83 cents, which would give Mr. Batts about $50 net profit on his acre, to say nothing of the improvement of the soil.

Now to get down to our knitting. At the request of the Raleigh News and Observer Mr. Batts writes briefly to that paper of how the thing was done. He says the acre was planted and the corn gathered and measured under the rules of the Wake county Corn Contest, and the fact that he produced 226 2-3 bushels on the acre is sworn to in the report filed with the North Carolina department of agriculture, which is open to the public.

It was sandy upland with yellow clay subsoil and produced five bushels of corn eight years ago. Last year he got eight bushels of wheat. He followed the wheat with peas last summer and cut about 3,000 pounds of peavine hay. He says:

With such a poor start so far as the land is concerned, I had to cultivate and fertilize to the full extent of my ability. Fortunately I had been selecting and improving my seed-corn for seven years; and if my 226 2-3 bushels to the acre proves anything, it proves the wisdom and value of using and improving the seed. I had only one year in which to prepare my land, but I had been working on my seed in a little plat for seven years and I attribute from 30 to 50 per cent. of my yield to the prolific quality of the seed. Seed that produce from two to five ears to the stalk, and each ear well filled out and of good size are the only kind of which great crops can be expected.

I kept a diary of this acre, and I submit below a condensed statement of it:

On the 12th of March 25 two-horse wagon loads of cow manure were spread upon the acre, a spreader being used. March 15th the land was broken with a No. 19 Oliver chilled plow, 12 inches deep. A one-horse Dixie turning plow following in the furrow behind, plowing at a depth of six inches, which left the land broken to a depth of 18 inches. The land was harrowed with a smoothing harrow the same day.

April 9, 20 two-horse loads of manure were spread on the land. April 10 the land was broken cross-wise to the first breaking, this time to a depth of 20 inches, and was harrowed the same day. On the 15th 800 pounds of acid, 16 per cent., was broadcasted and 2,000 pounds of cotton seed meal was harrowed in. On the 16th the acre was laid off in rows 41 inches apart with an Oliver chilled plow, running twice to the row throwing the dirt out as deep as possible, then putting 600 pounds of Home's best 8-3-3 guano in the furrows. With a Planet, Jr., cultivator with two small wings made a small ridge about five inches below the surface of the ground.

The corn was planted April 17, a planter being used, dropping the corn about eight inches apart, three grains to the hill and about three inches deep. The amount of seed used was three gallons of Batt's Prolific four-year corn.

On the 27th of May, mixture consisting of 200 pounds cotton seed meal, 200 pounds nitrate soda was broadcast in the middles and harrowed in.

On June 9 another mixture of 200 pounds cotton seed meal, 200 pounds acid, 400 pounds kanit and 200 pounds nitrate soda was broadcast in middles and harrowed in. The corn was 4 1-2 feet high at this time.

The corn was laid flat by heavy winds on June 14 and 17 and had to be straightened up again.

The total amount of commercial fertilizer used was $50.80.

The corn was gathered in the old way, the fodder being left on the stalks. This cost of producing this yield of corn from the time of the preparation of the soil to the housing of the crop was $139.02, as follows:

Cotton seed meal, $14; kanit, $10; acid, $12; nitrate soda, $15.75; guano, $7.05; cow manure, 45 loads, $56.25; labor and team, $23.97; total cost of crop, $139.02.

Mr. Batts adds that he will be glad to answer any inquiries.

The sickest man is not always in bed. The man who does not love his work as much as a hungry man enjoys his dinner is sick.

Johnson's Chill and Fever Tonic drives out every trace and taint of Malaria from the blood. Put on 10 pounds by taking three bottles.

God answers prayer; sometimes, when hearts are weak,
He gives the very gifts believers seek,
But often faith must learn a deeper rest,
And trust God's silence when he does not speak;
For he whose name is love will send the best.
Stars may burn out, nor mountains will endure,
But God is true, his promises are sure
To those who seek.

Chas. W. Moseley, M. D.

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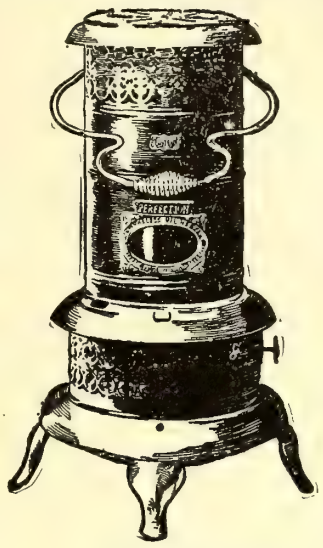
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Brass font holds 4 quarts—burns 9 hours. Attractively finished in Nickel or Japan in various styles and finishes.

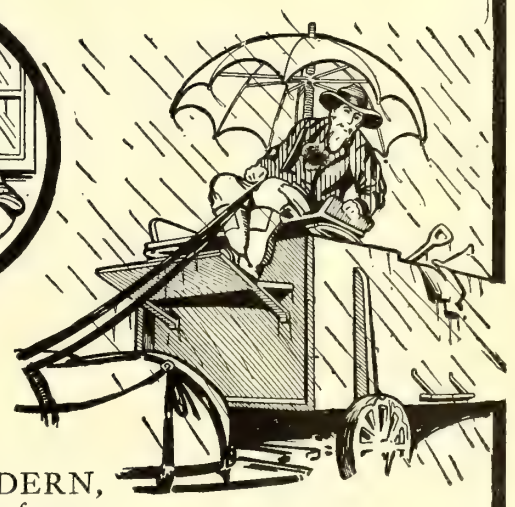
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THE MODERN, progressive farmer no longer drives to market without first telephoning and learning the prevailing prices. The Telephone saves these unnecessary trips—saves wear and tear on stock and equipment. By connecting with the Bell System the farmer can talk from his home to distant points. Under the Bell plan service can be secured at low cost.

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UNION PLANT CO., - - Marshville, N. C.

Prayer is the wing wherewith the soul flies to heaven.—St. Ambrose.

Our Dead.

"I am the resurrection and the life."—Jesus.

We will insert an obituary of 150 words free of charge. For the excess of 150 words we charge one cent per word. Count the words in excess and send the money with obituary. Observe this rule, please. Do not put in original poetry.

The above also applies to Tributes of Respect.

Keerans.—Martha Lenora, wife of A. B. Keerans, was born the 13th of October, A. D., 1854, and died of tuberculosis, the 13th of November 1909.

Sister Keerans was converted and joined the M. E. Church, South, at Pleasant Hill, more than thirty-five years ago, under the ministry of Rev. W. C. Norman.

She loved God and her church, and served them faithfully and joyfully while she lived. She was afflicted for a number of years, but through them all she was patient and cheerful, and died triumphantly in the hope of immortality and eternal life.

Sister Keerans was a faithful wife, a loving mother, a true friend, and a good neighbor. She scattered sunshine wherever she moved. That she was greatly and widely esteemed, was attested by the large attendance upon her funeral.

She was buried at Pleasant Hill with the ritual of her church, by her pastor, the Rev. B. F. Fincher, assisted by the undersigned.

She leaves to mourn her loss, a husband, three daughters, and five sons, beside a large number of relatives and a host of friends. But all of these confidently expect that she shall have a part in the "first resurrection at the last day."

FRANK H. WOOD.

WILSON—Lou, daughter of N. F. and S. E. Wilson, was born February 21, 1891, and departed this life August 10, 1909, aged about 18 years. She connected herself with the Baptist church at Nelson Chapel about three years ago. She loved her church and was faithful till death. In her last hours she gave evidence of her readiness to go home to God. Her remains were laid to rest in the cemetery at Granite Falls, to await the resurrection morn. The burial service was conducted by Rev. M. S. Spencer. She leaves a father, mother, three sisters and five brothers, also many friends to mourn her departure. Our Heavenly Father knoweth best.

Smith—Mary C. (Smith) Coone, was born in Alexander county, N. C., December 28, 1845, and died at Statesville, N. C., November 9, 1909, in the 64th year of her age.

She professed religion when quite young and united with the M. E. Church, South, of which she remained a faithful and consistent member throughout her life.

In May, 1863, she was happily married to Rev. Thos. A. Coone, a member of the North Carolina Conference. To them were born seven children, four of whom died in infancy.

November 29, 1881, Brother Coone died while pastor of the Mocksville Circuit.

Possessed of a saintly Christian character, Sister Coone has, for many years been a quiet but influential leader in all Christian work in the community in which she lived.

For many years she was a teacher in Broad Street Sunday school and Recording Secretary of the Woman's Foreign Missionary Society.

Besides her immediate relatives, Albert Coone and Mary Charles, her grand-children, W. H. Charles, her son-in-law and Mr. and Mrs. Herbert Coone, her son, and daughter-in-law. Mrs. Coone leaves other surrounding relatives and a very large circle of friends in every walk of life.

If any one ever evinced by daily walk and conservation the desire for a clear vision of God, that was Mrs. Mary C. Coone. Faithful to every duty as a church member, loving as a friend, patient and tender as a mother, the memory of her life will continue amongst us as a most blessed and hallowed influence.

And as she walked with God so faithfully here she now enjoys the glory of His face and awaits the coming of her loved ones.

HAROLD TURNER.

Hyatt—Ada Clyde Hyatt was born April 17, 1907, and died September 2, 1909, age two years, four months and fifteen days. She was the daughter of Robt. B. and Ada Hyatt, of Otto, N. C. After two weeks' indisposition she died rather suddenly while her father was away from home. Everything that a skilled physician and loving hands could do was of no avail. She must go to him who said, "Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God." Her sister was weeping, and she told her "not to cry." She and little Nixie Mildred Hunter met at the depot and embraced each other until some one separated them to start on a journey. They have both recently taken that journey from whence there is no return, and have met again to embrace each other in that lovely home of the pure, and good as these little girls were. David-like, may the father and mother of these sweet little girls resolve and say, "I shall go to them but they shall not return to me." To the sister left you may all meet again if you follow on to know the Lord. Fraternally,

A. W. JACOBS.

Proffitt.—Robert N., son of H. A. Proffitt, was born February 18, 1881, and departed this life October 25, 1909, aged 28 years, 8 months and 7 days.

Brother Proffitt professed faith in Christ at Weaverville at the age of 11 years and joined the Methodist Episcopal church, South, at the place of his conversion under the ministry of Rev. T. E. Wagg. He moved his membership later to Bald Creek Methodist church where he remained a consistent member until death.

Brother Proffitt was afflicted with a disease of about 6 years duration, and during his sickness, it was our good pleasure to visit him often, and we always found him cheerful and happy, thereby exhibiting a submissive will to his Heavenly Father, and enduring his suffering with as much Christian patience seemingly as is possible for one to possess. He never murmured or complained.

Brother Proffitt was not only the light of the home, by chastening away the dark clouds of despondency with his cheerfulness, but he was also the joy of the home by his humble obedience.

He loved his mother and father and was ever ready to help them bear the burdens of life.

But with all these beautiful characteristics just blooming in young manhood, our Father that doeth all things well, called him up higher.

On the night of October 25, while the earth was covered with a mantle of darkness, brother Proffitt stepped on board the ferry-boat and his spirit was sweetly steered across the Jordan of death to the land of endless day by the Captain of his salvation.

His funeral was preached at the church by his pastor, and his body was laid to rest in the family burrying ground to await the general resurrection morn.

L. H. PROFFITT.

Thomas A. Edison Victor Herbert Merry Christmas



That's the combination that will bring joy into your home if there are any little ones there (and even if there are not), because Mr. Edison has made the Phonograph that will play the Amberol Records, and Victor Herbert has made music for it which you simply can't resist, and besides Victor Herbert there are hundreds of other good music makers, grave and gay, all waiting to introduce the real Christmas feeling into your home.

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Edison Amberol Records (play twice as long) . .50
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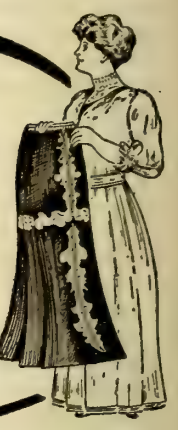
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WOMAN'S H. M. SOCIETY

Continued from page eleven

ular and the most consecrated girls in the school, strong in their classes and active in all the religious life of the school. The others are all doing well and it is hoped that there will be no further dangerous conditions.

Dr. J. H. Way, of the State Board of Health, and Dr. Goode Cheatham, County Health Officer, have both carefully gone over the building and grounds and are agreed that the cause of the trouble was the retention of polluted water in the fire pipes during the summer and fall, until a release of pressure from the reservoir permitted this water to work back into the kitchen supply pipes. Any further trouble of this kind will be rendered impossible by a plumbing arrangement which will keep the water in the fire system in constant motion. At the same time, other changes in the sanitary arrangements will be made as additional precautions. The building will be disinfected from top to bottom, and all danger will be removed before the dormitory is reopened for the admission of students. The extreme care that has been shown by the authorities in dismissing school so promptly, in removing from the building those boarding students who remain in Brevard, in securing competent medical and other care for the patients, and in getting expert advice about eradicating the cause of the epidemic, is itself a promise that pupils will not be invited back until it is entirely safe for them to come.

Although the bulding has been vacated by the school since November 12, the day pupils and those boarding pupils who did not go home have gone on regularly with their recitations since November 16. Rooms were rented for this purpose in an office building, and practically every class is reciting every school day. The work is being so planned, however, that the classes will take up the textbooks after the first of the year just where they were dropped when the students were sent home, so that those who are not now in the school will lose only the time but will not find themselves behind those who are now reciting. This is managed by giving to the classes supplementary work which was not in the course originally, and which they were not expected to cover.

Letters are being received almost every day from the students or their parents asking how soon the children can return, and it is believed that the majority of them will be loyal to the institute and will re-enter as soon as possible. It is the present plan to open the dormitory on January 5, for a continuation of the faithful work that was being done before the calamity came upon the school.

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The pay is good, the work congenial, and promotion rapid in the U. S. Civil Service. If you are an American man or woman over 18 you are eligible for any government position if you pass the Civil Service Examination. To learn how you can qualify in *your spare time*, write for our free I. C. S. booklet.

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Quarterly Meetings

ASHEVILLE DISTRICT

FIRST ROUND

D. Atkins, Presiding Elder, Weaverville, N. C.

Tryon and Saluda—Tryon, December 4, 5.
Hendersonville Circuit—December 11, 12.
Hendersonville—December 12.
Bald Creek—Paint Gap, December 16, 17.
Burnsville Station—December 18, 19.
Burnsville Circuit at Burnsville—December 18, 19.
Weaverville Circuit—December 23, 24.
Weaverville—December 25, 26.
Fairview—Patty's Chapel, December 30, 31.
Biltmore and Mount Pleasant—Skyland, January 1, 2.
Mar's Hill—Mar's Hill, January 8, 9.
Elk Mountain—January 15, 16.
Haywood Street—January 16.
Central—January 23.
Bethel—January 23.
North Asheville—January 30.
Hot Springs—Hot Springs, February 5, 6.
Marshall—Rector's Chapel, February 12, 13.

District Stewards will please meet in Central church, Asheville, Thursday, December 23, 11 a. m.

CHARLOTTE DISTRICT

FIRST ROUND

H. K. Boyer, Presiding Elder, Charlotte, N. C.

Trinity—December 5, 11 a. m.
Dilworth—December 5, 7 p. m.
Chadwick and Seversville—December 12, 11 a. m.
Brevard Street—December 12, 7. p. m.
Tryon Street, December 19, 11 a. m.
Belmont Park—December 19, 7. p. m.
Calvary—December 26, 11 a. m.
North Charlotte—December 26, 11 a. m.
Pineville at Pineville—December 31.
Derita at Hickory Grove—January 2, 3.
Prospect at Bethlehem—January 8, 9.
Lilesville at Lilesville—January 14.
Morven at Morven—January 15, 16.
Wadesboro—January 23.
Ansonville at Ansonville—January 23, 24.
Matthews at Matthews—January 28.
Weddington at Weddington—January 29.
Waxhaw at Waxhaw—January 30, 31.
Unionville at Smyrna—February 5, 6.
Polkton at Marshville—February 11, 12.
Monroe—February 18, 19, 11 a. m.
North Monroe and Icemorlee—February 18, 19, 7 p. m.
Mount Zion—February 24, 25.

FRANKLIN DISTRICT

FIRST ROUND

J. E. Gay, Presiding Elder, Franklin, N.C.

Macon Circuit—Union, December 4, 5.
Franklin Station—December 11, 12.
Glenville Circuit—Cashiers, December 12, 13.
Franklin Circuit—Oak Ridge, December 18, 19.
Dillsboro and Sylva—Dillsboro, December 25, 26.
Webster Circuit—Cullowhee, January 2, 3.
Bryson City and Whittier—Whittier, January 9, 10.
Judson and Almond—Almond, January 16, 17.
Murphy Circuit—Tomotla, January 23, 24.
Andrews Station—January 30, 31.
Hiawassee Circuit—Ranger, January 31, February 1.
Murphy Station—February 6, 7.
Hayesville Circuit—Myer's Chapel, February 7, 8.
Robbinsville Circuit—Robbinsville, February 13, 14.

GREENSBORO DISTRICT

FIRST ROUND

W. R. Ware, Presiding Elder.

Greensboro—West Market Street, 11 a. m., December 5.
Greensboro—Carraway Memorial, night, December 5.
High Point—South Main Street, December 11, 12.
High Point—Washington Street, December 12, 13.
Uwharrie Circuit—Salem, December 18, 19.
Asheboro Station, December 19, 20.
Greensboro—Spring Garden Street December 26.
West Greensboro Circuit—Muir's Chapel, 3 p. m., December 26.
Coleridge Circuit—Rehobeth, January 1, 2.
Liberty Circuit—Liberty, January 2, 3.
Randolph Circuit—Pleasant Hill, January, 8, 9.
Denton Circuit—Pleasant Grove, January 9, 10.
Pleasant Garden Circuit—Rehobeth, Jan- 15, 16.
Greensboro—Walnut Street., night, January 16.
Ramseur and Franklinville—Ramseur, January 22 23.
Randleman and Naomi—January 29, 30.
Asheboro Circuit—Central Falls, January 30, 31.
Reidsville Station—February 6, 7.
Wentworth Circuit—Salem, February 5, 6.
Ruffin Circuit—Lowes, February 12, 13.

SALISBURY DISTRICT

FIRST ROUND

J. C. Rowe, Presiding Elder, Salisbury, N. C.

Spencer—December 5.
East Spencer—North Main, December 5.
Holmes Memorial—December 5.
Forest Hill—December 11, 12.
Epworth—December 12, 13.
Albemarle Circuit at Centenary—December 18, 19.
Albemarle Station—December 19, 20.
Salisbury Circuit at Providence—December 25, 26.
First Church—December 26, 27.
Cottonville at Cedar Grove, January 1, 2.
Norwood—January 2, 3.
Salem—January 4.
Gold Hill at Gold Hill—January 5.
China Grove at China Grove—January 8, 9.
South Main—January 9, 10.
Linwood—Wesley Chapel, January 15, 16.
Lexington—January 16, 17.
Woodleaf at South River—January 22, 23.
Bethel and Big Lick at Bethel—January 28.
Concord Circuit—Olivet, January 29, 30.
West Concord—Kerr Street, January 30.
Central—January 30, 31.
Kannapolis at Bethpage, February 5, 6.
Jackson Hill—Center, February 12, 13.
New London at New London, February 13, 14.
Mount Pleasant at Mount Pleasant, February 19, 20.

The District Stewards will please meet in First Methodist Church in Salisbury, December 16 at 1:00 o'clock.

SHELBY DISTRICT

FIRST ROUND

Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

Shelby—Central Church, November 28.
Shelby—Lafayette Street, November 28.
Lincolnton—Lincolnton, December 5.
Gastonia—Main Street, December 12.
Gastonia—Ozark, December 12.
Bessemer—Bessemer, December 18, 19.
Gastonia—West End and F. Avenue, December 19.
Shelby Circuit—December 25 .
Cherryville—St. Paul's, January 1, 2.
Crouse—Crouse, January 2, 3.
El Bethel—El Bethel, January 8, 9.
King's Mountain—King's Mountain, January 9.
South Fork—Palm Tree, January 15, 16.
Lowesville—Hill's Chapel, January 22, 23.
Mount Holly—Mount Holly, January 23, 24.
Lowell—South Point, January 29.
McAdenville—McAdenville, January 29, 30.
Maysworth—Maysworth, January 30, 31.
Belwood—Fallston, February 30, 31.
Stanly Creek—February 12, 13.
Lincoln Circuit—Asbury, February 19, 20.
Polkville—February 26, 27.

STATESVILLE DISTRICT

FIRST ROUND

J. N. Huggins, Presiding Elder, Statesville, N. C.

Alexander at Taylorsville—December 4, 5.
Stony Point at Stony Point—Monday, December 6.
Troutman at Troutman—December 11, 12.
Statesville Circuit at Rose—December 18, 19.
West Statesville at Bethlehem—December 19, 20.
Iredell at Turnersburg—December 25, 26.
Mooresville Circuit at Triplett—January 1, 2.
Mooresville Station—January 2, 3.
Maiden Circuit at May's—Thursday, January 6.
Rock Spring at Webbs—January 8, 9.
Davidson—January 9, 10.
Granite Falls—January 12.
Hudson—January 13.
Caldwell at Mount Herman—January 15, 16.
Lenoir Circuit at Whitnell—January 16, 17.
Lenoir Station—January 16, 17.
Hickory Circuit at West Hickory—January 22, 23.
Newton, Dr. Weaver—January 23.
Hickory Station—January 23, 24.
Catawba Circuit—January 29, 30.

WAYNESVILLE DISTRICT

FIRST ROUND

W. H. Willis, Presiding Elder.

Canton—December 4, 5.
Clyde at Clyde—December 11, 12.
North Haywood—Pine Grove, December 18, 19.
Spring Creek—Baldings, December, 18, 19.
West Asheville—December 25, 26.
Waynesville—January 1, 2.
Jonathan—Shady Grove, January 8, 9.
Sulphur Springs—January 15, 16.
Leicester—Brick Church, January 22, 23.
Bethel at Bethel—January 29, 30.
Haywood—Mount Zion, February 5, 6.
Mills River at Mills River—February 12, 13.
Brevard Circuit at Greenwood—February 19, 20.
Brevard Station—February 19, 20.

Pastors and District Stewards will meet at Tuscola December 14, 15.

WINSTON DISTRICT

FIRST ROUND

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Centenary—November 28.
Spray—December 4, 5.
Leaksville—December 5, 6.
Madison—December 12, 13.
Stoneville—Stoneville, December 12, 13.
Walnut Cove—Stokesburg, December 18, 19.
Walkertown—December 19.
Forsythe—Crews, December 25, 26.
Grace—December 26, 27.
Lewisville—Sharon, January 1, 2.
West End—January 2, 3.
Farmington—Farmington, January 8, 9.
Advance—Advance, January 9, 10.
North Thomasville—Unity, January 15, 16.
Thomasville—Main Street, January 16, 17.
Davie—Oak Grove, January 22, 23.
Mocksville—January 23, 24.
Cooleemee—January 23, 24.
Summerfield—Center, January 29, 30.
Stokesdale—Stokesdale, January 30, 31.
Davidson—Good Hope, February 5, 6.
Burkhead—February 6, 7.
Kernersville—Kernersville, February 12, 13.
South Side—Salem, February 13, 14.

The District Stewards will meet in the Pastor's Study of Centenary church, Winston, January 4, 1910, at 11:30 a. m. The pastors are also urged to attend.

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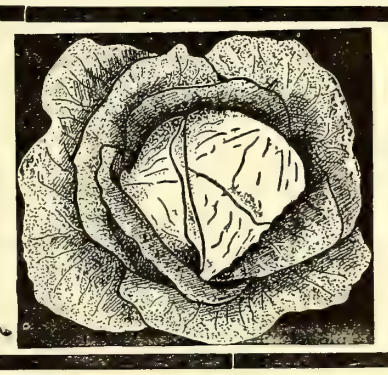


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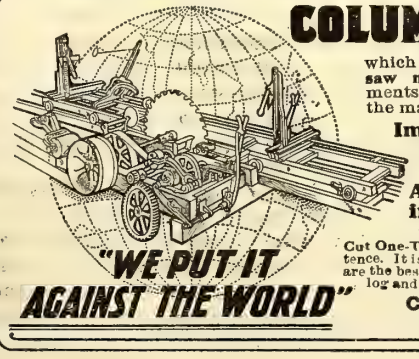
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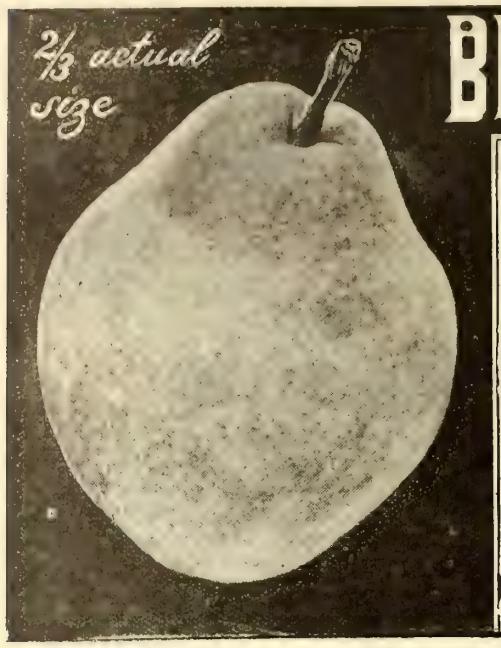
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HELPING EACH OTHER

In the mountain climbing the members of the party are fastened together with a long rope, with the guide at the head. If one slips, the others brace themselves and save him from a fall which might mean death. If one of the climbers tires and proves unequal to the harder places, the stronger ones can help him along, or even lift him bodily over the rough or dangerous spots. All unite to save the strength of the weakest, to keep him with them and enable him to reach the coveted heights when they do.

How like life it is! We are all trying for the heights in some way. We all want to amount to something worth while. For we know that we are not hereto do nothing. Yet some of us are weak and some strong. And to the weaker ones the helping hand of the strong is like the saving, sustaining rope of the mountain climbers. Those who are strong can save the weak from many a fall and hurt, perhaps from destruction, by being watchful and kindly and ready to help them over the hard places.

At the head is a divine Guide, strong, alert, ready to draw us upward, to save us from harm and danger, to help us to do the best that is in us. With the tie of love and service binding us to each other, and to Him, we can be sure that our lives will all count for good, and that we will reach the mountain tops in safety.—Cora S. Day, in the Interior.

A LOST OPPORTUNITY

Small boys are not always as sympathetic as their relatives wish, but, on the other hand, they are seldom as heartless as they sometimes appear.

"Why are you crying so, Tommy?" inquired one of the boy's aunts, who found her small nephew seated on the doorstep, lifting his voice in loud wails.

"The b-baby fell d-downstairs!" blubbered Tommy.

"Oh, that's too bad," said the aunt, stepping over him and opening the door. "I do hope the little dear wasn't much hurt!"

"S-she's only hurt a little!" wailed Tommy. "But Dorothy s-saw her fall, while I'd gone to the g-grocery! I never s-see anything!"—Youth's Companion.

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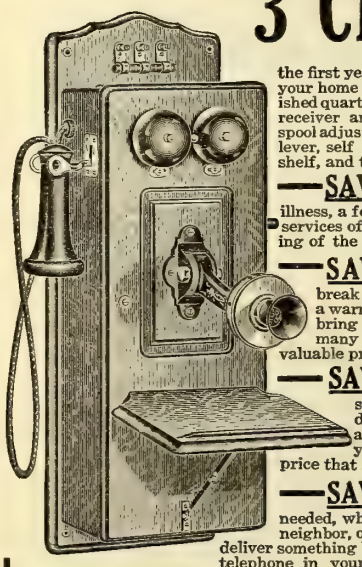
CLEANSING HIS CONSCIENCE

There was once in Boston, an old codfish dealer, a very earnest and sincere man, who lived prayerfully every day. One of the great joys of his life was the family worship hour. One year two other merchants persuaded him to go into a deal with them, by which they could control all the codfish in the market, and greatly increase the price.

The plan was succeeding well, when this good old man learned that many poor persons in Boston were suffering because of the great advance in the price of codfish. It troubled him so that he broke down in trying to pray at the family altar and went straight to the men who had led him into the plot, and told them that he could not go on with it.

Said the old man: "I can't afford to do anything which interferes with my family prayers. And this morning when I got down on my knees and tried to pray, there was a mountain of codfish before me, high enough to shut out the throne of God, and I could not pray. I tried my best to get around it, or get over it, but every time I started to pray, that codfish loomed up before me and my God. I wouldn't have my family prayers spoiled for all the codfish in the Atlantic ocean, and I shall have nothing more to do with it or with any money made out of it."—Home Herald.

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North Carolina Christian Advocate

H. M. BLAIR, Editor.
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Trinity College
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OUR RIGHT TO JOY

The child, with his unclouded vision, unbroken as yet by life and the greed and the cunning of humanity, has the inborn sense of a man's right to joy. What are we here for? Surely not just that some malignant being, or some force in nature, may have the fun of hammering at us and seeing us writhe. The real truth of joy, its being and mode in this world, is hardly more than faintly hinted at by either novelist. The truth is, man, born into mortality, attempts first to make his own joy and invariably fails. The natural attempt is to get joy for ourselves. Whereas, as man grows, he knows that instead of dragging joy into himself he must initiate an entirely opposite process; he must expand himself into joy. The natural mortal vision sees joy in material things, in circumstances, in events, in personal possessions and aggrandizement, whereas joy is spiritual, essential, outgoing. Joy never leans on what happens, but on what is.

So long as the dull and the ignorant, the suffering and the diseased, look up to great possessions, to comfortable surroundings and irresponsibility, and fancy that joy lives there, and that if they capture the means they would capture the prize, so long poor exiled joy can do no more than drop at odd seconds upon a quiescent mind here and there. It can not come to earth to dwell, to turn life into Paradise, until it comes equally to all. It would seem that only spiritual gifts could be equal. Matter is unmanageable. It heaps itself up in spots, and draws away in others; it is eternal restless motion; it is the changing, floating unreality in which for the moment we are set. But the spirit is changeless, immovable, permeating all space. And at odd corners, here and there, through life, eyes are opened and the spirit joins the spirit and joy is born.---Harper's Weekly.

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SPECIAL NOTICE

This paper is published for the Western North Carolina Conference, under the direction of the Conference Board of Publication. All profits accruing from the publication go to the support of the Superannuated preachers and widows and orphans of superannuated preachers of the Conference. No private individual has any interest in the publication. There is also carried on in connection a large Job Printing establishment, all the profits of which go to the same fund.

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EDITORIAL NOTES

The South Carolina Conference rejected, by a decided vote, the question of dividing the Conference and the memorial to General Conference that the Bishops be elected by a two-thirds vote. Bishop Wilson, who has been hard worked this fall, was unable to preach on Sunday, but Dr. R. G. Waterhouse, of Emory and Henry College, filled the Sunday morning hour, preaching a sermon on "Life," from John 17:3. Dr. H. N. Snyder spoke to a great audience at night on Christian education.

* * * *

The item of secular news which is just now of paramount interest in this country, is that concerning the state of affairs in Nicaraugua. President Zelaya has been threatening an attack on the insurgent forces in Bluefields, and the United States have concentrated there sufficient naval forces to protect the American interests. Meantime Congress has taken up the matter and drastic resolutions are pending, looking to the punishment of President Zelaya for the murder of Americans. It would seem, from present indications, that little sympathy is felt for Zelaya, and it is hard to forecast the possible outcome of the matter.

* * * *

A good deal goes out from Greensboro by press correspondents at present, relative to proposed "Blue Laws" for the city. It is remarkable how careful these correspondents are to represent the sentiment of the element constantly clamoring for the wide-open opportunity to turn the Sabbath into a day of traffic and holiday indulgencies. A continuous residence in the city of some eight years convinces us that this element is by no means in the majority. They make more noise and are far more aggressive and insistent as to what they desire, but we repeat that they do not represent the majority, and there ought to be no hesitation on the part of the Board of Aldermen to adopt the proposed ordinance, referred to as "Blue Laws." There is nothing "blue" about the ordinance except to those who want to turn the Sabbath day into one of traffic and sport. We sincerely hope that the board will pass the ordinance and maintain the Christian Sabbath which we believe will meet the approval of a majority of our people.

* * * *

The Southern Methodist Handbook for 1910 will be issued in January, so we are informed by the editor, Rev. Dr. T. N. Ivey. This will be the Decennial Number, showing the development of Southern Methodism for the past decade. The General Conference department will be of special value as this Conference meets this year. There will be other features of new and special interest.

THE CHRISTMAS SEASON.

Our next issue will reach many of our homes just about Christmas day. We therefore want to speak a word anent the season and its observance this week. With many there will be occasion for sadness, but we trust all those who have had the misfortune to lose a loved one and therefore will be made sad by the sight of the vacant chair, will look up with gratitude to Him who said "I go to prepare a place for you.' Let us not fail to be comforted with the words of our Lord and rejoice in the assurance that these loved ones are only "lost awhile" to us.

There are others who will be tempted to make the occasion one of excesses and to carry the matter of self-indulgence to the extreme of revelry and debauchery. What a shame that any one should have so perverted the thought of Christmas joy! The day that commemorates the birth of our Savior should be a day of the utmost good cheer, but never a day of sinful revelry. Let parents endeavor to impress upon their children the true meaning of Christmas, and encourage them to join in the glad acclaim of "peace on earth, good will toward men."

The custom of making gifts is in harmony with the spirit of the occasion. In commemorating the "unspeakable gift" of a Savior to the world it is meet that we should bring good cheer and gladness to friends by making gifts in token of our love. But this is easily overdone and abused. There is no necessity of spending large amounts for presents to people who need nothing but the assurance of our good will and esteem. A simple card or other inexpensive souvenir will answer the purpose, and be the more appreciated by people of refinement and culture. The poor should be remembered in a substantial way. The sick and destitute should appeal to us in a way that would make it a real joy to give to them the substantial comforts of which they are deprived.

Wishing every reader of the Advocate a merry Christmas we express the hope that every child in particular may be made happy and that the joys of Christmas may make them understand better than ever before how to appreciate God's great love to the world in the gift of His Son.

THE AMERICAN BIBLE SOCIETY

There is no agency that renders a more important service to the church in preparing the way for the gospel and for the missionary at home and abroad, than the American Bible Society. The Bible Agent is the forerunner of the missionary and co-operates with him in his holy work. Of course the Bible Society is a great interdenominational organization and is a helper to every church. It behooves us, therefore, as Methodists, receiving so much help from it, to contribute generously to its support and our recent conference urged the preachers to take the collection for the Bible Cause in this month of December.

The Sage donation of five millions is conditioned upon the contributing of a like sum from the people at large. All that we pay now to the Socety is counted against that.

We trust our preachers will lay the matter upon the hearts of our people and that generous gifts may be made this month. No charity is more worthy of large support and a Christmas gift to the Bible Cause is a gift to the humanity that is starving for the bread of life.

Elsewhere we are printing a call from Mr. J. A. Odell, Treasurer, who urges, that this collection be forwarded to him at once, so as it may be in the hands of the Bible Society by January the first. This call is urgent and we hope each pastor will act at once, so that we may do our part in helping to make sure the large donation of Mrs. Sage.

THE LAYMEN'S CONVENTION

The call of the local committee of the Great National Laymen's Convention to be held in the city of Greensboro, January 12 to 14, will be found in another column, also a letter from Mr. C. H. Ireland, chairman of the Laymen's Movement for the Western North Carolina Conference. Let the reader look up these calls and get in touch with the movement at once and be ready to attend this great meeting.

This convention will afford an opportunity to hear a number of the great leaders of the interdenominational Laymen's Movement. It will also afford each denominational organization an opportunity to confer with the view to increased local interest in the purpose of this great movement to give the world the gospel in this generation. There are two classes, especially, who should be sure to arrange to attend this meeting.

1. All pastors should attend so as to come in contact with these great missionary leaders. In this connection we suggest that the churches can well afford to defray the expenses of their pastor's in attending in order that they may, through the pastor, reap the fullest benefit of the inspiration which will evidently go out from the occasion. It will be a small item in the budget of expenses for the year and will repay the churches a hundredfold.

2. All the church officials, who can do so, should arrange to attend. The opportunity to hear these leaders and to be for three days in the atmosphere of such an occasion, is something that can not often come to our laymen and they can not afford to miss it. If there are not representative laymen who can afford to come at their own expense, let the church arrange for a part of the expense and see that they are represented. The expense will not be great. We presume that apart from railroad transportation, many can be accommodated at not exceeding $1.00 per day. We hope to be able in our next issue to give definite information as to rates.

OUR CHURCH SCHOOLS.

Every church has had a struggle, long and fierce, to establish substantial and adequate school facilities, and Methodism shares with the sister churches this experience, for the history of our schools in North Carolina has been written in the life blood of the heroic men and women, who without reward have struggled so long and well to build them to the self-sustaining point.

Trinity College from the time that the sainted Dr. Braxton Craven assumed control, on down through every year of her history has had to struggle against heavy odds to maintain her curriculum and hold on to her patronage.

Greensboro Female College, scourged with two fires and almost bankrupted by panics, could never have kept her doors open but for the generous and loyal friends who came to her rescue and conducted the school in the name of the church until by a combination of misfortunes, all of which are now clearly to be seen as providential, she has been lifted to her feet and placed in a position where she can render a wider and better service than at any time in her previous history.

These schools and the others under the control of our church in North Carolina are the pride of our people. They have been loyal to the traditions and teachings of our church and we rejoice in the victories they have gained and the prospects they have for greater service. We are thankful in the fullest degree to the generous and loyal friends who have given so liberally in money to Trinity and to Greensboro Female College and we rejoice in the feeling of harmony that prevails between the schools and the great constituency which is behind the schools—for after all the strength of our institutions rests in the loyal constituency of preachers and people who support them by their prayers, influence, patronage and means. We wish that the same degree of unity and harmony prevailed throughout the connection, but in several sections of the church we regret to note there is widespread division.

* * * *

Vanderbilt University, the gift of the late Commodore Vanderbilt to Southern Methodism through Bishop McTyiere, has without question been the property of the church until recent years the hint has been given out by some high in authority that the church had no legal title but that it was held independently by a Board of Trustees over which the church had no contral.

The last General Conference appointed a committee of five eminent lawyers to pass on the title and their report was that it was without question in the church. Still there is a movement well matured to place it beyond church control and Dr. Winton, the editor of the Nashville Christian Advocate, is so far enamored with the notion of independence that he actually refused to publish a recent article from the pen of Bishop Hoss in defense of the validity of the title of the church to the property.

Virginia Methodism is divided on the matter of church ownership of the Randolph-Macon College system. The old college, built and supported for generations by a Methodist constituency, could never have assumed any proportions or accomplished any substantial results but for the love and prayers and self-sacrificing devotion of Virginia Methodism.

Technically the church does not own the property, for the college was chartered by the Legislature and placed in charge of a self-perpetuating Board of Trustees—Methodists, of course—to be directed for the church so that the property in

equity belongs to the church that built up and has supported the schools to this good day. But the Trustees want to appear as independent of any church control in order that they may obtain financial help from the Carnegie fund which is available only on condition that the school is absolutely free from sectarian control or influence.

Many of our Virginia people are justly loath to abandon their claim to this old and historic property in order to receive help as mendicants from alien millionaires.

At their recent Conference a great contest was waged and the Conference was nearly unanimous in the demand to have the charter so changed as to leave no question as to the right of the church to direct in the management. It is now up to the trustees to respect the voice of Virginia Methodism or heed the prospect for alien gold by ignoring the appeals of their constituents.

So far as Vanderbilt is concerned a great responsibility will rest upon the next General Conference and we have no fear as to the result, for the good common sense of that body and its ideas of justice and equity will obtain and the friends of Vanderbilt need not have fears as to what body will control this great University, which is and will continue to be the property of Southern Methodism.

REV. E. L. BAIN—PRESIDING ELDER.

The death of Rev. J. N. Huggins created a vacancy in the presiding eldership of the Statesville district and Bishop Atkins without delay appointed Rev. E. L. Bain to fill it.

There could not have been a better selection. Brother Bain is young, scholarly, aggressive, judicious, deeply spiritual and a preacher of more than ordinary capacity, and is therefore altogther well equipped for the position. He has filled a number of the leading stations and hase been a very successful pastor.

Rev. A. W. Plyler, who succeeds him at Trinity church, Charlotte, is well-known in the Conference as pastor and presiding elder and is a preacher of fine ability.

Since Brother Bain leaves Trinity, that congregation is to be congratulated in securing Brother Plyler, for he is a well furnished man and will measure up to the demands of that large congregation. He preached his first sermon in Trinity on Sunday and made a fine impression.

NOTES AND PERSONALS

—Rev. J. P. Rodgers spent last Sunday with the people of Henrietta-Caroleen in the interest of the Children's Home.

—The many friends of Judge W. J. Montgomery, of Concord will be glad to learn that he is now able to be out again.

—Rev. Ira Erwin has made a fine impression at Brevard Street, Charlotte, and starts off with every promise of success.

—The Wilkesboro Chronicle says "the people of this town are fortunate in the return of Rev. B. F. Hargett to Wilkesboro."

—Rev. C. M. Pickens had large congregations in Lenoir last Sunday. The Baptist friends suspended their night service in order to join in with our people Sunday night.

—The Baraca Class of the Winston Centenary church has elected Mr. H. G. Chatham teacher to succeed Mr. M. D. Stockton, who goes to the new West End congregation.

—Rev. and Mrs. J. F. Kirk were most cordially welcomed to Mt. Airy, their new charge. Plans are on foot to buy a pipe organ at a cost of some three thousand dollars.

—Messrs. N. L. Eure, G. H. Miles and F. A. Brown, spent last Sunday in Winston-Salem, speaking in the interest of the Laymen's Convention which is to be held in this city January 12 to 14.

—Rev. W. P. McGhee and family met with a cordial greeting when they arrived in Concord. He had a fine day last Sunday and has started off well in the work. He made a business trip to Asheville on Monday.

—Dr. T. F. Marr preached the opening sermon in the new brick church in Madison last Sunday. This handsome building is a credit to the town and congregation. Rev. L. W. Collins, the new pastor, is delighted with his work and people.

—The people of Rural Hall gave the new pastor, Rev. C. A. Swift and family, a very cordial reception, greeting them at the parsonage with a generous pounding. Brother Swift reports a delightful occasion and wishes to thank their kind friends.

—At the recent session of the South Carolina Conference Revs. J. T. and L. E. Peeler, former members of the Western North Carolin Conference, were ordained elders. Rev. Geo. F. Kirby, also a former member, was returned to Blacksburg.

—Rev. W. F. Jones, and wife, who were transferred from the North Carolina to the Florida Conference, have been visiting the family of Mr. Geo. W. Wym, in this city for several days. Mrs. Jones is a sister of Mrs. Wynn. They left for the Florida Conference at Lakeland this week.

—We are glad to note the enlargement and substantial improvement in the Concord Times published by Mr. John B. Sherrill. It is a good newspaper and is always read with interest in this office. Mr. Sherrill has fine newspaper taste and prints the news promptly and in good form, and never forgets the church news.

—One of our pastors, who always takes great interest in the circulation of the Advocate, writes this pleasant note: "Sometime in the beginning of the year I want to make a canvass for the paper among our folks. We enjoy getting every copy and I want all my people to get it. May much success attend you this year in your great work."

—Mr. W. S. Surratt, of Wilkesboro, was a welcome visitor to our office last Tuesday. We were sorry to learn from him of the illness of our good friend and brother, Mr. J. C. Hubbard, of Wilkesboro. Also that the little child of Rev. J. W. Kennedy, the new pastor of Wilkes Circuit, is sick with typhoid fever at the parsonage at Moravian Falls.

—On Monday night of last week the Rev. S. E. Richardson and family were set upon by their congregation at White Oak and severely pounded. Brother Richardson began his work at Carraway Memorial on the first Sunday and is taking hold with his accustomed enthusiasm. The people are co-operating loyally and the prospect is good for a prosperous year.

—Mrs. Walter Clark, wife of Chief Justice Clark, of our Supreme Court, died of pneumonia at her home in Raleigh last week and on Monday was buried from the First Baptist church of which she was a devout member. Mrs. Clark was a daughter of the late Governor Wm. A. Graham, of Hillsboro, and a lady of superior gifts and graces. The funeral was largely attended by friends from various parts of the State.

—The Salisbury Post says: "Rev. C. M. Short, pastor of Holmes Memorial Methodist church, East Salisbury, was visited by about twenty-five of his parishioners, who left his larder in condition for a bountiful Christmas dinner as well as for all other meals during the month. Mr. Short has brought about fine results in the modest field in which he labors and no Salisbury pastor has a more appreciative or progressive following."

—Rev. Lee T. Mann, of Reidsville, is now enjoying life in the new parsonage of Main Street church. This is one of the handsomest homes in Reidsville, and the ladies have completed the refurnishing, so that the pastor and his family now lack nothing of the comforts of ife. We congratulate Brother Mann and family as well as the congregation on the consummation of their plans for one of the most elegant preacher's homes in the conference.

—The Gastonia Gazette, of last week, had the following interesting note: "Rev. J. C. Harmon, pastor of West End and Franklin Avenue Methodist churches, and Mrs. Harmon were given a liberal "pounding" by the members of their congregations last Tuesday night. A large quantity of good things for he larder was brought to their home. This indication of the love and esteem in which they are held by their parishioners is greatly appreciated by Mr. and Mrs. Harmon.

—Rev. J. W. Long, the new pastor of Spring Garden Street church, arrived last week and filled this pulpit for the first time last Sunday morning and evening. There were large congregations and the pastor was given a very appreciative reception. From the standpoint of both pastor and people, the prospects for the year are very pleasing. This is a very important charge, and we have no doubt that Brother Long will meet every expectation, as he has a splendid record of success in every field he has served.

—At the urgent request of Dr. Lonnie Smith, of Polkton, who in token of his admiration for Rev. L. T. Cordell will furnish the latter with a thousand-mile ticket, Mr. Cordell will accompany the doctor on a trip to New York and other points, leaving tonight. Mr. Cordell has been in the ministry for twenty-three years and has never had a vacation in that time and this outing of a few weeks will doubtless be a great help to him physically and mentally.—"Our Homes."

—Referring to the death of Rev. J. N. Huggins, the Lexington Dispatch says: "Mr. Huggins was popular in Lexington. He was a liberal-minded, scholarly minister, a good mixer with all classes, and approached the ungodly on the streets or anywhere else just as he approached the godly. He was therefore liked by a class of men, especially, with whom ministers seldom come in contact. There is genuine sadness in the town because of his taking off, and great sympathy is felt for his excellent wife and family."

—The Charlotte Observer, in connection with a synopsis of his Sunday morning sermon, has the following pleasant reference to Rev. Dr. Gilbert T. Rowe, the new pastor of Tryon Street church: "Occupying for the first time the pulpit of his new charge, Rev. Gilbert T. Rowe preached an interesting and highly logical sermon yesterday morning. Interest is always keen on such an occasion when pastor and congregation are brought face to face for the first time. Mr. Rowe made an extremely favorable impression. He is the youngest pastor whom that church has had in years, but is a minister of maturity of thought, education and deep consecration. In his sermon yesterday morning the most searching critic could hardly have found a superfluous word, so accuarately did he proceed in the exposition of his subject."

—Rev. A. W. Plyler was in his pulpit at Trinity church, Charlotte, for the first time last Sunday. The Observer, of Monday morning, says: "Rev. A.W. Plyler, the new pastor of Trinity Methodist church, conducted his first services there yesterday morning and last night. On each occasion he preached clear-cut, helpful sermons, which were heard and appreciated by good-sized congregations. No expressions were heard on the part of the congregation other than of pleasure at the manner of man of the new shepherd of that flock. Mr. Plyler was appointed a day or two ago to succeed Rev. E. L. Bain, who was appointed to Statesville district to succeed the late Presiding Elder Huggins. Mr. Plyler did not know of his appointment and had not thought of it until he read it in The Observer the following morning. He was spending the winter with relatives near Mooresville.

W. N. C. CONFERENCE BROTHERHOOD.

Received since report of December 1st three dollars each from A. G. Loftain, N. M. Modlin, J. W. Williams, Chas. P. Goode, P. E. Parker, E. G. Pusey, J. Ed. Thompson, Jno. W. Moore, W. L. Sherrill, W. M. Robbins, M. F. Moores, W. A. Wilson, Harold Turner, H. M. Blair, J. W. Wheeler, W. S. Hales, J. R. Scroggs, J. H. Weaver, H. F. Chreitzberg, J. C. Troy, W. V. Honeycutt, J. H. Brendall, W. M. Boring. Total $69.00; last report, $48.00; total to date, $117.00. W. A. Wilson has paid assessment No. 2, $3.00. Received 50c. initiation fees from J. W. Williams, M. F. Moores, W. A. Wilson, $1.50; reported Dec. 1, $2.00; total to date, $3.50.

H. F. CHREITZBERG,
Monroe, N. C., Dec. 11, 1909. Sec.-Treas.

TO THE LAYMEN OF THE WESTERN NORTH CAROLINA CONFERENCE.

Greensboro, N. C., Dec. 13, 1909.

Dear Brethren:

There will be held at Greensboro January 12th-14th, under the auspices of the Executive Committee of the Laymen's Missionary Movement the great Laymen's Missionary Convention, which is one of the conventions out of seventy planned for the whole nation. The speakers at this convention will comprise some of the greatest missionary experts on the continent. No preacher or laymen can afford to miss it. At least fifteen hundred representative laymen are expected to be present on this occasion. Methodism cannot fail to have its quota of those men.

The meeting is interdenominational, and therefore combines the wisdom of all the missionary leaders of the various denominations. We cannot over estimate the value of this convention. Get interested in the missionary enterprises of the church. One of the great hindrances to the progress of missions in this day is the lack of information. This will afford avenues through which you can procure this information. Let us, therefore, plan to be present at this convention and in addition thereto, plan a denominational rally of our laymen which will permeate every nook and corner of our entire conference.

Special rates will be granted by railroads and the hotels for these two days.

Yours very truly,
CHAS. H. IRELAND, Chm'n.
Laymen's Movement W. N. Conference.

NOW AND THEN

By Trojan

Your remarks in this week's issue of the Advocate with regard to the criticism of Bishop Atkins by the editor of Charity and Children, are as timely as brother Archibald Johnson's were untimely. It is a great pity that he should have made such a break in reference to the man, "Jim" Atkins, now a Bihsop of the Methodist Church. I have known him since 1888 and lived in Asheville a number of years while he was president of the college there. People always called him "Jim," not with undue familiarity, but simply because he was a man to them all well-known and if there was ever in him anything of the "spectacular" this article in Charity and Children is the first intimation in that direction. Brother Johnson, of usual sound judgment and good heart, surely made a miss when he wrote the criticism, and no doubt will see that he did. As indicated by the Advocate it was certainly a broadside made on the spur of the moment. No man ever had a more spiritual wife than Bishop Atkins, and his wife's mother, Mrs. Branner, as all know, is one of the most consecrated women to the work of the Lord and the church, and if there has ever been any special aspiratian for social position on the part of this excellent family it never appeared to me. They all have their legitimate position in society by inherent worth, but the '"spectacular" is altogether absent according to the knowledge of this witness. But this is no news to Methodists generally nor to other denominations in any town where Bishop Atkins, with his family, has resided.

In the matter of cutting off the suffix, "South," that is bound to come, and the doing of it will not interfere with the polity of the church in any sense but rid us of something that is entirely unnecessary in this day and the cause of much explaining to others that really does not explain. There are lots of people who laugh at us about it and there is some ground for this derision, when coming square down to bed-rock and considering the cause that made the suffix necessary. It should have gone off with the laying down of arms in the late unpleasantness, but that love of tradition, making the South famous in more ways than one, prevented. It is needed no more and it is going to be relegated just for the same reason that in the greater portion of the country the stage coach has been. Doctor Weaver, referred to as one of the old time Methodist preachers and a man of sturdy common sense and fine ability, opposes the change. That is his right, but Doctor Weaver is a man who believes also in education and progress. When the suffix is eliminated there will be no pouting by him; he will accept with proper spirit the general legislation of the church and continue to be the good Methodist he has always been. Brother Johnson is entirely right in his idea that the mssion of the Baptists and the Methodists has been to the plain people. He fears the Methodists are drifting from their ancient moorings. It is feared that there is some truth in this part of the indictment, with the Baptists as a party, but it is to be hoped any error in this direction may be corrected. It doesn't make a particle of difference if our treasures in money run into the thousands and our membership numbers by thousands, we will be sadly on the decline if we become so proud and stuck up as to fail to get a grip on the masses. Attendance at worship in any city church, of any denomination, will prove that we haven't yet got this grip as we should have it, and none but the blind would fail to see it.

* * * *

You say that a certain preacher received only $30.00 of the $100.00 assessed for his support and went to Conference $70.00 short and it was not poverty but indifference that caused them to starve the preacher. That is the idea exactly. It is a henious sin and our churches are filled with it. I had an appointment to preach to a congregation the third Sunday of each month in the afternoon and the assessment was the sum of $10.00 for the year. One afternoon I informed them that Conference was near at hand and they had paid not a penny. That the fried chicken and other eatables given me, and the lodging and feed given me and my horse were satisfactory, but the wife and child at home needed something and they must get up some money. After the congregation had been dismissed the steward handed me $1.30, and that was all for the year from that class. They could sing well, and one of the favorites was: "Are You Washed?" Good people? Why, certainly, but they were not concerned over the $10.00 due me. A stranger from Vermont, looking after marble deposits dropped in that afternoon and after the service came and handed me $5.00, and when I asked him his name he replied it made no difference about that. He told a man residing in that section that he did not give his name for the reason that he was ashamed to mention his name in a crowd of church members who had the services of a preacher at the price of $10.00 for a year and didn't pay it. He couldn't understand the situation. One of my boys has a way of saying, sometimes when talking to his brother about doing some childish labor, "Why it is easy as nothing." That is the way with raising church funds, if the beginning is made early, "it is as easy as nothing." Let every member lay by in store a small amount for each service and drop it in. Everybody will feel better and at the end of the year the account between people and pastor is balanced. When I was pastor at the little Riverside church in Asheville, I got my money each Sunday, and at the close of the year usually a surplus, and every year was more than the year before. Some of them wondered how they did it. "It was easy as nothing." The habit of each one dropping in a coin or two each Sabbath worked the problem. You all know this rule. It is an old one but never fails to do what is needed if put into actual practice. There is no reason under the sun either why the pastor should not insist upon it in places where the people are always behind. That is my notion.

REIGN OF ATHLETICISM

Nathaniel C. Stark, Principal Suffolk University School, Virginia.

In the pronounced tendency toward animalism in college athletics we see a most interesting development of the philosophy that a robust body is essential to a strong mind.

The reasoning has been as follows: A sound mind, a strong mind, is largely dependent upon a strong, vigorous body. A strong, active body is the effect of an abundant of physical exercise. An institution of learning stands (in theory, at least), for the best mental training; hence the college must emphasize athletics as a most important basis for its work. On this theory thousands of dollars were enthusiastically spent in gymnasiums; yet, students did not take a very lively interest in the gymnasium, and so it became necessary to have trained instructors and regular classes for physical exercises. The gymnasium did not meet the athletic student's demand, because he desired that form of exercise which gives the most pleasure; so reason dictated that more outdoor exercise be taken, for such exercise, full of zeal and emjoyment, would certainly accomplish the desired end, viz., the making of robust bodies for sound minds. The result of this reasoning was a livelier interest in outdoor sports, and the introduction of field-day. But these new ideas required organization for their life; hence the athletic association sprang into existence, and students began immediately to feel themselves a part of an organization that could express their physical tendencies more nearly to their own liking; hence animal life became conscious of itself and grew strong.

So strong and vigorous became this life that one institution was not large enough to express it; hence the organization known as the Intercollegiate Athletic Association resulted, and, of course, an International Association is but the next step, a western university having already been defeated at football by a Japanese team in Japan.

Now, all this organization of animal life has resulted in a species of animalism that is successfully antagonizing the best interests of college life. Educational institutions could have controlled this condition very easily at an early stage, but they made a most serious blunder not only in yielding too much to the power of athleticism, but in actually using it as a student-getter, it seems. Institutions, recognizing the well-nigh universal interest in athletics seem to have used athletic games as a means of advertising for enrolling names rather than for enrolling students. To the young mind the institution that is doing great things in the arena where physical strength is the criterion of manhood, is a great institution; for it stresses animal strength, which every boy understands and admires.

Now, when the representative or catalogue of an institution reaches a boy, he (the boy) is greatly impressed by those arguments which stress the physical pleasures and enjoyments of college life; while such arguments too frequently determine his choice of college. Just here is where educational institutions should lead the minds and not be led entirely by them. Boys should be reached through educative arguments presented to parents by educators; for educational institutions would thus hold the respect and confidence of parent and boy, and, at the same time, would strengthen parential authority. This is really a part of the work of educational institutions; but they have actually seemed compelled to reach the parent largely through the animal nature of the boy. The boy chooses the institution that stresses those things that he thinks should be stressed. Note here that athletic association is largely made up of this class of students.

Now, boys know that they are desired and that their own notions are being appealed to very strongly in the language of catalogue as well as of collge representative or agent. In other words, boys know that they are "the sought" and that the institution is "the seeker." Is it at all strange that the boy should feel the combined power of his athletic association, which power is the lever by which the college is too frequently lifted somewhat out of its true sphere?

What these associations say must be reckoned with. Why? Because they are made up of that spirit which was humored into college life and which, therefore, must be humored to be kept there. Now the number spirit, that excessive desire for numbers, weakens the college and gives the athletic association and its sympathizers the opportunity to exercise their enormous power; for the athletic association is largely the student-getter. But numbers in these days count mightily, and, strange to say, even educational institutions seem to measure greatness too largey by the scale of numbers. Trying to be great through force of numbers for financial reasons mainly is commercialistic and is unworthy also. But educational institutions are doing strenuously these two things—and numbers have resulted; yea, the increase continues, but who dares estimate the loss of ideals, of standards, and of effective service in the educational institutions of today?

Athleticism must be controlled more intelligently, or the efficiency of educational institutions will continue to suffer seriously. The animal excitement during the football season is so great that the minds of players, as well as of non-players, are scarcely capable of thinking as it is the duty of students to think. Just here we pause to consider football, which game would lose much of its claim to recognition were the adjective "Scientific" not applied to it; however, if the game should die, the amount of science destroyed would not cause even a partial paralysis of the great body of real science, which science is that knowledge that builds up everything it touches and means more intelligence, more light, and hence more life and less death. The physical exercise and development seem so insignificant when compared with the useless risk and danger, that they scarcely deserve the consideration of intelligent beings.—Baltimore and Richmond Advocate.

SONG IN THE NIGHT

Dr. Hoge, in an address entitled, "The Great Question," gives the following: "Once I made a visit to a young person in Richmond who had long been a sufferer from a disease that caused her unspeakable pain. Her kind physician, who stood by her with tears in his eyes, could give her only temporary relief. After he left I tried to say a few soothing, comforting words, 'Yes, I suffer great pain, I often lie awake all night unable to sleep because of it, but I have one compensation." I asked her what it was, and she said, 'It is this Often when I cannot close my eyes in sleep, I have such a sense of God's loving presence all about me, that I have learned what David means when he talks about "songs in the night."—Selected.

If only heroic deeds were greeted with applause; if only inspired leaders were summoned to command; if only capable men were set in high places; if only the virtuous of earth won our affections; if only the deserving beggar received the penny, this world would be a sorry place. For it is one of the most compensating truths in life that we constantly love and reward and trust unworthy people, and so, sometimes unknowingly, help them to better things.—Frank Pierson Tebbetts.

You have seen the ships upon the sea: they sail hither and thither thousands of miles. Do they find aught equal to love? Can they bring back precious gems to rival it from the rich south?—Richard Jefferies.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

"NOW I LAY ME"

The fire upon the hearth is low
And there is stillness everywhere.
And like winged spirits here and there
The firelight shadows round me creep,
A childish treble breaks the gloom,
And softly from a further room
Comes: "Now I lay me down to sleep."

And, somehow, with that little prayer
And that sweet treble in my ears,
My thought goes back to distant years,
And lingers with a dear one there;
And as I hear my child's amen,
My mother's faith comes back to me—
Crouched at her side, I seem to be,
And mother holds my hands again.

* * * *

Christmas is Coming

Brother, you with only a family of three or a half dozen children to provide for, lend me your sympathy. Fifty children in our household are eagerly expecting Santa Claus. Lend a helping hand, too.

We have faith in God and His good people. Our children will not be forgotten at Christmas time.

* * * *

Supplies Received

Mrs. Frank Watkins, Winston-Salem, lot of nice clothing; Canton Brigade Sunday school workers, Canton, supply of towels; J. T. Poindexter, Lewisville, load of provisions; Salisbury cotton mills, two bolts of nice dress goods; Woman's Home Mission Society, Lenoir, box of clothing and linens; Ladies' Aid Society, Newton, N. C., barrel of supplies; Siloam church, Siloam, box of dry goods and box of provisions; Woodleaf Sunday school, one box of fruit and one bag of potatoes; D. W. Alexander, Woodleaf, one new Royal sewing machine, guaranteed for ten years. May God bless all of you, dear, dear friends.

* * * *

Consolation

A letter from Lenoir brings information of a box of supplies recently shipped to us. Mrs. Grist, a good woman who helped prepare this box, is now quite ill, and we learn with sorrow that there is little hope of her recovery. But even in her extreme illness she takes comfort in the thought that the three quilts she made with her own hands —the last work she did—will provide warmth and comfort for dear little children for many winters to come.

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Report of Cash Received by H. A. Hayes, Superintendent for Week Ending December 4, 1909

Brother Livengood, Mount Tabor church, 50c; Brother Leak, Winston-Salem, 25c; Rev. Harold Turner, Statesville, Broad Street, $5.55; Mrs. Lula Foster, Oregon, $1.00; Otho J. Jones, New London, $3.69; J. A. Bowles, Hickory, $15.00; Ramseur Methodist church, $9.05; W. J. Shields, Tryon, $1.50; W. T. Albright, Yadkinville, $3.25; Wm. Winkler, Hickory, $1.50; Madison Methodist church, $6.45; Canton Methodist church, $18.57; King's Mountain charge, $6.80; Waynesville Methodist church, $13.00; Mrs. H. G. Chatham, Winston-Salem, $100.00; Mrs. C. L. Heeney, $10.00; Rev. A. J. Burrus, Unionville, $4.91; total, $201.02.

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Fifth Sunday Collections

Concord Sunday school, Coleridge Ct., $2.52; Lee's Chapel Sunday school, 80c; Mount Zion Sunday school, Norwood, $1.31; Lewisville Sunday school, $10.00; Previously reported by H. A. Hayes, $1.00; Previously reported by G. F. Ivey, $954.78; total reported to date, $970.41.

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Report of J. P. Rodgers, Agent for Week Ending December 4, 1909.

Subscribed at Mocksville—W. B. Horn, No. 2, $2.00; C. M. Turrentine, No. 2, $2.00; E. W. Sain, No. 2, $1.00; Liberty church, No. 4, 78c; W. H. Peacock, No. 2; $1.00; W. B. Angel, No. 2, 50c; W. C. Welman, No. 2, $1.00; C. C. Craven, No. 2, $2.00; J. A. Lefler, No. 4, $1.00; Frank Everhart, No. 4, $1.00; W. M. Monday, No. 4, $2.00; J. A. Creson, No. 4, $2.00; G. P. Daniel, No. 4, $1.00; A. G. Lefler, No. 4, $5.00; J. B. Campbell, $5.00; C. H. Long, No. 2, $1.00; N. S. Wellman, No. 2, $1.00; C. Sain, No. 2, $2.00; L. M. McClamrock, No. 2, $5.00; D. S. Creson, No. 4, $1.00; Miss Adeline Sharp, No. 4, $1.00; H. F. Lefler, No. 4, $5.00; Mrs. Lula Hendrix, No. 4, $1.00; Rev. P. E. Parker, No. 4, $1.00; J. Lee Williams, No. 2, $2.50; T. A. Hutchins, No. 2, $1.00. At Cooleemee—Miss Nannie Walker, $2.00; Miss Margaret Warlick, $1.00; C. S. Smart, $10.00; C. C. Tiller, $10.00; Geo. L. Murr, $10.00; J. H. L. Rice, $5.00; J. E. Smith, $10.00; O. C. Wall, $24.00; Miss B. Lyon, $2.00; O. E. Stafford, $1.00; J. W. Edwards, $5.00; R. L. Benson, $5.00; W. S. Green, $10.00; Miss Sadie Brown, $5.00; Mrs. T. L. Swicegood, $5.00; Miss Minnie Moore, $2.00; Miss Mattie Morris, $2.00; Miss Parrie Wyrick, $2.00; Jas L. Turner, $10.00; W. R. Hartness, $10.00; C. A. Walker, $5.00; W. M. Click, $1.00; Z. V. Smith, $5.00; T. L. Swicegood, $1.00; Miss Mamie Walker, $2.00; J. N. Ledford, $50.00; Rev. J. G. Murphy, $1.00; C. D. Lefler, $2.00; Mrs. Amanda Walls, $1.00; Mrs. Thos. Creson, $1.00; C. M. Hellard, $1.00; Geo. M. Wilson, $10.00; Miss Maggie Ijames, $3.00. Rev. J. P. Lanning, Spencer, $1.50; total, $269.28.

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Paid on former subscriptions—T. G. Pickelsimer, Bryson City, $3.13; J. R. Swann, Marshall, $10.00; Mason Lillard, Elkin, $25.00; J. H. Russel, Charlotte, $12.50; Mrs. Mary T. Hudson, Shelby, $30.00; W. S. Gough, Elkin, $1.00; Mrs. N. W. Fain, Asheville, $5.00; C. F. Crouse, Lexington, $10.00; T. W. Field, Leaksville, $20.00; I. I. Davis, Morganton, $10.00; B. F. Davis, Morganton, $5.00; Mrs. S. W. McClure, Walnut, $2.00; F. M. Scroggs, Morganton, $12.50; A. A. Connelly, Morganton, $7.00; H. L. Morgan, Asheville, $1.00; J. P. Morgan, Asheville, $1.00; J. K. Cowan, Asheville, $6.25; J. J. Shuman, Charlotte, $2.00; J. Robt. Long, Bryson City, $4.00; Niel Lee, Asheville, $1.00; Mrs. Lou Stype, Winston-Salem, $1; Miss L. Stype, Winston-Salem, $1; Rev. J. P. Lanning, Spencer, $1.50; J. W. Gentry, Kernersville, $1.00; P. C. Hyatt, Murphy, $5.00; J. M. Boone, Bryson City, $12.50; total, $190.38.

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Cash—at Mocksville—G. A. Lefler, No. 4, $5.00; J. A. Lefler, No. 4, $5.00; G. P. Daniel, No. 4, $1.00; D. C. Creson, No. 4, $1.00; Miss Adeline Sharp, No. 4, $1.00; W. C. Wellman, No. 4, $1.00; W. B. Angel, No. 2, 50c; W. H. Peacock, No. 2, $1.00; C. C. Craven, No. 2, $2.00; Frank Everhart, No. 4, $1.00; J. A. Creson, No. 4, $2.00; C. C. Craven, No. 2, $2.00. At Cooleemee—O. C. Wall, $2.00; Mrs. Amanda Walls, $1.00; Rev. J. C. Murphy, $1.00; Mrs. Thos. Creson, $1.00; C. D. Lefler, $2.00; C. M. Hellard, $1.00; O. E. Stafford, $1.00; Miss Margaret Walker, $1.00; Rev. J. P. Lanning, Spencer, $1.50; total, $34.78.

THE OVERSHADOWING ISSUE OF NORTH CAROLINA

We believe that the matter of law enforcement is the most vital issue before the citizens of North Carolina today. To allow a citizen, who has sworn obedience to law, to deliberately live in violation of that law, is to train him for anarchy and for the gallows—such a policy would be suicidal on the part of any state or nation. We believe that to allow any officer sworn to the execution of all law, to fail to meet this obligation or to discriminate against any law, will lead to such official anarchy as will destroy any government, therefore, our people ought no longer to stand apart on the doctrine of license or no license, but every citizen, who loves his state and breathes the spirit of patriotism ought to unite his influence and effort with that of others to bring about the spirit of obedience to all law. Webster's Weekly some issues ago, put squarely this question before the people of North Carolina in the following words:

"By a majority of nearly 45,000 the people of North Carolina have decided to make the experiment of state-wide prohibition. We might as well look the situation in the face; prohibition is on trial. If it proves a success, for the next twelve months, it will not be agitated in the political campaign of 1910. The politicians are a shifty lot, ready to float with the current of public opinion. Many who cried "hosannah" in the triumphal march of prohibition last year only await the opportunity to say, 'Away with it.'

"It s up to the friends of temperance to make this law a success. It can and must be done. The law is strong enough; the machinery for its enforcement is ample. What is needed is a strong working sentiment to back up the officers in the discharge of their duty. And we must have officers who are in sympathy with this law and want to see it become the fixed policy of the state. Principles can only be made tangible realities through human instrumentality. Prohibition will never be enforced by officers whose HEARTS are not in it. Love is the greatest thing in the world and the most powerful incentive to action. If you love a cause, you will be willing to make sacrifices to promote it. If you act from no higher sense than duty, you will not give the best that is in you.

"If we had the ear of the temperance forces of North Carolina we would whisper this warning: If prohibition fails in our state, it will be in the towns. Its enemies are too shrewd to take the position that it ought to fail. What is their policy? It is to side-track it; to make other issues more prominent. Law enforcement is the overshadowing issue in North Carolina and the man who allows his eyes to be blinded to this fact is playing into the hands of the worst foes of peace and progress. What can we reasonably expect from the spirit that prompts sworn officers of the law to say that they don't want the help of the preachers in discharging their duty? How can we reasonably expect an officer to catch a blind tiger, who says he has not lost any tiger and is not looking for one?"—American Issue.

OUR LIFE MELODY

There is no music in a rest, but there is the making of music in it. In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of our tune. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which ever goes up to the ear of the Creator. How does the musician read the rest? See him beat the time with unvarrying count, and catch up the next note true and steady, as if no breaking-pace had come in between.

Not without design does God write the music of our lives. Be it ours to learn the time, and not to be dismayed at the "rests." They are not to be slurred over; not to be omitted; not to destroy the melody; not to change the keynote. If we look up, God Himself will beat the time for us. With the eye on Him, we shall strike the next note full and clear. If we say sadly to ourselves, "There is no music in a rest," let us not forget, "There is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to reach us

HIS BANNER OVER ME

By Gerald Massey.

Surrounded by unnumbered foes,
Against my soul the battle goes!
Yet though so weary, sore distressed,
I know that I shall reach my rest:
I lift my tearful eyes above—
His banner over me is love.

Its sword my spirit will not yield,
Though flesh may faint upon the field;
He waves before my fading sight
The branch of palm—the crown of light;
I lift my brightening eyes above—
His banner over me is love.

My cloud of battle dust may dim,
His veil of splendor curtain Him!
And in the midnight of my fear
I may not fee him standing near:
But as I lift mine eyes above,
His banner over me is love.

Under every condition of life, and in every experience, however sorrowful, there is within us and around us the living, loving Christ, who comes to us with that comfort which heals the broken heart. "Our friends die, our possessions take wings and fly away, our honors fade, our srength fails, but beside every mouldering ruin and every open grave, in the fading gloom of every twilight, amid the mists that shroud the great ocean beyond the verge of mortal life, there is one sweet, mighty voice that says, "I will never leave thee, nor forsake thee. In all thy afflictions I will be with thee, and the angel of My presence shall save thee."

The Bible should be studied as a guide-book for evangelism. Personal evangelism is one of the most effective of God's ways to win the world to himself. Too often the Bible is studied solely for our own personal comfort or help. It should be studied with the purpose of making it a power for evangelizing others.

From the Field

Correspondence, Reports, Etc.

Report of Evangelistic Work.

In our meeting during the past year, two thousand and three hundred persons professed to be converted or reclaimed. Twelve hundred and eighty of these were non church members. Of this number nine hundred and ninety-three joined the church. Of course figures cannot speak of the general quickening of the Christian people. I am now thinking of my work for next year. Brethren that think of using me will please write soon.

E. C. GLENN.

Morven Circuit.

Having been transferred from the N. C. to the W. N. C. Conference and appointed to the Morven Circuit, I left my home and work of the last two years Friday, last, and arrived here at Morven Saturday afternoon of last week. We were met by a committee of men of the Morven church and conveyed in carriages to the parsonage where we found a number of good women, who had prepared a sumptuous dinner for us.

J. J. BARKER.

Greensboro District.

The District Stewards' meeting was held in West Market Street church on Thursday, December 8th. Thirteen charges were represented.

The salary of the presiding elder, Rev. W. R. Ware, was fixed at $2,075, an increase over that of last year. The apportionment of the conference collections were made also.

Presiding elder Ware submitted his report for the last fiscal year, which was very gratifying. It showed that during the year there was an increase of 1,337 in the membership in the district, the total membership in the sixty-seven churches being 9,567. These churches raised for all purposes $66,-948 and the salaries of the different preachers were increased $1,300. There was an increase of $237 for domestic and foreign missions over the preceding year.

Mount Airy

Rev. J. F. Kirk, who succeeds Rev. D. Vance Price as pastor of Central Methodist church, this city, arrived last Thursday night and he and his wife are occupying the parsonage on Franklin street. The people of the city regardless of denomination extended to them a hearty welcome and demonstrated that they are ready to co-operate with him in the coming years' work.

Mr. Kirk preached his initial sermon on Sunday morning to a crowded church and spoke simply and earnestly upon the subject of progressive grace. On Sunday night he delivered a short but entertaining sermon.

He is a young man who comes with a splendid reputation as a pastor and he has already made a good impression. He evidently possesses the qualities that go to make an ideal pastor and all should join him in making this conference year a successful one.—Mount Airy Leader.

Elkin.

Rev. R. G. Tuttle filled the pulpit at the Methodist church last Sunday. It was his first service and he had a good congregation, there being no services at any of the other churches. There was no service at the Baptist church; it being called in, for the congregation to attend the Methodist church. By invitation he preached in the Baptist church Sunday night and again had a large congregation. He preached excellent sermons at both of these services, and judging from the number of nice things we have heard of these sermons, and of the preacher, we think Mr. Tuttle begins work at this point under very favorable circumstances. We understand he will bring his family here the last of the week, the new parsonage being about ready for occupancy. The Times in behalf of the people of Elkin, irrespective of denomination, extends to Mr. Tuttle and family a cordial welcome.—Elkin Times.

To the Preaches of the Western North Carolina Conference.

Dear Brethren.

By Conference resolutions you decided to take a collection for the American Bible Society during the month of December, in order to assist in securing the conditional gift of Mrs. Russell Sage, and forward the amount to the Treasurer of the Joint Board of Finance, and he remit same to the Bible House prior to January 1, 1910. I would, therefore, urge all pastors on stations to take the collection next Sunday, the 19th and pastors on circuits to take a collection at two churches , one on the 19th and the other on the 26th, and forward the amount to me at once. This is a very important matter and I hope that we can send up at least $1,000.00 on this fund. Yours very truly,

J. A. ODELL,
Treasurer Joint Board Finance.
Greensboro, N. C.

Thomasville.

Sunday night in Main Street Methodist church all the denominations of the town held a union meeting to discuss and organize a law and order league for Thomasville to aid the town auhorities in enforcing the law. Talks were made by Revs. Holmes, Crutchfield, Kesler, Bell, Suit and Messrs. C. P. Dodson and A. Johnson. The object primarily is to put a stop to the sale of liquor, whiskey, beer and other intoxicants in the town, which are claimed to be sold in violation of the law. Other meetings will be called and an organization will be perfected as soon as possible.

The members of the Main Street Methodist church and friends of Rev. Parker Holmes gathered at the residence of Mr. J. W. Lambeth one night last week and from there marched to the parsonage in a body where they administered to Brother Holmes a good, substantial "pounding" such as the people here are capable of doing. His table and pantry were filled to overflowing with good things. Rev. Holmes is the most popular minister Thomasville has ever had and his people are always glad to do anything to make his stay here pleasant. —Cor. Davidson Dispatch.

Maiden Circuit.

Soon after our return from Hickory quite a number of the people gave us a liberal pounding in appreciation of our return to the work for another year. Such kindness makes a preacher feel his unworthiness and long for an unction from above to repay the people in spiritual things. After we had spent a very pleasant social hour at the parsonage we read a Scripture lesson and prayed the Father's blessing on these and the entire circuit. To mention all the names is not necessary. A number of these people constantly remember in a substantial way, the preacher and his family during the year. Little James Bagby seemed to enjoy the pounding as well as any one. To see into the different packages was his delight.

Mrs. Coble is delighted with her pickle jar. On the outside was a little envelope containing one dollar. The pounding alarm was rather unique in that one lady beat the children with a basket. Two others tried and failed. Finally the third pulled its neck till it did squall.

All the appointments will be filled in December before taking ten days vacation for Christmas. Proy for our success for another year.

Yours Fraternall,y
T. S. COBLE.

A Note of Appreciation.

Before leaving for my new field of labor I desire to acknowledge with a grateful heart a special debt of gratitude to our Friendship congregation for a nice suit of clothes which was made possible by the generous efforts of Mrs. Dr. J. C. Ector and Rev. A. G. Kirkman, Register of Deeds for Guilford county. Back of such a noble deed there is a motive which actuated and prompted which is more to be appreciated than the intrinsic value of the gift. However valuable and prized that gift may be to a humble Methodist itinerant in these times when salaries are meagre and cost of living high and still ascending. Friendship met all the demands made upon that plucky congregation. Besides, at the beginning of fourth year led in a most generous pounding and also presented my wife with a nice dress—a thing rarely ever heard of for they who stay by the staff and take care of the home are rarely ever thought of by the public, however generous and thoughtful otherwise. We are also in debt to Mrs. Susan Thomas for interesting the congregation at Muir's Chapel in presenting me with a nice overcoat. Mrs. Thomas, nee Edwards, is a direct descendent of the famous Dr. Jno. E. Edwards who was born and reared at Marr's Chapel. Mrs. Thomas now lives in one hundred yards of the site of the old log meeting house, about which Dr. Edwards wrote.

J. A. BOWLES.

Mount Holly.

When I came to say the "final" goodbye to the kind friends of West Greensboro in particular and of the Grensboro district in general, there was a feeling of genuine sadness in my heart, realizing as I did that it meant going from friends that were true as steel unto an entirely new field of labor. Four years on the West Greensboro Charge and sixteen in the district gave me an opportunity to form associations and discover friends from whom it was not easy to break away. However, the good people in Guilford county where I have spent many happy years will be gratefully remembered by me and I hope to have contnued interest in the prayers of all of them. The tie that binds our hearts in Christian love is still around entwined. "But we shall still be joined in heart and hope to meet again." "Off of the old, onto the new." Like a pendulum we swung to the other side of the conference. However human may have been the appointment, and Dr. Detwiler has declared that the apppointments are not the direct work of the divine mind, yet in my case, "Our lot has fallen in pleasant places." The reception given me and my family by the good people of the church was all that could have been asked or desired. We were at once made to feel that we were among friends, kind hearted and true. We found the parsonage comfortable and a supper awaiting us that would have been a real feast to a king.

The parsonage has been overhauled, newly furnished, and preparations are now being made to enlarge it. We have not met the people in public assembly yet, but I find in private conversation that they are intimately interested in church work for which we thank God and take courage. The year will be a good one, for the Lord has promised good concerning Israel.

J. A. BOWLES.

Laymen's Missionary Movement—A Personal Letter to Every Pastor in North Carolina.

Greensboro, N. C., Dec. 11, 1909.

Rev. and Dear Brother.

We beg to call your attention to the North Carolina Convention of the great Laymen's Missionary Movement to be held in Greensboro January 12 to 14. The "Call" and other literature issued by the Publicity Committee have been mailed to you, from which you may learn of the purpose of the Movement, and of the plans for this, one of the seventy Conventions being held in the United States, and as brethren in the great cause of our common Master we ask your earnest and immediate interest in the same.

While it is a Laymen's Convention, we realize that outside of Greensboro, at least, the laymen must be reached through their ministers, and therefore, we, the Pastors Co-Operative Committee, feel that we cannot co-operate more efficiently than by urging our brother ministers throughout the state to join with us in supporting and promoting this great work among laymen for the extension of our Master's kingdom.

To you it is not necessary for us to enlarge upon the importance of this Convention, or to tell you of the wonderful responsibilities of this great International Missionary Movement of Laymen, for we all realize that it is one of the most hopeful and encouraging signs of the times in the Christian world. But we, on behalf of the twenty-two ministers of our city, do write to urge upon you the great importance of bringing this matter before the men of your congregation, and sending, or better still, bringing as many delegates as possible to the Convention.

We hope you will have delegates appointed at once, in the way you think best, and that you will succeed in having a goodly number present at the Convention; and again hoping that you, yourself, will be able to accompany your laymen, we are, Fraternally yours,

Revs. E. K. McLarty, Chairman, Methodist; J. L. White, Baptist; T. J. Ogburn, Methodist Protestant; J. W. Bolton, Christian; C. E. Hodgin, Presbyterian; S. R. Guignard, Episcopal; C. S. Myrick, Friends; C. H. Wenhold, Moravian; Shuford Peeler, Reformed.

For Man and Beast

Many people allow their domestic animals to suffer for the lack of simple medical attention that anyone could administer. For example, sores, cuts, bruises, boils, sprains, etc., can be as quickly cured in the lower animals as in man, by using "Gray's Ointment." It is easy to apply and it acts quickly. There are thousands of homes in America and foreign countries in which Gray's Ointment is considered indispensible. If your medicine shelf does not contain it send for a small trial box which we gladly send free. postpaid, to those who do not know its value, or send 25c to the nearest drug store for a full size box. Address Dr. W. F. Gray & Co., 815 Gray Bldg., Nashville, Tenn.

Mr. B. G. Worth, Wilmington, N. C., writes: "I have been extolling Gray's Ointment for over fifty years. I am 86 years of age and would not be without your Ointment for anything."

The Epworth League

CONDUCTED BY
Rev. R. E. Atkinson, West Asheville, N. C.

Conference Cabinet

President, Rev.R.E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. J. D. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendent, Miss John Starr, Greensboro, N. C.

* * * *

If we have failed to get the address of any of the above officers, will they please notify us at once by giving the proper address?

* * * *

The following are the Leagues which responded to the call for conference anniversary speaker: West Market, $3.25; Brevard, $1.00; Canton, $1.00; Leaksville, $1.05; West Asheville, $1.50 and Jackson Hill, $1.80. Unfortunately, the League notes which contained other facts concerning the League and the past year were lost. If there is a discerpency in the above report, and if any League was not reported, will the Secretary notify us? We shall be glad to rectify any wrong.

* * * *

Who has a plan for the year? Let's begin to pray and plan—plan for large things. Speak out.

* * * *

A junior League has been organized at Davidson with a membership of 40. The following are the officers: Bertie Christenbery, President; Blanche Goodrum, First Vice President; Elnora Moore, Second Vice President; Sam Johnston, Third Vice President; Reid Howell, Fourth Vice President; Verda Hawkins, Secretary; Joe York, Treasurer; Verta Hager, Organist.

* * * *

There was an increase last year of eleven chapters, and of five hundred members. Shall we be content with the above figures for the coming year? Shall our slogan for this year be: an increase of twenty-five chapters and one thousand members? The above figures are very moderate.

* * * *

The following is a significant paragraph found in the Epworth League Board's report at the last session of our conference: "Several of our districts are as yet unorganized for Epworth League work, and therefore we would urge the Leaguers in each district to agitate the question and secure the working of a district League conference." Dear Leaguers, let's interview our presiding elder and plan for one half day at our Dstrict conference. The last afternoon and evening well employed will be profitable and far-reaching. Do not try to have a District League Conference separate from the District Conference. Plan to have them together. You will save time and money. Let's not be content with anything less than a district meeting of some length in every district this year.

* * * *

Rev. J. M. Lander, presiding elder of the Rio district, writes: "Already twelve candidates, a new Epworth League, and the financial outlook hopeful."

* * * *

In the Brazil Mission Conference there are forty-one League chapters with a membership of one thousand two hundred and five. In the entire Methodist church in Brazil there are one thousand nine hundred and six Epworth League members.

In the foreign fields where the chief concern is to save souls and train them for His kingdom, the Epworth League is an indispensible factor. Where it is possible Leagues are organzed. That which is good for the saving and training of the heathen sinner is also good for the civilized sinner in America.

* * * *

Mr. L. E. Appleby, a competent lawyer, who has been active in church work at Travis Park church, San Antonio, Texas, has accepted the office of Field Secretary of the Epworth Leagues of Texas. The Texas Leagues are fully awake and are pursuing the successful course. We hoped our conference, at its last session, would take some steps along this line. The Epworth League and Sunday school, like every other department of the church, and commerce, must have some one whose business it is to plan and think for those who have but little time to give to this special work. If the Western North Carolina Conference will appoint some consecrated layman, whose heart beats are youthful, and who believes in the Epworth League, the young and dewey youth of our church would soon impress us with the possibilities the League possesses, and make us feel the latent force unfelt. Let's pray to this end and doubt not.

* * * *

Notice

We desire the name and address of each district Secretary. It is positively necessary for further and efficient work. Please send it at once, and you will very greatly oblige us.

* * * *

What shall we do this year as a League body? What shall we declare as our one common interest and enterprise for the year? Don't wait till Christmas is gone, write us what is on your heart at once. Jot it on a postal card and address it to us at Davidson, N. C.

* * * *

The Davidson Senior League is an inspiring and energetic body of young people. They are planning for a great year's work. They will soon form themselves into a study-class. They have evidenced to their pastor their love, loyalty and devotion for the Christ and his church.

A Saintly Woman Gone to Her Reward.

As previously announced, on Sunday afternoon, November the 14th, 1909, Miss Mattie Eaton died at her home in Mocksville, North Carolina.

From the church militant to the church triumphant, she has gone. It was my good fortune to have known this sweet-spirited, noble Christian woman, for more than twenty-five years. For a number of years associated with her in Sunday school and other church work. It has been my privilege and delight, often, to have been in her truly exemplary Christian home. Everywhere and always she maintained that high rank of Christian character of beauty and power. She was a strong minded woman, of intellectual culture, and deep, rich, spirituality. She was in active school work for a number of years, and had that high correct conception of the responsibility, that should be felt by every one, that assumes the work of training the immortal mind into currents of thought, wholesome and helpful. While thoroughness characterized the work in her school, at the same time, moved and actuated by a deep principle of life, she made moral, and spiritual training a positive and distinct feature, by precept and counsel, and forced by a spirit and temper, and life example, beautifully and thoroughly in accord therewith. She was a woman of great faith, and that faith and perfect trust, constantly exercised, and evidenced by an earnest steadfastness in Christian energy and activity. She had great strength and force of character. For the truth and the right, she was unwavering and inflexible. Sweet-spirited, modest, unobtrusive, yet for her convictions, clear, firmly, and deeply fixed, and spirit enlightened, she stood, with courage, that bespoke a character of fidelity and loyalty in their beauty and strength. Truly the world has been enriched, in the highest and truest sense of this term, by reason of her life spent in it. As a friend she was the very soul of sincerity and loyalty. That type and kind of friend that is one of heaven's richest blessings. The influence of her life will continue to be an inspiration for great good.

B. D. GRAHAM.

Statesville, N. C.



We borrowed this dance
From the days of the past
And the wonder grows as
we dance it—
How they kept up the pace
And the strength of the race
without

Uneeda Biscuit

The Soda Cracker that makes the Nation strong.

NATIONAL BISCUIT COMPANY

Our Washington Letter.

The National Capital is now experiencing some fine winter weather with mercury registering below the freezing point which reminds us that Christmas is again near at hand. The elaborate display of toys, etc., in the store windows also reminds us that the holiday season is approaching.

The city is greatly enlivened by the 61st Congress being in session which, however, will not do much until after the holiday recess. President Taft's first message was considered a very mild and conservative document and was especially commented upon for the absence of his views on quesions of tariff revision, trusts and corporations in which the country is vitally interested.

Many prominent business men of the various Southern states have been here this week attending the Southern Commercial Congress and Rivers and Harbors convention. Those from our own state took active part in affairs looking to the upbuilding of our fair and Carr, who made an interesting address progressive Southland. Gen Julian S. on our manufacturing interests was eleced Vice-President of the Congress.

Much activity prevails in our several Southern Methodist churches here at present in the way of adding new members to the church, league and Sunday school which is the result of gracious revivals in some of the churches. None of them were ever in a more prosperous condition in every respect.

The ladies of our new Mount Pleasant church are holding a series of entertainments from which handsome sums of money are being realized as a nucleous for a new church edifice.

Rev. Dr. Steel, of Mississippi, has again visited us and gave one of his interesting lectures at Mount Vernon church to the edification and delight of a large and appreciative audience.

It was with peculiar interest that the writer read the editors report of the recent annual conference at Hickory in a church where we were formerly working together for the good of the church and humanity. It is gratifying to know that a concensus of opinion of the conference was averse to a changing the name of the Methodist Episcopal Church, South.

W. F. TOMLINSON.

The Hillside, December 11, 1909.

"Who does the best his circumstances allow,
Does well, acts nobly—Angels could do no more."

Cast all your cares on God; that anchor holds.—Enoch Arden.

The Christian Life.

A SONG OF TRUST

I cannot always see the way that leads
To heights above;
I sometimes quite forget that He leads on
With hands of love;
But yet I know the path must lead me to
Immanuel's land,
And when I reach life's summit I shall know
And understand.

I cannot always trace the onward course
My ship must take,
But, looking backward, I behold afar
Its shining wake
Illumined with God's light of love; and so
I onward go,
In perfect trust that He who holds the helm
The course must know.

I cannot always see the plain on which
He builds my life;
For oft the sound of hammers, blow on blow,
The noise of strife,
Confuse me till I quite forget He knows
And oversees,
And that in all details with His good plan
My life agrees.

I cannot always know and understand
The Master's rule;
I cannot always do the tasks He gives
In life's hard school;
But I am learning, with His help, to solve
Them one by one,
And when I cannot understand to say,
"Thy will be done."

—Selected.

THE UNATTAINED

By Kate S. Gates.

"I wonder if there is an individual on the face of the earth who gets what she wants," said Ruth one day. "I know I read once of someone's saying: 'The world is buttoned up frong, just one hole wrong. I get what you want, and somebody else gets what I want.'

"It's just about so; there's always forever something just out of your reach, and usually it's the very thing you want most. I struck a little poem about a French peasant who was mourning because he had never been able to see Carcassonne, a city only four leagues distant. He had heard such wonderful stories about it, he was sure he should feel perfectly satisfied and die content if he could but see it. Even his grandson, the child by his side had been farther from home than that. Someone who overheard his plaint offered to take him to the city, but alas! the poor old man died on the way.

"He never gazed on Carcassonne,
Each mortal has his Carcassonne."

the poem concludes.

"Very likely," I answered. "We are told that no good thing shall be withheld from him that walketh uprightly, but I do not remember that anyone is anywhere promised everything she wishes. Over the hills and far away, or but just out of our reach, there is for each of us undoubtedly a Carcassonne, and though, like the poor old peasant, we fail to reach it, we can yet be content and happy.

"No good thing shall ever be withheld from us if we are God's children—that is, nothing that is truly good for us, of that we may be sure. That is the main thing we should rest our hearts upon. Then in a lesser way we may comfort ourselves with the reflection that very likely some one in the Carcassonne, which seems to us such a realm of bliss, may be looking our way, as discontent with his lot as we are with ours, and as sure that everything desirable is where we are.

And always we may remember:

"Far out of sight while sorrow still enfolds us,
Lies the fair country where our hearts abide,
And of its bliss is naught more wondrous told us,
Than these few words, "I shall be satisfied."

—Interior.

AN OPEN INVITATION

A poor fellow in trouble, a stranger in a big city, and sick and destitute, passed aimlessly along the street, wondering what to do and where to go. Passing an office window he looked up and caught sight of a man's face. "I'll go in there and speak to him—he looks so kind," was the instant resolve. He went and found a friend in need, whose kindness brought the chance to help himself, which the young man never forgot and afterward sought to repay.

"He looks so kind." Could there be a higher compliment? The man's face was an open invitation to come in and confide and get help.

Without speaking a word he gave this invitation, which led to so much for the friendless stranger.

But do you suppose that this kind look grew in a night or a day or a week? Can a fine steel engraving be finished in a few hours? It takes line by line, day after day. Things worth while are not of instantaneous accomplishment. Now think of it. When is the best time to begin, if the art of looking pleasant and the possession of a kind face be achieved?—The Boy's World.

COMFORT IN THE POWER OF CHRIST

There is comfort in the assurance of safety. From under the shadow of a great rock we may watch the sweep of the storm, and even enjoy the wonderful scene, without a tremor. Walking on the narrow ledge of the rock we do not fear, when we are held in the firm grasp of the guide who is familiar with every step. So there is great comfort and strength in the assurance that the power of God is on us and with us. We become strong in His strength; we are happy in the assurance that His love is upon us and His almighty power over us. As the promise is made to us of protection and strength according to our need there is, even in our infirmities and sufferings, a peculiar pleasure in the sense of God's presence and help. The apostle who was much in trials and sufferings expresses this satisfaction. He prayed that the infirmity and suffering might depart from him, but the answer was that it should remain, but divine grace would be given in sufficient measure, for his power is made perfect in weakness. That is more than all suffering. "Most gladly therefore will I glory in my weakness," he writes, "that the power of Christ may rest upon me; may cover me, or spread a tabernacle over me." The thought is very beautiful and full of comfort. The power of the Almighty over us! Not as a shield to protect us simply, but as a tabernacle over us, we within dwelling at home with Christ, who has borne our sufferings and carried our sorrows. The assurance of safety is made greater by the sweetness of the fellowship. An expression parallel to this is in what is written concerning those who have come out of great tribulations: "He that sitteth on the throne shall spread his tabernacle over them." And long ago the song was written for us, "He that dwellth in the secret place of the Most High shall abide under the shadow of the Almighty." "He will cover thee with his pinions and under His wings shall thou take refuge."—United Presbyterian.

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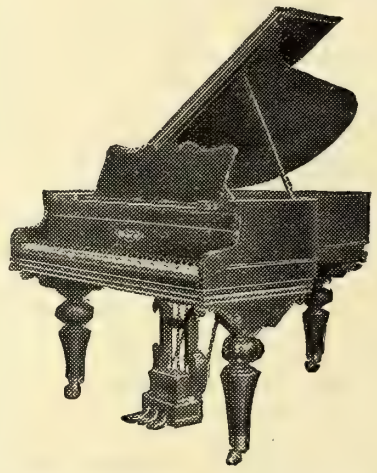
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Our Little Folks.

WHERE THE SHINE CAME FROM

"Well, grandma," said a little boy, resting his elbow on the old lady's stuffed chair arm, "what have you been doing here at the window all day by yourself?"

"All I could," answered dear grandma, cheerfully. "I have read a little, prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonler every day what makes her look so bright. Ah! here she comes now."

"That girl with the brown apron on?" Arthur cried. "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "O little boy, wouldn't you give anything to know where she gets that brightness from, then?"

"I'll ask her," said Arthur, promptly, and to grandma's surprise he raised the window and called:

"Susie, O Susie, come up here a minute; grandma wants to see you."

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," explained the boy, "what makes you look so bright all the time?"

"Well, I have to," said Susie. "You see, papa's been ill a long while, and mamma is tired out with nursing, and the baby's cross with her teeth, and if I didn't be bright, who would be?"

"Yes, yes, I see," said dear old grandma, putting her arm around this little streak of sunshine. "That's God's reason for things; they are, because somebody needs them. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home."—Exchange.

WHO STOLE THE MUD MARBLES?

"That George Cline is the meanest boy that ever lived!" cried Gerald, angrily. "What do you think, mamma? He stole all our mud marbles that we had in the sun to dry."

"Yes, and he told a story, too," added Margaret. "After he stole them all he said he didn't."

"Children," said their mamma, in a grieved tone, "don't you know it is very naughty to say such things? He could make all he wanted in a liftle while. I am sorry my little boy and girl are so hasty."

"But, mamma, he did take them," cried the childern together. "He was the only person in the yard while we were taking our naps, because Mark saw him. He just did it to tease us."

Their mamma said nothing more about the lost marbles, but told the children to make some new ones and bring them up near the house. Very soon, Gerald and Margaret were having a fine time rolling balls in their hands, and presently on a clean board was a long row of them ready for the sun to bake. This time they put them close to the window, and their mamma promised to watch them as she sat sewing. Grandma came in with a new game just then, and they wanted to play it on the sitting-room floor.

"How showery it is!" said grandma, as the big clouds rolled up overhead. "This will be the third shower for the day."

But Gerald and Margaret never heard the rain as they played with the new game. Even when mamma called, they were so busy that she had to speak twice. "Come here, children," she said, "I want to show you something."

They ran to the window just in time to see one of the marbles fall to pieces when pelted by big drops of rain, and sink down in a little, dirty heap on the board. Then another and another followed, till the last one was just a patch of mud on the board. Then more rain came, and soon the board was washed clean and white.

"I wonder," cried Margaret, with round eyes.

"I know that was the way, for it rained while we were asleep," said Gerald. "Just as soon as the rain is over, may we tell George how naughty we were?" he asked penitently. "I'm so sorry."

Mamma nodded, and in a little while the three were playing together happily. Now, whenever either is hasty, someone only has to say, "Mud marbles," and everything changes. The children never forget the lesson, and they say they never will.—Hilda Richmond, in Southern Press.

HISTORY AT THE DISTRICT SCHOOL

The new teacher glanced smilingly over the school, and was delighted to see so many bright young faces among her new charges. "Now, children," she said, opening her history book, "we will run over the history, so that I may find out what you know. Willie Perkins, you may tell me why Washington crossed over the Delaware."

"Ahum—er—why, now, er—ahum," began Willie; "why, becuz"—

"Because what, dear?" asked the teacher.

"Becuz he couldn't go under it," said Willie.

"Dear me, Willie, what an answer!" ejaculated the teacher. "Polly Hicks, you look like a bright little girl. Why did the Father of His country cross the Delaware?"

"Pleathe, mim," replied Polly, "I gueth it wath becuth the Hudthon wath too far away for him to croth that."

"Mercy!" cried the teacher. Really, you will all have to stay in this afternoon and study your history. I will test you on arithmetic. Maggie Wilkns, if I were to divide three bananas among seventeen boys, what would be the result?"

"A riot," said Maggie, speaking up like a little drum major.

"Possibly," said the teacher; "but that is not what I mean. Tommy, you may take the question. Three bananas among three boys—that would be one banana apiece for each boy. Now three bananas among seventeen boys would be what?"

"Three bananas, mim," answered Tommy.

"I know, but three into seventeen is"—said the teacher.

"Three bananas would go into seventeen boys once and none over," said Tommy confidently.

It was then that the new teacher resigned.—Harper's Weekly.

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THIS WILL INTEREST MANY

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GEO. W. NOBLE, Lakeside Bldg, Chicago

Mr. George W. Chandler, of Andover, Mass., has a remarkable horse named Nell, used by him in the wood and coal business, and this is what the horse does: When in the morning she is hitched to her cart, first she walks nearly an eighth of a mile to a drinking fountain, without any direction or assistance, and takes all the water she cares for; then of her own accord she goes by another street to the railroad depot, crosses the tracks, passes up to the side track where the coal cars are, and backs up to the car from which her cart is loaded by the man in charge. All this is done without any assistance or direction whatever from any human being.

When in the morning she is harnessed to a carriage instead of the coal cart, she takes precisely the same action in going to the fountain and drinking; but then, instead of going to the railroad depot, she turns down the main street to the office.—Our Animal Friends.

THE RICHES OF LOVE

Love enriches life. There is no relation in life that love cannot glorify. What is friendship without love? What is marriage where love is absent? Would parenthood be sacred without love? Could there be such a thing as the Christian religion without love? The Christian is unworthy of the name if he does not love God and man.

Love gives us the purest motive, the most honorable method, and holds up to us a worthy end. When we act out of love we have the power of the most inspiring motive that man can possess. But more than a motive is necessary in life. We all have a method. Can one be satisfied by using dishonest means to secure his end? Love says no! Love struggles to keep our method pure. But the motives and the method point to the end. Some think that if they are working for a good cause methods do not count. Would one steal money to give to the poor? A robber known in a certain locality did this. He did good with the money, but the method was wrong. Love condemns such action. We must not use inferior or small means to secure some good for others. Love unites the motive, the method, and the end; thus the riches of love are enduring riches because all life is made good and noble. All the relations of life are made pure and sacred. Rich in love is to be rich in character. And since character is all that you will have to introduce you into the world beyond, why not be rich in love?

This old world of ours needs more of the riches of love. There is too much strife, too much hate, malice, vice, crime. Love has fled, and with its flight the glory of life is gone. How we would let the love of Christ rule ii our lives!—Henry C. Sperbeck.

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Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be eradicated to the very last symptom.

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Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

ITEMS

Perhaps some of our readers missed our column in this paper in the issue of November 24. The matter for it was prepared and mailed in due time, but for some reason was not delivered promptly at the Advocate office.

We regret the omission, especially because of the message it contained concerning the important issues of the Week of Prayer and Thanksgiving, and the unusual significance of the reports for the third quarter. These reports we await with much anxiety, as they will reveal with what diligence we have wrought for the success of the membership campaign and with what degree of promptness pledges have been paid.

We are hoping that each district secretary has had many new organizations and every society a large accession of new members. We do not need to be reminded tha we are now entering upon the last quarter of the year with a great work yet to be successfully completed.

As a fresh stimulus to our zeal comes the following charming letter from our own beloved missionary, Miss Terrie Buttrick. Of course those scholarships will be taken, and we dare believe that there are three women in our conference who will each seize the privilege of adopting one of these Mexican girls. Communicate at once, dear sister, with the Conference Corresponding Secretary in regard to it.

In last week's Advocate a typographical error made us say "adopted" instead of "adapted." The dialogue given, to be effectively used in any other society needs adaptation to the special conditions of that society.

LETTER FROM MEXICO

Mary Keener Institute,
2a Humboldt, No. 15.,
Mexico, D. F.,
November 25, 1909.

To the Members of the Woman's Foreign Missionary Societies, Western North Carolina Conference:
My Dear Friends:—

Perhaps you think it is high time I kept my promise by writing to you something of my work here. The conviction that I expressed at our Annual meeting, that God had called me to Mexico, has remained with me. His hand has guided and protected me in a very loving and tender way.

In the first place He doubly blessed me in giving me two sisters, not only as travelng companions on the way, but to work hand in hand with me here every day in Mary Keener Institute.

We left Asheville the sixteenth of August and had a very pleasant journey to New Orleans. There, a friend of mine, a deaconess from the Scarritt Bible and Training school, met us and entertained us during our stay in that city. Then we set sail on hte steamer "City of Mexico," which was bound for Vera Cruz. On board was a gentleman and his wife who were returning from their vacation in the states to their home in this city, and they adopted us sisters as their daughters during the voyage and remaining journey. The perplexing feelings we had entertained as to what we should do when we reached the custom house and how we should make ourselves understood after we reached the Spanish-speaking people, now disappeared; because we had some one to interpret for us and to look after everything.

We had calm water and beautiful weather all the way until the last day, when the water became rough, the vessel both plunged up and down, and rolled from side to side, making us feel more comfortable in a horizontal position in our cabins than anywhere else. Again, God was gracious to us and allowed us to land a few hours before that destructive hurricane swept the Gulf, about which you read in the papers.

After several hours spent in Vera Cruez, we left on an early morning train for Mexico City, and oh, the grandeur of the scenery which we beheld that day. We had to acknowledge that even the mountains of North Carolina could not afford such magnificent scenes. It was a peculiar experience to start at a point only two feet above sea level and rise to a station ten thousand feet above the sea level and to note the difference of temperature and vegetation. In the distance we saw the white capped Orizaba shining in the sun: at one time the summit was hidden by a snow storm.

We had heard the saying, that if Christ should return to earth, He would feel more at home in the rural districts of Mexico than anywhere else and as we passed through the country and saw the primitive style of living, the shepherds minding their flocks on the mountain side, farmers plowing with crooked sticks, little donkeys clinbing the steep with great burdens upon their backs, we understood why the proverb had originated.

However, when we reached this city with its population of almost half a million, the modern life was more in evidence than the primitive life. There are broad, well-paved streets, magnificent buildings, and beautiful parks. So thronged are the streets that when one tries to cross the principal ones, he is led to believe that the electric cars, the automobiles and coaches of the city must innumerable. Nevertheless, among all the handsome conveyances the little burro is not crowded out; but hundreds of these sturdy little animals are seen wending their way along the streets, carrying all kinds of burdens as they are urged along by their queerly dressed drivers, who walk behind them.

Of course we received a warm welcome at Mary Keener Institute and soon felt at home.

Perhaps you wonder just as I used to do, what a new missionary can do in a strange land before she learns the language, so I will tell you some of my duties.

Of course the first duty is to study the language for several hours each day; besides this I look after the dormitories and household work, help to teach in the English department, help to plan the meals and do anything I can find to do.

On Sunday morning I go to Spanish Sunday school and do the blackboard work for the primary department. After Sunday school, I attend the preaching service of the Amercan church, next door.

In the afternoon, I teach English in the Chinese Sunday school which is held in our Sunday school chapel. At night, I again go to the Spanish church and play the organ for them.

It is a great draw-back not to be able to speak the language but oh, I am so thankful to be able to do anything at all.

The first Sunday we were here, we went to the American church for the morning service and what do you suppose was the first song? Our own "Conference Song!" Can you imagine our feelings as we sang, "I am a stranger here, within a foreign land?"

At night I went to the Spanish church, and they began to sing in an unknown tongue but the tune was so strangely familiar that it almost brought the tears to my eyes. Yes, it was the song of the morning and I was impressed that I was surely about the "King's Business."

The Mexicans are very friendly and they are fond of shaking hands; therefore, after the service they gathered about me to be introduced. By their beaming faces I knew they were glad to have me come and that they were saying nice things to me but I could do naught but bow and smile and try to look the gratitude I felt. I thought it was over when they started around again to say "Good-night." As I had learned that word in Spanish, I made use of it.

The pastor was the first I ventured to use it on and an English-speaking Mexican girl, clapped her hands and exclaimed, "Why she did say it," and all the others looked as happy as if I had been the baby of the family taking her first step. And who knows but that I felt as one?

This just shows you how very appreciative the Mexicans are of every effort one makes to please them or to help them. They consider it a great compliment for us new missionaries to use a few words of their language and they will listen oftentimes to the most humorous mistakes without ever smiling.

The children are the most polite and courteous I have ever known. They would put our American children to shame.

They are also very eager to learn and it is a great pleasure to teach them.

Our school has three missionaries, thirteen teachers and ver two hundred students. New pupils are added to the roll every week and the school seems to be prospering.

In our boarding department, five of the best scholarship girls are supported by societies of our own conference and how proud I am to claim them for Western North Carolina. It is natural for me to take a special interest in these girls and to do all I can to help them.

The members of one of the societies have taken an enthusiastic interest in their little girl. They sent money to have her picture and ordered some music which she needed. They are now preparing a Christmas box for her.

My heart now longs to claim some more girls for our conference. There are now three worthy girls in our school, who are too poor to pay the tuition and board, but we feel that we cannot afford to turn them away; therefore we keep them believing that God will send us the scholarships. They are all good looking girls and are doing splendid class room work. I feel strongly impressed that there must be three societies that would be only too glad to spend forty dollars each per year to educate these girls. Or perhaps there is a lonely mother somewhere who would love to adopt a daughter here.

The longer I stay here the more I am convinced that the most beautiful work which can be done for Mexico is to educate the children in the mission schools, where they are trained to be useful Christians. Many of the Mexicans hate the Americans and they will not listen to us but they will hear the teachings of a native. One of the best teachers in our school was educated in mission schools, and she is a fine worker in all the departments of the Spanish church. It pays to invest in lives in Mexico.

Will you not always remember our work in your prayers?

May God abundantly bless each one of you and may this year's Christmas tide be the most joyous one of your life.

TERRIE E. BUTTRICK.



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"Prayer must be life's constant resource. Prayer leads to vision. Proyer gives virtue, in the old Roman sense of fortitude or tried courage. It was when Elisha prayed that the Lord opened the eyes of his servant."

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Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

ABOUNDING GOODNESS

I feel it in the starry sky,
And in the moon-light gleaming by,
I see it e'en in deep or high.
God is good.

I see it in the flowing river,
And where the shining sunbeams quiver,
I see it ever, ever, ever,
God is good.

I hear it in the gentle breeze,
And in the whispering of the trees,
'Mid grass as soft as beds of ease,
God is good.

'Tis borne aloft upon the air,
'Tis shown where all is bright and fair,
Where clouds like snowy fleeces are,
God is good.

I hear it in the pattering rain,
That taps upon the window pane,
And leaps and sparkles up again,
God is good.

I hear it in the ocean's roar,
I see it in the glittering ore,
In boundless nature's wondrous store,
God is good.

I hear it in the song-bird's lay
That carols forth at dawn of day,
And in the laugh of children's play,
God is good.

In child or bird, in tree or flower,
In summer sun or sparkling shower,
I hear and feel it every hour,
God is good.

In tree or shrub, or grass so green,
In fleecy cloud or starry sheen,
His goodness everywhere is seen,

MRS. E. M. ANDERSON.

Greensboro, N. C.

(May we recognize His goodness anew as we celebrate His birth—Ed.)

Just prior to the Christmas season it seems exceedingly appropriate to think of the unfortunate women who sit in the shadow of darkness in life, the women who when in ignorance or desperation have taken the fatal step, so we point you to the fine article on "Rescue Work," written by Mrs. A. L. Wiley, of Haywood Street, Asheville.

If any failed to read the statement made by Prof. Trowbridge, relative to the situation at the Brevard Institute, it would be well to hunt up the last issue of the Advocate and read it. It will be found on the Home Mission page. We congratulate the principal on his judicious management of a difficult situation and are glad of the confidence all patrons feel in him. Mrs. Atkins reports a successful linen shower for the Institute from Gastonia; let others follow.

We never feel surphised at an error made by the printers; our copy is not always very legible but last week they made us say, "May the work of Sister Nancy Hood be multiplied an hundred fold." We purposed saying "May workers like Sister Nancy Hood be multiplied, etc."

My Dear Mrs. Nicholson:—

Our linen shower for Brevard was such a success I want to tell you about it. It was given last Wednesday afternoon by Mrs. J. C. Latham and Mrs. R. J. Stifford, at the beautiful home of the former, to the members of the Home Mission Society, and ladies of the church. In the receiving line with Mesdames Latham and Stifford, were the remaining officers of the society.

During the afternoon about sixty-five ladies called, each donating some article of linen for Brevard Institute. Such useful articles as bed spreads towels, table and bed linen, curtains, etc., were given. Very entertaining music was furnished in the room where the linen was displayed by some of Gastonia's most talented musicians.

Delicious refreshments in two courses were served to the guests. Altogether it was a very enjoyable affair and not only furnished pleasure to all who participated, but also served a very practical and useful end.

MRS. J. W. ATKINS,

Gastonia, October 23, 09.

OUR RESCUE WORK

By Mrs. A. L. Wiley, Haywood Street Church, Asheville.

"Down in the human heart,
Crushed by the tempter, feelings lie buried
That grace can restore,
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more."

Fanny J. Crosby, the well-known hymn writer, had the right idea of how to win lost souls when she wrote the hymn from which the above stanza is taken.

Day by day, everywhere, thousands, listening to the tempter, step aside into sin, and then into ruin.

Not so much because they will to do so, though the will does yield, but because they have not the strength to resist the wiles of the tempter. There are they who need and would appreciate the gentle warning and kindly restraint of the living voice of some professing Christian.

But, too often they are treated "like the unfortunate traveler from Jerusalem to Jericho," was by his fellow Jews, "The Priest and the Levite," but the mercy and unselfishness of the "Good Samaritan" saved him and left the church an example for all time.

And since time immemorial woman has proven a helpmeet for all time.

Yes, even from the beginning the true faith has made its appeal to womanhood, and has done some of its best work in and through her.

From across the desert sands of Arabia, Ruth, the pure one, walks into the fields of history, her modest step following only the leading of a homely human love, but they led her into the hearts of millions of human beings, and the story of the gentle, clinging Moabite lingers in the world-like some wondrous Oriental perfume. Her slender draped figure is silhouetted against the horizon of vaguest history when history fades into tradition.

Yet, today, after thirty centuries, it kindles the imagination of a world which is, day by day, coming to better understand the saying of a later day, "The greatest of these is love." The womanhood of Israel was immortalized by Miriam and Deborah, on the dim margin of religious history.

Tender and gracious, Martha and Mary made an enduring memorial for Bethany by a beautiful and constant friendship of Jesus of Nazareth.

Dorcas, one of God's poor but pure and busy women, left no legacy of gold and silver, but stitches and garments and kindly deeds bejeweled with tears of gratitude from the needy and friendless, embalm her name in a perfume far more fragrant than can be bought with yellow gold.

And so it continues to this day—consecrated, Christian womanhood, tireless simple faith, ever under the graciousness of holy thoughts and noble purposes has endeavored to rescue her sex from degeneration and slavery, and is pressing on with songs of victory, and messages of universal emancipation, toward the higher end for which God created them.

Christian womanhood loves union and communion, and to them, a need known, and the power to meet that need, constitute a call. To clothe the needy, to feed the hungry, nurse the sick, relieve the suffering, rescue the perishing, raise the fallen, restore the lost; this in the plain, practical duty of woman to woman.

And no other agency has ever opened to our woman greater opportunities for a life of service than our Home Mission Society. She opened her first settlement home in Nashville in the year of 1901 and placed there the first trained worker. But so wondrous has been its growth that tody we have a well organized work in twenty-two cities and instead of one trained worker we have forty-eight doing that work which is distinctly within the sphere of woman. And they are not forgetful of any, for from the little babe to the old seaman, who to ch our shores, they are trying to throw out some Christian influence that will teach them, and have established institutions toward this end, and neither have they forgotten emmigrants, who are pouring into our country at the rate of two-thirds of a million a year, and through these various institutions thousands are having a chance to know some of the things that make for God and eternity.

But one phase of the work which is demanding especial attention from our women is the rescue work of our girls, for which we have several institutions, known as the "rescue homes," and "door of hope," and the joy of having these comfortable homes and inviting places for these sisters of ours, who, through circumstances we know not of, have yielded to temptation, or perchance have been betrayed into sin through ignorance, but to their rescue.

One of our schools, in Dallas, Texas, known as the Ann Bunche School, is prepared to care for forty girls,(they are taken in from the age of 13 to 20, I believe,) free of charge, for each additional one who enters, the sum of ten dollars per month is charged. From a recent report they had fifty girls and twenty-five little ones sheltered in this refuge. Think of it, my sisters, think of the pathos and tragedy that have passed within these walls, for though sad the fact remains, that even nature exacts an awful penalty of woman for sin, while her slayer may escape. Yes, may continue to go into society even so called Christian society. But the time will come when he will have to stand before the bar of a just God and give an account for the deeds done in the body.

But through the influences brought to bear upon them in these homes many precious souls are brought into the happy consciousness of the acceptance of a living heavenly Father.

For ours is a Saviour who can save to the uttermost, "Though thy sins be as scarlet they shall be white like snow," and each one has the privilege of learning that here a free, redeemed spirit ready for self-maintenance and untrammeled by any mark of the scarlet letter, for when they enter these homes the door is closed, the past is buried, is as a sealed book, and a new page is turned, and the two years allowed for training fits them for some vocation in life through which they may earn an honest support.

And to this work our deaconesses and city missionaries are lending the greatest energy and zeal. They are heeding the imploring command, "Go ye quickly into the streets and the lanes of the city and bring within the poor and the lost." and are endeavoring to answer the query so forcibly expressed in the following verse:

"Have ye looked for the sheep in the desert,
For those who have lost their way?
Have ye been in the wild waste places,
Where the lost and the wandering stray?
Have ye trodden the lonely highway?
The foul and darksome street?
It may be ye'l see in the gloaming
The print of my wounded feet."

And the little sister, betrayed by he kiss of a Judas, is being sought by devoted followers of him who said: "Neither do I condemn thee; go and sin no more." And we who taught nothing more forcibly by precept or example than that the fallen should be raised up, the perishing rescued.

"Lovest thou me? feed my lambs." And so often do these devoted women workers find stretched out to their child's hands in the agony of an anguished womanhood pleading, then with great heart-throbs of love they can respond in the language of the poet:

"Come home tired child and rest,
Home where sweet quiet reigns,
And love seeks no reward save love,
Nor strives for selfish gain."

They eagerly grasp the hand reached out to save them from sinking down into the yawning gulf, which is open to receive them and they find the living Jesus, who said, "Whosoever shall receive this child, in my name, receiveth me, and whosoever receiveth me receiveth him that sent me."

And we learn through the reports that come to us, that it is very rare indeed, for a young woman who enters these shelters, from a cold and cruel world, not to come out converted and better prepared to meet the temptations of life.

It is a matter of pride that we women are so devotedly advancing the Master's kingdom, but while a great work has been done, is still going on, before the woman of Methodism a mighty void lies yet untouched.

For friend, the unseen workers are yet so few, and while one is being saved hundreds of our young girls are weeping their lives away in haunts of shame.

And the truth is, there are thousands of our women whose heads and hands are full of everything else but the work of the Master. How can they sit with folded hands when there is such a crying need for workers in the Master's vineyard?

Woman and mothers, of this fair land, the wealth of the world is ours, fathers, husbands, sons and brothers, stand at our side to help us bear our burdens, the music of the world is in our homes, Christ has so blessed us. The experience of civilization lays us under tribute to the gospel.

And what more beautiful picture could Christian history offer, than precious sketches of self-sacrificing womanhood? Saving, suffering, toiling, praying to promote the kingdom of Jesus Christ among the woman of the world.

More beautiful than garlands of flowers, more enduring than shafts of marble, more inspiring than a ser-

(Continued on page fifteen.)

The Sunday School Lesson.

FOURTH QUARTER—LESSON XII—DECEMBER 19, 1909.

Quarterly Review.

GOLDEN TEXT—I have fought a good fight, I have finished my course, I have kept the faith. 2 Tim. 4. 7.

The Man Paul

In the last review Sunday of the year, it will be well to fix our attention on the greatest of the characters whom we have been studying. If the book of Acts has a hero, that hero is Paul. We have seen him in many a situation. We have heard him on many an occasion. We have read something of the product of his pen. Now let us stand back and take a look at the man himself, and the large outstanding meaning of his life.

As we watch Paul and listen to him many things about him become clear to us. He was a very human, attractive man, with a warm heart. He was an intense man, pouring a passionate energy into his work. He was a strong man, holding to his purpose with unfaltering steadiness through the years. He was an alert man and came to have that large outlook on life which much travel and observation give. He knew men. He knew the outer man and his struggles with life's vicissitudes. He understood the inner man and his conflicts on the unseen battlefields of the conscience and the heart. He was very much of a gentleman, his speech and his manner touched with thoughtful courtesy. He was a practical strategist who could use circumstances with a quick insight into their possibilities. All in all he was a man combining characteristics not often found together. Add a simple sincerity to the other traits we have mentioned, and one begins to understand the uniqueness and the lasting power of Paul.

Paul's Christian Experience

The thing which made the Paul we know was his Christian experience. It is interesting to speculate what he might have been had circumstances kept him from coming in contact with Christianity. He could scarcely have been hidden from the view of the world. We might remember him as another man like Philo, a brilliant mystical scholar influencing many men of his time. But the man of destiny whom we call to mind when we utter the name Paul, was the product of the Christian faith. And he was its product in a very definite way. A personal experience of salvation through faith in Jesus Christ created the triumphant life we follow with such wonder through the book of Acts.

There are two periods in Paul's life. In the first he is depending upon himself. In the second he is depending upon Christ. In the first life is full of unrest, which at last becomes a torture. In the second a creative force has entered his life, freeing and developing all his power. No one understood this better than Paul himself. He could not fully express his sense of all it meant to him to live a life of trust in Christ, but he did make it completely clear that he felt this to be life's secret.

Paul is a typical figure in this. Luther's life may be divided into the same two periods. When Luther learned the meaning of trust in Christ, the Reformation was born. Wesley's life may be divided into the same two periods. When Wesley learned the meaning of trust in Christ, the great revival of the eighteenth century swept over England. A typical Christian experience in the heart of a man is the most creative thing in all the world.

Paul's Theology

Some men can take for granted the things which come to them, and go on with the practical affairs of life. Some men must think things out. Your philosopher and systematic theologian belong to this second class. It is not enough to have a fact or an experience. These things must be seen in their significance and in their relation. Paul belonged to the type of men who think things out. All his life he was busy with the attempt to master the implications of his Christian. experience. What truths and facts were back of it? What were its relations to the world of thought and the world of action? The questions Paul asked were great questions, and the fact that he asked and set about answering them marks Paul as the first great interpreter of the Christian faith. When Paul analyzed his experience of other Christians, he found that his was a great deliverance from sin. The fact of sin with all its paralyzing blight has a critically important place in Paul's theology.

His experience had been made possible by Jesus Christ, and as he speaks of Christ you soon feel that the one of whom he speaks is lifted quite out of the category of humanity. He is Divine. It is not too much to say that only a belief in Jesus Christ, the Son of God, can account for the experience of Paul.

The great thing Jesus did, Paul believed, was to die for men. That death had solved the problem of sin. That death had made forgiveness and the new life possible. The death of Jesus Christ, the Son of God, was the central fact in Paul's Christian experience. What Jesus had done for men became a power in their lives as they accepted Him and His work in personal trust. A continued trust is man's part in Christian experience.

Many other implications of His experience did Paul discover; but the great facts of his theology are the deadliness of sin, the Deity of Christ and the Lord's redemptive work on Calvary, and the appropriation of the gospel by personal trust in Christ.

His theology came out of meditation upon the meaning of Christian experience. Vital as distinguished from mechanical theology must come from this same source.

Paul's Preachng

An experience of the life Christ gives, made Paul a new man. Long meditation about its meaning made him the interpreter of Christianity to the world. An eager telling of the gospel which glowed in his own heart made him a preacher. It was the very nature of his experience to leap from his lips. An inner compulsion drove him from city to city and from country to country. He knew that life's great secret had been revealed to him and he wanted all men to know it.

There was nothing forced or artificial about his preaching. His message was his very life. The compulsion of his own personality was back of every word as he preached.

One vital fact gives unity to all Paul's thought and activity. There are not one apartment for his life, another for his thinking and another for his preaching. They all fit together, and their unity comes from the fact that they are all the expression of Paul's experience of salvation through Jesus Christ.

When life and thought and preaching all glow with the light within, a man has a great gift of service to offer to the church. We sometimes talk of Pauline preachers. To be a Pauline preacher is to be a man whose mind and heart and will are constantly energized through trust in Jesus Christ as a personal Saviour, and whose words drip with the vitality of a constantly powerful personal experience—New York Christian Advocate.

HER DUTY

"I feel it my duty," writes Mrs Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

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COVERING THE SCARS

Out of my window as I write stands a tall symmetrical and beautiful poplar, at the top of a hill and outlined against the sky. That poplar is a close friend; I have sympathetically watched its growth for years. Not always was it thus. Half a dozen years ago a cruel ice-storm tore and gashed it terribly. Its beauty was utterly ruined, its fair proportions completely destroyed. But my tree was wiser than some human friends. Instead of drooping in the direction of its wounds, it straight-way bent all its energies toward cutting these hideous scars. Now lo! the years have wrought the wonder. The scars are hidden. The old form could, of course, never be regained, but a new and more beautiful shapliness has resulted. Today, the tall, aspiring, beautiful tree is not only a shade to my neighbor's home, but a delight to the eye of every one who observes it.—William T. Ellis.

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Mention the Advocate.

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The following list of instruments taken in exchange as partial payment on the Artistic Stieff and Shaw piano, are being thoroughly overhauled and each one will be in fine condition, and might suit some purchaser who would like a serviceable instrument at a low price and on easy terms. If so, write at once taking first, second and third choice, and we will give you a full description by return mail or in person:

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The Farm and Garden.

BIG SERVICE FOR FARMERS

Beyond question one of the very finest features of the farmers national congress recently held in Raleigh, was the religious service. On the stage were one hundred and fifty singers, representing the choirs of the Agricultural and Mechanical College, Peace Institute, St. Mary's and Meredith Colleges and the band of the Third regiment. The singing of the familiar hymns such as "Onward Christian Soldiers" and "How Firm a Foundation," in which the audience joined, was a notable feature. The music was directed by the gifted Wade Brown.

Mr. Bailey's Address

Josiah William Bailey was the speaker and his address was in fact a powerful sermon, delvered in his best style and adding to his already high reputation as orator and thinker. His theme was the contrast between the conservation of our natural resources and the conservation of our spiritual interests. America's chief concern is not maintenance of industrial progress so much as preservation of those principles which control in a proper appraisal of the interests of the soul. Jesus was concerned for the soul's welfare and with regard to property he placed no valuation whatever upon it as compared with his valuation of the soul. His chief concern about property lay in the peril it offers the soul in its passage through time. A people who forget the interests of the soul will lose the great fundamental rights of free government. Soul liberty made the way for personal liberty. Our national hymn is national and abiding because it is true. It speaks of God as the author of liberty. The soverinty of God is the basis of all soverny, whether republic or kingdom.

Pearson on Birds

In a speech Mr. Gilbert T. Pearson made some interesting observations about birds and their service to the farmer. Among other things he said:

"Bird preservation is a subject of the first importance to the agricultural interests of any country. The best authorities estimate that the losses to crops, fruits and forests is annualy not less than one billion dollars in the United States. This is the usual drain on our resources. Sometimes great plagues of insects sweep sections of the country as in 1884 when the chinch bug caused one million dollars loss in the Mississippi valley and in the three years 1897-89 when the tent caterpiller in New York and New England destroyed large forests of sugar maple and other valuable trees.

"The great natural checks to the undue increase of insects are the wild birds. About 1,300 species and varieties are found in North America, 245 kinds are known to occur in West Virginia, 316 in Virginia, 331 in North Carolina, 356 in Florida, while Nebraska has over 400 and New York state about 450. Three fifths of these species are almost wholly insectivorous in their feeding habits and many of the others feed largely on insects.

"Many birds while young eat more than their own weight in insects in a day as has been shown by experiment and observation." Mr. Pearson watched a pair of brown thrashers carrying food to their nest during a period of several hours and estimated that at the same rate the birds feed their young over 8,00 insects the two weeks they are in the nest.

"Forty-two kinds of birds are known to eat the cotton boll weevil, which is marching northward at the rate of 50 miles a year.

"The audubon law which protects all valuable insect-eating birds has been enacted by the Legislatures of 37 states; and the great work the Audostates, and the great work the Auducultivate a better appreciation of the importance of enforcing these laws protecting the birds.

"Some birds eat fruit or grain in limited quantities,," said Mr. Pearson, "but were it not for their good in destroying insects we could probably raise no fruit or grain at all. The birds who favor us with their presence are our guests and who would think of taking note of what a guest eats anywhere?"

The lecture was illustrated with one hundred beautiful stereopticon slides showing many wild birds in their natural colors. These were made chiefly from Photographs taken by Professor Pearson or his friends. Many of the most common as well as some of the rarest of American birds were shown, together with their nests, eggs, young and surroundings in nature.—Charlotte Observer.

DON'T PUT A BIRD IN A WINDOW

"Never put a bird in the window," said a bird fancier to the reporter the other day.

"I rarely go into the street in summer, or even on a mild day in winter, that I do not see unfortunates hung in the windows. Even if the sun is not broiling the brains under the little yellow cap a draft is blowing all the time over the delicate body. People have been told a thousand times that they must not put a bird in the draft, yet how few remember there is always a draft in an open window."—Berlin (Md.) Herald.

HOW A BEAR FISHES

Few people have had the opportunity of seeing a bear fishing—that is, in his native state—and fewer still have seen him fishing. But fish he does, and in it he displays an amount of patience and dexterity that is amazing. He will lie motionless upon an overhanging log or bank attentively scanning the water. Salmon and trout are his chief delight, and, should one come near enough to the surface, he is snapped out on the bank with a flip and a twist, and vanishes in bruin's capacious maw.—St. Nicholas.

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Northbound	Daily Pass NO. 10	Ex. Sun. Pass. NO. 60	Mixed NO. 62
Chester.....Lv.	7 55 a m	1 15 p m	-----
Yorkville.....	8 42	2 40	-----
Gastonia	9 30	4 30	-----
Gastonia	-----	-----	-----
Lincolnton...	10 26	6 46	-----
Newton	11 05	7 40	-----
Hickory.....	11 55	8 35	-----
Lenoir	1 10	10 05	3 15 p m
Mortimer	2 42	-----	5 35
Edgemont....Ar.	2 55	-----	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont....Lv.	12 05 p m	-----	7 15 a m
Mortimer	12 13	-----	7 25
Lenoir	1 28	7 00 a m	9 40
Hickory	2 52	8 40	-----
Newtor	3 20	9 30	-----
Lincolnton...	3 57	10 18	-----
Gastonia	4 50	11 40	-----
Gastonia	-----	-----	-----
Yorkville	5 39	1 45	-----
Chester.....A .	6 25	3 20 p m	-----

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The above also applies to Tributes of Respect.

Clark—Rev. Edward Clark departed ths life November 5, 1909, aged fifty years. He had been a Christian for about seventeen years and was closely identified with Jewel Hill Sunday School, the most of that time its worthy Superintendent.

Brother Clark lived a very devoted Christian life. He loved his church and was ever willing to do what he could n the cause of his Master.

His kind and loving disposition made him friends wherever he went. His death was mourned by a host of those who loved him in the community where he lived.

The funeral services were held in Jewel Hill church by his pastor, assisted by Dr. A. J. McDewitt and Rev. Henry Ballard, and the burial service was conducted by the Masons.

Jewel Hill church and Sunday school will miss Brother Clark very much; but we feel that his life was such that his example still lives in that community, and that our loss is heaven's gain.

ELMER SIMPSON.

Earnes—Mrs. Sarah E. Earnes, daughter of Mr. and Mrs. L. A. Adams, was born July 27, 1884, and died November 10, 1909. She married Brother Marshall Earnes May, 24, 1908.

She joined the Methodist church when ten years of age, and lived in close touch with her Master. During her last illness, she was wholly submissive to God's will, and spoke of going home to her Saviour with a smile upon her lips.

She exhorted her friends and relatives to so live that all might meet again around the throne of God.

She leaves a young husband, a father and mother, and several brothers and sisters to mourn her loss. Faithful in life, beautiful in death, she is missed, by her loved ones and by Calvary church, of which she was a member, but at God's right hand she hath her eternal inheritance.

PASTOR.

Proffitt—Robert N., son of H. A. Proffitt, was born February 18, 1881, and departed this life October 25, 1909, aged 28 years, 8 months and 7 days.

Brother Proffitt professed faith in Christ at Weaverville at the age of 11 years and joined the Methodist Episcopal church, South, at the place of his conversion under the ministry of Rev. T. E. Wagg. He moved his membership later to Bald Creek Methodist church where he remained a consistent member until death.

Brother Proffitt was afflicted with a disease of about 6 years duration, and during his sickness, it was our good pleasure to visit him often, and we always found him cheerful and happy, thereby exhibiting a submissive will to his Heavenly Father, and enduring his suffering with as much Christian patience seemingly as is possible for one to posess. He never murmured or complained.

Brother Proffitt was not only the light of the home, by chastening away the dark clouds of despondency with his cheerfulness, but he was also the joy of the home by his humble obedience.

He loved his mother and father and was ever ready to help them bear the burdens of life.

But with all these beautiful characteristics just blooming in young manhood, our Father that doeth all things well, called him up higher.

On the night of October 25, while the earth was covered with a mantle of darkness, brother Proffitt stepped on board the ferry-boat and his spirit was sweetly steered across the Jordan of death to the land of endless day by the Captain of his salvation.

His funeral was preached at the church by his pastor, and his body was laid to rest in the family burrying ground to await the general resurrection morn.

L. H. GRIFFITH.

Ledford—Between 11 and 12 o'clock, Wednesday night, November 10, 1909, the spirit of the seventeen months old child of Brother and Sister J. N. Ledford was borne by the angels into the presence of God to be with Him forever. On Thursday afternoon at 2:30 o'clock, a short service was held at the home by the pastor, after which the deceased was carried to Charlotte for burial. John was a bright, sweet boy. He will be greatly missed. His mission in the warld was soon accomplished. He remained long enough, however, to greatly endear himself to the members of he family. Heaven has been brought nearer by his departure. For the loved one sorrow not as they that have no hope, for if they believe Jesus died and rose again, them that sleep in Him will He also bring with Him. The bereaved are directed to God for the help they need in their sore affliction.

W. Y. SCALES.

In Memory of Rev. J. N. Huggins.

That was a beautiful service held at Forest Hill Methodist church last night in memory of Rev. J. N. Huggins, a former beloved pastor of that church, who died at Statesville just one week before.

Hon. W. R. Odell presided over the meeting, speaking himself for several minutes of the life and labors of Mr. Huggins. He said he was the first pastor or ex-pastor of this church who had died since it was established in 1889. It was fitting that such a service should be held, and he hoped that one would be held following the death of any pastor in the future. He spoke of Mr. Huggins as his pastor and friend, saying that only those who knew him clesely appreciated his great worth, as he was a very modest man. He was a man of lofty character and as true as steel. Mr. Odell paid a beautiful tribute to Mr. Huggins.

Rev. W. L. Hutchins spoke from the records as to the splendid work done here by Mr. Huggins during his three years pastorate, showing that he had taken into the church one hundred and eighty-two members, an average of sixty each year. Mr. Hutchins said he knew him slightly only, but from others he had none but the highest praise for him.

Mr. D. B. Coltrane said he knew Mr. Huggins in Missouri thirty years ago. He knew him as a young lawyer, and he was always a man of high character and strong religious convictions. He soon after entered the ministry, and everywhere he went he stood high and did excellent work. He was a man of strong convictions, and unswerving in the path of duty.

Rev. T. W. Smith spoke of the dead pastor as a man of even temperament, of the fewest faults and of the sweetest spirit. He was methodical in all his work, and said and did nothing to hinder the Lord's work.

The following resolutions offered by Mr. Odell were unanimously adopted:

Whereas, God has called our beloved brother and former pastor, Rev. J. N. Huggins, from labor to rest; therefore be it resolved:

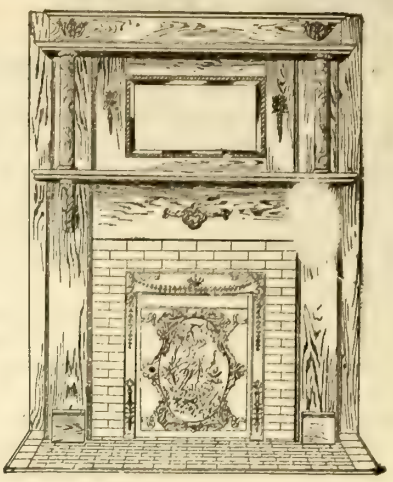
First: That we, the members of Forest Hill Methodist Church, express our deep appreciation of his ministry among us. He was a faithful and a forceful preacher, making plain to us the way of salvation, and holding always before us the cross of Christ. He was a careful and sympathetic pastor, looking well after the flock over whom God had made him shepherd.

Second: That the fruit of his labor still abides among us; and though in body he c n be no more here, these things shall stand a perpetual memorial of the gentleness, sincerity and usefulness of his work in this congregation.

Third: That we express to Sister Huggins and her children, our sympathy with them in their bereavement, praying for them the consolation of that gospel which the departed husband and father preached so faithfully unto us.

Fourth: That copies of these resolutions be sent to Sister Huggins, the St. Louis Christian Advocate, North Carolina Christian Advocate, Statesville Landmark and the Concord Times.

W. R. ODELL,
C. E. STRATFORD,
J. T. HOWELL.



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W. H. M. SOCIETY

(Continued from page ten.)

aph's song, woman's patient, hopeful, persistent work for woman.

And then never was a sunbeam lost,
And never a drop of rain,
There was never a carol sweet that was sung in vain,
There was never a noble thought, but through endless years it lives.

Know, then, that it still holds true from the skies to the humblest soil that there is no wasted love, and there is no wasted toil.

My sisters, we know the truth and duty is borne in the light of it. 'Tis my duty, your duty, to hasten the day of the world's complete redemption.

The Woman's Home Mission Society is busy with the task but we need more women.

And may we study to show ourselves approved unto God. Workman that needest not to be ashamed.

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Jehovah, the loving God, distinctly promises to answer the prayers of his children. He that gave parents a love for their children, will he not listen to the cries of his own sons and daughters? He has wonders in store for them. What they never heard of, never saw or dreamed of, he will do for them. He will invent new blessings, if needful. He will ransack sea and land to feed them; he will send every angel out of heaven to succor them, if their distress requires it. He will astonish them with his grace, and make them feel that it was never before done in this fashion. All he asks of them is that they call upon him.—Spurgeon.

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Days will be golden, and silenced birds will sing, when we revive the grace of forbearing one another.—G. H. Morrison.

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Quarterly Meetings

ASHEVILLE DISTRICT

FIRST ROUND

D. Atkins, Presiding Elder, Weaverville, N. C.

Bald Creek—Paint Gap, December 16, 17
Burnsville Station—December 18, 19.
Burnsville Circuit at Burnsville—December 18, 19.
Weaverville Circuit—December 23, 24.
Weaverville—December 25, 26.
Fairview—Patty's Chapel, December 30, 31.
Biltmore and Mount Pleasant—Skyland, January 1, 2.
Mar's Hill—Mar's Hill, January 8, 9.
Elk Mountain—January 15, 16.
Haywood Street—January 16.
Central—January 23.
Bethel—January 23.
North Asheville—January 30.
Hot Springs—Hot Springs, February 5, 6.
Marshall—Rector's Chapel, February 12, 13.

District Stewards will please meet in Central church, Asheville, Thursday, December 23, 11 a. m.

CHARLOTTE DISTRICT

FIRST ROUND

H. K. Boyer, Presiding Elder, Charlotte, N. C.

Tryon Street, December 19, 11 a. m.
Belmont Park—December 19, 7. p. m.
Calvary—December 26, 11 a. m.
North Charlotte—December 26, 11 a. m.
Pineville at Pineville—December 31.
Derita at Hickory Grove—January 2, 3.
Prospect at Bethlehem—January 8, 9.
Lilesville at Lilesville—January 14.
Morven at Morven—January 15, 16.
Wadesboro—January 23.
Ansonville at Ansonville—January 23, 24.
Matthews at Matthews—January 28.
Weddington at Weddington—January 29.
Waxhaw at Waxhaw—January 30, 31.
Unionville at Smyrna—February 5, 6.
Polkton at Marshville—February 11, 12.
Monroe—February 18, 19, 11 a. m.
North Monroe and Icemorlee—February 18, 19, 7 p. m.
Mount Zion—February 24, 25.

FRANKLIN DISTRICT

FIRST ROUND

J. E. Gay, Presiding Elder, Franklin, N.C.

Franklin Circuit—Oak Ridge, December 18, 19.
Dillsboro and Sylva—Dillsboro, December 25, 26.
Webster Circuit—Cullowhee, January 2, 3.
Bryson City and Whittier—Whittier, January 9, 10.
Judson and Almond—Almond, January 16, 17.
Murphy Circuit—Tomotla, January 23, 24.
Andrews Station—January 30, 31.
Hiawassee Circuit—Ranger, January 31, February 1.
Murphy Station—February 6, 7.
Hayesville Circuit—Myer's Chapel, February 7, 8.
Robbinsville Circuit—Robbinsville, February 13, 14.

GREENSBORO DISTRICT

FIRST ROUND

W. R. Ware, Presiding Elder.

Uwharrie Circuit—Salem, December 18, 19.
Asheboro Station, December 19, 20.
Greensboro—Spring Garden Street December 26.
West Greensboro Circuit—Muir's Chapel, 3 p. m., December 26.
Coleridge Circuit—Rehobeth, January 1, 2.
Liberty Circuit—Liberty, January 2, 3.
Randolph Circuit—Pleasant Hill, January, 8, 9.
Denton Circuit—Pleasant Grove, January 9, 10.
Pleasant Garden Circuit—Rehobeth, Jan- 15, 16.
Greensboro—Walnut Street., night, January 16.
Ramseur and Franklinville—Ramseur, January 22 23.
Randleman and Naomi—January 29, 30.
Asheboro Circuit—Central Falls, January 30, 31.
Reidsville Station—February 6, 7.
Wentworth Circuit—Salem, February 5, 6.
Ruffin Circuit—Lowes, February 12, 13.

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SALISBURY DISTRICT

FIRST ROUND

J. C. Rowe, Presiding Elder, Salisbury, N. C.

Albemarle Circuit at Centenary—December 18, 19.
Albemarle Station—December 19, 20.
Salisbury Circuit at Providence—December 12
First Church—December 26, 27.
Cottonville at Cedar Grove, January 1, 2.
Norwood—January 2, 3.
Salem—January 4.
Gold Hill at Gold Hill—January 5.
China Grove at China Grove—January 8, 9.
South Main—January 9, 10.
Linwood—Wesley Chapel, January 15, 16.
Lexington—January 16, 17.
Woodleaf at South River—January 22, 23.
Bethel and Big Lick at Bethel—January 28.
Concord Circuit—Olivet, January 29, 30.
West Concord—Kerr Street, January 30.
Central—January 30, 31.
Kannapolis at Bethpage, February 5, 6.
Jackson Hill—Center, February 12, 13.
New London at New London, February 13, 14.
Mount Pleasant at Mount Pleasant, February 19, 20.

SHELBY DISTRICT

FIRST ROUND

Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

Bessemer—Bessemer, December 18, 19.
Gastonia—West End and F. Avenue, December 19.
Shelby Circuit—December 25 .
Cherryville—St. Paul's, January 1, 2.
Crouse—Crouse, January 2, 3.
El Bethel—El Bethel, January 8, 9.
King's Mountain—King's Mountain, January 9.
South Fork—Palm Tree, January 15, 16.
Lowesville—Hill's Chapel, January 22, 23.
Mount Holly—Mount Holly, January 23, 24.
Lowell—South Point, January 29.
McAdenville—McAdenville, January 29, 30.
Maysworth—Maysworth, January 30, 31.
Belwood—Fallston, February 30, 31.
Stanly Creek—February 12, 13.
Lincoln Circuit—Asbury, February 19, 20.
Polkville—February 26, 27.

STATESVILLE DISTRICT

FIRST ROUND

J. N. Huggins, Presiding Elder, Statesville, N. C.

Statesville Circuit at Rose—December 18, 19.
West Statesville at Bethlehem—December 19, 20.
Iredell at Turnersburg—December 25, 26.
Mooresville Circuit at Triplett—January 1, 2.
Mooresville Station—January 2, 3.
Maiden Circuit at May's—Thursday, January 6.
Rock Spring at Webbs—January 8, 9.
Davidson—January 9, 10.
Granite Falls—January 12.
Hudson—January 13.
Caldwell at Mount Herman—January 15, 16.
Lenoir Circuit at Whitnell—January 16, 17.
Lenoir Station—January 16, 17.
Hickory Circuit at West Hickory—January 22, 23.
Newton, Dr. Weaver—January 23.
Hickory Station—January 23, 24.
Catawba Circuit—January 29, 30.

WAYNESVILLE DISTRICT

FIRST ROUND

W. H. Willis, Presiding Elder.

North Haywood—Pine Grove, December 18, 19.
Spring Creek—Baldings, December, 18, 19.
West Asheville—December 25, 26.
Waynesville—January 1, 2.
Jonathan—Shady Grove, January 8, 9.
Sulphur Springs—January 15, 16.
Leicester—Brick Church, January 22, 23.
Bethel at Bethel—January 29, 30.
Haywood—Mount Zion, February 5, 6.
Mills River at Mills River—February 12, 13.
Brevard Circuit at Greenwood—February 19, 20.
Brevard Station—February 19, 20.

WINSTON DISTRICT

FIRST ROUND

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Walnut Cove—Stokesburg, December 18, 19.
Walkertown—December 19.
Forsythe—Crews, December 25, 26.
Grace—December 26, 27.
Lewisville—Sharon, January 1, 2.
West End—January 2, 3.
Farmington—Farmington, January 8, 9.
Advance—Advance, January 9, 10.
North Thomasville—Unity, January 15, 16.
Thomasville—Main Street, January 16, 17.
Davie—Oak Grove, January 22, 23.
Mocksville—January 23, 24.
Cooleemee—January 23, 24.
Summerfield—Center, January 29, 30.
Stokesdale—Stokesdale, January 30, 31.
Davidson—Good Hope, February 5, 6.
Burkhead—February 6, 7.
Kernersville—Kernersville, February 12, 13.
South Side—Salem, February 13, 14.

The District Stewards will meet in the Pastor's Study of Centenary church, Winston, January 4, 1910, at 11:30 a. m. The pastors are also urged to attend.

MORGANTON DISTRICT

R. M. HOYLE, P. E., MARION, N. C.

FIRST ROUND

Hartland at Littlejohns, Dec. 16
Morganton Station at night, Dec. 17-19
Table Rock at Oak Hill, Dec. 18-19
Rutherford College at night, Jan. 1-2
Connelly Springs at Bollingers, Jan. 1-2
Elk Park at Banner Elk Jan. 8-9
Spruce Pine at Valley View, Jan. 11
Bakersville at Bakersville, Jan. 13
Thermal City at Thermal City, Jan. 15-16
North Catawba at Capernaum, Jan. 18
Green River at Bethlehem, Jan. 22-23
Rutherofrdton at Rutherfordton, Jan. 29-30
Forest City at Salem, Feb. 2
Cliffside at Cliffside Feb. 4
Broad River at Providence, Feb. 5-6
Henrietta at Henrietta, at night, Feb. 5-6

MOUNT AIRY DISTRICT

First Round.

Jonesville Circuit, Dec. 18-19.
Elkin Station, Dec. 19-20.
Mt. Airy Circuit, Dec. 25-26.
Mt. Airy Station, Dec. 26-27.
Wilkes Circuit, Dec. 29.
Rural Hall, Jan. 1-2.
Pilot Mountain, Jan. 2-3.
Danbury, Jan. 5.
Rockford, Jan. 8-9.
Yadkinville, Jan. 15-16
East Bend, Jan. 19.
Sparta, Jan. 22-23.
Laurel Springs, Jan. 25.
Jefferson, Jan. 29-30.
Hilton, Feb. 1.
Creston, Feb. 5-6.
Boone, Feb. 9.
Watauga, Feb. 12-13.

The preachers will please send me the names of the churches at which the Quarterly Conference will be held as I have not received them.

The district stewards, and district parsonage building committee, appointed at the last District Conference, will please meet at North Wilkesboro on Thursday, December 30, 1909, at 2 p. m. sharp. It is important that every member of both bodies be present. Train arrives at 12.55 p. m. and leaves at 4 p. m.

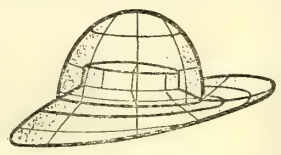
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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh.
7:10 a. m.—No. 8, daily from Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:45 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
9:40 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
3:45 p. m.—No. 132, daily for Sanford.
4:55 p. m.—No. 131, daily for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Sanannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
10:31p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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H. F. CARY, G. P. A.
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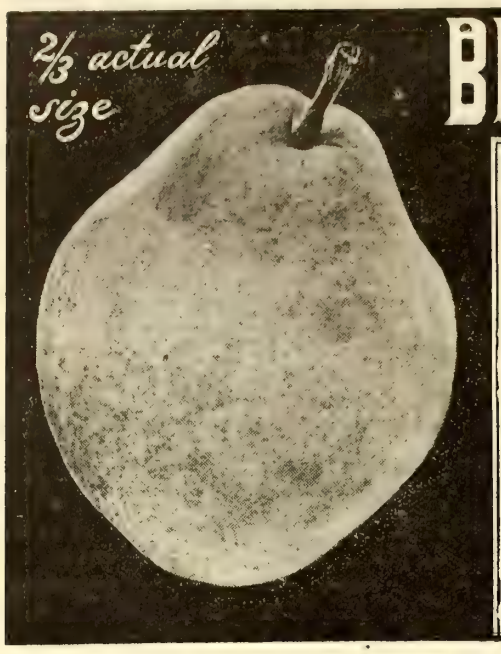
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Teacher: "Johnnie, do you know what a blotter is?" Johnnie: "Yessum. It's de t'ing wot youse hunts fer while de ink gets dry."—Chicago Daily News.



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KIND WORDS BEGET KIND DEEDS

By Charles Doran.

It was Napoleon who said, in speaking of a foreign foe, "I fear him because his words are always kind." The great soldier knew that the man whose words were always kind was certain to have hosts of friends.

Kind words are indeed apples of gold and in these days when the words seem so cold and selfish to many of us, how pleasing, how comforting is a kind word!

The person who says a kind word whenever he can may look for kind deeds in return. The gruff old Moltke used to say: "A kind word stings the man who has wronged us more than the lash of a whip." How often our enemies would prefer a whole chapter of abuse from us rather than one word of kindness! The strength of many a man has been in his readiness to speak a kind word under circumstances in which his anger would suggest exactly the opposite course. It costs nothing to say a kind word, and, even if it is not appreciated, nothing is lost by speaking it.

A pretty story is told of Voltaire, which shows how highly the great philosopher valued a kind word. When aged and stricken with a disease which made his life wretched, Voltaire was asked by the King of France to name what he would like most to have in his declining years. The philosopher replied: "What costs nothing, yet is of priceless worth." The king, much puzzled, asked what he meant, when Voltaire answered: "Kind words, sire."

The last Umberto of Italy, while visiting his troops at Turin, after their disastrous campaign in Abyssinia, wishing to encourage them, expressed his intention of giving medals to the men who had performed the most valuable service to their country. He allowed the men to determine who among them should be thus rewarded One of the men to be honored by the king was a young private, weak and frail of body, with no military record; no mention upon the army reports of heroism in battle or especially meritorious conduct in peace. The king, much surprised at the soldiers' choice of the young man for a medal, asked of a subaltern what the boy had done to merit the high recognition of his monarch.

"Oh, sire, he has always a kind word." Umberto, much pleased, turned to one of the officers of the regiment, and said: "Give him the cross of Italy. The example he sets is worthy of it."

If we wish to appear kind in the eyes of our neighbors, let us first say kind things, speak kindly, then act accordingly.

No kind word is wholly lost. If it falls upon deaf ears today, it will be heard by those same ears tomorrow, or next week, or perhaps next year. It is never lost entirely, though we may think it is.—Epworth Herald.

THE END OF SUFFERING

One of the most blessed and helpful considerations which we may legitimately cherish when tribulations befall us is this: God is designing to shape me by this experience to be a more perfect instrument in his hands for the service of others. There is no higher or more glorious ambition that we can cherish than the ambition to be used of God to comfort sorrow, to lessen sin; to extend the bounds of Christ's kingdom. Such power can come to us in a high degree only through sacrifice and suffering. John Ruskin says: "Some day we shall be taught that all the true good and glory of this world must be bought still as it has always been with our toil and with our tears"; there is no cheaper way. If it were necessary for our Lord to suffer that he might gain the kingdom over the hearts of men, it is necessary that we should follow him.

And the great assurance may well come to us that all such suffering leads to victory. "Ye are they who have continued with me in my temptations, and I appoint unto you a kingdom," is a word for every faithful disciple of Christ. "If we suffer with him we shall reign with him."—Charles Brown.

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Is "Sphinx" Pure Mixed Paint. Not simply because it is honestly made of the purest and best ingredients, but also because "Sphinx" Paint is made by a *special formula* particularly adapted for pine. This is the reason why so many up-to-date architects and builders insist upon "Sphinx" Paint for *all* houses built of *Southern Pine.*

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Sister Woman!

READ MY FREE OFFER



My Mission is to make sick women well, and I want to send **you, your daughter, your sister, your mother,** or **any ailing friend** a full fifty-cent box of Balm of Figs **absolutely free.** It is a remedy that **cures woman's ailments,** and I want to tell you **all about it**—just how to use it yourself right **at home** without the aid of a doctor—and the best of it is that it will not in the least interfere with your work or occupation. Balm of Figs is a remedy that has made many sick women well and weak women strong, and I can prove it—**let me prove it to you.** I will gladly do it, for I have never heard of anything that has so **quickly** and **surely** cured woman's ailments. No internal dosing necessary—it is a local treatment, yet it has to its credit some of the most extraordinary cures on record. Therefore, I want to place it in the hands of every woman suffering with **any form of Leucorrhea, Painful Periods, Ulceration, Inflammation, Uterine Displacements, Ovarian or Uterine Tumors or Growths,** or any of the weaknesses so common to women.

This fifty-cent box of Balm of Figs will not cost you one cent

I will send it to you **absolutely free,** to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to **prove** my faith by sending out these **fifty-cent boxes** free. So, my reader, irrespective of your past experience, write to me **at once—today**—and I will send you the treatment **entirely free** by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the **very best test** of anything is a **personal trial** of it, and I know a fifty-cent box of Balm of Figs will **convince you** of its merit. Nothing is **so convincing** as the **actual test** of the article itself. Will **you** give Balm of Figs this test? Write to me today, and remember I will gladly send you a **fifty-cent box of Balm of Figs for the asking.** Address

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Nearly Every form of Disease May Be Cured if Proper Treatment is Employed

MY new, natural curative method has been successful in scores of severe cases of paralysis, epilepsy, rheumatism, dyspepsia, neurasthenia and other chronic ailments. I have many interesting and convincing letters and testimonials from patients whom I have cured. If you are afflicted and have been unable to find relief, write me for information about this new and better way.

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Write me a personal letter about your disease. My opinion of your case will cost you nothing and may bring health and strength to you.

Dr. Andrew C. Biggs, The Biggs Sanitarium, Asheville, N. C.

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North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

ORGAN OF THE WESTERN NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

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Duke Divinity School
Trinity College
Durham N. C.

A VISION OF HIGHER LIFE

CHRISTMAS means hope and its realization. The child grows eagerly expectant as the time approaches for the visit of Santa Claus. While this fiction remains unquestioned, the imagination opens new and wider worlds, and ideals become so much a part of the mind that the prosaic and commonplace can never crush them. Until the youth reaches manhood and indipendence, Christmas is the happiest day of the year. Its gifts and hearty good cheer impress family affection, parental thoughtfulness and brotherly love. The dullest and most irresponsive of fathers and mothers are uplifted to a vision of higher life by the interchanges of souvenirs and the merry meeting with children and grandchildren at the table and fireside. Few can escape and all enjoy the meaning of the festival, the lessons it conveys and the inspiration it gives, and we enter upon a brighter future and a fuller appreciation of the beneficence of the practice of faith, hope and charity. The loved ones who have crossed to the other side, the loved near and far who are still with us, the old homestead with its precious memories, the old church whose sacred associations tie together childhood, maturity and age, love, marriage and death; the schoolhouse where the beginnings of education were so painful, and the ever-increasing pleasures of the pursuit of learning through the high school, academy and college are recalled and recited, and there is exquisite delight in these oft-told tales, and new experiences enliven this blessed anniversary.

The skeptic who denies the divinity of Christ recognizes Him as a philosopher whose teachings have contributed more than all others to peace among nations and friendship between alien peoples: but to those who revere and worship Him, this natal day has a personal meaning. It strengthens faith and confirms the promises which have influenced their lives. The world grows brighter and more beautiful. The antagonism of neighborhoods disappear and we get a more intimate understanding of the basic principle of Christianity, "Love thy neighbor as thyself"

Chauncey M. Depew
In Youth's Companion

North Carolina Christian Advocate

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Six months ..... .75
To all preachers of the Gospel at $1.00 per year.

SPECIAL NOTICE

This paper is published for the Western North Carolina Conference, under the direction of the Conference Board of Publication. All profits accruing from the publication go to the support of the Superannuated preachers and widows and orphans of superannuated preachers of the Conference. No private individual has any interest in the publication. There is also carried on in connection a large Job Printing establishment, all the profits of which go to the same fund.

The patronage of the Methodist people and their friends is especially solicited. For estimates on job work, or any information desired address

REV. H. M. BLAIR, Agent, Greensboro, N. C.

THE CAMPAIGN FOR NEW SUBSCRIBERS

With our first issue in January we will begin the report by districts and charges of the work done for the Advocate. By the report adopted at our recent Conference, each presiding elder is expected to lead the campaign and see that not less than an average of ten new subscribers be secured in each charge.

Our weekly report will serve to show the progress of the work in all the districts and we trust that a genuine spirit of healthy rivalry may greatly stimulate the work. We are dependent solely upon the pastors and leading laymen of the church, especially in country places, to take care of the circulation of the paper and we trust that this year may witness the most enthusiastic campaign we have ever had.

CHRISTMAS SYMPATHY

At this Christmastide, when so many are joyous and happy, we should not forget the poor, the helpless, the unfortunates, the sick, the fatherless and the widowed.

In many homes great trials have come and separations, since the last Christmas. Wondrous changes that have turned the current of life have come and sad and bitter has been the fate of untold thousands since this year began. Around myriads of hearthstones there are vacant chairs and into so many hearts a great loneliness has come since those they loved have gone to that far-away land, the home of the soul.

Peculiarly sad is the condition of those whose hearts bleed on account of rcent bereavements. We would not cast a gloom over the life that is filled with gladness, but would rather see that life enlarged and mellowed with that grace which comes from sympathy and love for those who are cast down and sad. The supremest joy that human hearts can feel comes to those who lovingly minister to the care-worn and troubled. It is not by feeding our own appetites and whims that we find genuine joy but in service for those who need our help. To find this joy, give of your thought, of your time, of your love, of your substance to those who, at this glad Christmas Festival, are sad and sorrowing, and poor, and needy.

It was to these the Saviour came and it is to these we can render a service which He will accept as unto Himself.

TRINITY COLLEGE CONDEMNS HAZING

It is a brutal spirit that finds delight in the sufferings of others and the College student who can smile at the discomfort and embarrassment of the freshman when subjected to all kinds of indignities by over-powering numbers of higher classmen, has a coarse grain in his nature and no penalty which the college authorities have the power to impose is too severe for such a culprit.

We have just read of the action of President Kilgo and the faculty of Trinity College in expelling eight students who had engaged in hazing and gambling, and we want to applaud the college authorities for the bold and decided position they have taken to banish hazing and dispose of the undesirable student.

Young men in college should maintain a dignity and respect for each other far above the savage custom which in other years has made the freshman period in too many instances a season of mental anxiety and physical torture.

All right-minded people will surely approve the action of the faculty which will tend to strengthen law and be a warning hereafter to any who may be disposed to forget the rights of others.

THE REEDY FORK WRECK

Early on last Wednesday morning, while it was yet dark, as south-bound passenger train 11 was rushing toward Greensboro, several of the coaches jumped the track on Reedy Fork trestle and fell twenty-five feet into the swollen creek below.

The engine and mail cars had crossed in safety but the falling coaches jerked loose with such a force that the engineer stopped the train, not knowing what had occurred and with a torch went back to see what the trouble was, when to his amazement, he found that three passenger coaches were wrecked. What occurred beggars description. Some were instantly killed, others suffered agonies as they died and many more, not seriously injured, were enduring great pain.

Relief from Greensboro was secured in an hour or more and the bodies of the dead were recovered from the wreck and the wounded, too, were brought to the city. Some twenty-five wounded men and women were taken to the hospital for treatment and the bodies of twelve persons who were killed were by the undertakers, prepared for burial.

Among the killed were Mr. J. G. Broadnax, of this city, Mr. V. E. Holcomb, a prominent lawyer of Mount Airy, Mr. Richard Eames, a prominent citizen of Salisbury and Mr. A. P. Cone, a railroad official.

The bodies of the dead were, after being prepared for burial, delivered to friends.

Mr. Richard Eames of Salisbury, was a mining engineer of wide repute and a gentleman of high character.

Mr. Holcomb, whom we had known for several years, was a warm hearted and generous man, and one of the leading lawyers of his section. He was a son of the Rev. Dr. D. F. Holcomb, of Rockford, and leaves a widow and several little children. His body was taken to Kernersville for burial.

It was all a terrible calamity and we pray to be delivered from another such.

In the presence of such a scene we are dumb stricken and reminded of the truth that human life hangs upon a brittle thread and that we are so dependent upon Him who giveth life.

THE LAYMEN'S CONVENTION

Preparations for the Great Laymen's Convention which is to be held in this city, January 12 to 14, are going forward steadily, and the prospects are fine for a very large attendance. During the past two weeks meetings have been held in nearby cities, many addresses have been delivered, and these places have agreed to co-operate with the local committee in agitating and working up general interest in the convention.

The local committee on entertainment has been at work on the matter of entertainment and there is no doubt of the ability of the hotels and boarding houses to handle the crowds in attendance in a satisfactory manner. The boarding houses have agreed to give a rate of $1.00 per day, and the hotels will give a rate of $1.50 to $4.00 per day, according to location of rooms and service demanded.

The following are some of the speakers expected to be present and take part in the program: Mr. J. Campbell White, of New York, Rev. G. A. R. Janvier, of Philadelphia, Rev. H. J. Williams, of Nashville, Mr. C. H. Pratt, of Athens, Ga., of the Presbyterian Church. Hon. Joshua Levering, of Baltimore, Rev. T. B. Ray, D. D., of Richmond, Dr. Edward M. Poteat, of Greenville, S. C., of the Baptist Church. Dr. Geo. B. Cromer, of Newberry, S. C., of the Lutheran Church. Rev. E. H. Rawlings, D. D., of Richmond, Rev. A. P. Parker, D. D., of China, Mr. W. B. Stubbs, of Nashville, of the Methodist Church. Hon. Henry B. McFarland, Washington, D. C.; Rt. Rev. A. S. Lloyd, D. D., Rev. Walter L. Lingle, D. D., Atlanta, Ga.; George Sherwood Eddy, India; Rev. Robert Strange, D. D.; Rev. J. O. Reavis, D. D., Nashville, Tenn.; Rev. D. Clay Lilly, D. D.

Hotels and Rates

Hotel Guilford, (American Plan.) $2.50 to $3.00 per day without bath. $3.50 to $4.00 with bath.

The McAdoo, (American Plan.) $2.50 per day without bath. $3.00 per day with bath.

Huffine Hotel, (American Plan.) Opposite depot. Without bath, $2.00; with bath, $2.50 to $3.00. (European Plan.) 75 cents, $1.00 and $1.50.

Hotel Clegg, (European Plan.) Rooms 75 cents and $1.00; with bath $1.50. Club breakfast 30 cents; dinner 50 cents.

The New Brady House, (American Plan.) $1.00 to $1.50 per day.

Boarding Houses

The committee on local arrangements present herewith a selected list of desirable boarding houses, the rate, for board and lodging being from one dollar to one dollar fifty. As the number of persons that can be acccommodated at any of these places is limited, delegates are advised to arrange for accommodations by correspondence with the hotels and boarding houses in Greensboro in advance of their arrival.

Mrs. O. E. Doak, 210 E. Washington St.; Mrs. J. N. Syle, 218 North Elm St.; Mrs. C. J. Matthews, 127 Church St.; Mrs. Annie Myrick, 219 So. Green St.; Mrs. S. J. Cooper, 308 W. Washington St.; Mrs. Nancy Brown, 414 North Elm St.; Mrs J. M. Dick, 215 East Market St.; C. B. Bogart, Corner E. Gaston and N. Davie.

Rooms may be secured at Jefferson Hotel without board; rates 35 cents to 50 cents.

The following roads, Atlantic Coast Line, Durham & Southern, Norfolk & Southern, Seaboard Air Line, Southern Railway, have granted reduced rates on the certificate plan, inquire of agent. These rates apply from all points in North Carolina, and from Norfolk, Portsmouth, Suffolk, Boykins and Danville, Virginia. Delegates who hold certificate receipt executed by agent evidencing payment of regular fare to Greensboro, will be sold tickets for return trip at one-half of the first class fare from Greensboro to original starting point, plus 50 cents.

EDITORIAL NOTES

In the recent campaign in Alabama the liquor forces attempted to buy the Birmingham News and confessed to the business manager of the paper that the Brewers and Liquor Dealer's Association were prepared to spend Three Hundred Thousand Dollars to defeat the amendment and help elect another legislature that would change the present "jam tight" prohibition law.

This shows the purpose of the liquor dealers in every state having prohibition, and should be a warning to the friends of temperance to be on the alert, lest while we rest in security the enemy should take us by surprise.

* * * *

During the last week Jose Santos Zelaya resigned the presidency of Nicarauga. This, it is hoped, will clear up the situation somewhat, though it is hard to believe that a little republic, full of revolutionists and in a state of civil turmoil, can be reduced to order at once. Zelaya, in his note to Congress, complains rather bitterly of what he terms the unjust intervention of a foreign nation, referring of course, to the part taken by the United States. The situation is unusual and developments will be watched with great interest.

Leopold II, King of Belgium, died at the palace in Brussels on Thursday of last week. He had made a long and hard fight against disease but gradually declined till the end came. Thus passed away one who will be remembered as having used his royal power to oppress, rather than to elevate, his benighted subjects in Africa. The one thing which gave him opportunity to have ranked as a great benefactor was the occasion of covering his name with infamy. It is said that when Henry M. Stanley sought to interest King Leopold in the country in 1877, it was with a view of opening up the region withits almost boundless resources to the commerce of the world and its multitudes of native people to the influences of Christian civilization. These are the things which the king engaged both with Stanley and the Berlin Convention to do. What he did was to exploit the country and people for his own gain.

* * * *

Some time ago we had a note in these columns telling how a great campaign of raising money for church extension and home mission work in Chattanooga, Tenn., had ended with shouting in the camp, and how it was predicted that this would be

the beginning of a great revival of religion. Last week's issue of the Midland Methodist says:

"The revival following the union campaign for church extension and home missions in Chattanooga continues to grow. Rain and cold have no effect on it; the people go through all sorts of weather. The meetings are being held at various points. Preachers and laymen, women and children are all at work, and the end is not yet. It may prove to be a great religious upheavel that will land thousands in the kingdom of grace."

NOTES AND PERSONALS

—Rev. W. V. Honeycutt reports a cordial welcome to the Belwood circuit and a very encouraging outlook for the year.

—Mrs. G. W. F. Harper died of pneumonia at her home in Lenoir last week. She was the wife of Maj, G. W. F. Harper and a cultured and estimable lady whose death will carry sorrow to her many friends.

—The Children's Home Record, published monthly by Prof. H. A. Hayes, Superintendent of our Children's Home, has been received. It is a neat little sheet filled with news matter concerning our orphanage and the work it is doing and planning to do.

—The Baraca Classes of the Methodist and other churchres of Lenoir, have united to distribute provisions to the worthy poor of the community on Christmas eve. This is a noble undertaking which Baraca and other classes everywhere might well imitate.

—The local committee of the Laymen's Movement is working heroically to prepare the public mind for the approaching convention. On Wednesday night of last week Messrs. Charles A. Hines, W. S. Cleary and N. L. Eure, attending a meeting and made addresses at the Presbyterian church in Salisbury.

—We regret to note the serious illness of little Mary Elizabeth, the two-year-old daughter of Rev. J. W. Long, of Spring Garden Street Church, this city. The little girl has meningitis and has been ill for about two weeks. There is little hope expressed for her recovery.

—Rev. D. M. Litaker, the new pastor of Centenary church is already acclimated in his new field and his people are much pleased with him. Plans are on foot to secure a good parsonage convenient to the church and a purchaser has been found for the old parsonage.

—We wish to acknowledge the receipt of a handsome invitation to the reception of the American Trust Company of Charlotte, on December 15, on which day they began business in their handsome new quarters, located on the ground of the old Y. M. C. A. building on South Tryon Street.

—Rev. J. J. Barker, the new pastor of Morven charge, who comes to us from the North Carolina Conference has entered upon his work at Morven and made a very favorable impression. We felt sure that he would and predict for him and his good people a year of substantial progress.

—From the Bandera, Texas, Enterprise we learn that Rev. H. L. Atkins is still improving and it is hoped that in a few weeks he may be able to resume his work as the editor of that paper. His many friends of the Conference who have been so anxious concerning his condition will be glad to know this.

—Mr. Frank Lee Heath, son of the late Mr. and Mrs. A. M. Heath, of Waxhaw, died at Bandera, Texas, on Thursday morning of last week, aged twenty-four years. Mr. Heath was a brother of Messrs W. C. Heath, of Monroe, and A. C. Heath, of Albemarle, and was for a time in business with the latter in Alebmarle.

—The Asheboro congregation has shown its appreciation of the support of the ministry and of the services of their faithful pastor, Rev. C. A. Wood, in particular, by increasing the salary one hundred dollars. It is gratifying to note that there seems to be unusual interest taken this year in a more liberal support of the ministry.

—Rev. J. G. W. Holloway was married on December 7 to Miss Clemmie Graybeal, of Ashe County, the Rev. B. M. Jackson, of Creston, officiating. Miss Graybeal is one of the most popular ladies of the county. Brother Holloway was the pastor of Jefferson Circuit last year, but was sent to Caldwell Circuit by the last Conference and the newly married couple have gone to housekeeping in the Granite Falls parsonage. The Adocate extends hearty good wishes.

—Mr. J. Arthur Craven, son of the late Rev. J. F. Craven, died at the home of his mother, near Climax, Tuesday night of this week. He had been in bad health for more than a year, and his death was not unexpected. The Advocate joins many friends in expressions of sympathy.

—Rev. R. G. Tuttle and family, left Greensboro (where they had visited since Conference) for Elkin last week and are domiciled in a brand new and handsome parsonage. The loyal parishioners had everything in readiness when they arrived; the house was warm and an elegant dinner was on the table.

—Centenary church, of this city, has sold its old parsonage and has purchased a splendid brick house near the church at a cost $4,500. The pastor's salary has been increased $200.00. Nine new members have been added since Conference. There is a spirit of enthusiasm throughout the membership and a fine year is confidently anticipated.

—The State Convention of the Farmers' Union was held in this city last week and representatives were here from all parts of the State. We were glad to receive calls from Dr. J. M. Templeton of Cary, B. C. Wood and J. R. Warlick, of Lincolnton, R. M. Gidney and —— Gardner, of Cleveland and W. K. Gibbs, of Rockingham.

—Rev. W. A. Stanbury, who has served as pastor of Edenton Street Church, Raleigh, for the past several months, and who was at the recent Conference sent to Tarboro, was presented by the Edenton Street congregation with a handsome gold watch before leaving for his new field. The watch was presented after an appropriate speech from Mr. J. G. Brown.

—Rev. W. C. Jones, who was read out as pastor of West Concord for the fourth year, at the late Conference, has been released and will go to Vanderbilt University next year. It seems that Brother Jones had arranged for this school appointment before Canference, but by some means a mistake was made. Rev. J. C. Mock has been appointed to take charge at West Concord.

—The Wadesboro Messenger says: "Rev. C. H. Clyde, the new preacher for Lilesville circuit, has arrived with his family. Those who have met him are delighted with their new pastor. Mr. Clyde and his family were agreeably surprised last Thursday afternoon when a number of the congregation gathered at the parsonage and pounded the pastor. Everyone took some kind of provisions for the pantry.

—The Methodist congregation are repairing the parsonage and making preparations to receive their new preacher. From what they glean, they have drawn a prize at the last Conference. Rev. L. D. Thompson has been assigned to Andrews for the coming conference year. He is splendidly recommended, being a graduate of Wofford College, and a former president of Rutherford College.—Andrews Sun.

—The Elkin Times, commenting on the splendid work done in that town by Rev. D. M. Litaker, says: "Dr. Litaker is an able minister. His sermons are always strong and helpful. He is a scholar and a studnt and never fails to interest those who appreciate thought presented in an attractive style. While we regret to lose him we are pleased to learn that he is well pleased with his new charge, Centenary church, Greensboro.

—Rev. W. H. Willis writes that the Pastors and Steward's meeting for Waynesville District at Tuscola, las week, was a most inspiring occasion. By the way, Brother Willis is the first presiding elder to report progress on the Advocate Campaign. At Canton last week, he preached on "Reading" and secured three subscribers to the Advocate. We are waiting patiently to hear from all the districts and hope to have reports every week.

—Miss Annie Sherwood, a highly esteemed member of West Market Street Church, passed peacefully away at her home on West Gaston Street, this city, on Friday of last wek. Miss Sherwood was the daughter of the late Mr. M. S. Sherwood, who was editor of the Greensboro Patriot, prior to the civil war. She is survived by two brothers, Messrs. Thos. S. Sherwood and M. Sherwood, of Greensboro and Elizabethton, Tenn., respectively. May great comfort be given the bereaved ones.

—Rev. N. R. Richardson, the new pastor at Mount Pleasant, in a note to the editor, says that he is delighted with his charge, which consists of four good churches, with one of the best parsonages in the Conference. Referring to his reception, he says: "The ladies had the parsonage warm and a nice, warm dinner for us when we arrived at the parsonage December the first. This we appreciated very much. Dr. Matthews and daughter had met us at the depot and escorted us to Mount Pleasant."

—The Statesville Landmark says: "Dr. J. C. Kilgo, of Trinity College, who was expected to preach the first sermon in the main auditorium of the new Broad Street Methodist church next Sunday, cannot be here and the service will be conducted by the pastor, Rev. Harold Turner. A protracted meeting will begin at Broad St. church Jan. 16, conducted by the pastor and Dr. Sam. A. Steele, of Texas. Rev. E. L. Bain, the new presiding elder of the Statesville district, will move his family from Charlotte to Statesville this evening. They will occupy the district parsonage on Front street.

—Mr. O. E. Ford, for years one of the most loyal members of our church in Shelby, has removed with his family to Belwood. The Cleveland Star, referring to his removal, says: "Shelby people regret exceedingly to lose Mr. O. E. Ford and his most excellent family, who become residents of Belwood. Mr. Ford is one of our most valued and honored citizens and his loss to the town and community will be keenly felt. Quiet, unassuming, but of those sterling qualities which go to make up the valued and useful citizen his influence has always been for the uplift of his community. Shelby will miss him."

—The Matthews correspondent of the Charlotte News says: "Rev. E. J. Poe, the new minister of the Methodist church, and family have arrived and are comfortably installed at the parsonage. Mr. Poe is very modest and unassuming and the people of the town are very favorably impressed with him and his excellent wife. He filled his pulpit Sunday and Sunday night. His sermons were clear-cut and forceful and we heard no criticisms save very complimentary ones. We are glad to have Mr. and Mrs. Poe with us and hope they may do much for the advancement of the Master's kingdom and for the betterment of the town."

—Rev. H. K. Boyer and Rev. W. O. Goode, of Charlotte, went last week, to Washington, Baltimore and Philadelphia to examine into the workings of Institutional Churches, not only as to Methods directly religious, but social, physical and mental. Mr. C. W. Johnson, of the Highland Park mills, of Charlotte, has contributed $25,000.00 to our North Charlotte Church of which Rev. W. O. Goode is pastor, that an Institutional Church may be established in that section of the city, and it was to secure information preparatory to the undertaking of this enterprise that the brethren are making this trip to the north.

—At the recent session of the North Carolina Conference Rev. Harry M. North was assigned to Edenton Street Church, Raleigh. He has therefore resigned the Headmastership of the Trinity Park School in Durham and Prof. E. C. Brooks of Trinity College, has been placed in charge of the School. Prof. Brooks will bear the same relation to the College that he has heretofore, but will in addition be the executive head of the preparatory school. This arrangement will prbably be temporary as Prof. Brooks has his hands full with his college work. Prof. W. S. Lockhart has been added to the teaching force at Trinity Park, taking charge of Prof. North's classes.

READY FOR SERVICE

Please say to any of the brethren who may desire my help to write me at once as to dates, etc. Am in the work under the appointment of the Bishop on the recommendation of the Board for the glory of our Lord, Jesus Christ. My address in Lenoir, N. C. Yours for service,

D. H. COMANN.

WESTERN NORTH CAROLINA CONFERENCE BROTHERHOOD

Call for Assessment No. 2

As Assessment No. 1 has been called for by the death of Rev. J. N. Huggins, all members will please remit Assessment No. 2. Every member who has not already remitted Assessment No. 1 will be kind enough to remit both assessments. This is in accord with the resolution adopted at Conference providing for one assessment to be in hand for immediate use.

H. F. CHREITZBERG, Sec.-Treas.

Monroe, N. C., December 20, 1909.

Assessment No. 1

Received, since report of December 11th, three dollars each from E. Myers, J. W. Kennedy, Chas. A. Wood, J. D. Arnold, J. A. Wiggins, Jas. Wilson and B. F. Fincher, making a total in this assessment to date of $138.00.

Assessment No. 2

Received three dollars each from W. A. Wilson, J. W. Kennedy and Chas A. Wood; total $9.00.

From J. W. Kennedy, iniation fee, 50c; total $4.00.

H. F. CHREITZBERG, Sec.-Treas.

Monroe, N. C., December 20, 1909.

THREE WAYS OF CHRISTMASING

These are the rollicking; the neglect of it altogether; and the rational. The first takes no note of the day or its signficance, but is given up wholly to sport, gluttony or drunkenness. Presents may or may not be, but the day is spent in idleness or nothing but sensuous pleasures. Many give way to unusual degrees of intemperance. They make themselves drunk because to them it is nothing but a festive day, and what their ancestors did they do. Some do not sink so far, but after their manner give themselves up to pleasure. These all lose the spiritual significance of the day.

Many Hebrews, who cannot regard the day in the light in which Christians see it, are now making it a day of visiting and feasting. They do well, but somewhat inconsistently. The agnostics and outright unbelievers in the Christian religion are consistent in using the day in any way that suits them.

Some refuse to recognize Christmas in any way. Various Christian Societies will not observe it because it is part of the Christian year, so-called, of Roman Catholics, the Greek Church, the Anglican Church, and others who "observe days." For a long time the Puritans of New England and of England would not celebrate it, the former substituting Thanksgiving Day. With the general relaxation of religious restraints this dislike of Christmas has almost entirely disappeared.

Apart from this some families pay no attention to it. They work if they can, hang up no stockings, indulge in no jubilation, make no presents, and look or act in no way different from their course on ordinary days. This, entirely apart from religious considerations, is a mistake. The occasion is in essence delightful. It calls to mind the birth of children and of One who lifted children from neglect and insignificance to the rank of beings to be considered with particular regard and affection in every period of their youthful lives. The pleasure bestowed, the reunion of relatives, the opportunities of benefitting others without wounding them, the home-coming, and a score of little delights are reasons why Christmas should be celebrated. The unpleasant difference made among the children whose parents do not celebrate Christmas and the children of the neighbors who do so is not so small as to be lightly ignored. Most have at one time or another heard some child dismally answer to the question of a playmate, "Did you have a nice Christmas?" in some such words as these: "No, father don't have any Christmas.'

Few are so poor that they cannot give something to their children. Great men in the midst of wealth accumulated by their own efforts have been known to recall with moist eyes their mother's home-made present, so skillfully concealed in the making but found in the stocking at day-light Christmas morning. The pleasures of Christmas and the cheery cry, "Christmas is coming!" should not be unheard where children are.

The rational way of observing Christmas is a blending of the social, the religius, the jubilant, the restful and the beneficient. Parents should consider what they can afford to expend in gifts to their children, or if their circumstances be such that there need be no limit, should decide what will be best for them. Too great a number will satiate and make it difficult to make selections from year to year; but few or ininsignificant presents will not develop love or promote cheerfulness. The Christmas tree for those who can afford it, with one to distribute the presents, helps the day wonderfully.

The morning prayer on Christmas Day should abound with thankfulness and praise, and with supplication for grace to the Lord of light and glory who came to earth to be our teacher and example, and to die to save us. Passages from the Gospels should be read and a Psalm of joyful praise. If unfortunately the family do not regularly have a morning prayer, there might at least on this day be a reading from the Gospel and the reciting together of the Lord's Prayer. Should there be services in the church to which one belongs, those who can be spared from the home should attend, and if there be Sunday school functions it is in harmony with brotherly love that those who have prepared them be rewarded with attendance and participation. The great dinner should not be neglected. The Bible recognizes in both Testaments the rightfulness of indulging in feasts on proper occasions. It is rational to look after the health of children, for many have sickened and died from over-eating on Christmas and being surfeited with candies for days afterward. Rides and walks and games are all congruous with part of Christmas Day. After the dinner and the rest, nothing is more hygienic than exercise in the open air. Children rarely need this advice, but their elders need it, lest that ravenous dog among the diseases, Dyspepsia, seize them. Christmas is noa a "calling day," but most have friends on such informal terms that at least a neighborly call "to see the presents" may be indulged, and prove agreeable to both those who call and those who receive the call. No one knows the blessedness of giving to the poor or the needy except those who do it. No family within one's range should be left without a Christmas dinner. The various societies who relieve the poor should be specially assisted, so that they may "send portions to those for whom nothing is prepared." Few comparatively are so poor that there are not others whom they might help, and these may find great comfort in this extract from a devout supplication:

"Though I am poor, send me to carry some gift to those who are poorer, some cheer to those who are lonelier; and light thou my Christmas candle at the gladness of an innocent and grateful heart." —New York Christian Advocate.

WILL CHRIST BE AT THE FEAST?

A Christmas Message.

"How think ye, will ye come to the feast?"

We are busy making our arrangements for Christmastide. We are about to celebrate the birthday of the Lord. But will He, whose birthday we celebrate, honor the feast with His presence? It is possible that everything may be ready, and the Supreme Guest may be away. A banuqet was held in London a little while ago in honor of an Indian statesman, and when the night arrived, and all the secondary guests were present, it was found that the great man was absent. The newspapers described the hollowness of the function and the sense of desolation which prevailed at the festive board. I once took my place at a corner of a crowded street. Everything was ready, but the king went another way! And therefore I want to ask this searching question concerning the approaching Christmastide: "How think ye, will he come to the feast?"

Well, do we want him to come? "They asked him to depart out of their coasts." Perhaps we do not take any step so strong and antagonistic as this of the olden days. But there are ways of driving our Lord away besides the brutal one of asking Him to go. How do we think of Him in relation to His own birthday? Do we regard Him as a possible "damper" at the feast? Will He be a skeleton at the table? Will He muffle the merry peal? Will He be a restrainer of quip and mirth and jolity? Have we any feeling that, if He were present, the brightness of the gathering would be dimmer, and laughter would be throttled at its birth? We may not tell Him we do not want Him but in our inmost thoughts we may think that His presence would be repressive and unwelcome.

Do we invite Him to come? There are invitations. We may say that we do not refuse Him approach, that in a certain sense we open our doors to Him, and yet the welcome may be almost a repulsion. There are some people who have a way of inviting you to their house which often seems to hide a secret reluctance. "If you like to call, you are always welcome!" There is nothing definite in the invitation; it is a poor, cold generality which does not suggest the open door, the glowing hearth, and the eager intercourse. And that is how so many of us deal with the Lord Himself. We practically tell Him He can call if He pleases; and this means that if He pleases, He can stay away. The Master loves the personal invitation, the eager lifting of the latch at His approach, the cordial word of hearty greeting. "If any man will open the door, I will come in and sup with him, and he with me."

But is there room for Him? Perhaps if He comes to the feast, He will be crowded out. I sometimes go into homes where I can scarcely move for the furniture; there are so many things that persons are crowded out. I noticed that one of our princesses attended a public function the other day, and we are told that the decorations were so obtrusive that she could scarcely get into the room! And is not this frequently true in the relationship between us and our Lord? The feast is so crowded with minor things that there is no room for Him. The material is so engrossing that the spiritual has no chance. We are so taken with eating and drinking that the Lord of glory is forgotten. "What think ye, will there be room for Him at your feast?"

Now, suppose the Lord is absent, what then? Well, in the first place, we may have festivity, but we shall have no inspiration. Do my readers know the difference? Everybody has felt the difference between mere words and inspired speech. The words may be eloquent and rhetorical and they may roll in melodious order, but if the inspiration be absent, they are less impressive than falling feathers. And everybody knows the contrast between mere sounds and inspired music. A poor voice, when possessed by the Holy Ghost, is infinitely more impressive than a finer voice devoid of it. If the Lord be absent, it will leave us uninspired. It may find us tired, and it will not leave us refreshed. When the day is over, there will be the staleness and the flatness which will make it evident that we have received no abiding inspiration. I remember when as a boy, we used to celebrate the gunpowder plot; the great bonfire flamed in front of the house, and I have the most vivid recollection of the flat sense of desolation which came to me when I went to see the remains of the fire next morning. And so it is with many a one's Christmastide. The Christmas inspiration departs with the Christmas decoration. When the holly is taken down, other things go with it. If the Lord be not at the feast, the stimulus will be only the spasm of a passing day.

And if the Lord be not with us, we may have happiness, but we shalll assuredly not have joy. The merriment will be only a sort of "pick-me-up"; it will not be productive of lasting spiritual exuberance, it will add nothing to the real forces of the life, and will leave us even weaker than it found us. Christmastime is intended to bring the Master's own joy, but too frequently it brings only a galvanized delight. The happiness of most people is only like the noisy flash of fireworks; the joy of the Lord is like the fixed stars. In ordinary merriment there is no nutriment; "the joy of the Lord shall be your strength."

And what else will happen if the Lord be not at the feast. We shall have the season's beneficence but not a permanent good-will. We shall wish people "a merry Christmas," but the forces of the soul will not be dedicated to the chivalrous service of spreading Christmastide over the whole year. I repeat the word, it will be a spasm and not an abiding mood. Christmas has only been truly spent when its geniality is a glorious fire which retains its warmth far into the year, until the recurring season comes round again. So many people only thaw for Christmas day, and then speedily freeze again. It is purposed by the Master that the sacred season should thaw all the genial currents of the soul, and send them flowing in merry abundance through the common duties of the common days.

But if He come to the feast, what then? Most assuredly He will enrich it. He will turn all its water into wine. He will convert all its common experiences into heavenly delights. "I will sup with him!" He will come into our ordinary joys and transfigure them. He will come into our common intercourse and pervade it with the light Divine.

Gay mirth shall deepen into joy,
Earth's hopes shall grow divine,
When Jesus visits us to turn
Life's water into wine.

The social talk, the evening fire,
The homely household shrine,
Shall glow with angel visits when
The Lord pours out the wine.

And if He comes to the feast, He will impart a lasting satisfaction. "He shall satisfy thy mouth with good things." There will be a fine taste in the mouth the morning after. I like that suggestive word of Izaak Walton: "I like a mirth that will allow people to look one another in the face the next morning." That is the kind of mirth the Lord creates. When we spend our Christmastide in this way, we are not only able to look one another in the face, but with holy boldness we can gaze into the countenance of our Lord.—Rev. J. H. Jowett.

It is not rough driving, but gentle guiding. Through every ascent, every winding path, every thorny thicket, "He goeth before them." Fear not, the Shepherd cannot lead you wrong.

"Gentleness of speech has made the most wilful to be as the heart of a little child and filled many a troubled life with the peace of Jehovah."

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

CHRISTMAS DAY

This happy day, whose risen sun
Shall set not through eternity;
This holy day when Christ the Lord
Took on him our humanity,
For little children everywhere
A joyous season still we make,
We bring our precious gifts to them,
Even for the dear child Jesus' sake.
Phoebe Cary.

* * * *

"The world is happy, the world is wide
Kind hearts are beating on every side!"

* * * *

Yes, it is true. The boxes of good things are coming in. Just now a message over the 'phone brings the news that the good ladies of Centenary church have ten dollars for us to use in buying Christmas presents for the children.

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This is happiness: to be used to convey happiness to others.

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Report of Cash Received by H. A. Hayes, Superintendent, for Week Ending December 11, 1909

Walnut Street Church, Greensboro, $5.00; Hendersonville Methodist Church, $11.00; Central Methodist Church, Asheville, $25.66; Salem Sunday School, Franklin Circuit, $2.15; O. J. Boles, Methodist Church, no address, $2.50; Gilboa Church, Marshville, $1.71; A. B. C. DePriest, Lattimore, $1.70; Chestnut Street Church, Asheville, $3.25; North Wilkesboro Church, $16.92; West Market Street Church, Greensboro, $51.00; Mrs. T. S. Bright, Glen Alpine, $1.75; Central Church, Monroe, $25.00; Mocksville Methodist Church, $6.00; Weddington Circuit Church, $10.30; total received, $163.94.

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Fifth Sunday Collections for Week Ending December 11, 1909

Union Sunday School, White Store, $2.00; Central Methodist Sunday School, Mount Airy, $15.74; Brevard Street, Charlotte, $14.27; Washington Street, High Point, $12.30; Hiddenite Sunday School, $5.00; Gilboa Sunday School, $1.86; Rutherford College Sunday School, $3.50; Eden Sunday School $1.00; Weddington Circuit Sunday School, $1.29; total received, $56.96; previously reported, $970.41; total reported to date, $1,027.37.

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Supplies Received

Rev. Z. Paris, North Wilkesboro, four white leghorn chickens—superfine; Mrs. L. M. Williams, Henry, Lincoln county, tub of sliced apples; Mrs. W. P. Fincher, for Clyde Junior Leaguers, box of supplies, linens, etc., etc.; Miss Wilma Allison, box supplies; Mrs. F. J. Johnson, for Philathea Class, Franklin, box supplies; Mrs. J. L. Little for Children's Home. Missionary Society, Morven, box clothing; Ladies Mount Holly Methodist Church, package of supplies; Mrs. J. W. Porter, for Andrews Home Mission Society, box supplies; Mrs. A. Cannon, Horse Shoe Church, box supplies; No name, Mount Airy, package nice linens; Dr. Phin Horton, D. D. S., Winston-Salem, agrees to do one hour's dental work for our children—free—each week; Mrs. Cox, Winston-Salem, overcoat and boys' clothing; W. H. M. Society, Lenoir, box supplies; No name, Newton, barrel supplies; Miss Shepherd Poindexter, Siloam, N. C., one doll, named "Geraldine," for our tiniest girl.

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Report of J. P. Rodgers, Agent, for Week Ending December 11, 1909

Subscribed at N. Wilkesboro—R. W. Gwyn, $200.00; J. B. Norris, $50.00; Miss Alma Mastin, $25.00; Mrs. Nancy E. Sprinkle, $1.00; Joseph White, $25.00; J. M. Ashekettle, $5.00; A. K. Pearson, $25.00; R. L. Brame, $25.00; P. H. Colvard, $20.00; W. E. Colvard, $12.00; Thos. Thompson, $10.00; J. R. Hix, $25.00; Miss Angie Safford, $5.00; W. G. Coltrane, $5.00; A. R. Sherman, $5.00; J. F. Allen, $15.00; F. D. Hackett, Jr., $10.00; Frank D. Hackett, $40.00; O. C. Holcomb, $10.00; W. M. Busby, $12.00; C. C. O'Daniel, $10.00; J. A. Cashion, $10.00; J. E. Oliver and B. Jenkins, $5.00; C. P. Walter, $25.00; J. E. Grayson, $5.00; J. C. Henry, $24.00; R. B. Thompson, $10.00; Miss Jettie Miller, $2.00; W. A. Sydnor, $12.00; Miss Ruth Forester, $2.00; B. T. Steele, $5.00; J. D. Moore, $50.00; J. F. Rhodes, $5.00; J. L. Turner, $25.00; Samuel McD. Ward, $5.00; Jas. H. Thompson, $20.00; W. R. Absher, $25.00; Miss Elizabeth Hyman, $5.00; J. H. Johnson, $5.00; Miss Minnie Williams, $5.00; Louis Ulrich, $25.00; J. M. Edwards, $25.00; C. A. Jordan, $5.00; F. B. Hendren, $5.00; E. W. Trogdon, $18.00; W. F. Trogdon, $10.00; Genio Cardwell, $25.00; Mrs. R. R. Gwyn, $50.00; Geo. R. Reeves, $3.00; W. L. Forester, $5.00; J. N. Coffney, $10.00; W. H. Forester, $4.00; J. W. Forester, $5.00; W. E. Carlton, $5.00; Norman O. Smoak, $10.00; A. R. Smith, Wilkesboro, $10.00; H. A. Cranor, Wilkesboro, $10.00; Dr. J. W. White, Wilkesboro, $25.00; Miss Emma Starr, Greensboro, 447 Arlington Street, $10.00; Mrs. W. H. Leith, Knoxville, Tenn., 413 Chamberlain Street, $25.00; C. M. Sheets, Wilkesboro, $10.00; J. S. Elliott, Knottville, $20.00; total, $1,085.00.

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Paid on Former Subscriptions

W. R. Michael, Linwood, $5.00; C. L. Michael, Linwood, $5.00; Mrs. Jack Coburn, Bryson City, $10.00; Miss Lowery, Kernersville, $5.00; E. J. Steed, Ramseur, $5.00; G. L. Hackney, Asheville $12.50; R. L. Ownbey, $2.00; Misses Kerr, $5.00; Mrs. J. M. Harkey, Lexington, $5.00; Walter Brem, Charlotte, $12.50; J. P. Simpson, Matthews, $2.00; R. A. Allen, Newton, $1.00; Mrs. E. J. Matthews, Charlotte, $3.13; W. J. Cromer, Winston-Salem, $5.00; Mrs. J. S. Spencer, Charlotte, $500.00; Mrs. C. H. Robinson, Charlotte, $15.00; W. E. Hubbard, Wilkesboro, $5.00; D. Q. Smyre, Newton, $5.00; R. M. Kennedy, Morganton, $2.50; A. F. Mabry, Ansonville, $10.00; A. F. Somers, Morganton, $5.00; total, $620.63.

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W. M. Busby, N. Wilkesboro, $3.00; W. A. Snyder, N. Wilkesboro, $1.00; J. S. Elliott, Knottville, $5.00; Miss Angie Safford, N. Wilkesboro, $5.00; W. G. Coltrane, N. Wilkesboro, $5.00; A. R. Sherman, N. Wilkesboro, $5.00; J. H. Johnson, N. Wilkesboro, $5.00; C. M. Sheets, Wilkesboro, $10.00; J. D. Moore, N. Wilkesboro, $25.00; Mrs. W. H. Leith, Knoxville, Tenn., $25.00; total, $89.00.

A YEAR AGO

'Tis Christmas eve, and by the chimney-side
The children hang their stockings in a row,
But I am dreaming of the Christmastide
A year ago.

Last Christmas eve there hung beside the rest
A tiny, fleecy stocking, swinging low;
A little head was cradled on my breast
A year ago.

And when the morning brought the Christmas joy
And bells pealed merrily across the snow
I watched with eager eyes my baby boy,
A year ago.

Watched, as the bright eyes opened, baby-wise,
Upon the strange, sweet things he did not know,
The gifts which came with such a glad surprise,
A year ago.

And another Christmas star has gleamed,
And though I cannot help the tears that flow,
I know my boy is nearer than he seemed
A year ago.

Not the bright head I pillowed on my breast
The dimpled arms that clung about me so,
The darling that my tender hands caressed
A year ago.

But a sweet spirit calling to my own
In wordless tones that only spirits know,
A tender influence that I had not known,
A year ago.

And so the radiant Christmas star has gleamed,
And my sad heart has felt its holy glow;
And heaven to me is nearer than it seemed
A year ago. —Selected.

SOME DOINGS IN GEORGIA METHODISM

By Rev. Frank Siler

I visited, this past summer, some six or eight of the District Conferences in the South Georgia Conference, and made some study of their work, especially missions. They are great on missions down there. At their late Annual Conference they report raised for foreign missions $31,592.79; domestic missions, $21,983.71; other collections are accordingly large. Putting their foreign and domestic mission amounts together with that raised by the Woman's Foreign and Woman's Home Mission Societies, the amounts raised by that conference during the past year are considerably over $100,000.00. With a membership of 81,646 they report 3,362 adult baptisms this year. They seem to be intensifying the work at home, as well as abroad. There are eighty-one mission charges in that conference. Thirteen were discontinued at their late session; twenty-five new missions established. They support six conference missionaries in the field, one for the conference at large, and five for the districts, who report about fifteen hundred additions to the church on profession of faith. Two districts have each a missionary, and others combine, having a missionary for each two districts.

The late session of our North Georgia Conference was full of interest. It is a very large body, there being about three hundred preachers. The conference has about 115,000 members. Bishop Hendrix, after calling what he denominated the honor roll, the superannuates stated that it was the largest honor roll he had ever called, forty-eight in number. The Bishop seemed at his best at this conference. With one or two exceptions, the appointments have apparently given entire satisfaction. His suggestion at the opening of the conference, "that the ladies request the gentlemen to remove their hats," provoked a smile. Rev. W. J. Cotter is the nestor of this conference. He is a fine looking man, well preserved. And his address to the conference was thrilling. He stated that he was born eighty-six years ago, November 16; that he had entered Old Georgia Conference sixty-five years ago, the day before the opening session of the North Georgia Confeence, and that his first appointment had been given him by Bishop Soule.

The Asbury Remounting Society in the North Georgia Conference is, as its name designates, intended to supply preachers with horses, who may have been so unfortunate as to lose a horse.

There is a small minority vigorously in favor of the removal of the time limit, but a minority report from the committee on memorials to the General Conference, the majority recommending nonconcurrence in a memorial, brought this conference to the effect that the time limit remain as it is, was carried by an overwhelming majority. The action of the conference can hardly be taken as a fair expression of the real sentiment here. The majority of the committee on memorials to the General Conference gave as their reason for their recommendation above referred to, the desire that the conference leave their delegates uninstructed. But a minority led by Dr. O. C. Jones, taking the position that in all probability, a vigorous effort, would be made at the General Conference to remove the time limit, pressed the adoption of the minority for the majority report. It came at a time when debate on the main issue was impossible, and so the matter stands.

The South Georgia Conference has gone on record against the removal of the time limit, except in institutional churches.

The address of Dr. John C. Kilgo, at the Educational Anniversary, was universally praised. He is a favorite with the Georgia Methodists. The two conferences in Georgia send strong delegations to the General Conference at Asheville. Dr. W. N. Ainsworth, President of Wesleyan Female College, heads the delegation from the South Georgia, and Dr. J. E. Dickey, President of Emory College, heads the delegation from the North Georgia Conference. Of those from the South Georgia Conference, one is a college president, one is an editor, one is a presiding elder, and three are pastors. From the North Georgia Conference, one is a college president, one is a General Educational Secretary, and two are presiding elders, one is an assistant editor, and two are pastors.

Christmas again, with its peace and good will and wonder! How our friends multiply and increase in value as the Day of days draws near! How the touch of human hands thrills us and the look in human eyes! To our surprise we are not ashamed to be good, to be kind, to be loving. For this little space out of the long, selfish year we are glad to be ourselves. We give freely of our love, we offer our labor without price, and we speak kindly words that are rarer far than rubies. Once more we take courage and let our hearts have their way, and life laughs and is glad. When Christmas comes the world suddenly grows better; sin less lovely, and heaven nearer: and all because a Little Boy was born in Bethlehem. Perhaps—who knows? —we might carry with us throughout the year the joy of this Christmas living.—Edwin Osgood Grover

From the Field

Correspondence, Reports, Etc.

Morganton District.

Rev. J. B. Hyder has been placed in charge of Spruce Pine Circuit, Morganton District.

R. M. HOYLE.

Franklin District.

We call attention to changes in appointments in the Franklin District. All parties interested should look up presiding elder's appointments.

Franklin District Notice.

The District Steward's meeting for Franklin District will be held at Bryson City, January 8, 1910, at 11:00 a. m.

J. E. GAY, P. E.

Statesville District Stewards.

The Statesville District Stewards will meet in the pastor's study of Broad Street church, Statesville, at 11:30 a. m., Tuesday, January 4, 1910.

E. L. BAIN, P. E.

Charlotte District Notice.

The Charlotte District Stewards will meet in Tryon Street Church, Charlotte, Tuesday, December 28, at 2:00 p. m. Let every Steward be present as there is business of importance to transact. The pastors are also requested to be present.

H. K. BOYER, P. E.

A Leader of Song Services.

To any of our brethren who need some one to lead the songe services in revivals this winter, I want to say that Brother A. N. Fisher, one of our members here is ready to give his aid at any time. I have used him with the very best results in several meetings the past year. He is a consecrated Christian and does good service at the altar. Persons desiring his service can write him at Canton, N. C.

L. B. ABERNETHY.

Taylorsville.

On last Saturday, December 18, at noon the advance guard of the Lord's army opened fire on the fort (the parsonage) and the shelling, bombarding, pounding, etc., continued till into the night, and when the smoke of the battle cleared away the Captain of the parsonage was in possession of the spoils, having obtained the victory. May the Lord abundanty bless them all.

E. MYERS.

West Greensboro Circuit

We are about to get settled down on our new work. On our arrival we were very generously received by some of the elect ladies who had put the parsonage in order and spread for our comfort just such a table as a hungry itinerant loves to see. We have been very kindly received all over the work. We have completed our first round, and feel that our lot has fallen in pleasant places. We are praying for, and expecting a good year. We hope to see gracious revivals in every congregation and many precious souls born into the kingdom of God. We want to here and now ask every member of the West Greensboro charge to pray to this end.

W. L. DAWSON.

Matters Concerning the Brotherhood.

The Brotherhood, at its meeting in Hickory, passed a resolution, asking the president to appoint some one in each district to secure members. I hereby appoint the presiding elders to do the work. We want all our preachers, the young as well as the old, to become members, and hope all will feel inclined to do so. Young preachers, sometimes, are called to lay down their work, and lives, and often leave dependent families. The Brotherhood has been a great help to some such in our Conference. If they have no fear of such a call and should be spared to live a long, useful life, then they should be glad to help others who may not be so spared, and the old brethren who have worn out their lives in the work, and must soon fall.

We also hope our presiding elders may find some laymen in each charge who would be willing to give $1.00 on the death of a preacher for the immediate relief of his family.

Let us have one thousand such laymen in our brotherhood.

J. H. WEAVER.

Matthews Station.

While I was gone to conference, the Lilesville people made up a purse of $20.00 and presented my wife, to buy her a coat-suit. One good Christian woman paid $105.00 as a surplus on pastor's salary. These, and many other acts of kindness, made it hard to say good-bye to that charge. But on arriving at Matthews, brother C. R. McLaughlin and others greeted us at the station, and had a carriage to convey the family to the parsonage, where we were met and warmly welcomed by a company of elect ladies. Roaring fires, a good dinner, and a hearty cheer greeted us. We found that the pantry had been supplied with enough to eat to last many days; there was wood at the wood-pile, and feed for the horse and cow in the barn. Before night on the day we arrived, our trunks, and all our household effects, were at the parsonage—an experience we have never had before. We fell in love with our people on sight, and like them better the more we see them. In fact they have been bestowing favors on us constantly since we came.

Large and appreciative congregations have greeted me at every appointment. There is a fine graded school here and a citizenship second to noe anywhere. We thank God and take courage.

E. J. POE.

Note of Appreciation.

Our older citizens will recall Dr. G. G. Smith, who conducted a series of meetings at Main Street Methodist church several years ago. Recently Mr. P. H. Williamson wrote him a friendly letter and has received a characteristic reply, breathing the spirit of a ripe Christian and true friend. Mr. Williamson has kindly allowed us to make the following excerpts:

"My Dear Captain:—I was so glad to hear from you and your dear wife. Of course I remember my delightful visit to your sweet home at Reidsville. My visits to Reidsville have always been so pleasant that I always recur to them with pleasure.

"I am now what you might call a confirmed invalid. I can neither stand nor walk, but I have much left to make life worth living. I suffer no pain and am generally peaceful. I still read and think. I have recently been making quite a search for your folks, the Williamsons. (Here follows an interesting study of the Williamson family from early colonial times, which shows that Dr. Smith is still a student. He mentions that L. Q. C. Lamar, the famous Mississippi statesman was descended from the Williamsons on his mother's side, and probaly of the same stock as our townsman.—Editor.)

"I am so glad you wrote. It does my old heart good to know my letters do anybody service.

"Much love to your wife and the Stapleses and everybody in Reidsville. The Lord be with you."

Dr. Smith is patiently awaiting the summons at his home in Macon, Georgia. He occasionally contributes to the North Carolina Christian Advocate, and his letters are always helpful.—Webster's Weekly.

Salisbury.

Just a few words from Frst Church, Salisbury. This charge made encouraging reports for the year just closed. At the beginning of the past year the pastor's salary was increased $200.00, and all the claims of the church were raised more promptly and regularly than usually before. In connection with other benevolences the church supports a missionary in Cuba, Rev. Richard J. Parker. During the year an old debt on the parsonage was cleared up, and another church debt of long standing is expected to be settled in full soon, probably within the present quarter. The Ladies' Aid Society is due much credit for the wiping out of these debts. Aggressive work has also been done by the Woman's Foreign Missionary Society, the Light Bearers, Epworth League, Sunday School and Baraca Class. Material improvement was made on the interior of the church in providing a Baraca class room and other improvements are contemplated for the primary department of the Sunday school.

General interest and appreciation was manifested as the year advanced by increased attendance upon divine services, large congregations being present at both morning and night services.

Our pastor, Dr. S. B. Turrentine, is holding church conferences quarterly and these prove very profitable as well as interesting. They take the place of a sermon on the first Sunday morning of the quarter and are held in connection with the communion service.

Statistical reports are heard from each department, and comments made thereon.

Dr. Turrentine has been returned to us and the new year starts off with encouraging promise.

Laymen's Missionary Movement—State Convention to be Held in Greensboro, January 12 to 14, 1910.

It might be well for men to ask themselves the fololwing questions: "When did the movement originate?" and "What is its history?"

In the year 1806 five students of Williams College, Samuel J. Mills, James Richardson, Francis L. Robbins, Harry Loomis and Byron Breen, conducted a prayer meeting under the shelter of a haystack near Williamstown Mass. They were deeply imbued with the Missionary spirit and out of this little prayer meeting sprang American Foreign Missions.

In November, 1906, some zealous Christians were celebrating the Centennial of the "haystack prayer meeting" in the Fifth Avenue Presbyterian Church, New York, when it was suggested that the chief barrier of the speedy evangelization of the world is the indifference of laymen. In this meeting was born the "Laymen's Missionary Movement."

One hundred years ago Samuel W. Mills said, in speaking of their desire to give the gospel to the world, "We can do it if we will." Three years ago in the New York Meeting Samuel B. Capen said: "We can do it and we will." This movement is to get the laymen of our churches to become more interested in their neighbors in darkened portions of the earth. In order to carry out this plan a great National Campaign has been planned. During the next few months seventy of the larger cities of the United States will hold conventions. Greensboro has been selected as one of the convention cities in the state of North Carolina.

It is desired that a large number of men from all over the state attend this convention. It is hoped that at least fifteen hundred delegates will be in attendance. Pastors will please see that their men attend, and attend themselves. To this end each church should appoint a missionary committee. Plan to send as many men as possible. No church can afford to miss this opportunity to identify itself with the greatest missionary movement of the age. Some of the most noted speakers of the United States will speak on these burning questions.

Publicity Committee—R. M. Phillips, J. F. McCulloch, H. M. Blair R. W. Haywood, Shufford Peeler.

Winston Notes.

The Christmas services at the High school yesterday, though simple were impressive and appropriate. They consisted of recitations from the Psalms, St. Luke, 2nd chapter, 8-14 verses, Phillip Brook's Christmas Carol and Tennyson's "Ring Out the Old." These were followed by a beautiful Norse story of the Christ Child, told by the Rev. W. A. Lambeth in the happiest and most impressive manner. It would be hard to imagine a more beautiful and effective presentation of Christmas than that given by Mr. Lambeth.

The young men of Wilkesboro participated in a most pleasant and delightful banquet given by their loyal friend, Rev. B. F. Hargett, pastor of the Methodist church, at the hotel in Wilkesboro Tuesday night from 7:30 till 10:00 o'clock. On retiring to the parlor from the dining room a com-

Continued on page 15

Waynesville District Assessment for 1910

NAME OF CHARGE	Bishops Fund	Conference Claimants	Foreign Missions	Domestic Missions	Church Extension	Education	Educ'al. Ext.	Minute Fund	P. E.	Total
Waynesville	22	90	127	104	69	67	13	5	165	500
Brevard	18	67	56	70	45	44	11	4	102	315
Canton	18	67	66	78	51	50	11	4	110	335
West Asheville	11	50	81	60	42	41	8	3	82	296
Sulphur Springs	13	53	57	58	39	38	9	3	81	270
Leicester	14	43	68	51	32	31	8	3	76	250
Clyde	9	37	61	43	28	27	7	3	67	215
Mills River	8	31	62	43	28	27	7	2	65	208
Haywood	8	33	52	38	25	24	8	2	61	190
Jonathan	6	30	48	36	23	22	3	2	51	170
Bethel	6	28	47	33	22	21	6	2	50	165
North Haywood	6	25	45	30	21	21	5	2	50	155
Spring Creek	4	19	26	23	16	16	4	2	40	110
Brevard Circuit	4	15	14	19	12	12	2	2	30	80
Total	147	588	800	686	453	441	105	39	1030	3259

The Epworth League

CONDUCTED BY

Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. J. D. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point, N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendent, Miss John Starr, Greensboro.

CHRISTMAS CAROL

Brian C. Roberts

O lowly, sacred stable,
Whence light divine is shed;
O humble little manger,
Where rests that Baby Head;
Teach me thy old, old story,
How Jesus Christ was born,
How angels sang their carols,
Upon that Christmas morn.

O Little Star, outshining
All worlds in splendor bright;
O Little Star revealing
Where rests Incarnate Light;
Now lead me to my Child-King
Encradled in the stall,
The Maker, Monarch, Saviour,
The King and Lord of all.

O blessed Babe of Mary,
We worship Thee, our King,
O Deity Incarnate,
To Thee our praise we sing,
Accept our heart's devotion,
Receive our homage due,
Bestow on us Thy blessing,
Create our hearts anew.

* * * *

A merry Christmas to all.

* * * *

We shall look for an encouraging report from many of the Leagues immediately after the holidays.

* * * *

We glean the following paragraph from the report of the Epworth League Board of the South Carolina Conference:

"The League is the training school of the local church. It trains in purely spiritual exercises, it trains in practical Christian service, it trains in social and literary things, and it trains in missionary thought and activity."

"We render our services by personality and to personality. The Epworth League affords the atmosphere in which the highest type of consecrated personality may be developed."

* * * *

Rev. W. B. Duncan, of the South Carolina Conference, says: "The League means consecrated personality."

The South Carolina Conference says: "Personality is the greatest force in the universe."

* * * *

If what the South Carolina Conference says is true, the Epworth League is the greatest force in the universe. For it accepts the following statement in another paragraph in the same report: "The League means consecrated personality."

* * * *

We say amen to all the above conference has said. Without exception, or qualification, we believe the Epwarth League is the most forceful function in our church. There are no auxiliaries in ours, or in any other church, that have such boundless facilities for training, development, and Christian service.

* * * *

We look with unabated interest from week to week through the "Field Notes" in the Advocate, for a word or hint concerning the League, but with a very few exceptions, have been disappointed. We wonder why the brethren are so indifferent toward the League. Will some one explain? To us, the situation is singular.

* * * *

Through the holidays every League should have a social gathering or function. Have a social, if no more, and get thoroughly acquainted, solicit for new members, and plan for the year.

* * * *

In the following towns, Asheville, Concord, Charlotte, Gastonia, Greensboro, Salisbury and Winston, the Epworth League interest may be very much enhanced by having an Epworth League Union. The chapters of any city can be more capable, and can move forward with a steadier and a firmer step by meeting monthly or bimonthly. "In union there is strength."

* * * *

Have you decided upon the course we should pursue during the coming year? Please submit your plan at an early date, as one twelfth of the conference year is gone.

* * * *

A great Conference League Conference in April, should be, and we believe will be, the cry of hundreds of Leaguers throughout the Conference ere long. Watch the League columns for statements concerning same.

* * * *

Doubtless every League has contributed its portion in welcoming the new and old preachers. All Leagues that participated in such an initiatory service are richer in experience—infinitely happier, and have won the heart and affection of the shepherd of their soul. Yes, they have done more. They have helped the pastor to begin the year under favorable conditions. They have made it possible for a year of triumph and victory by an auspicious beginning. They have defeated the enemy in a measure at the first convocation by pledging to the pastor and his family their interest, prayers, sympathy and love. Happy is the pastor whose friends are loyal and loving Junior and Senior Epworthians.

* * * *

Prayer in the Beginning

1. Pray for a vision to recognize every opportunity as a privilege and an invitation.

2. Pray for help to acquire the habit to say "Yes" to every duty.

3. Pray to be directed toward some one who ought to follow Christ, but who is in danger of making a great refusal.

4. Pray to be shown your nearest opportunity to work for Christ—Selected.

* * * *

Why We Should Attend League

1. Because our attendance will cause others to come.

2. Because we can help make the meeting profitable and pleasant.

3. Because we solemnly vowed to attend whenever possible and to take some part in the service.

4. To help in saving souls.

5. Because it is one of Christ's services and we are all for Christ.—Selected.

A Cheap Lighting Plant

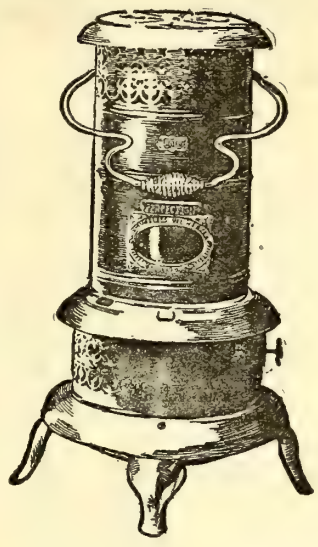
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Program of the Mid-Winter Bible and Missionary Confrence at the Methodist Training School, Nashville Tenn.—W. R. Lambuth, Chairman—December 30 to January 6, 1910.

Thursday, December 30. 1909.

7:30 p. m.—Evangelism, Rev. George R. Stuart.

Friday, December 31, 1909.

9:00 a. m.—Bible Study, Dr. O. E. Brown.

10:00 a. m.—Methodism and the City, Dr. G. H. Detwiler.

11:00 a. m.—The Duty of the Church in the Movement for Law Enforcement, Dr. Ira Landreth.

7:30 p. m.—The Church and Social Reform, Prof. G. W. Dyer.

Address—Dr. Henry F. Cope, Secretary of the Religious Education Association.

Saturday January 1, 1910

9:30 a. m.—Bible Study, Dr. O. E. Brown.

10:00 a. m.—The Leadership of the Pastor in Missions, Dr. T. D. Ellis.

11:00 a. m.—The Mission of the Methodist Episcopal Church, South, to the Negro Race, Miss Belle H. Bennett.

7:30 p. m.—Address, Dr. Henry F. Cope.

Sunday, January 2, 1910.

9:30 a. m. Consecration Service, Lead by Dean W. F. Tilltt.

11:00 a. m.—Address, Dr. Walter Rauschenbusch.

3:00 p. m.—Address, Dr. Henry F. Cope.

7:30 p. m.—Address, Dr. Walter Rauschenbusch.

Monday, January 3, 1910

9:00 a. m.—Bible Study, Dr. O. E. Brown.

10:00 a. m.—The Preacher's Part in Financing the Kingdom, Dr. James Cannon, Jr.,

11:00 a. m.—Biblical Instruction from the Pulpit. — — ————

7:30 p. m.—Address, Dr. Walter Rauschenbusch.

Tuesday, January 4 1910.

9:00 a. m.—Bible Study, Dr. O. E. Brown.

10:00 a. m.—The Layman's Missionary Movement, — — ————

11:00 a. m.—Address, Dr. Walter Rauschenbusch.

7:30 p. m.—Address, Dr. Walter Rauschenbusch.

Wednesday, January 5, 1910.

9:00 a. m.—Bible Study, Dr. O. E. Brown.

10:00 a. m.—A survey of the Mission Fields, Dr. W. R. Lambuth.

11:00 a. m.—The Missionary Education of the Home Church, Dr. Ed. F. Cook.

7:30 p. m.—The Call of the Church for Trained Workers, Bishop E. E. Hoss.

Thursday, January 6, 1910.

9:00 a. m.—Bible Study, Dr. O. E. Brown.

10:00 a. m.—The Unprecedented Opportunity of Christianity in China, Dr. W. H. Park and Dr. A. P. Parker.

11:00 a. m.—The Boy in the Sunday School and Out, Dr. William Byron Forbush.

3:00 p. m.—The Reaction of Work, Dr. William Byron Forbush.

7:30 p. m.—Books and Firelights and Children's Faces, Dr. William Byron Forbush.

AFTERNOON CONFERENCES

Saturday, January 1, 1910.

3:00 p. m.—Conference on Home Missions, John R. Nelson, Presiding.

Work for Miners—I. T. Cameron.
Work for Mountaineers— — — —
Work for Mill People—D. E. Comak.
Work for Immigrants—A. E. Rector.
Work for Indians— — — ————

Monday, January 3, 1910.

3:00 p. m.—Conference on Woman's Work in Missions, Miss Belle H. Bennett, Presiding.

Tuesday, January 4, 1910.

3:00 p. m.—Conference on the Laymen's Missionary Movement, Mr. W. B. Stubbs, Presiding.

Wednesday, January 5, 1910.

3:00 p. m.—Conference on Foreign Missions, Dr. W. W. Pinson, Presiding.

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The Christian Life.

THE DEACON'S CHRISTMAS GIFT

By M. Carrie Moore

Tears on the Holly

"I will bless the Lord at all times, and His praise shall continually be in my mouth."

Jake Marsh was sawing wood at the Wendall's, and was keeping time with his saw by quoting verses from the psalms.

Deacon Wendall was in the barn loft, looking at Celeste's last picture. part of the great loft, with its store of fragrant clover and hay, had been partitioned off for a studio, and a lovely little nook it was, with its great window opening on a charming view of Pennsylvania's far-famed Chester Valley. Travelers have said that Chester Valley rivals if it not surpasses some of the famous landscapes which charm the eye of Old World tourists. Celeste used to say, "What I see from my window so enchants me that my brush rebukes me when I take it up."

Deacon Wendall walked to the window, threw up the sash, and looked out. Ht did not see the landscape. He did not catch the glory of the descending sun as it flashed on the river, crowning the distant hills with light. He did not see the trees clothed in their robes of crimson, gold and brown. He did not see the purple asters bending to kiss the goldenrod in the broad, sloping meadows. He only saw—a grave!

Jake finished sawing, and piled his wood in good order, and turned toward home. The deacon's wife called him to supper, and as he came from the loft and crossed the lawn, he could hear Jake, d wn the road, singing:

"Rock of Ages, cleft for me
Let me hide myself in Thee."

The deacon's lip curled. I am sorry to tell this, but it is true, and he took his place at the table, as he had many nights before, with a storm of rebellion raging in his soul.

Mrs. Wendall was a superior little woman. Not that she had ever done any great thing as the world counts greatness. Not that she was very learned, and not that her name was ever heard in the brilliant throng playing with the eternities and calling itself society. No, none of these. She was standing where she could look down on all of this, and from whence she was busy throwing out the "life line." Her business in the world was to make it better, and help win it to righteousness. She did not say that was her business. She said very little about herself or her work. She just did things.

It was only a few months since Celeste had said she was tired, and laid down, and went to sleep. The old farmhouse had not been the same since then, but Paradise had one more flower blooming in immortal sweetness beside the river of life.

Deacon Wendall was a good man, and there were seasons when his soul yearned to be completely willing that this lovely flower of his should be transplanted to the gardens of God and be shedding its fragrance over the hills of heaven. But there came hours of agony, when he rose in revolt and said. "It shall not be." Strangely enough, these periods of darkness were often made worse by some such quotation as that of Jake's at the beginning of this chapter. When Jake wound up by singing "Rock of Ages," a sort of contempt, both for Jake and his happy trust, took possession of him and made him grievous in the eyes of his best Friend.

The deacon did not want any supper. He drank a few mouthfuls of the delicious coffee his wife poured for him, and then rose and left the table. Mary, the maid, who was like a daughter of the house, came in from the milking and asked if she might go down to Jake's and help cut over some dresses of Mrs. Jake's for that latest young person whom they had adopted.

Mrs. Wendall smiled almost unconsciously. The elastic character of Jake's family was a standing joke in the neighborhood.

"Yes, Mary," she said; "but Mrs. Jake has few gowns, and none to spare, so you'd better look over our wardrobe and take some things with you."

After Mary went away, she sat silently praying and thinking, and at length rose and followed the deacon to the barn. She knew he was there, and she did not mean to intrude on him in Celeste's studio, but only to be near him. The moon was almost full, and the barn floor was lit up with its beams. She stole softly in and, falling on her knes, began praying as only a burdened heart that beats close to the heart of God can pray. At first the prayer was silent, for she did not wish to be discovered; but she forgot herself, and directly she was sobbing out her petition like a weary, heart-broken child. There was a movement in the loft above, but she did not hear nor heed till a strong arm was thrown around her and a voice, broken with emotion, said, "God has heard you, Cynthia, and I, too, am willing to give Him Celeste, and be glad that I have such a precious thing to offer."

Cynthia put both arms about his neck as she said, "'I will bless the Lord at all times, and His praise shall continually be in my mouth.'"

"I thought when I came out here that I never could say that, and I have had a hard fight up there before my little girl's easel; but it is over, and—'though He slay me, yet will I trust in Him.'"

Hand-in-hand, like two lovers, they went in, and were preparing to say good-night to each other and the world when Mary came.

"Oh," she began, not noticing the deacon, "you should see that lovely little creature that Jake's folks have taken in! She looks like Celes—"

"Go on Mary; tell us about her," said the deacon.

"I—I think she looks like Celeste; but I'm afraid she'll die if she's left down there. She cries most of the time. Mrs. Jake says she's a grateful child, and doesn't want them to know she cries; but her poor, thin face and great, beseeching eyes tell on her. She seemed to like being near me, and told me about her father, and asked questions about Celeste, though she never spoke the name; it was always, 'the girl who went to live with God.'"—Exchange.

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THE HOLY CHILD

O holy Child of Bethlehem,
Descend to us, we pray!
Cast out our sin and enter in;
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
Oh, come to us, abide with us,
Our Lord Emmanuel!

—Phillips Brooks.

Let us not sing of Christ's birth, but make our hearts a birthplace for Him, cradle His spirit in us, watch it tenderly, and make it grow till our lives shall be ripe and rich fruit kindred to that which perfected in Him.—Rev. J. F. W. Ware.

WOMAN'S BEAUTY

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

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Chester_____Lv.	7 55 a m	1 15 p m	_____
Yorkville_____	8 42	2 40	_____
Gastonia_____	9 30	4 30	_____
Gastonia_____	_____	_____	_____
Lincolnton___	10 26	6 46	_____
Newton_____	11 05	7 40	_____
Hickory_____	11 55	8 35	_____
Lenoir_____	1 10	10 05	3 15 p m
Mortimer_____	2 42	_____	5 35
Edgemont____Ar.	2 55	_____	6 00
Southbound	NO. 9	NO. 61	NO. 63
Edgemont____Lv.	12 05 p m	_____	7 15 a m
Mortimer_____	12 13	_____	7 25
Lenoir_____	1 28	7 00 a m	9 40
Hickory_____	2 52	8 40	_____
Newtor_____	3 20	9 30	_____
Lincolnton___	3 57	10 18	_____
Gastonia_____	4 50	11 40	_____
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Our Little Folks.

CHRISTMAS IN FOREIGN LANDS

It will not be long until we shall have another visit from dear old Santa Claus, whom American children love so well. I wonder if the little children of our country ever think who brings the gifts to the boys and girls across the great ocean, and how eagerly they look forward to the birthday of the Christ-Child born in Bethlehem so many years ago.

Let us take a peep at some of the happy little ones in far-off lands, and see if Christmas is not a joyful time there as well as in our own America.

We will first go to Germany, for the "Fatherland" is the home of the Christmas tree.

Many weeks before Christmas the streets and squares of the great cities look like forests, for thousands of Christmas trees are brought from Thuringia, where they are raised for the happy Christmas time.

For a week before Christmas the streets are gay with the "Christ-Markt," and here we join the merry crowd that throngs the market place, where gifts, trees and ornaments are being sold.

Just before Christmas the Ruprecht visits the homes of the children. What a queer looking man he is! He carries a huge bag and a bundle of sticks and asks if the children have been good. If he is satisfied that they deserve a reward, he opens the large bag and throws candles and nuts into the air, and what a scramble the children have! If one has been naughty—well—I will let you guess why he carries a bundle of sticks.

How busy the bakers are at Christmas time! Before the holidays they bake the "pfeffer kucken," or Christmas cakes, and very wonderful cakes these are, filled with "nuts and spice and all things that . e nice," and shaped into elephants, cows, pigs and horses.

Christmas Eve is a merry time in Germany. Every family, rich or poor, has a Christmas tree, and strangers on the streets can all have a share in the trees, for in every house the curtains are raised, so that those outside may enjoy the Christmas trees with the children. Is not that a generous, kind custom?

In Holland, the "Land of the Wooden Shoe," Christmas is kept as a holy day and everyone goes to church. Gifts are not given on this day, but there is a great deal of feasting and merriment.

The day the Dutch children love best is Saint Nicholas day, which comes on December 6. On this day the good Saint Nicholas comes, driving a beautiful white horse. The night before the children fill their wooden shoes with hay and oats and place them on the hearth for the white horse. In the morning the hay and oats are gone and in the wooden shoes are toys and candy. The gift the Dutch children love best is skates, for Holland has many canals, and in the winter, when these are frozen, the skating is very fine. Every Holland child learns to skate, and men and women skate to market, and with their baskets filled with vegetables, skate gaily home again.

"Pere Noel" is the Santa Claus of the French children. "Pere Noel" is the French Father Christmas, and the children place their wooden shoes in the corner of the room for "Pere Noel" to fill with gifts. In France only the children receive gifts, and most of the day is spent in going to church. In every church there is an image of the Christ-Child on the altar, and many of them have a manger represented in which the mother and the infant Jesus are lying.

The French children receive more gifts on New Year's than on Christmas, and on that day the grown people send cards and remembrances to friends.

In some parts of France they have a custom of giving the cattle and birds a feast at Christmas time, so that children may be taught to be kind to animals and birds.

Russian boys have a queer way of celebrating Christmas Eve. They dress themselves in furs and the skins of animals and go around to the houses coaxing to be admitted.

The people pretend to be very much frightened at these strange animals, but at last let them in. The "make believe" animals then sing and dance, and the people give them cakes and pennies.

The Russian children have Christmas trees, and their gifts are placed on small tables. They have a great deal of feasting, and instead of saying, "A merry Christmas," they say, "A merry feast to you."

The Russian Santa Claus is called "Baboushka." Is not that a queer name?

The "bird's feast" is one of the beautiful customs in the far-off countries of Norway and Sweden.

The children buy grain for the birds and put it in bunches on the fence posts and trees, and the birds sing their thanks to the children who have been so kind to them. The children learn hymns, and early on Christmas morning they awaken their parents by standing outside the door and singing a Christmas carol.

They call their Christmas "Yule-time" and they burn candles all night so that "Kristine," who brings gifts, may see the light. On Christmas Day they prepare a great feast and then the doors are left open and anyone may come and eat.

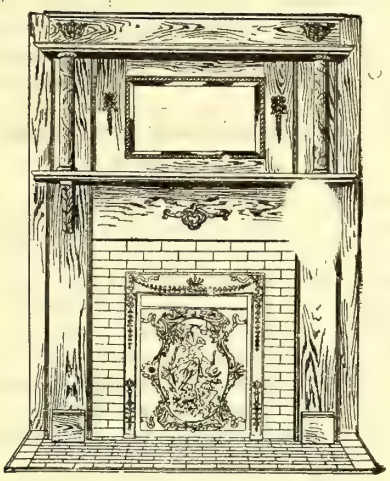
They also make a Christmas feast for the cattle, because the Christ-Child was born in a manger, and for that reason all cattle should be treated kindly. — Emma B. Olwin, in The School Journal.

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It was a glorious night when Christ was born; it was a sad night at noonday when he was crucified. The song of the night was changed to a cry of despair—when night was at noonday. It is never the day nor the night that makes the song or the cry. Prisons become palaces, darkness turns to day—when the Christ is born, and enters in. But palaces are prisons, and the light of noontide sinks into the darkness of midnight, when he dies—when he, "the friend of sinners," dies. It is always so, O heart of mine. It is Christ living who makes the day-down rise in thee; it is the Christ departing who leaves the darkness behind, even though the world may say it is noonday; men often say they are in the light, yet they do not know him; and what is worse, they do not care for him. What can a blind soul know of light? Thou art living in the darkness if he is away, though the clock strikes high noon. It is only he who makes the dial point to the rising sun.—Selected.

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Woman's F. M. Society.

Conducted by Mrs. L. W. Crawford, Winston-Salem, N. C.

"Come thou, dear Prince, oh, come to us, this holy Christmas-Time!
Come to the busy marts of earth, the quiet homes, the noisy streets, the humble lanes.
Come to us all, and with thy love touch every human heart,
That we may know that love, and in its blessed peace
Bear charity to all mankind."

A CHRISTMAS PRAYER

Oh, God, my Father, looking up at the shining stars of the cold December sky I remember the patient mother and the rock-hewn manger in lowly Bethlehem where lay cradled Thy Love for the world. In the shadows of the silent stall I stand beside the Child. Speak to my soul as I wait, I pray Thee. Let the trusting, loving spirit of the Child steal into my life until it calms all anxious fears and soothes all bitterness and pain.

In willing surrender and passionate longing let me take the Christ-Child to my heart, that henceforth I may live as He lived, love as He loved and following in His footsteps bring Help to the needy, Courage to the weak, Comfort to the sorrowing and Hope to the lost. Amen.—Margaret Slattery.

"WE HAVE SEEN HIS STAR IN THE EAST AND HAVE COME TO WORSHIP HIM"

(Ada Read)

Let imagination carry you to a spot in the far East, and gather before you there the women and children of non-Christian countries by whom the Christ is loved and worshipped. As the mighty throng assembles, your heart is thrilled by the splendor of the sight, and the meaning of this vast gathering. Listen to the murmur of voices as it becomes a mighty chorus, "We, in the East, have seen His star and are come to worship Him." See the light and joy in those faces and hear the note of gladness in those thousands of voices. Thousands? but where are the millions of India and China and Japan? The great, joyous gathering fades from sight, and in its place appears a mighty multitude, stretching as far as the eye can reach. Look at their faces,—joyless all of them; many showing suffering and sin and sorrow. Then hear the hopelessnss and the unsatisfied longing in their voices as they ask, "Why do they say to us, 'Peace, peace!' when there is no peace? Where is the promise of His coming—the coming of the Prince of Peace?"

Was it not for this greater throng too that the Son of God's love was given? Shall we at the glad Christmas season lift up our hearts in thanksgiving for the joy and peace that is ours, and forget to add the prayer and the effort and the generous gift which pass on the Christmas joy to these who perish for lack of it? Are we, as individual members of this great Society, whose leading object is the Christianization of women in foreign lands, rendering our full account unto our Lord? Let us, this army of Christian women, renew our covenant with Him whose birthday we rejoice to celebrate, and God grant us purpose and love enough to make it a covenant not only in word, but in deed:

Covenant

"Blieving that Jesus Christ, the Righteous, is the propiation for our sins, and not for ours only, but also for the whole world; remembering His words, 'I am the light of the world,' and again: 'Ye are the light of the world, I gratefully pledge myself to work henceforth with Him; giving more time, money and prayer, that upon them that sit in darkness and the shadow of death, light may shine."

MISSIONARIES' CHRISTMAS IN INDIA

By Bessie Estelle Harvey
(With apologies to Kipling)

"Dim dawn behind the tamarisks—the sky is saffron yellow—"
As the schoolgirls 'neath our windows greet the morn;
They are singing Christmas carols, and to all about proclaiming
That this day the Saviour of the earth was born.
Oh, the music of their voices, as each little heart rejoices,
With the gladness of this happy Christmas day!
Yes, "at home they'e making merry 'neath the white and scarlet berry,"
But we too have Christmas joys, though far away.

"Full day behind the tamarisks—the sky is blue and staring—"
As we gather in the church amid the palms;
And we praise One of all others who has made the whole world brothers,
And we join in Christmas worship, prayers and Psalms.
Oh, our Father, we petition, may this land in full contrition,
For its many sins brought unto thy feet;
May we show thy perfect beauty, give us strength to do our duty,
As today throughout the earth thy children meet.

"High noon behind the tamarisks—the sun is hot above us—"
And we wonder how the home day will be spent;
They will think of us at dinner, those who there so truly love us—
And recall how long the years are since we went.
Hard were those dear ties at breaking! In our hearts is homesick aching,
As we spend this Christmas on a foreign strand;
But the sin that once enthralled us, and the love of God that called us
Make us glad to give our Christmas to this land.

'Grey dusk behind the tamarisks—" the Christmas sun is sinking.
While the sky still holds faint tinges of his light.
He is rising o'er the home land, he he will bear to them our greeting!
Then make haste, oh, loving message on your flight!
He will tell how we are longing for a sight of their dear faces,
In the land where now we labor for the lost,
But that India, long fettered, may have Christmas joy—be bettered.
Is the wondrous joy—we do not count the cost!

"Black night behind the tamarisks—the owls begin their chorus,"
And we hear the sea waves beating on the strand.
With the blessed years behind us, and the "promise" years before us,
Let us honor Christmas day in foreign land.
Let us gather round the table for a Christmas feast together,
For we're bound to make this festal evening bright,
As becomes King's sons and daughters who have come across the waters,
That a darkened land may know our Father's light.

The Helping Hand.

Thomas A. Edison
Victor Herbert

Merry Christmas

That's the combination that will bring joy into your home if there are any little ones there (and even if there are not), because Mr. Edison has made the Phonograph that will play the Amberol Records, and Victor Herbert has made music for it which you simply can't resist, and besides Victor Herbert there are hundreds of other good music makers, grave and gay, all waiting to introduce the real Christmas feeling into your home.

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"To the older ones, when Christmastide comes, the happiest, the merriest Christmas is not the real, living Christmas of the present, but they realize as no others can that—

" 'At Christmastide, when all is bright
With Christmas cheer and Christmas light,
Fond memory comes, where'er we roam,
And brings to us the dear old home.' "

"The secret of the Christmas joy is found in the presence of God who was incarnate in the Babe of Bethlehem, and who thus revealed himself that he might save and redeem his people from their sins. The joy that was felt at the first Christmas and that has become an abiding characteristic of the Christmastide is the fruit of the divine goodness, and is rooted in the eternal love and mercy of God our Heavenly Father."

THE FIRST CHRISTMAS

The first Christmas was ushered in with song. Angels sang an anthem of peace and good will to enraptured shepherds, and that has given the keynote to the celebration of the day ever since. In your observance of the day, do not all fall below that keynote.—Wellspring.

Woman's H. M. Society.

Mrs. W. L. Nicholson, Editor, Charlotte, N. C.

A CHRISTMAS CAROL

Awake! The world is clothed in white,
The bells begin to play,
And holly hangs in every house,
For this is Christmas day.
Arise and lift your voices up
To greet the blessed morn,
Sing, all ye children of the earth,
The Prince of Heaven is born.

Rejoice and of your bounty give,
Let strife and discord cease,
Proclaim anew good will to men,
Announce the reign of peace,
And while a thousand silver chimes
Salute the glorious morn
Sing, all ye children of the earth,
The Prince of Heaven is born.

—Minna Irving, in Criterion.

CHRISTMAS MORN

Sleep, little one, sleep, the kind stars are watching
O'er thy soft pillow sweet vigils they keep;
The stars are the lamps of the angels that guard thee;
Rest safe in their keeping; sleep little one sleep.
Then sleep, precious baby, the stars still are watching,
As they watched o'er the manger when Jesus was born.
And angels still sing o'er each little one's cradle
As they sang o'er Jesus that first Christmas morn.

—L. S. Stone.

It grieves us to announce the death of an uncle of Mrs Ross. While rejoicing as we gather around the fireside Christmas day in a happy reunion, let none forget our friend and sister who has been bereaved so recently.

While returning thanks at Christmastide for God's blessings, forget not to mention His loving kindness and care over our Brevard Institute during days of trial and suspense.

Charlotte, N. C., Dec. 17, 1909.

Dear Little Folks:—

Just one week from this evening you will be hanging the Christmas-stocking. And amid such a glorious setting they will hang, oh, the holly with its red berries never looked quite so beautiful before. And the fire, whether built of huge logs cut from the forest, or the coal brought from the bowels of the earth, at so great peril to the miners, never will burn more brightly than on this Christmas eve, 1909.

Now, this is written especially for you children, not for these "grown-ups," some of whom really say there is no use in so much litter at Christmas, "and it is all a bother, anyhow." Now there is use in it and this writer hopes the holly will grow more abundantly every year and the berries get bigger and redder. And, confidently, dear children, I wish a snow storm would sometimes come along like there "used to be," when dear white haired grandmother "was a little girl." If the snow does get tracked in by little feet, mussing carpets and floors, what matter it, for does it not help to make the trip easier for Santa Claus with his sleigh and the reindeer? Now if Brother Blair or any other of these grown-ups, says I am wrong about these things, tell them for me, please, that there is a Santa Claus, and about the sleigh and the reindeer I will explain satisfactorily both to you and to them.

Dear little girls and boys, there are not yet very many of you on the Baby Roll or the Brigade Roll, but you are the very biggest thing in our W. N. C. Conference Home Mission Society. Nor am I speaking now of what you are going to be and to do, your potentialities, as we older folks say, but I am speaking of what you are now. As I sat in the church one Wednesday evening, recently, listening to the organ and watching the brilliant colors of the windows, I kept thinking of you and how I wished to tell you a story. Now next to hearing stories told, the thing I like most is to tell stories and especially Christmas stories. Oh! how they thrilled and subdued my childish heart. No temptation to disobedience nor thought of rebellion could find a place in my breast while there lingered some memory of the dear Christ Child. Then, too, I liked those entrancing stories of the wonders accomplished by fairy-like personages when the earth had put on a white mantle symbolic of His purity and whiteness. They were not all mythical fancies, those legends, which have charmed childhood and even old age for centuries.

Twas not such a story as this I wished to tell you, but of a girl who really lived and of how her simple keeping of "The King's Birthday," brought her father, mother, and brother to learn about Him. She was so true to Christ, so obedient to Him. Now sitting in the church listening to the soft, full tones of the organ and watching the rainbow-colored glass I thought of this, a very attractive story, for you.

When I began to write, however, the mist covered my eyes because the face of a child, very dear, came to my vision. This face was that of a little girl whom God gave to me a year ago. Oh! she was very precious, dear as was the Babe of Bethlehem to His mother two thousand years ago. But God called her back to Himself very soon and her going away seemed too hard for me to bear. I cannot tell you about it. Nor would I want to sadden your hearts at this bright season. But you know how your mother would grieve were any of you to be taken away.

While I cannot write you a Christmas story yet I want to tell you that because of this little girl who came into my life I love God more, and His birthday means more to me and I love you dear boys and girls more. And the message I think she would have me give you is to remember those who have no Christmas. When you grow older many of you will read about "The Man Without a Country." Thinking of America and singing "The Star Spangled Banner," you will think a man with no country in a very bad fix, but he is not so bad off as the poor children in city or country who have no Christmas presents and Christmas cheer to brighten their lives. "The Child Without a Christmas," is the one you need to carry gladness to.

Dear Brigaders, I want to know you better by Christmas 1910 than I do now. I want some of you to be at Waynesville for our annual meeting and I want many of you to write Mrs. Clay our third Vice President, and to write letters to me for the Advocate. A letter signed by a Brigader would delight me more than anything else. And now, to each of you, a merry merry Christmas and a happy, happy year. Loingly,

EFFIE SQUIRES NICHOLSON.

CHRISTMAS THOUGHTS

The annual return of the twenty-fifth day of December brings many suggestions to thoughtful minds in regard to the most stupendous fact of all the great facts in the history of the past—the advent of Jesus of Nazareth. Much has been thought of this incomprehensible character throughout the nineteen hundred years since the time when God's messengers announced "Behold I bring you good tidings of great joy which shall be to all people," and yet no one feels that the subject has been exhausted.

So long as the marvelous Word abides, so long as the spirit inspires, will men continue to write and tell what they think of this wonderful character, who spoke as never man spoke and lived before men a supernatural life. No wonder that art has found its loftiest, purest and noblest ideals in Him. No wonder that poets have caught their highest, sublimest and sweetest conceptions and inspirations from Him. No wonder that the sweetest songs have told of Him. The deepest concern of the true heart is to know more of Him. "This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent." Thousands today testify that they can and do know Him.

The testimony which counts most is not just the spoken testimony, but the life which proclaims Christianity a practical creed. Singing is fine and Christmas carols both beautiful and appropriate, but the Christmas song is a poor piece of music indeed, without the full accompaniment of loving deeds, kindly words and unselfish ministrations to those who are in some kind of need. Remember the words of the Lord Jesus, how he said "It is more blessed to give than to receive."

Remember, likewise, the example of the Lord Jesus, how He sought and sought until He found those who were the objects of His practical love. Remember the poor. Bless some one who has not first blessed you.

The Christmas story still preaches good news to the poor; and the preaching is becoming more practical. What part organizations, like the Woman's Home Mission Society, have had in bringing this about we cannot say, but certain it is that the preaching is taking the form not of temporary charity, but of a permanent and equitable adjustment of conditions. It is true we cannot see our children play and frolic in comfortable homes and then think of the stable at Bethlehem without experiencing some pangs of heart because of children who have no homes and little pleasures in life. And we try to meet the promptings of our hearts by some deed of kindness, good in itself, but temporary, and not remedial.

But Christmas will continue to preach a gospel that goes deeper. It will not leave us at peace until the homes of the poor are better; until the anxious look on the face of the honest poor man is vanished because he knows that if he dies or is disabled, his wife and children will not become beggars or paupers; until the little castaways on our streets are housed and fed and educated and taught to love God and man; until the public conscience is educated to a sense of its responsibility, and that responsibility is adequately met; until love and justice shall triumph universally in the universal triumph of the Christ.

Meantime Christmas will preach its sweet message of sympathy and love and human hearts will grow warm under its influence. In our feebleness we will reach out the helping hand and every loving deed will do something to hasten the better day.

"O blessed day which giv'st the eternal lie
To self and sense, and all the brute within;
Oh, come to us amid this war of life;
To hall and hovel, come to all who toil
In senate, shop, or study! and to those
Ill-warmed and sorely tempted—
Some to them, blessed and blessing Christmas Day!
Tell them once more the tale of Bethlehem,
The kneeling shepherds, and the Babe Divine,
And keep them men indeed, fair Christmas Day."

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"One application of Tetterine cured me of a case of Itching Piles I had for five years."
Baynard Benton, Walterboro, S. C.

Tetterine cures Eczema, Tetter, Ground Itch, Ring Worm, Infant's Sore Head, Pimples, Itching Piles, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Corns, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists, or by mail direct from The Shuptrine Co. Savannnh, Ga,

LO, IT IS NIGH THEE

The surprise of life always comes in finding how we have missed the things that have lain nearest us; how we have gone far away to seek that which was close by our side all the time. Men who live best and longest are apt to come, as the result of all their living, to the conviction that life is not only richer, but simpler, than it seemed to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as if it were far away from them, as if they must go through vast and strange regions to get it. They must pile up wealth, they must see every possible danger of mishap guarded against, before they can have peace.

Upon how many old has it come with a strange surprise that peace will come to rich and poor only with contentment, and that they might as well have been content at the very beginning as at the very end of life! They have made a long journey from their treasure, and when at last they stoop to pick it up, lo, it is shining close beside the footprint which they left when they set out to travel in a circle!—Phillips Brooks.

Trinity College Notes.

The Trustees of the new Watts Hospital have continued the arrangement by which the students of Trinity College are guaranteed all necessary hospital treatment in case of illness. This liberal policy of the Hospital trustees enables Trnity College to offer exceptional facilities for the proper care of the sick among the students. By the provisions of the charter Trinity College selects one of the members of the board and Professor A. H. Merritt has been again selected as the representative of the college.

At the regular meeting of the Fortnightly club last Friday night, Mr. C. M. Hutchings, of the Junior class discussed the intellectual development of his play, "The Wild Duck." Mr Hutching's paper was very carefully prepared and showed a close familiarity with his subject. He emphasized the fact that Ibsen is unfortunately known in this country only by his social problem plays like "A Doll's House," and "Ghosts," while his greatness as a poet and a dramatist will finally rest on his later symbolic plays like "The Lady From the Sea," and "The Master Builder." The club this year has so far had unusually interesting and helpful programs and the work has been decidedly good.

The annual meeting of the Southern Intercollegiate Athletic Association will be held at the University of Mississippi on December 18. Trinity is

(Continued on page fifteen)

The Sunday School Lesson.

FOURTH QUARTER—LESSON XIII —DECEMBER 26, 1909

The Birth of Christ. Matt. 2. 1-12

GOLDEN TEXT—And thou shalt call his name Jesus: for it is he that shall save his people from their sins. Matt. 1. 1 21.

The Wise Men

It was a sad and needy world to which Jesus came, and there were men in it who were eager for better things. They were longing for the great Leader to appear. They were longing for the golden word to be spoken. The wise men from the East represent this class of moral aspiration. They had thought long and deeply of the life of men. They had faced the darkness of life and had its problems upon their hearts. They had no solution, but in the struggle of their own minds and hearts they had become men of faith. So they believed that a solution would be given to them.

Through the movements of their own thought, and in the terms of their own mental life, God had led them until at last they came to Jerusalem seeking the new-born King. There was doubtless much that belonged to the mistaken speculations of their own age about their thinking; but they were true men, reaching out for God, and He rewarded them by guilding their steps. It was part of the loving condescension of God so to meet men upon the plane of their own lives and lead them.

There are many men in the world like the wise men from the East. Their whole training and life has been apart from the stewards of the revelation of God. They are not the product of the church's care, but they have felt the weight of the burden of life. They have staggered under its problems. They have learned humility in the struggle and they are ready to be guided to Bethlehem to the King. The church has a great ministry to perform for the helping of these puzzled seekers whose perplexed inquiries fall upon its ears. With patient, eager tenderness it may guide them to the Christ.

Herod

Herod lived in a different world from that where the wise men dwelt. He was free from the noble stirrings of moral aspiration. He has his aspiration: to keep his place of power. He had his method: to kill the people who might interfere with his plans. He was a strong, cruel ruler, who lived in a world of selfish striving and relentless struggle for the place of power. The simple sincerity and the spiritual ambition of the wise men contrast strangely with his double-minded strategy and lust for power. It is one of the ironies of life that such as they have come for guidance to such as he.

But the contrast between Herod and the Magi deserves closer scrutiny than we have given it. If we could go back in his life, we would find a time when he began to give calculating selfishness the dominant place. We would find a time when he could have followed voices of moral summons which sounded in his life. He might have been a man capable of seeking Bethlehem to worship the infant King and not to kill Him. He might have been a man able to sympathize with the quest of the Magi, and if we could go back in their lives we could find a time when tempting falseness allured them. If they had not fought with moral heroism they might too have become men of selfish strategy, struggling worldlings who could understand Herod, but could not understand Christ.

Men are constantly choosing between the temper of Herod and the temper of the Magi, the temper which seeks for selfish advancement first of all, and the temper which makes moral and spiritual attainment the goal of life.

The Star

There are a great many things we do not know about the star. We do know that it was the means divinely used to guide the wise men to the infant King. God was watching these men. He was interested in them, and He guided them to the goal of their quest. He is always watching those sincere souls who peer into the night sky longing for some word of life and power from Him; and He finds a way to answer the outreach. We may surely believe that no human yearning after God goes unheeded and unanswered.

There are times when the quest seems very long and very weary. There are times when the journey of searching for God's will seems to have no end. But there is a noble discipline in the quest. The journey has its own high meaning, and in God's own time He will flash the star of His sure guidance upon our lives, and like the wise men we will rejoice greatly when we see the star.

It is a notable thing that the Magi kept seeking when they could not see the star at all. They did not sit down and wait for the star to shine upon them again. They went right on with the quest, and it was as they journeyed on, using their own powers as best they could to find their way, that once more the star blazed before their eyes. It is in the pathway where we are doing the very best we can that God's shining guidance is always ready to fall.

The Child

And what was the end of the wise men's journey? A humble home and a sleeping child. They did not look in upon that scene with the knowledge which fills our minds and hearts as we look over their shoulders at the infant King. The wonder of His matchless life, the might of His deeds, His great achievement on Calvary and His resurrection victory were hidden from their knowledge. But in upon their sympathetic hearts there must have come a wondering sense that God Himself was mysteriously touching life and giving the world great promise of new days through this quietly breathing child. All tender thoughts were given new power, and all thought of life made more tender, as they reverently brought in the palatial audience chamber of a king. Standing in the presence of one Child was like receiving a baptism of tenderness and humanity.

There are many high Christian truths of which we may think. There is many a picture of the mastery of Christ's strong manhood we would have engraved upon our minds. But for today let us stand near the wise men and share their reverent wonder as we look upon the sleeping Child. If with open mind and heart we wait, there is much to be revealed to us standing so and gazing at the infant King—New York Christian Advocate.

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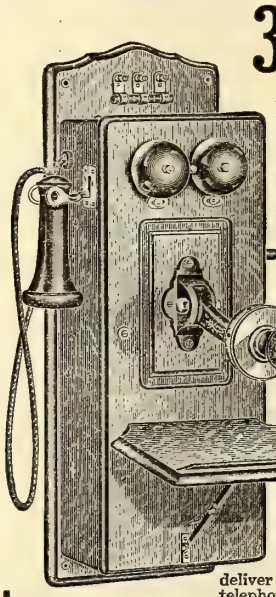
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The Farm and Garden.

SOME ORCHARD WORK FOR THIS WINTER

I attended the meeting and exhibition of the Maryland State Horticultural Society in Baltimore last week, and I wished that every Southern state had such a society. The members of the Maryland Society pay no dues, for the Society gets a large appropriation from the State, and they take in the whole of horticulture and are not merely fruit growers. The exhibition included great shows from the nurserymen and florists of plants of all sorts and cut flowers. The Maryland Society showed the great array of ribboins captured at the National Horticultural Exhibition at Council Bluffs, Iowa, showing that they took for their apples 28 premiums out of 31, and 19 of these were first prizes.

But what I want to call attention to is the clean appearance of the apples shown. The Maryland growers are paying especial attention to spraying, and the result is that they are getting fruit clean of scab and clear of codling moths. There is no doubt that all the Appalachian Mountain region from Maryland southward is the best apple region in the United States, and this means Virginia, North Carolina, Georgia and eastern Tennessee.

Why it is Necessary to Spray

This year the Maryland growers are reported as having planted over ten million more trees. These are planted not only in the mountain country but all over the northern part of the state and even on the Eastern Shore Peninsula, where the peach formerly reigned supreme, and this peninsula between the Chesapeake and Delaware bays is producing as fine apples as the mountain country in its more northern part, and all are giving strict attention to the winter spraying. Therefore, I want to call attention of our Southern mountain growers to the importance of spraying, if they are to enter and keep up with the procession in the production of fine fruit.

We must spray certainly to keep down insects like the San Jose scale and the codling moth. We must spray, too, to prevent the scab and bitter rot on apples in order to have clean and perfect fruit, and this means that now is the time to begin.

Spray Now for San Jose Scale

For the San Jose Scale it is found that the best remedy is the lime and sulphur wash. Various forms have been proposed to make the lime-sulphur wash and formerly salt was added, but this has been abandoned as needless. Some use half the amount of sulphur as of lime, but probably the best plan is to boil equal parts of lime and sulphur till the moisture assumes a reddish orange color, adding water enough to make 60 gallons with 40 pounds of lime and sulphur each.

Spraying for the San Jose scale should be done in the fall after the fall of the leaves and again in early spring before the buds swell. Then spray with the Bordeaux mixture in early spring to prevent the scab, and as soon as the blossoms fall add 5 ounces of Paris Green to 50 gallons of the Bordneaux and spray for the codling moth.

One thing must be remembered in spraying for San Jose scale: It does not pay to half do the work. To do the job successfully you need a pump that will force the spray to the tip of the topmost twig, and every part of the tree must receive its coating of the mixture. It is not economy to try to get along with a spray pump not large enough to do the work thoroughly; and to leave half the branches untouched by the spray simply means that the work will have to be done over.

In nurseries there is often great trouble from aphis or wooly plant lice on the roots. The best preventive is to use tobacco stems or tobacco dust as a manure for the trees. For the aphis, or lice, on the leaves spray with strong decoction made of tobacco stems in hot water. If you have cedar trees near your apple trees, cut them down, for they will inevitably transfer the rust fungus to your apple trees and destroy the leaves.—W. F. Massey in Progressive Farmer.

Words of Truth and Soberness

I Warn my countrymen that the great recent progress made in city life is not a full measure of our civilization; for our civilization rests at bottom on the wholesomeness, the attractiveness and the completeness, as well as prosperity, of life in the country. The men and women on the farms stand for what is fundamentally best and most needed in our American life. Upon the development of country life rests ultimately our ability, by methods of farming requiring the highest intelligence, to continue to feed and clothe the hungry nations; to supply the city with fresh blood, clean bodies, and clear brains that can endure the terrific strain of modern life, we need the development of men in the open country, who will be in the future, as in the past, the stay and strength of the nation in time of war, and its guiding, controlling spirit in time of peace.—Theodore Roosevelt.

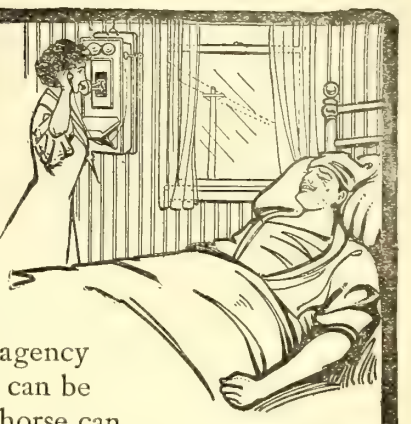
A PERFECTED LIFE

In our joyful expectation at the Christmas season, however, there are two thoughts of peace. There is this peace in the midst of conflict, peace in spite of trouble, the peace of the armed man forced to defend the right. And there is peace to be attained, a joy that is set before us, the hope that maketh not ashamed. Beyond the struggles of this present time a rest remaineth for the people of God. We are working toward a perfected life, toward the fulfillment of that prayer which Christ himself taught his disciples, that God's will may be done on earth as it is in heaven. Our present joy leads on to final overcoming. The Christmas thought looks backward; but looks forward, too. It reaches toward the glorious attainment of Christ's purpose and unshadowed joy when we shall know even as we are known.

The battlefield is therefore the necessary place of present Christian peace. And that peace is attainable by every disciple. It springs from within, where we have made room for the presence of God, not from without. The secret of peace is not in circumstances, it is in going where Christ leads. He will bring us to the common field of work and trial. But through whatever experience of trouble or conflict we may pass, we shall never be dependent on mere outward things.—Selected.

Christ was born in an inn, to intimate that He came into the world but to sojourn here for awhile, as in an inn, and to teach us to do likewise. An inn receives all comers, and so does Christ. He hangs out the banner of love for His sign, and whosoever comes to Him, He will in no wise cast out.—Matthew Henry.

Sickness is Unnecessary



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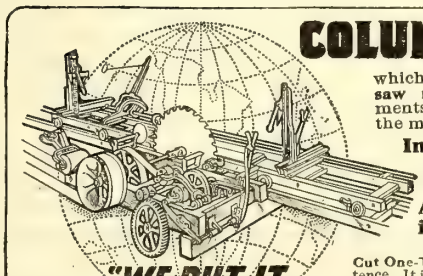
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The above also applies to Tributes of Respect.

Whitworth—Narcissa K night was born near Guilford College, August 19, 1850, and departed this life October 4, 1909, aged 59 years, one month and 14 days.

She professed religion at the age of thirteen and joined the Methodist Episcopal Church, South, at Friendship. She remained a consistent member of the church till death. She was a woman of more than ordinary intelligence, was educated at Guilford College and engaged in teaching for a number of years.

She was married to Alphonso F. Whitworth on the 19th day of November, 1884, Rev R. M. Stafford performing the ceremony. During much of her life she was a great sufferer, particularly during the last two or three years. Amid it all she manifested a beautiful spirit of resignation and trust in God. Suffering patiently she expressed her willingness to depart and be with Christ.

Kind and affectionate as a wife, faithful and appreciative as a friend and neighbor she is greatly missed by those who mourn her departure. We expect to meet her in heaven.

The funeral service was conducted October 4 at Center church, by Rev. H. M. Blair and her body was laid to rest in the cemetery of that church.

Merritt—Died, in Charlotte, N. C., December 13, 1908, Hannah Louise Merritt in her 69th year. Her health had failed for near two years. She suffered greatly at times with neuralgia of the heart, which caused her death. She joined the Methodist Episcopal Church, South, whn but a girl, giving her young life to her Saviour in its springtime and lived a beautiful Christian life to the going down of her sun. She loved and served her Saviour with a simple child-like faith that was beautiful. She possessed a gentle kind disposition that endeared her to all who knew her and left a heritage of precious memories.

Her husband and only son preceded her to the spirit world some years ago and her oldest daughter died just one month after her. Only two daughters survive, Mrs. W. T. Hutchinson and the writer of these lines.

FLORENCE E. BROWN.

Anderson—Augusta Carter Anderson was born in Rockingham County, January 25, 1880. She was married to Mr. Charles W. Anderson April, 8, 1903. On November 30, 1909 she died in the hospital in Greensboro from the effects of a surgical operation. She was buried in Ruffin in the presence of a large concourse of sorrowing friends and relatives.

The death of Mrs. Anderson was peculiarly sad because she leaves her husband with three little children, the youngest only a few months old. Her mother, Mrs. Cornelia Carter, though feeble in health and bowed with grief, is striving to make up the household their irreparable loss. Her sisters, Mrs. W. A. Stacy, of Reidsville, and Mrs. E. L. Wright, of Ruffin, and her brother, Mr. J. H. Carter, of Ruffin, survive to mourn her departure.

Mrs. Anderson had a sunny disposition, always cheerful and happy And she made her home a bright and happy one that her friends liked always to visit. As a girl she was very attractive and deservedly popular for her brightness and friendliness. Kind words and obliging deeds were natural to her and were given with a spontaneous graciousness that multiplied their value. The cheerfulness, the gladness with which she devoted herself to her brother's motherless children, sacrificing to them so much of her own youth was a joy to see. She was a loyal friend, quick with words of commendation and appreciation for the good in her friends, but silent as to their faults; a dutiful daughter, the comfort of her widowed mother's declining years; an affectionate, faithful wife and a devoted loving mother.

She joined the Methodist church at Ruffin when a child and remained in its communion till her death. Her religion was of the kind that delivered her in the day of temptation, that kept her spirit sweet and made it easier for the rest of us to be good without being preached at. Her "memory will smell sweet and blossom in the dust."

Tucker—Mrs. Martha A., wife of Madison Tucker, the daughter of John Perdew, was born November 24, 1824, and died November 18, 1909 in the 85th year of her age. She was the mother of three children, only one, Mr. W. C. Tucker, survives.

Sister Tucker was converted and joined the M. E. Church, South, at Pleasant Garden when but twelve years old, and lived over seventy-two years in the active service of the Lord.

She loved God and her church and was always ready to give of her time, talent, and means for the upbuilding of His Kingdom. For several years she was unable to attend church services, but she continued to worship God in truth and in Spirit, and as she grew older she grew stronger in the faith. As her eyes grew dim with the mist of years and she could not see to read the blessed promises, which Jesus has made to those who love and serve Him, she could commune with Him in person. She often exclaimed, "How sweet it is to talk with Jesus when alone."

Sister Tucker's generous hospitality was shown to all who entered her doors and her home was always the home of Methodist preachers. It was a most profound pleasure to visit her, even in her old age while upon the bed of affliction, there she would relate her experience with God as she talked to Him face to face, and the expressions of love which beamed from her countenance were a source of inspiration to all who are striving to serve God. Even her servants loved her as a mother.

She scattered sunshine all along her path-way, and had friends wherever she was known. This was manifested by the large attendance upon her funeral.

She leaves a son, sister, and many loved ones to mourn her departure. May God bless them and help them to follow in her steps.

R. A. TAYLOR.

Quarterly Meetings

ASHEVILLE DISTRICT
FIRST ROUND
D. Atkins, Presiding Elder, Weaverville, N. C.

Weaverville Circuit—December 23, 24.
Weaverville—December 25, 26.
Fairview—Patty's Chapel, December 30, 31.
Biltmore and Mount Pleasant—Skyland, January 1, 2.
Mar's Hill—Mar's Hill, January 8, 9.
Elk Mountain—January 15, 16.
Haywood Street—January 16.
Central—January 23.
Bethel—January 23.
North Asheville—January 30.
Hot Springs—Hot Springs, February 5, 6.
Marshall—Rector's Chapel, February 12, 13.

CHARLOTTE DISTRICT
FIRST ROUND
H. K. Boyer, Presiding Elder, Charlotte, N. C.

Calvary—December 26, 11 a. m.
North Charlotte—December 26, 11 a. m.
Pineville at Pineville—December 31.
Derita at Hickory Grove—January 2, 3.
Prospect at Bethlehem—January 8, 9.
Lilesville at Lilesville—January 14.
Morven at Morven—January 15, 16.
Wadesboro—January 23.
Ansonville at Ansonville—January 23, 24.
Matthews at Matthews—January 28.
Weddington at Weddington—January 29.
Waxhaw at Waxhaw—January 30, 31.
Unionville at Smyrna—February 5, 6.
Polkton at Marshville—February 11, 12.
Monroe—February 18, 19, 11 a. m.
North Monroe and Icemorlee—February 18, 19, 7 p. m.
Mount Zion—February 24, 25.

FRANKLIN DISTRICT
FIRST ROUND
J. E. Gay, Presiding Elder, Franklin, N.C.

Bryson City and Whittier, Whittier, Jan. 8-9
Judson and Almond, Almond, Jan. 15-16
Murphy Circuit, Tomotta, Jan. 22-23
Andrews Station, Jan. 23-24
Hiawassee Circuit, Ranger, Jan. 29-30
Murphy Station, Jan. 30-31
Hayesville Circuit, Myers Chapel, Feb. 5-6
Robbinsville Circuit, Robbinsville, Feb. 12-13
Webster Circuit, Cullowhee, Feb. 19-20

The District Stewards meeting will be held in the Methodist Church at Bryson City Friday, January 7. 1910, at 2 p. m.

GREENSBORO DISTRICT
FIRST ROUND
W. R. Ware, Presiding Elder.

Greensboro—Spring Garden Street December 26.
West Greensboro Circuit—Muir's Chapel, 3 p. m., December 26.
Coleridge Circuit—Rehobeth, January 1, 2.
Liberty Circuit—Liberty, January 2, 3.
Randolph Circuit—Pleasant Hill, January, 8, 9.
Denton Circuit—Pleasant Grove, January 9, 10.
Pleasant Garden Circuit—Rehobeth, Jan. 15, 16.
Greensboro—Walnut Street., night, January 16.
Ramseur and Franklinville—Ramseur, January 22. 23.
Randleman and Naomi—January 29, 30.
Asheboro Circuit—Central Falls, January 30, 31.
Reidsville Station—February 6, 7.
Wentworth Circuit—Salem, February 5, 6.
Ruffin Circuit—Lowes, February 12, 13.

MORGANTON DISTRICT
R. M. HOYLE, P. E., MARION, N. C.
FIRST ROUND

Rutherford College at night, Jan. 1-2
Connelly Springs at Bollingers, Jan. 1-2
Elk Park at Banner Elk Jan. 8-9
Spruce Pine at Valley View, Jan. 11
Bakersville at Bakersville, Jan. 13
Thermal City at Thermal City, Jan. 15-16
North Catawba at Capernaum, Jan. 18
Green River at Bethlehem, Jan. 22-23
Rutherofrdton at Rutherfordton, Jan. 29_30
Forest City at Salem, Feb. 2
Cliffside at Cliffside Feb. 4
Broad River at Providence, Feb. 5-6
Henrietta at Henrietta, at night, Feb. 5-6

MOUNT AIRY DISTRICT
First Round.
R. M. TAYLOR, P. E.

Mt. Airy Circuit, Laurel Bluff, Dec. 25-26
Mt. Airy Station, Dec. 26-27
Wilkes Circuit, Union, Dec. 29
Rural Hall, Germanton, Jan. 1-2
Pilot Mountain, Pilot Mountain, Jan. 2-3
Danbury, Danbury, Jan. 5
Rockford, Pleasant Ridge, Jan. 8-9
East Bend, Prospect, Jan. 11
Yadkinville, Center, Jan. 15-16
Sparta, Sparta, Jan. 22-23
Laurel Springs, Laurel Springs, Jan, 25
Jefferson, Jefferson, Dec. 29-30
Helton, Ashley, Feb. 1.
Creston, Creston, Feb. 5-6
Boon, Boon, Feb. 9
Watauga, Valle Cruces, Feb, 12-13

SALISBURY DISTRICT
FIRST ROUND
J. C. Rowe, Presiding Elder, Salisbury, N. C.

First Church—December 26, 27.
Cottonville at Cedar Grove, January 1, 2.
Norwood—January 2, 3.
Salem—January 4.
Gold Hill at Gold Hill—January 5.
China Grove at China Grove—January 8, 9.
South Main—January 9, 10.
Linwood—Wesley Chapel, January 15, 16.
Lexington—January 16, 17.
Woodleaf at South River—January 22, 23.
Bethel and Big Lick at Bethel—January 28.
Concord Circuit—Olivet, January 29, 30.
West Concord—Kerr Street, January 30.
Central—January 30, 31.
Kannapolis at Bethpage, February 5, 6.
Jackson Hill—Center, February 12, 13.
New London at New London, February 13, 14.
Mount Pleasant at Mount Pleasant, February 19, 20.

SHELBY DISTRICT
FIRST ROUND
Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

Shelby Circuit—December 25 .
Cherryville—St. Paul's, January 1, 2.
Crouse—Crouse, January 2, 3.
El Bethel—El Bethel, January 8, 9.
King's Mountain—King's Mountain, January 9.
South Fork—Palm Tree, January 15, 16.
Lowesville—Hill's Chapel, January 22, 23.
Mount Holly—Mount Holly, January 23, 24.
Lowell—South Point, January 29.
McAdenville—McAdenville, January 29, 30.
Maysworth—Maysworth, January 30, 31.
Belwood—Fallston, February 30, 31.
Stanly Creek—February 12, 13.
Lincoln Circuit—Asbury, February 19, 20.
Polkville—February 26, 27.

The Satisfaction of Comparison

Some people do not like to buy unless they can choose between one of several. There is a certain pleasure in believing the one you bought is better than the other. It is a matter of personal pleasure we don't deny you. But we safeguard you by having Stieff and Shaw, the two best pianos made, we believe, judging from evidence. Pianos have to a certain extent their individuality. The law recognizes what is known as "Preponderance of evidence." The Stieff and the Shaw Pianos have produced more evidence of quality and durability than any other makes. Remember, they both begin with S, and after using either a Stieff or Shaw, Satisfaction will be Synonymous.

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(Mention this paper.)

STATESVILLE DISTRICT
J. N. Huggins, Presiding Elder, Statesville, N. C.

Iredell at Turnersburg—December 25, 26.
Mooresville Circuit at Triplett—January 1, 2.
Mooresville Station—January 2, 3.
Maiden Circuit at May's—Thursday, January 6.
Rock Spring at Webbs—January 8, 9.
Davidson—January 9, 10.
Granite Falls—January 12.
Hudson—January 13.
Caldwell at Mount Herman—January 15, 16.
Lenoir Circuit at Whitnell—January 16, 17.
Lenoir Station—January 16, 17.
Hickory Circuit at West Hickory—January 22, 23.
Newton, Dr. Weaver—January 23.
Hickory Station—January 23, 24.
Catawba Circuit—January 29, 30.

WAYNESVILLE DISTRICT
FIRST ROUND
W. H. Willis, Presiding Elder.

West Asheville—December 25, 26.
Waynesville—January 1, 2.
Jonathan—Shady Grove, January 8, 9.
Sulphur Springs—January 15, 16.
Leicester—Brick Church, January 22, 23.
Bethel at Bethel—January 29, 30.
Haywood—Mount Zion, February 5, 6.
Mills River at Mills River—February 12, 13.
Brevard Circuit at Greenwood—February 19, 20.
Brevard Station—February 19, 20.

WINSTON DISTRICT
FIRST ROUND
T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Forsythe—Crews, December 25, 26.
Grace—December 26, 27.
Lewisville—Sharon, January 1, 2.
West End—January 2, 3.
Farmington—Farmington, January 8, 9.
Advance—Advance, January 9, 10.
North Thomasville—Unity, January 15, 16.
Thomasville—Main Street, January 16, 17.
Davie—Oak Grove, January 22, 23.
Mocksville—January 23, 24.
Cooleemee—January 23, 24.
Summerfield—Center, January 29, 30.
Stokesdale—Stokesdale, January 30, 31.
Davidson—Good Hope, February 5, 6.
Burkhead—February 6, 7.
Kernersville—Kernersville, February 12, 13.
South Side—Salem, February 13, 14.

The District Stewards will meet in the Pastor's Study of Centenary church, Winston, January 4, 1910, at 11:30 a. m. The pastors are also urged to attend.

FROM THE FIELD

Continued from sixth page

plete surprise was afforded when the young men presented Mr. Hargett with a nice suit, a gift from the young men of the two towns.

The funeral service of Mr. Virgil E. Holcomb, of Mount Airy, who lost his life in the horrible railroad wreck near Greensboro, Wednesday, was conducted from the Methodist church in Kernersville Thursday. There was a large attendance of sympathizing friends. Besides the committee representing the Winston-Salem Bar Association, a delegation from Mount Airy, the home of the deceased, attended the last sad rites. In the latter party were W. F. Carter, Solicitor S. P. Graves, R. L. Haymore, S. S. Lawrence, Rev. J. F. Kirk, S. G. Pace and F. D. Holcomb, the latter being a brother of the deceased. The interment was in the Methodist cemetery at Kernersville.—Winston Sentinel.

A Good Start.

That's what the Rev. Harry North has made at Edenton Street Church. If you want to know how he shall come to the middle stadium and to the finish, go to Morehead City and to City Road—and then step over to Trinity Park. It looks like the right man in the pulpit at old Edenton Street.

By the way, Trinity College is not making any apologies for her sons these days. They are making good in every station. There's Stanbury, fresh from her halls and tender with youth, and he could have returned most acceptably to this great charge. And here's North, his successor, nursed at the same breast, and showing capacity for service at the strategic points. Old Trinity, under the great Craven, produced a race of notable men, and New Trinity, under president Kilgo, is sending out sons in every sense their equals—trained for the larger problems of this generation and holding to the highest ideals of manhood. Hail to New Trinity.—Rev. J. N. Cole in Raleigh Advocate.

Trinity College Notes.

At a business meeting of the Young Men's Christian Association the following officers were elected for the year 1910: President, H. G. Hedrick, Lexington; Vice President, G. W. Vick, Glover; Secretary H. R. Hunter, New Hill; Treasurer, F. S. Bennett, Cleveland, Tenn.

* * * *

At a meeting of the Science Club held Monday evening, the attendance was unusually large. The address of the evening was by Dr. J. J. Wolfe, of the Department of Biology, on "Pellagra." After having reviewed the history of the disease, and given some idea of the extent to which it exists in the United States, Dr. Wolfe described the results of some interesting microscopic analysis that he has made of the blood of pellagra patients. Assuming that pellagra had its origin in a germ, he secured some blood from patients suffering with the disease, and with the aid of powerful microscopes was able to detect the bacillus. Photographs of his work were shown after the paper was read.

* * * *

Dr. M. T. Adkins, of Baltimore, who will coach the Trinity College Base Ball Team next spring, is in Durham for a few days. Dr. Adkins is connected with one of the hospitals in Baltimore, and will remain there until about January 15, when he will begin his work at the College. Dr. Adkins has been in charge of the baseball team for two seasons, and has been remarkably successful. He is not only an excellent coach, but a man who exerts a fine innuence on the whole student body. He is most popular with the whole college community, and the action of the Athletic Council in securing his services for another season is most fortunate.

* * * *

College exercises were suspended Wednesday, December 22, at one o'clock' and will be resumed Wednesday morning, January 5.

* * * *

Professor R. L. Flowers left today to attend the annual meeting of the Southern Inter-Collegiate Athletic Association which meets at the University of Mississippi.

* * * *

Mr. G. W. Vick and Mr. E. J. Harrison will go to Rochester, N. Y., as representatives from the Young Men's Christian Association to the convention which meets in that city.

* * * *

Last Saturday evening in the Y. M. C. A. Hall the Hesperian and Columbian Literary Societies held a joint social meting. The occasion of the meeting was a debate between members of the freshmen class. The question discussed was: Resolved, That the recent franchise amendment to the North Carolina Constitution is the best solution of the Negro problem. The speakers for the affirmative were: Slaughter, B. B., Cheek, F. L., Byrd, A. W., Warlick, G. A.; for the negative, Ward W. I., Harbison, E. S. J., Hayman, L. D., Hornaday, J. A., Jr.

The Churches and the Peace Movement.

To the Ministers of America: The Committee of the American Peace Society for Securing the Co-operation of Religious Organizations calls the attention of ministers to the world peace movement. This movement is now recognized by the leading statesmen of all civilized countries, and has an honored place among the anniversary days of the schools of the United States. It needs more earnest and better organized support from the churches. The suggestion is made, therefore, that committees be apointed in parishes and religious societies to study and help the cause.

These committees might profitably do any or all of the following things:

Send to the American Peace Society for literature on the peace movement for use in the church library or for distribution.

Subscribe for the Advocate of Peace, the monthly organ of the American Peace Society, for the purpose of obtaining authentic information of the progress of the cause. Let this magazine be passed around to members of the committee and others interested.

Send for blanks for membership in the American Peace Socity.

If time is set apart by any of the church societies for the recital of current events, see that the more important news of the peace movement is given.

Prepare and send to Washington petitions asking for the organization of the new International Court of Arbitral Justice, and remonstrating against the further increase of armaments.

Ask the government to provide a fund for the systematic promotion of peace and international hospitality on a plan similar to that adopted by England and Denmark.

Arrange for at least one public meeting every year, if possible, in co-operation with other churches, in the interest of this cause.

Seek out competent foreigners to give addresses on their country and its relations with the United States.

Provide for the occasional entertainment of Chinese and Japanese students, the future leaders of their countries, in order that the Oriental and the American may understand each other better.

The minister is reminded that Peace Sunday is the third Sunday in December. He is invited to put this day, or some other suitable Sunday, on his calendar, and to make it the occasion of a sermon on some topic connected with international justice, fraternity and peace. Let the thought of the Fatherhood of God and the Brotherhood of Men of whatever race or nation, be brought home to the people.

The American Peace Society will furnish literature to ministers at cost.

For further information address the American Peace Society, 31 Beacon Street, Boston, Mass.

Respectfully yours,

James L. Tryon, Chairman; S. C. Bushnell, Burke F. Leavitt, Charles F. Dole, Philip S. Moxom, Sylvester F. Scovel, Charles E. Jefferson, Committee for securing the co-operation of religious organizations.

Religious papers are kindly requested to publish in full, if posisble.

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LO, IT IS NIGH THEE

(Continued from page eleven)

Ask God to give thee skill
In comfort's art,
That thou mayest consecrated be
And set apart
Unto a life of sympathy.

For heavy is the weight of ill
In every heart,
And comforters are needed much
Of Christ-like touch.—Exchange.

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North Carolina Christian Advocate

H. M. BLAIR, Editor.
W. L. SHERRILL, Assistant.

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SPECIAL NOTICE

Hereafter there are no "club rates" for the Advocate. To all, both new subscribers and renewals, the price is strictly $1.50 in advance.

A CHRISTMAS PRAYER

The Rev. H. E. Spence, of the North Carolina Conference, and an alumnus of Trinity College, is a preacher of ability, a brilliant prose writer and a poet whi is sure to rank high in the world of letters. The Christmas number of the Charlotte Observer contained the following which is full of poetic fire:

Alone she sits,
Silent and thoughtful by the fire's pale gleams,
While through her brain the fitful mem'ry flits
Of long departed dreams.

The trickling tears
Flow down her furrowed cheeks, sad mem'ry grieves
Her lonely heart with thoughts of other years
And other Christmas eves.

Her childhood days—
She dreams of them and of her children too,
Once bright'ning home-life with their winning ways
Tonight so far from view.

And one doth pray
For that dear mother on this Christmas night;
Keep thou the weary feet in that straight way
That leadeth unto light.

Those withered hands,
So worn and weary with Life's tiresome tasks,
So faithful in fulfilling Love's commands,
Lord, give them rest we ask.

To that dear heart
Which ached and throbbed for me, her wayward boy,
Do thou, O Christmas-Child, the lot impart
Of happiness and joy.

Around her head
Until the weary watch of life hall cease,
Do Thou in e'er increasing radiance shed
The holy light of peace.

—H. E. SPENCE.

LOOKING TOWARD THE NEW YEAR

The Advocate joins a host of readers this week who stand for a moment on the summit of the old year looking over into the promised land of the new. From this view-point there is opportunity for sober review of the past as well as hopeful anticipation of the future. While it is wise to review the past in order to know its mistakes that we may shun them in the future, it is not well to dwell upon it. To do so is to breed the spirit of the pessimist, and disqualify ourselves for entering upon the new with the spirit of hope. It is a time to recall the words of St. Paul, "forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark."

The past year has been full of opportunity for service. The year before us gives promise of still greater opportunities, and we should gird ourselves joyfully for every conflict, knowing that He who has promised to be with us always, assures us that He will never leave nor forsake us.

* * * *

In our relation to the church we should resolve to be faithful to our vows. There is joy in faithful service and only those who have a conscience void of offense can maintain that peace which passeth all understanding. What profit is there in our religion if it consists of nothing more than a dreary round of duties performed after the manner of a menial servant? It is ours to live in a higher realm than that of menial servitude, "for this is the love of God, that we keep his commandments; and his commandments are not grievous to us." Thus St. John gives us the true pholosophy of joy in Christian service, and if we look into the new year with the hope of this blessed experience, we shall find it in that mysterious power of divine love and fellowship with God which lifts us above the atmosphere of a mere drudge in God's service. Love lightens all service and makes of it the glad and joyous expression of our loyalty. What a depth of meaning there is in those words of our Lord, "If a man love me he will keep my words, and my Father will love him and we will come unto him and make our abode with him."

* * * *

To one who starts into the new year with a sense of this blessed fellowship with God there can be no disappointments. The future holds for such an one no surprises. Disappointments and surprises come to those who are so far afield as to have forgotten that here we have no continuing city—that we are but strangers and pilgrims on the earth—that we look for a city that hath foundations whose builder and maker is God.

Whatever we may hope for and seek in the new year let us not forget that the best asset that we can carry with us is a Christian experience that will stand the test. We are poorly equipped for what is before us if we have not a sense of the divine presence. The mighty man is the man who can say the Lord is the strength of my life.

* * * *

As preachers let us make the most of our opportunity. We are sent forth as the messengers of life and hope to a world dead in trespasses and in sins. As prophets commissioned of God we are to prophesy over the dry bones and in the name of God bid them live. This is to be the test of our faith. As we behold the indifference of the world we may well join the inquiry, "Can these bones live?" Nothing demonstrates more conclusively the absolute impotency of a gospel message that does not come from the lips of one whose faith links him to the great dynamo of heaven. The world by wisdom knows not God, and no matter what show of wisdom there may be in the pulpit message, it will not suffice for the awakening of dead souls. In our equipment for the incoming year we shall need nothing so much as the power of the Spirit to make our message the power of God unto salvation.

* * * *

For the new year we venture the suggestion that all organizations of the church take time by the forelock. The board of stewards by prompt and zealous work can remedy the mistakes of the past by beginning with system the work of the new year. No amount of zeal and industry at the end of the year will make it possible to recover from the ill effects of tardiness now.

Let the Sunday schools and Leagues enter upon the new year with the determination to be a part of the really spiritual forces of the church. A church organization having no conscious spiritual function may muster large numbers and make some show of life, but will prove a hindrance instead of a help. In fact there is no place for such an organization outside of the merely secular. The same may be said of the women's organizations. These may easily degenerate into mere social clubs with a sort of religious veneer, and consequently fail in the vital matter of being helpful auxiliaries in forwarding the great work of evangelizing the world. We are glad to believe, however, that the women's societies are generally wide awake to the fact that their supreme mission is spiritual. Thus they are becoming every year more and more a mighty power for the revival of spiritual life in the church.

* * * *

To all, the Advocate comes with a cordial greeting on the threshhold of the new year, and with the sincere prayer that it may begin and end as the happiest and best of all the years.

EDITORIAL NOTES

This is how one man became a Methodist. His parents were Presbyterians, and expected that he would be one. But he says: "When I began to read, my people were not taking any religious paper. I used to go to a neighbor's who were Methodists, and borrow their Christian Guardian. I got interested in the religious affairs of the Methodist church, attended its services rather than my parrent's church, and as a result I united with the Methodist church." This was twenty years ago, but he is still a Methodist.—Christian Guardian.

All that we read helps to make our character and consequently our destiny.

If our young Methodist people will read our Methodist publications they will learn of Methodist history and Methodist doctrine and everything else being equal will grow up to be pillars in the Methodist church.

On the other hand if our literature is not placed before them they will read something else, oftentimes of a quality that will demoralize and lead them into sin and skepticism and then what?

This is to urge our people to read Methodist church papers, among them, this Advocate, and we feel sure it will tell for church love and loyalty in the Methodist homes where these words are heeded.

* * * *

Not long since the Delineator had up the question, "What is the matter with the churches?" Cardinal Gibbons, in attempting to answer the question, says:

"It must be borne in mind that the American people are at heart a religious people. In few countries are religion and religious men treated with more consideration. Almost every public function is opened by an invocation and closed with a benediction. Yet our people are falling off in their attendance at church. There is no gainsaying this statement.

"What, then, is the cause? Many of our countrymen do not consider church-going as a binding obligation is any sense. Frequently it is asserted that we can worship God in our own hearts and home; we can interpret the Bible for ourselves; and although, in reality, they very seldom do one or the other, the pretense is sufficient to drug their consciences. We must not lay the whole blame on the laity. Almost any excuse would seem to justify a man in absenting himself from church services when the subject of religion, that is to say, duty to God and duty to our neighbors for God's sake, is seldom inculcated. Finally, another cause can be traced to the fact that many societies for the advancement of education, for the development of athletic sports or for mere social purposes, have added a Sunday service such as many people were accustomed to assist at formerly in the churches.

"What, then, is the remedy? It will be found by giving to the people in the churches something of God, some spiritual gift, some good which it would be impossible for them to get elsewhere. Let the minister of God speak as 'one having authority,' and our religiously inclined people will throng the temples of Divine worship. I may add that we have no reason to complain of our Catholic people. In the cities the churches are crowded at each of the five or six masses offered on Sunday; in the rural districts, in good weather and in bad, Catholics seldom find any difficulty so great, any condition so intolerable, as to have to dispense with their obligatory attendance at the Divine services on Sunday."

It is a burning shame that Protestant people should be less zealous in the matter of church attendance than Catholics. A good deal of what Cardinal Gibbons has to say sounds like the words of a prophet and it could not be better put by the most zealous evangel of Protestant Christianity.

The effective life and the receptive life are one. No sweep of arm that does some work for God, but harvests, also, some more of the truth of God, and sweeps it into the treasury of life.—Phillips Brooks.

North Carolina Christian Advocate

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SPECIAL NOTICE

This paper is published for the Western North Carolina Conference, under the direction of the Conference Board of Publication. All profits accruing from the publication go to the support of the Superannuated preachers and widows and orphans of superannuated preachers of the Conference. No private individual has any interest in the publication. There is also carried on in connection a large Job Printing establishment, all the profits of which go to the same fund.

The patronage of the Methodist people and their friends is especially solicited. For estimates on job work, or any information desired address

REV. H. M. BLAIR, Agent, Greensboro, N. C.

We have been greatly interested all the while in the Cook-Peary controversy as to which one deserves the honor of being crowned as the hero among American explorers. It seems now that those espousing the cause of Dr. Cook have already seen their idol shattered, since the University of Copenhagen has passed upon his records and pronounced them inadequate. Meantime it seems that Dr. Cook must have anticipated the result as he cannot be located even by friend or foe. But what about Peary and his claim? Does the discrediting of Dr. Cook help Captain Peary to establish his claim of having reached the long coveted goal? It seems to us that the world may well hold in abeyance its decision that any one has yet visited the North Pole. All celebrating should at least be suspended until some competent authority passes upon the Peary records and finds beyond the shadow of a doubt that the pole has been reached. Will Captain Peary allow the University of Copenhagen to pass upon his records?

THE WOES OF AN EDITOR

While we prefer the cash in advance system, the Advocate has never made a hard and fast rule in dealing with its patrons. Rather we have tried to accommodate them to the measure of our ability. When the law allowed it we carried some subscribers who were years in arrears. Since the new postal order was issued we have striven to obey the rule which requires all subscriptions a year behind to be discontinued. In carrying out this order we have been forced many times to withdraw the paper from homes where it has made weekly visits for many years. Before we order a name stricken from our mail list, however, we give notice and then after a reasonable time if we fail to receive a remittance the subscription is canceled.

When we do this some worthy people blame us rather than the law or themselves, forgetting that it is never our wish to curtail our circulation, but rather to increase it and that a remittance enables us to both visit them regularly and respect the postal law.

Some others, upon the receipt of a statement, become angry, and order the paper stopped and forget to enclose the back dues, while others still, who have read the paper for a full year actually refuse to pay the back dues.

We are thankful for the many expressions of approval and appreciation which come to us from every part of the Conference and for the encouragement and support we have from loyal constituents who love the church and its institutions. But among the harmonies there is now and then a discord.

A delinquent subscriber, who does not want to pay can always advance an excuse however poor it may be. Every reader of the Advocate has seen the following notice:

"The new postal regulation will not allow us to mail the paper as second class matter to a subscriber who is more than one year behind. Our custom is to continue the paper to all subscribers after the time paid for expires, for a year, unless we have notice to discontinue. We therefore notify all to watch the date on the label, and unless they intend paying for the paper, to send notice to the office requesting discontinuance. We will most assuredly endeavor to collect from all who allow the paper to be delivered to them overtime and this notice will be pleaded as our ground of claim. The request to discontinue must be made in writing to this office. We are not trying to thrust the paper upon anyone, but we wish to accommodate all those who desire the paper to come on without missing an issue."

Any man who reads the above and then reads the paper for a full year and claims he is under no moral obligation to pay for it has a blunt moral sense, yet now and then, we discover such a character, as evidenced by the following letter which came last week:

————, N. C., Dec. 20, 1909.

"Dear Sirs:—I received an account today of $1.50 that you claim. I will just say that I paid for last years paper in advance and the time wasn't out till some time this year, and besides I didn't renew. My pastor was after me to renew and I told him I didn't have the money and that I would not pay for the paper if he sent for it, so you see where I stand. You sent the paper on your own accord and I owe you nothing. Hope you will just discontinue the paper as it is some trouble and a little expense to you. When I get in a shape to take the paper and want it I will send for it."

————.

We suppress the post office and the name. This man had paid for a year's subscription and as is our custom the paper was continued after the time paid for, on the presumption, in view of the published notice that if he wanted it stopped he would say so. He writes of a conversation he had with his pastor, which neither he nor the pastor made known to us until now, after a year, he reports. With our conception of honesty we can not think he has a conscience which approves.

We can afford to lose the small amount for the paper but he cannot afford to stultify himself and repudiate an honest obligation to save a dollar and a half at the cost of his character.

We do not write this so much to expose a fraud as to point a moral. We deplore the fact and blush to know that we have among us, some men of reputed piety devoid of common honesty.

THE VALUE OF GOODNESS

The world loves goodness in the hovel or on the throne, and when a good man dies all who knew him mourn.

Great and good rulers are loved by their subjects and by the subjects of other rulers, and when they pass away the whole world stands with uncovered head as the funeral procession moves toward the city of the dead.

When our own McKinley was struck down the civilized world wept because a man whom men loved had died.

When Victoria died the world mourned because a ruler, good and great, had gone to render account to the King of Kings.

In all the generations, good men and bad, have stood uncovered in the presence of goodness and it will always be so because goodness is the crowning grace of humankind.

When the death of Leopold, of Belgium, was announced the other day, it was accepted as a bit of news and repeated without any emotion or regret. He did not stand for truth and purity. His immoral life had been a blot upon the page of history. His influence had been to degrade his people and there was nothing in his life to commend. His days had been spent in sensualism. He did nothing to make this a better world or to lift the aspirations of his people. At the end of such a life there can be nothing but regret because of the completeness of its failure.

This teaches us that while men may strive for gold and pleasure and prestige and seem to succeed for a season, that th eend thereof is death, but when men live for others and for loftiest ideals, in the fear of God, they shall not only abide in the loving affection of the race, but also abide forever with Him who brought eternal life to man. Herod had power when the Son of man had not where to lay his head. Nero commanded his millions when Paul was a prisoner disgraced. Wickedness perishes with time, but goodness abides forever.

NOTES AND PERSONALS

—Rev. Harold Turner has promised to furnish a full obituary of the late Rev. J. N. Huggins, which we hope soon to receive and publish.

—Rev. W. C. Jones, late of West Concord charge, will leave soon for Nashville, Tenn., where he will spend some time as a student in Vanderbilt University.

—The Stanley Enterprise says that the Methodists of the Salisbury district will spend $700 to improve the district parsonage which is located at Salisbury.

—Mr. C. W. Hunt, of Charlotte, made the Advocate office a pleasant call on Monday. He was in the city over Sunday to join in the annual reunion of the family.

—Miss Maggin Renn, the faithful and efficient bookkeeper in the Advocate office, is spending Christmas week with her brother, Mr. M. A. Renn, in Portsmouth, Va.

—Mr. M. O. Sherrill, of Raleigh, the State Librarian, has been in the city this week with Mrs. Sherrill, spending the holidays with their daughter, Mrs. S. L. Alderman.

—Rev. G. F. Kirby, of Blacksburg, S. C., was in the city Monday, with Mrs. Kirby, who was placed in the hospital for treatment. We trust she may soon be restored to health.

—Centenary church, this city, had a very enjoyable Christmas exercise for the children on Christmas eve, and a special Christmas program of music on Sunday evening.

—Rev. G. T. Rowe of Tryon Street church, Charlotte, was confined to his room with neuralgia last Sunday and Dr. W. W. Bays preached to his people a very helpful and inspiring sermon.

—We were glad to have ta visit from Rev. W. F. Womble, of Morganton, on Tuesday, as he passed through on a visit to Siler City. He reports Morganton Methodism as vigorous and growing.

—The Hudson correspondent of the Lenoir Topic, says: "The ladies of the Methodist church are preparing to give an entertainment next Saturday night, the proceeds to go to buy carpet for the church."

—Rev. T. E. Weaver is taking hold of the work on the Boone circuit with energy. The Democrat says he is beginning work on the parsonage and hopes to be able to complete the building in the near future.

—Rev. R. E. Hunt, of the North Carolina Conference and now stationed at Elm City, called at the Advocate office on Monday morning. He has been spending the holidays with his Mother and other relatives in this city.

—It has been decided by the official board of the Henrietta-Caroleen charge to locate the pastor at Henrietta instead of Caroleen. In accordance with this decision Rev. L. P. Bogle, the pastor, is expected to take up his residence at Henrietta the first of the year.

—The Conference Minutes are nearly complete and will be shipped out to the preachers within the next few days. We had hoped to have this work completed before the holidays, but conditions over which we had no control have caused this slight delay.

—Misses Annie and Bertha Stanbury leave today, Thursday, for Charlotte, where they will attend the marriage of their brother, the Rev. W. A. Stanbury, which is to be solemnized at the home of the bride, Miss Bruton, in Fayetteille next Wednesday.—Wautauga Democrat.

—The Granite Falls crrespondent of the Lenoir Topic says: "Rev. Mr. Holloway came down, looked over the parsonage, went back to Jefferson for his new bride, returning Wednesday evening to find some of his parishioners waiting to receive them with a warm supper and hearty welcome.

—We learn with deep regret of the death of Mr. Julius H. Hoffman, a good citizen of Burke County, which occurred at his home near Morganton last week. Mr. Hoffman was a member of the Baptist church, and withal a representative of that type of sturdy Christian citizenship of which a great commonwealth is built.

—Dr. and Mrs. Allen leave next Wednesday for Florida. Miss Bessie Allen is expected home Christmas to spend a few days with her parents, and the genial doctor, who, by the way, has just passed his 85th mile-stone, on life's journey, delayed his departure that he and Mrs. Allen might spend the holidays with their daughter.—Hendesonville Hustler.

—The Sunday school at Buffalo Heights had a Christmas tree with very enjoyable Christmas exercises on Monday evening of this week. This

school has been growing very much in interest and numbers recently, there being an average attendance of about fifty. A preaching service is conducted every Sunday morning by Rev. H. M. Blair.

—From the Watauga Democrat we learn that Rev. W. O. Rudisill who expected to go to Vanderbilt University after Christmas has been persuaded by the presiding elder of the Shelby district, to serve the second church in Shelby during the present conference year, as the pastor assigned to that work is unable to serve owing to the fact that his health is completely broken down.

—The Christmas exercises for West Market Street Sunday school were held on Thursday evening of last week. The children and members of the school generally responded generously to the call for contributions for the poor. We are glad to see the Sunday schools taking advantage of this occasion to inculcate in a practical way the great principle taught by our Lord, that it is more blessed to give than to receive.

—The Leaders Conference, held at the Methodist Training School, in Nashville, Tenn., December 28 to 30, opened Tuesday night and was still in session when we went to press. Three great addresses were to be delivered by Dr. O. E. Brown, of Vanderbilt University, Dr. John F. Goucher, of Baltimore, and our Dr. G. H. Detwiler, of Asheville. The Institute, which is to follow the Leaders Conference, is intended to be very helpful to those who may attend it.

—Rev. J. J. Barker, of the Morven circuit, writes:

I wish to express my thanks to the good people of Morven and community, composed of all religious denominations, who came to the parsonage and brought such an abundant pounding, more especially for the spirit of unity and good will manifest. I have made the round except one church and the prospects are good for a successful year. A movement is already on foot for a new church at Morven.

—The Methodists of Greensboro will hold a Watch night service at West Market Street Church Friday night, December 31. An elaborate program has been arranged and seventeen preachers are to take part in the exercises, which will begin at 9 o'clock with an anthem rendered by the united choirs of the Methodist churches of the city. At 9:30 the Holy Communion will be administered after which addresses on various themes connected with Methodist history will be made and the service will be concluded at 12:02 a. m., January 1, 1910.

—Mr. Sylvanus Erwin, a brother of Rev. Ira Erwin of Charlottte, died at Waco December 20, of pneumonia. He was an educator, having been for years the superintendent of the normal institute at Waco bearing his name. While still quite young he was elected to the Legislature from Cleveland county in 1893. In newspaper circles he was one of the ablest writers in the state, having served as managing editor for the Southern Newspaper Union of Charlotte. Above all he was a most loving, upright Christian gentleman and with no avowed enemies.

—Great sympathy is felt for Rev. and Mrs. J. W. Long, of Spring Garden Street church, this city, in the death of their only child, Mary Elizabeth, aged twenty-one months, which occurred at the parsonage on Tate street on last Friday afternoon. The funeral was held from the home on Saturday afternon, conducted by Rev. Dr. J. C. Rowe, assisted by Rev. W. R. Ware. Little Mary Elizabeth was a remarkably bright child and greatly loved by all who knew her. Many sympathizing friends will bear these grief-stricken parents to the Comforter in this time of deep sorrow.

—We were grieved to learn of the sudden death of Mr. Frank Emanuel, which occurred at his home in Bennettsville, S. C., last week. Mr. Emanuel was a schoolmate of the writer at Rutherfod College in the seventies, and is remembered as one of the big-hearted young men who always bore about with him abundant sunshine and good cheer. He was a young man of uncommon social qualities. Soon after leaving college he was married to Miss Nannie Edmonson, of Burke County, who, together with an only child, Mrs. Exum, survives. Dunlap and Emanuel! two conspicuous characters in their school life, gone suddenly within three weeks.

—The Shelby correspondent of the daily press sent out the following interesting special on the 22nd: "A telegram was received here today by Rev. Charles F. Sherrill, from Bishop James Atkins, who is in Orlando, Florida, notifying him of his appointment as pastor of the First Methodist church of Shelby, and directing that he assume his pastoral relations immediately. This is pleasing information to Shelby Methodists who have so loyally supported Mr. Sherrill during his conference trial and the trouble and stress incident thereto. He will be gladly received and taken into the hearts and homes of Shelby people without regard to denomination. Mr. Sherrill will fill his pulpit Sunday morning and night and regularly thereafter. His legion of friends throughout the state will likewise learn with pleasure of his appointment to so important a pastorate and that his lot is to be cast the incoming year among his friends who have stood by him so loyally."

—Forest City—Arriving at Forest City at a late hour on the evening of the 30th of November, we were carried to the home of Brother Horace Doggett and there spent the night. The day following we came over to the parsonage and found the table spread with all kinds of good things to eat. Then at 7:30 in the evening men, women, boys, girls and even down to the little children crowded into the parsonage and made their way on into the dining-room and there unloaded their burdens. Our hearts were made glad, not so much for the nice things brought, as for that which we felt was back of the presents. The kind, generous treatment which we have received from the people in our new field force us to the conclusion that our sojourn is in a goodly land. We have been praying and are going to continue to pray that God may graciously visit us with great revivals during the year at all the points on the work. We have been to all the churches on the charge, and have been inspired by the earnest faces of good congregations everywhere. We have four churches in all; three of which are located in a fine section of farming country. The other one is here in town. Forest City is a coming town, filled up with as noble citizens as can be found anywhere. There are four churches within our borders, representing as many denominations. We also have a large graded school building in which a fine school is now being carried on under the principalship of Prof. Hahn, of Hickory, N. C. An interesting paper, known as "The Herald," and published here finds its way into our homes once a week. A prosperous New Year to the Advocate and its many readers. J. F. MOSER.

—From Rutherfod to Weaverville—With a parting message to the loyal band at Rutherford on the night of December 1st, and a final word to the students, among whom I had labored for several years, and whom I had learned to love as younger brothers and sisters, my wife and I boarded the west bound train under marching orders for Weaverville, our new charge. The journey itself was most interesting. Up the mountain valleys beneath overhanging cliffs and above yawning chasms the panting steed of steam and steel slowly wound his way toward the summit above, rounding sharp curves, leaping ravines and rushing through tunnels, and with every turn new and grander visions of beauty greeted the eye. Reaching Asheville, we boarded the Weaverville car and was quickly whirled across the plateau to our destination. To tell all the pleasant surprises, the new and warm friendships and the kind hospitality that we have since enjoyed would be too long a task. Suffice it to say that we were welcomed, housed and pounded with Methodist measure and after the regular Methodist fashion. We are highly pleased with the place, the people, the work, and with the large and attentive congregations that have greeted us at each service.

At Rutherford we left President McKay and his faithful co-workers completing the best term's work in the history of the institution and planning for greater things. At Weaverville we found President Dean planning. These institutions are doing a grand and indispensible work for both church and state, and should receive more encouragement from the church that professes to foster them, as well as more loyal support from the Methodism of the respective sections to whose manhood and character they have made such and lasting contributions. Very sincerely, W. E. POOVEY.

Our Children's Home Dep't.

Edited by Superintendent H. A. Hayes

At This Writing

Our arrangements with the publishers of the Advocate make it necessary for us to send in our copy on Thursday of the week before publication. So we are trying to write in the midst of the hurly-burly of preparations for Christmas. And half a hundred children to think and plan for. It is hard work. But it is delightful work, too. No one can fail to be happy in the midst of a crowd of happy children.

The Children's Quest

Our children have been trying to find Santa Claus. Reading the newspapers, we thought the good old saint would be found over in town. We went to see. One day all the girls went. Next day the boys made their expedition.

What jolly times we did have. We went into the stores both wholesale and retail. We inspected the beautiful Zinzendorf hotel from top to bottom. We visited the tobacco warehouses and factories. We studied the beautiful displays in the store windows. When the girls struck the doll counter pandemonium broke loose. When the boys came to a mammoth display of horns there was "confusion worse confounded." Every child had a dime—and spent it too. Every child must have gotten at least ten dollars' worth of fun out of his dime.

And we found Santa Claus! We were certain to find him because we had faith in him. As the girls piled out of the carriage—I should say farm wagon—a kind-faced gentleman gave each of them an orange. At every turn boys and girls were met with smiles and kind words and simple gifts. How beautiful it was to see so much kindness and happiness.

More

Many boxes and packages have come, with presents for the children, and all sorts of things to make this a Christmas long to be remembered. And there were gifts of money, so that purchases can be made to supply any lack. We have been literally overwhelmed with good things.

Credo

We believe that God is, and that He is the giver of all good. W ebelieve that Christmas is but the overflow of the Christ spirit from the heart of humanity. We believe in love, because it is so abundantly and beautifully manifested to us.

Report of Cash Received by Superintendent H. A. Hayes for Week Ending December 18, 1909

First Methodist Church, Spencer, $4.50; Waxhaw Church, Waxhaw, $4.11; Shiloh Sunday School, Lewisville Circuit, $2.25; Centenary W. H. M. Society, Winston, $10.00; Moravian Falls Sunday School, $1.24; Ladies Aid Society, Jewel Hill Church, $2.00; Rutherford College, $3.50; total, $27.60.

Fifth Sunday Collections

Vienna Sunday School, $1.00; Carmel Sunday School, Prospect Circuit, $5.40; total, $6.40; Previously reported, $1,027.37; total to date for fifth Sunday in August, $1,033.77.

Report of J. P. Rodgers, Agent, for Week Ending December 18, 1909.

Subscribed at Hickory—Myron A. Rice, $10.00; G. F. Ivey, $150.00; W. J. Kennedy, $10.00; Mrs. J. W. Popts, $1.00; H. B. Long, $20.00; J. F. Dellinger, $25.00; Dr. J. C. Biddix, $5.00; Lawson Petrea, $2.00; J. M. Edwards, $10.00; J. A. Bowles, 50.00; Dr. W. L. Abernethy, $50.00; Rev. J. H. Weaver, D. D., $50.00;; J. R. Gantt, $5.00; J. F. Joy, $15.00; Dr. W. A. White, $50.00; J. S. Setzer, $5.00; J. W. Clay, $40.00; S. P. Bisaner, $10.00; J. W. Starnes, $25.00. Jno. W. Lowrey, Winston-Salem, $10.00; E. P. Pratt, Winston-Salem, $5.00; J. H. Greenwood, Elkin, $25.00; Mrs. J. H. Greenwood, Elkin, $5.00; E. E. Anderson, Newton, $15.00; H. C. Lutz, Hickory, $10.00; total, $603.00.

Paid on Former Subscriptions

A. S. Correll, Landis, $.00; J. J. Mackey, Asheville, $10.00; A. M. Pitman, Charlotte, $5.00; G. M. Fish, Clyde, $5.00; Marvin Waters, Mocksville, $1.00; W. F. Hughes, Asheboro, $12.50; P. York, Newton, $2.50; Jno Riddell, Linwood, $1.00; Mrs. Susan Grice, Paw Creek, $5.00; E. W. Brown, Waynesville, $5.00; Mrs. E. W. Brown, Waynesville, $5.00; W. W. Whitaker, Elkin, $1.00; B. Young, Charlotte, $5.00; Miss Murl Pickard, Charlotte, $2.50; E. F. Redding, Randleman, $3.00; Dr. M. L. Smoot, Salisbury, $10.00; Welch Galloway, Brevard, $12.50; A. E. Conrad, Pfafftown, $50.00; M. C. Huffstetler, Lowell, 1.00; Miss Martha Powers, Rutherfordton, $1.00; Miss Martha Raper, Winston-Salem, $1.00; J. O. Arnold, Worthville, $5.00; total, $149.00.

Cash

W. J. Kennedy, Hickory, $1.00; Mrs. J. W. Propst, Hickory, $1.00; Lawson Petrea, Hickory, $2.00; J. M. Edwards, Hickory, $10.00; E. P. Pratt, Winston-Salem, $1.00; total, $15.00.

From the Field

Correspondence, Reports, Etc.

Race Street, Statesville.

We soon saw that the people of Race Street are loyal and earnest. I have found the church well organized and active. They have given the new pastor many manifestations of their good will, but the most pronounced expression was given the last Monday night before Christmas, when quite a large number walked into the parsonage bringing all manner of things such that the physical man needs. We are grateful and encouraged.

O. I. HINSON.

Statesville, N. C.

A Call to the Preachers and Lay Leaders of the Charlotte District.

I trust all the preachers and lay leaders of the Charlotte District will attend the Laymen's Missionary Convention to held in Greensboro January 12 to 14. I attended a similar convention held in Pittsburg a few years ago and it was a valuable investment of time and money.

Let it be understood that the call is as urgent to the other laymen of the church to attend as for the lay leaders.

Full information as to expenses, etc., will be found in the Advocate.

H. K. BOYER.

Swannanoa Circuit.

Three weeks ago it became our painful duty to bid adieu to the people of Weaverville, among whom we had lived for four years, and no preacher need want better neighbors than we had. Our work, however, was among the Weaverville circuit people, and they treated us nicely from start to finish. Knowing a move was inevitable, we said good-bye to them on our last round before Conference. But never were we more loath to leave any charge than the Weaverville circuit. We predict for our successor, Brother Keever, a pleasant and successful year.

Now to Swannanoa. We landed in the little village December 2nd, and found provided for us comfortable quarters; a six room house instead of the three room parsonage, and the good ladies had purchased and had ready for our use about one hundred dollars worth of nice furniture, and last but not least, they had an elegant supper on the dining table and a sufficient amount, so it was not necessary for us to cook any for several meals. We have made one round on our new charge and are now engaged in a special meeting at one of our churches.

D. R. PROFFITT.

Sermon to Lodgemen.

The Jackson County Journal published at Webster, says: "On last Sunday morning at eleven o'clock, at the Sylva Methodist church, despite the very inclement weather, a large congregation gathered in response to an invitation which had been issued them, to hear a "Sermon to Lodgemen," by Rev. C. H. Neal, of Sylva.

Mr. Neal's sermon was indeed one of the best that has ever been preached along this line, and were all church people to teach the same ideas it would be but a short time before all prejudice would be turned into good will.

The text chosen was "There is a friend that sticketh closer than a brother," and from it he drew lessons from which every man, who heard them, was made to have a higher regard for himself, for his lodge, and for his God. He showed the good work to be accomplished in the fulfillment of lodge obligations, and thus proving the friendship that should exist between brothers of every creed, tribe and nation, while on the other hand he showed that all of this good work is dependent upon a Supreme Being, without whom we could not exist; the church and the lodge to be organizations which should work together and in harmony, each helping the other.

It is hoped that this able speaker may be heard, on this same subject, at future dates, when more men can be present to hear him, as the liberal and intelligent manner in which he handles this subject, is calculated to do much good, and prove of great benefit to all.

Why a Tuberculosis Exhibition?

Traditionary error as to the nature of disease, and ignorance as to the right care and use of the human body, plus badly developed community life, present a situation alarming in its bigness and complexity. The concrete results, in one direction, is tuberculosis or consumption, which is much more than a mere disease or cause of death. Rather is it the evidence of ignorance and filth, neglect and greed. It is but the penalty exacted from bad living conditions, the reminder of precautions which ought to be taken, and the warning of further levies upon the lives and happiness of those who neglect or are neglected.

To get rid of this chief among diseases and to solve century-old problems are objects not be attained by specifics either in medicine or social welfare. Because of the immensity and intricacy of the undertaking, unusual methods are being more and more adopted in an effort to educate and awaken people concerning the nature and significance of the situation. Among these no agency has been so thoroughly utilized by the campaigners against tuberculosis as the traveling exhibition. Americans are said to be an "exposition people." Not alone have they made possible a long list of "international" and "centennial" affairs of greater or less magnitude, but the less ambitious and specialized exhibition has had a wide vogue. Art and education, business and industry, recreation and health have been duly and repeatedly displayed. Frequently in the course of a season Madison Square Garden in New York, and the Colloseum in Chicago have afforded a more extensive and successful series of desirable exhibits than most of the widely heralded expositions.

Tuberculosis, health and social welfare have had an increasing share in these localized exhibitions, but it is the "traveling" or movable exhibit which has been claimed particularly for the tuberculosis work. Corn, just common field corn, is the only near rival of tuberculosis as a provoker of traveling exhibits, which in the central west with experienced demonstrators, trained lecturers and abundant illustrative material have added largely to the production of America's distinctive cereal. With the possibility of far less immediate and spectacular results, the traveling tuberculosis exhibit works inversely, seeking to restrict the production of the deadly but minute plant organism which is apparently native to all climates and found in all lands.

To Drive Out Malaria and Build Up the System

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

"AROUND THE CIRCUIT TOGETHER"

After building our first parsonage, the appointment, nineteen miles away, came around. Mr. Dimon, having no horse, d termined to walk. He started, but one of our members, a very poor man, who made his living hauling the blocks and refuse pieces of lumber from the saw mill to the different families for kindling and stove wood, seeing Mr. Dimon start out as if on a journey, he hailed him.

"Where are you going, Brother Dimon?"

"To Bellville, to fill my appointment."

"How are you going?"

"I am going to walk."

"No, you are not."

And the old man commenced climbing down out of his two-wheeled cart. "You wait a minute," and off he went, put a saddle on his horse, and coming up, said: "Now, you get on my horse and go on."

"But what will you do, Brother Stewart?"

"I will borrow a mule."

The following week this same old gentleman went to every one of those men who worked in the mill and asked them for subscription to buy a horse for their pastor. The list commenced with twenty-five cents. These men lived from hand to mouth, simply on their daily wages. The subscription soon ran up to $50, and with this they bought us a horse, and our Presiding Elder said he had some Home Mission money we could use, so we put a boy on our precious horse and sent him to Lake City for a buggy. Now our happiness was complete. I could go, too. We commenced circuit life in earnest. We were visiting one afternoon, and the dear old couple insisted on our spending the night. We consented, put up our horse and seated ourselves on the porch to enjoy the balmy night air. Bedtime came after a while. The old lady turned to me and said: "Well, Aunt Dimon, you and Uncle Dimon (he had just graduated at Emory) just go in and lie down; me and the old man will be in presently."

If there was any one thing that was a greater obstacle in my husband's way than anything else it was timidity. He whispered to me in an agony, and I could see his face turn red in the moonshine.

"Do you suppose they intend to sleep in the same room with us?"

"Why, of course," I answered. "Didn't you hear her say so and do you see another room?"

We plucked up enough courage to face the music and retired. After a while the old people came in, the "Horn of Salvation" was taken down and the old gentleman's back was treated to a generous rub. Then to bed they went, and we all four slept as soundly as when at home in our own little trundle beds with our own little sisters and brothers and our blessed father and mother.

Time passed on, and a blue-eyed baby girl came to keep company with us in our little parsonage. At this same time a very rainy spell of weather set in. Our little house, that had been warped somewhat in the hot sun of Florida, was not equal to the task of turning these heavy rains. Mr. Dimon would roll the bed, with me and the girl in it, from one corner to the other, as it would leak on us, finally coming to a halt in the middle of the room, where we could stretch our same umbrella and shelter this other little chicken. Why, it was fun! I was young, perfectly well and happy.

After about a month the rain had ceased; it was very dry; the cisterns had all dried up, and we were compelled to drink river water. People were going down with fever; the mosquitoes were fearful. So we hitched up our pony, took our baby and fled. Going out five miles, we stopped at the gate of a great big hearted, noble man. His wife saw us. "Light and tie yer critter and come in."

We did so. It was cool enough, as dark came on, for a fire. I noticed our hostess went out and came back with a water bucket full of okra. Swinging a pot on the crane that hung in the fire-place, she put some water and a piece of bacon in it, then proceeded to cut up the okra. I looked on, wonderingly. Finally I asked her what she was going to do with all that okra. "Why cook it for your supper." She then put down some lusty loaves of corn bread, all on the same fire around which we were sitting, and the the coffee pot on a trivet. We sat and talked, and after a while she told us to come and have supper, for she knew in reason "Aunt Dimon was hungry." Cold collards were added to our bill of fare. I can't remember ever to have eaten as much or had it taste as good as that supper did to me that night. I ate until the old lady fell back in her chair, laughing and clapping her hands, saying, 'Well, well! I believe you uns kin to we uns, the way you eat."

We slept that night in a shed room, the rafters strung with all manner of herbs and dried fruit. Our pillow slips were made of blue cotton checks our bedstead was home-made and sloped considerably towards the foot, but everything was as clean as potash soap and sand could make it. After getting accustomed to the mingled aroma of sage, thyme, sweet marjorie, red pepper, dried peaches, dried apples, fresh apples (in the loft) and ground peas, we settled ourselves, and never did poor mosquitoe-scarred mortals sleep more sweetly, for there was not a mosquito or a flea.

Claude Dimon.

The Parsonage, Loganville, November 30, 1909.

HOME REMEDY

Mrs. Temple Clark suffered for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years.

"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy.

"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

THIS WILL INTEREST MANY

F. W. Parkhurst, the Boston Publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

The Epworth League

CONDUCTED BY

Rev. R. E. Atkinson, Davidson, N. C.

Conference Cabinet

President, Rev. R. E. Atkinson, Davidson, N. C.; First Vice President, Rev. G. G. Harley, Asheville, N. C.; Second Vice President, Rev. J. Frank Armstrong, Bessemer City, N. C.; Third Vice President, Rev. C. S. Kirkpatrick, Brevard, N. C.; Fourth Vice President, Rev. J. D. Miller, Asheville, N. C.; Secretary, Rev. O. P. Ader, High Point N. C.; Treasurer, Miss Bessie Aiken, Hendersonville, N. C.; Junior Superintendant, Miss John Starr, Greensboro.

District Secretaries

Asheville, ---------- Miss Edna Davis
Charlotte, ----------
Franklin, ----------
Greensboro ----------
Morganton ----------
Mt. Airy ----------
Salisbury ----------
Shelby ----------
Waynesville C. E. Allison, Shady Grove, N. C.
Winston ----------

We greet all our friends of every station with best wishes for the New Year.

* * * *

"Say that in friendship faithful, we
two shall be the same,
From life's pink dawn, till gloaming—
And, though we far be roaming,
I pray that violets ever may softly
speak my name."

* * * *

Can any one answer the various questions under "District Secretaries?" We hope there are some in each district that can, and will. He who does, will greatly facilitate matters for us—he shall have our most sincere thanks. But he who can answer all, or any of them, and will not, well—well, we shall have to anathematize him in the Persian style: "May his house be turned upside down and donkeys sit on his uncle's grave."

* * * *

A happy New Year thought. Let us on New Year's day, do something to lessen the world's sadness and increase its joys; and not New Year's day only, dear Leaguers, but every day of our lives.

The correspondent of First Church, Salisbury, with many other good things, recently said: "Aggressive work has also been done by the Epworth League."

We take this opportunity to say that we bare our head and make our bow to the Leaguers of Texas. See below.

* * * *

The Texas League Field Secretary.

At last after years of planning and hoping we have reached a point in our League work where, with the unqualified endorsement of the workers at Epworth and the pledges of hearty support from a number of our individual workers and Leagues, we are where we have organized and established a State office, employed a field secretary to devote his full time to the work of the League, and do our best to make it go.

Our first vice president, Mr. L. E. Appleby, of San Antonio, has been elected by the cabinet for field secretary, effective at once. Mr. Appleby is a lawyer, has had long training for some years as court reporter, being well equipped for office work, and was for nearly a year associated with the International Sunday school work at Dallas as office secretary, has had active field work for the Baraca movement, is president of the San Antonio city Epworth League Union, and president of Travis Park Epworth League, and we believe is the very best man in Texas for the work. In this work he will be assisted actively by his wife—an enthusiastic League, Sunday school and Home Mission worker. Mrs. Appleby has had charge of the teachers' training department of Travis Park Sunday school and is fourth vice president of Travis Park League, mission study being especially stressed by both of them.

We have established our office in the Publishing House at Dallas and will work under and in close co-operation with the central office at Nashville. After some days in planning and preparation we will hold institutes in the various districts in Texas and in the organization of Leagues, and give the work in general special attention. We commend these Leaguers to our pastors and people; they enter it with enthusiasm and we feel sure that it will meet the approbation and hearty support of every Leaguer in Texas. If you have problems write the field secretary and he will help you solve them. Now let every one who pledged definite amounts towards this work at Epworth make prompt remittances to Frank L. McNeny. The sooner the better A. K. Ragsdale,
President.

—Gleaned from Southern Christian Advocate.

* * * *

Texas has done what we have advocated and urged for months. We must take similar steps if we accomplish half of our mission. Let's have a field secretary. Get ready—prepare to discuss this matter of interest at the Conference League Conference. not begin now to discuss? Perhaps we might provoke interest by asking a few questions. Who would be most fit for the secretaryship, a layman or a minister? How could a secretary best serve the church, and promote the League interest? What would be a liberal salary? How best raised, and where? What does the Conference League Cabinet think of it? Will the Leaguers be so kind as to express themselves concerning the matter? Tell us what you think of the plan.

* * * *

South Main, High Point

My Dear Brother Atkinson—One of the most remarkable movements we have ever made at South Main Street High Point, has been in the direction of a Junior Epworth League. I put Miss Lizzie Winecoff in as Superintendent, with Misses Stella Hinshaw and Lottie Barker as assistants, and as leaders in two of the departments. They organized the League last summer with thirteen little people.

They put enthusiasm into the work, and now they have seventy members. Their work is of a most worthy and substantial nature.

Two young men, Messrs. W. H. Davis and Rufus Hayworth, members of the Senior League, offered the Juniors a present for each member, if they would get fifty members by Christmas. The Juniors marched right forward and captured the prize. I ordered one hundred Gospels from the American Bible Society last week at 2 cents per copy. They were very appropriate presents as we study the Gospel of St. Matthew after Christmas. Now, all the Junior Leaguers have a copy of that Gospel to carry with them.

You should hear them sing; they sing with enthusiasm.

We had our Decision Day in November in the Sunday school. Five children decided for Christ, and joined the church. On the same Sunday afternoon the Juniors made it a Decision Day for themselves. Seven decided for Christ, and six of them joined our church the following Sabbath with those who had made the decision in the Sunday school.

We are well pleased with the Juniors. Their life and labors in the church prophesy better things for the future.

We hope to have other good things for you later. Very cordially,
O. P. ADER.

We have taken the privilege of sending to press Brother Ader's letter and printing it almost verbatim. It has so much in it that is good and practical we felt it would be wrong to withhold it from the columns.

Your Liver Better stir up your liver a little! Not too much, just a little, just enough to start the bile nicely. One of Ayer's Pills at bedtime is all you need. These pills act directly on the liver. Made for the treatment of constipation, biliousness, dyspepsia, sick-headache. Sold for over 60 years.

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SOUTHERN RAILWAY

N. B.—Following schedule figures published only as information, and are not guaranteed.

10:20 p. m.—No. 38, daily, New York and New Orleans Limited, for Washington and points north. Pullman drawing room sleeping cars, observation and club cars to New York.
3:45 a. m.—No. 45, daily, local for Charlotte, connecting for Atlanta and points south.
2:05 a. m.—No. 30, daily, for Washington and points north. Handles sleeper for New York.
12:45 a. m.—No. 112, daily for Raleigh and Goldsboro. This train handles Pullman sleeper from Winston-Salem to Raleigh.
7:10 a. m.—No. 8, daily from Danville and Richmond.
8:15 a. m.—No. 237, daily, for Winston-Salem, and daily except Sunday for Wilkesboro.
7:45 a. m.—No. 154, daily except Sunday, for Ramseur.
7:20 a. m.—No. 37, daily, Washington and Southwestern Limited. Pullman drawing room sleeping cars, observation and club cars New York to New Orleans. Pullman drawing room sleeping car New York to Atlanta. Solid Pullman train. Dining car service.
7:35 a. m.—No. 11, daily, for Charlotte and Atlanta, connecting for Asheville and Knoxville.
9:30 a. m.—No. 44, daily, for Washington and points north. Handles day coaches Atlanta to Washington.
94:0 a. m.—No. 144, daily, for Durham, Raleigh and Goldsboro.
1:40 p. m.—No. 36, daily, for Washington and points north. Handles Pullman drawing room sleeper New Orleans to New York. Pullman drawing room sleeper Birmingham to Richmond, Va., and day coaches to Washington. Dining car service.
12:30 p. m.—No. 21, daily, for Salisbury and Asheville. Handles parlor car to Asheville.
12:55 p. m.—No. 7, daily, local train for Charlotte.
2:20 p. m.—No. 207, daily except Sunday, for Winston-Salem, making connections for Wilkesboro.
12:50 p. m.—No. 130, daily, for Sanford and intermediate points. Through for Fayetteville and Wilmington.
3:20 p. m.—No. 22, daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.
2:30 p. m.—No. 151, daily except Sunday, for Madison.
3:30 p. m.—No. 230, daily except Sunday, for Ramseur.
3:45 p. m.—No. 132, daily for Sanford.
4:55 p. m.—No. 131, daily for Mount Airy.
6:15 p. m.—No. 35, daily for Atlanta and points south. Pullman drawing room sleepers to New Orleans and Birmingham. Day coaches to New Orleans. Dining car service.
6:35 p. m.—No. 235, daily, for Winston-Salem.
7:20 p. m.—No. 43, daily for Atlanta. Day coaches and Pullman.
12:20 a. m.—No. 29, daily, for Columbia, Sanannah and Jacksonville. Pullman drawing room sleeper and coach to Jacksonville. Connects at Charlotte with Birmingham special. Handles sleeper New York to Birmingham. Dining car service.
10:20 p. m.—No. 233, daily, for Winston-Salem.
10:31 p. m.—No. 12, daily for Richmond and local points. Handles sleepers to Richmond and Norfolk.

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S. H. HARDWICK, P. T. M.
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The best pianos—when quality and durability are considered—are the cheapest.

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Their quality and durability are unexcelled. Their dignity has been proven by the endorsement of the thousands of American families using them.

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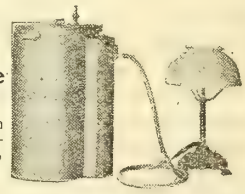
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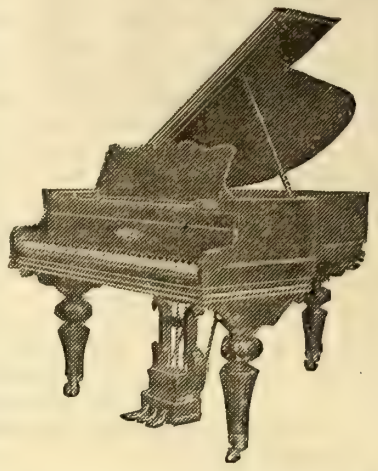
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"ENUMERATORS' TEST" EASY

Applications Must be Filed with Supervisers Before January 25

Washington, D. C., December 29, 1909.

By January 25 all applications for the positions of enumerators in the Thirteenth Decennial United States Census must be filed with the supervisors of census for the superivsor's districts in which the applicants reside. Between that date and February 5 the superivsors will send out cards to applicants informing them where they are to report for the "test" to be held in every one of the 330 suvisors' districts on February 5 only.

Census Director Durand emphatically states that persons desiring to hold such positions should not stand in fear of the "test" to be made. Any person of average public-school education who can write plainly and reasonably fast will go through the "test" with "colors flying." In fact, the "test" is intended simply to help the supervisors pick suitable persons and to enable the Director of the Census to exercise intelligently his power of approval of those whom the supervisors designate for appointment.

It will involve the filling in of either a sample population schedule, by those who will make the count in the cities, or of both a sample population and agricultural schedule, by candidates who will enumerate the country.

To prepare the way and to insure every applicant being given a fair chance, the supervisors will send in advance to each and every candidate a set of printed instructions for filling in these sample schedules.

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If your stomach is out of order, if it doesn't feel right after meals, go today and get a 50 cent box of Mi-o-na stomach tablets. In a few minutes after the first dose the misery will disappear, and you will be thankful.

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P. P. P. will purify and vitalize your blood, create a good appetite and give your whole system tone and strength.

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Chester_____Lv.	7 55 a m	1 15 p m	_____
Yorkville_____	8 42	2 40	_____
Gastonia _____	9 30	4 30	_____
Gastonia _____	_____	_____	_____
Lincolnton___	10 26	6 46	_____
Newton _____	11 05	7 40	_____
Hickory_____	11 55	8 35	_____
Lenoir _____	1 10	10 05	3 15 p m
Mortimer ____	2 42	_____	5 35
Edgemont___Ar.	2 55	_____	6 00
Southbound	**NO. 9**	**NO. 61**	**NO. 63**
Edgemont___Lv.	12 05 p m	_____	7 15 a m
Mortimer ____	12 13	_____	7 26
Lenoir _____	1 28	7 00 a m	9 40
Hickory _____	2 52	8 40	_____
Newtor _____	3 20	9 30	_____
Lincolnton___	3 57	10 18	_____
Gastonia _____	4 50	11 40	_____
Gastonia _____	_____	_____	_____
Yorkville ____	5 39	1 45	_____
Chester_____A .	6 25	3 20 p m	_____

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Quarterly Meetings

ASHEVILLE DISTRICT

FIRST ROUND

D. Atkins, Presiding Elder, Weaverville, N. C.

Biltmore and Mount Pleasant—Skyland, January 1, 2.
Mar's Hill—Mar's Hill, January 8, 9.
Elk Mountain—January 15, 16.
Haywood Street—January 16.
Central—January 23.
Bethel—January 23.
North Asheville—January 30.
Hot Springs—Hot Springs, February 5, 6.
Marshall—Rector's Chapel, February 12, 13.

CHARLOTTE DISTRICT

FIRST ROUND

H. K. Boyer, Presiding Elder, Charlotte, N. C.

Pineville at Pineville—December 31.
Derita at Hickory Grove—January 2, 3.
Prospect at Bethlehem—January 8, 9.
Lilesville at Lilesville—January 14.
Morven at Morven—January 15, 16.
Wadesboro—January 23.
Ansonville at Ansonville—January 23, 24.
Matthews at Matthews—January 28.
Weddington at Weddington—January 29.
Waxhaw at Waxhaw—January 30, 31.
Unionville at Smyrna—February 5, 6.
Polkton, Marshville, Feb. 12 13
Monroe, Feb. 20-21
North Monroe and Iremorlee, Feb. 20-21
Mount Zion, Feb. 27-28

FRANKLIN DISTRICT

FIRST ROUND

J. E. Gay, Presiding Elder, Franklin, N.C.

Bryson City and Whittier, Whittier, Jan. 8-9
Judson and Almond, Almond, Jan. 15-16
Murphy Circuit, Fomotta, Jan. 22-23
Andrews Station, Jan. 23-24
Hiawassee Circuit, Ranger, Jan. 29-30
Murphy Station, Jan. 30-31
Hayesville Circuit, Myers Chapel, Feb. 5-6
Robbinsville Circuit, Robbinsville, Feb. 12-13
Webster Circuit, Cullowhee, Feb. 19-20

The District Stewards meeting will be held in the Methodist Church at Bryson City Friday, January 7, 1910, at 2 p. m.

GREENSBORO DISTRICT

FIRST ROUND

W. R. Ware, Presiding Elder.

Coleridge Circuit—Rehobeth, January 1, 2.
Liberty Circuit—Liberty, January 2, 3.
Randolph Circuit—Pleasant Hill, January, 8, 9.
Denton Circuit—Pleasant Grove, January 9, 10.
Pleasant Garden Circuit—Rehobeth, Jan- 15, 16.
Greensboro—Walnut Street., night, January 16.
Ramseur and Franklinville—Ramseur, January 22 23.
Randleman and Naomi—January 29, 30.
Asheboro Circuit—Central Falls, January 30, 31.
Reidsville Station—February 6, 7.
Wentworth Circuit—Salem, February 5, 6.
Ruffin Circuit—Lowes, February 12, 13.

MORGANTON DISTRICT

R. M. HOYLE, P. E., MARION, N. C.

FIRST ROUND

Rutherford College at night, Jan. 1-2
Connelly Springs at Bollingers, Jan. 1-2
Elk Park at Banner Elk Jan. 8-9
Spruce Pine at Valley View, Jan. 11
Bakersville at Bakersville, Jan. 13
Thermal City at Thermal City, Jan. 15-16
North Catawba at Capernaum, Jan. 18
Green River at Bethlehem, Jan. 22-23
Rutherfordton at Rutherfordton, Jan. 29-30
Forest City at Salem, Feb. 2
Cliffside at Cliffside Feb. 4
Broad River at Providence, Feb. 5-6
Henrietta at Henrietta, at night, Feb. 5-6

MOUNT AIRY DISTRICT

First Round.

R. M. TAYLOR, P. E.

Mt. Airy Circuit, Laurel Bluff, Dec. 25-26
Mt. Airy Station, Dec. 26-27
Wilkes Circuit, Union, Dec. 29
Rural Hall, Germanton, Jan. 1-2
Pilot Mountain, Pilot Mountain, Jan. 2-3
Danbury, Danbury, Jan. 5
Rockford, Pleasant Ridge, Jan. 8-9
East Bend, Prospect, Jan. 11
Yadkinville, Center, Jan. 15-16
Sparta, Sparta, Jan. 22-23
Laurel Springs, Laurel Springs, Jan, 25
Jefferson, Jefferson, Dec. 29-30
Helton, Ashley, Feb. 1.
Creston, Creston, Feb. 5-6
Boon, Boon, Feb. 9
Watauga, Valle Cruces, Feb, 12-13

SALISBURY DISTRICT

FIRST ROUND

J. C. Rowe, Presiding Elder, Salisbury, N. C.

Cottonville at Cedar Grove, January 1, 2.
Norwood—January 2, 3.
Salem—January 4.
Gold Hill at Gold Hill—January 5.
China Grove at China Grove—January 8, 9.
South Main—January 9, 10.
Linwood—Wesley Chapel, January 15, 16.
Lexington—January 16, 17.
Woodleaf at South River—January 22, 23.
Bethel and Big Lick at Bethel—January 28.
Concord Circuit—Olivet, January 29, 30.
West Concord—Kerr Street, January 30.
Central—January 30, 31.
Kannapolis at Bethpage, February 5, 6.
Jackson Hill—Center, February 12, 13.
New London at New London, February 13, 14.
Mount Pleasant at Mount Pleasant, February 19, 20.

SHELBY DISTRICT

FIRST ROUND

Jas. R. Scroggs, Presiding Elder, Shelby, N. C.

Cherryville—St. Paul's, January 1, 2.
Crouse—Crouse, January 2, 3.
El Bethel—El Bethel, January 8, 9.
King's Mountain—King's Mountain, January 9.
South Fork—Palm Tree, January 15, 16.
Lowesville—Hill's Chapel, January 22, 23.
Mount Holly—Mount Holly, January 23, 24.
Lowell—South Point, January 29.
McAdenville—McAdenville, January 29, 30.
Maysworth—Maysworth, January 30, 31.
Belwood—Fallston, February 30, 31.
Stanly Creek—February 12, 13.
Lincoln Circuit—Asbury, February 19, 20.
Polkville—February 26, 27.

STATESVILLE DISTRICT

J. N. Huggins, Presiding Elder, Statesville, N. C.

Mooresville Circuit at Triplett—January 1, 2.
Mooresville Station—January 2, 3.
Maiden Circuit at May's—Thursday, January 6.
Rock Spring at Webbs—January 8, 9.
Davidson—January 9, 10.
Granite Falls—January 12.
Hudson—January 13.
Caldwell at Mount Herman—January 15, 16.
Lenoir Circuit at Whitnell—January 16, 17.
Lenoir Station—January 16, 17.
Hickory Circuit at West Hickory—January 22, 23.
Newton, Dr. Weaver—January 23.
Hickory Station—January 23, 24.
Catawba Circuit—January 29, 30.

WAYNESVILLE DISTRICT

FIRST ROUND

W. H. Willis, Presiding Elder.

Waynesville—January 1, 2.
Jonathan—Shady Grove, January 8, 9.
Sulphur Springs—January 15, 16.
Leicester—Brick Church, January 22, 23.
Bethel at Bethel—January 29, 30.
Haywood—Mount Zion, February 5, 6.
Mills River at Mills River—February 12, 13.
Brevard Circuit at Greenwood—February 19, 20.
Brevard Station—February 19, 20.

WINSTON DISTRICT

FIRST ROUND

T. F. Marr, Presiding Elder, Winston-Salem, N. C.

Lewisville—Sharon, January 1, 2.
West End—January 2, 3.
Farmington—Farmington, January 8, 9.
Advance—Advance, January 9, 10.
North Thomasville—Unity, January 15, 16.
Thomasville—Main Street, January 16, 17.
Davie—Oak Grove, January 22, 23.
Mocksville—January 23, 24.
Cooleemee—January 23, 24.
Summerfield—Center, January 29, 30.
Stokesdale—Stokesdale, January 30, 31.
Davidson—Good Hope, February 5, 6.
Burkhead—February 6, 7.
Kernersville—Kernersville, February 12, 13.
South Side—Salem, February 13, 14.

The District Stewards will meet in the Pastor's Study of Centenary church, Winston, January 4, 1910, at 11:30 a. m. The pastors are also urged to attend.

RURAL TELEPHONES

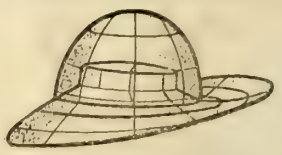
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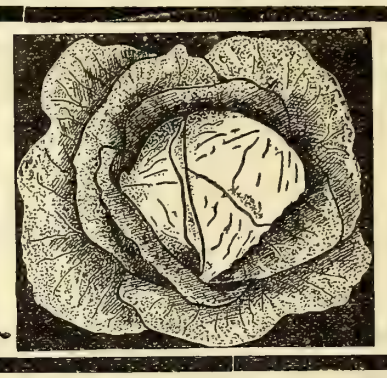
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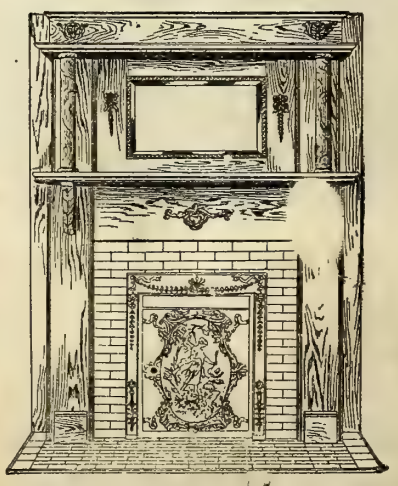
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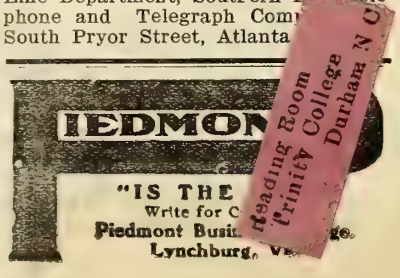
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